

WESTERN RECORDER

Faith, Hope and Love, these three.

LOUISVILLE, KENTUCKY, THURSDAY, MAY 24, 1907.

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Southern Baptist Convention.

The Sixty-eighth Session of the Southern Baptist Convention was called to order Thursday evening at 8 p. m. in the great Auditorium, in the historic city of Richmond, Va., President E. W. Stephens. It was an inspiring sight when the twenty-five hundred members arose and sang "Come, O Come, Let Us Adore Him." The Rev. George W. Truett, of Dallas, placed the roll call was dispensed with and the organization required the minimum of time. The Convention had a mind for business and the briefest time was taken up with preliminaries.

George W. Truett, of Dallas, placed President Stephens in nomination in a graceful speech and he was, for the third time, elected to serve the Convention as President. He accepted in a few well chosen words, declaring that no applause would be permitted and that he would maintain order.

The vice-presidents selected were: H. R. Pollard, Virginia; J. B. Marvin, Kentucky; Joshua Levering, Maryland, and S. Y. Jamison, Georgia. The Secretaries were Lansing Burrows and O. F. Gregory. Treasurer, George W. Norton, and W. P. Harvey, auditor.

The Mayor of Richmond, the Hon. Carlton McCarthy, was introduced by Rev. J. B. Hudson, for thirty-five years pastor of the Pine Street Church, Richmond. The Mayor, who is a member of the First Baptist Church, then delivered the address of welcome. He said this was the most august body he had ever seen, and he pictured the possibilities of the great denomination of Christians here assembled in the evangelization of the world.

Dr. J. B. Gambrell responded in fit words. He said he never knew a time that Richmond would not welcome a good thing. The tribes had come over Jordan and would possess the land. He expressed the hope that the time would soon come when the spirit of this Convention which leads in America shall also lead in China and Japan and the isles of the sea.

A. J. S. Thomas, B. D. Gray, E. Y. Mullins, R. J. Willingham and J. M. Frost were appointed a committee on Order of Business and reported that Foreign Missions would receive the attention of the Board on Friday.

Rev. Charles S. Gardner, the new professor of Homiletics in the Seminary, was appointed chairman of the Committee on Divine Worship.

The Convention sermon by Rev. A. J. Dickinson, of Birmingham, was the last

item on the programme for the evening. His text was John 20:20, 21, and his theme "The Religion of the Risen Lord." It was a discussion of the Messianic mission, Spirit and glory of Christ.

FRIDAY MORNING.

Rev. W. P. Blake, Oklabooma, led in prayer. The first order of business was the reading of the report on Foreign Missions.

The Rev. R. J. Willingham, D.D., read a synopsis of the Report of the Foreign Mission Board. He said in part: There is much to record our thanks giving to God. Both in the home land and on our foreign field there has been much to encourage and strengthen. Our people are reading and thinking and talking more about missions. A large number of our young people are giving themselves to missions. The contributions for the past year were \$403,811.54, and we rejoice to say "this is far ahead of any former year. A number of individuals and small churches give an hundred dollars, the salary of a native preacher; quite a number give the salary of a missionary, six hundred dollars; some churches and individuals have gone up to a thousand dollars, and some churches went up to four thousand dollars.

Our missionaries on the front line have stood midst dangers and difficulties. Some have fallen, weak and faint, but the banner of the Lord has gone forward, and the report of the past year is 2,222 baptisms. This is more converts in one year, than we had all told in the first forty-five years of work.

We have 108 schools in foreign lands. Some of them are self-sustaining, others need help. Not only are boys trained, but girls who were formerly despised and degraded are lifted up and exalted. There are seven theological seminaries in foreign lands, with over 100 preachers in training.

A missionary in China writes: "I am more and more convinced that the wisest missionary will henceforth spend most of his time training the native Christians; they will then evangelize this country more speedily and with fewer blunders than we shall be able to do. I have read many of the best books on Sunday School work, and in addition to my experience in America, have now had nearly seven years of active work in China. But thoroughly practical solution of some of the problems which have so far baffled me were suggested by very humble Christians during our Institute. They already know the Chinese heart, a necessary knowledge gained by most missionaries after many years of painful effort—by some never. So with the training they need especially in the Bible, and with sufficient development in moral character, they ought to do the work, at least as efficiently as the missionary, and with far less expense."

The missionaries find a printing plant a necessity, for it enables us to give the natives quickly the very best literature.

Our Board has sent out 12 medical missionaries and they are doing a great work. One of our doctors has averaged over five thousand patients a year for three years. He needs enlarged facilities for he has worked in a room eight by twelve feet.

The needs are great. The converts need chapels in which to worship; the medical missionaries need hospitals; the seminaries and printing houses, better equipment.

\$200,000 is needed for permanent improvements. There are now over 500 native and foreign workers on the field with a total membership of 14,437.

Argentina is the youngest of the missions, having three churches, ten mission-

aries and twenty-six baptisms. The missionaries are hopeful and aggressive.

Unusual interest has been manifested in Mexico during the year. The school work has been in an especial state of prosperity. We have begun the printing of two books of importance—translation of "Immersion, the Act of Christian Baptism," by Dr. Christian, and Dr. Vedder's "Short History of the Baptists." The work has been strengthened by three new missionaries, Prof. F. N. Sanders, Georgia, Rev. J. H. Benson, Missouri, and Mrs. J. H. Benson, Texas.

The work in Italy has kept full the hearts and hands of the missionaries. Dr. D. G. Whittinghill has charge of the Theological Seminary in Rome and the work in Southern Italy, and Dr. Everett Gill has charge of the work in Northern Italy. In some particulars the work has been disastrous. The churches have suffered from emigration, as many as 22 members left one church for America. Three evangelists who had served the Board for more than 25 years died. Signor Papengouth, educated in Spurgeon's College, for many years pastor at Milan and later at Naples; Professor Paschetto, was for many years the editor of "Il Testamento," and later teacher of Old Testament and Hebrew in the Theological Seminary, and Signor Peter Arbanasich, the pioneer of the Gospel in Sardinia—these all departed in faith and full of good works. Others are sadly needed to take their place. The venerable Dr. Tappin was appointed on the Bible Revision Committee, a compliment well bestowed.

Sickness has somewhat retarded the work in Brazil, but glorious progress has been made. A movement is on foot to start a college in Brazil and an effort to strengthen the theological work. Thousands are turning to God and the imperative need is for a well trained ministry. Notwithstanding the absence of several missionaries there were 840 baptisms. Among the number of new missionaries is Miss Genevieve Voorhies, of the Second Baptist Church, Little Rock, and Miss Effie M. Roe, of Kentucky.

The marvelous growth of Japan has pushed that country far to the front. It is singular how our missionaries have been stricken down by sickness, but we are glad to report that we have sent out six earnest, strong young hearts. The great influence that Japan is now exerting in the East makes it important to strengthen our force there as soon as possible.

Now is our day of opportunity in Africa. The country is being opened up, but the tide of Mohammedism is pressing in. There were 206 baptisms. The sudden death on October 13, 1906, of Bro. W. T. Lumbley was a great loss. He entered the work in 1889 and so assiduous was he that he was able to preach in the language in eight months.

For 62 years the Board has been laboring in China. At first there were but few converts, but now we see them coming by hundreds. God's Word is taught in some of the government schools, the Sabbath is introduced as a day of rest, newspapers established all over the empire, woman is being liberated; idols being burnt, heathen temples turned into schools, the Christian physician welcomed, the Christian preacher heard and respected, numbers of reforms being introduced and thousands are accepting Christ.

Our mission work was established in China in 1845. We have in that country 41 churches, 96 out-stations, 40 male and 58 female missionaries, 17 ordained natives, 109 unordained native helpers, 815 baptized, 5,377 members, 58 houses of wor-

ship, 69 Sunday Schools, 2,306 scholars, 76 schools and 1,545 scholars.

During the year 21 new missionaries have been sent out, 9 have returned to their fields, 26 are on leave of absence, 2 have died, 2 have returned from the work and 2 have married.

The finances as shown by the report give an interesting study. Two States, Alabama and Tennessee, fell behind the contributions of last year. Georgia, with 53 Associations, 2,186 churches, 1,442 preachers, 220,137 members, leads in gifts, \$64,718.99. Texas comes next with \$59,271.16. Virginia gave \$50,178.58. Kentucky was fourth on the list, giving \$35,514.83. Kentucky Baptists averaged last year slightly over 17 cents a member for Foreign Missions. The Board calls attention to the expense account. Over ninety cents on the dollar of all monies contributed is spent on the foreign field; the management costing about nine cents on the dollar. Dr. Willingham's salary is \$3,000 a year. The Board closed the year out of debt with a net balance of \$12,147.05. Of the total amount given to Foreign Missions the women contributed \$74,543.77, or over one-fifth of all contributions for this purpose.

REPORT OF THE HOME MISSION BOARD.

The report of the Home Mission Board was read by Secretary Gray. It was in part as follows:

Twelve months ago in Chattanooga, stirred by the prosperity of the year's work, "enlargement" was the watchword of the Board. Immediately the work was projected by the Board on a basis of nearly 50 per cent increase. We have had a year of unprecedented harvest. Spiritual fervor and power have characterized the great body of our workers. Soul winning has been their chief concern. In the cities and on the plains, among the missionaries as well as the evangelists, the Lord has manifested his power. Joyful tidings of salvation have come from every quarter. The work of our evangelists has been signally favored. They have been unable to respond to a tithe of the calls for their services. We need at least a dozen additional evangelists.

Then, our missionaries report times of refreshing. Two years ago we reported 10,551 baptisms, last year 15,436, this year 18,798—an average of fifty a day. If one repentant sinner brings joy to the angels, what must have been their heavenly ecstasy over these 18,000 lost ones brought to Christ? Yet these are but a part, and a small part, of those hungry, perishing multitudes whom with a holy compulsion we are to bring to the great supper from the streets and lanes and highways and hedges.

The record for giving has far surpassed any year in our history. The total amount received was \$231,834.03, which is a gain of \$55,422.80 over the total of the year previous. The increase in the gifts from the States over last year is more than 31 per cent, which is a greater percentage of increase than was ever known in any year of our history, and the actual increase is almost double that of any previous year.

We must call attention to the disastrous tendency to delay gifts till the last of the year. Most of the money came to us in April and on the last day we received \$82,054.70. The remedy lies in regular, systematic, proportionate giving throughout the year.

The largest contribution came from Texas, \$37,114.40. Kentucky was third in the list, giving \$19,397.42. The salary of Secretary Gray is \$3,500.00.

The Board reports 865 missionaries,

(Continued on page 4, third column.)

THE STRENGTH OF WEAKNESS.

BY REV. LETHBRIDGE B. BROWN.

In the early days of the Christian church, a man stood before the timid peoples of Asia Minor to proclaim the Gospel of the Son of God. This man was small in stature, attenuated in form, with unprepossessing Jewish countenance, his eyelids reddened with disease, and with the reputation of a religious persecutor. Of him the Jews said: "His letters are weighty and strong, but his bodily presence is weak, and his speech is of no account!"

Of himself this man Paul said: "I come not to you with excellency of speech or of wisdom mine, declaring the mystery of God. I know nothing among you save Jesus Christ, and Him crucified. I am with you in weakness and fear, and trembling; my preaching is not of my wisdom, but to demonstrate the power of the Spirit of God, that your faith should not stand in the wisdom of men, but in the power of God. Having obtained divine mercy myself, and having renounced shameful things, I faint not. I will not walk craftily. I will not handle the Word of God deceitfully. But by the manifestation of the Truth would I commend myself to your consciences in the sight of God. I preach not myself, but Christ Jesus as Lord, and myself as your servant for Jesus' sake: that the exceeding greatness of the power may be of God. And because the revelation is exceeding great, lest I be exalted overmuch, there was given to me a stake in the flesh, a messenger of Satan to buffet me. Thrice have I been wrought the Lord that it might depart from me, and He hath said unto me, My grace is sufficient for thee, for my power is made perfect in weakness. Most gladly therefore will I glory in my weaknesses, that the strength of Christ may rest upon me. Wherefore, I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong."

What a comforting illustration is this of the strength of weakness under divine strengthening. And a striking example is before us when Jesus took a blushing boy and set him before the wondering assembly of teachers in Israel, doctors of the temple, priests of the altar, chiefs of the Sanhedrim, and said: "Except ye turn, and become as little children, ye shall in no wise enter into the Kingdom of Heaven."

Here is a little child trying to creep, and rolling over with many a bumped head; later trying to walk, with many a fall; and your strength is manifest in helping the little one. In larger life, same child though a young man or young woman, has many a faltering step and mistake; it may be your joy to encourage the developing citizen with bits of your experience and enlightenment.

The divine promise to human life committed unto God is: "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; I will help thee; I will uphold thee." We do not know how much we can bear, nor how long we can hold out. God's power is illustrious in feeble human Christian life. He delights to reveal His power in our weakness. Stars never shine so gloriously as on the sharp frosty night. The power of God is never so conspicuous as when He graciously supplies our spiritual needs.

God's strength finds full scope and highest development in helping us in our weaknesses. Because we are helpless, we are the suitable objects for the mighty grace of God. The very things that make us fear ourselves should lead us to the fountains of infinite strengthening. As we fly to the earthly physician in our physical extremity, so should we hasten to the heavenly Physician in our spiritual sicknesses.

God has more need of our weakness than of our strength. Our strength is often His rival. Our weakness may become His servant. When we draw on His resources, God shows His glory. Our extremity is God's opportunity. Our self-righteous security is always Satan's opportunity.

The foolishness of God is wiser than men, and the weakness of God is stronger than men. Observe our calling: how that

not many wise after the flesh, not many mighty, not many noble, partake of the glory of God. But God chose the foolish things of the world, that He might put to shame them that are wise; and God chose the weak things of the world, that He might confound the things that are strong; and the base things of the world, and the despised, did God choose; yea, and the things that are not, that He might bring to naught the things that are, that no flesh should glory before God.

Behold God's children, creeping, walking, faltering, making mistakes. Know that God is filled with joy, because He will firmly balance these feet, and erect that Christian character into the liberty of the Gospel service, and bring it into the final powerful consummation.

God hardens willing souls unto endurance. He made Moses, a shepherd, a church leader. He made Joshua, the courageous, a national warrior. He made Jonah, the childling, an example before the nations of the world for righteousness. Jesus of Gethsemane finally put His power of Pentecost into the willing but weary disciples.

There is divine encouragement to each soul for self-commitment to the power of God, so that His power may be made perfect in our weakness. Even all eternity God commanded the strength of His people, that they should go in His strength, that they should live in quietness and confidence, that they should be able to do all things in Christ. Let us ever wait on the Lord, and take courage from Him.

Formerly an atom was regarded as the smallest particle of matter, and, therefore, insignificant. The scientist, Sir William Ramsay, tells us that the atom may contain 100,000 electrons, that is, tinier particles of matter still, and each charged with positive and negative electricity. These revolve in their orbits round the atom with which they are associated, as satellites around their parent planets. The electrons move with the velocity of light, making untold revolutions each second of time. They are called electrons because they are identified with the chief atom, and sharing its electrical power.

Our Lord Jesus Christ is the chief power of the Almighty God. His real Christians are His spiritual electrons; charged with His same divine power; identified with the same spiritual Christ who said: "All power is given unto me in Heaven and in earth." Each common electron is in itself as nothing. Each Christian alone without divine help of Christ is nothing. But under all human experience, whatever and for how long, each faithful soul is charged with the divine power from the Christ. The soul realizes the meaning of God's saying: "My grace is sufficient for thee, for my power is made perfect in weakness."

What is our Christian determination? Are we able to declare with Paul, "Most gladly, therefore, will I rather glory in my weaknesses, that the power of Christ may rest upon me." When we take down the preventing bars, we can enter and roam the sweet fields. When we remove the bars to the door of the heart, God can enter our heart and fill us with His fulness. If we withdraw the bolts from the palace door, we can enter the palace and behold its inner beauties. If we withdraw the bolts of self-will and self-indulgence, God enters and fills the life with His glories.

O Holy Spirit of God, help us prepare our hearts for Thee. If our heart be bolted and barred against the Christ; cause us to weaken obstinacy by self-reproach; cause us to denude self-will by discipline; help us be willing to pray and to take up the Cross. Thy blessed energy can then flow into our heart and glorify our earthly living.

God says, "My power is made perfect in weakness thus committed unto Me." Then shall we know with Paul the glory of tribulation, and the content of emptiness, and the rejoicing under sorrows, and patience in the Kingdom of God for Christ's sake. Then shall we know that shadows contain angels from God as do the sunshine days. Then shall we know that hateful things are means of grace to make us beautiful. Then shall we know that the painful stake is woven into the

crowns of rejoicing. Then shall we realize that Christ understands our blemishes, and truly estimates our mortifying failures, and kindly appreciates our feeblest efforts.

We see Christ pleading with God in weakness in the garden of Gethsemane. Christians are also weak with Him, but shall live with Him in the power of God. Because He lives, the Christian now lives also. From weakness you shall become strong in the power of His might. You shall know that the Lord saith His anointed with the saving strength of His right hand. God is the fortress, and He guideth the perfect in His everlasting way.

Worcester, Mass.

"PREACHING HELL."

The great question that concerns one and all is, Have we ground for the doctrine of a hell and should it be preached? What is the most reliable authority upon the subject, and is it to be declared to those who ought to be most deeply concerned about it?

Of course in the case of those who repudiate the authority upon which the doctrine of an infinitely just God dealing with his violated law rests, who set aside the teachings of the Universal Sovereign respecting a state of awards and punishments, who regard Herbert Spencer and Emerson as of more importance in regard to the other world than Jesus Christ and his apostles, and who invoke the opinion of "the secular press" rather than the Word of God in the determination of an issue of this kind, will continue to reject and scoff at the certainty and reality of a hell. But if the Bible is divine, if Jesus Christ is the Revealer of the Father, if he is heaven's Unfolder of truth, if the Christianity which he inculcated is worthy of credence, if sin is what he represents it to be, if he came to save men from eternal perdition by his atoning sacrifice, and if the teaching of the Church which he founded and which his Holy Spirit has made a converting, living, revolutionary and blessed force in the world during the Christian centuries is true, then nothing is plainer or truer than that there is a hell—a place of endless punishment—an abode of ceaseless misery and torment. No fact is more strikingly set forth in the ministry of our Lord, or in that of his apostles. The Bible is full of the terrible doctrine. Christianity is nothing if it be not a deliverance from the condemnation of sin here and from its damning consequences hereafter. There is no necessity for the atoning death of Christ if there be no hell to escape. God's justice is a tremendous reality, and the sinner has to do with it. Men may talk flippantly and complacently "of the old conception of a Universal Monarch, who created all things for his own glory," but God is still upon his throne and holds men accountable for the deeds done in the body. He is not without his mercy and grace, but he is none the less the God of judgment. He provides salvation for those who accept his Son as their Lord and Redeemer, but outside of Christ, he is "a consuming fire." He tenders a heaven to the believing, but damnation awaits the unbelieving. He who rejects the provisions of infinite love and pity, has nothing left him but "a fearful looking for of judgment and fiery indignation from the presence of the Lord." It is safer to accept the teaching of an inspired penman than the *ipse dixit* of the modern liberal. It is wiser to turn for light to the infallible Record than to the pages of "the secular press," or the vaporings of an Unitarian journal. It is more to the point to take our "eschatology" from the Bible than from the twentieth century savant. As to a true and revealed doctrine of the other world, the first century "knowledge" is still in advance of, and far more reliable than, the so-called "rational eschatology" of modern times.

It may not be popular in many quarters to preach the doctrine of hell as Christ taught it, and as Paul and Peter did, and as the great converting preachers of all the ages since have done, but the true and faithful minister of the Gospel will not cease to warn all whom he can to "flee from the wrath to come," and to show them that the "wages of sin is death." He will not

allow guilt to stain his garments because of a failure to present "the terrors of the Lord" in their proper measure and relation, or to "declare the whole counsel of God, whether men will hear or forbear." He will be faithful to his message, both as it pertains to the doom of the impenitent and the salvation of the penitent. To-day, as in the past, there is need for a full and honest dealing with souls in the pulpit. Ministers are not to be men-pleasers, or time-servers, but to preach the Word of God in all its bearings upon human destiny in time and in eternity.—*Presbyterian*.

GETTING HOLD OF THE BOY.

BY REV. NEWMAN HALL BURDICK.

Many times the appeal comes to a pastor to get hold of some mother's boy. "I want you to get hold of my boy," says the anxious mother; "he is getting out of the notion of going to Sabbath school, and he is keeping company with boys that are careless." Then the pastor may ask, "How old is your boy?" And the mother replies, "He is about fourteen," or fifteen, or sixteen, as the case may be; just at that critical age when he is starting on life's path of right or wrong.

Now a word to the fathers and mothers of all such boys. What has been your example before your boy? Not what has been your teaching. In ninety-nine cases out of a hundred the precepts you have been giving him are correct. But what has been your example? Have you been faithful yourself in supporting by your presence and your means the church of your Lord? Has your boy found, by experience, that, unless sickness or other unavoidable reasons intervened, your attendance at the Sabbath services was one of the inevitable things of the week? In short, while your preaching has been as it should be, have you before him practiced what you preached?

You know yourself what the effect would be upon you if, for instance, your pastor preached Sabbath observance, and then went picnicking on that day. You would not tolerate his preaching one thing and practicing another. If you, as a parent, allow small things to interfere with your church obligations, you must take into consideration, as a part of the price you will have to pay, the fact that your boy will manifest indifference also when he arrives at that critical age when he begins to make his own choices.

All this is said in a spirit of kindness, and in full sympathy with that parental anxiety which a father and a mother must feel when they realize that the boy by whom they have set such store is beginning to turn in the wrong direction. For one of the earliest symptoms of going wrong that a boy manifests is distaste for church and Sabbath school. A true pastor will certainly do all in his power to save any boy. But remember, that when you, as a parent, neglect the church, you have, by your neglect, put up a barrier between the pastor and the boy that in the majority of cases it is almost impossible for him to overcome. The boy has been taught by your example to consider the church, and all that appertains unto it, of secondary importance, and the influence of the pastor is greatly weakened by that lack of respect that such a course upon the part of the parent can not help but produce. The influence of your example counts for vastly more in the life of your boy than that of any one else, be he pastor, Sabbath school superintendent or teacher, or any one else. Is not the application of all this too obvious for need of enlargement.—*Exchange*.

HIS DEATH.

Christ was no martyr dying for the truth, no mere man just "reeling out of life;" no mere example of the perfect man, to show men how to die; no mere theatrical display of the method of the divine government; he was God manifest in the flesh, dying for the sins of the world; the eternal Son, in the likeness of sinful flesh, offering himself as a substitute and surety for his own people; the Lamb of God taking away the sin of the world. His death is vicarious, it is not for himself, but for others. Ecce Deus-Homo!

SOMETHING FOR A BAPTIST.

BY STAN HUNTER.

Where are we as a denomination? Are we standing on Baptist foundations? As early as hundred years ago...

The Baptist churches have had a beginning whose foundation has been permanently laid. As early as having "one Lord, one faith, one baptism"...

The authority for this foundation is good. "Other foundation can no man lay than that is laid, which is Jesus Christ."

Just as there was to be one body—controlled by one spirit—unity among the body is to be preserved by the "bond of peace"—representing a perfect agreement.

These are called principles or doctrines. In order to make God's way an easy way. No attempt is made to change it for Jew or Gentile.

As to a permanent union upon the one foundation laid down by the Apostle Paul—was laid—was baptism—the doctrine of one Lord...

Many things given to the Jews pertaining to Christ had their fulfillment when he came and were then done away. To the Jews the promise had a meaning...

Take away their meaning the doctrines they proclaimed intended to show forth and they become meaningless. Just as the promise reminded the Jews of a deliverance...

The pictures represented by the ordinances given to the churches are real and full of meaning, and show the difference between the real and the imaginary.

All denominations profess to observe this as Christ says. Why not the other ordinance in its true sense, too? The picture represented by baptism in the watery grave is Christ's burial and resurrection.

The resurrection is said to be the Christian's spring and foundation of all comfort. What stress is laid upon this doctrine of the resurrection. Shall this part of the foundation represented in baptism be removed?

The instructions concerning them are apostolic from Christ, and have been so used through all the ages by those who agree in "one faith," "one baptism."

Since the days of the apostles "the Baptists are the only Christian body that have not followed after and practiced the traditions of men."

Among the many things given them as authority was ever given them to make compromise. The command was "contend earnestly for the faith" given them.

Faith stands in the middle in this foundation and bears the "greater weight"—faith in the doctrine of Jesus Christ—faith in everything said by him, and of him and of his authority.

The authority vested in the government makes every soldier's claim to land in Illinois good as long as some shall hold. The titles have been filed by the settlement of these lands—soldiers' claims other justice, than the real owners—came in and took possession of them, built houses, made fences and used them.

No in the spread of Christianity and the formation of new religions other people have taken possession of the ordinance committed to Baptists, and are using them without any claim or title to them. Not doing the using, in any way, affect the Baptists title to them.

Martin Luther says, "Baptism is both a sign of death and resurrection—for this reason I would have those to be baptized to be altogether dipped into the water, as the word doth express and the mystery doth signify."

Again for the position held by Baptists in regard to baptism, John Calvin says, "baptism was administered by John and Christ by plunging the whole body under water."

Others say "the scriptures know of no other baptism than immersion—that antiquity so understood and practiced it."

The foundation stones for Baptist belief and practices are planted in the Bible and are to endure forever. The scriptures foretold the "desolations that would come upon those contending for the faith," and it was so—of their "wonderful preservation," and a remnant was saved.

Who then can say there has ever been a time in the history of the world when "the light of the gospel ceased to burn?"

By continued pursuit and anxious search the historians, to whom I refer, have found in mountain pastures and hiding places in the wilderness "a people maintaining Baptist sentiments whose existence can be traced through the ages."

"Though called by different names, the Baptists are considered the only Christian community that have stood since the days of the apostles, and as a Christian society have preserved firm the doctrines of the Bible."

THE CROSS OF CHRIST.

BY JOHN HUMPSTONE, D.D.

Salvation is both a deliverance and a discipline. But it must be the former before it can be the latter. The primary purpose of the death of Christ is our redemption from sin.

men from the world. The cross has first to do with broken law. It procures the removal of penalty by making a satisfaction. It occupies the position of the sinner by the payment of a price for his sin.

God forbid that I should speak as if there were no mystery here. Rather is it all a mystery in the highest holiest sense. As that celestial cross of the southern heavens hangs radiant in the depths of the fallowless sky, so does this cross reveal itself against the dark ground of the impure, terrible dark.

"Love so amazing, so divine, Demands my soul, my life, my all."

—Baptist Commonwealth.

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.

The Bible Student and Teacher continues to hold the high place in our admiration and affection it has held from the first. The current number has never been surpassed in all the months we have enjoyed it.

DANGEROUS TINKERING.

A boy of fifteen years was the owner of a new watch. He was duly proud thereof, and consulted it with frequency. One day it stopped. He opened the case and saw among the wheels what seemed to be a hair.

We never graduate in religion, because the nearer we are to God, the more we see there is to be learned.

SUNDAY-SCHOOL LESSON

NUNDAY, JUNE 2

MOSES CALLED TO DELIVER ISRAEL.

Ex. 3:1-14.

Motto Text—"And he said, certainly I will be with thee."—Ex. 3:12.

"Now Moses kept the flock of Jethro his father in law."—That God moves in a mysterious way, that his ways are not men's ways, and that he is never in a hurry, these things are shown clearly in his dealings with Moses, the greatest man—unless Paul be greater—our race has ever produced. A statesman, a scholar, learned in all the wisdom of the Egyptians, a great soldier, if we can believe un-inspired Egyptian history; a prince, the adopted son of Pharaoh's daughter, God sent him to keep sheep in the wilderness for forty years. God was not in a hurry to set Moses to work. Let those who are unwilling to take time to prepare themselves thoroughly consider this sojourn of Moses. The greatest man on earth kept sheep for forty years; a greater than he worked at the carpenter's bench for thirty years, and preached only three. And in modern times the greatest soldier and ruler England has ever had was a farmer till he was over forty. "And he led the flock to the back side of the desert—that is away from the sea—And came to the mountain of God, even to Horeb."—That is to Sinai, which is called the mount of God, because he spoke from it to the children of Israel when he gave the ten commandments.

"And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush."—A common thorn bush on fire was no unusual thing. But Moses had that close observation even of little things that characterizes greatness. He watched the bush and saw that the fire did not consume it.

"And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt."—The bush was a little and unimportant thing, yet Moses rightly calls the fact that it was not burned a "great thing."

"And when the Lord saw that he turned aside to see."—Would he have missed the revelation if he had not turned aside? One thing is sure, that a man who had not noticed the great thing that the bush was not consumed would not have been the man to lead Israel through the wilderness. "God called unto him, out of the midst of the bush, and said, Moses, Moses."—As a general thing, in all the Bible when God or an Angel appeared to men it is said they were afraid. But Moses shows no

fear as he answers, "Here am I."—He was ready to hear what the Lord God would say.

"Draw not nigh hither; put off thy shoes from off thy feet; for the place whereon thou standest is holy ground."—In the East men showed reverence for their superiors by removing the sandals, as in this day they do by removing the hat. That it was God himself who was speaking is shown, because no Angel would have called any ground holy on account of his presence. Jehovah is a great sovereign to be approached with humility and awe, even by such a man as Moses, who was, in an especial sense, the friend of God to whom he spoke face to face.

"I am the God of thy father."—Amram. He was also the God who had appeared unto Abraham, Isaac and Jacob. Moses who had not feared at the presence of the supernatural, veils his face now that he knows it is not an angel, but the great God in whose presence he stands. He was afraid to look upon the fire whence the voice came lest he should see the Lord God whom no man can see and live.

"I have surely seen the affliction of my people which are in Egypt."—That affliction had continued more than eighty years at the least estimate, for it began before the birth of Moses and he was now eighty years old. God had made no sign that he saw but he was not indifferent to the sufferings of Israel. In his own good time, in his own wise way, he would rescue them. They were not ready for their wilderness march. He knew when they were ready. And meanwhile God had not been slack as God counts slackness. He had been preparing Moses to lead them.

"For I know their sorrows."—What words of comfort for his afflicted people in all ages! He knows their sorrows. They need no other assurance. Since he knows their sorrows they know that nothing shall befall them too great for them to bear, and nothing that shall not work for their good.

"I am come down to deliver them out of the hand of the Egyptians."—That is, he manifested himself, and began the work of deliverance. "To bring them up out of that land unto a good land and a large."—Much larger than the province of Goshen, which had been assigned them by Pharaoh at Joseph's request. "A land flowing with milk and honey."—A proverbial expression, common also among the Greeks, to indicate fertility and abundance. The stores of honey put up by the wild bees are still noticed by travelers. Some of the tribes who were then inhabiting the land were powerful tribes. We are just learning from excavations in Palestine something of the greatness of the Hittites.

"Now therefore, behold, the cry of the children of Israel is come unto me."—Not merely their cries of pain, though he had heard them. But their prayers to him for deliverance. "I have also seen the oppression wherewith the Egyptians oppress them."—It seemed to their oppressors that the Israelites had no helper and they could be oppressed with safety. They left God out of their reckoning. "I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt."—No wonder that Moses was appalled and asked, "Who am I?" to do this great thing. He knew well the power of earth's great Empire, he knew the king with whom he had to deal. He was a fugitive, sentenced to death for killing the Egyptian task-master. And he had not a soldier to make the Egyp-

tians let go so useful slaves as were the Hebrews.

"Certainly I will be with thee."—God's power was more than all the power of Egypt. Moses needed no soldiers to overthrow Pharaoh's hosts. Moses should free Israel and should bring them to the very place where he was then standing, and there they should worship God. There are no bounds to the power of Almighty God. What comfort and strength in that thought!

"Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say unto me, What is his name, what shall I say unto them?"—A question they were sure to ask. For the Egyptians had many gods, all of whom had names, and the Israelites were long accustomed to their ways.

"I am that I am."—The Hebrew transferred to English is Jehovah. The words mean self-existence; self-sufficiency, and unity. There is but one God, and he is self-existent, all time and eternity being to him one eternal present.

SOUTHERN BAPTIST CONVENTION

(Continued from first page.)

3,128 stations and churches supplied, 18,738 baptisms, 271 churches constituted and 509 houses of worship built or improved.

Part of this was co-operative work in Kentucky as follows: \$1,946.59 amount expended by Board in this work, \$1,866.66 expended by the State in this work, 9 missionaries, 376 weeks of labor, 20 churches supplied, 930 sermons, 177 baptisms, 5 churches constituted and 11 houses of worship built and improved. There were in the State five missionaries among the negroes and 101 baptisms.

The Home Board acknowledges the services of the denominational press. Always indebted to the editors of our denominational weeklies for help and encouragement, your Board feels itself doubly so at this time. Almost without exception these editors have, even to an unprecedented extent, urged the brotherhood forward in the support of the work. And, too, there has been evident a growing breadth of comprehension of the magnitude and immediate importance of Home Missions. Editorial pages have fairly bristled with large thoughts concerning the redemption of the homeland. Then the pages of these papers have been open to your secretaries, our missionaries, and contributing pastors, of whom there is a growing number who are giving forth their thoughts on this great work.

The interest in Cuba during the year has been intense. The political agitation has been turbulent. The political agitation has been detrimental to our work. Some stations were abandoned, and the cause has suffered from the unsettled condition of affairs. The work, however, as a whole is more hopeful than ever before. The vexatious lawsuit over our church property in Havana is forever settled, and it is now worth 50 per cent more than it cost. Every decision of the court was in our favor and the case was settled on its merits before the Supreme Court of Cuba. We have been offered \$100,000 for the property. It is now the great center of evangelic work in Cuba.

The Isle of Pines is destined to become a great winter resort for Americans. Now that the United States has decided that the island belongs to Cuba there will doubtless be freedom from hurtful agitation. The island contains both Americans and Cubans. We badly

need a missionary for this land. No narrow strip of the earth's surface so engages the attention of all the world as does that short 50 miles between Panama and Colon on the Isthmus of Panama. The work in the district is assuming an organized condition. There are six missionaries, and a number of churches. The great need of the work is church houses and chapels. The demands are urgent and pressing if we would reap the fruits of our labors there.

The Southern Baptist Convention has had since its organization unflinching interest in the Negro. The Home Mission Board co-operates with the National Baptist Convention in the work among the Negroes. Much care has been taken in the selection of missionaries and the work commends itself to the judgment of both races. The amount of \$15,000 has been annually set apart for this object, but scarcely more than half the sum has been used.

In Kentucky the Home Mission Board in addition to the work among the Negroes has assisted in Mountain Schools and church building to the amount of \$9,141, and has joined the State Board in the support of nine missionaries, at an expenditure of \$1,946.56. They have baptized 177 converts, constituted five churches and built and improved eleven houses of worship. We have likewise spent \$2,500 in church extension in Arkansas.

The Board reports a great work west of the Mississippi River. The development of the Southwest was never so rapid as now. Oklahoma and Indian Territory have been constituted the State of Oklahoma. The home-seeker is everywhere. Comanche county has increased alone 15,000 in the past year. Since our last Convention, the Osage Indian Mission has passed under the control of the Board, and a mission has been established with the Pawnee Indians, a long neglected tribe of the wild Indians of Oklahoma. Work among immigrants must receive more attention than ever before. The foreign problem is growing to immense proportions in Missouri and especially in St. Louis.

The problem of the city claims the attention of thoughtful people everywhere. New life and growth are changing the conditions of older places like Baltimore, Washington, Richmond, Norfolk, Louisville, Little Rock and Nashville. Great progress under the influence of the Board has been made in many cities. The foreigners are flooding our country, 40,000 immigrants were in one day headed for New York in thirty steamers. The tide of immigration is turning Southward, while it must not be forgotten that thousands of foreigners already live within our bounds.

The work in Mountain Missions and schools has steadily progressed. Two new schools have been added during the year—one at Eldridge, Ala., with a good stone building, and the other at Landrum, S. C., with a property of \$9,000. The school at Morehead, Ky., has been sold. During the year about \$55,000 has been added to our school property, which are now worth \$200,000. Not counted in the above is a gift from Dr. Gatliff of \$100,000, and from a Northern gentleman \$40,000 for the school at Williamsburg, Ky.

The Board has received the following summary of the work of the schools: Twenty-two schools, 97 teachers, 3,852 students, 180 conversions and 55 ministerial students.

In the department of Evangelism, Rev. W. W. Hamilton, of Louisville, took charge as general evangelist last September. The other evangelists are Rev. W. D. Wakefield of Shelbyville, Ky., W. H. Hledge, Macon, Ga., and Raleigh Wright, Cleveland, Tenn. Brother J. W. Michael, Little Rock, Ark., is evangelist to the deaf. Six hundred and ninety-nine have been received for baptism under these evangelists.

REPORT OF THE SUNDAY SCHOOL BOARD.

Secretary J. M. Frost read the report of the Sunday School Board. He said in part:

The year has been uneventful. The affairs of the Board have moved on as usual and in excellent shape. The total receipts of the year are \$161,439.07, an increase over last year of \$14,970.66. After meeting all obligations the following amounts were designated as follows: Home Mission Board, \$2,000; Foreign Mission Board, \$2,000; six State Boards, \$1,600; Permanent Bible Fund, \$3,000; building fund, \$15,000; Seminary Guarantee Fund, \$4,500; Seminary Lectureship, \$250; Seminary Chair of Pedagogy, \$1,354.17; the Board's Field Work, \$10,933.12; W. M. U. expense fund, \$400; other denominational interests, \$705.75; total benevolence for the year, \$41,743.04. The salary of Secretary Frost is \$3,700.

The Board publishes fifteen different periodicals from Superintendent's Quarterly to picture lesson cards. An especial feature of the periodical work is a comprehensive scheme of missionary instruction and information. Emphasis is placed upon Home and Foreign Missions, our distinctive doctrines, supplemental lessons and an advanced course in the Ethical Teaching of Jesus.

In the Book Publishing Department several books and tracts heretofore published have been reprinted. "The Place of Baptists in History," by President Stephens, and a "Bible Reading on Baptism," by G. A. Nunnally, besides several other tracts and leaflets have been printed.

The Sunday School Board supports the chair of Sunday School Pedagogy in the Seminary. The professor is Dr. Byron H. Dement. The classes in this first year have been largely attended. The Board has four field secretaries in the field and their work for the year has been highly satisfactory. By holding institutes with the churches, normal classes in schools and colleges and through the teacher training system the secretaries have done efficient work.

We close the work of one year with grateful thanksgiving, and forthwith open the work of another year in the fullness of confidence and hope. The past sixteen years in which this Board has wrought have been remarkable in many respects—in the history of the Sunday School Board itself, and in all the work done by the Southern Baptist Convention. A comparative study will show many points of impressive and even thrilling interest. The advancement in all parts of the Convention's work has been phenomenal, and the denominational condition in the South today is full of inspiration. On every hand, while there are things we could wish different, there are many, many things for encouragement. There are responsibilities and opportunities, and these alike stir our heart for larger things and open the way for even greater advancement.

The success of the past is but a

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standing ground for reaching higher. The Baptists of the South are coming to their heritage. They are a world-wide people in their outlook, with a world-wide spirit and mission. If any people in all this world, certainly they above others may stand and sing the doxology-- at once the closing song for achievements already wrought, and the opening song for the vast things to be yet undertaken for God.

Dr. J. H. Hawthorne, by the invitation of the Convention of one year ago, delivered a formal address, choosing for his theme "The Essential Things Among Baptists." The following statement was the chief contention of his address:

"During the last half century the Baptists of this country have, in my humble judgment, displayed a vast deal of misdirected activity in attempting to prove a succession of Baptist churches through all the ages since the apostles. With the utmost respect and kindness, I venture to suggest to my brethren who have wasted their energies in supporting this claim, that about all of the available historical data relating to this subject have been gathered and thoroughly considered, and that if there has been an unbroken succession of Baptist churches from the apostles to the present time, it is impossible to trace it. If it could be traced it would in no degree strengthen our position, and the vain attempts to accomplish the task betray a misconception of the great principles which are most fundamental and vital in our creed. I beseech these brethren to apply 'the science of omission,' to cease their efforts to establish something which is not only not provable, but unimportant, to devote themselves to the support of doctrines that can be maintained, and which furnish the highest and mightiest inspiration to our souls, and a fortress against which neither the forces of ecclesiastical hierarchy nor the gates of hell can prevail."

The committees were as follows as announced by the President:

- Report on Home Mission Board—Our Fields—J. B. Gambrell, T. H. Ellett, C. L. Laws, M. C. Hunt, W. J. E. Cox, W. F. Yarbrough, T. S. Potts, W. O. Anderson, W. R. Gwathmey.
- Our Forces—W. E. Hatcher, I. P. Trotter, A. U. Boone, A. D. Freeman, J. J. Hurt, W. L. Potteat, J. H. Foster, L. C. Wolfe, T. M. Calloway.
- Our Finances and Our Future—W. J. McIlhoolin, J. W. Bailey, T. P. Bell, W. R. Crumpton, G. A. Lofton, B. F. Riley, Benjamin Cox, T. S. Dunnaway.
- Church Building and Loan Fund—A. R. Levering, W. C. Taylor, Carter Helm Jones, E. M. Potteat, L. R. Christie, T. B. Harrell, G. H. Crutcher, H. L. Weeks, L. D. Geiger.
- Report of Sunday School Board—R. G. Bowers, S. P. Brooks, Lewis M. Roper, S. M. Brown, J. B. Lawrence, A. E. Davidson, M. C. Moore, W. H. Ryals, J. H. Bennett, W. H. Baylor, G. A. Schmeltz, B. A. Dawes, J. E.

White, W. C. Foster, W. D. Hubbard.

Papal Missions—J. D. Chapman, W. L. Dorgan, Elijah A. Brown, C. W. Daniel, E. H. Yankee, M. L. Thomas, R. A. Williams, C. H. Dodd, James J. Kendrick.

Pagan Missions—H. C. Risner, G. W. McDaniel, H. A. Hagby, W. A. Hunt, H. N. Williams, G. C. Savage, E. L. Wesson, R. B. Gavin, J. R. Edwards.

Outlook and Special Items—P. D. Hale, H. L. Jones, M. D. Early, E. J. A. McKinney, Weston Bruner, C. E. Hurta, J. L. White, R. E. L. Harris, A. C. Hildley.

Foreign Board Finances—John E. Franklin, C. C. Slaughter, J. T. Slate, T. B. Halcott, W. E. Mason, J. C. C. Black, C. E. Stubblefield, George W. Ellis, H. W. Hattle.

On Laymen's Movement—Joshua Levering, W. J. Northern, William Ellyson, M. Jones, J. P. Brownlow, R. E. Hurt, A. T. Camp, T. L. Smith, W. H. Harrison, C. E. Vrooman, J. R. Hunter, T. E. Stephenson.

Rev. H. W. Spillman delivered his well known address on Baptists and Sunday Schools. The address had the advantage of containing facts and pitched on Baptist lines.

FRIDAY AFTERNOON.

The meeting was opened at 3 p. m. with prayer by Rev. John J. Hurt, Arkansas.

Dr. T. T. Eaton moved to amend the 8th section of the By-laws so to clarify the language, and the Preamble to the Constitution as to make it conform to the facts.

A telegram was announced that a Northern Baptist Convention had been formed in Washington. Secretary Burrows was requested to send greetings and then "Blest be the tie that binds" was sung.

The new Secretary of the Foreign Board, Rev. S. J. Porter, was introduced. He said we have a clean white banner and that should be accompanied by a white life. There is no greater subject than the revelation of Jesus Christ, and the missionary by preaching is revealing Jesus to the heathen. We should be hinged on the center and sweep circumferences. I count it a high privilege to serve you.

Rev. T. B. Ray, the educational secretary, said there was a vision upon him of the capabilities of the Baptist hosts. We need Calvary visions as Christ hung on the tree. The Baptists alone can evangelize the world. The pastors need to tell the real things, definite work, which is being done. Definite study is the need of the hour.

Chairman H. C. Risner presented the report on Pagan Fields. It was a good report in matter and spirit. The work done is great and the outlook bright. Bro. Risner followed the report with a vigorous and striking speech.

Rev. Fred Hale read the report on Items of Special Interest. He especially commended the schools and their work, commended the wisdom of the Board in the appointing of the new secretaries, and the increase in baptisms. He followed with an address in which he called attention to some visits he made to some foreign stations, of baptizing one of the missionaries now on the field, and the preparation of his own daughter for the foreign work.

Rev. George W. McDaniel was appointed to look out a better meeting place.

Hon. Joshua Levering explained the business men's method of advancing foreign missions.

Rev. J. R. Farish, of Mississippi, woke up things, as he usually does. He was thoroughly interesting, spoke with vigor and had some-

thing to say and said it.

The exhibit at the Jamestown Exposition was presented by Rev. R. G. Garrett. Addresses were also made by E. W. Stephens and Len G. Broughton. A collection was taken for the fund of \$605. The building after the exposition is to be used as a Baptist church house.

FRIDAY NIGHT.

An immense audience assembled, filling every available space. The acoustics of the house were so bad and the noise so great that it was almost impossible to hear anything. Bro. W. H. Smith led in prayer. The order of business was the consideration of Foreign Missions. A report on Papal Fields was read by Dr. J. D. Chapman, of South Carolina. Rome, says he, carries more of a blight than of life to the countries which she dominates. The right to investigate in religious matters is denied to the people. Dr. Henry W. Hattle read the report on the finances of the Board.

The first speaker of the evening was J. W. Bailey. He spoke on the Layman in World Wide Evangelism. He said: Beware of the distinction between the layman and the preacher. In our modern civilization the layman is becoming preacherized and the preacher laymanized. The preacher is the shepherd or leader of the people.

The next speaker was George W. Truett, of Texas. He said that no man can dream of the triumphs of the future. The doors of all the nations are off the hinges. I would put the emphasis upon the churches for the initiative. I would have the Convention put such an endorsement upon the denominational papers that would double their circulation in one year.

Mr. W. W. Brooks, at the close of an address, gave \$50,000 for Foreign Missions. He is from Rome, Ga. Dr. Mayfield, of St. Louis, gave \$10,000. These amounts are to be paid in installments of from five to ten years.

The women are to increase their contributions for Home Missions by 33 per cent, and to the Foreign Board 25 per cent.

The following Kentucky preachers were appointed to preach on Sunday: W. C. James, T. T. Eaton, P. T. Hale, George W. Clark, J. J. Taylor, George B. Eager, W. D. Nowlin, A. T. Robertson, Preston Blake, W. E. Foster, W. J. McIlhoolin and M. P. Hunt.

SATURDAY MORNING.

The Convention at the early hour was well attended and full of interest. Dr. B. H. Carroll was invited to address the Convention on Friday at 11 o'clock next year. Hot Springs, Ark., was unanimously chosen as the next place of meeting. Prayer was made for Dr. Penick of Shreveport, La., who is at the point of death.

The especial order of the Convention was the report on education, which was read by Rev. P. T. Hale.

The Saturday afternoon session was given to the Sunday School Board. The facts of the report have already been given to our readers, but the meeting, though not so largely attended as some sessions, was of value and power. The speech of the occasion was made by President S. P. Brooks, of Baylor University. He is in every way a remarkable man, rising in a few years from a section hand on a railroad to the presidency of a University. Dr. W. D. Nowlin, of Owensboro, made a strong and eloquent speech in which he said the great thing is not only to plan your work, but to work your plan. An

ax will rot out of itself, but put a strong man behind it and it will perform. Dr. Nowlin and Rev. M. P. Hunt had a lively tilt on the number of scholars in their Sunday schools.

Saturday night was given to a consideration of Home Missions. Much valuable time was taken up in discussion of a removal from the auditorium, which has proven so unsatisfactory, to the Grace Street church. After a hot discussion and some show of spirit it was decided to remain in the auditorium.

The various Home Mission reports were presented and Dr. Gambrell spoke upon the necessity of evangelizing the Negroes.

Dr. W. E. Hatcher spoke on our forces. I feel that the great Baptist forces have been in session this week. The preeminent human force in the South for missionary work is the pastor. He is greater than the missionary or evangelist. The pastor must preach well, visit well, teach well, but he must be a leader. The pastor must be an autocrat, he must be master of his church. The work must be equalized, doing the best for both home and foreign missions. There are so many attractions that it is almost impossible to gain the masses. We must work and long to gain the rich, and to hold them after we get them.

Dr. Gray spoke on the fields and forces together. We have the most magnificent field and I am speaking for forces to put on that field. Four-fifths of the Baptists of America live south of Mason and Dixon's line. We have one-third of the population and two-thirds of the Baptists. One in every six is a Baptist. We ought to be put in the attitude of making propositions. We can have a thousand new houses in the West in a year.

SUNDAY.

All the churches of Richmond were filled by Baptist preachers. Of the WESTERN RECORDER force Dr. Eaton preached at Petersburg and Norfolk and Dr. Christian at Manchester. We heard Dr. Carroll preach at the First church on "The Trial of Jesus before the Courts of Hell." He said: (1) He was forsaken, (2) It was expiatory, (3) It was sacrificial, (4) It was penal, and (5) It was prevailing. At the mass meeting of the women in the afternoon more than ten thousand dollars was raised for the Training School in Louisville.

The laymen's meeting was held in the afternoon. It was characterized by a deep spiritual tone and earnestness. There was present a deep religious conviction. Ex-Governor Northern presided and the principal speakers were Hon. Murray Williams, a Presbyterian of New York, and Hon. Joshua Levering, of Maryland. The keynote of the meeting was "Onward Christian Soldiers." Gov. Northern said he saw in front of him a man who was supporting ten missionaries in China and ten in Japan.

The declaration of the laymen's missionary movement was read, as follows:

"Believing it to be the duty of the church of Christ to preach the gospel to every creature, it is my purpose to pray, to give, to study and to work, as God may give me opportunity, that the church of this generation may obey this command."

At the same hour a meeting on evangelism was held at the Grove Avenue church, presided over by Dr. W. W. Landrum, of the Home Board. Addresses were made by

Dr. J. E. White, of Atlanta, and Len G. Broughton.

MONDAY MORNING.

There are 1,378 delegates present, against 1,152 last year at Chattanooga. When the Convention met in Richmond in 1888, there were present 731. The Convention has met twice in Chattanooga, three times in Nashville, and four times West of the river.

Prayer was offered by W. E. Mitchell, of Kentucky. The morning was given to a consideration of the work of the Home Mission Board. Rev. H. L. Weeks read the report on Church Building and Loans, and the report on Finances of the Future was read by Dr. W. J. McIlhoolin. It was recommended that one hundred thousand dollars should now be raised for this purpose. The amount set for the coming year for Home Missions was \$350,000, an increase of \$119,000. The report favored enlargement of the work.

President John T. Henderson, of Bristol, Va., spoke and mentioned the disastrous effects of vacant pastorates. The other matter of the greatest interest was the necessity of a church building fund.

Dr. McIlhoolin said we are calling for a large amount and a material increase over last year. This is justified from two considerations. The first is the large increasing wealth, and the second is the largeness of the opportunities.

Dr. J. E. White, Atlanta, said the Home Board is not pessimistic although it pressed hard the work. The Board has never been so hopeful. The Board has gone forward. There is a greatly increasing confidence in the denomination toward the Home Board, and the Board has an increasing confidence.

Mr. C. E. Burt gave \$50 for church building. A collection was taken amounting to \$5,421.63 for the debt.

Rev. George W. Truett read the report on Evangelism. It is the forerunner of missions and churches. The normal condition of every Christian is evangelistic. God has called special men to evangelism. The present evangelists of the Home Board were endorsed. New Testament teaching in all of its forms must be presented. In the New Testament everything goes out from the churches. They are the channels through which God works out his plans. Your committee recommends an evangelism which recognizes the churches.

Rev. W. W. Hamilton spoke to the report. He related many instances of the marvelous power of God. The last address was made by Dr. Truett. There are two essential things that makes a Baptist. Only converted people should unite with the church, and that the form of baptism is immersion.

Rev. Preston Blake prepared the report on Vice-Presidents which was read by Rev. Z. T. Cody.

MONDAY AFTERNOON.

Bro. W. E. Thayer, Manchester, Ky., led in prayer. Bro. W. E. Mitchell offered resolutions authorizing the printing 10,000 copies of the minutes, and thanking the people of Richmond for their hospitality. M. P. Hunt offered a resolution permitting the Secretaries to employ an enrolling clerk. Secretary Burrows made some pathetic remarks and many kind expressions were indulged in. Bro. Eaton moved to add one hundred dollars to the salary of Secretaries. This will make the salaries of Bros. Bur-

THE DISCIPLINE OF LIFE.

(From the German)

I own it, He bruises, he pierces me
more,
But the hammer and chisel affect
me no more.
Shall I tell you the reason? It is
that I see
The Sculptor will carve out an an-
gel from me.

God presses me hard, but he gives
patience, too,
And I say to myself, 'Tis no more
than my due;
And no tone from the organ can
swell in the breeze
Till the organist's fingers press
down on the keys.

So come, then, and welcome the
blow and the pain;
Without them no mortal can
heaven attain
For what can the sheaves on the
barn floor avail
Till the thresher shall put out the
chaff with his flail?

'Tis only a moment God chastens
with pain;
Joy follows on sorrow like sunshine
on rain;
Then hear thou what God on thy
spirit shall lay,
Be dumb, but when tempted to
murmur, then pray. —Ex.

Our Pulpit

A SERMON FROM A SICK
PREACHER.

C. H. SPURGEON.

"Unto you therefore which believe he is precious."—1 Peter ii. 7.

My brethren, I am quite out of order for addressing you tonight. I feel extremely unwell, excessively heavy and exceedingly depressed, and yet I could not deny myself the pleasure of trying to say a few words to you. I have taken a text upon which I think I could preach in my sleep; and I believe that, if I were dying, and were graciously led into the old track, I could, with my last expiring breath, pour out a heartfelt utterance upon the delightful verse which I have selected. It happens to be the passage from which I first essayed to speak in public when I was but a boy of sixteen years of age; and I am sure it contains the marrow of what I have always taught in the pulpit from that day until now. The words are in the second chapter of the first Epistle of Peter, and the seventh verse: "Unto you therefore which believe he is precious."

I. We shall, first, talk awhile upon the truth that Jesus Christ is now precious to believers.

Notice, attentively, how personally precious Jesus is. There are two persons in the text: "Unto you therefore which believe He is precious." "You" and "he." You are a real person, and you feel that you are such. To yourself, you must ever be the most real of existences. You do not think of yourself as a person of whom you have read in history, or heard of in discourse, or seen from a window years ago. You have (to use an ugly word, since I do not know any substitute for it), realized yourself; you are quite clear about your own existence. Now, in the same way, I pray you to strive to realize the other Person. "Unto you therefore which believe He is precious."

Jesus exists just as really as you do, and you must not regard him as a personage who was here one thousand eight hundred and sixty-nine years ago, or one of whom you have heard, and whom you like to think of as a poetical conception; but there is a real Christ now existing; in spirit existing here; in real flesh and blood now standing at the right hand of the Father; and between him and you, if you are a believer, there exists a bond of unity which, though invisible, is nevertheless most matter-of-fact and positive. You believe in him, he loves you; you love him in return, and he sheds abroad in your heart a sense of his love. You twain are bound together fastly and firmly; there is neither myth, nor dream, either in him or in your union to him. He is and you are, and he is in very deed most precious to you.

Notice, too, that while the text gleams with this vividness of personality, to which the most of professors are blind, it is weighted with a most solid positiveness: "Unto you therefore which believe he is precious." It does not speak as though he might be or might not be; but "he is precious." There are some things about myself as a Christian which are frequently matters of question. I may gravely question whether I am growing in grace; and under such a doubt I may search my heart to see whether I love my Lord better, or whether I have more fully conquered my sins; but one thing I do not question, namely, that being a believer in him, Jesus Christ is unutterably precious to my soul. If thou doubtest thy faith, thou mayest doubt whether Christ is precious to thee; but if thy faith be certain, the preciousness of Christ to thy heart is quite as certain. "He is precious." If the new life be in thee, thou art as sure to love the Savior as fish love the stream, or the birds the air, or as brave men love liberty, or as all men love their lives. Tolerate no peradventures here; allow no debate upon this vital point of thy religion. Jesus must be precious to thee. Cleanse thine eye if any dust hath dimmed thy sight of Jesus' preciousness, and

FIT THE GROCER.

Wife Made the Suggestion.

A grocer has excellent opportunity to know the effects of special foods on his customers. A Cleveland grocer has a long list of customers that have been helped in health by leaving off coffee and using Postum Food Coffee.

He says, regarding his own experience: "Two years ago I had been drinking coffee and must say that I was almost wrecked in my nerves."

Particularly in the morning I was so irritable and upset that I could hardly wait until the coffee was served, and then I had no appetite for breakfast and did not feel like attending to my store duties.

"One day my wife suggested that inasmuch as I was selling so much Postum there must be some merit in it and suggested that we try it. I took home a package and she prepared it according to directions. The result was a happy one. My nervousness gradually disappeared and today I am all right. I would advise everyone affected in any way with nervousness or stomach troubles, to leave off coffee and use Postum Food Coffee." "There's a Reason." Read, "The Road to Wellville," in pkgs.

be not satisfied till, in the language of the spouse, thou canst say, "My Beloved is the chiefest among ten thousand;" "yes, he is altogether lovely."

The thought which I desire to bring out into fullest relief is this, that Jesus Christ is, to-day, continually precious to his people. The moment a soul believes in Jesus, his sins are forgiven. Well, then, the precious blood that washes all sin away, is not that done with? Oh, no! Unto you that believe, though you have believed to the saving of your soul, he is still precious; for your guilt will return upon your conscience, and you will yet sin, being still in the body, but there is a fountain filled with blood, and thus unto you, experimentally, the cleansing atonement is as precious as when you first relied upon its expiating power. Nay, Jesus is more precious to you now than when first you were washed in his blood, and were made white as snow; for you know your own needs more fully, have proved more often the adaptation of his saving grace, and have received a thousand more gifts at his blessed hands. I do fear me that some Christians imagine that, after believing, all is done; but my Lord Jesus Christ is no old Almanack, used up, and of no further service. He is not like the physic which I took months ago, which then healed me of my disease, so that now I can afford to put the rest of it on the shelf, and laugh at it; oh, no! he is still my divine medicine. Still I need him, and still I have him. If I believe in him, I feel I want him more than ever I did, and he is dearer to me than ever he was. If I needed him aforesaid as a poor guilty sinner, I want him just as much as a poor needy saint, hanging upon his daily bounty, deriving life perpetually from his life, peace from the virtue of his precious blood, and joy from the outflowings of his love to me. Instead of Christ's losing value to the believer, the pith of the text is this,—that you, believer, when you get Christ, and get what Christ bringeth to you, instead of esteeming him as though he were an empty vessel, out of which you had drained the last drop, prize him more highly than ever you did before. He is not a gold mine worked out and exhausted, a field reaped of its harvest, or a vineyard where the grape gleanings are done; he has still the dew of his youth, the fulness of his strength, the infinity of his wealth, the perfection of his power.

II. Now, beloved, just for a minute or two, let us think how Christ is to-day precious to you. He is to-day precious to you because his blood, even now this day, is the only thing which keeps you from being a condemned sinner, exposed to the wrath of God. There has been enough sin upon your soul, my brother, my sister, this very day, to cast you into hell, if your Surety had not stood between you and God's justice. You have been into no sinful company to-day; you have been in your Sunday school class, and I have been in the pulpit; but, ah! my pulpits sins would have damned me to-day, if it had not been for that precious blood, and thy Sunday school sins would have shut thee up in hell, if that dear Mediator had not stood between thee and God. So, you see, it is not merely the first day in which you believe in which he is precious to you, but right on still, as long as you are a sinner, the Intercessor stands and pleads for you, evermore putting your sin away; being yesterday, to-day, and

for ever, your Saviour, your shield, and your defence, and therefore evermore supremely precious.

Remember, too, he is precious, because the only righteousness you have is still his perfect righteousness. That which pleads with God for you is not what you are, but what He is. You are accepted at this moment, but you are only "accepted in the Beloved." You are not justified because you feel in a sweet frame of mind, or because your heart rejoices in the name of God. Oh, no; your acceptance is all in your great Surety; and if it could be possible that he and the entire system of his grace could be withdrawn, and covenant engagements abrogated, you would be as unacceptable as even lost spirits are, and would be, like them, forever driven from the face and favour of God. Is he not, then, as your accepted Substitute, at this hour precious to you?

Moreover, beloved, Jesus Christ is precious to you at this moment, as much as ever he was, because from henceforth it is his example which you strive to imitate. So far as he is an example to his people, his character has always been most admirable in your esteem, and this day you delight to know that, in his life, God's law appears—

"Drawn out in living characters."

You aspire to be like him now; you expect to be perfectly like him in the day of his appearing. Now, because he shows you what you shall be, and because in him lies the power to make you what you shall be, is he not therefore daily precious to you? In proportion as you fight with sin, in proportion as you seek for holiness with inward longings and sublime pantings, in that proportion will Jesus Christ, the Paragon of all perfection, be precious in your esteem. Beloved, you are to be crucified with him; your flesh, with its corruptions and lusts, must die upon his cross as he died. Is he not precious when you believe that it will be by virtue of his death that

sin will die in you? You are to rise in him; nay, I trust you have already risen in him, into newness of life; I hope you are panting more and more after the resurrection life, that you may no longer regard the dead things of this world, but live for eternal things, as those whose "life is hid with Christ in God." If so, I know you will prize a risen Saviour, and your appreciation of him will increase as you drink more deeply into the fellowship of the risen life.

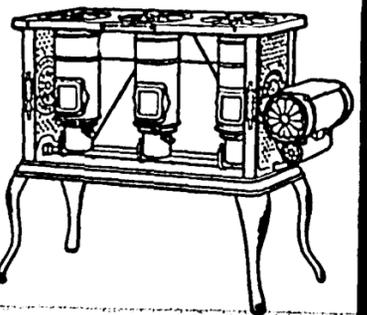
Thus much on that point, now a few words on another. Because Jesus is precious to believers, he efficaciously operates upon them. The preciousness of Christ is, as it were, the leverage of Christ in lifting up his saints to holiness and righteousness.

Let me show you this. The man who trusts Christ values Christ; that which I value I hold fast; hence, our valuing Christ helps us to abide steadfast in times of temptation. The world saith to a Christian "Follow me, and I will enrich thee." "Nay," saith the Christian, "Thou canst not enrich me; I have Christ, and I am rich enough." "Follow me," saith the world, "and I will bless thee; I will give thee the delights of the flesh." "Nay," saith the heart, "thou canst not bless me, for these things are accursed, and would bring me sorrow, and not pleasure; Jesus Christ is my pleasure, and to love him and to do his will is my joy." Do you not see that, the greater your value of Christ, the greater your strength against temptation? Although the Devil may tempt you with this and that, yet Jesus Christ, being more precious than all else, you say, "Get thee behind me, Satan; thou canst not tempt me while Christ is dear to my spirit." Oh, may you set a very high value upon Christ, that thus you may be kept firm in the day of temptation!

Moreover, brethren, this valuing of Christ makes us jealous against sin. What, I say, does Jesus Christ deign to live under my roof? Then, while he lives in my

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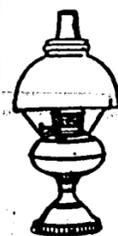
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heart, I will give no roosting-place to any foul bird of sin that might begin hooting in his ear. No, ye enemies of Christ, begone, begone! My Beloved shall have the best chamber in my spirit, undefiled by your filthy feet. We are afraid lest we should do anything to grieve the heavenly Lover of our souls; this makes us keep our garments white, and pick our steps through this miry world. Hence, a right valuing of Christ promotes directly the highest degree of sanctification. He who loves the Redeemer best purifies himself most, even as his Lord is pure.

Besides, beloved, high valuing of Christ helps the Christian in the selection of his associates in life. If I hold my Divine Lord to be precious, how can I have fellowship with those who do not esteem him? You will not find a man of refined habits, and cultured spirit, happy amongst the lowest and most illiterate. "Birds of a feather flock together." Workers and traders unite in companies according to their occupations. Lovers of Christ rejoice in lovers of Christ, and they delight to meet together: for they can talk to each other of things in which they are agreed. I would recommend you to choose the church of which you would be a member, and the pastor whom you would hear, by this one thing: by how much of Christ there is in that church, and how much of the savour of Christ there is in that ministry. It is an evil thing for a child of God to be enchanted by mere rhetoric. As well might you choose a table to feast at merely on account of the knives and forks, or the polish of its mahogany. You require food for the soul, and there is nothing that will long feed a true heart but Jesus Christ, who is the meat and the drink of his people. Love to Christ soon makes a Christian discontented with mere oratory. He can not be satisfied even with the best doctrine apart from Jesus. "They have taken away my Lord," saith he, "and I know not where they have laid him." I must hear about Jesus: and if that silver bell does not ring, then all the rest may chime as they may, but my ear is at unrest until I hear that celestial sound.

Thus, a lofty estimate of Christ will be seen, if I had time to track it, to operate through the entire history of a Christian.

Little need is there more fully to particularize, but we must not fail to remark that a sense of the Redeemer's preciousness makes the Christian useful, for that which is much on the heart will soon creep up to the tongue, and the testimony of the heart is a notable method of spreading the gospel. If thou lovest Christ much, thou wilt speak about him. Thy restrained speech will almost choke thee, thy soul will be hot within thee whilst thou art silent, till, at last, like a fire in thy bones which cannot longer be concealed, it will break out, and thou wilt say to others, "My Beloved is the fairest and noblest of all beloveds; oh, that all knew him and loved him as I do! If you see him, his face is brighter than the sun in its strength: if you hear him, his voice is sweeter than the chorus of heaven; if you draw near to him, his garments smell of myrrh, and saffron, and cassia; and if you trust in him, you will find him to be faithfulness and truth itself." Broken words may be, the sentences may not flow with rhythmical harmony, but he who really loves Christ must out with it, somehow or other. Thus, telling out, with a burning heart, the things which he

has made touching the King, others will hear the good news, and they will ask, "Who is this Precious One?" and they will, by God's good Spirit, be led to seek him and find him too. No, the Christian valuing Christ will come to be useful to the souls of men; indeed, as I have said before, it will exercise an operating power on the entire Christian manhood, and render it holiness unto the Lord.

Christ being thus precious, his preciousness becomes the test of our Christianity.

I shall not prolong this humble talk; but shall, in conclusion, put a question to you, Beloved brother or sister, you know very well that I would be the last person in the world to speak lightly of the value of sound doctrine. I wish we were all far more acquainted with the Scriptures than we are; and that the doctrines of grace were more clear to our understandings, and more imprinted upon our hearts.

It is love to Christ that is the root of the matter. I am very sorry, my dear brother, if you should hold unsound views on some points; but I love you with all my heart if Jesus is precious to you. I cannot give up believers' baptism; it is no invention of mine, and, therefore, I cannot give up my Master's ordinance. I am sure that it is Scriptural. I cannot give up the doctrine of election, it seems to me so plainly taught in the Word; but over the head of all doctrines and ordinances, and over everything, my brother, I embrace thee in my heart if thou believest in Jesus, and if he be precious to thee. These are the matters of heart-work that mark a Christian; nothing else is so true a test. If you cannot say, "Jesus is precious to me," I do not care to what church you belong, or what creed you are ready to die

FEEDING FOR HEALTH.

Directions by a Food Expert.

A complete change in food makes a complete change in the body. Therefore if you are ailing in any way, the surest road back to health is to change your diet. Try the following breakfast for ten days and mark the result:

Two soft boiled eggs. (If you have a weak stomach, boil the eggs as follows: Put two eggs into a pint tin cup of boiling water, cover and set off the stove. Take out in nine minutes; the whites will be the consistency of cream and partly digested. Don't change the directions in any particular.) Some fruit, cooked or raw, cooked preferred, a slice of toast, a little butter, four heaping teaspoonfuls of Grape-Nuts with some cream, a cup of properly boiled Postum Food Coffee.

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For dinner in the evening use meat and one or two vegetables. Leave out the fancy deserts. Never over-eat. Better a little less than too much.

If you can use health as a means to gain success in business or in a profession it is well worth the time and attention required to arrange your diet to accomplish the result. Read, "The Road to Wellville," in pkgs. "There's a Reason."

for, you do not know the truth of God unless the person of Christ is dear to you.

This may serve as a test for each one here. My brother, my sister, dost thou believe in him who is the Son of God, and yet was born of the Virgin here on earth? Dost thou rely on him who, on the cross, poured out his heart's blood to redeem sinners? Dost thou depend on him who now standeth with his priestly garments on before the throne of the infinite majesty, pleading for the unjust, that they may live through him? If thou dost, then answer this question: Dost thou love Jesus now? Dost thou love him with thy heart and soul? Wouldst thou serve him? Dost thou serve him? Wilt thou serve him? Wilt thou subscribe thy hand to be his servant from this day forth? Dost thou declare now, if not with lip, yet honestly with thy soul, "He is precious to me, and I would give up all else sooner than give him up?" Then it is well with thee! Be thou happy and rejoice. Come thou to his table, and feast with him at the banquet of love.

If not, thou hast not built on the rock. If thou art not loving Christ, I pray thee examine thyself, and see where thou art, for there is but a step between thee and hell. Repent! May God convert thee, and give thee now to put thy confidence in Jesus, and now to be saved, that he may be glorified in thee, for hitherto he has had no glory from thee. Unto you that do not believe, Christ is not precious, and you will go your way, and despise him. Oh, that you were made wise by the Holy Ghost, and taught to consider things aright! Then Christ would be precious indeed to you. He is the only way for your escape from the wrath to come. He is the only hope for you of ever entering the gates of heaven. He must be your only shelter when the world will be on a blaze, as soon it shall; when the stars shall fall, like withered leaves from the trees; when all creation shall rock and reel, and his voice shall resound in earth, and heaven, and hell, "Awake, ye dead, and come to judgment!" The only hope of a Saviour, in that last tremendous day, must be found in Jesus. Oh, seek him now while he may be found, call upon him now while he is near! Turn not your heel away him now, lest you turn once for all to perdition. Come to him now; believe in him now; and he shall have the glory. Amen.

Mr. Sulzer hasn't many prides. One that may be easily forgiven him is his belief that he is the only man who ever made Professor William Henry Green, of Princeton Seminary, laugh. One night he was invited to speak to the seminary students.

"Those students shouted and yelled and stamped. My Dutch was up, and I had cut clear loose, but I wasn't saying anything to make those students act so plum crazy. When I got through, I got hold of one of them and said, 'What in creation ailed you chaps tonight?'"

"Oh, didn't you know?" he chuckled. "Well, you ought to have looked on the platform behind you. Uncle William Henry Green was laughing like he'd roll off the log. None of us fellows ever saw him smile before."—Interior.

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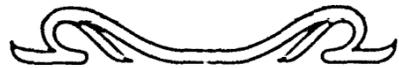
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Be much with God and your face will shine.—Bramwell.

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Editorial

The Baptists and the Free Will Baptists in the Maritime Provinces have united, and it is said without any friction or any protest from a brother standing by the old landmarks in any of the churches. As we all know there are two kinds of peace—one the peace of the graveyard where all are dead, the other the peace when all are alive and agreed. Which is this?

We wish the Maritime Baptist would answer these questions that we may understand affairs.

Did the Baptists give up their faith in the "doctrine of grace," election, predestination, final perseverance of the saints, etc., etc., and their faith and practice in close communion? Did the Free Will Baptists give up their Arminianism and open communion? Or were they indifferent towards the truth of God, the faith once for all delivered unto the saints, concluding it makes no difference what a man believes if his heart is right? Or have they reached that point where in their hearts they believe little or nothing? And if you should ask the average Baptist to tell you what he thinks of regeneration or justification you would find he had no clear thought about these and other doctrines?

The Maritime Baptist is in a position to answer these questions because there must have been much discussion on the subject of union, and our able and earnest contemporary must have been conversant with it. So we ask him in all confidence to answer these questions plainly and without evasion, and we are very desirous to know the exact truth in the matter.

We hope this case will prove the exception to the rule that it is always the more orthodox body which has lowered its standards. According to experience it would be found that the Free Willers stood squarely and manfully to their Arminianism and their open communion, and the Baptists are the ones who have backslidden from "the faith."

In a most interesting article in the New York Christian Advocate, J. M. Skinner gives many facts in regard to temperance men and life insurance companies. We give a few of these which will interest all temperance men and women.

How far the world has advanced in a knowledge of the evil effects of alcohol is shown by the story of Robert Warner. Robert Warner was an English Quaker who, in 1840, went to the office of one of the leading companies to have his life insured. In filling up the form he had to answer the question, "Are you moderate in the use of intoxicants?" In answer to this question he wrote, "No; I am a total abstainer."

When the agent looked over the form he said, "I do not think our office will accept your proposal, Mr. Warner." As Mr. Warner was in perfect health he was much surprised and inquired what reason the agent had for that opinion. He replied, "You are injuring yourself by becoming a total abstainer!" Mr. Warner insisted he was better in health for it, but the agent could not be convinced, and the matter was referred to the directors.

The directors deliberated over the case. They thought it would

"injure the standing of their office to take people who ignored the use of one of God's good creatures." It scarcely seems possible that so recently as 1840 any sober men should have called whiskey "one of God's good creatures." It shows how great the advance in the temperance sentiment that this utterance will strike the great body of our readers as well nigh blasphemous.

Finally, as some of them knew Mr. Warner and respected him greatly, and as his health had not been yet in the least injured by his ignoring alcohol, they agreed to insure him on two conditions. They must add a few years to his life and charge a higher premium than their usual one in order to "protect themselves from the greater risks accruing from his total abstinence." Surely this must have been in the dark ages, so strange does it seem that the time ever was when drinking was thought to be conducive to health! The science of medicine has made great advances since 1840.

Mr. Warner refused to take out a policy on any such conditions, saying to them, "You ought to take me upon a lower rate of premium instead of charging more, because I am an abstainer. Idle is not injured by abstinence from alcohol which hurts and destroys good health." That his abstinence did not injure his health was proved by the fact that he died only a few years ago at a good old age.

Some time afterwards Mr. Warner and some other abstainers formed an insurance company which was willing to insure total abstinence. It also insured others but kept the two classes distinct. It is now a great company, which last year issued 2,907 policies for \$4,355,820. During the sixty years of its existence it has found that total abstinence are the best risks. A much smaller number of them die in proportion. It is a mutual company and the profits of the abstainers' section have averaged about 25 per cent higher than those of the moderate section. It must not be forgotten that the company refuses to insure drunkards, or the difference would be still greater.

Other insurance companies have since then kept a list of the abstainers separately. So much better a chance for long life have they that they are charged a lower rate of premium, sometimes 10 per cent less.

A pastor in a sermon urged his brethren to be channels through which the Spirit reached the unsaved. The conscience of one of the trustees of the church brought the words home to his heart. He had led a godly life, but he had not cared for the souls of those around him as he ought to have done. Going home he prayed to God to make him a channel.

There were many men in his employ to whom he had never spoken about their soul's salvation. Deeply penitent for this neglect he began in the morning with the first man who entered the office. This was his confidential clerk who had been in his employ for eighteen years. He spoke to this clerk about his soul and his desire that he should be a Christian and soon both were weeping and praying. God answered their prayers and the clerk that morning rejoiced in the pardon of his sins.

The merchant continued his work of trying to bring the men in his employ to the Saviour. And God blessed his earnest efforts. Eleven men were converted and united with the church from among them. He was never so happy in

his life as when he was thus doing his duty to his God and his neighbor.

He was working for the salvation of souls along the line he ought to work. First our duty is to the souls of those around us with whom we are joined by some tie of relationship or business or friendship. God has put them in positions in which our influence over them is great, and He holds us responsible for that influence.

There has been great sin among Christians in this thing. They try to put off the work of bringing men to the Saviour upon the preacher. They are ready to give money. That is easy. It is so much easier than it is to talk to that son, or clerk, or servant about his soul and to pray with him. Money-giving is made an opiate to put conscience to sleep.

But a regenerated man cannot thus shift his responsibility for those connected with him. Their blood will be on his soul if he fails to warn, to beseech, to point them to the Saviour. And besides he himself loses that growth in grace as well as that joy which comes from doing his duty to God and his neighbors by trying to lead them to repentance and faith.

A lady in England having had almost a miraculous escape from being buried alive, Dr. Stenson Hooker, one of the leading physicians of London, made a statement upon the subject in the papers.

He said there were unquestionably many cases in which persons were buried alive. He said: "The number of escapes like that at Acreington form only a slight criterion to the greater number of cases where the mistake is not discovered in time. Ordinarily the body is buried within six or seven days. It is quite possible for a person to exhibit every appearance of death except the only reliable one, and yet to remain alive for several days without showing the slightest sign of life. In a condition of trance a body can sustain life for a long time without food."

Dr. Hooker also gave a formidable list of diseases which may simulate death: "There are many conditions which give rise to a state of seeming death that may deceive the most experienced—apoplectic seizures, so-called heart-failures, syncope, epilepsy, mental or physical exhaustion, convulsive maladies, hysteria, neurasthenia, asphyxia anaesthesia, especially by chloroform, strangulation, drowning, suffocation, under snow or earth or in bed, coma in childbirth, extreme heat or cold, nervous shock, sunstroke, or stroke by lightning or even drunkenness. In no case should any step be taken for autopsy or burial until decomposition has undoubtedly set in."

The distinguished doctor protested against the English custom of burying the dead within six or seven days unless decomposition has begun, that being the only sure sign of death. What would he say to the custom in this country of burying the day after death or two days after death? We believe this is universal unless there is some especial reason for delay that friends and relatives may come. But very generally in the cities we do not bury our friends alive; they are saved that horror. Immediately, not even waiting for a night to pass, the body is turned over to the undertaker, and he proceeds to inject a poisonous embalming fluid. If they are not dead this kills them surely. What would Dr. Hooker say to that?

In view of the large number of diseases which can simulate death,

and in view of the fact there is but one sure proof of death, ought not friends to refuse to embalm or to bury their dead till decomposition is evident?

Verrily the whirligig of time brings changes. We have been much amused by a distribute of Mr. H. A. Bray against science for its dogmatism! One had to read twice to be sure it was science and not religion of which he was speaking. But it is science.

He says that fifty years ago science was fighting against antiquated dogmas and was insisting that "truth must be sought for its own sake, truth founded on satisfactory evidence." So say we all of us. So said we all of us, fifty years ago. The question was in regard to what evidence is satisfactory, and to whom it is satisfactory. We are all ready, even the most bigoted believer in the multiplication table, to surrender our faith in that whenever any man brings satisfactory proof that two and two do not make four. But the truth must satisfy the rest of us and not the man who fondly believes he can prove they make five. And if he denounces mathematical dogmatism and declares the mathematicians do not care for "truth," he will only be laughed at. That is, if he is noticed at all.

But science, the truth lover, according to the plaint of Mr. Bray is if anything now worse than the maintainers of antiquated dogmas fifty years ago. He says that Science has built for herself a stately edifice of dogmas, and that any rash assailant of her settled opinions "is treated with contempt and any evidence he brings with him cast without examination on the waste heap of oblivion. She now believes that due distinctions must be observed, the ancient verities upheld, and regards an agitator as a harassing and even vulgar person. She no longer worships at the shrine of pure truth, but is eager to show that her truth is the truth."

And did ever men who persist in believing what they consider true in religious matters receive a severer castigation than this which he gives Science: "The most remarkable instance of persistent dogmatism is to be found in the attitude assumed by the scientific world towards the problem of the origin of life. Pasteur and Tyndall carried out certain experiments which appeared to show that life could arise only from life, and could not be the result of chemical or physical processes acting on inanimate matter. Thenceforward life only from life became a part of the orthodox creed of science, and any one bold enough to question this assertion was a person who deserved contemptuous suppression rather than a logical answer." Thus it appears that Science actually has a creed which she maintains is orthodox, and she shows persistent dogmatism in standing by it. Actually a creed. Yet one would think from the outcry often heard that creeds are entirely antiquated and none but hopeless old fogeys have them. Let those who attack dogmatism and denounce creeds turn their batteries upon science and show her how narrow and out of date creeds are!

Science has shown her bigoted devotion to her orthodox creed by paying no attention to the experiments and wonderful discoveries of H. C. Bastian. Mr. Bray thinks Bastian a martyr to truth because "he failed to obtain an adequate hearing." Scientific men saw nothing in his experiments which contained any proof satisfactory to

them, and they did not give him the free advertisement for which his soul longed by answering him. How easily even scientific martyrs are made in this day! A man is treated outrageously if, when he chooses to assert a thing, men do not give him what he considers an "adequate hearing." Science is now in a position to sympathize with her greater sister, Religion.

EDITORIAL VARIETIES

We have all heard of the professional jurymen who hang around the court rooms. But the worst which has been said of him does not equal this story in a London paper. Harry Brown, to whose court it happened, tells it himself. The officer said to the jury, "Gentlemen of the jury you will take your accustomed places if you please," and Judge Brown added, "May I never hang again if the jury did not all walk into the dock."

And this comes from Boston, Boston, which has been supposed to combine education the best of life. The *Watch* man says: "The unreasoning craze for education which has held this country in its grasp has obscured the superior importance of health. The early instruction of children in school is thus forming the American people into a race of myopes."

Here is a new reason for using tobacco, which we find in an English paper. "Women are many things," said one man. "Yes," said his comrade. "But there is always tobacco to fortify us against them."

A Christian Scientist said to Rev. I. C. Cartwright, a missionary in Mexico: "Bro. Cartwright what you need in old Mexico is Christian Science." "Well, I do not know but you are right," answered the missionary. "Come down and I will now take over to you a whole town which has an epidemic of small-pox prevailing." The Scientist was non-plussed and stammered, "I do not know just how we would treat that." It is needless to add he had no more to say on the seed of old Mexico.

The number of people in the world who will follow religious impostors is marvelous. And the exposure of one does not seem to teach the people wisdom. Dowie fell, but others remain. There is Pope August Schrader who has gone to N. Y. city to build a house for his "Divine Catholic Church." He claims 300 members in the city. His "Vatican" is near Albuquerque, New Mexico, in which territory he has two colonies and one in Mexico. Of course he claims to heal diseases—they all do. The marvelous thing is how his followers pour out money at his feet.

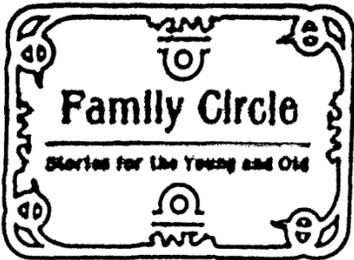
One of the worst of these religious impostors is or was Sandford, the head of the Holy Ghost and Us Society, who had his colony at Shiloh, Maine. He sailed from Maine for the Holy Land with seventy of his followers in his ship, the Kingdom, last August. The ship was returned to Portland, Maine, but he was not on it. His followers say he left them in January, and they have never heard from him since. It will be a good thing if this country never hears from him.

The New York *Christian Advocate* says that the phrase "I do not think this will occasion discussion" is only surpassed as a foment of discussion and controversy by the phrase, "I want you to understand, my friends, that I have not the slightest feeling on this subject."

An Episcopal minister is sorry he said it. Preaching about Zachaeus, he said that the tree he got up represented "The Church." The next day a hearer reminded him that Zachaeus had to come out of the tree before he could go with the Lord Jesus Christ.

A good joke is told on Boston, which prides itself on its literary pre-eminence. A gentleman of Washington City reports that in the reading room of one of the most exclusive clubs in the "Hub" there is a sign, which reads, "Only low conversation permitted here."

The *Sunday at Home* gives some answers which children have made to questions and vouchers for their genuineness. One boy was asked, "Why did the eunuch go on his way rejoicing?" He replied, "Because Philip was done preaching." Another being asked, "Who were the foolish virgins?" said, "Them that didn't get married."



ALWAYS GROWING.

What do you do in the ground, little seed, Under the rain and snow, Hidden away from the bright blue sky, And lost to the madcap sparrow's eye? "Why, do you not know? I grow."

What do you do in the nest, little bird, When the bright spring is and frost How do you pass the time away From dawn to dusk of the summer day? "What, do you not know? I grow."

What do you do in the cradle, my boy, With chubby cheeks all aglow? What do you do when your toys are put away, and your wise little eyes are so blue? "How do you not know? I grow."

Always growing! by night or day No idle moments we see, Whether at work or cheerful play, Let us all be able to say, "In the goodness of God We grow!" -Our Little People.

OUR UNIQUE RECEPTION OF REV. MILLS.

BY L. J. DAMM.

The First church of Derrydale was without a minister. Usually a vacant pulpit and the selection and installation of a new pastor savors more strongly of tragedy than comedy, but this was one of the exceptions always necessary to prove a rule, and even to this day, the most staid of our membership cannot suppress a smile at the mention of the advent of Rev. Mills into our midst.

The town of Derrydale numbers about six thousand inhabitants and is situated in the midst of a very prosperous farming community in the good old State of Massachusetts. Although we had been several months without a pastor, we were very deliberate in the choice of a man to fill our pulpit, for at this time we had newly papered and painted the parsonage and made a number of needed improvements in and about the church edifice, and we paid a fairly liberal salary, therefore, we felt ourselves of sufficient importance that we might venture to be particular. Moreover, the church, with one assenting voice had agreed to call Rev. Mills to labor among us, and everything was perfectly harmonious—even the members of the choir being on speaking terms with one another—the pastoral horizon seemed remarkably clear and bright.

Rev. Mills, the man of our choice, arrived with his family, consisting of his wife and his two little daughters, aged respectively four and six years. The only help they kept was Hilda, a pretty, fresh faced German girl.

The reverend gentleman himself was a handsome, dignified person of, perhaps, thirty-five; his wife, a few years his junior, a pale little lady, slender, delicate and refined. The two little girls were rosy, noisy, mischief loving children, notwithstanding the fact that they had been brought up under the very "droppings of the sanctuary."

It being late in the week when the minister and his family were set down at the parsonage in a state of chaos, we considered that it would only be reasonable courtesy to excuse him from preparing the usual two sermons for the ensuing Sunday, believing, as we did, that no fragment of the ruins of Adam's fall could be equal to the task of setting up beds and putting down carpets and at the same time keeping his mind on the good things of the Kingdom that is to come.

Deacon Havens, the youngest officer of our church, resided across the street from the parsonage, and we requested him to say to our new pastor that we would not expect him to occupy the pulpit the following Sabbath, and that we would conduct the services ourselves, as we had done hitherto, during the time our fold had been without a shepherd. Of course, we well knew that as a consequence of this generous act, we must listen while Sister Alzina Alderson read another of Doctor Talnago's sermons. The better to understand and appreciate our sacrifice, the reader should know that Sister Alzina lisped and talked through

her nose and was never known to drop her voice at a period. There is nothing in Nature which could come so near to imitating our good sister as a bull frog croaking in a hollow log. However, with order in sight, we felt that we could endure it.

Deacon Havens and his son Ned, a boy of about fourteen years, went together to impart the message of relief to our pastor. They found him engaged in hanging pictures in the parlor. He appeared somewhat disheveled and wore a frayed dressing coat, which, in his frantic efforts to reach the high picture mouldings, he had split up the back, revealing about twelve inches of quilted wadding, graining white between the parted lips of the tan colored garment. He was a little embarrassed, but he greeted his callers very cordially. He had hung the pictures at every known angle and dizzily the ladies' hat perils looked down upon the visitors, as though endeavoring to be out straight with the world.

The deacon and Ned were glad to note the minister's look of relief when informed he would be excused from duty another week. After receiving his hearty expressed thanks, they were about to depart, when Mrs. Mills came into the room looking pale and worn. She hit her lips from annoyance, as she gazed at the tidily hung portraits; then, watching the effect upon the picture of her staid, old Puritan grandfather, who was tipped just enough to one side to give him the rakish and jaunty appearance of a tin horn gambler, she burst into a hysterical laugh, and as she shook hands with Deacon Havens and Ned, they could not fail to observe how frail she seemed. Fearing that they might be delaying the work of settling, the callers hurried away.

As they were crossing the street, Ned mischievously inquired of his father if all ministers split open on the back like boards, at this season of the year. Deacon Havens reproved his son as he thought he deserved, but in repeating the circumstance to his wife, he said that he was himself of the opinion that the new minister was displaying the "white feather" in a manner ill-becoming a true soldier of the cross.

During the remainder of the week little was seen of Rev. Mills or his family. The internal revolution was too hard fought to allow of their paying any attention to the skirmishing on the borders; so if the curious, in passing, caught a glimpse of Rev. Mills, they saw him armed with a hammer and with his mouth full of carrot tacks; and if by chance they saw Mrs. Mills, she was arrayed in a print wrapper, her pale face framed in a great, blue dusting cap.

However, if the battle waged secretly, it was the sooner ended, and by Saturday afternoon all sounds of hammering had ceased, and apparently, peace and quiet had settled down upon the parsonage to stay.

Now, it happened that a new family had just moved into the house adjoining the parsonage. Strange to say, this new family also bore the name of Mills, and still more strange was the fact that Mrs. Mills departed this life on the Saturday afternoon when peace and quiet first manifested themselves at the parsonage. But so it was, and this Mills family not being settled and knowing no one in Derrydale, had the remains of the deceased Mrs. Mills removed to the depot the same evening, from whence she was conveyed to the home of her mother, in the town the family had so lately left, and thinking it unnecessary, under the circumstances, to place crape upon the door, there was no outward sign of bereavement about the house.

Doctor Hildreth, the physician who attended the deceased lady, not dreaming of the labyrinth of confusion into which he was about to lead the unsuspecting people of Derrydale, simply remarked that Mrs. Mills was dead, and this in the presence of Ned Havens, who formed the erroneous conclusion that it was the wife of the minister to whom the doctor referred, and hastened home to impart the sad news.

Deacon Havens and his wife, after exclamations of surprise and sympathy, fell to considering what best to do. They first dispatched Ned on his wheel to inform some of the leading members of the church of the sad bereavement of the new pastor. Returning, Ned was sent across the street to inquire at the parsonage if anything was needed there that the Deacon or Mrs. Havens could supply. Hilda, the servant, opened the door and gave Ned a polite reply in the negative. Then he went home to sit down and look blankly across at the parsonage, which suddenly seemed to him very still and very cheerless.

The morning following this very eventful Saturday dawned clear and sunny, and as the members of the First church of Derrydale hurried up the steps to do their weekly penance of listening to Sister Alzina, they cast

sympathetic glances in the direction of the parsonage. The window was slightly raised in the forenoon, and they all agreed that in these must lie all that was earthly of Mrs. Mills. The announcement of the death of the wife of the newly arrived minister was made from all the pulpits in the city, and, gratifying that the theory of our mortal orientated friends is true, the atmosphere surrounding the parsonage must have been quivering with warm and vibrations of sympathy.

Meanwhile, Rev. Mills and family, all unconsciously of the fame which was about, some late, much refreshed from their few hours rest, Mrs. Mills seemed to have entirely recovered from the shock occasioned by the unwelcome removal of the portraits of her ancestors to low the line. As they sat at breakfast, there came a gentle ring at the door bell. The two recent additions of Mrs. Mills, Mildred and Margaret, dropped the spoon with which they had been transferring oatmeal in their two pails of troy lips and Mr. and Mrs. Mills deferred the further enjoyment of toast and coffee to later, while Hilda went to the door. There she found only a face looking gentleman, who inquired if there was anything he could do for Mrs. Mills. Hilda informed him that she knew of nothing he could do, and, with a deferential bow, he departed. This was but the first of a series of rings, all accompanied by about the same inquiry. Hilda's whole time seemed occupied in answering these calls at the door.

Mr. and Mrs. Mills became more and more bewildered as to the meaning of it all. Mrs. Mills ventured the remark that she considered it, at least, a very strange way to welcome a minister, and then they drifted into the idle speculation as to how we acquired this novel custom. During the temporary absence of the little girls and Hilda from the room, Mr. Mills remarked confidentially to his wife, that if he should allow every one who called to "do" for him, he would be decidedly "done" by night-fall.

Satisfying themselves that this was our manner of welcoming our new pastors, they dismissed the subject.

Monday morning the Mills family were in the sitting room chatting a few moments after morning prayers. Mildred begged her papa to play steamboat with her. Thinking it would be a good time to reward Mildred for obedience by giving her the coveted steamboat ride, inquired—

"Then you didn't eat any more of that domino sugar after mamma told you not to?"

"No, no, I never touched the sugar!" exclaimed Mildred, hopping deliciously around in a circle holding up one foot.

At this juncture Margaret raised a reproachful protest:

"Mildred is telling things that aren't very so. She didn't eat the sugar, but she ate nearly all of the candied citron mamma wanted for the pudding today."

Rev. Mills made a lame little attempt to impress upon the irrepressible Mildred the difference between eye service and the true obedience prompted by love, but his words were all unheeded in her excited entreaties for the steamboat ride.

Down on all fours flopped that dignified divine, while Mildred, with a scream of delight, planted her small self squarely on his back. Slowly the steamboat commenced to move. "Hoo-oo-oo, hoo-oo-oo," tooted the imitation whistle. It was, indeed, a mighty whistle for such a small craft, and the joy of Mildred knew no bounds.

Here again Fate had another fling at the people of Derrydale, for just at the time when the "Steamer Mills" was sounding its doleful whistle, Rev. Waldron, the Episcopal rector, stepped up on the porch of the parsonage, thinking to say a word of consolation to his bereaved fellow worker. For a moment he stood as though rooted to the spot, then hurried away, going down the steps on tiptoe, and to the gentleman he met a block away he said:

"Such outbursts of uncontrollable grief I never before heard and hope never to hear again. Such sorrow as that is too sacred for intrusion."

Soon after the steamer had sailed into port, there came a ring at the bell. Mrs. Mills looked blankly at her husband. Was the ordeal of yesterday to be repeated? Evidently not, for now, instead of the polite inquiry, there was a box delivered to the wondering Hilda.

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"It is a pity," retorted Mrs. Mills, "that Pasteur died before discovering an anti-toxin for conceit." Another ring and another box. Mammoth white carnations, fresh and fragrant. Still another ring, this time accompanied by a beautiful wreath of yellow and white chrysanthemums. Hilda had hardly raised the cover from the box containing the chrysanthemums when she was startled by another ring, sharp and decisive. She opened the door and was handed a note. It was written on very stiff paper, in a queer, cramped hand, and it imparted to Mr. Mills the astounding information that Mrs. Theresa Holmes would be glad to take him and the two little girls to board, as long as it might be agreeable for them to remain.

As she read the note, Mrs. Mills turned a shade paler. "Are we crazy," she exclaimed, "or has the whole town gone stark, staring mad?"

Another ring and a large glass of peach preserves and a pan of crullers were handed to Hilda.

"Here at last," said Mrs. Mills, "is something we can appreciate, if we can not understand it."

Mrs. Tubbs had sent the crullers and preserves, because, as she said, "There's no use trying to console a man when he is hungry. You have got to bolster up his heart by filling up his stomach. Sort of propping it up from below."

The little girls had been so much surprised and interested in the opening of the packages that they had not managed to get into mischief, but at sight of the crullers and preserves, Mildred circled around the room on one foot, shouting, "Goody, goody, a donation party!"

Another ring and Hilda came back bringing a box containing a beautiful pillow of white flowers, bearing the word "Mother" in purple immortelles.

"This was too much for the overwrought nerves of Mrs. Mills. She dropped the pillow on the oor, "Oh, Henry, Henry," she cried, "there is a horrible mistake somewhere!" Then, like any other woman, she began to sob hysterically.

Our good pastor gathered his wife up in his arms, and, sitting down in a large rocker, tried to quiet her, much as he would have done with Mildred or Margaret.

Margaret, frightened and confused by what was passing, sat on the edge of a chair, unable to comprehend the situation; but Mildred gyrated around the pillow lying neglected on the floor, declaring it to be a "beautiful sofa-pillow for mamma," then she calmly sent herself upon it and munched a cruller, while with the spoon she had brought from the dining room, she took generous helpings of peach preserves from the glass by her side.

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

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STORIES FOR LITTLE ONES

BILLY.

BY SALLIE CAMPBELL.

One day Billy was a stranger at the end of a week he was as much at home as any boy on the street.

"We are glad he came," Teddy Farr said. "We like him."

And the other boys said pretty much the same thing.

"Why is this Billy such a favorite?" Mr. Farr asked Mrs. Farr.

"I don't know yet," said Mrs. Farr. "I am watching to find out."

When three more weeks had passed, she thought that she knew.

A group of boys were out in front of her gate one afternoon, and she heard one of them say:

"Pshaw! What can we play? I wish the snow hadn't all gone into mud."

"We had just finished our fort," said another, "and were ready to begin. But it washed down in the night."

"Anyway, we had fun making it," said Billy. "Let's not waste the whole afternoon. Let's start and play something that doesn't need snow."

When Mrs. Farr looked again they were sailing ships down the gutter and discovering the Mississippi with great excitement.

Another time Teddy had to go on an errand, and asked the others to keep him company.

"Oh, we can't!" objected somebody. "We've got it all planned to walk out in the other direction and see the place where the fire was last night."

"Why wouldn't it do," said Billy, "to go with Teddy first? We needn't come all the way back, need we? There ought to be some short cuts, I should think."

Well, when they had put their heads together, they remembered that there were.

Then there was the day when Joe Hall lost his arithmetic. Joe and Billy were the best in the school in arithmetic. Joe hated to miss any of his lessons.

"Never mind," said Billy. "My book will do for us both until yours turns up. We are pretty quick at it, you know. We can manage."

When the mud froze hard and the snow came again, and the boys brought out their sleds to go coasting, Billy appeared with the fun-

niest home-made one that was ever seen. "It isn't very pretty," he said, cheerfully, when the others were trying to be polite and look as if they saw nothing different in it. "But it will do. When you go scudding down hill on it the feeling is just the same." "If," said Teddy, during a rainy recess, "Will Prichard had only come to school to-day, we could try that new game he was telling us

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nearer to the house without notice. Billy was poor.

After the three weeks, Mrs. Farr

said to Mr. Farr:

"I think I know why the boys

like Billy."

"Why?"

"Because he has a delightful

habit of getting the best for him-

self and his friends out of what he

has at hand. He makes things

'do'—except the things that won't

do at all. I like Billy myself,"

she said, smiling.—Ex.

about."

"Let's try it anyway," said

Billy. "We can play all we re-

member, and make up the rest.

That will do until we can get the

real thing."

On one sad afternoon, when they

were having a game of ball in the

schoolyard, Billy broke a cellar

window.

After the crash there was a pause

of dismay.

"We must have kept getting

niest home-made one that was ever seen. "It isn't very pretty," he said, cheerfully, when the others were trying to be polite and look as if they saw nothing different in it. "But it will do. When you go scudding down hill on it the feeling is just the same." "If," said Teddy, during a rainy recess, "Will Prichard had only come to school to-day, we could try that new game he was telling us

SOUTHERN BAPTIST CONVENTION

(Continued from page 5.)

rows and Gregory one hundred and fifty dollars each.

The Home Mission report was again taken up and C. E. Daniels, formerly of Havana, Cuba, acted as interpreter and introduced two Mexicans laboring as missionaries in Texas. The first was Beignor Garcia, of San Antonio, and the other was Benito Perez, of El Paso. Mr. Daniels then explained the plans of the house of worship now being erected in El Paso. This will be worth much to the Baptist cause in Mexico. There are 350,000 Mexicans in Texas. J. D. Brindel represented the Pawnee Indians in a few well chosen words. Recently the principal chief has been converted, and he sent a message that I want our people to represent the Jesus way.

Rev. J. L. Wise gave an account of the work in the Canal zone. He declared that the nations of the earth are meeting in Panama. Four men are an imperative necessity there. Two Baptist ministers have died there. We have not a house to worship in. We have four hundred thousand persons in the Republic of Panama, but in the Canal zone only English is spoken.

Rev. A. E. Brown represented the Mountain Schools. There are men in the mountains who are engaged in making moonshine; these men are engaged in making sunshine.

T. H. Posey, of Fruitland, N. C., spoke for the Institute in that place. There is no illicit whiskey in that county now.

For the second time a death was announced in the Convention. The first was the father of Rev. J. H. Dew, of Missouri, and the other was the mother of Rev. Benj. Cox. Rev. R. G. Bowers, of Arkansas, led in prayer.

Rev. J. W. Brougher, of the White Temple, Portland, Ore., was introduced. I represent the wide-awake Baptists of the Pacific Coast.

The report on the Layman's Missionary Movement was read by Bro. Joshua Levering. The day has arrived for a more complete offering of men and money. Let the thought of personal responsibility to God take deep root in our hearts, and our treasurer's report will run over. We should give far more to our missionary operations. That the Convention heartily endorses this movement, that the men shall everywhere take up this movement, and a committee was named to stimulate the zeal of our laymen.

The movement was strongly endorsed by Mr. C. C. Slaughter, of Texas. The first thing to learn is to obey as a good soldier. We are able to go up and possess the land. Do not be afraid that God will go back on you for giving money.

Further speeches were made by A. D. Freeman, Georgia, A. C. Avery, Missouri, J. F. Brownlow, Tennessee, R. H. Edmunds, Baltimore, and A. D. Levering. All made interesting addresses. H. R. Pollard, Virginia, said this was a day he never expected to see. At times it was difficult to keep down applause.

MONDAY EVENING.

The meeting on this occasion was an inspiring scene. The occasion was a mass meeting in the interest of Foreign Missions. The audience was large and the interest was intense. Secretary Willingham presided over the meeting. Four women returned from the

foreign field were introduced. A number of natives were likewise introduced. The Secretary introduced a number of returned missionaries.

Dr. Eaton stated that the desire of the Secretaries to have their reports properly considered naturally led them to suggest the names of brethren to be on the committees to consider those reports. He did not think the Secretaries should name the men to report on their—the Secretaries' own work. He announced that, unless his mind changed he would move next year (it being too late in this session to make any change) that the President appoint the chairman and an alternate for each of these regular committees to work up the material and to report the next year. Secretary Gregory stated that this reference was to the Board Secretaries and not to the Secretaries of the Convention. Dr. Willingham protested that he did not appoint the committees; but only suggested, on the invitation of the President, certain brethren whom he thought competent to perform the work.

The Convention will meet next year in Hot Springs, Thursday night, May 14. Henry W. Battle, Greensboro, N. C., is to preach the sermon and Rev. J. M. Weaver, of Louisville, alternate.

The great congregation arose in a song of fellowship and communion, prayer was offered to God, and the sixty-second session of the Convention then adjourned.

DEAR RECORDER:

Having felt that perhaps the Baptists over the State would appreciate a line from London, I present the following. I have been pastor here since January 1st, and since that time the church has built a beautiful six-room parsonage on the church lot, and have their pastor and his family in their new home. We have also put stained glass in the windows and newly papered and decorated our house of worship, which makes our church very beautiful indeed.

Our services are well attended, and on last Sunday evening I baptized five young ladies, and on last Sunday morning we had 268 in the Sunday school. Our Sunday school has an average attendance for 1907 of 161, in spite of all the rough weather we have experienced.

We are now looking forward to a series of meetings in the near future, in which we are praying for a great revival, and hoping that the Baptists of London will become greatly revived and "put on the whole armor of God" and grasp the open door of opportunity extended to them at this, the gateway of the mountains.

It would be unbecoming in me and show a lack of appreciation not to mention that in the few months I have been here, I and my family have received so many tokens of kindness. On our arrival the good people came in and filled our larder with good things and on last Saturday evening, after we were installed in the new parsonage they came again and repeated the act, only they increased the dose. This and the many other kindnesses received makes one feel "that it is good to be here."

Pray for us that the Master's work may be faithfully done.

J. W. BEAGLE, Pastor. London, Ky.

EDUCATIONAL PROGRESS.

One of the leading Baptist educators of the State recently said that in the last three or four years more had been done to unify and

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enlist Kentucky Baptists in the subject of education than in any like period in the last fifty years; and every competent and candid observer must admit the fidelity of the remark.

The educational conference at Bowling Green started the ball. The subject found a response in the popular mind. Everybody seemed to think the same thing. The idea of a united pull for a great cause became an inspiration, and in the joy of doing things the brethren kindled with unusual enthusiasm.

Four years ago here at Georgetown only such students as sought some degree were gathered into a class toward the end of the session; now the whole roster is regularly classified. Then our academy went down almost to common school grades; now it is two grades higher. Then the college entrance requirements were quite below the standard of the Southern Educational Association; now they are up to standard. Then Rucker Hall had never been filled, and some of the rooms had never been furnished; this year every room including the girls' parlors has been occupied, and we have had several young ladies boarding with friends in town. Then we got nothing on our bank deposits; now we get 3 per cent on our monthly cash balances. Every year has witnessed improvement in department until now the chapel services are almost as quiet as a prayer meeting, and the boarding halls as serene as a country home. Endowment has increased every year, and business methods are in vogue in furnishing coal and other commodities for the institution. Then the Kentucky Baptist Education Society was a local concern, whose sole function consisted in voting "aye" once a year on a fixed report nominating trustees; now there is a state-wide society which in less than twelve months has elicited more than \$200,000 for Baptist education in the State.

And this is but indicative of what is being done in other schools. The tide is rising continually. The work of Dr. Hale is beginning in real power. It lends quickening to every department of work, as seen in increased contributions to missions. Let it roll on. Strength to every valorous arm. J. J. TAYLOR. Georgetown, Ky.

All the Goodness of the Apple. All the strength, nutriment and juice of two apples are concentrated in every ounce of Duffy's 1842 Apple Juice; all the skin, fibre and waste are eliminated. It is made by a secret process which prevents fermentation and makes it impossible for alcohol to develop. It is sterilized to remove all impurities, and the rich, original flavor of the apple is carbonated, which renders it still more pleasant. Duffy's Apple Juice contains all the phosphates and food values of the apple. It is a pleasant, sparkling tonic drink. It enriches the blood, builds up the tissues and gives energy and vitality to the entire system. Always lay the bottle on its side—never to be sold. NON-ALCOHOLIC STERILIZED EFFERVESCENT. Rev. Ira Van Allen, Pastor Reformed Church, Syracuse, N. Y., writes: "I find it not only non-alcoholic and medicinal, but a very pleasant and refreshing drink. I consider it the very best Spring tonic; in fact, other so-called tonics are not to be compared with it. Its liberal use at this season of the year will purify the blood and revive the entire system. I trust it will meet with the extensive demand it merits." Duffy's 1842 Apple Juice does away with any craving for alcoholic stimulants, and is universally recommended by Clergymen and Physicians as a refreshing and health-giving beverage which may be drunk at meals or at any time with perfect freedom. DUFFY'S GRAPE JUICE, is a pure unfermented and absolutely non-alcoholic beverage. A pleasant and healthful drink. Sold by all grocers, druggists and dealers. Served exclusively at banquets where a temperance drink is used. If your dealer cannot supply you with Duffy's 1842 Apple Juice and Duffy's Grape Juice, send us \$3.00 for a trial dozen pints of either, or a half dozen of each, all charges prepaid to any part of the United States. Duffy's Mother Goose booklet, illustrated in colors, free to all children who write for it. AMERICAN FRUIT PRODUCT COMPANY 89 White St., Rochester, N. Y. "Trade Mark"

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SUNDAY SCHOOL CONVENTION.

To the Churches of Greenup Association of Baptists:

Dear Brethren—At its sixty-fifth annual session, September 5th and 6th, 1906, the Greenup Association of Baptists appointed A. N. Morris, W. Jayne and P. E. May a committee to arrange for and call a Sunday School Convention. In compliance with said appointment, your committee has decided on First Baptist Church, Ashland, Ky., as the place, and June 12 and 13, 1907, as the time. We ask that each Baptist Church in this Association, either in a regular or called business session, appoint three Messengers to represent the church in the organization and business of this convention.

We further ask that the churches send the following information to the convention: Name and address of superintendent; number of scholars enrolled; average attendance; number of officers and teachers; annual Sunday school expenses; amount of Sunday school literature used. What church wants the convention next year?

COMMITTEE

PROGRAMME

Wednesday, 9:30—Devotional exercises at each session. Organization. Value of Sunday School Conventions and Institutes—Joseph T. Watts.

Relation of Baptist Sunday School Conventions to Baptist Churches—Chas. Anderson. General discussion at each session.

Pastors Relation to the Sunday School—J. T. Reynolds. The Sunday School as an Evangelistic Agency—G. M. Copley.

Importance of Sound Teaching in the Sunday School—D. Wood. Kind of Teachers Needed in the Sunday School—M. Branham. Preparation of the Lesson—W. L. Jayne.

Importance of Teachers' Meetings—W. Jayne. Address—Chas. Anderson.

Thursday, 9:30—The Teacher as a Soul Winner—A. N. Morris. Problems of Adolescence—Jos. T. Watts.

Parents' Duty Regarding the Child and the Sunday School—M. M. Newman. Kind of Equipment Needed in the Average Sunday School—W. J. Vaughn.

Value of a Graded Curriculum—Joseph T. Watts. How to Get the Church Members Into the Sunday School—S. F. Reynolds.

How to Keep the Children in the Preaching Service—B. S. Akers. An Up-to-date Superintendent—Chas. Anderson.

THE CHRISTIAN'S TRIALS AND TRIUMPHS.

BY NOLAN R. BEST.

The greatest triumph which a Christian can have over his trials in this life is to learn thoroughly the Bible doctrine that trials are an advantage to a man. If once the Christian does actually come to "count it all joy" that he has a great many difficulties in life, then manifestly it will not be in the power of any trouble to disturb his spirit. He will bear it patiently while he waits to see what good sin.

But there is something more than this in our trials. The bridge is weakened by the testing; the same strain being often enough repeated, finally wears out the whole frame-work which comes of loading up a bridge before it is opened to

traffic, with all the load it can bear; it is a proof to everybody's eyes that the calculations of the engineers are correct, and that the structure is as strong as it purports to be. The people who are to use the bridge are confirmed in trusting it and can pass over it with confidence. So with the Christian. To become a Christian is to accept God's contract to make us able to bear all the strains that living puts on one. Until the strain comes, we don't know that the Lord has fulfilled his contract; after we have been put to the test, we know that he is as good as his word. Thenceforward we can clear ourselves of anxiety; nothing can happen that will crush us (I Cor. 10:13). Of course, there still remains the danger which Paul warns against in this same passage in Corinthians—the danger that our successful resistance to trial shall make us proud of our own strength instead of confident in the strength of Christ. But that is manifest folly; we all know as a matter of fact, that it is not in us by our unaided force to stand up against the worries of circumstances and the allurements of

things living that strain increases instead of decreasing strength. And because the soul has life, it shares in this law of living things. When the test is put upon it, not only is its present resisting power demonstrated, but its future resisting power is heightened. And this unmistakably is the great reason why God apportions hardships to us. Precisely as a wise parent insists that his growing son must have some work and exercise to develop him, so our heavenly Father insists that we must have some difficult and unpleasant experiences to develop our spiritual abilities. If he did not care for us, he would not put us to this discipline. It is because he is so anxious to make of us the best persons that we can be, that he allots so carefully to us our chastisements.

The Christian under hardship then, if he gets the true view of his life, will rest in his trials, grateful that God considers his character worth molding by these carefully selected means. And as we have said, this is the only triumph over trouble which a Christian needs to care for.

James especially presses the thought that the experience of trials, if they are "manifold," will cultivate in a man the quality of patience. He seemed to be impressed with that as such a beautiful virtue that he thought any kind of endurance, however pain-

ful, was worth while to secure this one grace. He considered it a crowning attribute of character; so that if a man had patience and never complained of what life brought him, he would be "perfect and entire."

Paul, however, as his fifth chapter to the Romans witnesses, had sight of still better things to which a man might attain through tribulation. "Steadfastness and approvedness" are excellences that he ranges above patience, and still over these he sets the best thing that trials bring us—hope. When a man has been brought safely through so many difficulties that he is never discouraged, but as we say, always "hopes for the best," being more certain than life that nothing unfortunate can happen to him, because God is watching, then truly he has reached the acme of the Christian life—the acme of all life on earth—the high estate of hope. "Hope putteth not to shame."—Interior.

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The Farm and Household

A mule colt one day old was recently sold in Harrison county for \$110.

Elmore Crenshaw, of Metcalf county, sold L. U. Reynolds a coming pair of two-year-old mules for \$235.

Mann & Clark, of Paris, bought of Thomas Dunlap & Son, of Versailles, four 4-year-old mare mules, 16 hands high, at \$230 per head.

Joe C. Turley and J. A. Scobee, of Mt. Sterling, sold to J. W. White of same place, two mule colts by their fine young jack, Marion Cockrell, one for \$110 and one for \$115.

In Woodford county lambs are being bought for July delivery at 6 1/2 cents.

J. C. Bonta sold 50 hogs fat at 6 cents, and Russell & Walter bought of Miller Cloyd twelve fat hogs at the same price.—*Harrodsburg Democrat.*

In Adair county V. G. Rexroat bought one mule from Hannibal Gosser for \$100.

John Squires bought a milch cow from Miss Jennie Smith for \$30. John Squires sold a bunch of hogs to Cabell Bros. at 6 cents. Same party bought from Bob Young eight sheep for \$31.—*Adair County News.*

In Adair county Everet Hood sold to Luther Conover a 16 hand work horse for \$170 and bought from E. R. Miller, of Eunice, a 15 1/2 hand, all purpose horse, for \$155.

April receipts of cattle at Chicago approximately 282,000, establish a new record for the month, the previous high mark having been made in April, 1903. The run is about 40,000 more than in April, 1906, and discredits the assertion that the usual number of cattle did not go into feed lots last fall. Since Jan. 1, Chicago has received 1,080,000 cattle or 60,000 more than a year ago, which does not indicate that the big market is losing its prestige. April receipts of calves are about 64,000 or 13,000 more than last year, while the hog run was 581,000 or 78,000 more than in April, 1906. With three exceptions, 1896, 1898 and 1900 it is the largest April run. The sheep supply fell down, only 339,000 arriving against 267,000 last year. The car lot run was 24,860 or 3,200 more than in April, 1906. Since Jan. 1, Chicago has received 99,700 car loads of live stock or 1,800 more than a year ago.—*Exchange.*

THE CLERK'S CHANCE AS FARMER.

The Opinion of a Stenographer.

There has been a great deal of correspondence and controversy in your columns pro and con relative to the city man with \$5000 moving to the country. In discussing this question, several important matters must be taken into consideration.

In the first place, as a general rule, a man who can make a success of any business will make a success at farming; or, on the other hand, a man who can successfully farm could successfully conduct an

ordinary business, unless he was raised on the farm and has had no other business experience. There is a place for every man, and the sooner he finds that place, the better off he is. However, we can all be bent or inclined this way or that, and while we might make an eminent success at one certain thing, we can make more or less of a success at certain other vocations if we will expend a reasonable effort toward that end. There are city people who should be in the country, and country people who should be in the city—people in both the city and the country who are trying to fit round pegs to square holes, and vice versa. This will be the case, however, as long as this old world stands.

Now in regard to the \$5000 man: I don't remember his circumstances, except that I believe he had a good position in the city, had \$5000 in cash, but that with his family he was able to save but very little. The writer of this article is a stenographer in a medium-sized city in the middle West, earning a salary of a little over \$100 a month. I have about \$2000 in cash and other assets, a family consisting of a wife and three small children; was brought up in the country. If I had \$5000 in cash, under present conditions, I should certainly move to the country just as soon as possible. I should buy a small place of, say 20 or 25 acres, near some thriving city in the East, and go into the gardening and trucking business, or would get a larger farm—not exceeding 50 acres—more distant from markets, and take up general farming. I should not buy a larger farm than I could pay for and stock well, with a little surplus cash to tide me over the first year or two. I should then expect to, and confidently believe I could, save a little money each year, or at least keep square with the world, and not work nearly as many hours as I do now, raise my family better, and live a happier and more independent life.

A great many country people think that a city job is a snap; but I will venture the assertion that not one farmer out of ten puts in as many hours in a year as the average city man, and yet the farmer has a great deal more to show for it at the end of a year. It must be remembered that while city people receive a pretty good income—from the farmer's point of view—it costs so much to live in a city that the city man has very little to show for his labor at the end of the year when he strikes a balance. I am quite positive that I could take up farming, and, by devoting as much time to it throughout the year as I do in my present position, show a greater net profit at the end of, say five years or ten years, than I would be able to do where I now am.

It might be a mistake for a city man who has had nothing but a clerical experience to take up farming. Farming requires experience as any other business does, and that experience measures one's chance of success. It would be a mistake for a city man to venture into farming on a large scale. He should start with a small place and gradually work up. If he starts at the top of the ladder, he is sure to fall.

Finally, this matter simply resolves itself into this: Sufficient experience and good common sense. A man who is bright and uses his head as well as his hands can make a success of almost any undertaking; but a man who is afraid of work and does not use his brains is sure to fail.—*E. C. Hendrickson, in Country Gentleman.*

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On last Friday the Kentucky building at the Jamestown Exposition was formally opened. The building is a reproduction of First Independence, Daniel Boone's first. It was built of logs from Kentucky, ten counties calling in for building them. The structure has a black house two stories high at each corner. In the center is a double log house, two large rooms being connected with an open porch twenty feet square. Five trees grow in the interior, rustic chairs and benches are plentiful. And there is a well with the old time pump. Did any water ever taste as well as water from such wells? Kentuckians can be proud of their State building.

We regret exceedingly that Cynthia voted to continue the saloons. The majority was only 34, and the majority of the negroes voted for liquor. There will be an election again on July 6, in which the county and city will both vote. The good people of Cynthia will pick their dirt and try again.

Physicians are now coming to the help of those who have protested so long and so unsuccessfully against the noise in the city. They are saying that not only do these noises injure the nerves, but they have caused a great increase in the number of cases of paralysis and of epilepsy. Unquestionably much of the noise is unnecessary, and ought to be prevented by law.

Mr. Vierber, a missionary in Northern Nigeria had occasion to cross Sahara by an unusual route on his way from Tripoli to Lake Chad. He found many interesting things, among others, a race of people living in the mountains of Gharian, who live in subterranean dwellings. Through entrance a yard wide he went through a tunnel into a square court yard, which was in reality a great hole open to the sky. The houses were dug out in the mountains around this. He found the rooms dark with no windows, but cleanliness prevailed.

On the Long Island ferry-boat Babylon, as she was approaching the pier, suddenly an automobile, which had been standing quietly enough, ran amuck in the crowd of passengers. Why it started no one can tell. The crowd scattered with the utmost celerity, but three men could not get out of the way quickly enough. One man the automobile hurled through the air into the sea, and two others were injured. The man was rescued from the water, and was found to be hurt, but not dangerously so. If automobiles are to act in this way, a new danger is added to their other misdeeds.

The trustees of the Plymouth church, Brooklyn, Henry W. Beecher's church, of which Dr. Hillis is pastor, signed a contract with John Josten of the Christian Science lecture bureau, in which they rented their house of worship for a lecture on the subject, "Christian Science the Religion of the Scriptures." Dr. Hillis and many of the members protested with great indignation. The trustees were made ashamed of themselves, and asked Josten to release them from the contract. But he refused and the lecture will be delivered. That church will probably soon have new trustees.

Many of the better class of citizens in Chicago voted for Busse for Mayor on account of his good promises. He rewarded them by going to Springfield and trying to get the Legislature to authorize permits for selling liquor in the dance halls, and to leave the question of open saloons on Sunday to a vote of Chicago. The temperance men succeeded in defeating the latter part of his scheme, but the first was passed.

The Interior gives some quotations from the first message of the Mayor of Eugene, Ore., to the city council, and says the message made a great stir

through the State: "Remember you are the servants of the people and not their masters; fear God rather than man and corporate institutions, for this is the beginning of wisdom. Place the value of man above the value of the dollar, for such is the will of God. Be sure you keep your sacred pledges made to the people before election, for you will have to give to them an account of your stewardship."

A NEW DANGER TO RAILWAY SHIPPERS

Can the public deal fairly with a rail road or an industrial corporation while the whole country is under the influence of an unethical and unscrupulous chairman of the Interstate Commerce Commission? The Standard Oil Company, which has been named for a Federal Court in Chicago against the Standard Oil Company. This company was found guilty of accepting rebates from the Alton Rail road, covering over a thousand shipments and making it liable to a fine of from \$1,500,000 to \$20,000,000. There were about four hundred more cases in the indictment, which the court felt obliged, at the very outset, to strike out, because of lack of proof or mistake. Every shipper in the United States and every thoughtful fair-minded man engaged in any business enterprise, should take the trouble to understand the facts of this case and judge whether or not Chairman Day was justified in his scathing criticisms of the court. Every shipper has an interest in this matter, because he may some day become the victim of similarly unfortunate circumstances.

The Standard Oil has been shipping oil from Whiting to East St. Louis over the Chicago and Eastern Illinois Railway at the legal rate of six and one-quarter cents per hundred pounds. It was also shipping over the Burlington Road at the same rate. It could have shipped all its products at this rate over those lines. The Alton sought some of the traffic, and offered to take it on the same basis as the company was paying the Chicago and Eastern Illinois, and on this basis the rate on the Alton was six cents per hundred. Counsel for the Standard Oil Company offered in court, before Judge Landis, to prove that the rates on the Chicago and Eastern Illinois and the Alton Roads were made on the same basis, and that the company could have shipped all its oil over the former road, and that this was conclusive proof that it could have had no motive for asking special rates from the Alton. Judge Landis held that what the Standard Oil did, or could do, with one road had nothing to do with its acceptance of a rate from the Alton that had not been filed as the legal rate with the Interstate Commerce Commission. The Alton had given the Oil Company the six-cent rate, but the Judge charged the jury that, no matter if this rate had been given, the defendant should have ascertained whether it was the rate formally and officially published and filed with the Interstate Commerce Commission at Washington. According to this, it appears that a shipper can apply to a railroad freight agent for rates, except what is given and believe them to be lawful, only to find that he has been guilty of an offense punishable by a fine of \$20,000, because a higher rate had been officially filed at Washington. The shipper might have had no intention to violate the law, but that would make no difference.

This is not all. The Standard Oil Company's freight agent paid the rate charged by the Alton, but it was held that the legal rate, which the Alton had established years before, was eighteen cents per hundred, though it was shown that this rate had become obsolete and that the present reorganized Alton Railway had never used it. It was shown that it was an unreasonable rate because the Alton charged only seventeen cents per hundred from Toledo to St. Louis, which was twice the distance from Whiting to East St. Louis, on which the six-cent rate had been paid by the Standard Oil. Judge Landis, for some inscrutable reason, would not permit these facts to go before the jury, and stated that it made no difference what other roads charged, that the Alton's only published rate was eighteen cents, and that the freight department of the Standard Oil Company was supposed to know this and should not have accepted a lower rate from the Alton, even though this was the rate it was paying legally on the two other roads with which it was doing most of the business. This is an astonishing ruling, and, if it should be sustained by the higher courts, it will be a crime for a shipper to accept a rate given him by a freight agent if it be proved subsequently by some muck-raker that this was not the rate filed with the Interstate Commerce Commission at Washington. Further, it will be a crime for a shipper, who has a rate on one line between certain points, to ship via some other line at this rate, when his shipments are invited by another road, if it be subsequently discovered that an obsolete tariff, at a much higher rate, has been filed at

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Washington and fallen into disuse.

The conviction of the Standard Oil Company at Chicago has been cited to disprove the statement publicly made by Mr. Archbold and Mr. Rogers, two of its directors, that the company has not been guilty of rebating since the strict interpretation of the law some years ago. That these gentlemen were justified in making this statement, in spite of the decision in the Chicago case, is still asserted, for it is confidently believed that the higher courts must overrule the recent decision. Leslie's Weekly.

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