

WESTERN RECORDER

Faith, Hope and Love, these three.

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SPIRITUAL WORSHIP.

BY J. M. WEAVER, D.D.

There are two substances in the universe and only two, Matter and Spirit. We know but little about their nature. We know as much about one as the other. We simply know their attributes. Matter is something to which attaches visibility, extension, divisibility, etc. This is visible and tangible. Spirit is something to which attaches understanding, will, thought, etc. This is invisible and intangible. But the something in both cases is beyond our knowledge. God is a Spirit. He is not a myth, an influence, nor a principle. He is not material. He is a Personality, a pure Spirit to whom belongs the attributes Omnipotence, Omniscience, Omnipresence. These all are infinite. He is confined to no one place, but His being fills immensity. Striving to describe Him the Russian poet Derzhavens writes:

"O Thou Eternal One, whose presence bright
All space doth occupy, all motion guide—
Unchanged through Times' all devastating
sight!
Being above all beings! Mighty One
Whom none can comprehend and none
explore!
Who fill'st existence with Thyself alone—
Embracing all, supporting, ruling o'er—
Being whom we all seek, God, and know no
more."

Mrs. Hemens beautifully sings:

"Spirit! whose life-sustaining presence fills
Air, ocean, central depths, by man untried,
Thou for thy worshippers hast sanctified
All place, all time! The silence of the hills
Breathes veneration—founts and choral
rills
Of Thee are murmuring—in its inmost
glade
The living forest with Thy whisper thrills
And there is holiness in every shade."

Thus we may apprehend but not comprehend Him. He is without form or bodily parts, a pure Spirit. An apostle tells us that "God is love" and "God is light." Now inasmuch as God is a Spirit He seeks such to worship Him as worship in Spirit and truth. Jesus said: "God is a Spirit; and they that worship Him must worship Him in spirit and in truth." Jno. 4:24. The tendency of man because of his grossness and sin is to seek to give God a material body, hence he makes for himself gods of gold, silver and wood that they can see and touch. This is really the origin of idolatry. Where there is no revelation men worship idols formed with their hands. Even where revelation is found and men become professed worshippers of God men are often found engaged in formal worship. Forms and ceremonies take the place of spiritual worship. Men had rather go through some splendid but tiresome ritual than to repent of their sins, or bow the soul in humble reverence to God. The one ministers to their selfish pride while the other humbles self. In what are called the Dark Ages spiritual worship was at its lowest ebb and at the same time the most splendid cathedrals were erected to God and the most beautiful ritualism was performed in the professed worship of God. What then is true spiritual worship? Many make mistakes as to its true nature. God requires it of us saying: "God is a spirit and they that worship him must worship him in spirit and in truth." In what does it consist? "It is where the heart as well as the

intellect is engaged. In singing devotion is placed before artistic melody. In prayer spiritual devotion is placed above eloquent words and beautiful rhetoric. In giving Godly motives are regarded rather than display. Thus spirituality is found in true worship rather than formality. Every ordinance is obeyed in order to honor and glorify God. What Manning says of the "immortal gods" is certainly true of the eternal God:

"The immortal gods
Accept the meanest altars that are raised
By pure devotion; and sometimes prefer
An ounce of frankincense, honey, or milk,
Before whole hecatombs of Sabacan gems,
Offer'd in ostentation."

This kind of spiritual worship has as cause and effect certain results following. There are joy and gladness in the performance of every duty and every privilege enjoyed. To such no duty is an irksome task. God's true service is esteemed above all else. The likeness of Christ gradually but surely clothes such a worshiper. Day by day the holy image of Christ becomes more vivid in the soul until he is perfect even as He is pure. And then the world is moved by his daily religious life. The church is clothed in robes of beauty, the "beauty of holiness." The men of the world seeing the bright light of holiness are led to seek Him who produces such holiness. God says this of His children saying: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Not to so worship Him is to call down His wrath upon them. To His ancient people when they became formal and careless, He said: "To what purpose is the multitude of your sacrifice unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood." Isa. 1:11-15. Thus does God regard the unspiritual worshippers. Often from the splendid temple, eloquent sermon, beautiful prayers and classic music God is absent, whereas in the humble house of worship where the humble worshipper is present He is found pouring out His blessings.

"THE PHILOSOPHER AND CALVINISM."

BY REV. WILLIAM A. FERGUSON, D.D.

Rationalistic Philosophy has never been modest in its claims and assertions. It is always searching after the Truth—which it never finds! The writer of that article affirms that "Calvinism is false and impractical," and that "the Philosopher and the man of exact Science have smashed the two foes of Christianity to-day," viz.: "the doctrines of Catastrophism and of Salvation by Election from Eternity."

St. Paul, "who was a chosen vessel," a highly educated man, quite familiar with "psychology," says (Ephesians 1:4 and 5)

that God "hath chosen us in Christ before the foundation of the world, having predestinated us to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." This predestination, being "according to the purpose of him who worketh all things according to the counsel of his will" (Eph. 1:11). Nor does Peter, who won three thousand souls to Christ in a day by his dogmatic theology (an ingathering better than any modern evangelist), differ from St. Paul about sovereign electing grace. "Elect according to the foreknowledge of God the Father" (1 Peter 1:2). The Great Teacher, too, teaches sovereign election when he tells us (John 10:15), that he laid down his life for his sheep. Here is particular redemption—a definite atonement, the substitutionary death of Christ. Dying for another rescues the life of another. Neither Christ nor his apostles taught universal salvation, which would be taught, if it is held that Christ in the same sense died for every human being. Christ's theology and Paul's and Peter's theology do not differ. This theology John Calvin teaches, and from which, the last General Assembly affirmed, no change had been made, by the late version of its confession—notwithstanding the same assembly a little while before (through its haste and fervor for union with an Arminian body), said there was "such agreement in doctrine as to warrant union." That was an Assembly celebrated for its inconsistency.

An election, too, that has any Bible meaning has its antithesis, preterition (or reprobation) of which the Master's teaching gives us an instance as in John 17:12: where Christ says, "And none of them is lost, but the son of perdition. That this fall of Judas was foreknown and hence decreed is a teaching of Christ, which the psychology of my brother, the writer of the article referred to, rejects. Peter the successful evangelist, in telling the story of Judas' fall did not hesitate to refer to the same prophetic decree (Acts 1:20), quoting the meaning of the same Psalm (109:8), "his bishopric let another take." Whether Rationalistic Philosophy likes it or not, our Lord and his apostles taught sovereign election and reprobation.

The system of doctrine in the Confession is taught both by Christ and his apostles. Now, if any brother will put on his theological thinking cap, I believe that he will find Calvinism just as vital and invigorating now as when taught by Christ and Paul and Peter. Philosophy and exact science had better rest their weary wings. Let speculation and these new visions of so-called Truth be changed into faith in the doctrines of Bible grace. Electing grace is the only grace that saves, and there is no redemptive election, but that which is eternal. Do we say this wonderful salvation is a mystery? But these high doctrines do not deny our responsibility. Christ's invitations are widespread as humanity. We are free to act. Faith is a gift of God in no such sense as to destroy our personal responsibility.—*Christian Work.*

A quiet conscience is a good bed-fellow. How many of our sleepless hours might be traced to our unstrung and disordered minds! They slumber sweetly whom faith rocks to sleep.—*O. H. Spurgeon.*

When the shadows fall about us at last, and the night comes creeping in the valley, may the blessed melody of God's love still sing in our hearts, "I will fear no evil, for thou art with me." And my God answers, "Lo, I am with you always, even unto the end."—*Melody of the Twenty-third Psalm*

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Prof. Shaler Mathews says the Baptist denomination is profoundly interested in the proposal to form a new body among Northern Baptists. We see no evidence of that "profound interest." We do not believe one Baptist layman in fifty in the North is at all interested. And as for us Southern Baptists not one in a hundred has taken the trouble to read anything on the subject. Our people are absolutely indifferent, it being no concern of theirs.

It seems the demand for this big body came from two little coteries. One of higher critics in Chicago who hoped by getting away from those old-fashioned Southern Baptists they could win Northern ones over to the new theology, whatever that may be. We think they will have their trouble for their pains. The great mass of Northern Baptist laymen are as sound as the great Boyce was.

The other coterie was in Boston. These men imagined if some how they could change Baptist polity and introduce a Presbyterian form of government, with themselves at the head, of course they could do wonders.

Yale men in this country have established a college in China which they have named Ya Li. It is not a missionary affair, being educational, but the teachers will be Christians. The College will keep Sunday and have worship of God on that day. But the students will have full liberty to follow their own religion, and their Majesties' birthdays and the birthday of Confucius will be kept as holidays.

The students in Ya Li are told not to affect European dress, but to wear their native costumes, and they are required to keep their heads well shaved and their queues well brushed. This effort to help the Chinese in education is a kind benevolence which will no doubt in time have far-reaching results.

We read in one Eastern paper of the new relish for doctrine and in another of a new belief in prayer. We are glad to hear of both. There are many thousands of us who have never lost either and we rejoice that others who have are coming back to the old views of these things.

Never to tire, never to grow cold; to be patient, sympathetic, tender; to look for the budding flower and the opening heart; to hope always, and like God, to love always—this is duty.—*Amiel.*

DOGMATISM.

BY J. O. McCALL.

There is nothing harsh or unpleasant in this word. It is a rich and useful term. It deserves appreciation and should be often heard from the rostrum in the discussion of principles, from the pulpit in the maintenance of doctrine.

This word is derived, of course, from the noun dogma. We have the same word in Greek; the only difference is, it is spelt in English and Greek letters.

Dogmatism is the promulgation of a tenet, doctrine or principle by one in authority and to be accepted because the dogma so proclaimed is right.

A teacher, who is not dogmatic, is a mere apology for his pretensions and is seldom if ever forceful or effective. Convictions of truth by the human mind necessarily involves a deep and earnest interest in the truth under investigation. Truth is the pabulum of the soul, the mind receives truth just as the mouth takes meat for the stomach; the hungry man cannot be indifferent to food. It would be anomalous for a Christian to treat the truths of God's word with comparative indifference even. Such indifference would prove highly disrespectful to God Himself. Nothing will touch a gentleman's feelings quicker than personal indifference shown him. There is no more successful way to illustrate a coarse nature, low breeding than to manifest a measure of disregard and careless treatment to the noble and the good among us. Paul directed the church at Thessalonica to know—recognize—them who labor among you and are over you in the Lord and admonish you, and to esteem them very highly for their work's sake. 1 Thes. 5:12-13. The great service of the minister of the gospel is to teach the people the truth as it is in Jesus. Indifference to that truth is disrespect to its author. The suggestion of disrespect to Jesus Christ is enough to produce a shudder of horror. The minister of the gospel is a dogmatic, the Apostles were dogmatics, the gospel is a dogma.

Ye are dead in sin is a dogma. There is only one God. The Old and New Testaments are the inspired word of God. All men are dead in sin. Salvation is of grace. Ye must be born from above in order to avoid hell and gain heaven; without faith it is impossible to please God. The law came through Moses, grace and truth through Jesus Christ; the Holy Spirit is the Christian's Holy Ghost. The purpose of God is eternal; the Son of God became incarnate; He died and rose from the dead; hell is the eternal home of the wicked dead; heaven is the eternal home of the pious dead constitute a system of dogmatic theology. This system cannot be infringed upon. It is unique and complete. It will continue and be in force till Gabriel sounds the trumpet—"time shall be no more." The system of human redemption is a dogma. Its author is a dogmatic; its first teachers were dogmatics. Jude exhorted the beloved to contend earnestly for the faith once delivered to the saints. The word faith is synonymous with the Gospel. Once delivered signifies first delivered.

The churches of Jesus Christ have always been in danger of departing—drifting away—not so much from the system as from one or more of the vital elements of the system. One Lord, one faith, one baptism. Eph. 4:5. There are those of our Baptist brotherhood who have departed from the "one baptism." The immersion of a believing sinner by proper authority is the "one baptism." When Paul was passing through the upper coasts on his way to Ephesus, he found certain disciples who had been baptized—immersed—but not into the name of the Father, Son and Holy Ghost. These people had not been Scripturally baptized. They were then baptized. Paul then laid hands upon them.

The ordinance of baptism should not be lightly regarded, nor trifled with by Baptists. The same Apostle, writing to the church at Rome, says of his brethren, "that they have a zeal of God, but not according to knowledge." Rom. 10:2. In vain do they worship me teaching doctrines—the

commandments of men. Proper zeal, sincere worship, but all in vain, not according to the correct understanding of the word. They had drifted into error.

Christ declared in a most dogmatic manner that "I am the door for the sheep"—all others are thieves and robbers. I am the door. Christ charged upon the Scribes, Pharisees and Sadducees that they were hypocrites.

The Scribes were the acknowledged expounders of God's word. The Pharisees were the most devout of all Jews. Yet Christ told them to their face they were hypocrites. This was that same gentle, kind, forbearing, loving Jesus whose every impulse was generous, but when He came face to face with error under the garb of religious teaching He was terribly dogmatic—uncompromisingly dogmatic. It would not have done for one of our present day latitudinarians to have suggested that perhaps such language was rather harsh—too strong. It savored of narrowness, just a little bigotry—not broad enough.

The ordinances of a church of Jesus Christ are few and simple; yet their dogmatic advocacy and practice has provoked a large measure of bitter persecution upon their devotees. For thirteen centuries religionists raised high the gates of hell to destroy from off the earth the simple-hearted advocates of these ordinances, but signally failed. God's almighty arm was behind the scene. There has been a change in the tactics of those fearful years. Now flattery and adulation are the adroit means employed to break down the dogmatic advocacy and practice of those simple ordinances. Isaiah forecasting the establishment and progress of Christianity informs us that during these times, "seven women shall take hold of one man, saying, we will eat our own bread and wear our own apparel, only let us be called by thy name. 4:1.

These simple, the significant ordinances have been the subject of ridicule, sport and contempt by the pretensions of all ages, yet the Christ has a few faithful on earth.

Quitman, Ga.

OUR PROBLEMS—THE NEGRO.

BY B. PURYEAR, LL.D.

The negro was contented and satisfied. He sought neither his freedom nor the suffrage: Both were thrust upon him. Abundance of food, raiment, fuel and shelter were his, without a particle of care or of anxiety in his mind. He was carefully tended in infancy, in sickness, and in old age. Attached to his cabin was a garden, where he raised, in abundance, such vegetables as he wished. Generally he had his own hog, which, at killing time, was the heaviest porker on the place. For the necessities and comforts of life he relied, in happy confidence, on the quicker wit and higher intelligence of his master. Scarcity might prevail, droughts and floods might shorten the crops, but it brought no concern to him. Master would provide, he always had done it, and always would. His labor was moderate, and mostly in the open air. Hence he was healthy and strong. He had his holidays, and with mind void of care, he enjoyed them hugely. On Sundays he went to church and sat in a gallery specially provided for him. He heard the same sermons which his master and his master's family heard. Many privileges were freely accorded him, varying with age, sex and condition. The affection of his owner, not less than his owner's material interests, was alert to keep him in the best physical and moral condition. This affection, as was demonstrated in the dark days that were close at hand, was returned with a reciprocal warmth and strength that excited the admiration and wonder of the world.

The slaves of the South were most carefully educated up to 1865, when the institution was abolished in violation of the Constitution, of plighted faith, and of solemn official oaths. The process was begun very early in life, as it always must, to be solid and effectual. It must grow with the growth and strengthen with the strength of the little pupils. It must be planted in

their hearts and souls as well as in their minds. Indeed, education of heart and soul is far more important than merely mental education. We have to-day many, alas! too many, of the highest intellectual development, who are a disgrace to humanity, and the most loathsome and destructive pests of society. To name them were easy. The little negro boys and girls were assigned at first to light duties in and about the house. They came constantly in contact with the white members of the family. They learned their first lessons in the School of Association, where the most fortunate and most gifted also get the best part of their education. In that School, Webster, Hamilton, Cleveland, Washington, Leo and Stonewall Jackson learned those principles and imbibed those manners and that code of morals which made their names a light, a landmark, on the cliffs of Fame. In that School, the little negroes learned more things and better things, without expense to anybody, than can now be got out of the expensive, pretentious and artificial system of public schools. They learned to obey, to be polite and deferential to their superiors, to keep clean, to be honest and to speak the truth. If they disobeyed, they were reprimanded or flogged, as the offence required. All that was good and right. I wish the children of the present day could have just such tutelage.

Nor was the practical side of education neglected. They were made to work that they might know how to work. The master or mistress did not lecture to them to teach them how to work. Perhaps now and then they told them a little and showed them a little; but the little chaps learned how to work by actually working.

Now, these people are useful, for they do the work upon which human life so largely depends for food, for fuel and for raiment. They do it so deftly and so well. They understand their work. They are fitted for their places in life. That process which fits a person for his functions in life is education. I have not vexed etymology to define education, but you have never printed a better definition. The three R's are not education, but only a very small part of it, and frequently no part at all. I know men who can neither read nor write, but who can observe facts and reason from them to correct conclusions. Such men are educated. On the other hand, I have seen men who could determine the parallax of a fixed star, or read Attie metres with a critic's ken, but who, in all the affairs of practical life, are little better than babies. Such men are uneducated. Such education as fits boys for the duties and functions of their life is true education; if it goes beyond that point, it unfits them for their work and station; it is not education at all, but de-education. We are dispensing now, at heavy cost to groaning tax-payers, not education, but de-education.

The slaves of the South in 1865, when they were set free by force of arms and in violation of law, were the happiest, the healthiest, the most contented laborers that ever the sun shone upon. Care-free, joyous, jocund and elastic, they were educated in mind and morals, but they were not, as now, de-educated, and so made lazy, ill-mannered, vicious and criminal. They were strong, muscular, and almost immune as to disease. Up to the day of their emancipation, they never took yellow fever. Now it attacks them more quickly than it does the whites, and with greater fatality. Why so? The explanation is easy and obvious. Both the humanity and the interests of their masters induced them to take the best care of the health of their slaves. And so these slaves became the very best types of physical manhood the world had ever seen.

The negro, as a general statement, loved his master and his master's family, particularly if he was a rich man, but had no use for a "poor white man," and from such he would run away. He gloried in his master's wealth and was proud to be a part of it. He assumed self-important airs in consequence and looked down, in lordly contempt, upon the "poor white trash." If his master's racer won the purse at the sweepstakes, or if his Durham bull took the blue ribbon at the State Fair,

he was the loudest and loftiest of braggarts. And so he owned his master hardly less than his master owned him.

In 1865 the negro had reached a higher degree of civilization than was ever before achieved anywhere by his race. During 1861-65 the enemy had ravaged nearly every part of Virginia. The men fit for service were on the Rappahannock, the Potomac, the James, the Mississippi. The cultivation of the farms was in the hands of old men, immature boys and negroes, frequently negroes only. Every opportunity for crime was before the slaves, but they were true to their trust and nobly stood at the post of duty. Women at the mercy of these slaves looked to them for protection, nor looked in vain. The crime now so common that it is correctly designated as the "usual crime," was not only unheard of, but absolutely unthought of. This is the proudest feather in the negro's cap. We should never forget his loyalty and devotion to the helpless family when his master was far away at the front. He has changed since, greatly for the worse, but the white man, by wily and most wicked legislation, is responsible for the deplorable result.—*Religious Herald.*

HUMAN SELFISHNESS AND DIVINE LONG SUFFERING.

The Scriptures teach us that God is very tender, loving and ready to forgive whenever men are ready to be forgiven. It is with him and his forgiveness as it is with the sunlight. The light pushes out in every direction from the sun and fills the whole universe about it, save those places from which it is kept out. One may close the shades and doors and keep the room dark, even while the world all around is throbbing with light and beauty from the sun. So men may shut up their hearts and keep the love and grace of God out of their lives, but in every such case it is an act of their own willful rejection. In every case where one is simply willing to receive and accept God, he comes in with his grace and fills the heart and saves the soul.

Now this is the very truth that does not know by nature, and of which men will scarcely be convinced. All forms of heathen religion represent their divinities as cruel and revengeful, and hard to propitiate. It is no wonder. These religions were devised by man, and reflect the feelings of those who originated them. The religion of the Bible was given by God himself, and tells us that he is full of love, having made all possible self-sacrifice in the person of his own dear Son, and that he has an infinite desire for every one of us to turn from sin and live.

There is only one thing that God hates, and that is sin. His hatred of this is infinite, eternal and unchangeable. Sin destroys the children whom he loves. He would save them from their sin. If they will turn away from sin to him in repentance and love, he will not only forgive them, but will fill their hearts with his divine grace and goodness.

When Jonah went to Nineveh he did not seem to fully understand his message. He cried out against the city for its wickedness, and announced that it would be destroyed in forty days. He did not seem to know that they were to be given any opportunity to repent, or that they might be saved if they would repent. So when they did repent, and God spared them, Jonah thought that he had been compromised, and had lost standing. He thought that he was simply the foreteller of future events, and that these must come true or he was mistreated by God. But God had sent him to preach righteousness, and had intended all the time to pardon the people if they should repent.

Jonah's character does not contrast favorably with that of God. We can easily see the defects in his character, but, nevertheless, God used him for a great purpose, as he has many an imperfect messenger and instrument before and since. Would that we might all of us, in spite of our failings, be as useful as Jonah was.

But the lesson was meant to magnify God's mercy, and we must not allow any exhibition of man's frailty to divert us from learning this sublime and wonderful truth.—*Herald and Presbyter.*

WORRY, DRUGS, AND DRINK.

BY A. W. SALMONS, M.D., F.R.C.

Alcohol is commonly spoken of as a stimulant, and we have, of course, that the first result of its action is to cause an increased rapidity of the pulse, an increased activity of many glands, and a very definite degree of mental excitement. In these respects alcohol is strictly comparable with opium, which plays a corresponding part in the life of an unconscious section of mankind. It may be said, in general, that a race employs either alcohol or opium, but not both, for both are not needed. Whether the one or the other be used, however, it is not long before the stage of stimulation or excitement gives place to one which is distinguished by precisely opposite characters. The tide of life now flows more slowly, the various physical functions are depressed, the mind becomes less active, and if a sufficient quantity of either drug has been taken, sleep or unconsciousness ensues. If the dose be well calculated, this last stage may not be quickly reached, but the subject will remain for a long period in a state which indicates that he has taken a sedative and not a stimulant.

IN SEARCH OF PEACE.

Now no man takes a sedative in order that his pulse may beat more slowly, or in order that the number of his respirations per minute may be reduced. He takes a sedative in order that he may attain that particular state of mind which it is the characteristic of a sedative to produce. Undoubtedly alcohol may be taken at times for its supposed stimulant effect on the powers of work, but it is inadvisable that the action of alcohol and of opium, which has led these drugs to play their part in human life, is their power of producing peace of mind. That is why I must consider them here. What men want in all times and places is happiness—conscious and self-conscious happiness. Yet, because they are men, able to look before and after, this state which they desire is constantly threatened by the presence of regrets, fears, and cares, depression and apprehension—in a word, by worry. It has long since been discovered that alcohol and opium are antagonistic to worry. I submit, then, that there is a very grave and very stupid fallacy in the common conception of alcohol in the West or of opium in the East as stimulants. They are taken and used not as stimulants, but as sedatives.

ALCOHOL NOT A STIMULANT.

In order to clear up our views on this subject it is necessary to see whether they are in accord with what is actually known concerning the actions of these drugs on the body. Now, it has been demonstrated in the case of both of them that their stimulation of the body is, so to speak, preliminary and accidental, and that a depression or soothing or sedation of the bodily functions, and with them the mental functions, is their essential character. As everyone knows, opium is very largely used in medicine; more especially nowadays in the form of its chief active principle morphia. But no doctor thinks of morphia as a stimulant, or uses it as a stimulant. The doctor is aware of its preliminary stimulant action, and takes measures to alleviate or obliterate the sedative action which is the true character of the drug.

Extremely significant, but yet unknown to the public, are the similar facts in regard to alcohol, still called a stimulant, as it was half a century ago. At that time not only was it called a stimulant, but it was widely used as a stimulant by doctors. It was supposed to increase vital activity in all directions, and was used as an aid to the body in its fight against disease of all kinds. But in these days of scientific medicine our whole conception of alcohol has changed. As we have already seen, the public speaks of it as a stimulant, but, in point of fact, uses it as a sedative—uses it because it is able to calm the worrying mind, to banish care, and to bring peace. Similarly, nowadays, the most scientific physicians both speak of alcohol and use it as a sedative. They find, for instance, that when the temperature of the body tends to become too high in consequence of the excessive activity of the vital processes, alcohol may be of use, for it lowers the temperature. Similarly, it may produce sleep. Like many other sedatives, it causes a period of preliminary excitement, but that must be shortened or neutralized as far as possible.

If now we turn to the fundamental chemistry of alcohol and opium, we find that it confirms my doctrines as to the true character of these drugs and as to the true explanation of their universal employment.

PSEUDO-STIMULANTS.

The drug the net result of which is to increase the rate at which we burn away is essentially a stimulant; the drug the net result of whose action is to diminish the rate at which we burn away is essentially a sedative. For convenience we may apply the term pseudo-stimulant to those sedatives, such as alcohol, opium, or morphia, which display a preliminary transient stage of stimulation.

COFFEE.

Ere we conclude it will be necessary to pronounce judgment on this substance, and the recent additions to the same group. But before doing so, we must consider the case of caffeine. Now the contrast between alcohol and caffeine very soon suffices to show how foolishly the word stimulant is commonly employed. Caffeine is a true stimulant and has no other action. It has been proved to increase the amount of combustion in the body in whatever dose it be taken; it tends to raise the temperature. Its truly stimulant action is still more conspicuous if we consider the mind, and mind is the only important matter.

The larger dose of opium or alcohol that he takes, the more certainly and rapidly will you sleep; the larger dose of this true stimulant that he takes, the more certainly and persistently will you keep awake. About fifteen grains of caffeine will entirely abolish both the desire for and the possibility of sleep for the whole night and longer, and will make it possible to do hard intellectual work at high speed, and of the best quality possible for the brain in question, during the hours that sleep would otherwise have certainly claimed. These facts will abundantly suffice to show how superficial and stupid is the common application of the same term "stimulant" to drugs so profoundly contrasted as alcohol and opium on the one hand, and caffeine on the other. I am tempted to go much further into this question because the distinction which I have demonstrated is not recognized even in text books that deal with these subjects. And yet it is a fundamental one. What could well be more absurd than to apply the same name on the other hand to drugs which in essential doses will infallibly arrest conscious action, even in cases of great bodily pain or of violent mental excitement of both; and, on the other hand, to a drug which in adequate doses, will infallibly prevent the normal recurrence of unconsciousness which we call sleep? Obviously there is no word that can possibly include both sets of drugs, unless it be the word antagonists.

THE DANGER OF SEDATIVES.

Now if the reader remembers or believes nothing else whatever that I say here on this subject, or that I have said or may say on any other subject anywhere else, I beseech him at least to believe this: the habitual use of sedatives—such as alcohol, opium, morphia, sulphonal, trional, veronal, paraldehyde, chloral, and their allies—to be condemned without qualification as false in principle and fatal in result. It is true that these drugs will ease and all relieve worry, banish care, and produce peace of mind, but it is as true that the worry, the care, and the distress will return, bringing with them evils which are far more than the latter end of the man who uses them for this purpose is not aware of. They are false friends. For every unit of mental unrest that they remove they will inevitably create many such units. They are false in principle because they make no attack whatever on the cause of the worry. That cause may be ill health; these drugs will most assuredly aggravate it. That cause may be over-work; these drugs will most assuredly lessen the power of work. That cause may be the loss of the organic sense of well-being, which is the first and only condition of bodily and mental happiness; these drugs will, for the time, by their sedative action arrest those internal sensations which are found displeasing and make men into pessimists, but the after result of their action will invariably cause these sensations to return more abundantly than ever, demanding a larger and an accelerated second dose of the drug. Worry is curable because it has causes which are removable. In all ages and places, the chief cure adopted by men has been the use of these sedatives, which are no cure, because they do not begin to remove the causes of worry. They merely drown or submerge the worry for a time, as ill weeds may be submerged with water. But when the drug or the water has passed away the ill weeds are found to have grown apace.

FALSE FRIEND OF MAN.

In Western countries generally, alcohol is at once the commonest cure for worry, and amongst the most potent of the causes of worry. It is not my concern here to speak in detail of the effect of this and similar drugs on character, on the ability to work, or even on physical health, except in so far as these influence the state of the mind. The great fact is that, ignoring all external considerations, and directing our attention solely to the actions of these drugs on the body and the mind, we find that their sedative action on worry is such as to be invariably and necessarily followed by bodily and mental changes of which the product is worry multiplied manifold. If my condemnation of the use of these drugs, in ministering to the mind diseased or distressed, be less unqualified or less vigorous than it might be, the cause is to be found not in my estimate of the facts, but in my defective power of expressing that estimate. I accuse these drugs as irreconcilable foes of human happiness; so essentially detestable that their masquerade as friends of man can scarcely make one detest them more.

THE USE OF STIMULANTS.

Let us turn now from the sedatives to the stimulants—the terms being used not in the common unscientific, but in the uncommon scientific sense. Must caffeine, as represented by coffee, fall under a like condemnation? This would be somewhat paradoxical if it were so, because we have already seen that these two groups of drugs are essentially opposed in their physiological properties. The sedatives we have condemned because they do nothing for the life of the body, but are opposed to it. The stimulant, caffeine, on the other hand, as we have seen, favours the life of the body, promotes the processes of combustion on which life depends, increases vitality, and that power to work which is the expression of vitality. Everywhere men find that a cup of coffee is refreshing; it produces renewed vigour; it heightens the sense of organic well-being, the consciousness of fitness and capacity. This is utterly distinct from the action of alcohol or opium in denuding the sense of ill-being. Coffee antagonizes the sense of ill-being not by denuding one's consciousness of it, but by stirring the sources of vitality and by the positive substitution for it of that sense of well-being which is the index of vitality. Here is a true stimulant—something that favours life. Is the plan of em-

playing it superior to the plan of employing sedatives, or is it even worse?

TEA AND COFFEE MAY INJURE.

The answer is, of course, that the plan is immeasurably superior. But before I insist upon this answer, let me make certain qualifications. In the first place, I recognize that the ideal would be neither to avoid nor to employ any drugs whatever; but here our concern is not with the ideal, but the real. Again, I will admit, of course, that every good thing—except, perhaps, the spiritual goods, like love—depends for its goodness on a fitness of proportion. The sun is the source and condition of all earthly life, yet men have died of sunstroke. Caffeine is a good thing in its course because, like sunlight itself, it is a true stimulant in that it favours the essential processes of life; but, like sunlight itself, it is capable of abuse, though the remarkable fact is that it is very difficult to obtain symptoms of abuse even when this drug is employed in large quantities. Tea and coffee have had many hard words said of them. The trouble is that people will not distinguish.

Tea, for instance, as commonly understood in this country, is more nearly a decoction than an infusion of the tea leaf, and contains besides the tannin or caffeine a very large proportion of lannin or lannic acid. Now the action of this substance on the body is wholly deleterious; it interferes with the activity of every tissue with which it comes in contact; it markedly interferes with the digestion in at least two ways—first, by tanning many of the proteids of the food, so that, like other forms of leather, they can scarcely be digested at all; and secondly, by interfering with the production of the digestive juices by the walls of the stomach. As long as the present vitiated taste for tea persists, large numbers of people will continue to do themselves great injury by drinking it; but it is ludicrously unscientific to assume that the evil consequences of drinking improperly made tea are necessarily to be attributed to the valuable caffeine which it contains. If we consider the gigantic amount of tea and coffee that we daily drink, and allow for the injurious effects of the tannin which abounds in improperly made tea—that is to say, in nine-tenths of all tea—we must acquit caffeine of any very deadly properties. There will remain to its credit the many desirable consequences with which everyone is familiar.

MODERATION A NECESSITY.

I assert, then, that whereas all sedatives are to be condemned in the relief of worry on the ground that they do not attack the cause of worry; on the ground that, in proportion to their immediate potency, they establish a craving for themselves, and on the further ground that their after-effects invariably include the production of more worry than was relieved in the first place—the stimulant caffeine, on account of which we consume so much tea and coffee, may be excused, if not justified and applauded. Taken in reasonable quantities, such as very few people desire to exceed, it differs fundamentally from all the sedatives in that it does not produce a need for a continuous increase of the dose. It relieves worry not by a temporary and actually nutritive and fostering submergence of it, but by attacking its causes. The man who is worried because his work is too much for him finds his work facilitated and its accomplishment accelerated under the influence of caffeine. Assuming that his work ought to be done, what better way of dealing with his worry could be conceived?

In surveying this article my fear is that any portions of it may have prevented me from throwing into the boldest relief what is by far the most important fact that it contains—the fact that alcohol has no place, use, or purpose, in the relief of worry, and that its so-called use—in this connection, at any rate—is never anything but abuse or misuse, always dangerous, always productive of more evil than it relieves, and only too frequently suicidal.—*Cassell's Magazine.*

SYMPATHY WITH THE SUFFERING.

BY W. W. DAVIS.

"Nobody knows de trouble I see, Lord,
Nobody knows de trouble I see."

—Plantation Song.

Can you sympathize with suffering? Not unless you have been there. A late accident has given me so many days and nights of pain that I have had time to reflect. Busy people have no time to think.

"The world is too much with us; late and soon,
Getting and spending, we lay waste our powers."
It is only when we are laid upon our backs that, like the sainted Edward Payson, we have leisure to look up.

Friends call and offer condolence. "I am very sorry, and hope you will soon be better." But their words are mockery; they do not go to the spot. How can the man of vigorous muscle have any idea of racking neuralgia? No minister, it has been said, can preach a funeral sermon until the angel of death has entered his own household. Once an invalid your heart is open to the suffering; there is a point of contact. So tonight I am in a mood to call up the sufferings of the ages, and properly appreciate their anguish. By what a cloud of witnesses am I encompassed!

I think of Job, scraping himself with a pot-herd, of Rachel weeping for her children, of Stephen sinking amid the stones of his enemies, of Peter dying on the cross with his head downward, of John beheaded in prison, of Socrates and the hemlock, of the noble army of martyrs, of Sir Walter Raleigh on the scaffold, of Robert Hall never free from pain, of Robertson of Brighton preaching as his own sands of life were running out, of Livingstone fainting in the wilds of Africa, of Charles Sumner with his shattered nerves,

of Garfield and McKinley on their beds of pain, of a million other sufferers.

"Shall we be carried to the skies
On flowery beds of ease?"

Then the historians of sorrow. How much of the world's previous thought has been wrong from hearts throbbing with anguish, as the crushed balloon gives out the sweetest fragrance. It was in exile that Dante wrought out the "Divine Comedy," in Bedford jail that Byron dreamed "Pilgrims Progress," in his blindness that Milton saw "Paradise Lost," it was in a dungeon home that Young had his "Night Thoughts," in constant weakness that Hailey wrote his "Call," in constant discouragement that Edwards wrote "Freedom of the Will," in partial darkness that Fremont and Parkman completed their historical works. It was on his deathbed, fearful to the last, that Charles Wesley whispered his farewell stanza:

"In age and feeblehood retire,
Who shall a helpless worm tolerate!
Jesus, my only hope Thou art,
Strength of my failing flesh and heart;
O could I catch one smile from Thee,
And drop into eternity!"

These examples are for our encouragement. There is a grace in every affliction, an angel in every sorrow. "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."—*Lutheran Observer.*

Literary
Any Book noticed in these columns will be sent at publishers' prices by the Baptist Book Concern, Louisville, Ky., postpaid to any address, upon receipt of the price.

Sunny. By Miss Margaret A. Frost. 75 cents. American Baptist Publication Society.

Miss Frost, a young Southern writer, daughter of Dr. J. M. Frost of our R. R. Board, in this, her first book proves herself worthy of the name she bears.

The fact that the story is based on true happenings makes it interesting reading aside from the charm of its style.

A popular and a prominent physician, Dr. Chaston, loses his eyesight. As a natural consequence reverses follow, and the many subtleties resorted to by the mother and Sunny to keep this knowledge from the husband and father serve to bring out most beautifully the noble characteristics always found among Southern-born women. And when the wife lays down the cross to receive the crown the daughter remains to still be sunlight and sunshine in her father's life.

The book closes with Sunny and her father sailing away to foreign lands. As we were then adieu the wish springs up that at some time in the future Miss Frost will again bring us face to face with this same Sunny.

Joseph and Judith, or A Bundle of Old Love Letters. By Edward C. Bass. 12 mo. 123 pp. Published by James H. Earle & Co.

Joseph and Judith were children in two families in a New England village. The mill in which Caleb Baxter, Joseph's father, worked was burned and he removed West. Judith's family continued in the village for some years when the father died and the mother took her children and went to her sister's in a neighboring city.

Both fathers were godly men and reared their children in the fear of God. The children grow up to be men and women of probity and piety. After some years Joseph and Judith met again in the old village and learned to love each other. Their married life was a happy one. The book is wholesome and pious.

In many respects the May Atlantic is memorable for its contributions about the late Mr. Thomas B. Aldrich. Mr. Bliss Perry contributes a biography and study of Mr. Aldrich and his writings. There also appear two brief poems on Mr. Aldrich's death. These are "The Poet's Sleep," by Richard W. Gilder, and "The Shadow on the Flower," by Edith M. Thomas.

Frank H. Dixon's "Railroad Accidents" deals exhaustively with the problem in this country and in England.

Professor Thomas R. Lounsbury contributes scholarly and humorous "Confessions." Rollin L. Hart's paper on "The Amusement Park" evolves an interesting psychology of this American institution, and in these spring repairing days is especially appropriate. Frank J. Mather's paper on "Giosue Carducci" is a careful review of the greatest nineteenth century Italian poet and his ideals. In an article entitled "Christianity in Japan," Professor Asakawa, who has written much on the East, deals thoroughly with the history of our religion and its chance of success in the Orient.

The two serial pieces, "The Helpmate," by May Sinclair, and "The Spirit of Old West Point," by Morris Schaff, increase in interest with each installment.

The Contributors' Club contains an unusually large number of wise and witty essays in miniature.

SUNDAY-SCHOOL LESSON

Sunday May 19.

ISRAEL ENSLAVED IN EGYPT.

Ex. 1:1-14.

Motto Text—"Then they cried unto the Lord in their trouble, and he saved them out of all their distresses."—Ps. 107:13.

Exodus means "going out," and the book covers about one hundred and forty-five years in the history of Israel. The book was written by Moses, as Moses and the Lord agreed. (Ex. 24:4; Mark 12:26; Luke 20:37.) Moses goes back in the history and mentions the heads of the tribes which came out of Canaan in Egypt. "Every man and his household came with Jacob."—How large their households were there is no saying. We know that Abraham had 318 trained servants born in his house, trained as soldiers.

Reuben was the eldest son of Jacob and Leah. For his sin he was deprived of his birthright. The temporal part of the birthright went to Joseph who was the father of two tribes. The spiritual birthright was Judah's, from whom our Lord came. Simeon and Levi also sinned and lost the birthright. They were cruel and crafty. Simeon was probably the ring-leader in the crime against Joseph, and for that reason was the one Joseph chose to be a prisoner in Egypt.

"And all the souls that came out of the loins of Jacob were seventy souls."—His sons and theirs. The sons' wives were not counted in the number. This shows the small beginning of the people who had grown into a mighty host. "And Joseph died, and all his brethren, and all that generation."—Some of the sons lived to a good old age. Joseph died at 110.

"And the children of Israel were fruitful and increased abundantly."—Children were considered a blessing and the man accounted happy who had his quiver full of them. The Israelites were in Egypt 430 years to a day. Most of the genealogies only give one man in each century. "They were legal documents showing who was the representative of each branch of the families of the high chiefs of pure blood.—Smith. But in 1 Chronicles 7:23-27 we have the full genealogy of Joshua and learn from that that he was the twelfth in descent from Joseph.

The rapid increase of the children of Israel is indicated by the verbs used. "They were fruitful, increased, multiplied, waxed exceeding mighty." No wonder the land of Goshen was filled with them. In a rich and fertile district, grown wealthy with their flocks and herds, they no doubt needed just the sharp lessons they

received to make them willing to leave Egypt for a strange land. They had been in Egypt longer, remember, than the white race has been in this country. What would be required to make the people of New England in a body willing to go back to Europe!

"Now there arose up a new king over Egypt, which knew not Joseph."—Josephus is no doubt right in thinking that this means the rise of a new dynasty. Amosis, the first king of the eighteenth dynasty, is thought by many to have been this Pharaoh. But the general opinion is now that Ramesses II was the oppressor. The mummy of Ramesses has been discovered.

"And he said unto his people."—Probably to a council of princes and leaders whom he had summoned to consider the subject. He found an alien people, closely bound together and worshipping another God than the idols of Egypt, and he was alarmed.

"Are more and mightier than we."—An exaggeration, rather stating what would be the case if they kept on increasing.

"Come on, let us deal wisely with them."—Shrewdly. His idea was a good one for his object, only he left God out of his reckoning. And God is a factor in everything which is done in his universe. On the border, as they were, the Israelites indeed were a menace to Egypt should they join with an invading enemy. Pharaoh had no desire to lose this large number of industrious subjects. This fear of the king lest they should leave the country shows that the thought of going, which Joseph had desired to keep alive, was not forgotten by all of them, and was known to the Egyptians.

"Therefore they did set over them task-masters."—Overseers of the works. The Israelites were employed in forced labours, not reduced to slavery. They still occupied their homes, kept their flocks and herds and cultivated their lands. "To afflict them with burdens."—The very way to alienate them and make them willing to join an enemy. But the king hoped to break down their physical strength by their toils. "And they built for Pharaoh treasure cities, Pithom and Raamses."—M. Edouard Naville, in 1884, excavated the ruins of a treasure city called "Pe-Team"—Pithom. Barrett says of these ruins: "The lower courses of these walls and for some distance up are of well made brick with chopped straw in them, but higher up the courses of brick are not so good, the straw is long and scanty, and the last courses have no straw at all, but have sedges, rushes and water plants in the mud."

"But the more they afflicted them, the more they multiplied and grew."—Which has been true of God's people in all ages of the world. The blood of martyrs is the seed of the church. Persecution weeds out those whom God does not approve in his churches, and leaves those whom he uses as instruments. "And they were grieved because of the children of Israel."—They were perplexed by the failure of their plan, and made uneasy by the rapid growth.

"And the Egyptians made the children of Israel to serve with rigour."—Rigour is a strong and unusual word. The sufferings of the Israelites were very great. But like all the suffering of God's chosen ones, it was working for their good. The persecution drew a sharp line between them and the Egyptians, welded them together as a separate people. It made them ready to leave the pleasant

land of Goshen and go with Moses into the wilderness. And what was greater of all it drove them to God. Let us be grateful for any thing which brings us nearer to God, and let us never forget that what seems the greatest sorrow may be in reality the greatest blessing.

"And they made their lives bitter with hard bondage."—The Egyptians were great builders and bricks were much used by them. They employed their slaves and captives taken in war in building, as is shown by the monuments. They were worked hard in the fields also. The need of irrigation made the agricultural labor very burdensome. And in all their work ruthless taskmasters drove them cruelly. The only friend this people had was the God of Abraham and Isaac and Jacob. The Egypt-

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5. Have you ever found a better way to make it than to use four heaping teaspoonfuls to the pint of water, let stand on stove until real boiling begins, and beginning at that time when actual boiling starts, boil full 15 minutes more to extract the flavor and food value. (A piece of butter the size of a pea will prevent boiling over.) This contest is confined to those who have used Postum prior to the date of this advertisement.

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ian bondage is a type of man's slavery to sin.

THE ALABASTER BOX.

A lady, comfortably situated financially, but childless, decided to adopt some little one as her own, and with that purpose in view visited one of the charitable institutions where friendless children are gathered. There were bright, beautiful faces brought to her notice, an array of childish charms and winsomeness that would have touched any motherly heart, but among the others was one little face pathetically dull and plain—a little girl shrinking always into the background.

"Poor little Beth!" said the attendant, following the visitor's gaze. "She is likely to be a fixture here. She isn't quite bright, you know, and so unattractive that no one will ever take her."

But just because of that—because this child was "one of the least," whom others would not want, though she, most of all, needed care and protection—the loving heart of the visitor decided in her favor. Pleased by the more attractive children, she took this little one to her home, and for years has been doing for her all that a mother could do.

"How Christlike!" exclaimed one who heard of it. The lady who told the story looked at the speaker thoughtfully a moment before she answered:

"So it seemed to me. Yet when I told of it to a party of women, my friend's action was criticised at once. 'It was a foolish thing to do,' they said. 'A bright child would have improved by the advantages, and have been of more use in the world.' I had nothing more to say. It was the old cry over the broken alabaster box—'Why this waste?'—Wellspring.

THE SECRET OF PREVAILING PRAYER.

Many pray every day, but receive no answer. They are conscious while they pray that their prayer is vain. They do not expect an answer. We have heard one say, "My prayers do not seem to go higher than my head." He had a feeling within that his prayers were merely formal, availing nothing. The heavens were brass and the earth was iron, and his prayers came back like an empty echo mocking the cry of the suppliant.

It is not always so, and it should never be so. Some men are mighty in prayer. Queen Mary said she feared the prayers of John Knox more than an army of twenty thousand men. Well she might, for John Knox did not pray in vain. There are men and women who feel within themselves while they pray that their petitions are granted. We do not believe in special revelations, as some vainly teach, but we are sure that the Spirit of God does speak to good men when they draw near to God. "I will hear what God the Lord will say," says the psalmist.

When Martin Luther, kneeling by the bedside of Melancthon, who was supposed to be dying and who desired to die, wrestled with God as Jacob wrestled with the angel, and told the Lord that Melancthon could not be spared, he was sure that his prayer was heard; he was sure his fellow-laborer would live. We have known a good man kneeling at the bedside of one who was apparently dying to pray with divinely inspired fervor and faith for the recovery of the sick, and arising

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with serene countenance and calm spirit say, "He will not die. I have the answer." And his prophecy was fulfilled. God had spoken to him in accents of assurance and peace.

A mother had taken hold of God in prayer with the hands of faith, and struggled long and hard for the salvation of a wandering son, and arising from her knees she said, "He will be saved. I have the answer." And strange to say, the same Spirit that spoke to her heart in accents of peace and comfort while she knelt in prayer also touched the heart of her son, who was far away, at the same moment and led him home to God and his mother. Ministers of the Gospel, groaning within themselves because of the spiritual decline of the Church, have besought the Lord with strong crying and tears to pour out His Spirit and revive His work, and while they were yet praying showers of blessing began to fall, and the whole community was swept by the salvation of the Lord.

But why are the prayers of some men answered, while others avail nothing? The answer is plain. Books have been written to teach us how to prevail with God in prayer, and they are good books, but no one will learn how to offer effectual prayer by merely reading books. The Bible tells all about it, but one may commit the Bible to memory from first to last without learning how to offer prevailing prayer. The secret can be learned only by dwelling in the secret place of the Most High. In the heart of God we shall find the secret of prevailing prayer. Draw near to God, and the atmosphere of His presence and the breath of His Spirit will give thee power in prayer. Jesus said, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." It is good for me to draw near to God, for there I find the secret of prevailing prayer.—N. Y. Advocate.

One way to foolishly waste time is to spend today planning to do tomorrow what should have been done yesterday.

Talents are best matured in solitude; character in the stormy billows of the world.—Goethe.

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CANADIAN LETTER.

Our great Northwest is truly a land of promise, and many are flocking thither. It is said that twenty thousand are leaving Ontario for that goodly land of abundant crops and nipping cold this year, and many more are expected from the Home-land and other countries. The Baptists are endeavoring to reach out and meet these multitudes with the Gospel.

A special agent has been appointed for each province to further the work of providing men and means. A special appeal was made last year for funds to provide church sites in new towns. When a new town is being opened up, lots are sold for half price, and about sixty dollars usually secures a good lot, which in one year invariably doubles in value, and by the time a church is organized and ready to build the lot is often increased to four or six times its original cost. A number of individuals and churches have in this way subscribed for lots to the extent of over two thousand dollars, and the money has been most wisely used by our far-seeing general missionary, Rev. C. C. McLauren. In some cases he has bought two lots and resold one shortly after at a price that paid for the two.

Many of our small country churches in Ontario are losing some of their best members by this general exodus, and in some cases it leaves the cause in very poor shape. First church, Winnipeg, has been looking across the line for a man to fill its vacant pulpit, and has extended a call to Rev. A. A. Shaw, of Brookline, Mass. The work all through these prairie provinces shows signs of activity and calls for generous help from the East.

Many of the churches in Ontario have had great blessing through the winter; evangelistic services have gathered in many hundreds in additions to our churches, and to quite a number spiritual prosperity has followed material advance. In the Home Mission churches of Ontario and Quebec there have been 135 baptisms during the past quarter, rather less than the corresponding quarter for last year. The two evangelists working under the board have had a most successful winter's work, and no doubt the results will show in the reports of subsequent quarters. During the current six months the board will have under its jurisdiction one hundred and eighty pastors and students, representing not less than three hundred and thirty churches and preaching stations.

The Foreign Mission Board is calling for more men for India and is considering the application of two graduates of our university. It is hoped that the funds will permit of one or two being sent out this fall. This work is very dear to the hearts of our people, and they will not suffer the work to languish for lack of funds.

Our various associations will meet during the month of June;

these are the great meetings of the year for the local church, and never fail to secure a good attendance, and arouse a healthy interest in all our denominational affairs.

Our Annual Convention will meet in the west part of Ontario this year in the month of October at Woodstock, the seat of one of our colleges, and from its central location and historic associations, the meetings are sure to be highly interesting and largely attended.

Rev. J. D. Freeman, M. A., who has lately achieved quite a success with his book, "Life on the Uplands," has resigned the pastorate of the Hloor Street church, Toronto. This is a large and very important church, being near to McMaster University, and it is hoped that a suitable successor will speedily be found.

Rev. Jessie Gilman has also resigned the pastorate of the Dovercourt Road church, Toronto, to take up the work of secretary to the Upper Canada Bible Society.

Dr. Torrey and his assistant, Mr. Chas. Butler, are in Montreal at present, and meeting with similar success to that they had in Toronto a year ago.

T. W. CHARLESWORTH.
Rumyan, Ont.

BE YE ANGRY.

That is what Paul was inspired to write, as we learn from Ephesians iv. 26. "Be ye angry and sin not; let not the sun go down upon your wrath." The first part of this verse is a quotation from Psalm iv. 4, in the Septuagint version, with which the apostle and his Ephesian converts were familiar. It is given in the margin of our Revised Version instead of "stand in awe." It recognizes anger as a duty, but it must be sinless and must not crystallize into wrath. Dr. Karl Braun, in his commentary on Ephesians, says:

Anger, which in God is the energy of holy love against sin, is justified in the Scriptures. Affirmed of God more than three hundred times, it cannot be wrong in itself in man who is created in the image of God. It is rather a witness and basis of active love in the surroundings of an unholy world.

Yes, we are told in Psa. vii. 11 that God was "angry with the wicked every day." And Mark tells us (iii. 5) that our Savior "looked round about on them with anger, being grieved for the hardness of their hearts." If we have the Spirit of Christ, we must feel, as he did, a holy indignation against sin, tempered by sorrow for the sinner. Bishop Hall says: "If a man can be so cool or without any inward commotion, as to suffer God's honor to be trod in the dust he shall find God justly angry with him for his want of anger."

And Bishop Butler says: "The indignation raised by cruelty and injustice, and the desire of having it punished which persons unconcerned would feel, is by no means malice. It is resentment against vice and wickedness. It is one of the common bonds by which society is held together, a fellow feeling which each individual has in behalf of the whole species as well as of himself; and it does not appear that it is, generally speaking, too high among mankind."

Moses was "very meek," as we learn from Numbers xii. 3. But when he came down from the mount and saw the calf and the dancing, "his anger waxed hot" (Exod. xxxii. 20). Commenting on this, Matthew Henry says: "Those are angry and sin not who are angry at sin only, not as

against themselves, but as against God. It becomes us to be cool in our own cause, but warm in God's. Moses showed himself very angry, both by breaking the tables and burning the calf, that he might, by these expressions of strong indignation, awaken the people to a sense of the greatness of their sin. And like this is the following from the pen of Rev. C. H. Parkhurst:

It is possible, by the grace of God, to be angered with what a man does without being angered at the man. A true father loves his child through everything. God loves us through everything. "Thou wast a God," said the Psalmist, "thou forgavest them, though thou tookest vengeance of their inventions." This solves the difficulty of the command, "Be ye angry, and sin not;" be angry without sinning; offended at the deed, but tender-hearted towards the doer. Selected.

MATTHEW 3:13-17.

Whatever may be said about baptism before John the Baptist's ordinance, or not in the world as an ordinance, it was not in the world as an ordinance until John got it from God. Jno. 1, 33, 34, Jesus used it as the public act of his own consecration and dedication to his life work, as Teacher, Savior, Lord and Example for the saved to follow for all time.

"Thou shalt call his name Jesus, for he shall save his people from their sins;" and to be saved is the greatest need of every one, and whosoever will believe unto obedience shall be saved from sin, and to save sinners was and is the great mission of Jesus, and the Gospel and the church of Christ in the world. Faith that works by love is the means of accepting the redemption purchased by Jesus' sacrifice for our sins.

So Jesus in his first act, his baptism, he showed the picture, pattern and example, for saving faith to follow, as he commanded before leaving the world. Mat. 18, 20-28.

This act of faith shows what conversion or being saved is—born of the Spirit. Dead to the world and sin and buried with Christ as we die to sin in repentance; and as this burial is in the water, it signifies cleansing, washing of regeneration and resurrection in being raised up as from the dead to walk in newness of life. Rom. 6, 1-5.

Can any other act than the example and pattern of Jesus' baptism fulfill the command of Jesus our Savior and Lord?

If you and I had stood on the banks of the Jordan and seen John baptize Jesus, and then some months or years after we were converted and heard Jesus' command to believe and be baptized, could we think of saying: "Can't I be saved without baptism?" Or would we say, "O—it makes no difference how or which way we are baptized." If we believe in Jesus as our Savior, we would love him so that we would want to follow his example, as the right definition of his command.

This example teaches me, as the word of life and my own convictions make me feel, I need washing, and as I pray to be wholly cleansed in the blood that cleanseth from all sin, so I see in Jesus' baptism and my own baptism in following his example, the picture of surrender, repentance, confession, change of mind, and a picture of change of character that signifies a new life and more; the resurrection from the water is a confession of faith in the final

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resurrection, and as the voice of the Father said at Jesus' baptism, "I am well pleased," so in my baptism and yours, we feel assured that Jesus and the Father are well pleased, and the witness of the Spirit in our hearts will greatly encourage us to be faithful all through life.

Yes there is that in the scriptural baptism which means continual perseverance. The burial with Jesus in water means that our body, soul and all we have and all we are or can be is given to the Lord and Savior while we live. Continual perseverance is final perseverance, and this is one important meaning of the example of Jesus in baptism, continual service in all the commands for daily life.

Our baptism is our surrender and dedication to be a witness for Jesus and servant of God while we have any being. Baptism is our confession of sin of body and soul, and as Jesus was buried in the act of his baptism as your Savior, Teacher and Example, so you are buried with him, as dead to sins and raised up, washed, cleansed, forgiven, and with a new heart, a new love, the holy life begins for Jesus and the saving of others.

No other act in Christian life represents so much and so perfectly repentance, conversion, new birth, new life, consecration to Jesus, as scripture baptism. In this consecration we confess that all our salvation and all our joy in serving him is from, by and through him. In our baptism is represented the saving truth of Jesus, that we are sinful, and in submitting to Jesus he changes our mind, spirit, will and disposition, so that we are new creatures in Christ. Baptism confesses faith in the true God, entire dependence on Jesus as Savior, Teacher and Judge.

No use to be born of the water unless you are born of the Spirit first, you cannot be saved by works. "By grace are ye saved through faith, and that not of yourselves. It is the gift of God. Ye must be born again."

No use to be baptized and then neglect church and the holy living. "Without holiness, no man shall see the Lord." Heb. 12:14.

Baptism converts nobody, saves no lost soul. We do not baptize persons to save them, nor because we think they are good enough to be saved, but because they profess to believe in Jesus, because

they want to confess Jesus as their Saviour, and that they are saved by grace through faith in Jesus the Saviour. Our baptism is our naturalization oath of allegiance to Jesus our Saviour. To stumble at the failings of others, get cold and careless in duty and backslide, is to deny our confession and profession of faith in Jesus, and really to take the name of Jesus in vain. As we are raised up in our baptism in picture of new life, so we should love to live the new life all our days.

If the angels in heaven fail to obey, they will fall and sin. While salvation is all of grace and redemption all of Jesus, it remains true that obedience from faith and love is the evidence of saved life. As salvation is the free gift of God's sovereign grace, so our obedience should be our free gift to him who bought us with his own life of obedience and his suffering for our sins.

While no one is saved by obedience, we are not saved without obeying; but by faith that works by love, we are saved to obey, and we try to obey because we love our Saviour. "By their fruits ye shall know them," and by our works and the love we have to work for Jesus, we gain blessed assurance of being saved.

Glad and joyful obedience give blessed assurance. The truly converted do not dread to obey Jesus, but they love to do his will on earth as it is done in heaven.

This is the love of God that we keep his commandments and when we love Jesus as we ought, we shall search the word to know his will, and our joy will increase more and more, and our faith and assurance will grow brighter till we reach the ever shining home where there is no darkness at all.

Then we shall love to obey all his will in heaven, because we loved and learned to do his will on earth.

The kind of sympathy that is coupled with a great deal of advice as to what we ought to have done is not very helpful.

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JESUS, THE GOOD SHEPHERD.

WALTER M. LEE, THLD.

A goodly Shepherd is the Lord, He knows my needs; In pastures green, near waters still, His flock He feeds. I follow on, and never fear, Where Jesus leads.

Though brats of pry around me prawl, In copse and dell, Though banded wolves in hunger howl, Their chorus swell; I heed them not, but follow on; He guardeth well.

'Mid valleys dark and shadows deep, My heart is bold; He shields me from the stormy blast, And from the cold; His hand will guide me safe at last, Unto the fold.

Our Pulpit

WARNING AND ENCOURAGEMENT.

C. H. BURGEON.

"I sleep, but my heart waketh; it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night."—Solomon's Song v. 2.

I. First, here is a lamentable state: "I sleep."

I think I can describe this state pretty well, because I experience it too often, and I am afraid many of you could also describe it with some degree of accuracy, for frequently you too fall into it. What is it for a Christian to sleep? Well, thank God, there is a sleep which the believer never knows. He can never again sleep that deadly sleep in which Christ found him while he was in his sinful state; he shall never sleep the judicial sleep into which some are cast as the result of sin; he shall not sleep, as do others, to his eternal ruin; yet he may sleep dangerously and sinfully; and this is the state in which the Christian is found when he thus sleepeth,—in a state of inaction. You are doing something for God, but you are rather doing it as a matter of custom than as a matter of loving earnestness. You do pray; you do go up to the house of God; you do teach in the Sabbath school; but you do these things mechanically, as a man walks who is sound asleep. You are in a sort of spiritual somnambulism. The work that you are called upon to perform, you do after a fashion; but there is none of the power of God in the work, there is no earnestness thrown into it. It is done, and there is an end of it; but your heart has been absent from it.

Coupled with this, there is a want of vigour in everything to which such a man sets his hand. If he preaches, there is no force or burning energy, no boiling, scalding periods; he just takes his text, and speaks upon it. Perhaps God's people are edified, perhaps sinners are saved; but that man has no enjoyment in his work during the whole time that he performs it thus sluggishly. A man,

to enjoy the work of the Lord, must throw his whole strength into it. It is the same when you come to prayer. You do pray after a sort; but it is not that wrestling with the angel which getteth the blessing from him. You do knock at the door, but not with that force which causeth it to open. You have forgotten your former vigor. Whereas, once your place of prayer was the witness of groans and tears, now you can go into it, and come out of it, without so much as a single sob. And it is just the same when you read the Scriptures. Once, the page sparkled with promises, and your soul was satisfied with marrow and fatness; but when you read it now, it is very dull, and you no longer derive refreshing consolation from it. Like the temple out of which God has removed, you walk through it; there are the pillars, there stand all the symbols of worship; the altar is there, but God, the King, has gone; and a voice has been heard to say, "Arise, let us go hence;" and so, you go through the sacred edifice, and find nothing there. In this same sleepy state, we go to the house of God to listen to his Word; and if our sleep has got a strong hold upon us, we cannot get any comfort. We begin to rail at the minister; because we are not edified as we used to be, we think that a change has come over him. That is possible; but it is just as likely, and more so, that our want of enjoyment of God's Word is owing to ourselves. We sit and hear as God's people hear, and we sing as God's people sing, and pray as they pray, after the outward form; but we go out as a man rises from his bed whereon he hath tossed all night, and we feel that we are not a whit refreshed; and the Sabbath, that was once a joy and delight to us, has perhaps become a weariness and a burden.

There is no enjoyment while a

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"After drinking coffee for breakfast I always felt languid and dull, having no ambition to get to my morning duties. Then in about an hour or so a weak, nervous derangement of the heart and stomach would come over me with such force I would frequently have to lie down."

"At other times I had severe headaches; stomach finally became affected and digestion so impaired that I had serious chronic dyspepsia and constipation. A lady, for many years State President of the W. C. T. U., told me she had been greatly benefited by quitting coffee and using Postum Food Coffee; she was troubled for years with asthma. She said it was no cross to quit coffee when she found she could have as delicious an article as Postum."

"Another lady, who had been troubled with chronic dyspepsia for years, found immediate relief on ceasing coffee and beginning Postum twice a day. She was wholly cured. Still another friend told me that Postum Food Coffee was a Godsend to her, her heart trouble having been relieved after leaving off coffee and taking on Postum."

"So many such cases came to my notice that I concluded coffee was the cause of my trouble and I quit and took up Postum. I am more than pleased to say that my days of trouble have disappeared. I am well and happy." "There's a Reason." Read, "The Road to Wellville," in pkgs.

man is thus asleep; and, as there is no enjoyment, there is no consciousness of pain. Ah, beloved, I have known seasons when I would almost have given my right arm to be able to shed tears of repentance,—when I wished that I might again have a broken heart,—when I have longed to make my soul feel even the pains of hell rather than not feel anything; for this is one of the worst states a Christian can be in,—to go nodding on through life, slumbering over eternal realities, dreaming over heaven, and nodding his head, and continuing still to sleep, when he is in the presence of the Most High God, and should have gathered up all his powers, and strung them to the highest pitch of intensity. Have not you been in such a state? If you have not, happy man are you! There are most holy men, some of the giant servants of God, who have fallen into this state, and have been compelled to cry out, "I sleep," finding themselves happy indeed if they could add, "I sleep, but my heart waketh."

Such a state as this is very sinful. Is it not sinful, O my soul, to be trifling with the eternal state, to be playing at prayer? Canst thou be so dull and heavy about eternal things, when worldlings are so thoroughly awake about their silver and gold and commercial pursuits? When souls are being hurried to eternity, how is it that I can still be indifferent? While time is speeding on, and eternity is so near, how can I still betake me to my slothful couch, and cry, "A little sleep, a little slumber, a little folding of the hands to sleep!" Chosen in Christ, redeemed with his precious blood, quickened by the Divine Spirit, and made partakers of the divine nature, how can it be consistent with our position and condition to sleep as do others? The light of God's grace has shone upon us, is this a time to slumber? Let the world sleep if it will, for its objects and aims are not worthy of the Christian's high ambition; but shall you and I sleep, when heaven is before us, and hell behind us, when there is temptation everywhere surrounding us, and angels beckon us to heaven, while a glorious company of saints holds us in full survey? Come, my brethren, we must feel that such a state as this is sinful in the highest degree.

And how dangerous is it, too! A man, who sleeps in his enemy's camp, is exposed to imminent peril. There lies Sisera asleep in Jael's tent. Little dost thou know, O silly dreamer, when that woman's hand lifts up the mallet to drive the nail through thy brain! If thou desirest to sleep, Christian, wait until thou gettest home; there thou shalt have rest enough for ever in thy Father's house; but, to sleep here, is to sleep in the dragon's jaw, to sleep on the top of the mast when the ship is driving before the storm. Nay, awake thou, and bethink thee of thy position and condition, and sleep no longer. O God, have mercy upon thy people who have long prosperity! There is the pinnacle of the temple; and blessed is the man whose feet slip not when he standeth here. I do not think we sleep so much, spiritually, when we have bodily affliction; though pains of body frequently make a Christian long for his rest; nor do I think we lose slumbering times when we are loving our friends. Men cannot easily sleep when the funeral knell is tolling in their ears, and when they are following dear departed ones to the grave. Nor do I think we sleep much when we are

the subjects of very violent temptations, and have a great many doubts and fears; but when we are in our vessel, when the day is fine, and the sail is spread, and the wind blows softly, and the ship goes on steadily without a motion, gliding as o'er a sea of glass, then it is that the mariner, perhaps, forgets the rock and the shoal. The poet was right when he said,—

"More the treacherous calm I dread, Than tempests lowering over head."

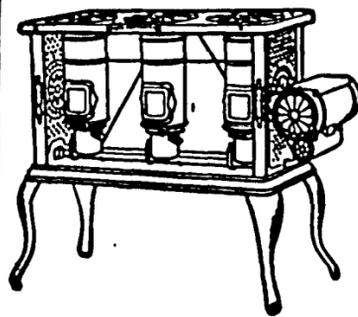
I do not like trouble; and pray God to deliver me from it. I cannot well endure bodily pain; I find myself impatient under tribulation; but I am able to say this, that if I had my choice between the severest affliction and a state of sinful slumbering, I would prefer to have the affliction. "There is no devil," said one, "like having no devil;" that is to say, there is no temptation like the temptation of not being tempted. The worst form of danger is when a man is left to himself, when he is not much tossed about, when he is quiet and easy. It ought not to be so. The greater our prosperity, the better should we love God; and the more our spirit is at ease, the more we should serve him with both our hands, and render him hearty thanksgiving for his favour towards us: it should be so, but it is not so. In these smooth waters, we are sure to meet with mischief; and, therefore, may the Lord, in his mercy, watch over us when we are in much prosperity!

Do I hear somebody ask, "How may I know when I am asleep?" If you are a true Christian, you will soon know it by a sort of instinct, when an unutterable sense of misery comes over you. The sleep of a sinner I may compare to the sleep produced by opium, which gives its victim dreams of the most magnificent character, carrying the soul up to heaven, and then, anon, dashing it down to depths. All sorts of fantastic imaginings are the offsprings of

that deadly drug; yet the man enjoys himself while under its influence; but though it causes some happiness in the use of it, it will bring him to hell as surely as murder itself. The sleep of a Christian, when he falls into this state, is rather like the sleep produced by henbane; it is a kind of uneasy, short, disturbed, unresting rest. It does a man little harm compared with the other; and his constitution recovers from the shock much more readily. Such, I say, is the Christian's sleep: there is no pleasure in it as there is in the sinner's sleep; but his sleep is uneasy, his conscience pricks him, his heart wakes, and he finds no peace in it. It lasts but for a little time, and it does him much damage; but, still, not the deadly damage that the world's sleep of sin brings to its votaries.

I think many of you will not need me to warn you of it. Still, if you do want to know, let me ask you to compare yourself with what you used to be. Are you as lively in divine things as you once were? Is prayer as fervent and refreshing to your souls as it once was? Do you find that willingness to pray that you once had? Do you find that you have to slog yourself into your closet, and, when you get there, do you offer up your prayers and desires with coldness which you were wont to offer with warm and loving fervour? Do you still continue to have the blessedness you had when first you knew the Lord? If not, that is a symptom of sleep. Then, compare yourself with what you ought to be. Think how you ought to have grown during the years that you have been a believer. Are you what you ought to have been? Then, if you are not, you must be asleep, or else you would have made better progress. Compare yourself with what others have been, and you will see cause for shame; and if so, my brethren, you are asleep; you are in a dangerous condition, and I pray the living God, by the demand for watchfulness when the prince of imaginations are the offsprings of this world cometh, by the agonies

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Editorial

Too late for insertion last week there came these two telegrams:

"Victory. Kentucky has done gloriously. Thirty-five thousand five hundred and thirty dollars R. J. Willingham."

"Home debt, but great year's work. Kentucky eighteen thousand three hundred and ninety seven dollars. B. D. Gray."

Amen and amen! That is an advance for the year in the contributions of Kentucky Baptists to our Foreign Mission Board of \$8,909.64, or over thirty three and a third per cent. This is the more gratifying that it was done with the use of no special high pressure methods. It is a rallying of our people to the great cause of foreign missions.

The increase in the gifts of Kentucky Baptists to the Home Board, over last year is \$2,575.74—a gratifying increase but not so gratifying as the other.

The amount received for State Missions—not including district and city missions, which in some states are included—was \$19,127.78, an increase of \$4,542.68 over the receipts for the corresponding time last year. This is an increase of 31 per cent—a most gratifying result. Our State Board did more work last year than ever before, and never was there a more faithful or efficient State Secretary than Dr. Bow.

The receipts in Dr. Bow's office during April, 1906, were \$17,965.38, which was a gain over the previous year of \$1,315. The receipts in his office during April, 1907, were, however, \$24,256.99, an increase over the previous year of \$6,291.61, or considerably over 33 1-3 per cent.

We rejoice that our Foreign and State Boards close the year without debt, though we regret that Dr. Gray has to report "some debt." Drs. Willingham and Gray are great and good men, and they have been for weary weeks and months under a great strain. Let us all pray for them and all rally to the support of the work they represent.

The white Baptists of the South have an aggregate income of \$400,000,000. If they were only alive they would give not less than \$25,000,000 a year to missions—which is 25 times what they are now giving. And they could wisely expend \$25,000,000 a year for mission work, at home and abroad. Ah, if only they did this, how much it would mean! And how soon the world would be evangelized! Of course money is not the only nor the chief factor in mission work, love to God being the chief factor. But think how Southern Baptists would love God and love souls if that love prompted them to contribute \$25,000,000 a year to missions! Is that too much to expect? That is an average of say, \$12.50 a year apiece for the white Baptists of the South. There are few who could not give that much if they would, while there are multiplied thousands who could give far more. We need more love to Christ, and more desire to obey and glorify Him.

The proposed constitution for the general organization of Northern Baptists, soon to be started in Washington, provides that churches, district associations and state

conventions, or general associations, appoint messengers. These and none others are to be members, and there is to be no money basis. This is well.

True if all the churches should send messengers the meeting would be too large to be manageable, but that danger is not real, because there is no likelihood of its giving any trouble. When it does become an embarrassment, if ever it does, it will be easy to change the representation to suit. Would not a meeting of 30,000 or 40,000 Baptists be an inspiration?

One of the proposed by laws provides that "the Executive Committee shall have charge of the affairs of the Union (or Convention), shall prepare a programme for the annual meetings," &c.

Here is a fatal defect. It gives charge to a select committee of brethren and defeats the purpose of the organization. Cut and dried programmes destroy all spontaneity in a general meeting and diminish the attendance to those on the programme, the officials, the newspaper men and a local contingent. No great and enthusiastic gatherings can be had while a select committee has control and the man in the pew has no show.

The declared object of the new body is "to give expression to the sentiment of Northern Baptists upon matters of general denominational importance; to develop unity in denominational policy," &c. This can never be accomplished so long as "The Executive Committee shall have charge of the affairs of the union (or convention), shall prepare programmes for the annual meetings," &c. No general representative body of Baptists is possible under such a law. The history of the Anniversaries proves that. And the history of the Southern Baptist Convention shows how a great representative body of Baptists can be had, with liberty to the individual, and with giving the man in the pew a fair show.

Several brethren have lately asked us for an interpretation of 1 John 3:9: "Whosoever is born of God doth not commit sin; for his seed is in him; and he cannot sin because he is born of God." The real question is does this passage teach sinlessness in this life? That it cannot be so interpreted is certain from many passages and particularly from 1st John 1:8. When the inspired apostle began to write this epistle, knowing what he was going to say (or the Holy Spirit knowing) he took special pains to guard the reader against such an interpretation, and so wrote: "If we say we have no sin we deceive ourselves and the truth is not in us." This is a distinct warning not to interpret what follows as teaching sinlessness in this life. This is plain.

What then does 1st John 3:9 mean? The word rendered "born" is in the perfect, and as Westcott says it "marks not only a single act but the continuous presence of its efficacy." That is to say, the man who is born of God and is living up to that birth. Then "doth not commit sin," means, not a single act but a continuous law of life. Such a man does not have sin as the law of his life, "does not belong to the sin sphere."

The apostle is showing how the renewed nature, that which is "born of God" is antagonistic to sin. When a man is regenerated there begins the conflict between the "old man, which is corrupt according to the deceitful lusts," and the "new man, which after God is created in righteousness and true

holiness." Eph. 4:22, 24 and Col. 3:9, 10. What is born of God is antagonistic to sin, but the Christian is never free from sin till he leaves the earth. "If we say we have no sin, we deceive ourselves and the truth is not in us."

At the Louisville Convention Club last week, Prof. R. P. Hallack made a talk on Evolution. He brought out fully and clearly the complete change of front on the part of men of science, on this subject within a few years. Darwinian teaches that new species are formed through very long periods, by an accidental variation appearing, that is favorable to the struggle for existence. This slight variation being helpful is transmitted to the next generation, and after a while another is added, and another and another, until through many ages these variations amount to enough to make a new species. Darwin's great dictum was *natura non facit saltum*—nature makes no leap.

All this has been set aside. The modern man of science denies that these variations are inherited, and he affirms that nature makes great leaps; so that a new species is formed at a single bound. This is a complete right-about-face for science. Men of science now admit what the preachers, who were too old foggy to take up with the fall of evolution, have been telling them all the time. And those who have sought to "restate" the doctrines so as to adapt them to the theory of evolution, are now out of business. Those theologians who harmonized their doctrines with Darwinism, must now begin at the beginning and harmonize their doctrines with this new position of science.

"MY FIRST PROTEST."

DEAR RECORDER: I have been reading you thirty-eight years, and have made you next to my Bible as my religious guide. In all these years I have found no fault in you. I have stood by you in your every defense of the "Faith once delivered." I have noticed how clean you have been in all things, even in your advertisements. I have been proud of you, and shall continue to be, and shall continue to take you, read you and continue to profit by you, but I must here enter "my first protest" of the advertisement beginning "Clergymen Advocate," etc. I do not believe this is a suitable advertisement for the RECORDER. I do not believe you should advertise any sort of beverage, whether it will intoxicate or not. There is too much tendency in the religious world toward soft drinks, which, if indulged in, will lead many souls to hard drinks. I love you too well to want you to be a party to anything that tends to lead the old or the young away from the true path which is the "truth and the life." I may be a crank on this subject, but I hope to be excused if I am.

T. R. MASON.

Hopkinsville, Ky.

The question of advertising is a difficult one. Where a paper has such a circulation as the WESTERN RECORDER, advertisers are eager to reach its readers and in spite of great care, sometimes unfit advertisements appear. Nothing ever appears in our columns that is not vouched for by men of good standing in the business world. Yet ever and anon something wrong gets in and we have to order it out. We thank our readers for calling attention to anything they think is

not proper.

Some readers do not wish us to have any advertisements at all. Then we would have to suspend publication. Large as is our circulation and regular as is our price, the WESTERN RECORDER could not be published on what the subscribers pay. Then we are no objections to the right sort of advertisements; and a great many of our readers depend on them. One brother recently vigorously protested against our advertising an insurance company. Another objected to advertising the individual communion cup. Others object to advertising any medicines. Others still object to advertising any investments—and so it goes. Some want advertisements and others want none. Some want this kind and do not want that. Others want that kind and do not want this. Then what? Why just go ahead in the fear of the Lord and do the best we can, welcoming all suggestions.

One of the most prominent of recent "advanced" religious authors expresses the attitude of those who set aside the authority of the Bible and at the same time wish it understood that they are some sort of Christians. He says: "Personal inner experience, the unreasoned (though by no means unreasonable) religious attitude toward the universe, is the only source from which religion in these days of naturalism and agnosticism, of indifference and hostility, can draw its life."

Certainly religion can draw no life from that source. No religious life has ever been drawn from any such source. The old Greeks and the Egyptians, to say nothing of the Confucians and Buddhists, have tried that to the limit. The Holy Spirit is the one source of religious life, and He uses the Word. Throw aside the Word, and there is practically nothing left. Man cannot spin a hope out of his own bowels; and he needs a hope which is "an anchor to the soul, sure and steadfast, entering into that within the veil." The "new theology" men are unable to produce any evidence whatever in favor of their doctrines. They simply deny the old doctrines and then get off fine phrases about the "new view." But fine phrases prove nothing, and do not convince anybody who stops to think.

When some of the Louisville pastors at the Pastors' Conference were contending that the city churches should withdraw from Long Run Association and form a Louisville Association, Deacon E. G. Shouse, being present, sent up a question, asking—who planted the Baptist cause in Louisville and supported it till it became self-sustaining? It was Long Run Association that did this. This fact makes not only a sentiment but an obligation. It has not been shown that the presence of the country churches in the association is a burden to the city churches. The closest fellowship should be cultivated between the city and the country churches.

Persons or parties wishing to visit the Jamestown Exposition would do well to write to Miss Fannie Potts, 99 Bute Street, Norfolk, for quarters, in what are called St. George Dormitories. We have long known Miss Potts and we can commend her without qualification. These Dormitories are convenient to the car line that runs to the Exposition grounds—a short ride.

EDITORIAL VARIETIES

The Rev. L. T. Mays, one of our missionaries in Cuba, and well known in Kentucky as well as Texas, writes to the Baptist Standard, Dallas, a severe arraignment of Secretary Taft for his lining up with the Roman Catholics of the island and subsidizing the United States Government in their behalf to the tune of \$7,000,000. Mrs. Mays accuses that his readers know the facts, but we confess ignorance. We would be glad to be fully informed.

The Spring "races" are in full blast in Louisville, alas! And the daily papers are having much to say about "the beautiful daughter of President Roosevelt's" coming to the races. Alas! and alas!

Evangelist T. T. Martin while holding a meeting in Atlanta, defended the faith against attacks published in the "Atlanta Georgian and News." These attacks assailed the doctrine of vicarious atonement and of future punishment, and belittled those who believed in these doctrines. When such attacks are made and T. T. Martin is in the neighborhood, he is sure to be heard from. Thank God for T. T. Martin.

The scurrilous thing on Dr. R. J. Campbell, the apostle of the "new theology" in London, is that the great London dailies are actually apologizing to their readers for devoting so much space to him. This is crushing.

At a called meeting of ministers and laymen of different denominations, last Friday night, Dr. Morse, of New York, told of the nature and work of the American Bible League, and it was decided to organize a branch in Louisville.

Pastor J. K. Martin, of Adairville, writes that his church has gone up in contributing to missions from \$250 last year to \$416 this year. Amen! Then Pastor Risner, of Tyler, Texas, writes that his church has gone up in two years from \$450 to \$1,600. Amen again! Year before last Adairville went up from \$100 to \$250. That is the way to do it.

The Seminary Missionary Society at their meeting May 1st reported \$1,005.63 contributed to missions during the Convention year. This is a most handsome showing.

Many thousands will be pained to hear of the death of Dr. John Watson (Jan MacLellan) on last Sunday in Mt. Pleasant, Iowa. He was making a lecture tour in this country and his death was sudden and, of course, unexpected. He was a very popular writer and lecturer and was greatly admired for his personal qualities. His books are widely read, and his character—Dr. McClure—has become as well known as the characters of Dickens and Thackeray.

In Louisville during April there were 295 births and 340 deaths. It requires no prophet to tell what would become of our city if the country people did not move in.

We rejoice that the Court of Appeals have decided in favor of the constitutionality of the County Unit Law. That is a signal victory for the cause of temperance.

There are 17 (white) Baptist churches in Washington City, with an aggregate membership of 6,614.

Kentucky is entitled to 216 messengers to the Southern Baptist Convention, beside the associational representatives. If you wish to go, send your name at once to Dr. J. G. Bow, 642 Fourth avenue, Louisville, for enrollment. The names are coming in very slowly, and the time is short.

Mr. W. J. Bryan in a recent speech in Boston in a church, said: "I have found so many young men who seem to think it is smart to be skeptical, and many who think it is intelligent to refuse to subscribe to creeds. It is because I want to shame young men out of this position that I am glad to avail myself of such an opportunity as your pastor has offered me."

It seems from this that God has written his Sabbath law on nature. Watchword says a prominent man in the iron business declared "experience has abundantly proved that iron needs its periodic times of rest in order that it may preserve its life, and its cohesive and tensile strength."

The Independent asks: "What is left of the Old Gospel?" Every jot and tittle of it. Some men crawl into caves, but that does not lessen the sunshine by one single ray.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Pastor Eaton; Faith and works; Rehearsal. One baptized. Pastor's 26th anniversary. During the year there were 165 additions. Present number 1,577. During the 26 years there were 5,328 additions. In May, 1881, the church had 513 members; those, including the children sent out during that period, have grown to 2,970. During the year the contributions were \$13,657.83, of which \$3,715.74 was for missions. During the 26 years this church has contributed \$497,192.54. The church has no debt and it is prospering in all departments. Broadway - Pastor Jones; Gospel of the table; Christ's attitude toward religion. One baptized. Chestnut St. - Pastor Weaver; Mother love of God's nature; Baptism and burial. For baptism two, by letter one, three baptized. East - Pastor Wilson; Heaven; Death. Fourth Ave. - Pastor Hamlett; Redigging old wells; The magic name. One by letter. Twenty-second and Walnut - Pastor Hunt; Communion; Way of life. Eight for baptism, four by letter, one by relation, twenty-five baptized. Calvary - Bro. F. G. Detweiler; The good fight; Free in Christ. Clifton - Pastor Foster; Christian separated unto God; Purity. One by letter. Franklin St. - Bro. Carroll; The pounds; Purpose of the Supper. German - Pastor Jansen; Full joy; Rest for the soul. Highland - Pastor Dawes; A brother's keeper; Two sinners. Immanuel - Bro. J. N. Prestridge; God; Man. Parkland - Pastor Vick; Second commandment; The harvest. Portland Ave. - Pastor Maddox; Sure covenant; Rom. 1:14. Third Ave. - Pastor Ransom; Forgiveness; In what does our life consist? Twenty-sixth and Market - Pastor Reed; Day of the Lord; Christ at the door. Three by letter. Eighteenth St. - Pastor Rawlings; The deluge. Hazelwood - Pastor Althoff; A caution; Christ before Pilate. Highland Park - Pastor Arvin; Serving in adversity; Seed and harvest time. One by letter. East Mead - Pastor Brandenburg; Cross bearing. Bro. Rose; Christ all in all. Oakdale - Bro. Gorlon Hill; Three classes of Christians; Our sin. Ten for baptism, three by letter, one by relation. Meeting continues. Newport - Bro. R. A. Cooper; Christ's love for His people; Exaltation of Christ. Harrod's Creek - Pastor Hill; Daypring the day of small things. The members of the Pastors' Conference went over to the General Ministers' Conference where Dr. Weaver read a very interesting paper on his forty-two years experience as a pastor in Louisville. He was presented by the body with a fine golden oak table, and many handsome things concerning him were said by different pastors.

SEMINARY NOTES.

A. H. MAHAFFEY. A very interesting and beneficial chapel service last Monday, conducted by Dr. Dement. Scripture reading 1 Tim. 4: 12-16. For meditation and basis for remarks, "Take heed to thyself and thy teaching." Dr. Eger was called away one day this week to attend a funeral service. Messrs. L. S. Musser, D. H. Howerton and G. C. Vick, pastor of Parson church, were our guests a few days ago. Musser is remaining to stand the examinations. Missionary day last Wednesday was greatly enjoyed. The devotional part was conducted by President Mullias. Scripture reading, a part of 1 Cor. 9. After some very interesting remarks based on the 16th verse, had the reading of the minutes of former meetings, followed by the treasurer's report, who reported amount paid up to date for missions by the Seminary constituency \$1,005.63. Executive Committee made report of the work done during the month of April. Number of mission students employed 48, resident workers 31, sermons by faculty 29, and students 206, supplied by faculty 14, students 60, revivals by faculty 47, students 60, addresses by faculty and students 80, conversions 71, baptisms 63, received by letter 23. Two missions failed to report, which would have enlarged this report a great deal. Next missionary day and the last one for this session will be on the 27th. Addresses were made by W. H. Hamlett,

subject, "Christianity's claims to pre-eminence." By T. T. Eaton, subject, "Missions and the denominational problem."

Supplies for Sunday: T. B. Davis, Sparks; W. P. Wagner, Osgood, Ind.; P. M. Edwards, Jeffersonville (M. E. Wesleyan); N. J. Sparks, Buffalo; Hasty, Cropper; W. N. Rose, East Mead; A. K. Abernathy, Ladysburg.

J. E. Wells has just closed a meeting at his church, Homewood, N. E. News, of Meridian, Miss., did the preaching. Eight additions, six by baptism.

THE STATE.

Pastor O. M. Huey, who is in the North Indiana, underwent a surgical operation, has recovered sufficiently to return home. We hope his restoration is complete and permanent.

Adairville church have almost doubled their contributions to missions this year, giving \$410.

Bro. J. O. Parsons organized a church at Hooceville, county seat of Owsley. This town only once contains in Kentucky without a Baptist church.

Little River Association desires to employ a man for general missionary and colportage work in the State.

Murray church, with Pastor Boyce Taylor at the helm, still leads in missionary giving, having reached \$1,400 this year.

OTHER STATES.

Pastor J. I. Brock writes: "Gallif and Wrethorne are two mislaid towns up in the hills of Tennessee. I was called up here the first of last October by the mine operators. We started two Sunday schools and I have been preaching alternate Sundays at these two places, which are situated about two miles apart. Two weeks ago I secured the assistance of Bro. R. W. Cooper, pastor of Briceville Baptist church. We began a meeting which resulted in 12 professions. On April 28th we organized churches at each place. Yesterday I baptized three into the fellowship of the church and seven others stand approved for baptism. Bro. Cooper is a powerful preacher of the old fashioned gospel, and goes at it without fear or favor. We are praying and expecting great things of the Lord among these miners."

Bro. A. R. Love has resigned at Hendersonville, N. C., to accept pastoral charge of the West End church, Petersburg, Va. The writer had a hand in starting that church, and he has had a good deal to do with Bro. Love; among other things uniting him with his "better half."

Bro. C. B. Nunnally telegraphs from Petersburg, Va.: "Pray for Brother Cates and our meeting. Over one thousand saved in eight days; promise of greater things. Business houses close for day meeting. Over one thousand men in a body at each meeting. Hundreds of men being saved."

Sister B. V. Chisholm writes from Highland Village, N. S.: "Our esteemed pastor, E. T. Miller has resigned and we hear is going to N. B. A number have professed conversion lately on the De-Bert field. We are having fine weather. The wild geese are here."

Pastor Waller M. Lee writes: "As the Baptist hosts press on toward Richmond good news comes from New Orleans. The city has been swept by a Baptist revival, in which hundreds have been converted and many added to the churches. Two new churches have sprung up and have entered the lists to fight for the capture of the city. The city is being sown down in Baptist literature and tracts. Seven enthusiastic pastors are on the field, and the Baptist cause is more promising than ever before. God hath wrought wonders through the Home Board and its operations in New Orleans. Thank God for the Home Board. Let's strengthen her hands for the good work."

Pastor H. D. Heath writes: "I have resigned at Sanger, Texas, to go to Floresville, Tex. Please send the paper to me there."

Pastor E. Braddock writes: "I go to reside in New Berlin, Ill., on May 1st. Became pastor there last January, and now remove on the field. Church wide awake in all departments, but shall have to gradually instruct them to give up the open communion idea which at present prevails."

Bro. Fred. D. Hale writes from First church, Wilmington, N. C.: "Even 500 new members have been received during my pastorate of three years and two months. The church has gone from \$230 to State, Home and Foreign Missions to

\$7,300 for the same objects, just ten times the amount given four years ago. Small amounts from many contributors. No high pressure methods. No low crowd supporters or fair. The membership is now right at 800. The church is hot, zealous and aggressive. The outlook is brighter than ever before. We are just beginning a gracious revival. Rev. I. G. Bloom is to help us."

Pastor John Elmer Nixson accepts the call of the Seventh church, Baltimore, and enters promptly upon his work. We congratulate the church and congratulate Baltimore.

The Mollens Ford church, Merrens county, Ga., has set apart Bro. W. J. James to the full work of the Gospel ministry.

The Second church, Lancaster, N. C., has held a meeting which closed with 45 additions to the fellowship of the church, 26 by profession and baptism.

A ladies' day's meeting in the Dallas church, N. C., closed with 25 additions to the fellowship of the church.

Bro. J. T. Morrow has held a meeting in the Hermitage church, Mo., which closed with 12 professions of religion and 31 additions to the fellowship of the church.

The Mt. Vernon church, Henry county, Ga., has set apart Bro. J. E. Patisilo to the full work of the Gospel ministry.

Bro. A. M. Bennett held a meeting in the Sparks church, Ga., of which he is pastor, which closed with 15 additions to the fellowship of the church.

Twenty four were added to the fellowship of the Romeville church, Ga., as the result of a meeting in which Pastor Chunn was assisted by Bro. R. D. Cecil.

Bro. H. R. Thomas of Jonesboro, held a meeting in the Harrisburg church, Ark., which closed with 60 professions of religion and 25 additions to the fellowship of the church.

A church has been constituted at Richwoods, Ark.

The Covington church, La., has set apart its new house for the worship of God.

The new Year Book gives the total number of Baptists in the United States as 4,812,633. The baptisms were 266,433.

DEAR RECORDER: We have just closed an excellent meeting in the First church. Our pastor, Rev. R. F. Tredway, did the preaching. The people came in large numbers, at times overflowing the building. Ten have been received for baptism, one by letter and others will join. The meeting greatly helped the church. -P. O. Camden, Ark.

W. M. Hicks claims that what we said concerning him did him injustice. We had proof of every statement, but now Mr. W. S. Mayhugh, who sent us a copy of the receipt Hicks gave him for \$4.50 admits that Hicks was right and that the amount paid was only \$1. The latter claims that he had a general authority to represent the WESTERN RECORDER, such as all preachers have. Our information was that he claimed to be an agent sent forth by us and that he was offering to take subscriptions at reduced rates. We did not send him out and did not authorize him to make terms or to take money. When people pay men money for the RECORDER, we are not responsible, unless the price is specially commissioned by us. Of course we are glad to have any friends get subscribers and to send in money, but the money is paid at the risk of the payer, unless the price is specially sent out by us. -Where he is a stranger he ought to produce credentials. The Texas Baptist Herald of April 25th has a communication signed "R. L. Francis, Clerk Emmanuel Baptist Church, Dallas, Texas," and headed "W. M. Hicks Exposed." The communication contains an extract from the Nashville (Ark.) News of March 30, 1907. Those interested can investigate if they so desire.

CLINTON COLLEGE CLOSING. Baccalaureate sermon, Sunday, May 19, by Rev. J. C. Midyett, Clinton, Ky. Alumni Reunion, Tuesday evening, May 21, by Rev. Tillman Johnson, orator, and Miss A. M. Hicks, historian. Bible Institute, May 21-22. Subject: "The Apostolic Age." Discussed by W. H. Barker, M. E. Dodd, W. H. Williams, J. M. Burgess, I. N. Penick, H. B. Taylor, C. T. Mahan, J. C. Midyett and others. Commencement day, May 23. Annual Address, Rev. Tillman Johnson. Class

Address, Miss A. M. Hicks. Friends and old students cordially invited. H. D. SWAIN. Clinton, Ky.

NORTHERN BAPTIST CONVENTION - HOTELS, BOARDING HOUSES, ETC.

JEFFERSON (headquarters), special rate \$1.50 per day per person. Rooms for ten or more \$1 per day per person. All single rooms have already been assigned. Murphy's (special rate) \$1 up. The \$1 rate is ten or more in one room. The Richmond \$1.50 up per day per person.

LEXINGTON (special rate) \$2 per day per person. Ford's \$2.50 per day per person. Gilbert's \$2.50 per day per person.

LODGING ONLY \$2, 25c and \$1. Lodging and meals \$1, \$1.25, \$1.50, \$1.75 and \$2. The difference in price depends on the character of accommodations, distance from Auditorium, number in room, etc.

The undersigned will be glad to engage accommodations for those requesting it. Please state definitely number in party, accommodations desired, price, date of arrival, etc.

It is earnestly desired that parties write and engage board before coming to the Convention. This will enable them to go direct from their train to their stopping places.

RYLAND KUMRY, Sec. Gen. Con.

Princeton church is taking on decidedly new life under the efficient pastorate of Rev. W. K. Hunter. In addition to the regular weekly collections, according to 1 Cor. 16: 1, 2, a special free will offering for missions, amounting to about \$200, was made last Sunday. The weekly mission offerings since Bro. Hunter's pastorate began aggregate fully \$140. This has all come in since September 1st, just eight months, and is about quadruple what this church ever gave before in a full year. To this is to be added pastor's salary, Orphans' Home and the various other expenses of the church, which have been equal or more than ever before. Besides all this our people are charmed with their new pastor's ministry and his Christian life. We certainly thank God for him. T. F. RICHY.

HOME COMING WEEK.

The closing exercises of Clinton (Ky.) College will occur May 10-23. There will be a general reunion of old teachers and students. Already letters have been received from two of the first teachers of the college, the only two now living, Miss A. M. Hicks and Mrs. T. N. Wells, and a number of old students, saying they would be present. Letters have come from Boston, Chicago, the "Sunny South" and from the Pacific slope with words of good cheer, saying "I am coming." The alumni address will be delivered by Eld. T. B. Johnson, pastor of Dorchester Temple Baptist church, Boston. Those who expect to attend should

Stop Losing Money! When you have your money idle in a deposit at 3 per cent, you are losing money every day. You can get 8 per cent net by investing in the First Mortgage Real Estate Trust Bonds, issued by the Louisville Title Company. These bonds are amply secured by approved real estate, with title insured and protected against loss by fire. You cannot afford to take chance in speculation, with the hope of getting big returns any more than you can afford to neglect your opportunity to invest in the safest place at the best rate of interest obtainable. More than one Million Dollars of these bonds have been handled through this company in the past six years, without the loss of one dollar of interest or principal. These bonds are usually sold to net 4 1/2 per cent, but for the present they are being sold to net 5 per cent clear of all expenses. \$25 cash to be had in decimal balances of \$10, \$100, \$500, \$1,000 and over. Apply in person or by letter to the Louisville Title Co., 234 Fifth St.

notify the writer at once. J. C. NEVILLE. Arlington, Ky.

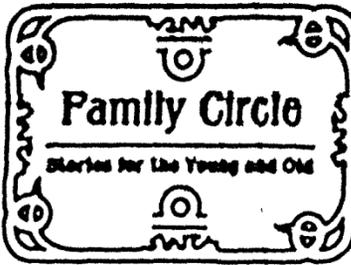
LOUISIANA FEMALE COLLEGE.

The closing exercises of Louisiana Female College, Kenner, La., will be as follows: Friday, May 24, 8 p. m. - Junior Baccalaureate. Saturday, May 25, 8 p. m. - Elocution Recital. Sunday, May 26, 11 a. m. - Annual Sermon: Rev. H. H. Shell, Lake Charles, La. Monday, May 27, 11 a. m. - Eulalian Literary Society: Address, Dr. C. C. McClell, Shreveport, La. Monday, May 27, 3 p. m. - Art Reception. Monday, May 27, 8 p. m. - Annual Concert. Tuesday, 10 a. m. - Annual meeting of Board of Trustees. Tuesday, 11 a. m. - Graduating Exercises: Baccalaureate Address, Rev. M. J. Hoover, Alexandria, La. The friends of education are cordially invited to attend these exercises. G. W. THURSON, President.

LAW AND ORDER CONVENTION.

Owing to the inability of many from different parts of the State to reach Louisville to participate in the Law and Order Convention on the evening of the 13th it has been decided to give that evening to a conference of those who arrive in time at the Willard Hotel at 8:30 p. m., and to open the convention proper at 10 o'clock Tuesday, May 14th. The entire day and evening will be given to the discussion of important subjects by prominent men. The meeting bids fair to be a splendid success.

LOUISVILLE J. BACON & SONS KENTUCKY Write For Our May Mail Order Bulletin. It Is Now Ready. Just drop us a postal, and we will mail you a copy—Free of all charge—of the May Bulletin. This issue will be exceptionally interesting, containing as it does descriptions and prices of a great assortment of thoroughly useful articles—and remember that every one is reasonable and right up to the minute in style. The most prominent feature are Ladies' Coats, Suits, Skirts, Corsets, Muslin Underwear, Shoes, Fans, Belts, Draperies, Millinery and a galaxy of others, which lack of space prohibits our mentioning, and all at our celebrated POPULAR PRICES. REMEMBER— WE DELIVER FREE WITHIN 200 MILES OF LOUISVILLE ALL ORDERS OF \$5.00 OR MORE.



WINTER NIGHTS.

Left Foot, Right Foot, Both explorers hold; When you creep in bed at night, Wow, but it is cold!

Dark comes Left Foot, Crying, "Ouch! I'm frozen!" Cuddles underneath your legs, Fuzzy wags his tail.

Right Foot, Left Foot, Sniff the brothers go, Toward the Foot Board North Pole on, On through snow and ice, On through bears, and ice, and storm,

TWO MANUSCRIPTS.

BY ADELAIDE R. BOLLSTON.

Marian looked at the long, thick envelope dejectedly for a minute, and then she consulted the contrivance.

"But you don't know anything about editors or publishers, Miss Susan," she said, in a tone of finality, as she leaned her elbows on the table and rested her square chin in her hands.

"And never wrote one," put in Miss Susan, good-naturedly. "Still I think I have a pretty fair idea of what the publisher of Young Folks wants. I glance over the magazine occasionally, so if you'll just read me this rejected manuscript—"

"Oh! don't ask me to read it to you," interrupted Marian, frowning at the thick envelope with its formidable array of canceled stamps. "I hate the very sight of it!"

"Then let me look at it." "I never allow anyone to see a story of mine before its published, not even father," said Marian, with all the arrogance of her eighteen years.

Miss Susan smiled in spite of herself. "I've a great mind to go throw it on the kitchen fire," continued the girl, with sudden fretfulness. "It actually makes me sick to think of the time I spent writing it, the postage stamps I wasted on it, and the infinite pains I took to make it just the sort of story the editor needed."

"It seems that he didn't need it," remarked Miss Susan dryly. "Now, don't think me unfeeling, child," she added, quickly, for Marian's face had reddened with anger, "but it seems to me that you are a little too sure of yourself sometimes."

"Sure of myself? I don't know what you mean." "I mean that you are over-confident about a lot of things. I've noticed it quite often in the two summers I've been boarding here. And especially are you too sure of yourself with regard to your literary work, and your ability to please editors."

"I don't write to please the editors so much as I write to please their readers," replied Marian, with vague loftiness, as she removed her elbows from the table and sat erect in her chair.

"So you think you know better than they what would please the public?" said Miss Susan quizzically.

"Oh! I don't want to argue the matter with you!" retorted Marian, with increasing fretfulness. "The story has been returned to me and that's all there is about it. I did my best, and failed, and I don't believe I'll ever have the heart to try again. And its acceptance meant so much to me, too! You know I had planned to go to Florida next winter—"

"I didn't know," said Miss Susan in an altered voice. "But why not try some other publication?"

Marian shook her head. "It wouldn't do a bit of good. Nearly every other editor who would be likely to consider a story of its kind requires that all manuscripts submitted shall be type-written. I've tried them and know. And out here there's no chance of getting such work done even if I had the money to pay for it. I hate this stupid place! And I envy you because you live in New York. I

envy anybody and everybody that lives in a big city. Now, if I were in New York, or Boston, I'd have some chance to succeed."

Miss Susan looked slowly over her glasses at the restless, dissatisfied face. "My dear, you can succeed out here in the country quite as well as you could anywhere else," she said encouragingly. "That is if you are thoroughly interested and determined to overcome the difficulties in your way. And now if you won't let me read your story suppose you tell me what it's about! I've I am really interested in it."

"It's taken from real life," said Marian, brightening up and forgetting her disappointment in her eagerness to prove the exactness of her work. "The editor pretends that he wants stories that are true to life, and yet he says in his letter to me that the improbability of the whole thing made the story unavailable for his purpose. I don't believe he really knows what he wants. The idea of anything about it being improbable! And even if it seemed improbable he should have remembered that truth is often stranger than fiction."

"But you are not telling me the story," interrupted Miss Susan, somewhat impatiently.

"Oh! it's about Melissy Howard. I dare say you don't remember her, but she lived in that little cabin down by the old mill, and she and her mother washed and ironed for us one whole summer. Melissy was a timid creature, and when she came to the house she seldom had a word to say. But she appeared honest and truthful, and father and I felt a strong interest in her. And she was proud—much too proud for her position in life, I thought, for she would never accept a gift or favor of any kind, either from father or from me."

"One day when she was waiting in the sitting room for her money she noticed an unfinished white muslin dress of mine that was spread out on the couch, and, greatly to my surprise, she suddenly came out of her shyism, and, picking it up, began to admire it, and to ask all sorts of questions about it. She even lingered until she heard father's step on the front porch. And when at last she laid it down and left the room she went away reluctantly, with the wistful remark that it would about fit her, and she wished it was hers."

"Well, I finished it that evening and put it away in one of the drawers of the big old-fashioned bureau in the spare room—the very bureau you are using now, Miss Susan. I didn't expect to wear it for some time, and put it there where it wouldn't be likely to get rumpled."

"It was several days before I had occasion to go into the spare room again, or to open that drawer, and when I did the dress was gone. I searched every drawer carefully but without success. The dress couldn't be found anywhere. "Naturally my suspicions fell upon Melissy, and going down to the cabin, I boldly accused her of stealing it. She was very much frightened at the accusation, and looked guilty, I thought, but protested that she was innocent. And her mother grew tearfully indignant at such a charge. But there was no one else who could or would have taken the dress, and in spite of their repeated denials I left them with the firm belief in my mind that Melissy was the thief."

"The disappearance of the dress remained a mystery for more than a month. Then one evening I went to the old bureau in search of some patterns I knew were somewhere in the lower drawer, and as the light in the room was dim I took the big drawer out and carried it over to the window where I could see better. When I had found what I wanted and was in the act of putting the drawer in its place again I noticed something white lying back of it, and, thrusting my hand in, I drew out the missing dress, crushed and rumpled almost beyond recognition."

"That night at supper I told father all about it, and after thinking awhile he remembered that he had gone in the spare room, one day—he couldn't recall the exact date—and searched the bureau drawers for an old deed he had missed from his desk. So the dress either fell or was pushed down back of the drawer while he was rummaging around in his usual careless and absent-minded way."

"Of course I was sorry enough for having accused Melissy of being a thief, and was willing and anxious to make amends. But it was too late. The girl and her mother had left the neighborhood, and nobody was able to tell me where they had gone. That was nearly a year ago, and I've never seen or heard of them since."

"So this is your story," remarked Miss Susan, interestedly. "Yes, the gist of it. And, as I said a little while ago, I tried to make it as interesting as possible. Why, I don't know how many times I revised it before I was satisfied with it. Of course

I couldn't give it a very pleasant ending, but it's the incident of the dress that the editor objects to as too improbable. Does it seem improbable to you, Miss Susan?"

(Continued next week.)

GROWING GRACE.

We ask God to give us our daily bread and he gives it; but he expects us to pray with our hands as long as we have strength to pray in that way. Indeed, he gives us our bread in the form of sunshine and rain and soil and seed. Unless we prepare the soil and sow the seed, we may pray for bread in vain. Even after all is done we must wait in patience. Nothing is more pleasing to the ears of the farmer than the patter of the summer rain. It is almost bread from heaven, yet the same rain that makes the farmer's fortune only wets the tramp. He has planted no corn. It is not likely, either, that he has prayed for his daily bread. It is even less likely that God has needed his prayer if he prayed. It is only blasphemy for a man to pray for his daily bread that he is not willing to do the work that is necessary on his part to receive it. No man ought to pray for grace that he is not willing to receive into well prepared soil the living germ from heaven, and to add his own labor to heaven's gift; and, after all, to wait while it grows. It is right to pray for showers of grace and for the sunshine of God's love. He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. The rain falls upon the desert and on the sea, where is no growing grain. The grace of God is poured out lavishly upon many who do not care for it and will not use it; but to him who is joined to God by faith and prayer and to his fellow-men by his works, the grace of God is not given in vain.—Ex.

A FAIRIE.

A ragged beggar was creeping along the street. He carried an old wallet, and asked every passerby for a few cents. As he was grumbling at his lot he kept wondering why it was that people who had so much were never satisfied, but were always wanting more.

"If I only had enough to eat and wear, I should be satisfied," said the beggar.

Just at that moment Fortune came down the street. She saw the beggar and stopped. She said to him:

"Listen! I've long wished to help you. Hold your wallet, and I will pour this gold into it. But I will pour only on this condition: All that falls upon the ground shall become dust, do you understand?"

"Oh, yes, I understand," said the beggar.

"Then have a care," said Fortune.

"Your wallet is old."

He opened the wallet quickly, and the yellow metal was soon pouring in.

"Is that enough?"

"Not yet," said the beggar.

"Never fear. Just a little more," said the beggar. "Add just another handful."

Another handful was added, and the wallet burst from end to end.—Sci.

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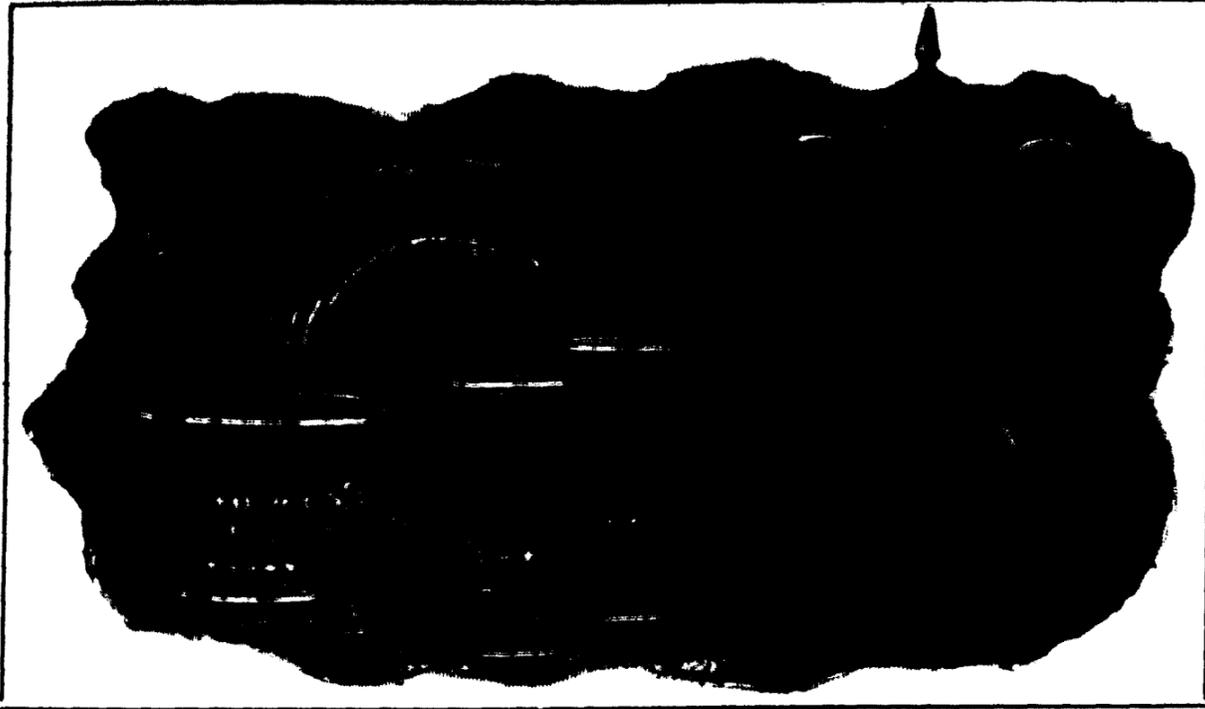
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HOW THEY SHOULD SETTLE IT.

Max was Jim's little cousin, and they were both visiting their Grandfather Randall the day Max found a treasure.

"Oh, oh, oh!" he cried; "come quick, Jim, come quick! I've found somepin!"

"What is so wonderful?" asked Jim, laughing at the way Max looked, with his round face all screwed up and one eye squinted shut as he gazed with the other through a bit of colored glass.

"The grass is red," Max went on, "and the trees and—Jim, why, you look like a lobster, or somepin like—here, give it back! It's mine! I wasn't through looking."

"It ain't yours, now," declared Jim, holding the bit of glass beyond reach of the chubby arms.

"You're the old selfishness yourself," screamed Max, chasing Jim around and around in a vain attempt to get back his glass.

"If you can catch me you may have it," promised Jim, dashing away and running as fast as he could go across the fields. Once he looked back, to see Max following close behind, puffing and panting like a locomotive. On he went across the road, around the corner, down the lane, straight into a deep hole Uncle Will had dug for a gate-post.

"Oh, dear!" groaned Jim, "why didn't I remember Uncle Will was getting ready to build a new fence? Max, O Max! where are you?"

The birds sang, trees murmured in the wind, crickets chirped, but no little boy came running to laugh at Jim or to go for help. Would no one hear him? Jim called until he was hoarse. He tried to scramble out of the hole, but the sides were so straight and steep it was useless. There was nothing he could do but wait for someone to pass that way. What if a cow should fall in too, or the cross old sheep?

Jim began to feel ashamed of the way he had teased little Max, and from the bottom of his heart, and the pit as well, he repented. Taking the glass from his pocket, Jim amused himself for an hour looking at red earth, red sky and clouds, until he fell asleep.

In the meantime, Max became so lonesome he almost forgot what the

quarrel was about. In the hay, behind the corn-crib, down by the brook, he searched for Jim. He walked through the house from the cellar to the attic, asking no questions, still looking for Jim.

At last Max wandered into the road and turned down the lane. Instead of looking at the ground, Max gazed across the fields and into the tree-tops, unheeding his small feet until they landed him bump! bang! into the hole beside the sleeping Jim.

"What did you fall in too, for?" demanded Jim, wide awake in an instant.

"I was looking for you," explained Max, rubbing his head and feeling of his elbows. "Why didn't you say you was here?"

Jim laughed; so did Max, although there were tears in his eyes.

"Here's your glass," offered Jim; "I said I'd give it to you when you caught me."

"I was going to let you have a look when it was your turn," explained Max as he took the glass.

"I've had my turn," replied Jim.

"Well, now, what are we going to do?" asked Max, stuffing his hands in his pockets and looking so comical Jim laughed until his sides ached.

"Do!" he echoed, "stay here, of course."

"I've got an idea," announced Max; "I know how I can get out!"

"Yes, you do," mocked Jim; "I guess if a feller my size can't do it, little kids better curl up and take a nap."

"I'll tell you somepin," Max continued, his face as solemn as an

owl's. "You get down and let me climb on your back, and then—" "Sure enough," enthusiastically called out Jim, "now I know."

Without further talk the little cousin scrambled out of the pit from the top of Jim's shoulders, then started for help.

"Say, Max!" called Jim. "What is it?" asked Max, dropping on his knees to peep into the post-hole, giving Jim a comforting glimpse of his round, honest face.

"Did you say somepin?" "Yes," was the reply. "Say, Max, you won't tell our mothers about that old glass, will you?"

"No, cross my heart. I'll just say, 'Jim, he's in a post-hole, and he can't get out.' You don't tell on me, either, will you?"

"Not much, and I'll give you my dragon kite soon's I can get to the house."

"For keeps, Jim?" "Yes, sir; you're the best little kid I know."

An hour later two small boys were sitting on Grandfather Randall's back steps eating watermelon as if nothing had happened. —Frances Margaret Fox, in *Sunday School Times*.

HOW IT HAPPENED.

A boy returned from school one day with the report that his scholarship had fallen below the usual average.

"Son," said the father, "you've fallen behind this month, haven't you?"

"Yes, sir." "How did that happen?" "Don't know, sir."

The father knew if the son did not. He had observed a number of dime novels scattered about the house, but had not thought it worth while to say anything until a fitting opportunity should offer itself. A basket of apples stood on the floor, and he said:

"Empty out those apples, and take the basket and bring it to me half full of chips."

Suspecting nothing the boy obeyed.

"And now," he continued, "put those apples back into the basket."

When half the apples were replaced the boy said:

"Father, they roll off. I can't put any more in."

"Put them in, I tell you."

"But, father, I can't put them in."

"Put them in! No, of course you can't put them in. You said you didn't know why you fell behind at school, and I will tell you why. Your mind is like that basket. It will not hold more than so much. And here you've been the past month filling it up with cheap dirt—dime novels."

The boy turned on his heel, whistled and said:

"Whew! I see the point."

Not a dime novel has been in that house from that day to this.—*Ram's Horn*.

TIT FOR TAT IN ENGLISH COURT.

They tell this story of an English Judge's passage with a well known barrister, noted for his skill at repartee:

The barrister was arguing a law point before the court when the

bray of an ass came in through the window.

"On at a time, brother, one at a time," observed his lordship solemnly.

The spectators tittered and the barrister concluded his remarks.

Thereupon the Judge proceeded to sum up. He, too, interrupted by the resonant bray of an ass.

The barrister looked curiously around the room.

"There's a wonderful echo in this building, my lord," he observed.

BOOKS—BOOKS—BOOKS

To prevent having to move them, am closing out my own publications cheap. *Methodism Unmasked*, 50c (formerly \$1); *A Sketch of Baptists in History*, 10c; *Lord's Supper*, 5c; *Obedience*, 5c; *Christian Unity*, 5c; *Why I Am Not a Seven Day Adventist*, 5c. The entire lot for 75c, postage paid.

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THE SEARCH FOR BAPTIST HISTORY.

d. a. LEWIS, M.A.

The suggestion of the editor of the Western Recorder to send a man to the Old Country in search of Baptist history and the raising of a sufficient fund for his compensation meets my hearty approval.

The important thing in undertaking such a work, however, is to get the right man to accomplish the end. There are but very few qualified to undertake the job.

1. We want a man of thorough scholarship in literature and a master of general church history. He should not only know the ancient languages, but also the modern languages, such as French, Italian, German and other tongues in which ecclesiastical history has been enshrined for 2000 years.

2. We want a man of judicial mind and uncompromising honesty, free enough from partisan spirit, who can search for the truth impartially and be brave and bold enough to tell it when he has found it, let the consequences be what they may to all concerned.

3. We do not want a mere scrapper who deals in fragments of history without reading at length, and who suppresses or mutilates what he pleases in order to satisfy a personal bias, or a popular demand. Surely we have had enough of this at the hands of many on both sides of our Baptist history controversy; and it behooves the Baptists interested in the subject suggested to be sure as possible to get at a fair presentation of any search we make for facts. I would not be willing to give a copper to any man sent upon such an enterprise about whom there was the least suspicion of unfairness or of partisan employment for a purpose.

I could mention a few men I think qualified in all the respects suggested for such a noble and laudable task. For instance, Dr. A. H. Newman, of Waco University, I regard as eminently qualified for such a work. He is a teacher of Church History in a professedly sound Baptist institution, and he stands at the very head of scholarship in his line. More than this, he has won for himself among the scholarly the distinction for judicial fairness and scientific method in treating Baptist and all other church history. If \$10,000 could be raised for Dr. Newman, or such a man, I believe it would meet with the general approval of intelligent Baptists, and I for one would be willing to contribute according to my poor ability to his employment for the purpose suggested.

Let me say again I heartily approve of the Recorder's proposition. It is an indication of the dissatisfaction of Baptists as to the present status of Baptist history, and while I claim some positive views not in accord with some of my brethren on the subject, I am willing to join the Recorder in a genuine and honest effort to get at all the facts of Baptist history

attainable, let the facts be what they may.

Nashville, Tenn.

DEAR RECORDER:

Could you have been on the Frankfurt pike last Monday morning, April 29th, you would probably have marveled at the sight of twenty-five students of Georgetown College tramping sturdily along the dusty road, coats off and trousers rolled up—never stopping until the Great Crossing's church had been reached, two and one-half miles from town.

Dr. Taylor, the beloved president of the college, was to preach at this place, and their coming was a beautiful example of the admiration that fills the hearts of the students of the college for their president. It bespeaks their loyalty to him; it was an earnest and sincere compliment to him that was received with such a look of surprise and gratification, and such gracious words as he stepped from his carriage and advanced to the church door between two rows of smiling students, that each one felt amply repaid already for his long walk.

The sermon was deep and inspiring, bringing tears to many eyes as the message brought comfort and new strength to the heart. At the close of the service Bro. Cottrell, the pastor, received mission contributions from the congregation. Over one hundred dollars was raised and Bro. Cottrell said he was confident that when other resources could be heard from, the total amount would be two hundred dollars. One of our students, like most of us, not over-burdened with money, borrowed a dollar and gave it to the cause. God bless him! May there be more of us with that same spirit.

Georgetown, Ky. A STUDENT.

DEAR RECORDER:

As to the question "On what principles should the number, location and personnel of our Baptist papers be determined?" I think brethren should express themselves freely on this subject. I am sure that there is much more involved in it than many would think at first glance. As I look at it now, I would say that the number should and will be regulated by the number of paying subscribers the papers have. As to location, this should be left to the editor and publisher of the paper.

The all important point in the question is the personnel of the paper. Baptist papers, so-called, that receive the endorsement of Conventions and Associations become the mouth-piece of the Baptist denomination. And the Baptist denomination will be held, in some way, responsible for their conduct and what they teach. The relationship of a Baptist paper to the denomination is, if possible, of greater importance than the relationship of an individual Baptist minister to the denomination. What is said in a Baptist paper goes out to the world as Baptist teaching, and will address itself to more people than the utterance of any single Baptist preacher can do. And what is printed is very hard to rub out.

Committees are appointed at our Associations and Conventions on publications. These committees usually endorse every publication that is in easy reach, especially if the editor or some one is on hand to look after the periodical that he is putting forth. No one seems to doubt the soundness of any of the papers recommended, because they are all "Baptist," and the report of the committee recommends them and, of course, the "commit-

tee ought to know."

I think the personnel of our papers should be viewed from the same standpoint and looked after in the same sort of way as we are accustomed to deal with Baptist preachers.

If a Baptist preacher delivers himself in a way that is in apparent conflict with Baptist interests, polity and teaching, it will not be long before resolutions will be in order. That means the death of that preacher, unless he reforms, and even then he will always be looked on with suspicion. Now, if preachers are held responsible by our Associations and Conventions for what they teach and preach, why not hold our papers responsible in the same way for their teaching. Suppose that an editorial should appear in a Baptist paper repudiating the doctrine of election or advocating the doctrine of final apostasy? What is the duty of our denomination, in Convention or Association, towards such a paper? If it is right to pass resolutions against a preacher who seems to be unbaptistic in his methods and teaching, why not regulate the paper in the same way?

Our Baptist papers should be critically read, and should be held accountable to the denomination for what is allowed in their columns. If a paper is not loyal to Baptist polity and Baptist doctrine, a few resolutions, or adverse reports from committees, will settle the question as to number as well as personnel.

J. R. SAMPLER

Summit, Miss.

APPETITES THAT UNMAKE MEN.

Daniel 5:1-5; 25-28.

In Daniel we have the picture of a man who had the courage of his convictions, for though he might have ceased to pray publicly and have practiced his devotions in private, instead he opens his window and prays aloud, and because of his prayer he was cast into the lion's den. But what did he care? It was better to be right than to have the favor of men.

The vision of Belshazzar brings to us many inspiring and helpful lessons.

First let us observe that there was an unholy use of the vessels which had been dedicated to God. The wine these fickle people had taken burned in their veins, and they were ready to put dishonor upon God and upon these vessels which belonged to his Temple service, for when the wine burned the hottest, then the words in Daniel 5:2 became true—"Belshazzar while he tested the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem, that the king, and his princes, his wives, and his concubines might drink therein."

It is a dangerous thing to trifle with sin. We have always found it to be true. If you are a sinner, you never mean to fall very far away, but you take one step from God and the next is easy. You have certain vessels which were made for God: your mind, your heart, your hands, your feet. To use them for anything but his glory is sin. I learn also that there is a great difference between the beginning of the feast and the end. At the first all is life, but at the last all is death and despair. So it is with all experiences in life. Men call their brother men fanatics because they rail against strong drink;

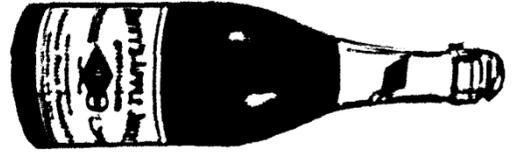
they say its influence is exhilarating, and that they can think better under its influence. This is what they say in the beginning of the influence, but the end has a wretched cry—"Who shall deliver me?" Just as the finger of a man's hand wrote over against the wall in Belshazzar's banquetting hall, "Weighed and found wanting," it is said that in the mint of the United States Government there is a pair of scales so delicately adjusted that, if you write your name upon a piece of paper, the mere writing of your name will make the balance fall on one side or the other. The scales, however, in which God shall weigh us are even more delicate. He weighs our motives, our thoughts, and certainly our sins. This lesson teaches me that all sin is dangerous, that in proportion as we yield to it we not only injure our characters but we blight our lives for time and perhaps for eternity. Sin will lower us below the beasts of the field, unless we lay hold upon Christ. He alone can offset its powers.—American Messenger.

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Pure White and Barred Rock fresh eggs. \$1.25 per 15; \$3.00 for 45. Also stock. Best strains. MRS. A. M. DORRIS, Hendersonville, Tenn., R. R. No. 1.

Would you judge of the lawfulness or unlawfulness of pleasure, like this rule: whatever weakens our reason, impairs the tenderness of your conscience, obscures our sense of God, or takes of the blish of spiritual things—in short, whatever increases the strength and authority of your body over our mind, that thing is a sin to you, however innocent it may be in itself.—Susannah Wesley.

To live in the presence of great truths and eternal laws, to be led by permanent ideals—that is what keeps a man patient when the world mopes him, and calm and unpoiled when the world praises him.—Balsac.

A THOUSAND DOLLARS STILL UNCLAIMED.

And now it comes to pass that a new center, one J. B. Comer, comes to reconnoiter the ground for the purpose, no doubt, of capturing the \$1,000 offered by the Western Recorder to the philological champion who proves himself able, et cetera, to storm successfully the baptizo immersion citadel. Why! if the highest scholarship of the world counts for anything, and verily it counts for everything in this contention, then this question has been settled for decades. After exploring the whole field of Greek literature and examining every passage wherein baptizo occurs, no competent investigator, however strong his prejudices for pouring and sprinkling, has, to my knowledge, ever been rash enough to translate any one of these numerous passages by sprinkle or pour.

The offer made by this paper nearly twenty years since, was also made, perhaps twelve years ago, by a Baptist paper published in Kansas or Arkansas (the name of the state escapes my memory). I felt honored when Rev. A. B. Miller, of Little Rock informed me that I had been chosen referee in behalf of the management of the Baptist paper, and that Dr. Hemphill, then pastor of the Second Presbyterian church of Louisville (now professor in the Presbyterian Theological Seminary of that city), was referee for Rev. — Kennedy, pastor of the Presbyterian church of Little Rock.

This gave rise to some pleasant correspondence between Dr. Hemphill and myself. But it goes without saying that we did not agree. And when the doctor named a third man, whom I was not disposed to accept, I in turn suggested a scholar not acceptable to him. And so the affair ended. Three or four years after our correspondence I had the pleasure of meeting Dr. Hemphill at the home of Rev. Dr. E. H. Rutherford, who for a quarter of a century, has been the vigilant shepherd of the Southern Presbyterian church of this city. We chatted for a while over the matter, and I have hardly thought of it since, till I just noticed in the WESTERN RECORDER the coming of Mr. J. B. Comer.

P. S.—I will thank my dear friend, J. B. Moody, if he will tell me the name of the paper to which I have referred, and the state in which it was published. I think the paper was merged into another, perhaps its publication ceased. Paris, Ky. GEO. VARDEN.

PROGRAMME.

Programme of the Southern Baptist Educational Conference, Grace Street Church, Richmond, Va., May 15-16, 1907:

May 15, 8 p. m.: Culture and Faith—Pres. W. H. P. Faunce, Brown University, Providence, R. I.

May 16, 9:30 a. m.: Devotional exercises; appointment of committees.

The Task of the College in the South—Dr. S. C. Mitchell, Richmond College, Richmond, Va.

Discussion after every address.

The Bible in the Colleges—Dr. W. J. McGlothlin, Southern Baptist Theological Seminary, Louisville, Ky.

The Relation of Collegiate and Professional Training—Pres. S. P. Brooks, Baylor University, Waco, Texas.

Reports of committees; election of officers.

2 p. m.: Provision for the Education of Our Daughters—Pres. R. T. Van, Baptist Women's Col-

lege, Raleigh, N. C. The Distinctive Character of Our Baptist Schools—Pres. R. Y. Jameson, Mercer University, Macon.

The Output of a Christian College—Dr. W. C. James, Bethel College, Russellville, Ky.

Wm. H. Hammond, Sec.

SOUTHERN BAPTIST CONVENTION.

The Fifty-second Session (sixty-second year) of the Southern Baptist Convention will, at the invitation of the Baptist Churches at Richmond, Va., be held in the Auditorium, Linden and Carey streets, Richmond, Va., beginning Thursday, May 16, 1907, at 8 p. m. The Annual Sermon will be preached by A. J. Dickinson, D.D., of Alabama, or his alternate, R. T. Vann, D.D., of North Carolina.

The office of the Secretaries will be at the Jefferson Hotel. Associational Representatives are earnestly requested to register there; and Financial Delegates and Fraternal Visitors to file their cards as soon as possible after arrival. Do not wait for the opening of the Convention; come on Thursday, before 7 p. m. This will greatly assist us, and the State Secretaries, in presenting at the opening of the session a correct roll of those actually present.

LANSING BURROW, OLIVER FULLER GREGORY, Secretaries.

WOMAN'S MISSIONARY UNION.

AUXILIARY TO R. B. C.

The Nineteenth Annual meeting of the Woman's Missionary Union will be held in the Second Baptist Church, Richmond, Va., Thursday, May 16-19, 1907.

A meeting of the Executive Committee and State Vice Presidents will be held Wednesday evening, May 15th, at 8 o'clock, in a committee room of the church in which the Union will meet.

FANNIE E. S. HECK, President W. M. U.

RAILROAD RATES.

Southern Passenger Association, under date April 12, grants one first-class fare plus 25 cents for the round trip, from points in territory south of the Ohio and Potomac and east of the Mississippi rivers, and from Washington, D. C., Cincinnati, O., Evansville, Ind., and Cairo, Ill.

Dates of Sale.—May 13-16 inclusive, and from near-by points for trains scheduled to reach Richmond before noon of May 17.

Interline tickets will be on sale at coupon ticket offices only. Validating agencies under the charge of Joseph Richardson, special agent, will be located in the railway stations in Richmond, and will be open one hour before the schedule time of departure of each train, May 13 to June 2, inclusive.

Return Trip and Extension.—Return trip must begin on date ticket is validated in Richmond, which date must not be later than fifteen days after date of sale, unless ticket be deposited in person by the original purchaser, with special agents, Richmond, not later than 8 p. m. of June 2, 1907, and fee of One Dollar paid at time of deposit. Tickets may be withdrawn from special agency, located at corner of Ninth and Capitol Sts., Richmond, open daily, May 13 to June 17, from 8 a. m. to 8 p. m.

Application has been made to the Trunk Line Association, Central Passenger Association, Western Passenger Association and Southern Excursion Bureau to grant same rates from their terri-

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- The new models and fancy trimmed effects on sale at reduced prices. Handsome "Rajah" Silk Coat Suits, in Prince Chap models, velvet collar and cuffs; full plaited skirts; all colors— Special Price, \$25.00. Altman Voile Eton Suits, with silk drop, lace, braid and silk fold trimming, with full skirt; \$45.00 value— Special Price, \$30.00. Variety of Styles in Voile Suits, infaney checks and stripes; all the light shades and season's late models; regular \$65.00 suit— Special Price, \$45.00.

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- Black Chiffon Panama Skirts, box plaited style, extra full width; \$7.50 value— Special Price, \$6.00. Extra Fine Quality Altman Voile Skirts, full plaited styles; regular price \$15.00— Special Price \$11.00. Box Plaited Sicilian Skirts, with panel effect, in blue, brown and black; extra good \$10.00 value— Special Price, \$8.00.

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stories, and announcement will be \$1.00 up; The Richmond (European) a rate of \$1.50 up; the Lexington (American) gives a special rate of \$2.00 per day; Ford's (American) gives a rate of \$2.50 per day; Gilbert's (American) a rate of \$2.50 per day. All these are easy of access to the Auditorium. Boarding-houses numerous and well located can be secured at from \$1.00 to \$1.50 per day. Besides these there are a few smaller hotels and numerous restaurants of every grade and cost.

We are preparing for and expecting the largest and most representative gathering of Southern Baptists ever assembled, and the entire city will unite in extending a cordial welcome. All inquiries with regard to rooms, etc., should be addressed to the undersigned.

O. F. GREGORY, Sec. in Charge of Trans., 204 E. Frederick St., Staunton, Va.

DEAR BRETHREN:

We have about completed the preliminary arrangements for the coming of the Southern Baptist Convention the 16th of May. The headquarters for the Convention will be at the Jefferson Hotel within ten minutes walk of the Auditorium. This hotel will give a special rate of \$1.50 per day (European) with three or four large rooms and holding eight or more persons at \$1.00 per day. Murphy's (European) will give a special rate of

RYLAND KNIGHT, Secretary Local Committee on Entertainment, Calvary Baptist Church, Richmond, Va.

The Farm and Household

John W. McClure sold recently a pair of aged horse mules for \$350.—*Winchester Democrat.*

At the sale of stock of the late Ed Brown, in Fayette county, milch cows sold at \$30 to \$75 a head; seven mules at \$180 to \$200 a head; ten brood sows, \$20 to \$30 each.

Hush & Hamacy, auctioneers, report a small sale recently for H. D. Shepherd at his home on the Horseboro pike. A cow brought \$25; three steer calves, \$15 each; three heifers, \$13.50 each; two sows and 11 pigs, \$25.—*Winchester Democrat.*

A. I. and D. Edwards shipped a car of hogs to Louisville recently which they bought at 53-4 and 6 cents. John Howard, Jr., sold 63 ewes to Chit. Howard, of Fayette county, at \$6 a head, 40 lambs being included.—*Versailles Sun.*

H. S. Bright had a very satisfactory sale of his Glen Brook herd of Shorthorns in Chicago recently, 32 head, all ages, averaging \$300 a head. The bull, Glen Brook Sultan, son of Whitehall Sultan, was sold for \$2,025, to Thom. Johnson, of Columbus, Ohio. The bull had an abscess on one of his legs and was sold without guarantee. Ten head averaged \$432.50.—*Woodford Sun.*

A. C. Kidd, auctioneer, reports the sale of the personality of T. W. Harrow as follows: 34 feeding cattle, from \$21.15 to \$36 per head; 2 milch cows, \$40 and \$43; heifers, \$19 to \$25; calves, \$13.25 each; yearling bull, \$26.50; brood sow, \$25; 9 shoats, weight 70 pounds, \$42.75; 2 pair yearling mules, \$116.50 to \$141; filly colt, \$69; aged mare, \$30; driving horse, \$139; 1 brood mare, \$101; 8-year-old mule, \$140; corn, \$2.90 to \$3.25 per barrel; timothy hay, \$13 per stack; millet hay, \$12.50 to \$16.50 per stack.—*Winchester Democrat.*

W. D. McCullum, of Cedar Creek, Hardin county, sold two 6-year-old mare mules, about 16 hands high, to J. W. Gardner, Elizabethtown, for \$350.

A. S. Hart, of Mt. Sterling, sold to W. J. Trimble, same place, one pair of mules for \$410, and R. L. Tipton sold one fancy pair mules to Eastern Kentucky parties for \$525.

J. R. McFarland, of Columbia, sold to Rando Carnes, of Sewellton, Russell county, two yearling mules for \$146.

Tom Rhea, of Russellville, bought from Russel Edwards one 2-year-old mule for \$180. From E. C. Price, of Ray, one pair of mules for \$400. One two and the other three years old.

The Society of Equity has begun the pooling of the wheat crop of the great wheat raising States of the West. One dollar per bushel is the price fixed as equitable and fair and no one can deny that this is a reasonable price. With dollar wheat, six cent hogs, six cent lambs, six cent cattle and fifteen cent tobacco, the farmer will be coming into something like his own.—*Ex.*

SAUSAGE

BY MILES BRADFORD.

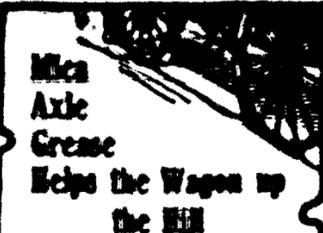
Let it not be imagined that sausage-making at home is too difficult a task for the ordinary housewife to perform. With a sausage-grinder at hand the labor is quickly done, and, if there is a cold storeroom about the house, enough of the sausage meat can be made at one operation to last for a long time, the only requirement being that the meats shall be packed in jars, and covered—fully an inch thick—with melted lard.

There are many methods of making sausage meat, but most of them vary in matter of proportions only. All of them require the use of young pork, although some recipes demand more fat meat than others. Thus, there is one old and tried Southern recipe that calls for three and one-half pounds of fat meat to five and one-half pounds of lean meat, while one of the oldest Virginia recipes demands the use of one pound of the leaf fat to each three pounds of lean pork. The New England sausage-maker, on the other hand, would select about five pounds of lean to two pounds of the fat meat, and she would be careful to see that pork tenderloins represented about one-third of the lean. This mixture of fat and lean meats would then be put through the meat-grinder several times, or until it was chopped very fine, after which it would be seasoned by the use of a heaping teaspoonful of powdered sage, a teaspoonful of salt, and a third of a teaspoonful of pepper to each pound of meat.

It is about this ratio of seasoning that is called for by all the recipes until one reaches New Orleans, where the more highly seasoned Creole sausages take the place of those which are known throughout almost all other sections of the country.

Creole Sausages.—The Creole cooks hash four pounds of lean with two pounds of fat fresh pork, and when these have been thoroughly mixed together they are seasoned with three teaspoonfuls of salt, two teaspoonfuls of black pepper, and one teaspoonful each of chilli pepper and very hot cayenne pepper. Two large onions and one clove of garlic are then chopped very fine, after which they are added to the sausage meat, with a sprig of thyme, well minced; three sprigs of parsley, chopped fine; two bay leaves, finely minced, and half a teaspoonful of all-spice. When all these ingredients have been thoroughly blended, the already prepared casings are filled with the mixture, and the sausages—"Chaurice" as they are called by the Creole cook—are ready to be fried in boiling lard.

"Scrapple," the first cousin of the sausage, is also a favorite breakfast dish in many parts of the country, and while this, too, may be purchased in the city markets, the country people will probably always continue to make it for their own consumption. To do this they clean a pig's head and boil until the meat is ready to drop from the bones. When this meat has cooled it is chopped into fine pieces and heated again in the liquor in which the head was first cooked. Care is taken to see that all the grease is removed, before the cornmeal is gradually stirred into the liquid, which must become about as thick as ordinary mush, after which it is highly seasoned with sage, pepper and salt, molded in pans, and is left to become cold before being sliced thin, rolled in meal and fried.—*Sel.*



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DEATHS

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HURMAN.

Mrs. Hattie Bailey Thurman was called to her heavenly reward March 28, 1907. She was the daughter of U. W. and Margaret Bailey, and was born at Alexandria, Ky., forty-two years ago. At the age of eighteen she professed faith in Christ and united with the church at Alexandria during the ministry of her Aunt Mabel. In February, 1889, she was united in marriage to Mr. Chas. Thurman, and in a short while took up her residence in Newport, in which city she has since lived. Shortly after becoming a resident of that city she attached herself to the Newport Baptist church, of which she continued to be a faithful member until the time of her death. Her funeral services were conducted at her home Friday, March 28, by the Rev. W. M. Wood, pastor of the First Baptist church, Covington, after which her body was laid away in the beautiful Evergreen Cemetery. She leaves a devoted husband and mother and three bright children—Margaret, fourteen, Elizabeth, twelve, and Charles, ten. Besides these there survive her three brothers and two sisters—Mrs. Wm. McMillan and Mrs. John R. Decker. Her illness was of long duration, and at times her suffering was of a very intense character. She was devoted to her church, always loyal to her pastor, and a Baptist of strongest convictions—never feeling that she had occasion to be otherwise than proud of her denominational affiliation. Two days before her death she called her children, husband, mother, brothers and sisters about her bedside and while the delicate thread of life was at highest tension, she seemed to summon super-human strength for the space of two hours as she spoke to each one personally such words as should lead those in Christ to lives of deeper consecration, and those out of Christ to the saving power of the cross. Two weeks before her death she gave assurance to her family that she had had a vision of Heaven, and, though previously anxious to live for her children's sake, from the time of this vision of the other world she became resigned and was eager to go to be with Jesus. Why should not God give to his beloved ones in the night of death of the land that is fairer than day, and why should not the loved ones who gather about the dying pillow be persuaded that these visions are as real as the vision of the happy heavens is to the natural eye? By the departure of this noble woman earth is poorer but Heaven is richer. So live that when thy summons comes to join the innumerable caravan which moves to that mysterious realm where each shall take His chamber in the silent halls of death, Thou go not like the quarry slave at night, Scourged to his dungeon, but sustained and soothed. By an unfaltering trust approach thy grave, Like one that wraps the drapery of his couch About him, and lies down to pleasant dreams. Versailles, Ky. J. F. WILLIAMS.

EMRICH.

John Emrich, Sr., was born in Selders, Germany, Dec. 11, 1830; died April 21, 1907. He was married to Elizabeth Smith Jan. 27, 1851. He leaves a wife and seven children, nineteen grandchildren and two great-grandchildren to mourn his loss, four children, eleven grandchildren and one great-grandchild being dead. He was a member and deacon of Blackford church, was baptized in 1875 by Eld. R. T. Bruner, a man he greatly admired, having listened to his able instructions in his younger days, and we might truthfully say it was through him he learned to read and understand the English Bible. It was his request that Bro. Bruner preach his funeral, but it was impossible to reach him, being away from home. Bro. C. M. Corley, the pastor, preached the funeral from the appropriate text, 2 Tim. 4:6-8. No one could have been present during his brief illness without believing he had kept the faith. He was conscious almost

to the end, and expressed himself that "when earthly friends cannot help us, we have one we can go to for help." He says, "I might lie but He cannot lie. If we trust Him He will guide us through." He was buried by the Masons, having been a member of that order for forty-five years; three different judges taking part in the ceremony. He was a subscriber of the Western Recorder for about thirty years. He will be greatly missed in the church, lodge and community, as well as in the home. May the dispensation of God's providence bring the family in closer touch with Him who rules on high, to my prayer. Chambers, Ky. H. D. REES.

AUSTIN.

Rev. J. T. Austin was born June 27, 1825; married E. E. Mason Feb. 1, 1868. He professed faith in Christ near the age of fourteen; joined the Baptist church at Heaver Dam, Ohio county, Kentucky, living a consistent member until moving to Butler county, laying in his membership in Rockland church of same faith and order, where he and his wife lived consistent members until his death. He entered into the ministry near the age of thirty. While he sleeps we miss his voice, but still his preaching the gospel in its purity and with great power while he was here on earth, we trust in God to do much good yet. He was a true husband, a loving father, a friend to all; none knew him but to love him. He was not perfect; he had his faults, but those we have buried in the clay. Seeing his time was near at hand to depart from family and relatives and friends here on earth, two days before the Lord called to him, "Come up higher and I will give thee a crown of glory," he called his wife, taking her by the hand, also his son, telling them he loved them, asking God to bless them, and also others that were in the room, consisting of relatives and brothers in Christ, he that loveth his brother abideth in the light, died March 7, 1907, leaving a wife, one son and a niece, whom he raised, and five grandchildren, a host of relatives and friends to mourn his death. May the God of all grace and comfort be with the sorrowing friends. A. PARKER.

HENDER.

In memory of Joseph A. Hinder (a deaf mute), who died 10th inst. Joseph was converted six months ago in a revival held by Evangelist Coakley, and had been a consistent member of the New Salem Baptist church since. He was much devoted to his church and Sunday school, never missing a service from his conversion to death. He leaves a mother, sister and brother to mourn his loss, with a host of friends. The funeral was conducted by his pastor, W. R. Davidson, of Danville, in the presence of a large concourse of mourning friends and relatives.

Though deaf and dumb he leaves an example worthy of imitation for all young men. We do not mourn as those who have no hope.

Mrs. MARY FEDRICK.

Frazier, Ky.

HALL.

Sister M. E. Hall was born Sept. 5, 1830, and, after a useful life, on April 20, 1907, her spirit quietly passed through the dark valley to the great beyond. For about sixty years she had been a member of Drenon's Ridge Baptist church, of which her father, A. B. Rees, was long moderator and deacon. She had been confined to her bed for about two weeks with the infirmities of age. Three children with whom she had lived since the death of her husband are left. She also leaves a brother and sister besides grandchildren.

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this continent. It has appeared as a plague to continue the work carefully and see that our food is clean.

The latest talk on incubation which recently took place in Mississippi, has done but little to help. The members of a grand jury unanimously indicted themselves for violating the liquor law, went before the court, pleaded guilty and paid their fines. The reason was they had all been converted to a protracted meeting.

The bubonic plague in India continues to rage almost daily all that medical science can do. It is on the increase. The deaths average 15,000 a week. In the province of Punjab alone there have been nearly one million and a half deaths since the plague began there in October, 1907.

Every session Congress is going to pass a good immigration bill to save the country from being swamped by Europe. And every session it does nothing, and month after month the tide of immigration swells. It reached a million last year. It will be more this. In two days last week 16,171 stowaway passengers reached New York City.

Those reporting to attend the Southern Baptist Convention at Richmond can save money by going by river. Morning steamer connects at Cincinnati with C. & O. evening train, and evening steamer from Louisville will connect with next morning C. & O. train for Richmond. C. C. Fuller, Superintendent Louisville & Cincinnati Packet Co.

ITEMS OF INTEREST

News the World Over.

The "Jamestown Cup" for the fastest crew of rowing officers in the fleets of Jamestown was won by the officers of the Alabama. Three British ships, two German, one Austrian and fourteen United States crews were in the race. The second in the race was the Virginia's officers, who were ten yards behind, and the third were the British Royal Navy's officers. The race was one mile and the time of the winners was ten minutes and one second.

The volcano Stromboli, on an island of the same name, is in violent eruption. About two thousand people live on the island, and they have planted vineyards on its slope, coolly indifferent to the fact that it is among the most active volcanoes. The eruption badly damaged all the island. The inhabitants are fleeing to Sicily.

Accounts of the earthquake in Mexico have been received by mail. Every town southwest of Mexico City was injured. Large rents appeared in the ground, and some people were swallowed up in them. Several new volcanoes burst out. A tidal wave deluged the Pacific coast. Meanwhile the volcanoes along the western part of South America began eruptions.

The Society of the Army of the Potomac last week unveiled an equestrian statue to Gen. Geo. B. McClellan, the first commander of the Army of the Potomac, and in the opinion of many the greatest general on the Northern side. The statue stands on Cumberland avenue in Washington City. It is of bronze fourteen feet high. At each corner of the pedestal is a bronze eagle. These eagles bear in their beaks heavy garlands of oak and laurel in bronze, which extend around the four sides of the pedestal.

Not only has New York a very large percentage of foreign immigrants already, and not only is there a constantly increasing tide of foreigners pouring in from Europe, but the birth-rate is greatly in their favor. The statistics of the births for the last three months of 1906 have been published. There were 16,109 children born, and of these only 2,874 were of native-born parents.

Five hundred Japanese in Mexico are on the border, and asked for permission to come into the United States. The officials refused to allow them entrance, and they appealed to the Japanese Minister in Washington City. He told them they could not come in. There is no doubt they will all slip in, as the boundary line between Mexico and the United States is so long it can not be effectively guarded.

There is great regret because the earthquake in Mexico cracked the cathedral in the City of Mexico from top to bottom. This cathedral is one of the largest and finest in the world, and it is hundreds of years old. It is built on the site of an old Aztec temple, and there is no finer piece of architecture on

BAPTIST YOUNG PEOPLE UNION CONVENTION.

Programme Baptist Young People's Union Convention, auxiliary to Southern Baptist Convention, Richmond, Va., May 15-16, 1907, First Baptist Church.

Wednesday, May 15, 7:30 p. m.—Opening of Convention by President W. W. Hamilton.

Devotional exercises. Address, "Training for Service," Leo G. Houghton, Atlanta, Ga.

Thursday, May 16, 9:30 a. m.—Devotional exercises. Address, "Training in Christian Speech," H. W. Virgin, Kansas City, Mo.

Address, "A Wider Vision in Young People's Work," Geo. T. Webb, Chicago.

Discussion after each address. Address, "The Weekly Meeting of the Union's Opportunity," R. E. Tullie, Greenwood, Miss.

Miscellaneous business. Thursday, May 16, 2:00 p. m.—Devotional exercises.

Address, "Young People and Church Fellowship," M. P. Hunt, Louisville, Ky.

Address, "The Young People and Missionary Education," T. B. Hay, Richmond, Va.

Reports from the States. Adjournment.

For the Headquarters Committee. JOSEPH T. WATTS, Sec. Ashland, Ky.

DEAR RECORDER:

On account of the removal of Bro. D. H. LeSueur to Torreon it has been thought best that I go to Morelia to take charge of the work on that field, and you will please change my paper from Uruapan to Morelia, Mex.

R. P. MAHON.

ORDINATION SERVICE.

A number of the neighboring pastors and brethren met with the South Elkhorn Baptist church for the purpose of ordaining brethren J. W. Smedley, Horace N. Davis and J. C. Bosworth as deacons. Rev. Geo. Greene, pastor Mt. Vernon church, preached the sermon, Dr. Blake, of First church, Lexington, delivered the charge to the church, Prof. Fogle, of Georgetown, delivered the charge to the deacons. It was a blessed service.

All three are most excellent brethren, honored, respected and loved by the church and the community. The father of one of these brethren was a faithful and beloved deacon of the church for many years, and the church suffered a great loss in his death, but we feel encouraged since God has called these three brethren to this glorious office, and their having the guidance of the Divine Spirit and the wise counsel and loving co-operation of the other senior deacons of the church may we not expect great things from the Lord through this church? Looking hopefully and earnestly for this, we desire the prayers of our brethren that all of our talents may be consecrated to the Master's use.

R. K. KELLY, Pastor.

HIGHLAND BAPTIST CHURCH.

An interesting and gracious revival has recently closed in Highland Baptist church. It did not seem an auspicious time; much sickness in the congregation had postponed the original date, so that

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the opening of the series of services fell on Easter day, the time when new clothes and a renewal of suspended pleasures absorbed many minds, the trying April winter was on, making sickness and discomfort, and the pastor was in a physical condition that appealed for a vacation instead of extra work. Those of feeble faith doubted "such an unfavorable time for a meeting."

The pastor, Rev. B. A. Dawes, who for a dozen years has kept this "light set upon a hill," burning with steady radiance, rested fully upon the Master. He took for study the book of Revelation, presenting in an earnest way, with increasing power and to growing congregations, seventeen discourses on "Jesus," "At the Door," "The Lamb," "The Seals," "The Earthquake," "White Robes" and other striking and suggestive texts from this wonderful book.

Quietly and effectively the Spirit moved among the unconverted, and without excitement or artificial methods a number confessed their Savior. The religious life of the church was quickened too. The Woman's Society and that of the Young Ladies, held a daily prayer-meeting, and the pastor gives grateful recognition to their sympathetic helpfulness. Once again here the Highland Baptist people realized that in their pastor they have a man of God, faithful and fearless, quick to see his people's needs, eager to do his Master's will and work.

Mrs. GEORGE B. EAGER.

WHEN SLEEP FAILS

Take Horsford's Acid Phosphate

Half a teaspoonful in half a glass of water just before retiring brings refreshing sleep.

"Guard me when I am off my guard," prayed one the other day. It was a wise prayer, for it is not the danger against which we have fortified ourselves, the temptations which we know and are watching, which are so likely to compass a fall as some unthought of point where no peril was suspected.—J. R. Miller, D.D.

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| Common leaf (short) | 7 00a 7 50 |
| Common leaf | 7 50a 8 00 |
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| Good leaf | 9 50a10 00 |
| Pine and selections | 10 50a11 75 |
| HUNLEY—Light Red. | |
| Trash (green or mixed) | 87 00a 9 60 |
| Trash (mixed) | 7 75a 8 50 |
| Common hogs | 9 00a10 00 |
| Medium hogs | 10 00a10 50 |
| Good hogs | 9 00a10 50 |
| Common leaf (short) | 10 00a11 75 |
| Common leaf | 10 00a11 50 |
| Medium leaf | 12 00a13 00 |
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| Pine and selections | 16 00a20 00 |
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| Common hogs | 95 75a 9 00 |
| Medium hogs | 8 25a 8 50 |
| Good hogs | 8 50a 9 50 |
| Common leaf (short) | 7 00a 7 50 |
| Common leaf | 7 50a 8 00 |
| Medium leaf | 8 50a 9 00 |
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