

WESTERN RECORDER

Faith, Hope and Love, these three.

1888 YEAR

LOUISVILLE, KENTUCKY, THURSDAY, MAY 30, 1907.

No. 23

Published Weekly by
THE BAPTIST BOARD OF CHRISTIANITY,
(Incorporated.)

42 Fourth Ave. (Opposite New Postoffice), Louisville

TERMS OF SUBSCRIPTION

PRICE.—For year in advance, \$1.00; after three months, \$1.25; after six months, \$1.50. Single copies, 5 cents.

RECEIPTS and credits of payments to be shown in about two weeks by the date on the address label. If proper credit has not been given within two or three weeks, notify the office at once.

POST-OFFICE ADDRESS.—Instructions concerning removal, discontinuance or change of address should be sent two weeks prior to the date they are to go into effect. The exact post-office address to which we are directing paper at time of writing must always be given.

SAMPLE COPIES.—We print each week a limited number, which may be had for the asking.

DISCONTINUANCE.—If a subscriber wishes paper stopped at expiration of his subscription, notice to that effect should be sent; otherwise it is assumed that a continuance of the subscription is desired. Do not pay subscription in any case but insure to you personally to be responsible, unless the party has written authority from Western Recorder office, Louisville, Ky.

We agree with the *Journal and Messenger*: "It is no more a tradition for a young man, a student for the ministry to receive the teaching of an Eaton, a Dodge, a Robinson, a Hovey, than it is for him to receive the teaching of a Clarke, or a Strong, or a Mathews." The Eaton referred to was President G. W. Eaton of Madison University.

Dr. Meyer, a distinguished scientist, as well as a famous physician and an authority on biology, says: "There is no evidence that man has descended from, or is, or was, in any way specially related to any other organism in nature through evolution or by any other process. In support of all naturalistic conjectures concerning man's origin there is not at this time a shadow of scientific evidence."

This is the way the great scientists talk of that "exploded guess," evolution. Yet that will not prevent men who know nothing of science from declaring that "evolution has been established." Such an utterance only shows the writer's ignorance.

Two of the largest provinces in China, largest in the number of the population, are Hunan and Hupeh. By the order of the viceroy the New Testament has been introduced as a text book into all the schools in the provinces.

Dr. Meyer spent the most of last year in a motoring tour among the English churches. He says he found Baptists everywhere much the same. "The same general features characterize Baptists. There is everywhere the same tenacious loyalty to the old theology, the same warmth of brotherly sympathy."

Dr. Meyer was one of those held chiefly responsible for the slur cast on the country churches by the Baptist Union's Year Book. He has evidently "heard something drop," because he says now, that he feels the brethren in the country districts "are affecting the life and well being of our body more fundamentally than the ministers of our city charges."

A writer in the *Interior* is very much exercised in his mind with the desire that the children shall have the best Bible, meaning, of course, the version he prefers. The answer to that is easily made. They have the best version. Spurgeon was right in deciding to keep the authorized version as the Bible and use the Revised as a commentary on it.

HAS THE GOSPEL RUN OUT?

BY THELMA L. CUYLER, D.D.

Recently a very able and influential daily paper declared that "there is an impression in some quarters that the Bible is not in touch with these modern times, that its possibilities have been exhausted, and that in order to retain its hold on the masses, the Church must more closely align itself with liberal and advanced thinking." The editor goes on to say that a search of newspaper files for six months past would show that an enormous number of sermons have been on "social and secular topics, and that these ministers are presumably afraid that if they confine themselves to the Gospel they will be accused of want of progressiveness."

It is not often that such sensible counsels to ministers are found in the columns of a secular journal. They are timely also. There is an increasing rage for "sociology," and many ministers are tempted to give an undue prominence to the discussion of problems that belong to social science and political economy. The Bible does, indeed, contain the seed-corn principles from which all wise social reforms must spring. It teaches with divine authority the brotherhood of man, the duty of the strong to provide for the weak, the necessity of honest dealings and honest wages, the stern duties of temperance and Christian charity, and the duties that belong to Christian citizenship. No wise minister will ignore entirely these pressing and practical questions, and when he does occasionally discuss them, he ought to do so with fearless plainness of speech.

But God's Word goes a great many leagues deeper than any problems of social philosophy. It goes to the root of things. It strikes down into the depraved human heart as the source of all sins and the wrongs and the sorrows and the sufferings that exist in this present evil world. Satan's throne is in the unregenerate heart; and out of that heart proceed the evil thoughts, the cruelties, the adulteries, the thefts, the murders, the falsehoods, and all the swarm of mischiefs and miseries that afflict society. Christ's Gospel is the only remedy that can reach the heart; and therefore it is the one chief and foremost duty of every Christian minister to preach and to press home that heaven-sent Gospel upon every conscience. Jesus Christ, the healer of sick bodies, came into this world chiefly to save sin-sick souls. He preached heart-repentance and holy living. Paul and his fellow apostles did not go about lecturing on sociologies, even in that corrupt age. They grappled with the mightier problem of man's utter heart-depravity and struck for nothing less than putting Jesus-Christ into men's souls, and their entire regeneration by the Holy Spirit. That is the prime office of the Gospel of redemption. The wisdom and the power of this glorious Gospel lies right here. And what business, my dear brethren, have you or I to be scratching on the surface of things, when the Holy Spirit commissions us and charges us to go down to the roots of all evil things? The wonder-working Gospel of atonement, faith, regeneration and supporting grace—which is God's masterpiece—has no more run out than the law of gravitation has run out, and is no more "antiquated" than are fresh air and sunshine.

And an admirable object lesson for all ministers may be found in the successful career of Richard Baxter, in the manufacturing town of Kidderminster. When he came there the town was overrun with

wickedness. He did not ignore the bodily needs of his parishioners, for he had great skill in medicine and great assiduity in caring for the sick. He did not ignore their domestic and social conditions, for he labored for the cleanliness and comfort of their homes. His chief aim was the salvation of their souls; as he honored the Gospel, God honored him and gave him a great baptism of spiritual power. After several years of genuine apostolic labors, Kidderminster was not only reformed, it was revolutionized. New hearts made new homes and a new state of society. Baxter said that instead of profanity and drunkenness and Sabbath-breaking, he could walk the streets on Sabbath evening and hear the sounds of psalms or Bible reading in well-nigh every dwelling!

Human nature—whether in mansion or in hovel—has not changed since Baxter's day, or since the apostles' day. Christianity has not changed, and never will change. It provides for the life that now is, and infinitely more for the life that is to come. The infinite God knew what He was doing when He gave to His sinning, suffering children a Gospel that renovates the whole man through the incoming of Christ Jesus into the heart. To His ministers He entrusts that life-giving Gospel—not to be altered or overlaid or veneered, much less to be apologized for or concealed. The sublime purpose of this Gospel is to bring God to man and man to God. Its two principles—as Pascal well said—are the corruption of human nature and its redemption by Jesus Christ. As time can never "antiquate" these two principles, the precious Gospel is as fresh and as strong and as indispensable and as powerful, as when it thundered from the lips of Paul. Woe be to this world if the Gospel runs out.

Brooklyn, N. Y.

ONESIPHORUS.

BY HENRY CROCKER.

That is a singular name. Who was Onesiphorus? He was a man who was especially kind to a preacher of the Gospel; and for that reason his name is inscribed upon the sacred page in grateful and permanent remembrance. He was devotedly attached to the apostle Paul; and in the second letter of Paul to Timothy is his memorial. How suggestive that sentence, "He oft refreshed me." Like showers to parched fields and withering flowers, like water to the thirsty or rest to the weary, was this good man's friendliness to Paul. The refreshings of friendship! What is there to compare with them?

This must have been a breezy man, cheerful, hopeful and courageous, as well as sympathetic and generous.

He "ministered in many things" to the apostle during the two years when Paul was the pastor of the Ephesians. That was the basis of a lasting friendship. And when Paul was a prisoner in Rome, this man searched diligently the city for him, looking into every dark place where a prisoner might be confined, and inquiring wherever information might be given, until at last he found him. Imagine the mutual joy of that meeting! How sensitive the great apostle was is evident from his appreciative mention of the fact that Onesiphorus was not ashamed of his chain.

Every pastor has met the modern successors of this good man, for there are still those who minister to ministers. There are those who are especially kind to their own pastors, and to other preachers of the Word. These are always doing something

to refresh the minister, not often by large gifts or by conspicuous service, putting one under keen sense of obligation, but by a thousand thoughtful courtesies and unselfish ministrations that are the evidence of their appreciative love. These ministrations are sure to be given when they are most needed, in time of trial and depression, discouragement and trouble. The richest compensation for some of the trials of the Christian ministry are the refreshing kindnesses of those who find these trials their opportunity for the exercise of their thoughtful friendliness.

It is a delight for pastors of today to echo Paul's prayer, making the name of his friend stand for their own, "The Lord give mercy to the house of Onesiphorus." Salute the household of Onesiphorus. —Walckenaer.

PREACH DOCTRINE.

The advice is not a popular one, but it is one that is needed. The lack of doctrine is the great weakness of modern preaching. Especially are our young men weak in their preaching in this particular. They seem to think that doctrinal preaching is not practical, that it is merely theoretical; moreover, they fear it will not be popular. But even if it were not popular, that is no reason why it should be avoided.

Doctrine is derived from the facts of inspired history and the teachings of revelation. It is truth formulated, systematized and applied. It is by its means the result of human speculation or mere theorizing, but is based upon the authoritative statement of the Word of God, as that truth has taken hold of human consciousness, and approved itself to human reason. The doctrines of Christianity, as they are embodied in the apostolic creed and in our bodies of divinity, are a growth, a development. They are the result of much thought, investigation, debate and even controversy. The master minds of two thousand years have labored upon the edifice of Christian doctrine. They have brought to bear upon the study and establishment of these doctrines vast learning, profound scholarship, keen logic and great searchings of heart. In fact, the great names of church history are the names of those who have sifted and molded the body of Christian truth as we have it to-day. One needs but mention the names of a few—Origen, Athanasius, Gregory, Justin Martyr, Clement, Tertullian, Ambrose, Augustine, Jerome, Arminius, on down through the Reformation period.

Sifted by criticism, shaken by controversy, modified by concession, fought over by the giants, searched through and through by scholarship, tested by experience, established by history, and approved by the Spirit of God, these doctrines have come up out of great tribulation; they have fought their way through a tumult of heresies and opposition; they have been enriched by the experience of thousands of holy men and saintly women; they have proven themselves to be the fittest to survive; they have come up through history as through a crucible, tried as gold in the fire, and stamped in the mint of divine authority into the current coin of the realm. Noble souls, of whom the world was not worthy, have lived and died and gone to heaven by these doctrines. Martyrs have endured death by a thousand forms of torture for these doctrines. They are the glorious legacy of revelation and history and experience combined. They carry with them the logic of historic approval. They are the growths of ages. Their roots lie deep in the heart-soil of redemption.—Ex.

QUESTIONS ANSWERED.

BY BENEX.

A preacher was arrested for gross immorality, carried before a magistrate and, his guilt being proved, was fined. He paid his fine and made no effort to appeal to a higher court. This was a confession of guilt, of course, but his confession was not necessary to prove the charge, for two reputable witnesses appeared against him. The church having heard the same witnesses deposed him from the ministry and excluded him from her fellowship. In this she did exactly right. Any other course would have been dishonouring to God and a disgrace to the church.

Now he asks to be restored to the fellowship of the church and to the ministry. He says that God has forgiven his sins. There are some of the members of the church to whom he refuses to speak. This one thing—that a candidate for fellowship refuses to speak to members of the church, even if that candidate had never been a member and his moral character was above suspicion would be sufficient by itself to prevent any church from receiving him. It would be a farce to profess to receive such an one into the fellowship of the church. Where would be the harmony and peace in Zion? I do not believe any Baptist church would receive any man into its fellowship, knowing at the time that he refused to speak to any member of the church.

But even if he was in harmony with all the members, and the church was convinced that he had truly repented of his sins, it would be very God-defying and terrible for the church to restore him to the ministry. Spurgeon was right in saying that if a man who is a preacher falls into gross vice or crime, upon evidence of repentance he may be received back into the church but never into the ministry. The commands in Timothy and Titus are too strong and too plain for any church to defy God by refusing to obey them. An elder must have a good report from them which are without. An elder must be blameless, sober, of good behaviour, just, holy. Ah! how strong are these commands.

It seems that some claim that ordination is for life. Not at all. Ordination is for life or good behaviour. Baptist churches and all other bodies have always exercised the right to depose unworthy preachers or priests. Why, to say otherwise is to make of the Baptist ministry a hierarchy worse than that of the Roman Catholic church, for that often deposes its priests. How such an idea of the rights of ordained men ever entered any one's head I cannot conceive. No church would ever ordain a man if it was understood he was to be a preacher for life no matter if he was guilty of murder or that worse sin adultery.

Some take the ground that as he has confessed his sins and declared he has repented the Scriptures require the church to receive him into her fellowship. Not at all. If the church was bound to restore a member there would be no sense in the taking a vote in regard to restoring him. Such a claim is ridiculous. It makes the one who applies for membership a lord over God's heritage. He is the sovereign not the church. The decision as to membership is with him and not with the church. Any one can see that this makes the taking a vote a mere farce.

In fact the church is under the most solemn obligation to its Lord and His cause not to restore the man if the brethren have any reason to doubt the genuineness of his repentance. Personally I should very gravely doubt it as he made no confession till he was exposed. And the church should be slow in restoring such a great sinner, until he had had a long time to prove his penitence and his horror of his sin. He must not only have lived a life

above suspicion, but must have shown meekness and humility, "walking softly before the Lord." However in this case the church cannot restore him even if all believe in his reformation, because he refuses to speak to some of the members of the church.

Let me emphasize the truth that a church is not under obligation to restore, nor to receive one who applies for membership. The decision as to whether it is best to do so is with the church, not with the applicant. And the church must consider its own good name and the honor of its Lord, and must not give occasion to the enemies of the Lord to blaspheme. A church must be very jealous for its good name for the sake of the Lord's cause. For it must be the salt of the earth.

Some claim that the action of the church in excluding the preacher is null and void because one of the two eye witnesses of his guilt was not a member of the church. As for that matter the action of the church would not be null and void even if there had been no witnesses. Nor even if the man was a thoroughly good man and the action of the church most unjust. For the church is sovereign and any member whom she excludes is excluded. Another church, if she chooses, can receive the excluded member, but no church and no body of men can restore that man to the fellowship of that church except the church itself.

The Scripture upon which these rely who make this claim is 1 Tim. 5:19. This verse says only that an accusation must not be received against an elder except before two or three witnesses, without intimating at all the witnesses must be members of the church. Two witnesses are necessary if the accused deny the charge. But it is only necessary that the church have confidence in their veracity. No one but a brother brings a charge against a member, according to Baptist custom. An outsider who has learned of his guilt goes to some brother and tells the facts to him and that brother prefers charges. But the witnesses can be any ones who know the facts. A bad man is not guilty of infamous crimes in the presence of his brethren. Any such rule in regard to witnesses would keep all the vilest wretches in the church and only leave minor offenders to be excluded. Besides in this case the man's guilt was established before the court and he made a virtual confession by paying his fine without appealing.

In his Directory, Dr. Hiseox says, and he is exactly right, "Offenses may occur of such an aggravated character as to require when confessed or fully proven immediate exclusion without the need of further labor, and notwithstanding confessions penitence and promises. No temporizing or delay should be allowed, but the church of Christ should show the world that it will not shelter in its bosom, nor hold in its fellowship gross transgressors."

REPROBATION.

The word "reprobation" means disapproval or abandonment and in theology describes the state of those not chosen to eternal life. Another word "preterition" describes these as "passed by," or "left out."

Many Christians can not believe that any are thus "passed by" or abandoned. A minister in a recently published sermon says:

"The very thought of any soul being condemned from all eternity shocks me inexpressibly." So it does all good people, but this proves nothing against the doctrine. The burning of an excursion steamer and the death of a thousand women and children shocks a whole nation. So do many mysterious providences. The most startling and incomprehensible and terrifying things may be true. The doctrine of future punishment is a fearful doctrine, but the "terror of the Lord" does not make void the truth of the Lord. The death of good people may shock us even though we know that it is well with them. How much more that of men who die in sin cursing God and tempting an eternity of woe?

The doctrine of eternal punishment is

no less shocking than the doctrine of reprobation. Indeed, reprobation and future punishment are the same doctrine viewed from different standpoints. We are creatures of time. We see how "just when it hath conceived, bringeth forth sin, and sin, when it is finished, bringeth forth death" (God, who is yesterday, to-day and forever, the same, sees this from all eternity. Condemnation in the mind of God, in the beginning, and at the last judgment, are one and the same, and they are because of sin. No man is passed by or condemned but for his sin.

We must not assume that God's decrees were because of his foreknowledge. The apostle says, "whom he did foreknow he also did predestinate," but this does not describe an order of events. Foreknowledge and predestination are like two spokes of a wheel—both move at the same time. God is not a man that he must study and weigh evidence and conclude and act on his own conclusions. The decrees of God and his foreknowledge include man's acts and all other influences and secondary causes. He ordained from all eternity "what he himself would do" on the day of judgment. Everything that he does is from all eternity, and everything is infinitely wise. Our difficulty in the whole matter is our finite inability to comprehend the infinite. We know his purposes as they come to pass. We may see their reason in various causes bringing them about, or we may not. They may seem wise or unwise. It is not of man to judge his Creator. "As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts." He is a God of love, as well as justice, and of justice as well as love.

God's decree hinders no man's salvation. There is an unpardonable sin, but the fear that one has committed it should not keep him from Christ. The promises are, "Yea and amen," "Whosoever will, let him come," "He that believeth shall be saved." To refuse salvation because one thinks he may not be elected, or may have committed the unpardonable sin, is the most absurd folly. No man should ignore plain truth because other truth is mysterious, but the commands, "Believe on the Lord Jesus Christ," and "Preach the Gospel to every creature," are simple. Faith, even as a grain of mustard seed, is of more value than a volume of speculations as to election or possible reprobation.—Ez.

WITH WHAT MEASURE YE METE.

Our Savior stated a great law of nature and of human life in his sermon on the mount: "With what measure ye mete it shall be measured to you again." It has been called the law of action and reaction. Newton calls it the "Third Law of Motion;" and he claims that the whole world is throbbing with the responsiveness of part to part, that no force can work without another force replying to it. When a man sows good seed in a soil that he has mellowed, it responds with a bounteous harvest; but if he metes out thistles, he gets thistles in return. This law is emphasized by our Savior in the words: "Give, and it shall be given you." "Forgive, and ye shall be forgiven." "He that confesseth me before men, him will I also confess before my Father in heaven." And some one has said that what we get out of our intercourse with our fellow-men depends not so much upon what they, as upon what we are. Many a Christian philanthropist has found inexpressible joy in the slums of our cities, in daily intercourse with the very dregs of humanity. He metes to them Christlike sympathy and help, and in thus trying to bless others he himself is blessed.

When a man stands in Echo Canyon, and sings a song of gladness, not only do the notes come back to him in all their joyousness, and the reverberations are tenfold greater, but if he utters curses and blasphemies, the canyon is filled with discord as if a score of demons were howling in it. Phillips Brooks says:

"A pure nature may fail to make the wretch it loves pure, but it becomes more pure itself in the long run. The ten-

der soul wins deeper tenderness in its despairing efforts to soften the brutal soul beside it. The brave patriot can not make the sluggish nation spring upon its feet for liberty, but his appeals summon a deeper patriotism, and love of freedom in his own liberty-loving breast."

And all that we do for others in the name of Christ and animated by his spirit, he accepts as done for him, and he himself will reward us. He will give us good measure pressed down and running over. We can trust him to deal with us not only justly, but generously; for he is "able to do exceeding abundantly above all that we can ask or think" (Eph. iii. 20).

The highest illustration of this law of reciprocity is in our personal relation to Christ. If we give him only intellectual appreciation, if we are interested in his teachings and fascinated by the beauty of his perfect life, he will be to us what a faultless statue is—he will quicken our appreciation of the true and the beautiful. But that is all he can do for us. Some one has said that this class of intellectual and aesthetic Christians are like a man who should gaze upon a mountain, admiring its sublimity, and take away with him a picture to adorn his studio, when there was in it a gold-mine in which he might have found almost limitless wealth.

What the Savior wants us to give him is ourselves; and if we do, he will respond by giving us himself in return. And, as he is infinite while we are finite, in this giving he will be ever enlarging our capacity for receiving, so that the process will go on until we have absorbed so much of his fullness that we are "changed into the same image from glory to glory" (2 Cor. iii. 18).

This is the highest ideal of a true life, a Christly reciprocity of meting and measuring. But this reciprocity can begin only with regeneration. We must become new creatures in Christ before we can live with and for him.—Herald and Presbyterian.

"HE TUMBLED."

A young railroad employee, just from college, who was fond of using big words and high flown terms in the orders he was called upon to issue to the men under him, and which had led to several expensive blunders, received the following suggestive communication from the general manager.

"In promulgating your esoteric cognitions and in articulating your superficial sentimentalities and amicable philosophical, or psychological observation, beware of platitudinous ponderosity. Let your conversational communication possess a clarified conciseness, a compacted comprehensibility, a coalescent consistency, and a concatenated cogency. Eschew all conglomeration of flatulent garrulity, jejune babblement, and assinine affectation. Let your extemporaneous descantings and unpremeditated explanation have intelligibility and veracious vivacity without rhodomontade or thrasonical bombast. Sedulously avoid all polysyllabic profundity, pompous prolixity, psittacaceous vacuity, ventriloquial verbosity and grandiloquent vapidty. Shun double entendre, prurient pocity and pestiferous profanity, obscure and apparent. In other words, talk plainly, briefly, naturally, sensibly, purely and truthfully. Don't put on airs; say what you mean; mean what you say, and don't use big words."

The young official took the gentle hint and changed his style.

THE GOD WE NEED.

One of the great events of Elijah's ministry was the trial of gods—as to whether Baal or Jehovah was the true God. Baal's prophets prayed long. But no fire fell. Elijah prayed and the answer came at once. The test of Carmel is being repeated every day in thousands of places on the earth. Burdened ones are praying, and God in heaven is hearing and giving answer. Blessings are dropping out of the skies upon the needy, suffering lives, in response to their earnest, faith-filled pleading. The God who answers prayers is the God we all need.

REALITY.

REV. ARTHUR A. MERRILL.

Among the mighty men of Hebrew history, no personality is more eminent than Elijah the Prophet. He is the grandest and most romantic character in all Israel. His soul expressed his courage; his devotion to God was unshakable before death; his triumphs were glorious as his tribulations. The last utterance of the Testament prophecy was that, the pious, vigorous Tishbite should come day by day to Israel. When John the Baptist appeared of Jordan it seemed to the Jews that Elijah had really come.

The fame of John's birth and naming had spread throughout the land. The people felt that their nation was on the eve of great events. John was recognized as the harbinger of deliverance. John's moral energy impelled him to go to the body and mind. Approaching manhood, he perceived the ceremonial expenditures of his people; the outrageous formalism of their leaders; the pride and extravagance of the nation; the indifference of government to the popular needs; the shamless indigence between Church and State. John separated himself from his worldly environment, to live in the desert of Judaea. Here he gave himself to a life of communion with God and of religious study, until the time came for his entrance upon his public life.

What did John find in the Arabian desert? He found God; he found spiritual atmosphere; he found religious love; he found the truth, and power, and strength. Away from the shame of human life, John found reality; something which remained within him, and which sustained and helped him in the natural world. In reality John found the anchor of his soul. In the world is imagination, shadow, pretension. In God is the genuine, the positive, the eternal.

Reality made John a man of the truth. He told the truth to public officials, to religious hypocrites, to civilians, to sinners, to pretensions. All but the best said that John was not practical enough for this world; his ideas were not up to date; he was too good for this world. John once started both Court and Temple when he told Herod, who had robbed his brother Philip of his wife, it is not lawful for thee to have her! John was no reed, shaken with the wind. It was not ideas that John had. He was possessed by, and moved with, the truth of God; right, righteousness, and remission of sins!

God had spoken to John, and sent him forth to preach repentance and remission in the name of the approaching Son of God. John said of himself: "I am the voice crying in the wilderness, Make straight the way of the Lord... in the midst of you standeth One whom ye know not; even He that cometh after me, the lotos of whom shall I am not worthy to untie." What did reality do for John? He who came from above increased; but John decreased. Great contention arose against the herald of the Christ. Taking advantage of religious clamor against him, Herod imprisoned John. Herodias, the adulteress, seized her opportunity to vent her hatred of John, and prevailed upon the guilty king to behead him in his cell. John was a man sent from God. The world did not know that; the Church did not know it. The world only knew its selfish desires; and the Church only her bigotry. John, the real man, was an eternity beyond his generation.

This real servant of God brings before us some divine realities. First, the reality of Christ, the Son of God. John introduces the Christ with these sublime expressions: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through Him; and without Him was not anything made. That which hath been made was life in Him; and the life was the light of men. And the light shineth in the darkness; and the darkness overcame it not. There came a man, sent from God, whose name was John. The same came for a witness, that he might bear witness of the light, that all might believe... the true light, which lighteth every man, was coming into the world. For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life. He that believeth on the Son hath eternal life. He that obeyeth not the Son shall not see life: but the wrath of God abideth on him."

John was sent from God to bear witness of the light. Here is the reality of Gospel preaching. It produces moral convictions; these may be quenched by rejection of the light, and the soul will remain in the darkness. It produces spiritual conversion and transformation; these establish and preserve the light of life in the soul, which becomes heavenward bound. Gospel preaching often brings the unexpected to happen. Two young women conversed about a sermon upon marriage: one asked, "Did it seem to have a stimulating effect?" "No," said the other; "on the contrary, it was so solemn, and conveyed so many warnings, that it broke off two engagements!"

The reality of preaching is that the Bible preacher is the mouthpiece of God unto human souls. God has given His word, which teaches what shall be said. To one the reality of truth is the savor of death unto death; and to another, the savor of life unto life. "Our field is the world. Our imitation is the space of a single life. Necessity is laid upon the preacher: yes, 'woe is unto him if he preach another Gospel than that of Christ, and Him crucified! In Him is life, and His life is our only saving light. Every soul is urged to be sure of having the saving light of God."

The reality of eternal life is all-important. The famous city of Galveston was glorious in all the splendor of a summer day. Oleanders were

blushing in the streets; the slipping sea-waves sang and laughed along the beautiful beach; the city looked like a gem clasped on the bosom of the ocean. It was all very charming. But the flowers and the songs of the sea were one day changed into angry waves of wild water, which rushed and plunged over the water front, striking that fair home of thousands, and leaving only death and desolation in their wake. The city looked a sea wall. Unusual situations in our world are equally destructive, and induce them both the features of spiritual disaster. We may think these conditions are only petty. When it comes to breaking off the devastating waves, a grim sea-wall is the essential for safety. When it comes to meeting temptations and trials and to having this world, the foundations of God's truth is the essential for salvation. Christ says, "The words that I have spoken unto you are spirit and are life."

Light is also a reality. Christ is the light of our life. His light shines in our darkness, and our darkness cannot overcome His light. Whosoever follows Christ shall not walk in the darkness, because the light of life is within the soul. Whosoever obeys the laws of God knows the light of God. Christ is the light of the world. Praying in Christ is not overdone by profanity in the world. Sanctimoniousness is not put for sanctification. The word of God kept means our word kept with men. Prayer for the salvation of souls means not trying to keep the mind in the right quarter for show, but to be equipped by actual men, going wherever that will be listened to. The light bearer is the peace bearer, and the love bearer, and the helper of souls nearer to God. This is the reality of the Gospel light.

Expenses were checked at what they beheld in caricatured Pompeii. All was vanity and reminiscence of an ancient past. This city given over to the social orgy and condemned luxury of ancient paganism, is a warning from the past, and an exhortation for our future. The materialistic mind of the world still mistakes foolishness for pleasure. This world follows such of twisted mimicry. Private mysterious sinfulness; drunken tributes to the gods of our times; gladiatorial combats between office and shop; chariot racing for social and political prominence; human lives given over to wild beasts of prey in corporation and in saloon. Assyria mimicked Babylon; Herculaneum mimicked Rome; Paris mimics the follies of the East; our Western world mimics much of the vanity and suffers many of the failures of the old world.

Sir John Mason had been councillor to four sovereigns. On his death-bed he said: "Were I to live again, I would change the court for a cloister, and my whole life in the palace for an hour's enjoyment of God in the chapel!" Charles V., emperor of Germany and king of Spain, who had fought in sixty battles, and had conquered four kingdoms, became so convinced of the emptiness of earthly magnificence, that he resigned his dominions and chose a retreat for the rest of his days.

Must we who would follow and serve Christ go away from mankind and become ascetics? No. Our world needs every honest heart. Our world needs the touch of every sincere life. Our world needs reality. Our world needs the reality of Christ its Redeemer. Our world needs the reality of the Gospel of salvation unto the uttermost parts of the earth. Our world needs the reality of life and light. God is light; and in Him is no darkness at all. The Church needs the reality of full sincere membership; of honorable covenant keeping throughout the membership; of honest sustenance of the house of the Lord in all of its workings; of common sense prevention of all hurtful influences within and against the Christian community; and a common and practical co-operation by parents and children in the life of the Church and her service for mankind.

Observe that John Baptist only went aside for the purpose of acquaintanceship with God. When he came back to the world, John was a real soul among deluded mortals. If we would produce Christian reality among our world, we must ourselves engage in the reality of meditation with God. We must know beyond a peradventure that God knows us most lovingly; that He understands us, and that He appreciates our efforts to do right. We must have complete reliance upon His infinite sympathy. We must have perfect confidence in our heavenly Father; for He never misunderstands us. He will infuse our human life with the divine reality of Himself. God's remedy for all of our needs as sinful ones is His own loving kindness and tender mercies.

We must have the reality of prayer. Is it a lost art?—Are there no longer Abrahams to pray for the city, or a Moses to pray for God's idolatrous people, or a Joshua to lead us over our Jordan, or an Elijah to deliver us from modern Baal? Is not conversation with your friend real? Nothing is more a reality to us than talking with God in the name of the Friend of sinners.

Prayer is not one holy day, but seven; Worshipping not at the call of a bell, but at the call of your soul; Praising not at the baton's sway, but to the rhythm of faith; Loving because Christ loves; doing for the joy of it; Such is the reality of prayer.

We will pray that each day shall be a perfect day, and we will not lapse into indifference. We will pray for divine impulse, that we may build anew; and we will find that impulse in our brother's want. We will tell God our thankfulness; and we will try to overcome our selfishness and our murmurings. We will not pray that we may escape from sufferings, for we should stand aghast at the thing we would become did God

show that prayer on. We will pray for deliverance from might of evil, for freedom through the truth; and we will do our best to overcome temptation. Such is the reality of prayer.

We must have the reality of steadfastness. We will not cast away our hope, for it has great recompense of reward. Having done the will of God, we shall receive the promise. This reality of steadfastness requires imagination. It pays to realize steadfastly in Christian doctrine and fellowship, in the breaking of bread and the prayers. We see something and brightening before our eyes substantial help of God through Christ Jesus our Lord. We realize other help through our men and women and best things which are God's. We will become possessed of these divine realities in Christ vision and in Gospel life. We will also be men and women sent from God, to bear witness of the Light, that others may believe and live. Worcester, Mass.

IN CHRIST.

BY REV. THOMAS L. CUYLER, D.D.

This is a remarkable expression, and the most remarkable Christian who ever lived was very fond of using it. Let us see what rich blessings will come to any of us if we are actually "in Christ." The first one is that we are delivered from the curse which sin entails; for there is no condemnation to them who are in Christ Jesus. Don't let us imagine that a follower of Christ never does anything that ought to be condemned either by himself or by his neighbors. I had meant that the sentence of spiritual and eternal death is removed from everyone who accepts Jesus as an atoning sacrifice, and his commandments as the rule of life. He is no longer under the law to be punished, but is a forgiven man. "All bridges break down," said Henson, "but this one;" and this carries us over from where the lightning strikes to where the sunshine sweetly falls.

2. As long as we were out of Christ, we were dead; but the great apostle addressed his brethren at Rome as "alive unto God in Christ Jesus." Not that we live of ourselves, but Christ liveth in us. If the owner of an orchard inserts the graft of a Spitzenberg into an apple tree, that graft might say "the whole tree liveth in me, because the trunk itself and the roots furnish me the sustaining sap." The reason why so many church members are such poor, stunted, barren creatures, is that they are out of vital connection with Christ. To be tied onto the church is one thing; it is quite another thing to be grafted into Jesus and to draw his divine force into the soul. "If a man abide not in me, he is cast forth as a branch and is withered."

3. This life thus imparted is a new creation. The dwelling in which I reside was built out of materials at the architect's hands; but the Almighty makes materials out of nothing. "If a man be in Christ, he is a new creature." The divine Spirit has made him over again, so that the old things have passed away and all things have become new. This word "new" signifies what is fresh and unworn, like a bright garment from its maker's hands. How important to keep the new garment clean and unworn by the world! A Christian is "created unto good works;" and that religion is a solemn sham that does not sweeten the home-life and speak the truth and lend a hand to the overburdened, and pay one hundred cents on the dollar.

4. Peace is the fourth blessing in the believer's jewel casket. The peace of God which passeth all understanding shall guard our hearts and thoughts in Christ Jesus. Jesus enters the soul that receives him, saying, "My peace I give unto you;" and he speaks this to every faculty and affection. Thenceforth the soul's desire is to desire nothing, its will is to wish nothing, its love is to love nothing, and its anxiety is to care for nothing, outside of Christ. That is the ideal of the thoroughly renewed Christian, and whoever comes up nearest to it has the most serene and calmly poised life. It is not peace with sin or peace in sin, but peace of conscience, and the quiet willingness to let God have his own way. This is Christ's cure for worries.

5. The next blessing is fullness of spiritual supply. The apostle tells his Colossian brethren, "Ye are complete in him." This does not signify an entirely finished up Christian, with nothing to learn and no more graces to strive after. It means completeness of provision for all our soul's necessities. Dean Alford got the idea exactly when he translated this verse, "Ye are filled full in Christ." It is only while we continue in him that we are kept full; we cannot carry our empty bucket to him on Sunday, and then go off into money-grasping and worldly follies through the week. As long as the soul hungers for grace and thirsts for holiness, the supply is inexhaustible.

6. As we look over these precious blessings, we, too, may shout, "Thanks be unto God who causeth us to triumph in Christ!" Our battle cry is, "I can do all things through Christ;" and our eye is on the Captain of our salvation. Every vanquished temptation, every good deed wrought, every stroke for the right, every crushing out of self and sinful appetites, and every cross carried bravely, is a new laurel in our glorious Leader's crown. Every defeat I suffer in my defeat; every spiritual victory I win belongs to my conquering Saviour.—Christian Work.

FIRST THINGS FIRST.

One of the most impressive features of the Bible is the way in which Old Testament history illustrates New Testament teaching. Take an example: When Esau, the hunter,

came home from the hills, discovering his brother's deception and realizing the loss of his birthright, he said, "Hast thou but one blessing, O my father? Bless me, even one alone, O my father!"

The blessing which Isaac then gave to his first-born was almost identical with that already given to Jacob. The difference lay in the order in which they were conferred. The blessing on Jacob was, "God give thee of the dew of heaven, and of the fatness of the earth." The blessing on Esau was, "Hast thou dwelling shall be the fatness of the earth, and of the dew of heaven from above." Upon both Esau's demanded the dew of heaven; and to both was given the fatness of the earth. But in Jacob's blessing the dew of heaven was first; in Esau's it was second. The difference is vast, for that may at first appear. He who has the dew of heaven, and then the fatness of the earth, recognizes in every gift the good hand of God, and finds all the blessings of life enriched and sanctified.

He who receives the earth's fatness before the dew of heaven, may find his possessions to be a curse, and even a curse, and he may miss the chief meaning and purpose of his prosperity. Two men may be in possession of both spiritual and material blessings, and present no difference to the casual glance. But he stands first with whom the spiritual precedes the material. One has Jacob's blessing; the other has Esau's. On one hand the dew fell early, and life grew fresh and sweet; on the other the dew fell late, when many flowers of life had faded, and when the bloom of those remaining could scarcely revive. One sought first the Kingdom of God, and His righteousness, and the added things have been an increasing joy. The other sought first the wealth of the world, and its very weight has hindered him in the Christian race.

A great gulf may be fixed between that which God gives, and that which He suffers us to get. There are riches and honors which may be wrung from the god of this world by men of unscrupulous daring and desperate determination. Much success is, however, a far cry from the honorable height of a good man, whose power is accepted from God as a sacred and responsible gift. Prosperity without godliness is a perilous possession, and harmful at its best. If the establishing of God's Kingdom in the life be the first object, and material success follow, success will be of the Divine favour; and even if poverty follow, as it sometimes does, then poverty itself would be but the thin disguise of a blessing exceeding the most abounding wealth.

Let the dew of heaven descend first; in any case let heaven's dew descend, and should all else fail, the precious dew will bring with it that without which the fairest flowers die, and this world's beauty withers away.

The New Testament holds out little hope of this world's favour to the followers of Christ. Predictions of loss and suffering are neither few nor far between. "In the world ye shall have tribulation." "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

Christ promises sufficiency, but He does not include material wealth in the blessings of His Kingdom. His disciples are to seek higher things, and to seek them first. They are ever to be ready for the loss of all things, and still to seek His Kingdom. The Master was faithful from first to last. He said no word that could deceive or lead to disenchantment.

His word is clear and strong: "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."—London Baptist.

My optimism does not rest on the absence of evil. I can say with conviction that the struggle which evil necessitates is one of the greatest blessings. It teaches us that although the world is full of suffering, it is full also of the overcoming of it. My optimism rests on a glad belief in the preponderance of good and a willing effort always to co-operate with the good, that it may prevail. I try to increase the power God has given me to see the best in everything and every one, and make that best a part of my life. To what is good I open the doors of my being, and jealously shut them against what is bad.—Helen Keller.

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.

We are glad to have justice done to Galveston in the leading article of the New England Magazine for June. The destruction of life at Galveston was of more thousands than there were hundreds at San Francisco. The destruction of property was more complete. The whole world was cried at to help San Francisco. The U. S. Government did very much. Galveston received comparatively little outside help, but with heroic pluck did for herself. All Southerners are proud of Galveston and we are glad to have her praise sounded in Boston.

SUNDAY-SCHOOL LESSON

SUNDAY, JUNE 9. THE PASSOVER Exodus 12:21-30

Motto Text—"When I see the blood I will pass over you"—Ex. 12:13.

Nine great plagues left Pharaoh still hardened and resolved not to let the children of Israel go. How many of God's children imitate this course of Pharaoh and require stroke after stroke of the rod of chastisement before they will yield their wills to God!

There was a rest between the ninth plague and the last most terrible one. The children of Israel were getting ready for their journey and this was no small labor. Moses was instructing the elders and giving directions for the passover. Our lesson begins with these directions.

"Then Moses called for all the elders of Israel."—The heads of the families. Israel had the patriarchal form of government and these elders had authority over the families. "Draw out and take you a lamb according to your families, and kill the passover."—Draw out from the flock. The lamb was to be taken from the field on the tenth day of the month and kept till the fourteenth when it was to be killed. The lamb was to be a male, a year old and without a blemish. If one family was so small that a lamb would be too much for them, then two families were to unite. For nothing must be left till morning, and if any part of the lamb was not eaten it must be burned.

"And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin."—The blood was to be caught in a basin when the lamb was killed. The hyssop was a bushy herb which was common. "And strike the lintel and the two side posts with the blood that is in the basin."—The lintel was the beam which lay on the door posts, making the part of the frame over the door. "And none of you shall go out at the door of his house till the morning."—There was safety behind the blood.

"For the Lord will pass through to smite the Egyptians."—He had told Moses that he would slay the first born in every family. This was a sore and terrible smiting which filled the land with grief. "And when he seeth the blood upon the lintel, and on the two side posts."—All through this lesson and all the others, in fact, we see how God expects from his people exact obedience to his commands. It would not have sufficed if the blood had been put on the lintel alone. God must be exactly obeyed in all things.

"The Lord will pass over the door, and will not suffer the de-

stroyer to come into your houses to smite you."—It was because of this passing over that the name was given. Nothing but the blood of the lamb could save them. And all behind that blood were safe from all harm. It was the blood at which God looked. It is generally thought that the destroyer on that night was an angel. God may have acted through an angel or may have spoken a word and all the first born died.

There was nothing else which could have afforded safety—only the blood. No father could have fortified the house against the destroyer; no mother's arms could have held her first-born back from death. Only the blood—the blood where God had ordered it to be. The blood must not only be shed but be applied.

"And ye shall observe this thing for an ordinance to thee and to thy sons forever."—The passover feast remains to this day an enduring memorial of the exodus, inexplicable except as the commemoration of a historical fact, and testifying by its name to the nature of the fact commemorated."—Rawlinson. The children of Abraham by faith keep their feast in the Lord's Supper which sets forth the death on the cross of the Lamb slain from the foundation of the world. And this they shall never cease to do till He come. In these words Moses sets forth that Israel shall never perish from the earth, and in similar words Paul declares the perpetuity of the churches. 1 Cor. 11:26 says: "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." The Greek verb is declarative and not imperative. Paul is not here commanding them to show forth the Lord's death till he come, but asserting that there will be true churches (for they alone can celebrate the Lord's Supper), on the earth till the second coming of Christ. If there has ever been a day since Paul wrote till the end of time in which there has not been a "body of baptized believers" for nothing else is a true church, somewhere on the earth, this Scripture is false. And God's infallible Word cannot be false.

"And it shall come to pass when ye be come to the land which the Lord will give you, according as he hath promised."—God's promise cannot fail. Just so surely shall his chosen people come into their heavenly inheritance. "No word He hath spoken was ever yet broken."—"That ye shall keep this service."—They were the servants of the Lord and this was obedience to Him.

"When your children shall say unto you, What mean ye by this service?"—When parents are faithful in their obedience the children will be interested to know. And parents should so study their Bibles as to be able to answer the questions of the children. Parents ought to ask themselves also what is meant by the service, for as has been truly said "any form of worship observed without a deep sense of its meaning, soon degenerates into superstition."

"It is the sacrifice of the Lord's passover."—Three great truths stand out in this answer. The doom of death, the sacrifice of the lamb whose blood protected those who by faith trusted the blood for safety, and the death of those not guarded by the blood. The teachers will have no difficulty in applying this entire lesson to the salvation of souls through the blood of the Lamb of God.

First the elders reverently bowed their heads and worshipped.

Then they went away to obey the command of the Lord. Just as he had commanded so did they. And the blood was placed on the doors etc. the destroyer passed by.

"At midnight the Lord smote all the first-born in the land of Egypt."—The Egyptians knew whence this stroke came, although they had not been told it was coming. The first-born everywhere. From the lowest to the highest. No wonder a mighty cry went up from the smitten land. Pharaoh did not wait till morning to send for Moses. This last stroke broke down his rebellion. Israel might go. He makes no conditions, they could take everything. He asks for no promise of return, he only asks at least that this God who had punished him should bless him.

Such was the judgment upon Egypt. Such, only more terrible, shall be the judgment upon the world upon all the race of man who are not trusting to the blood of the Lamb.

W. M. U.

The Woman's Missionary Union, auxiliary to the Southern Baptist Convention, held its nineteenth annual meeting in the Second Church, Richmond, Va. Miss Fannie Heck, the President, in the chair. The annual report was read.

The year 1906-1907 is unique in the history of Woman's Missionary Union, inasmuch, as during that entire period, the work has been carried on without a Corresponding Secretary.

The union was fortunate in having for the first six months of the year the services of Mrs. Ada E. Tucker, whose ability, and long connection with the work, enabled her to render most efficient service as Office Secretary to the Union.

In September Mrs. Tucker tendered her resignation, and at a meeting of the Executive Committee, held in Baltimore, October 17, presided over by Miss Heck, and including representatives from seven States, the present Assistant Corresponding Secretary was elected.

In July the location of the "Mis-

DR. TALKS OF FOOD.

Pres. of Board of Health.

"What shall I eat?" is the daily inquiry the physician is met with. I do not hesitate to say that in my judgment, a large percentage of disease is caused by poorly selected and improperly prepared food. My personal experience with the fully-cooked food, known as Grape-Nuts, enables me to speak freely of its merits.

"From overwork, I suffered several years with malnutrition, palpitation of the heart, and loss of sleep. Last summer I was led to experiment personally with the new food, which I used in conjunction with good rich cow's milk. In a short time after I commenced its use, the disagreeable symptoms disappeared, my heart's action became steady and normal, the functions of the stomach were properly carried out and I again slept as soundly and as well as in my youth.

"I look upon Grape-Nuts as a perfect food, and no one can gainsay but that it has a most prominent place in a rational, scientific system of feeding. Any one who uses this food will soon be convinced of the soundness of the principle upon which it is manufactured and may thereby know the facts as to its true worth." Read, "The Road to Wellville," in pkgs. "There's a Reason."

sion Home," the name in Hattis more for Headquarters, was changed to more convenient and desirable rooms in the Wilson Building.

MARGARET HOME.

The Union has fully demonstrated its ability and willingness to support this latest object of its adoption, since during the past year the expenses of the Home have all been met, and the close of the year finds a large balance on hand. All the sixteen States contributed, and eight of them exceeded their apportionment. In November a leaflet entitled "The Margaret Home" was published. Mrs. O. E. Watson, the Treasurer and devoted friend of the Home, found opportunity, even amid the many pressing demands upon her time, to write a sketch of its history, a description of its rooms furnished by the different States, and an account of the daily life of its family. This was printed in the form of an attractive leaflet, showing a beautiful picture of the Home on the cover, and was distributed with the special literature sent out near the close of the year. It has been found necessary to have a reprint made in order to supply the calls for it.

SPECIAL OBJECTS.

A strong effort has been made to secure the remainder of the \$20,000 which was asked of the Union by the Home Mission Board for the Tichenor Memorial of the Church Building Loan Fund. State officers have been asked to direct the attention of their Societies to the completion of this Fund, and to urge upon them the importance of providing homes for the 2,500 homeless churches now in Southern Baptist Convention territory. The better to emphasize this need a Share Card was issued, contrasting a church with, and without a home, each card representing one or more shares at \$5.00 each. Stress has been laid also upon the work of building a chapel at Colon, and the Compound in Italy, and leaflets of the Boards on both these subjects have been freely distributed.

BOX WORK.

There is no less of interest in this branch of our work, but the needs in this direction seem to be diminishing. A much smaller number of names of missionaries needing a box, was sent to us this year than last. The name of every missionary desiring this assistance has been sent out, the result being as far as reported 248 boxes. Many letters of grateful acknowledgment of this help have come to headquarters from our Frontier Missionaries and their wives, some of them touching in their expressions of gratitude. Furnishings to Mountain Schools have been sent by a number of Societies and Bands, amounting in value to \$1,792.51. Doubtless some of the former expenditure upon these boxes has gone this year to the Home Board in cash, and has helped to make possible the increase of \$10,635.51 in our contributions.

LITERATURE.

The most important addition to our Union literature during the year has been the quarterly "Our Mission Fields," the first issue of which appeared in June, for use in the third quarter of the year. This new publication has met with the warmest welcome and words of highest commendation and praise of it have been received. Many of our workers write—"It fills a long-felt need;" others say "Having

once used it, we could not get along without it." It was designed to take the place, in a measure at least, of a multiplicity of leaflets, and for this reason fewer of these have been published or reprinted than heretofore. Mrs. E. Y. Mullins wrote for the use of the Union a story in the interest of Church Building, which was printed in leaflet form under the title "A Bride of the West," and this, with the Margaret Home leaflet, already mentioned, was sent out free with special literature. A new edition of the Mission Worker's Manual has been issued; also one of a folder formerly in demand by Sunbeam leaders, which, revised and enlarged, appears under a new name, "Hints and Helps for the Organization and Maintenance of Children's Mission Bands." Besides these, Mite Boxes and Wee Mite Chests have been supplied in quantities amounting to 26,031, also Share Cards, Star Cards and Fish, the latter two designed for the use of Sunbeams. A new and carefully prepared catalogue of the Literature Department has been issued, through which many orders have come to headquarters.

YOUNG PEOPLE.

Plans are now on foot looking to the adoption of a universal name, a pin and a motto for Young Women's Societies, and there is among our workers a general feeling that the work of organizing and developing our young women along Missionary lines is one that demands our earnest attention and best efforts.

CONTRIBUTIONS FOR THE YEAR.

Table with 2 columns: Contribution Type and Amount. Includes Cash contributions to Foreign Board (\$74,744.28), Home Board (48,027.01), S. S. Board (516.66), etc.

EXPENSES.

Woman's Missionary Union expenses for the year have been \$4,488.66. For these a draft was made on the Foreign Board for \$1,950.00, on the Home Board for \$1,950.00, and the Sunday School Board paid \$400.00. In addition, the Foreign Board paid for Christmas Offering Literature, and the Home Board for literature of Week of Special Offerings.

SUMMARY OF YEAR'S WORK.

Table with 2 columns: Item and Quantity/Value. Includes Publications printed or reprinted (27), Letters, Postals and Manuscripts (20,614), etc.

In 1904 the Tichenor Church Building Loan Fund was begun. The desire was to raise \$20,000 to be loaned to poor churches to enable them to build houses of worship, and the fund was to be a memorial to Dr. Tichenor of blessed memory, so long Secretary of the Home Board. Up to May,

Get Rid of Scrofula

Bunches, eruptions, inflammations, soreness of the eyelids and ears, diseases of the bones, rickets, dyspepsia, catarrh, wasting, are only some of the troubles it causes. It is a very active evil, making havoc of the whole system.

Hood's Sarsaparilla

Eradicates it, cures all its manifestations, and builds up the whole system. Accept no substitute.

1906, \$6,000 had been raised for this purpose. At the closing of the books on May 31, the sum had reached \$18,862.27. A collection was taken for this fund and the remainder was raised, greatly to the joy of the Women's Missionary Union.

The constitution was changed so as to enable the Women's Missionary Union to give money to support the Training School in Louisville. Some were opposed to the Training School altogether. But the opponents had withdrawn or been convinced and the necessary change was made in the constitution almost unanimously.

At the election of officers the committee on nominations brought in a report recommending a ticket which was elected unanimously. Miss Fannie Heck, of Raleigh, N. C., who has shown herself such a wise President, was re-elected, and Miss Edith C. Crane, of Baltimore, was elected Corresponding Secretary.

REPORT OF KENTUCKY W. M. U. FOURTH QUARTER, 1906-1907.

CENTRAL COMMITTEE OF KENTUCKY. Miss E. S. Broadus, Chairman, 1319 Third Avenue, Louisville, Ky. Miss Willie Lamb, Secretary and Treasurer, Box 396, Louisville, Ky. Mrs. T. M. Sherman, Literature and Box Department, 1185 Sixth Street.

Miss Edna Wilson, Sunbeam Leader, 1708 Third Avenue, Louisville, Ky.

Mrs. J. N. Prestridge, Recording Secretary, 118 W. St. Catherine St., Louisville, Ky.

Mrs. W. H. Matlack, 1517 Brook Street, Louisville, Ky.

Mrs. R. H. Woody, Mrs. Geo. B. Fager, Mrs. Geo. L. Pope, Miss E. N. Burke, Mrs. B. G. Rees, Miss Lida Ramey, Mrs. H. H. McCulloch and the vice-presidents of the associations.

BANDS.

Foreign.—Clinton, \$8.85; Columbus, \$2.11; Cynthiana, \$5; Danville, \$1.55; Eminence, \$20; Glendale, \$2; Long Ridge, \$3; Louisville—Clifton, \$5.40; Parkland, \$7.50; Walnut Street, \$6.50; Pleasant Grove, \$2; Shelbyville Juniors, \$10; Smith's Grove, \$2.07; Stanford, \$3; Winchester Children, \$7.50; Winchester Sunbeams, \$4.25; Goshen, \$1; Morganfield, \$3; Nicholasville, \$7.50; Owensboro, Walnut Street, \$6.25; Lexington First, \$3. Total, \$116.48.

Danville Juniors, famine sufferers, China, \$7.50.

Home.—Columbus, \$1; Cynthiana, \$5; Eminence, \$20; Hopkinsville, Annie Westfall, \$11.58; Pleasant Grove, \$5; Poplar Grove, \$1; Shelbyville Juniors, \$5; Winchester Children, \$5.60; Goshen, \$1; Morganfield, \$2; Lexington First, \$3. Total, \$60.18.

State.—Preaching: Columbus, 50 cents; Pleasant Grove, \$2.50; Shelbyville Juniors, \$2.50; Morganfield, 75 cents. Total, \$6.25.

State.—Mountain Schools: Columbus, 50 cents; Shelbyville Juniors, 50 cents; Goshen, \$1; Morganfield, 75 cents. Total, \$4.75.

Tichenor Fund.—Erlanger, \$5; Pleasant Grove, \$5; Sharpburg, \$1.30; Winchester Children, \$2.50; Goshen, \$1.18. Total, \$14.98.

Training Home.—Cynthiana, \$5. Total, \$5.

Margaret Home.—Winchester, Children, \$1; Morganfield, \$1; Nicholasville, \$1. Total, \$3.

Christmas Offering.—Columbus, \$5.41; Erlanger, \$7.31. Total, \$12.72.

Thank Offering.—Columbus, \$5.48; Newport, First, \$9.43; Dan-

ville Juniors, \$1. Total, \$15.91. Colon.—Erlanger, \$1. Total, \$1. Total for quarter, \$240.27.

YOUNG LADIES.

Foreign.—Bowling Green First, \$77.15; Franklin, \$3; Louisville—Fourth Avenue, \$5.25; East, \$20.90; Owensboro First, \$57.13; Williamsburg, \$45; Winchester, \$2.25. Total, \$310.68.

Home.—Bowling Green First, \$10; Franklin, \$8.45; Louisville—Fourth Avenue, \$5; Owensboro First, \$3.13; Williamsburg, \$75. Total, \$101.58.

State.—Miss Leachman, Broadway, \$30; Fourth Avenue, \$66.65; Dawson church, Williamsburg, \$10. Total, \$106.65.

State.—Mountain Schools: Louisville—Broadway, \$5; Williamsburg, \$20. Total, \$25.

Tichenor Fund.—Bowling Green First, \$15. Total, \$15.

Training Home.—Louisville—Broadway, \$30; Fourth Avenue, \$25. Total, \$45.

Margaret Home.—Franklin, \$1; Owensboro First, \$1. Total, \$2.

Christmas Offering.—Bowling Green First, \$10.50; Williamsburg, \$15. Total, \$25.50.

Thank Offering.—Hopkinsville, \$61. Total, \$61.

Colon.—Williamsburg, \$5. Total, \$5.

Italy.—Williamsburg, \$5. Total, \$5.

Total for quarter, \$602.41.

WOMEN'S SOCIETIES.

Foreign.—Auburn, \$18.50; Bardstown, \$65; Bowling Green First, \$159.31; Bowling Green Second, \$23; Burke's Branch, \$3.76; Cane Run, \$13; Carrollton, \$5; Catlettsburg, \$5.25; Chaplin Fork, \$2; Columbus, \$3; Cynthiana, \$100; Dayton, \$3.05; Eminence, \$5; Franklin, \$70.75; Ghent, \$7.30; Hartford, \$1; Henderson, \$5.65; Hodgenville, \$1.25; Hopkinsville, \$20.95; Horse Cave, \$6.05; Irvington, \$10; Lexington First, \$44.25; Fifth Street, \$4; Calvary, \$10; Louisville—Broadway, \$165.66; Clifton, \$48.65; East, \$19.10; Emmanuel, \$1.20; Highland, \$25.92; Fourth Avenue, \$22; Parkland, \$15; Third Avenue, \$3; Twenty-second and Walnut, \$25; Walnut Street, \$91.67; Midway, \$30; Mt. Pleasant, \$8.50; Mt. Sterling, \$10; Mt. Vernon (Elkhorn), \$25; New Haven, \$15.48; New Liberty, \$10; New Salem, \$12.79; Nicholasville, \$61.25; Olivet, \$4.95; Oneida, \$6; Paducah, \$2.38; Providence (Elkhorn), \$5; Salem (Bethel), \$11.99; Shady Grove, \$6.40; Sharpburg, \$13.10; Shelbyville, \$32.10; Simpsonville, \$4; Stamping Ground, \$25.38; Stanford, \$4; Union Grove, \$2.79; Walton, \$3; Winchester, \$38.71; Woodburn, \$7.79; Great Crossings, \$4.25; Two Lick, \$5; Milton, \$2.50; Russellville, \$11.15; Mentor, \$5; Union (North Bend), \$5; Gradyville, \$2; Berry, \$2.50; Forks of Elkhorn, \$4; Mayfield, \$3.42; Big Bone, \$6.45; Central City, \$4. Total, \$1,406.55.

Union (North Bend), for famine sufferers, China, \$5; Hillsboro, for famine sufferers, China, \$15.

Home.—Auburn, \$12.50; Bloomfield, \$12.05; Bowling Green First, \$10; Bowling Green Second, \$1.50; Carrollton, \$2.50; Catlettsburg, \$5.60; Chaplin Fork, \$2; Clinton, \$5.10; Columbus, \$2.40; Dayton, \$3.05; East Hickman, \$5; Eminence, \$5; Erlanger, \$5; Franklin, \$14.15; Georgetown, \$17; Ghent, \$7.30; Hartford, \$1; Henderson, \$2.82; Hodgenville, \$1.25; Hopkinsville, \$66.10; Horse Cave, \$6; Lexington—First, \$25.65; Fifth Street, \$6; Calvary, \$10; Lewis-

burg, \$15; Little Flock, \$1.40; Louisville—Broadway, \$10.26; East, \$15; Emmanuel, \$1.20; Highland, \$17.35; Oakdale, \$1.50; Parkland, \$11; Third Avenue, \$3; Walnut Street, \$45.80; Mayslick, \$10; Midway, \$30; Mt. Pleasant, \$8.75; New Liberty, \$19.20; Owensboro—First, \$6.15; Walnut Street, \$3; Paris, \$50; Pembroke, \$60; Poplar Grove, \$3.18; Providence (Elkhorn), \$5; Providence (Simpson), \$7.55; Richmond, \$5; Salem (Bethel), \$46.45; Shady Grove, \$2.50; Shelbyville, \$37.96; Simpsonville, \$4; Stamping Ground, \$25.38; Stanford, \$2.50; Smith's Grove, \$10.40; Smithland, \$5; South Union, \$1.50; Union Grove, \$1.35; Waddy, \$9.35; Walton, \$2.70; Williamsburg, \$10; Woodburn, \$7.78; Great Crossings, \$4.25; Sulphur Spring, \$16.75; Two Lick, \$5; Russellville, \$11; Union (North Bend), \$2.50; Gradyville, \$2; Monticello, \$19; Louisville Grand Avenue, \$3; Forks of Elkhorn, \$2; Central City, \$1. Total, \$795.63.

Sunday School Board.—Bethel (Bethel), \$5. Total, \$5.

State.—Preaching: Beechland, \$7.25; Bowling Green First, \$1; Bowling Green Second, \$1.50; Campbellburg, \$11.47; Cane Run, \$5; Carrollton, \$1.25; Catlettsburg, \$5.65; Chaplin Fork, \$1.20; Clayville, \$45.36; Columbus, \$1; Cynthiana, \$8; Hartford, 50 cts.; Henderson, \$2.82; Hodgenville, \$1.25; Lebanon Junction, \$16; Lexington, Fifth Street, \$2; Calvary, \$5; Lewisburg, \$10; Little Flock, \$1.40; Little Mount, \$6; Louisville—Broadway, \$6; East, \$6; Highland, \$9.65; Fourth Avenue, \$20; Parkland, \$5; Walnut Street, \$48.80; Midway, \$10; Mt. Sterling, \$3; Nicholasville, \$5; Owensboro, Walnut Street, \$1.50; Paducah, \$2.37; Providence (Simpson), \$2.55; Richmond, \$4; Smith's Grove, \$3; Stanford, \$1.25; Walton, \$1; Great Crossings, \$4.25; Russellville, \$10; Union, \$1.25; Gradyville, \$1; Forks of Elkhorn, \$1. Total, \$279.27.

State.—Mountain Schools: Carrollton, \$1.25; Columbus, \$1; Danville, \$20; Falmouth, \$18.75; Hartford, 50 cents; Hodgenville, \$1.25; Lebanon Junction, \$16; Lexington—Fifth Street, \$2; Calvary, \$5; Lewisburg, \$5; Louisville—Broadway, \$90; Clifton, \$1; Emmanuel, \$1.20; Highland, \$8.70; Fourth Avenue, \$10; Maysville, \$6; Nicholasville, \$5; Owensboro—Walnut Street, \$1.50; Paducah, \$2.37; Shelbyville, \$3; Simpsonville, \$4; Stanford, \$1.25; Walton, \$1; Winchester, \$25; Woodburn, \$7.78; Union (North Bend), \$1.25; Gradyville, \$1; Forks of Elkhorn, \$1. Total, \$281.80.

Tichenor Fund.—Bardstown, \$10; Bowling Green First, \$6; Cox's Creek, \$15; Danville, \$5; Eminence, \$25; Erlanger, \$5; Franklin, \$17.75; Hopkinsville, \$40; Lexington—Calvary, \$5; Locust, \$2.70; Louisville—Clifton, \$12; Highland, \$10; Fourth Avenue, \$30; Walnut Street, \$5; Maysville, \$5; Mt. Sterling, \$5; Sharpburg, \$10.25; Shelbyville, \$9.80; Winchester, \$50.11; Glasgow, \$15; Mentor, \$5; Monticello, \$10. Total, \$298.61.

Training Home.—Bowling Green First, \$10; Cave Run, \$5; Danville, \$10; East Hickman, \$5; Elizabethtown, \$10; Frankfort, \$5; Hopkinsville, \$10; Irvington, \$5; Lexington—First, \$5; Fifth Street, \$4; Lewisburg, \$10; Louisville—Broadway, \$43.25; East, \$12.50; Fourth Avenue, \$30; Parkland, \$10; Twenty-second and Walnut, \$10; Walnut Street, \$52.70; New Salem, \$10; Owensboro First, \$10; Salem (Bethel), \$15; Stamping Ground, \$5; Winchester, 50 cents; Lexington, Miss Witherspoon, \$5; Mays-

ville Ladies' Aid, \$3; Hopkinsville, Miss Anna Price, \$5; Mrs. J. H. Anderson, \$10; Louisville, Mrs. Jno. A. Broadus, \$10. Total, \$310.95.

Margaret Home—Bardstown, \$1; Bowling Green, Second, \$1; Campbellburg, \$1; Catlettsburg, \$1; Clinton, \$1; Covington First, \$1; Eminence, \$1; Gratz, \$1; Lexington, Calvary, \$1; Little Flock, \$1; Louisville—Highland, \$1; Walnut Street, \$1; North Fork, \$1; Owensboro, Walnut Street, \$1; Pleasureville, \$1; Providence (Simpson), \$1; Rhodes Creek, \$1; Shelbyville, \$1.06; Stamping Ground, \$1; Walton, \$1; Winchester, \$1; Russellville, \$1; Mentor, \$1; Maysville, Ladies' Aid, \$1; Berry, \$1.50; Central City, \$1. Total, \$30.56.

Christmas Offering—Bardstown, \$16.80; Bowling Green, \$25; Beechland, \$1; Burke's Branch, \$3; Catlettsburg, \$7.80; Clinton, \$5; Columbus, \$5.75; Erlanger, \$3.65; Georgetown, \$40; Lebanon Junction, \$10; Lexington First, \$15.75; Little Flock, 50 cents; Louisville—Highland, \$1; Fourth Avenue, \$6.25; New Haven, \$9.48; New Union, \$25.40; Richmond, \$5; Shady Grove, \$5; Stanford, \$6.25; Union Grove, 30 cents; Walton, \$5.05; Winchester, \$8.50; Russellville, \$7. Total, \$211.48.

Thank Offering.—Bloomfield, \$2; Bowling Green, First, \$60; Cane Run, \$3.75; Carrollton, \$15; Columbus, \$8.78; Danville, \$8.85; David's Fork, \$15.25; Eminence, \$50; Georgetown, \$43; Greenville, \$12.30; Harrodsburg, \$10; Little Flock, \$3.50; Locust, \$6.70; Louisville—Clifton, \$11.72; Highland, \$5.75; Fourth Avenue, \$8.77; Parkland, \$19.06; Twenty-second and Walnut, \$13.01; Walnut Street, \$10.25; Mayslick, \$18; Murray, \$84.20; New Haven, \$17; Newport, First, \$11.94; New Union, \$23.10; Paducah, \$42.50; Poplar Grove, \$8.10; Providence (Boone's Creek), \$2.35; Stanford, \$2.40; Versailles, \$10.50; Winchester, \$11.50; Pleasant Valley, \$3. Total, \$541.98.

Colon.—Cane Run, \$2; Erlanger, \$1; Louisville—Broadway, \$10; Walnut Street, \$10; Nicholasville, \$5; Pembroke, \$5; Waddy, \$14.50. Total, \$50.50.

Italy.—Cox's Creek, \$6; Louisville—Broadway, \$10; Walnut St., \$6.90; Winchester, \$5; Glenview, \$5.25. Total, \$33.15.

Total for quarter, \$4,245.48.

BOXES.

Frontier.—Mt. Vernon (Simpson), \$30.27; Parkland, \$104; Paducah, \$135; Russellville, \$100; Richmond, \$35; Salem (Calloway county), \$30; Utica, \$107.50; Walton, \$59.50; Winchester, \$144. Total, \$745.27.

Mountain Schools.—Eminence, \$75; Georgetown, \$20; Horse Cave, \$20.20; Midway, \$26.50; Lawrenceburg, \$75; Pleasant Grove, \$55.90. Total, \$272.60.

State.—Broadway, \$6; Georgetown, \$20; Hillsboro, \$20; Lawrenceburg, \$75; Mt. Vernon (Elkhorn), \$13.25; Smith's Grove, \$70; Union, \$55. Total, \$259.25.

Training Home.—Georgetown, \$20; Nicholasville, \$10; Salem (Bethel), \$15; Pleasant Valley, \$5. Total, \$50.

Fourth Avenue to Miss Leachman, \$6.75; Fourth Avenue to Hope Rescue, \$26. Total, \$32.75.

Ludlow to Sunday School at Hindman, \$150.

Total for quarter, \$1,509.87.

Grand total for quarter, \$6,598.03.

Elizabethtown reports for the year as follows: Foreign, \$42.22; Home, \$24.22; State, \$24.22; Training Home, \$10; Margaret Home, \$1; Tichenor Fund, \$40; District,

\$24.22; Church, Indian Territory, \$2. Total for year, \$167.89.

Miss Willie Lamb, Sec'y and Treas. C. C.

THE EDUCATIONAL MEETING.

The educational meeting was opened at the Grace Street Baptist church, Wednesday night with a notable and brilliant address by President W. H. P. Faunce, of Brown University, on Faith and Culture. The audience almost filled the spacious building. Dr. Faunce is a forceful speaker, with a full, melodious voice, speaks easily and gracefully, crisp and clear in analysis, and makes a pleasing appearance. He plead for trained leaders with a passion for reality. There were many distinguished members present. Among the number were Dr. T. T. Eaton, President J. J. Taylor, Geo. W. Norton, W. P. Harvey, John T. Christian, J. M. Prestridge, E. Y. Mullins and others.

At the Thursday morning session the first speaker was Prof. S. C. Mitchell, of Richmond College, on "The Task of the College in the South."

"Students," said Dr. Mitchell, "are being taught that their highest duty is independence in thought—absolute independence in thinking—that there are no shibboleths in Southern life, no skeletons in the closet of Southern life and no issue that cannot be submitted to the frankest discussion. We must carry everywhere the spirit of the publicist."

Dr. W. J. McEllothlin spoke on "The Bible in College." He spoke of the neglect of the Bible, the corruptions of Christianity, the sharp divisions between the sacred and the secular, wrong reverence for the Bible, by making it an official book, have all led to this sad state of affairs. He said he would like to see the study of the Bible in every college curriculum.

In the afternoon President Brooks, of Baylor University, spoke on "The Relation of the Collegiate and the Professional Schools."

Dr. Brooks was epigrammatical when he declared himself in favor of "learning before earning." By this he meant that every professional man, if possible, should have a good collegiate education before he started the studies designed to give him a vocation in life. The lack of this culture in physicians, lawyers and others, begets professional provincialism. "Let us not mistake ability for culture," pleaded the speaker, who believes that the softening and refining influences of life come from collegiate training, whereas the studies for the professions have more worldly aims in view.

Nervousness YOU ARE IN DANGER Never Laugh At The Foolish Fears Of The Nervous. If You Are Nervous You Know How Real The Agony And How Intense The Sufferings, Pains, Dreads, The Nervous Twitching, The Weak Limbs, The Mental Anger. THESE CONDITIONS ARE DANGEROUS There is no disease so serious, fatal and deadly as Nervousness. Ninety percent of the American Men and Women are among the number. DO YOU SUFFER? WILL YOU LET US HELP YOU? Women and Men who suffer from Nervousness. WHAT IS YOUR TROUBLE? Over-work, worry, study, business, trouble, care? UNCLE DOC'S CURE FOR NERVOUSNESS Is an absolute relief and a sure cure for Nervousness in every form. Do you get up in the morning, Nervous, Tired, Quivering, Sick, Exhausted? "Uncle Doc's Cure for Nervousness" will be a blessed relief. Do not suffer. Do not invite trouble. Try "UNCLE DOC'S CURE FOR NERVOUSNESS." Read our story on Nervousness. It will interest you and only cost you one cent for a postal card. Address THE DELEON CHEMICAL CO., 13 CODY ROW, GRAND RAPIDS, MICH.

DISCIPLINE.

"Where slopes the beach to the setting sun, On the Pescadero shore, Forever and ever the restless surf— Rolls up with sullen roar.

"And, grasping the pebbles in white hands, And, chafing them together, And, grinding them against the cliffs In stormy and sunny weather—

"It gives them never any rest; All day, all night, the pain Of their long agony goes on, Sinks, and then swells again.

"And seekers come from every clime, To search with eager care, For those whose rest has been the least; For such have grown more fair.

"But yonder, round a point of rock, In a quiet, sheltered cove, Where storm ne'er breaks, and sea ne'er comes, The seekers never rove.

"The pebbles lie 'neath the sunny sky Quiet forever more; In dreams of everlasting peace They sleep upon the shore.

"But, ugly, and rough, and jagged, still Are they left by the passing years; For they miss the beat of the angry storms And the surf that drips in tears.

"The hard turmoil of the pitiless sea Turns the pebbles to beautiful gem. Those who escape the agony Miss also the diadem." —Sel.

Our Pulpit

THE STEWARDSHIP OF THE GOSPEL.

REV. JAMES OWEN.

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful."—1 Cor. iv. 1, 2.

"Let a man so account of us," not as masters, dictators, captains, independent explorers and discoverers of truth, but as "ministers," helpers, men before the mast, the subordinates of Jesus Christ. This is not the language of an official priest, who thinks for men and would exercise dominion over their conscience and faith. "Let a man so account of us," Paul, Apollos, Peter, not as the founders of sects or leaders of factions, but as fellow-labourers, comrades in the fight, mariners in the ship, "ministers of Christ, and stewards of the mysteries of God." Even a Roman Catholic commentator admits that these "mysteries" are not the sacraments. They are the "open secrets" of the love of God in Jesus Christ. Salvation—by suffering, life by death, greatness through service, majesty beneath the crown of thorns, victory by the forces of love and patience and meekness; "folly" men may say, "impracticable," may be the opinion on the exchange or in the councils of

statestmen; but it is "the wisdom of God in a mystery." A philosophy that had its origin in the mind and heart of the Eternal, that was gradually evolved in time, that found its centre and its focus in the Cross, that is unfolded in the growth of the Christian life and in the progress of humanity—this is "the wisdom of God in a mystery."

And of these Divine secrets the apostles were not masters, but "stewards," entrusted with the duty of dispensing them. "My Gospel," said Paul, but it was not the product of his intellect, the result of his study; he was not a genius speculating, but a witness testifying. "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

"Stewards of the mysteries of God." The text relates to the ministry of the Christian Church, but it admits of application to the church itself; for every disciple is a minister of Christ. To us, to all believers, to the Christian Church, is committed a stewardship of the Gospel. The sense of stewardship at once restrains and impels and encourages; and the obscure labourer, the godly peasant, the village schoolmaster, the lonely watcher in the lighthouse or signal-box, the visitor of the sick, the plodding colporteur—these, toiling year in, year out, without flourish of trumpets or any fame, may be upborne by the thought, "I am a steward; God has committed to my hands a certain task; the world may know nothing about me; the Master sees." In King Arthur's kitchen, Gareth

bowed himself With all obedience to the king, and wrought All kind of service with a noble ease That graced the lowliest act in doing it.

And many a missionary, in his loneliness and peril, has drunk of this brook by the way: "I am here by the King's command; He has entrusted the colours to my care; I have to please Him who hath chosen me to be a soldier." Stewardship connotes responsibility; every right has its corresponding obligation. If God has made you stronger and wiser than your brother, it is that you may help him. The Jews were an elect nation to keep the light for the world. Paul was a "chosen vessel" to bear the Name before the Gentiles. Luther was an elect soldier, to fight against the Roman apostasy.

The Christian Church is the Organ for the Promotion throughout the World of the Kingdom of God.

As the elder son in the parable was angry when the spendthrift was received home with gladness and song, so the Jews in the apostolic age were wroth when they heard that Gentiles were entering into the Kingdom without passing through the gate of Judaism. Grace was overflowing their boundary lines. The Dew had no regard for the channels they had cut. Jesus Christ, the Ransom for all, was to be proclaimed to all. And what have we to-day? Here is Christendom, nominally, conventionally Christian, but to a large extent unchristian in spirit and conduct. Here is the vast empire of heathenism, with only its fringe touched by Christian thought and influence; the appalling night, with only a few lamps shining in scattered mission stations. How is it? I reply, God is working through

His people, and they have failed; they have been too indolent or negligent; they have become drowsy in the Enchanted Ground, or they have been too busy in their own "ceiled houses" to devote any time to the building of the Temple of God; or they have been scared by the difficulties of the task. When our missionary, John Hartland, saw the maces of heathendom for the first time, he asked, "Will the Kingdom of Christ ever come?" Any one of us can ask such a question as that; but can we say, as John Hartland did, after some four years of service in Africa, and not long before his death, "In the enterprise of winning Africa for Christ there must be, I know, much of what the world calls loss and sacrifice, and it may be that many will fall in the blessed work of foundation-building only; but what of this? To have any share in this noblest of all toil, however humble or obscure, be it only hewing wood or drawing water, is surely honour and privilege any servant of Christ must strive and long for!"

We have often failed because we have outlined plans that looked admirable on paper, and we had not spiritual stamina enough to execute them. Tinkering the machinery is of little use, while there is insufficient steam or electric power. Small roots cannot support large trees; and a flabby, anaemic religiosity cannot fight the battles of the Lord. For the headway of Christian missions abroad, we need a robust faith and a revived church at home. We are "stewards of the mysteries of God; and it is required in stewards, that a man be found faithful."

Let us consider (1) the possession of the mysteries, (2) the meaning of the stewardship, (3) the fidelity to the trust.

I.—We Need a Firm Grasp of the Mysteries, the Open Secrets of God in the Gospel.

Of his ministry in Corinth Paul says: "I came not with excellency of speech or of wisdom, proclaiming to you the mystery of God. For

FLY TO PIECES.

The Effect of Coffee on Highly Organized People.

"I have been a coffee user for years, and about two years ago got into a very serious condition of dyspepsia and indigestion. It seemed to me I would fly to pieces. I was so nervous that at the least noise I was distressed, and many times could not straighten myself up because of the pain.

"My physician told me I must not eat any heavy or strong food and ordered a diet, giving me some medicine. I followed directions carefully, but kept on using coffee and did not get any better. Last winter my husband, who was away on business, had Postum Food Coffee served to him in the family where he boarded.

"He liked it so well that when he came home he brought some with him. We began using it and I found it most excellent. While I drank it my stomach never bothered me in the least, and I got over my nervous troubles. When the Postum was all gone we returned to coffee, then my stomach began to hurt me as before and the nervous conditions came on again.

"That showed me exactly what was the cause of the whole trouble; so I quit drinking coffee altogether and kept on using Postum. The old troubles left again and I have never had any trouble since."

"There's a Reason." Read, them and learning more of them day by day? Does the vision grow

I determined not to know anything among you, save Jesus Christ, and Him crucified." He did know that. In a time of mental unrest and anxious inquiry, it is refreshing to hear this account, "We know."

When the sublimest verities are regarded as speculations, and men seem to be certain of nothing except their own doubt, this is a grateful sound, "We know Jesus Christ, and Him crucified." "We know that the Son of God is come." Yes, it may be said, that was an age of credulity; it was not an age of science; men could believe then in many things that have since been exploded as unreasonable and impossible. We almost wish we could be transported to such an age, and have a child's faith, with nothing to disturb it. Would that we could shut our eyes to what is going on around us and close our ears against the various voices that suggest doubt! We envy the lot of those who believe without inquiry, and accept without question the decisions of a Pope or a church that calls itself infallible. Our answer is, we do not believe without inquiry; and the apostolic positiveness of religious faith is possible in this age of science and criticism.

Christianity is not afraid of the light; it is not a "cunningly devised fable," or a castle in the clouds which the fresh breeze of this twentieth century is sweeping away. Bishop Butler could say, "It has come to be taken for granted that Christianity is not so much a subject of inquiry, but that it is now at length discovered to be fictitious;" and then he proceeded to write his "Analogy." Christianity "discovered to be fictitious" one hundred and seventy years ago! Glorious fiction! sublime delusion! that has unveiled to us the face of the Father, that has revealed the sorrowing God, willing to endure any cross to save us from our sin, that has inspired men and women to lives of heroism and self-sacrifice, that has given us the wondrous tale of the first century of Foreign Missions. Magnificent dream! for "the dream is certain, and the interpretation thereof is sure." "Our hope is not hung upon such an untwisted thread as 'I imagine so' or 'It is likely so,' but upon the 'Verily, verily' of the Son of God."

Is this real to you and me? The reason why so much of the religious life of to-day is languid and frigid and formal is that so many lack the note of certainty. Is our creed like a piece of family plate that has come down as an heirloom and which we keep locked in a safe? Or is it like

Iron dug from central gloom, And heated hot with burning fears, And dipt in baths of hissing tears, And battered with the shocks of doom, To shape and use?

A hereditary or traditional faith will never subdue kingdoms, obtain promises, stop the mouths of lions, quench the violence of fire. It must be personal and living, not a pious opinion that has found shelter in your mind, as in a vagrant-ward; it must be your own, thought out, prayed out, lived out by yourself; it comes not to so-journ, but abide with you. It is not by Acts of Parliament, or Ritual Commissions, or Church Discipline Bills, or resolutions of Conference, or trust-deeds, we can con-

serve this truth; its security is in the spiritual life of men. Are "the mysteries of God" as real to us as our own existence? We cannot wait master them; but are we gripping his will, his conscience, his soul, and learning more of them day by day? Does the vision grow

A DOCTOR'S PRAISE

What a Conscientious Physician Has to Say About a Great Female Medicine.

Many a doctor, who has tried the remedies of his particular school in vain, for the relief of his lady patients, falls back on nature's own remedy, Wine of Cardui, as a means of effecting a cure. Its reputation, as a remedy for the relief or cure of the diseases peculiar to women, extends back over a half a century, and in that time it has benefited over a million women.

Dr. O. P. Walker, of Meigs, Ark., writes: "I send you my unqualified endorsement of the two great medicines, Wine of Cardui and Theobald's Black-Draught. I am, as most doctors are, slow to accept and slower to recommend patent medicines, but having seen so much good accomplished by the above remedies (especially Cardui), I unhesitatingly say they are all their manufacturers claim for them. I use Cardui in my practice and recommend it to my patients, and lastly, which is the highest proof of a doctor's confidence, I gave it to my wife all through pregnancy and one bottle after parturition with great benefit."

"I have also lately used Wine of Cardui in four cases, two of amenorrhoea of young girls, aged 12 and 14, respectively, one of habitual miscarriage and one of sterility, with the happiest results, and by the way, I have cured a case of it with it. A colored girl, aged 16, would have, every month, cold hands and feet, shortness of breath, choking sensation, palpitation of the heart, severe headache, then a fit and at last a scanty period. I gave her the usual round of three medicines, and put her to taking Wine of Cardui. She took two bottles, and all symptoms disappeared, and now I believe she is permanently cured, as she has not taken any for four months. I do not know what is in Wine of Cardui, but it was of great benefit to my wife, and does what I want done, so I shall continue to use it."

No stronger endorsement could be written by a reputable medical man than the above. Cardui relieves women's pains, by acting as a remedy for the diseases which cause them. It regulates, restores, revives the female functions and constitution. Try it. Sold in every drug store in \$1.00 bottles, or sent to any address prepaid on receipt of price.

For Free Medical Advice on your case, send a description of your symptoms, with age, to Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn., who will reply in plain sealed envelope. Do it today.

and the horizon widen, and is Christ greater to us to-day than He has ever been? The apostles knew whereof they testified; the martyrs died, not for a conjecture, but for a certainty; the Puritans preached positive truths, more precious to them than anything the world contained. And if we know "Jesus Christ, and Him crucified," we have the experience that is necessary to "proclaim the mystery of God."

II.—We Need a Clearer Apprehension of the Meaning and Glory of the Stewardship.

It is ours to administer the estate for the benefit of the race that is worth redeeming and is capable of being redeemed. The priestly spirit always pours contempt on those whom it cannot coerce. "This people," this rabble, "that know not the law are cursed." Man was mere appendage, a slave in the household, a puppet, a serf, a thing. The priest was his master; the king his tyrant. His personality, his conscience, his soul, was lost, crushed, absorbed in the life of the community. Our spir-

itual ancestors waged battle not only for the truth of God, but also for the personality of man and the freedom of conscience. Churches, organizations, systems—man was greater than all, and all was to be subservient to the education of the conscience and the culture of the spiritual life of the individual man. He is in need of the open secret of the love of God in Jesus Christ. Criticize as you may the story of Eden, we know that man has become depraved. Call him not the victim of fate; he is a doer of wrong; he is not an automaton; he is a voluntary agent. He may blame his ancestry, he may blame circumstances, he may blame society; but more often he blames himself and cobweb sophisms are brushed aside, when an awakened conscience, haunting him, stinging him, cries "Thou art the man!" When Walt Whitman says that the animals "do not lie awake in the dark and weep for their sins, they do not make me sick discussing their duty to God," we may be tempted to remark it was kind of the animals not to make the poet sick; and we can well believe that they do not "discuss their duty to God." But man can sin; "a spark disturbs our clod, nearer we hold of Gods, our eld, and while the swine are contented with the husks, the wretched son remembers the father's house and the father's bread. The pioneers in our missionary enterprise were convinced of the profound spiritual need of men, and felt that they were stewards of a provision that was all-sufficient. William Carey had seen converts won in Moulton and in Leicester; Andrew Fuller had rejoiced over repenting sinners in Katterling, and knew that the Gospel was "worthy of all acceptance." We know that it has power to emancipate men from the thralldom of evil and to turn them to righteousness. When Moody, visiting a cathedral, asked the verger in his characteristic way, "Have you had many conversions here lately?" the verger replied, "You have made a mistake; this is not a Wesleyan Chapel, but a cathedral." The verger knew it not, but no cynic could have been more severe. There is power in the Gospel to save, to convert, whether in a cathedral or a cottage. We believe it is

The Province of the Christian Church

to improve and uplift society, to demand wholesomeness in literature, purity in art, just laws, honest trading, righteous relations between employers and employees, to plead for the sanctity of home, the preservation of the Sabbath as a national asset, the wise training of children, compassion for the poor and suffering, international peace; and in all this it is working for the advancement of the Kingdom of God. Many of us may sympathize with the ideals of Socialism and the hopes of a millennium through more equitable social adjustments; and much may and ought to be accomplished by legislation; but you can never uproot human selfishness by Government machinery; you might as well attempt to sweep away the malaria of the swamp with a broom. To drive out the malaria you must drain the marsh; and to drive out the malaria of selfishness, you must be learned. Everything in heaven and earth has been made subordinate to secular prosperity. Sweated labour! What are the lives of the poor compared with the profits of trade? There are men who would betray a friend, pawn their own souls, sell the truth, take the throne of God into

deceptive purpose of God. There are different gifts and different operations; one may be sowing, another may be reaping; one may go down to the battle, another may "tarry by the stuff," or carry the despatch, or nurse in the hospital. There is such variety in the service, in the spheres, in the circumstances; the currents may seem sometimes to cross each other; the surface waters may flow in different directions; but the irresistible sweep of the tide is towards the final and complete triumph of the Kingdom.

III.—We Need, then, Fidelity in the Discharge of the Stewardship.

"Moreover, it is required in" us. The attitude of many professing Christians is that of spectators at a game of cricket, criticising, blaming, applauding, but never taking hold of the bat. Christ our Master cannot be served by proxy; we have no sponsors to answer for us and be responsible for our default. Every steward must "bear his own burden." What would you say of a trustee who appropriated the estate, robbed the widow, defrauded the orphan? Suppose a public school is endowed especially for the benefit of the poor boys in the parish, and the poor boys are thrust aside, and the well-to-do boys are in possession, what is your judgment of this? Assume there is a national fund, a large portion of which, say a third, was intended for the destitute, and it were sliced from them, monopolized and used by church dignitaries; such a thing is not inconceivable; and what would be your impression of it? You would say, it is wrong, it is a betrayal of trust, it is a misuse of endowments. Brethren, a goodly estate has been committed to us, in trust for the world; millions of the poor and beggared and desolate are waiting for their share; shall we withhold it? Shall we make "a corner" in the Bread of Life? Shall we sit down in our churches and enjoy our feast, while the multitude are famishing, and Christ says: "Give ye them to eat?"

"It is required in stewards that a man be found faithful." Is it not true that the greed of wealth is one of the greatest barriers to the spread of the Gospel to-day? This is behind the atrocities in the Congo Free State, which are a disgrace to civilization and to humanity. And this is behind the opium traffic, forced upon China, in order to help pay the cost of the administration of India; it has been a curse to China, it has been a curse to India, and an obstacle to Christian missions. The cessation of the traffic would involve the loss of some three or four millions sterling to the revenue of India; but righteousness is greater than revenue. We are thankful for the sympathetic words of Mr. John Morley, more sympathetic, perhaps, than have fallen from the lips of any other Secretary for India; and we rejoice in the acceptance of his challenge by the authorities in China; and I trust that in less than ten years this black stain on the British flag will be wiped out.

And covetousness at home is retarding the work. The meaning of the stewardship of wealth has yet to be learned. Everything in heaven and earth has been made subordinate to secular prosperity. Sweated labour! What are the lives of the poor compared with the profits of trade? There are men who would betray a friend, pawn their own souls, sell the truth, take the throne of God into

the market, were it possible, in order to get gain. The Christian church has never yet consecrated its wealth to the Saviour. It has hoarded it, or spent it selfishly. £100 for a holiday on the Continent, and 10s 6d given as a subscription to send the Gospel to the heathen world; £1,000 for a motor-car, and not a thousand pence to speed the course of the chariot of salvation—how will this look, how does it look in the light of the judgment-seat of Christ? From the beginning it was ordained that out of the spoils won in the battle of industry and commerce, men should dedicate "to maintain the house of the Lord," and while man "looketh on the outward appearance" of the collection-plate or subscription-list, the Lord "looketh on the heart." The early church prospered without any resources from the State; the only parsonage provided by the State was the prison, and the only revenue of the church was the free-will offerings of its members. And if the voluntarism inspired by Christianity be not vital and powerful enough to sustain and promote its interests, then let the work pause, for every payment for it wrung from unwilling hands only injures it. Even endowments have rarely been a blessing; and among the many things the Free Churches have to thank God for, not the smallest is that in so many instances "the abundance of their joy and their deep poverty has abounded unto the riches of their liberality."

He who knows the grace of our Lord Jesus Christ will surely be constrained to say,

"What can I give?"

My property is not my own; my gains are not my own; the hand that holds them is not my own; I am not my own; I have been redeemed with a price that cannot be computed in silver and gold. Freely will I give; and how poor must be my offering of money to a cause for which others give their lives! Selfishness is always suicide, and the Protestant Church, with its open Bible, if it ceased to be evangelistic and missionary, would cease to live, and its light would become darkness. For the sake of our own safety and our church prosperity at home, we need this loyal, steadfast stewardship of the mysteries of God. Fidelity, whether the resources be ample or slender, whether the powers be brilliant or dull, whether the opportunities be rare or commonplace; and "crown'd or crownless, when I fall, it matters not so as God's work is done."

Fidelity, then, to the point of suffering and sacrifice. Paul speaks here of himself and his comrades as "doomed to death." "For I think that God hath set forth us the apostles last of all, as men doomed to death, for we are made a spectacle unto the world, and to angels, and to men." "Last of all," as the last of the file of gladiators in the arena, who were exposed to the greatest dangers; and the vast range of an amphitheatre under the open sky suggested the vision of all created beings, from man up to angels, gazing on the gladiators of Christ and watching their conflict. They were men whose lives were pure, whose mission was benevolent, who did not boast of perfection, but who aimed at it, who did not conspire against the Roman rule, but who prayed for their oppressors; and yet they were treated as "the filth of the earth, and the offscouring of all things." And as they were patient and dauntless, seeking the good of those who reviled them; and bless-

The Life of Russell H. Conwell

By Agnes Bush Burr.

Is the best handbook on institutional church work yet published. It describes in detail the methods used at The Baptist Temple, the great institutional church of which Dr. Conwell is pastor, and tells in an entertaining way the fascinating life-story of the famous lecturer and preacher. Price, \$1.00; by mail \$1.15. The Baptist Temple, Broad and Berks Streets, Philadelphia.

DELICIOUS AS IT IS GOOD

MEAD'S FLAKED RYE

THE CHEAPEST OF ALL CEREAL FOODS. No fat or uncertain mixture. A Natural Food LAXATIVE. A whole kernel of Rye in each Flake. **ASK YOUR DRUGGIST FOR IT** or write us for our **THREE SPECIAL OFFERS**. A pound package by mail, post paid, for 25 cents. It will positively cure the most aggravated case of constipation. Write today.

MINNEAPOLIS CEREAL CO., Dept. 197, MINNEAPOLIS, MINN.
CANNYERS WANTED EVERYWHERE

ing those who cursed them, the spectacle excited the admiration and wonder of the universe.

What does the fellowship of the sufferings of Christ mean to us?

What does the daily cross-bearing signify to us? There is something inexpressibly pathetic in the Saviour saying to His disciples in the upper room: "Arise, let us go hence." Hence, through Gethsemane and the Praetorium to Calvary and the grave; hence, to meet the powers of darkness, to be wounded by the desertion of His friends, to give His back to the smiters and His cheeks to them that plucked off the hair, to lay Himself upon the altar. As stewards of the mysteries which the Cross has unveiled, what sacrifice have we ever made? Has the work ever cost us a sleepless night? Have we staggered beneath the burden of the Lord? It is said that the Jesuits in the days of Queen Elizabeth made solemn vows that, so long as there was any one of them left for the gallows, or the torture, or the dungeon, they would never cease their endeavours to set up again the Roman Catholic religion in this kingdom. Shall the priests of Baal be more brave than Elijah? Shall Hymeneus and Philetus be more enthusiastic than Paul? Phillips Brooks laughed at the idea of a row of comfortable, self-contented ladies and gentlemen standing up and singing "Onward, Christian Soldiers, Marching as to War," for the lives they live are so unheroic and unheroic. The incongruity justifies the gibe; but there is moral heroism to-day as in the days when Christians resisted unto blood, striving against sin. The spirit of the martyrs is not dead. The soil of China has been consecrated by the blood of those who would not deny the Lord that bought them; who were like the Christian boys of Uganda, when they were slowly burned to death, and who sang till their shrivelled tongues refused to form the sound:

Daily, daily, sing to Jesus,
Sing, my soul, His praises due.

How is it with us? Parents, would you be willing for your sons to enter the Indian Civil Service, or to go out for gold and diamonds to South Africa, or to become partners in Chinese tea firms; and would you say, "No," if your lad came to you, or if your daughter came to you and said, "I want to go and tell the story of Jesus to the heathen?" Would you not rather say, "Thank God for this?" Brethren, young brethren in the ministry, or student in college, if Jesus Christ asked, "Who will occupy that position of honour? Who will climb to that seat of power? Who is willing to be the popular pastor of that large church?"—

how many would be saying, "Here am I, send me!" But if He asked, "Who will go down to the valley of humiliation? Who will visit the dingy hovels and preach My Gospel? Who will go to Africa to take up the work of Bentley and Grenfell? Who will bury himself in a heathen city, to witness for Me? Who is prepared to drink of My cup, and be baptized with My baptism?"—then, what would be the answer? Deny self, take up the cross, cut off the right hand, pluck out the right eye—the demand is too severe; yes, and will be, until we come to Calvary. It is only in that atmosphere the hard things become easy. As saintly Rutherford says: "Fasten your grips firm upon Christ; I verily esteem Him the best that I have; He is my second in prison; having Him, though my cross were as heavy as ten mountains of iron, when He putteth His sweet shoulder under me and it, my cross is but a feather." The steward is to be faithful, faithful to the point of suffering and sacrifice.

My friends, can Jesus our Lord trust us? We are servants; we are stewards; can He trust us? The mysteries of love are to be told in every language and land and home; but the stewards are to tell them. You brand the unfaithful trustee as a villain, you punish him for his crime; what about an unfaithful minister, an unfaithful church, unfaithful trustees of the riches of Christ? God deliver us from this shame and condemnation. And may love constrain us to say: "O Saviour, permit me to do something for Thee."

"Draw me to Thy cross, that I may be crucified with Thee; draw me to Thy Throne, that I may behold Thy glory and enter into Thy joy of saving men; draw me, and I will follow Thee; I am Thy steward, make me a faithful and wise steward of the unsearchable treasures of Thy grace." God grant that in the day when He calls us to give an account of our stewardship, it may be found that we have been faithful to our trust.

FOR BABY RASHES,

Itchings and Chafings, Cuticura Soap and Cuticura Ointment, are Worth Their Weight in Gold.

The suffering which Cuticura Soap and Cuticura Ointment have alleviated among the young, and the comfort they have afforded worn-out and worried parents, have led to their adoption in countless homes as priceless curatives for the skin and scalp. Infantile and birth humors, milk-crust, scall-ed head, eczemas, rashes, itchings, chafings, and every form of itching, scaly, pimply skin and scalp humors, with loss of hair, are speedily, permanently, and economically cured.

Editorial

Our readers have had from the gifted pen of Dr. J. T. Christian an account of the Southern Baptist Convention, and have noted with joy the great advance in the work. But we give a few notes. The immense auditorium in Richmond in which hearing was so difficult, was filled when the gavel fell. The Mayor bade us welcome and kindly told us how to do our work. The President promptly and effectively suppressed all applause. Amen. Dr. Dickinson's sermon was unique and thoughtful, and its key-note was Messianity as the true expression of Christianity.

There was no supreme moment in the session. The subscription of \$50,000 to Foreign Missions by Bro. Brooks, of Rome, Ga., would have been a supreme moment had it not come so late at night when so many had gone and all were tired.

Dr. Hawthorne's address was not heard by half the assembly. Since it is to be published, we reserve our comments on it. Dr. H. gives up his pastoral work in a few weeks. He will supply the First Church in Atlanta part of the summer, and will probably continue to reside in Richmond. He is only 70 years old, and if he can regain his health there ought to be a number of years of service in him.

We are glad that Dr. B. H. Carroll is to specially address the Convention next year in Hot Springs.

The Convention promptly adopted the two slight amendments, the writer proposed, to the Constitution and to the By-laws respectively, and so his mind is relieved.

The laymen held an enthusiastic meeting in the First Church, and their movement was commended by the Convention. We hope they will not form a separate organization, that will in any way tend to separate them from the Convention.

Perhaps the liveliest incident in the meeting was in connection with the telegram of greeting from the newly organized "Northern Baptist Convention." Dr. Burrows moved that a reply be sent with a suitable passage of Scripture. The writer moved to amend by making Jude 3 the passage: "It was needful for me to write unto you and to exhort you to earnestly contend for the faith once for all delivered unto the saints."

This caused quite a ripple. It was objected that this would be an insult to the Northern brethren, as implying they did not contend for the faith, but were unsound. The writer protested that he meant nothing offensive and did not see why this inspired language addressed to the saints of old should be taken amiss by Baptists to-day, since everybody knows our faith is assailed. Still since that turn had been given to it he withdrew the amendment. Then another brother moved that the passage be: "Be ye steadfast, unmovable, always abounding in the work of the Lord."

The writer asked why that was not as insulting as Jude 3, since with equal reason that could be taken as implying the Northern brethren were not "steadfast and unmovable," and were not abounding in the work of the Lord. This brought down the house, and the Convention broke out in a hearty laugh. This amendment was withdrawn, and on motion of Dr. King,

Dr. Burrows was left to select a passage sufficiently mild to suit the case, and that was satisfactory. He chose II Chron. iii. 17.

Later when the writer mentioned the matter to Dr. Conant, editor of *The Examiner*, he said that the first passage would have been appropriate and would have fit the discussions the Northern brethren were having in Washington.

All the same let us all go on and espouse for "the faith once for all delivered unto the saints."

The Trustees of the Seminary elected Dr. C. H. Gardner to the difficult task of succeeding Dr. Dargan, and bright hopes of his success are cherished. He has our best wishes, and we welcome him to Louisville. It was decided to increase the productive endowment of the Seminary to \$1,000,000 by the Jubilee in 1909.

We heard good reports of the preaching on Convention Sunday in Richmond, and especially of Dr. Carroll's great sermon at the First Church. The writer preached Sunday morning in the First Church, Newport News, for Dr. J. W. Porter, and at night at his old charge, the First Church, Petersburg, for Dr. W. C. Taylor.

The Newport News saints have just rebuilt their splendid house of worship that was destroyed by fire. Dr. Porter is the great favorite of the city, and he has a body of choice spirits to whom to minister. In Petersburg Evangelist Cates was holding a meeting, which stirred the city to its depths. On Sunday night Dr. Taylor baptized 26, making about 200 additions, and many more are expected. Dr. Taylor has a strong hold on both church and city.

We go to Hot Springs next May, and, we suppose, the place for 1909 will be Louisville.

There were two incidents which gave a touch of sadness to the Richmond meeting. Evangelist J. H. Dew was summoned away by the death of his father, and Dr. Ben. Cox by the death of his mother.

Some brethren have asked us to tell why we believe there have been Baptists in the world ever since the days of John the Baptist. We cheerfully comply.

We do not believe it simply because the leading Baptists of the past generation believed it—men like William R. Williams, R. B. C. Howell, George W. Eaton, E. T. Winkler, J. B. Jeter, J. A. Broadus, J. P. Boyce, Basil Manly, J. R. Graves, A. C. Dayton, J. M. Pendleton, T. G. Jones and others. We would not, however, be hasty in denying what such men solemnly believed.

Our belief rests on two foundations:

1st. Baptist polity is that taught in the New Testament. We need not stop to prove this because our argument is addressed to Baptists. The Apostolic churches were, essentially, Baptist churches. This is assumed and no Baptist will deny it.

2nd. The whole New Testament is written from the standpoint of the permanence of organized Christianity. What Christ through the Apostles established has not perished from the earth. Many passages will readily occur to the reader, which teach the permanence of organized Christianity, the continuity of the church as a divine institution in the world. We will, ere long, elaborate this argument for our readers. But we remark that the general opinion of all Christendom is that the institution of Christ through the Apostles established has remained through the

ages and has never ceased to exist. Whoever denies this contradicts the faith of Christendom in all ages. The permanence of organized Christianity is part of the creeds of the centuries. True there have been and are differences—quite marked—as to what constitutes the organized Christianity originally established, but there is no difference of opinion on this point among Baptists.

The matter of our tracing through the centuries the continued existence of Baptists, is a different affair. That is a question of research and of evidence. Yet we do not hesitate to say that in view of the conditions we find as much evidence as we could reasonably expect. Consider that no Baptist has ever gone through the archives of Europe with this point in view. We therefore do not know how much evidence is in existence. We have been dependent on the incidental references of Continental scholars who were not and are not Baptists. For example Dr. Ypeig and Dermont studied the subject and brought in a verdict in favor of the great antiquity of the Baptists, but the evidence they found has not been published. Mosheim bears similar testimony, but his evidence is not within reach. Recently Wellhausen said that Mosheim came in contact with a sect of Baptists, from whom he got his best religious ideas. But Wellhausen does not tell us about those Baptists. Then, too, Prof. Mohler, a recent German church historian (1900 A. D.), says that the Baptists were not the product of the Reformation, but that they preceded the Reformation, and figured in certain movements in "the middle of the Dark Ages." This was A. D. 1000. But Mohler does not tell us about those Baptists.

These are samples, and they show that there is a lot of evidence the Baptists have never gotten. We think, as we suggested some time since, that a competent Baptist scholar ought to be sent to take three years, or more if necessary, to examine carefully the archives of Europe, to bring to light all the evidence now in existence bearing on the antiquity of Baptists and of Baptist doctrines.

Of course much evidence has perished. In times of persecution little evidence was preserved. Records could not be kept because such records falling into the hands of the authorities, would have led to the seizure and martyrdom of the Baptists. Their safety demanded their complete concealment. Of course, their concealment from their enemies at the time, involves their concealment from us, of these days.

The attitude of our Disciple brethren on the communion question is rather mixed. Our readers know Dr. McGarvey's position. They remember how strong Alexander Campbell was for "close communion." And now here comes the *Gospel Advocate*:

"It is true that the Lord's Supper is intended only for the baptized, but the great trouble with the position of the Baptists is this: They claim and contend that people are saved before and without baptism." According to that the Disciples ought to be the closest of close communionists. The *Advocate* cuts off Methodists, Presbyterians and other Pede-baptists, not only from the Lord's Supper but from Heaven as well. If it be wrong to hold "that people are saved before and without baptism," then those who are never baptized cannot be saved.

In the same editorial the *Advocate* says: "If a man is fit for heaven he is fit to eat at the Lord's Supper on earth." Then since, "It is true the Lord's Supper is intended only for the baptized," it follows that Pede-baptists, being unbaptized, are not to be admitted to the Lord's Supper here nor to Heaven hereafter. How ridiculous then in Disciple preachers not to be close communionists.

The General Convention of the Baptists of North America had a successful meeting at the Jamestown Exposition. There were representatives from all parts of North America, but we saw only four Negroes present. One of them, Dr. Morris, President of their National Convention, occupied a seat on the platform and made a fine address. Perhaps the talk about the presence of Negroes served to keep them away. At any rate we noted the presence of only four.

Dr. Christian gives our readers an account of this meeting. We were unable to stay over the last day, but the speeches we heard were very fine. The general work of the denomination was well set forth. We were specially delighted with the address of Dr. Henry M. King, of Providence, R. I., and we secured his manuscript for our readers. It is a document of permanent value.

The next meeting will be in 1910, and, we suppose, in Philadelphia.

The *Cumberland Presbyterian*, speaking of union of denominations, says: "In union there must be mutual concessions, and the word 'mutual' does not mean that all of the concessions must be on one side."

We note that in the recent union between the Northern and the Cumberland Presbyterians all the concessions were on the side of the latter, while the former went right on just as they were before.

Union by concession is never justifiable. If one be right he should not go wrong in order to unite with somebody else who is wrong. Even a wrong doctrine should not be given up because somebody else gives up something, but it should be given up solely because it is wrong. Truth does not shift as men give and take. No union of denominations on the give and take principle can be justified. "Buy the truth," no matter what it costs—"Sell it not," no matter what the price offered.

"Of course there are men that despise gospel missions and will use Hick's downfall, if such it proves to be—to besmirch all gospel missionaries. Such men should remember that 'great apostle to Cuba.' He belonged to the Board tribe."—*Baptist Flag*. This is too rich to be allowed to pass. This "apostle to Cuba" did belong to the "Board tribe," but when the "Board tribe" dropped him, the "gospel missionaries" took him up. They endorsed him after the Home Board dropped him, so their endorsement is later than ours. The *Flag* conveniently forgets this, and seeks to put the responsibility for him on the "Board tribe." This is rich.

Our Foreign Mission Board are publishing Dr. J. T. Christian's two books on Baptism and the Lord's Supper in Spanish for circulation in Spanish countries. His book on Baptism had already been translated into Swedish. This is a deserved compliment to Dr. Christian and is a good thing for the cause of truth.

EDITORIAL VARIETIES

Our good Brother Hudson, originator of the Barren movement, in a speech at Richmond exhorted listeners to give their energy to the cause of Christ. He said: "You cannot carry your gold with you, and if you could it would melt."

"The Baptist and Reflector tells of the licensing to preach of a bright young man in Broadway Baptist church of Louisville and adds that this society occurs in a city church. Is it correct that only few young men of the city enter the ministry?"—*Baptist Commonwealth*. It is by no means rare for young men to be licensed to preach in Walnut Street, Louisville.

The removal of Dr. J. W. Cooney from the Presidency of Oanika College to that of the Southwestern Baptist University is a great loss to Arkansas and a great gain to Tennessee.

The Jamestown Exposition, though unfinished, is much more nearly completed than we were led to believe. The four Government buildings are fully equipped and most of the state buildings and exhibits are ready, as well as the general buildings. The Baptist building is highly creditable and the exhibit, though still incomplete, is very interesting. The Kentucky building is a reproduction of Daniel Boone's house and fort. They have been hindered by the extraordinary stretch of unfavorable weather, and by the freight congestion on the railroads. The side-show department is called the War-Path.

The Northern brethren at Jamestown were enthusiastic over the Northern Baptist Convention. And the impression was wide-spread among them that the great Societies will come together, so that their general organization will correspond to the Southern Baptist Convention. We think that will be a great deal better.

It is well that the Convention next year goes to Hot Springs. Never was the body better cared for than when we met there, and we expect Hot Springs, under the brilliant and efficient leadership of Pastor Amis, to outdo herself next May.

The great evangelist, Dr. I. W. Meacham, writes: "I send you my cordial greeting and most hearty thanks for the splendid work you are doing in the *WESTERN RECORDER* for the Word of God and the historic faith. God will most surely bless you and honor your faithful testimony." We make our bow.

Now that the Convention is over, the brethren in Kentucky should turn their attention to the meeting of the General Association in Mayfield, June 26th. This is a most important meeting and the attendance should be large and representative from all parts of the State. The meeting of the Education Society, just before, is of very great importance. Dr. Hale will make a fine report and the Society, organized last year at Richmond, will then enter upon its majority. The occasion should be, and we hope it will be, inspiring.

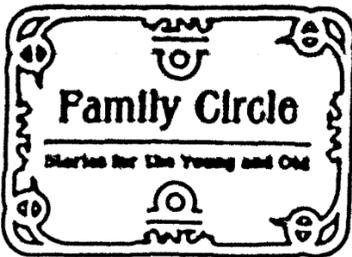
Dr. Agnew says that the minister at 30 is idolized, at 40 is criticized, at 50 is ostracized, at 60 is ostracized and at 70 is canonized.

The editor of the *WESTERN RECORDER* preaches the baccalaureate sermon at Mississippi College next Sunday. Thence he goes to the Encampment at East Lake, Ala., where he lectures.

Probably the most significant thing on the Baptist horizon to-day is the laymen's movement. It is a blessed thing that the movement is directed by such level headed, clear sighted men as W. J. Northen, Joshua Levering and others like them.

Southern Baptist orators will have to look to their laurels. At the General Convention, the Northern brethren made very fine speeches. It has been generally understood that when it comes to oratory Southern men excel; but we will have to look to our laurels.

The decision of the Court of Appeals annulling the last Louisville city election is notable for many things, but especially for this: that the judges decided against their own party. Judges in their decisions "vote the straight ticket" as a rule, not because they are corrupt, but because they see it that way. The Justices of the U. S. Supreme Court, in the Hayes-Tilden contest voted their straight party ticket every time. We are glad that our Kentucky Court of Appeals can rise above party lines.



EVERY YEAR

BY ALBERT PIER

There come new cares and sorrows, Every year; Dark days and darker morrows, Every year; The ghosts of changed friends loom on, The ghosts of dead loves haunt us; And disappointments desert us, Every year.

To the past go more dead faces, Every year; As the loved have vanished places, Every year; Everywhere the sad eyes meet us, In the evening's dim they greet us, And to come to them estranged us, Every year.

Too true!—Life's shores are shifting, Every year; And we are seaward drifting, Every year; Old places, changing, fret us, The living more forget us, There are fewer to regret us, Every year.

HOW HAROLD FOUND A HOME.

It was a "red letter" day in Harold's life when he was told that he was to have an outing—two weeks in the country. Whether he was Harold Brown or Harold Jones or Harold Smith or Harold something else I do not know. He was known in the slums simply as Harold. He had been an orphan as long back as he could remember. His home—if the wretched back room in which he lived could be thus designated—was in the most dismal part of the slums. He shared it with an old rag collector, who had no love for him, but was glad to give him bed and board for his assistance. Harold's bed was a bundle of rags (as was his employer's), and his board—for the greater part—scraps. "Old Jake," the rag collector, made life lively for Harold in one respect, cursing at him and calling him vile names, and—even at times using a lash. Could you have seen the boy's emaciated and bruised body you would have wept. Could you have known of the sorrow and longing in his heart it would have made yours ache. But at last there came a break in the dark clouds over Harold's head. He had been asked to go to the country. The old rag collector would not consent to Harold's going, but as he had no claim on the child, the latter was taken from him. For the first time in his remembrance he was thoroughly cleansed and neatly dressed. It was noon when he, in company with nine other children and a caretaker, left the city in a trolley car. At three they reached the terminus of the road, where there were carriages in waiting.

A few days before Harold was asked to go to the country an old couple sat on the porch of a small house talking earnestly. They had outlived their children and found life lonely. The old man was rheumatic and often really needed young hands to help him with the chores. "Samuel," said his wife, "the Hunts are going to take two fresh air children—did you know it?" "Yes, Liza, Tom Hunt told me about it to-day, and there are two going to Silas Greer's, two girls, Tom said. I wish we could take a boy," wistfully. "Do you really mean it, Samuel?" her face lighting up, "Would you like to take a boy?" The old man laughed softly. "I'd like to have a boy around for a week or two just to see how it would seem, and I'd like to give that boy a good time. I'd like some poor, little, homeless chap—an orphan—who doesn't know what a good time means."

His face lighted up for a moment and then the light faded. "But it won't do," he added, "it won't do." "What won't do?" the old lady asked.

"It won't do to take a boy—it would make too much extra work for you—cuddling and so on."

"I'd like the extra work," was the answer, "I'd like to cook for a hungry boy."

Her face glowed at the thought. He caught the glow. "Would you?" he said, "then let the boy come."

And the boy came—it was Harold. Samuel Swift sent the message through the agency of Tom Hunt. "Ask for a boy who has never had a good time," was the message.

Perhaps there had never been a more surprised boy than Harold was when the Swifts welcomed him. He had not looked for a welcome, but when the old man took his hands in a gentle but close grasp, and the old woman kissed his cheek and smiled upon him, a new world dawned. A lump came into his throat and choked him so that he could not find his voice, but when the lump disappeared joy was born. The Swifts were not rich, but they were in "comfortable circumstances" to use an old-fashioned phrase. They owned the small cottage in which they had lived all their married lives and the few acres of good land around it. They always had the best of food. Best of all they were truly good and it was characteristic of them both to be ever ready and willing to lend a hand to anyone in trouble. The moment they looked into the face of their small guest they knew that life had been hard to him. Had a great come to them from the upper walks of life he would not—in fact he could not—have received better treatment nor a warmer welcome than Harold did. The boy's heart went out to them in the first love he had ever felt. They saw it in his eyes and heard it in his voice and they felt happier than they had felt for years. A small pleasant room next to theirs was Harold's. When the boy was stretched out in the soft bed it seemed that the old world had passed away. The simple, sweet old home was—to him—the most beautiful place in all the beautiful new world into which he had come. It could not have seemed so beautiful had it not come after a life in the slums. The boy's heart was full of joy and gratitude. After the restful sleep in the peaceful room came the call to breakfast. On the bed of rags there had been a kick to awaken him. Now as he dressed he heard a bird sing outside the window and he felt the sweet breath of new morn'g hay as the soft wind touched his pale cheeks.

And oh, that morning greeting in the cozy kitchen when the breakfast table was laid! He would never forget it—never. Then there was the breakfast—bacon and newly laid eggs, toast and coffee with real cream. In all his poor little dreary life Harold had never—until the night before, sat down to a table to eat. "It doesn't seem as if it was two weeks since you came here, Harold, but it is."

The young face that had become so dear to the old folks, clouded. "Oh," the boy cried out, "Oh! it's the day to go—ain't it?" and the bright world suddenly seemed to darken. "To go where?" questioned Mr. Swift.

"Back—to—the-slums."

"It is time for us to tell you that we love you and want you to stay with us all the time," said the dear old man. "And," put in the dear old lady, "if you could call us Grandpa and Grandma, we'd like it."

Harold could not speak, but in his loving, big brown eyes there was an expression that made them strangely beautiful. His lips quivered and his eyes filled with tears. Presently he arose from the table and, throwing his arms around first, Mrs. Swift's neck, then Mr. Swift's he cried out, "Grandma! Grandpa!"

After that his life grew still more beautiful in that humble home. The lovely summer passed away. There were no bird songs, now, no green grass or sweet flowers, but the joy was there to stay. In November "Grandpa" had a severe rheumatic attack, but he did not seem to mind it much.

"For," said he, smiling, "I have a pair of hands that I call blessed hands

Notre Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgic pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery has been made from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 212, Notre Dame, Ind.

—they do so much for an old fellow. It was a "picture beautiful" to see Harold doing the chores during those odd days. He fed the chickens and pigs, cut up turnips for the cows, cared for the hutsies that Grandma was fattening for Thanksgiving and looked after things generally as if he were the man of the house. As for Grandma he helped her in various ways, looked out for the wood and water, packed potatoes and apples.

Over and over he told himself joyfully: "It's home—home—my home and their's, and they love me and I love them. Dear old Grandma and Grandpa. — Ernest Gilmore, in Christian Work and Evangelist.

POWER OF MUSIC.

Some days best when they hear music, and it is generally believed that this is because the sounds are painful to them. But it is well known that other animals are sometimes so much affected by it that they are really charmed. A story illustrating this comes from South Africa. One day a four-year-old son of an Englishman, unconscious of his danger, approached a pet lion that was chained in a neighbor's yard. The lion was called a "pet," but it was really vicious and dangerous, and the moment the boy got within its reach it leaped upon him and put its great paw upon his head.

Several persons saw the child's peril, but they could do nothing to rescue it, and merely looked on in speechless horror, until a young woman who had a good and cool head on her shoulders, ran upstairs, and taking her accordion, went to an open window where she could look down upon the lion, and began to play.

The lion looked up immediately, and taking its paw from the child's head, it went the full length of its chain toward the music, and stood there listening as if charmed. The boy, who did not seem to realize his danger, got on as the lion left him and went back home, where he had a good cry when he was how excited the people were over the incident. It was only then that he "looked in" the situation.

The young woman's coolness and presence of mind, and the lion's love of music, combined, had saved the child's life.

What a miracle of splendor that will be when the moon, and stars all shine in the firmament at the same time! We shall each have our own peculiar glory which will last in the "Greater Light" who rules that golden day; for "the righteous shall shine forth as the sun in the kingdom of their Father." The sun of Christ will augment, not quench, our own. The clear gleam of the saints will be both physical and spiritual—nothing less than the glory of Christ himself. This is the reward which they shall have forever for their brief moment of work and suffering here on earth.—Nathaniel West.

Satan selects his disciples when they are idle, but Christ chose His while they were busy at work, either mending their nets or casting them into the sea.—Ferranda.

Great rests, sweet pauses, blessed retreats, divine solitudes, should enter into each life.—David Swing.

If our light shines, the next life to it must catch the light.—Whitney.

FOR THE NURSERY—FOR THE TABLE.

Whether as an ideal food for infants or for general household use, Borden's Eagle Brand Condensed Milk has no equal; of no other food product can this be truthfully said.

HOOPING-COUGH GROUP.

Roche's Herbal Embrocation The Celebrated Efectual Cure without Internal Medicine. BRONCHITIS, LUMBAGO and RHEUMATISM are also Quickly Relieved by a Few Applications.

Proprietors, W. Edwards & Sons, Queen Victoria St., London, England. Wholesale of E. Fougere & Co., 60 Beekman St., N. Y.

AGENTS Can Make \$15 To \$20 a Week by getting orders for our famous Fess, Oeases, Baking Powder, Extracts and Spices. Handsome presents or coupons with every purchase; charges paid. For full particulars about this "ad" address THE GREAT AMERICAN TEA CO., K-31 Vesey Street, New York, N. Y.

A Good Hair-Food. Ayer's Hair Vigor, new improved formula. In a genuine hair-food. It feeds, nourishes, builds up, strengthens, and invigorates. The hair grows more rapidly, keeps soft and smooth, and all dandruff disappears. Give your hair a good hair-food.

MEAD'S CEREAL BLEND. Have you used it? If not, ASK YOUR GROCER for it; and if he don't get it for you at once, write to us for our three cent postal order. A one pound package by mail, postpaid on receipt of 25c. It perfectly aids digestion. No cream or coffee essence in it. Nothing but clean flax and other cereals. MINNEAPOLIS CEREAL CO., Dept. 197, MINNEAPOLIS, MINN. CANNERS WANTED EVERYWHERE.

MISSOURI BAPTIST SANITARIUM. 208 N. TAYLOR AV. ST. LOUIS. A well equipped, quiet, hospital, Sanitarium and Hospital. Large grounds. Large, well kept buildings. Every comfort. Every application, medicinal and instrumental for the best and most successful medical and surgical treatment. We have a thorough Training School for Nurses. We also include a "Nurses' Registry" for our Graduated Nurses and are able to supply Trained Nurses on call. For further information, address DR. I. N. CADWALLADER, Physician-in-charge, Mrs. I. N. CADWALLADER, Secy.

Shorthand and Typewriting. Established Reliable System. As taught at this institution is a valuable acquisition to any person. A stepping stone to success. Secures the best employment. Spencerian graduates are always in demand. Spencian COMMERCIAL SCHOOL. President, JAMES SPENCER. PUBLIC ACCOUNTING DEPARTMENT. TURNER, BARRY & SPENCER. LOUISVILLE, KY.

Individual Communion Service. Made of several materials and in many designs. Send for full particulars and catalogue No. 42. Give the number of communion wafers and name of church. The Lord's Supper taken on a new dignity and beauty by the use of the individual cup.—J. E. WELSH, N. Y. GEO. W. SPRINGER, Manager, 256-258 Washington St., Boston, Mass.

Bowling Green Business University. THE BOWLING GREEN COMMERCIAL SCHOOL OF THE SOUTH. ALL OF THE COMMERCIAL BUSINESS INCLUDING TELEGRAPHY AND DEBENTURE INVESTMENTS. ISSUES IN DIPLOMAS TO GRADUATES. SECURE POSITIONS. AND FULLY PAID. Write for, Address: BOWLING GREEN BUSINESS UNIVERSITY, Bowling Green, Ky.

FLOOR-SHINE ENAMELS. Oak, Cherry, Mahogany, Walnut, Rosewood, Etc. The Kind that Don't Wear Off.

FLOOR-SHINE ENAMELS. For Old or New Floors, Furniture and Woodwork. Wears like Cement—Dries over night with Brilliant Gloss. Contains no Japan or Shellac. Write at once for Free Booklet, Color Card and List of Dealers. (Transparent "FLOOR-SHINE" for Hardwood Floors, Linoleums and Furniture. TRIAL CAN FREE (send 10c to pay postage). Enough for a Chair, Table or Kitchen Cabinet.

Church Bells. Church Bells. Memorial Bells a Specialty. Haffner Bell Foundry Co., Baltimore, Md., U.S.A.

NEW HOTEL ALBERT. 11th St. and University Place, New York City, 1 Block W. of Broadway.

The only absolutely modern fire-proof transient hotel below 22d Street. Location central, yet quiet. 400 rooms, 200 with bath, from \$1.00 per day upwards. Excellent restaurant and cafe attached. Moderate prices. Send 2c for Illustrated Guide and Map of New York City.

Church Organs. LATEST IMPROVEMENTS. BOSTON NEW YORK PHILADELPHIA CHICAGO LOUISVILLE ST. LOUIS. Main Office & Works: HASTINGS, MASS. P. O. Kendall Green, Mass. HOOK-HASTINGS Co. Fair Prices Established 1827 All Sizes.

THERE IS NOTHING SO SOOTHING AS A MOTHER'S KISS. Mrs. Winslow's Soothing Syrup. Millions of Mothers will tell you It soothes the child. It softens the gums. It allays all pain. It cures Wind Colic. It is the best remedy for Diarrhoea. It is absolutely harmless and for Sixty years has proved the best remedy for Children Teething. Be sure you ask for Mrs. WINSLOW'S SOOTHING SYRUP AND TAKE NO OTHER.

S. DRABELLE, AGENT FOR PITTSBURG, KENTUCKY, ANTHRACITE, JELLICO AND W. VIRGINIA AND COKE. Office: 343 5th St., LOUISVILLE, KY. TELEPHONE 914.

GOUT & RHEUMATISM. Use the Great English Remedy BLAIR'S PILLS. Safe, Sure, Effective. 50c. & \$1. DRUGGISTS, or 25 Henry St., Brooklyn, N. Y.

When Feet are Tired and Sore

Bathe them with

Glenn's Sulphur Soap and lukewarm water, just before retiring. The relief is immediate, grateful and comforting. Sold by druggists. Always ask for

Glenn's Sulphur Soap

Made in U.S.A. and Washed Dye Mark or Brown, etc.



STORIES FOR LITTLE ONES

A KNIGHT OF HERE AND NOW.

BY ELLA R. WATSON.

The teacher had just got to the breathless part of the story when the school-house clock stood at three-twenty, and Ralph slipped from the room. He listened, though, for one more sentence as he buckled on his paper-bag in the entry.

"There be woful dangers in the wood," said the knight, and through the wood there be foreshore paths. One is the Path of Exact-Right. The stones are sharp, and the way is steep at the outset. The plain paths are many: Just-as-Good Road, What's-the-Harm Walk, Almost-Right Course, Everybody-Does-It Highway, and many more.

"But which shall I take?" asked the boy, impatiently. The knight smiled wistfully. "I may not tell you. Only this may I say: The thorns that tangle the Path of Exact-Right bear one white rose. If one go by that path, he may pluck the rose and wear it beneath his breastplate, and its perfume will give joy, and the joy will be most when the thorns tear most sorely."

"Zoo-o-o-h!" sounded the shrill traction car's whistle, and Ralph had to dash to the "stop" to catch the bundle of dailies as the conductor tossed it out.

That night Ralph's mother was resting after a hard day at the wash-tub, but she was not too tired to see that Ralph was a little glum.

"Whatever's doing at school the last half an hour I miss, and that's always the nicest part of the day!"

Mrs. Breene laid a water-creased hand for an instant on the little walnut-stained fist. "Mamma's brave helper boy!" she said, tenderly.

She had never read many books, but from all language her mother-wisdom had unconsciously selected the only words that could overcome the boy's mood.

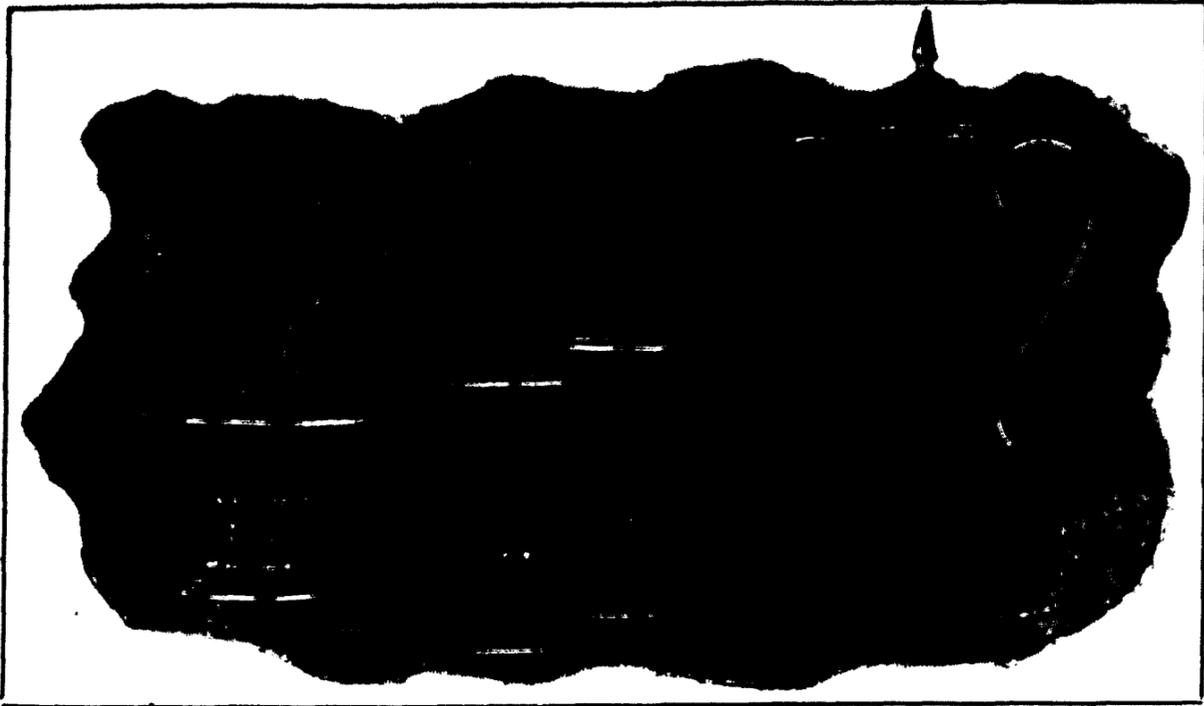
"Teacher was reading another of those Here-and-Now-Knight stories," and he told the story as far as he had heard it.

"It's so provoking not to know how it came out," he added, ruefully.

"The boy took the thorn path," said Ralph's mother.

"How d'you know? Did you ever read it?"

COMMUNION SET



Consisting of Six Pieces as per Illustration

\$15.00

Without Waste Bowl \$12.50 by Express Collect

BAPTIST BOOK CONCERN LOUISVILLE, KENTUCKY.

"No, but I know! He wouldn't surprise. "Well, don't forget to mind thorns; he would want the order it sent tomorrow."

Ralph swung along the streets of the little country village, delivering his papers, and then stood on the corner to sell his extra copies.

"Papers! Pa-a-pers! C'lumbus evening papers!"

"Here, boy!"

Ralph darted across the street. Bigger people than he moved fast when Mr. Ferdinand Rochet spoke.

Mr. Ferdinand Rochet was the President of the new milk condenser concern. It was fit and proper that every one show great deference to Mr. Ferdinand Rochet.

More than that, the great rush at the factory was at morning and night, when the milk came in. If Ralph could get work there, as others did, just for those hours, he could earn money so mamma wouldn't have to take in washing, and he would not have to leave school either. And mamma must give up washing; the doctor had told her so.

A fellow can think of a good many things while he is crossing a road.

"Give me a Scrambler," ordered the great man. "Give me all the Scramblers you have; and see here, boy, you can bring fifty copies down to the office every night till election."

Ralph's head whirled. Fifty copies! Earn as much extra in two nights as mother made by a whole day's washing! But—"I'm sorry!" (Oh, could any one guess how sorry!) "I'm sorry, but I don't sell the Scrambler."

"Not!" queried Mr. Rochet, in

us not have any!"

A dozen times he half started to the other corner to say he had changed his mind, but as many times he paused.

"All I could do wouldn't help temperance any," he argued. He was only a boy, but he knew something of the power of the saloon. His own father had lost his place because of his work for temperance, and in hunting through one city after another, forced at last to walk, the exposure brought on a fatal pneumonia.

"It's no use to fight the saloon; it's too big," he said. Then he clenched his fist and said, "My father died rather than give up, and I guess his boy won't be a quitter!"

The Clarion, the paper Ralph carried, had the following statement two days later: "Mr. F. N. Rochet, the Scrambler's candidate for Congress, has withdrawn from the race. He practically admits that he wasn't equal to the dirty work required by his backers."

But the announcement, startling as it was to political circles, made no impression on Ralph. What did reach his attention was a note from his teacher. "Dear Ralph," it read, "my uncle, Mr. Rochet, and Dorothy have been telling me something of you, and, putting it with some things I know, I have drawn my own conclusions. My uncle is writing you a business proposition, which, I think, you will do well to accept. Never drop the white rose."

Ralph puzzled over it all, especially over the address: "To Leon Naughtfinch."

"Papa says he'll get a paper route started for Harley Griffith. He'll carry the Scrambler. Would that drive you out of business?"

Ralph nodded and turned his back. Dorothy understood. She had seen the tears coming.

Ralph mechanically counted out change to such buyers as asked for a paper, but his head reeled and his mind was in confusion. "If the paper has to be sold here, anyhow, I might as well do it as anybody. Harley don't need the money. I was going to get the washing machine and new clothes and wall paper—and the baby's picture taken; fear he'd die, and

order it sent tomorrow."

Ralph was usually speechless from bashfulness in the presence of grown-ups, and big people were bashful when Mr. Ferdinand Rochet fastened his keen eyes on them, but Ralph faced the sharp look without a quiver and said simply, "I don't sell the Scrambler, and I'm never going to."

As it was, he scurried back to his own corner and tried to look as if he didn't care, but he couldn't call papers while they stood there, Mr. Rochet and Dorothy.

They were waiting for the car. As usual, it was late. Mr. Rochet took out a memorandum book and began to figure. Dorothy slipped across to Ralph's corner.

"Why don't you carry the Scrambler?" she asked.

"It prints saloon advertisements, and it tells folks to vote for saloon people and,"—he broke off miserably, remembering that her father had desired the paper.

"Papa says he'll get a paper route started for Harley Griffith. He'll carry the Scrambler. Would that drive you out of business?"

Ralph nodded and turned his back. Dorothy understood. She had seen the tears coming.

Ralph mechanically counted out change to such buyers as asked for a paper, but his head reeled and his mind was in confusion. "If the paper has to be sold here, anyhow, I might as well do it as anybody. Harley don't need the money. I was going to get the washing machine and new clothes and wall paper—and the baby's picture taken; fear he'd die, and

us not have any!"

"I don't know what that story had to do with it all, or why she'd call me that," he said to his mother. But his mother, with shining eyes, replied, "I know."—S. S. Herald.

"I don't know what that story had to do with it all, or why she'd call me that," he said to his mother. But his mother, with shining eyes, replied, "I know."—S. S. Herald.

HORSFORD'S ACID PHOSPHATE
Relieves Headache
caused by summer heat, overwork, nervous disorders or impaired digestion. Relieves quickly.

LEE E. CRALLE
FUNERAL DIRECTOR
AND EMBALMER
600 W. Chestnut. Phone Main 430.
LOUISVILLE, KY.

I CURE CANCER.
My Mild Combination Treatment is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return. Write for Free Book "Cancer and its Cure." No matter how serious your case, no matter how many operations you have had, no matter what treatment you have tried, do not give up hope, but write at once. DR. O. A. JOHNSON, 1233 Grand Ave., Suite 375, Kansas City, Mo.

7 PER CENT
Semi-annual interest upon your investment, with the principal readily available at any time. The highest interest consistent with absolute safety, and the terms exceptional. This is an especially good investment for small investors and I shall be glad of an opportunity to give you full particulars. S. F. SHERMAN, Tower City, N. Dak.

DR. CABANISS DEAD.

DEAR READER:

For many years Bro. A. B. Cabaniss was your correspondent, and has always stood by the Western Recorder, and has made you many friends, and no doubt you know more of his life except in last few years than I do. Yet believing you wish to know and publish something of his death, I thought I would give you the following facts and you can use it to suit yourself.

Bro. A. B. Cabaniss was born in Virginia on March 12, 1821, and died at his home in Trenton, Ky., on May 31, 1907. He spent 66 years of his life in the service of God in this country and on the foreign field, going as a missionary to China in 1852, but on account of the health of his family he had to return to America in 1859, and has been an active worker in the bounds of the Southern Baptist Convention up to the time of his sickness. He was a college and Seminary graduate and a man of great information, and he used it for the glory of God, and was an active worker in his church, a regular attendant at prayer-meeting, and was in his Sunday school class every Sunday morning. Thank God he never was too old to be a regular attendant at Sunday school. Though old in years he was young in spirit, and a great blessing to his church and the entire community, and leaves a record behind of a life well spent. He leaves a family of four children, all married, Mrs. Jennie Frey and Ella Wood, of Trenton, Ky., J. Y. Cabaniss, of Eminence, and Ace B. Cabaniss, of Louisville.

Yours very truly, W. J. DICKINSON.

Trenton, Ky. [Bro. Cabaniss was indeed one of the choice spirits of the earth. He was a man of remarkable energy and of rare devotion. He rendered faithful service in all relations. He served the Western Recorder most efficiently for years as Field Editor and Field Agent. The notes from his facile pen were always read with great interest. Old age did not cloud him. He kept in full sympathy with his times and took the liveliest interest in current affairs. He was an able preacher and a consecrated Christian gentleman. He leaves blessed memories. He has fought the good fight, has finished the course, has kept the faith, and now he has gone to his reward. "Blessed are the dead who die in the Lord."]

FUNETIK SPELLIN.

I have just concluded the perusal of a letter from a friend in New York City. Having read Gray's Elegy as already published in the new fonetik spellin, he says that the printed page is far from pleasing to the eye, and asks me what I think of this radical orthographic departure. I replied briefly that I had not given it much thought, that some changes which had been suggested long ago and adopted by some writers would in all probability altogether displace the old spelling, but that, when it comes to going the whole hog a la Roosevelt, I felt like designating it funetik spellin.

The shortening of certain classes of words, as honour, labour, neighbour, etc., has, as the later decades have been passing, been accepted by the most conservative orthographers in the United States. John Foster Kirk, an accurate student of the history of words, says that while the shortened spelling of the words just indicated came

gradually into general use, the word *Sevior*, in its specially accented sense, did not assume the form *Sevior* without an occasional protest.

In one of the higher-class monthlies Mr. Kirk writes: "The famous Cambridge proof-reader, Mr. Nichols, whose corrections used to be the terror of the Atlantic writers, once said to the first editor of that periodical, 'Mr. Lowell, before I would print the name of my Redeemer without the u I would consent to be —.' I feel like supplying this blank with anathema, and not with that other word. If nothing more, the fonetik difference between these two words is great.

Now that the effort is rife to simplify English spelling, if something could be done to help on the pronunciation of many foreign names, a commission who should succeed in the undertaking would deserve the thanks of all English-reading people. How enjoyable was the reading of the Rambles in Wales published in the Western Recorder, and yet in coming on such names as Rothllanerehrbugog, one becomes disconcerted and, in the effort to pronounce, the smooth current of one's thoughts becomes ruffled and turns into an orthographic channel. Who will come to the front and relieve the distress! G. V.

A SEASON OF REFRESHING AND OTHER THINGS.

A delightful meeting has just been held with Holt church, a suburb of Tuscaloosa, Ala. This plucky little church had already moved up from twice a month preaching last year to full time this year, and had just installed a baptistery and robing rooms, and had also determined to go beyond the associational apportionment for missions, when there was apparent a general feeling that the Lord had spiritual blessings in store for them. The pastor conducted daily services for some days, having one visit from Dr. J. O. Dawson, of the First church, Tuscaloosa, when Rev. W. A. Hewitt, the popular young pastor of the First church, Columbus, Miss., came to us, indeed "in the fullness of the blessing of the Gospel of Christ," and for some days faithfully "held forth the word of life." Speaking of Bro. Hewitt, he has recently induced his Columbus congregation to raise \$21,000 towards the building of a new \$30,000 church edifice, although the present building is far from an inferior building. Hewitt is one of the men who bring things to pass. At every service his auditorium is filled and chairs need to be placed in the aisles to accommodate all his eager listeners. The church was filled whenever the weather would at all permit (there was much rain during the meeting) and the most earnest heed was given to the preaching of the word. There were twelve members received into the fellowship of the church, nine of these by baptism, and the church greatly refreshed. On three occasions, to suit the convenience of all, the new baptistery was used, and these new members were buried with Christ in baptism. Some of them were very happy. The house was "packed" on each baptismal occasion. The pastor, Rev. L. S. Foster, is much encouraged. "The Lord hath done great things for us wherefore we are glad."

Rev. A. T. Camp, of the Southeast church, Columbus, Miss., has recently come to this section of the State, and assumed the work of Northport and Bethel, living in the comfortable parsonage in North-

port. Northport is just across the river from Tuscaloosa. This field was recently made vacant by the removal of Rev. J. R. Magill to Atlanta. The Southside Chapel, in Tuscaloosa, has been without preaching some months, as in January Rev. Mack Hampe, their pastor, left our State and went to North Carolina. He is greatly missed, as he was an "all-around" man as well as a brother beloved and a faithful minister of Jesus Christ.

The approaching closing exercises of the colleges here are now beginning to be the all-absorbing events, as Tuscaloosa is probably the greatest educational centre in the State. In a few weeks all will be over and several hundred students will leave for their respective homes over the State. One special feature of the University will be the prominence given to the men who constitute the "war class" of the institution, or those men who were in attendance during the civil war, and many of whom were never able to complete their courses on account of the exciting events of the times. All these men have been made alumni by vote of the Trustees, and are so recognized over the State.

In these parts there have been continued rains for some weeks, which have been very unfavorable and disastrous to growing crops. There was also a frost about first of April which killed the fruit and injured vegetation. On account of these disasters the farmers are very blue, and their despondency is making itself felt in religious work and contributions. But it should always be borne in mind that "the Lord reigns," and "the Judge of all the world will do right," and that all these conditions are absolutely in His hands.

L. S. F.

DON'T HOLD YOUR BUNDLES!

Loaded to the chin with packages, traps, and parcels, tensely erect in a straight-back chair, sat the weary shopper in the station waiting-room at the close of a bargain day.

The place was nearly deserted; there were empty rocking-chairs galore, an inviting couch beckoned from a secluded corner. But the tired, rigid little soul would none of these creature comforts, and, when I went to my train, I left her still sitting in the same position, with that strained, set look on her face, while she convulsively clutched her lap full of bundles.

Type everlasting of those who hug their bundles of care when they might just as well let them drop down to their feet; who choose the stiffest, most cramped position in life, while an easy, relaxed attitude is to be had for the taking; who seemed almost wilfully to select the hardest seats of duty, ignoring the big-armed comfortable rocker of rest made just to soothe racked nerve and weary brain.

Why should we go out of the way to hunt for hard times? As we go along, enough of that sort of thing will be provided for our highest development. There is no reason why we should go about as roaring lions to seek what of trial or of tribulation we may devour. There is large virtue in that necessity which bows to the inevitable; but there is none in the needless self-inflictions. Inglorious ease is one thing, asceticism is another. Seeking trouble is about as bad as fleeing from it, and bearing trial needlessly is no better than shirking it.

"Never trouble trouble till trouble troubles you" has in it more of philosophy than of poetry. Whenever possible, rest the hands, rest the head, rest the heart. Never take up a burden that is just as well off where it is.—Julia H. Thayer, in Sunday School Times.

GENERAL ASSOCIATION.

The General Association of Kentucky Baptists meets with First Baptist Church of this City on Monday, June 24, next, and our Committee on Entertainment desires that you announce in each issue of your paper, from this time until that date, that we shall be delighted to have with us on that occasion all brethren who can come. That ample arrangements are being made for the accommodation of all; and that we expect a glorious meeting.

Please ask each person who contemplates coming to notify the undersigned not later than Monday, June 17; and, if after that date, something should occur making it impossible to attend, please notify me of that fact at once, if possible.

Also please publish program for Minister's Meeting.

Any information which we can give will be cheerfully furnished.

C. W. WILSON, Secretary. Mayfield, Ky.

Faith is the basis of all joy in religion.—Stanley.

IF IT'S PAIN.

And you are almost ready to give up in despair, try Dr. Miller's Anti-Pain Pills. It matters not where located, or under what conditions, they will drive it away—pain is bound to yield to their soothing influence upon the nerves. Sufferers from Headache, Neuritis, Dislocation, Indigestion, Arterio-sclerosis, are sure to be relieved by their use. Sold by druggists. 25 Cents, 50 Cents. Never sold in bulk.

The Wm. Bolles "Standard" Self-Filling Self-Cleaning fountain pen. Only pen on market that is absolutely clean and reliable, and having a self-filling and non-leakable future combined. Baptist Book Concern, INCORPORATED, LOUISVILLE - - - KENTUCKY. THE WM. BOLLES COMPANY, 150 JEFFERSON STREET, TOLEDO OHIO.

WEDDING INVITATIONS. We execute in the most approved style, engraved Wedding Invitations and at Home Cards. While the workmanship and stock represent the highest quality procurable, our prices are extremely moderate. Write today for sample. Kaufman-Strauss Co. LOUISVILLE KENTUCKY.

FOR THE WORK OF THE MINISTRY By T. HARWOOD PATTISON. Elaborated by his son, Harold Pattison. 12mo, 554 pages. Price, \$1.50 net; postage 15 cents. The last book from the pen of Doctor Pattison, containing chapters on "The Call to the Ministry," "Ordination," "The Minister and His Study," "Finance," "Ministers and Collateral Interests," etc., with the final chapter by Rev. Harold Pattison, "Is the Ministry Worth While?" OTHER BOOKS BY DOCTOR PATTISON: The Making of the Sermon. 12mo, 402 pages. Price, \$1.50. The History of Christian Preaching. 12mo, 425 pages. Price, \$1.50 net; postage, 15 cents. Public Worship. 12mo, 271 pages. Price, \$1.50. The History of the English Bible. 12mo, 241 pages. Price, \$1.50. The Ministry of the Sunday School. 12mo, 272 pages. Price, \$1.00 net; postage, 10 cents. The South Wind and Other Sermons. 12mo, 264 pages. Price, \$1.25 net; postage, 10 cents. The Bible in the Twentieth Century. 12mo, 16 pages. Paper. Price, 10 cents. The Making of William Carey. 12mo, 96 pages. Leatherette. Price, 10 cents. American Baptist Publication Society, ST. LOUIS HOUSE, 1407 Olive Street, St. Louis, Mo.

JAMESTOWN EXPOSITION ON BEAUTIFUL HAMPTON ROADS NEAR NORFOLK, VA. CELEBRATING THE 300th ANNIVERSARY OF THE FOUNDING OF AMERICA. More historic, art, naval and military features than any other exposition ever held in America. A fair without a parallel. ALL RAIL AND WATER LINES HAVE CHEAP RATES WHICH AFFORDS AN EXCEPTIONAL OPPORTUNITY FOR A DELIGHTFUL VACATION.

WANT COLUMN.

Want ads appeal to everybody. There is always something wanted in every home, church or community that can be advertised for in this department of the Western Recorder at a very small cost.

Something to sell or exchange—lands, real estate, properties or merchandise of any kind; business changes, situations wanted, etc. etc., can be advertised for in this column at the rate of one cent per word each insertion. The cost is so small that remittance by stamps, currency, Postal or Express money Order must accompany all orders for insertion of copy in this column.

LET US send you our proposition on our shares and novelties. We have the best wearing share, something new. Big profit, liberal terms and a binding guarantee. Our goods are winners everywhere. THE UNITED BIKER CO., Westboro, Mass.

WANTED.—The lady readers of this paper to try their hand at the millinery business. Profits are large, and you run no risk. We have started thousands who are now in easy circumstances. Write for full information. We refer to any mercantile agency as to our standing. Address David Baird & Son, Louisville, Ky. Largest millinery house in the South.

FOR SALE.—One of the best Farms in Jefferson county, Ky., 9 miles from Louisville, 1 1/2 miles from Electric Car line; fronts on Ohio River. First class bottom land of about 40 acres; no fertilizing necessary; will grow anything. Good big house and barn; everything in keeping with a first class farm. About 100 acres in the tract. Price \$10,000. Write to CHAS. F. HILL & CO., 305 Tyler Bldg., Louisville, Ky.

FOR SALE.—A small farm of 25 acres 1 mile from Brandenburg, Ky. This is a bargain; price \$300. Write to CHAS. F. HILL & CO., 305 Tyler Bldg., Louisville, Ky.

PILE CURE.—If you are suffering try the Persimmon Soap. Immediate relief is guaranteed. Price 25 cts. postage paid to any address. Hillman Chemical Co., 1418 Everett Ave., Louisville, Ky.

FOR SALE.—A business opportunity; a well located grocery on suburban car line; two story house, 6 good rooms, bath, etc.; populous neighborhood; now doing good business. House and stock, or stock separate. Rent \$10 per month. If house and stock is bought would trade \$2,000 in other property or small farm or timber land. Address CHAS. F. HILL & CO., 305 Tyler Bldg., Louisville, Ky.

WANTED.—Agents in every county to sell the only chicken medicine that guarantees a cure or no pay. Liberal inducements and county rights. Agents make \$10 to \$20 a day. Address, W. D. CARSLAW & CO., 230-232 West Main Street, Louisville, Ky.

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

WANTED.—Ladies to try our Home Treatment. Ten days' trial free. Address, Mrs. H. GRAY, No. 1414 Alta Ave., Louisville, Ky.

TAMING THE WILDEST.

There are worse things to be feared than the fiercest beasts that roam the forests, or lurk in the woods. Every man carries about with him a whole menagerie that is a nearer source of danger than the cobra of the East Indies or the puma of the Rockies. The serpent of the still, that glides in on a physician's prescription, or is admitted on a friend's introduction, brings a poison that not even excision can save the victim from. And he who is to have dominion over this creation and its kindred can only gain it by developing the likeness to God in which he is made when he is born again. And what is true of that particular foe to man is true of all others. The tiger of temper is, for many of us, the most difficult to bring into subjection. But if we are like God in his wonderful patience, we shall have dominion over that fiercest animal passion.

UNFERMENTED APPLE JUICE

Science Has at Last Discovered Its Real Value as an Invigorating Tonic Drink and a Substitute for Liqueur.

It is really an easy matter to be well and keep well; 92 per cent of our ills come from a disordered condition of the stomach; rich, heavy, indigestible food overcomes the gastric juices and first cause fermentation and finally indigestion and constipation.

Now, it is the simple things in this life that are the most efficacious, and the most natural method of assisting the stomach to assimilate food and to regulate the bowels is the juice of the apple, but the objections to the daily eating of apples are that they lose their flavor unless freshly picked, and more particularly that the skin and fiber is an extra task on the digestive organs and often offset the value of the juice.

A process has now been discovered by which the rich, luscious juice of the apple can be kept in its original flavor permanently and not ferment or change its condition as in cider, which becomes "hard" with age. It is impossible for alcohol to develop at any time or in any climate. The process is used exclusively in the production of Duffy's 1842 Apple Juice, a delightfully refreshing, effervescent, sterilized beverage, in which the apple juice remains as unchanged as when it is squeezed from the fresh ripe apple.

Duffy's 1842 Apple Juice is an invigorating tonic drink for the hot weather, its sparkling freshness makes it a satisfying thirst quencher, and as all the juice and goodness of two large ripe apples is concentrated in every ounce of the Apple Juice, its tonic properties are valuable in purifying the blood, invigorating the system and keeping the stomach and liver in a healthy condition. The Rev. A. Sangston, pastor of the Baptist church at Wesleyville, Pa., speaks highly in its praise. He says: "I have tried Duffy's Apple Juice and find it to be a pleasant and healthful drink, aiding digestion, removing gas from the stomach and stimulating the liver with beneficial effects."

There was great need of such a beverage as Duffy's Apple Juice, something to unite all at the social board or in the home circle and to furnish a most delicious and refreshing drink at places of public resort, at any season of the year. Among the mountains, on the seashore or in the city, Duffy's Apple Juice, reminder of fields and orchards with their autumn glories of ripened fruit, is grateful to all. Possibly the man most pleased with Duffy's Apple Juice is he who was seeking for something to take the place of liquor and has found in Duffy's Apple Juice a wholesome, satisfying beverage with the peculiar quality of removing all craving for intoxicating drinks.

If any clergyman or president of a temperance organization would like to satisfy himself as to the merits of Duffy's 1842 Apple Juice, and know of a pure, wholesome, non-alcoholic beverage which he can safely recommend, will write the manufacturers he will receive a large bottle absolutely free of charge upon receipt of his name and address, together with the name of the church or temperance

organization with which he is connected.

The American Fruit Product Company also manufacture Duffy's Grape Juice, a guaranteed pure, unfermented and absolutely non-alcoholic beverage, a pleasant and healthful drink.

Duffy's 1842 Apple Juice and Duffy's Grape Juice are sold by all grocers, druggists, dealers, hotels and clubs.

A trial order of one dozen pints of either the Apple Juice or Grape Juice, all charges prepaid, will be forwarded on receipt of \$3 sent to the American Fruit Product Co., 89 White street, Rochester, N. Y.

PATIENCE UNDER AFFLICTION.

No life is exempt from affliction. In some form it comes to all, and it comes to most in many forms. Sickness comes at any and every time of life. So does bereavement in the death of friends. So does financial trouble come to most in every degree, from that of poverty on one hand to the loss of property on the other. It is necessary for us to face these things as we pass through this earthly life, and it is well for us if we have the proper disposition of heart and mind for meeting them aright.

We are told that if we are God's children, all things work together for our good. It is the pleasant

STEWART DRY GOODS CO.

(Business Established 1817 Years)

NEW YORK STORE



SILK DEPARTMENT— Second Floor Reduction Sale of Summer Silks.

For Warm Weather Dresses.

With recent warm weather these desirable Summer Silks have gained in popularity; we offer an excellent assortment for this week. The quality is absolutely All-pure Silk and an ideal fabric for Summer dresses.

BLACK CHINAS AND HABUTAI DRESS SILKS.

- 39c YARD—21-inch Black India Dress Silks; color guaranteed and very silky; regular value 59c.
 - 45c YARD—27-inch Black China Dress Silk; beautiful silky finish; perfect black; regular value 65c.
 - 59c YARD—27-inch Waterproof, Perspiration and Spot-proof India Dress Silk; very silky; regular value 75c.
 - 65c YARD—27-inch extra quality, Waterproof China Silk; perfect black; regular 85c value.
 - 73c YARD—27-inch Four-in-one Japanese Dress Silk; strictly waterproof and very firm quality; regular value \$1.00.
 - 85c YARD—27-inch, extra heavy, Four-in-one Japanese Dress Silk; every yard guaranteed fast black; beautiful, high luster; regular value \$1.25.
 - 58c YARD—21-inch Rough Pongee, in black only; guaranteed all-silk and perfect black; special while they last 58c; regular value \$1.00.
 - \$1.19 YARD—36-inch All-silk Rustling Dress Taffeta; beautiful silky finish and good black; regular \$1.50 value; special price \$1.19.
- New line of Natural Colored Pongees, so much in demand; from \$1.00 to \$2.00 per yard; full 27 inches wide.

STEWART DRY GOODS CO.

INCORPORATED.

IN CONNECTION WITH JAMES McCREERY & CO., New York.

LOUISVILLE KENTUCKY.

thing only that is for our good, but the severe and the sorrowful thing often brings to us a rich blessing. We need discipline and chastening to develop within us the best elements of character. We pity ourselves oftentimes, and others pity us, when the trouble we are undergoing is for us a most helpful and necessary experience. Affliction does not seem joyous, but rather grievous. Nevertheless, it worketh out a far more exceeding and eternal weight of glory for those who are exercised thereby.

It must be remembered that in all the sorrows that try God's children, he has a deep sympathy for them. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame. He remembereth that we are but dust. As a human father must compel his child to study, to work, to go to bed, and to arise; to refrain from the articles of diet that are injurious, to do many things that he would not do, and to leave undone many that he would do, and yet in it all has the deepest love and tenderness so is it with God. As the child must sometimes be made to take bitter medicine, and must sometimes be placed in the hands of the dentist or the surgeon, and yet with the sincerest compassion of the father, so is it with God when his children must pass through the chastisement of suffering.

There is such a thing as trying to make out that God is not responsible for anything in the way of trouble that comes to us. Let us remember, however, that God rules in his universe, and he is the executor of law. If we sin, we bring upon us the sentence of violated law, and, in this sense, all the suffering there is in this world is the result, in some form or other, of sin, by us or by some other member of our race. In this sense we bring it all upon ourselves. But back of all the law stands God himself, to see that justice is done, and to see that his holiness is vindicated. But back of it he stands in his love as our heavenly Father, to comfort and to save all those who love and trust him.

All these considerations should induce patience in our hearts. We may urge one another to the exercise of patience, but we come to its real possession only as God blesses to us such truths as these which we find in his word. As we trust in him and know his truth, or his love, we may even suffer and grow strong.—Herald and Presbyterian.

Rest is not quitting
The busy career,
Rest is the fitting
Of self for one's sphere.
—Goeth.

Subscribe for the RECORDER.

The Farm and Household

NURSERY STOCK IS THE FOUNDATION.

J. T. Mercer sold 25 hogs to Jaa. Durham, of Campbellville at 534 cents per pound. The same party bought from Albert Mercer 25 at 6 cents—*Adair County News.*

David Prewitz, of Mt. Sterling, bought one pair of work mules from John Marshall, same place, for \$475.

J. R. Fiers, of Bear Wallow, sold last week five 1-year-old mules for \$150 to \$250 each, to D. L. Vaughn, also two the same age to A. T. Smith for \$300, for pair. J. A. King, of same place, sold one year old mule to E. G. Ferguson for \$110.

W. P. Hays, of Nelson county, is proud of the record his jack, Dr. McCord, is making as a breeder. Four of his mare mule colts recently sold as weanlings for an average of \$115 apiece, and \$100 was refused for one of his horse colts.

A mule colt was sold in Robertson county last week for \$130. This is the highest price ever paid in that county.

The *Carlisle Advocate* says C. M. Lambrett, of near Bramblett, has 76 ewes that dropped 128 lambs and he has not lost a single one, save two he gave away.

Fifty dollars for one bee may seem an extraordinary price, but such was the sum paid for a queen recently imported from Switzerland by an enterprising apiarist in Indian Territory.

A farmer at Endicott, Virginia, reports a chicken with four legs and four wings but only one neck and head. Usually all sorts of freaks, including the "boy prodigy," die young, but this Virginia chicken has lived and prospered for fifteen years.—*Exchange.*

J. C. Conkwright has sold 180 lambs to W. B. Green for July and August delivery at 7 cents per pound. They are the product of a flock of 110 ewes which were bought a couple of years ago at a cost of \$330. Besides the wool and lambs for this year he has previously sold one thousand dollars worth of wool and lambs from them.—*Winchester Democrat.*

James Thompson shipped 104 fat pigs, 190 pounds average, sold for \$6.50 per hundred. George Dorsey, Jr., of Hutchison, paid \$24 per ton for baled timothy hay in Lexington market recently and 53 cents per bushel for white oats. J. Walker Muir sold to Joseph Houston 45 head of hogs to be delivered in July at \$6.25 per hundred.—*Paris News.*

Richard Shewmaker sold a bunch of 210-pound hogs to Russell, Walter & Co. at 6 cents. Rankin Clemons bought of Russell, Walter & Co., twenty-one yearling steers at \$26.50 per head. Clel Coleman bought five hundred 1,200-pound slop cattle in Anderson county for Baltimore buyers at 43-4 cents. Ison Bros. sold to J. L. Dunn, of Burgin, a bunch of butcher cows averaging 1,050 lbs. at 4 cents. The same parties sold a combined mare to Milton Johnson, of Wilmore, for \$165.—*Harrodsburg Democrat.*

Every now and then I hear some fruit grower say he will never buy trees of a nurseryman again; the last he got were not true to name and the nurseryman was a fraud. Nothing aggravates a fruit grower more than growing a tree from seedling or another variety. The natural inference is that the nurseryman intentionally attempted to defraud. Ninety-nine times out of a hundred, however, I believe this is not the case. Nurserymen—and commission men—get much unmerited abuse. There are honest and dishonest nurserymen about in the proportion that there are honest and dishonest fruit growers. Usually carelessness, not dishonesty, is responsible for trees not coming true.

There is a considerable evidence that it is best to buy nursery stock from the nearest reliable nurseryman. It is apt to be better adapted to your conditions than stock grown at a distance, and especially stock grown in a region quite dissimilar in soil and climate to that where the trees are to be planted.

We must not forget that the nearer the nursery the easier it is to examine the stock before buying—as every careful grower will do so that mistakes may be avoided. I believe in the general policy of patronizing and building up home nurseries, in so far as they are found worthy, in preference to patronizing large distant nurseries. In my judgment the fruit growing interests in any state will be advanced very materially by the building up of many local nurseries having a comparatively small but well defined patronage, in preference to a few very large nurseries having patronage in many diverse horticultural districts. Anything that will emphasize the sectional character of fruit growing and the necessity for a diversity in varieties and cultural methods should be welcomed, and the building up of strong local nurseries will do this. But it is objected that the small nurseryman cannot sell trees as cheaply as the large nurseryman; it costs more to raise them. They should also be worth more, for the grower can see what he is buying and, if he will, can have something to say about the parentage of his stock.

For every man who has had satisfactory results with second and third-class trees there are a dozen who have been disappointed in them. As a general proposition it does not pay to plant any trees but the best. The saving on an acre rarely amounts to over three dollars, and it is absurd to compare that sum with the superior value of the first-class trees. It is the poorest kind of economy to buy cheap stock. The first year is the critical time in the growth of the orchard. We can afford to spend a few dollars more per acre for the sake of getting a good start.

By first-class trees I mean those that are of medium size, vigorous, and free from insects and diseases. A very large tree is not as valuable for planting as a medium sized tree. As to the age of nursery stock, the only point that I wish to make is to emphasize the present tendency toward planting younger stock, especially of the apple, pear, and sweet cherry, which in the past have usually been planted when two and three years of age.

These are the advantages of planting young trees: They can be trained to the desired form better than older trees. A two or three-year-old tree is branched and has had its head already formed by

ESTABLISHED 1868.
It is a fact, a
proven fact, a
fact, you can get
the best quality of
the lowest prices
from the
**OLDEST MAIL
ORDER HOUSE
IN THE SOUTH.**
For almost half a century we have served our
customers the Southern States. Write today
for our free illustrated catalogue. Address:
O. P. Barnes & Co.,
Box 44 Louisville, Ky.
Every Article Guaranteed.

Battle Ground Poultry Yards.

Rhode Island Reds, Rose Comb Exhibition.
Winners at Williamson County Poultry and Pet Stock Association's Show, held at Franklin, Tenn., Jan. 8-12, 1907; 1st cock, 1st cockerel, 1st, 2d and 3d pullet, 1st and 2d pen, 4 special white ribbons in large class of Reds. My birds are bred right and correct in color and shape and are beautiful. Eggs for sale \$2.50 for 15 and \$10 per 100. Send me your orders and improve your stock with the best. EXHIBIT EGGH! EGGH! Stock in season. A. R. LEWIS, Franklin, Tenn., Member of Rhode Island Red Club of America.

STEAMERS

City of Louisville and City of Chestnut for Madison, Carrollton and upper Ohio River points, 8 p. m. daily except Sunday. From foot of Third Street. Phone 141. Round trip, with berth and four meals, \$5.00. One way \$3.00.
C. C. FULLER, Supt. & Agent.

GERMAN BANK

Fifth & Market St., Louisville, Ky.
CAPITAL\$250,000
SURPLUS\$435,000
General Banking & Savings Bank.
Interest Paid on Time Deposits.
P. VIGLINI, PRESIDENT.

the nurseryman; a yearling tree of the apple, pear, and sweet cherry is usually unbranched. Sometimes the nurseryman has headed the tree too high or has not been careful enough about starting out the scaffold limbs, and it is difficult to correct the form of the head after it has been started. There is an unmistakable preference for low-headed trees, due chiefly to the need of economy and efficiency in spraying and harvesting. The single disadvantage of low-heading is greater inconvenience in tillage. This is much more than offset by the advantages, in the judgment of most growers. Within ten years the height recommended for heading apple trees in the East has been reduced at least two feet. The bearing of this on the matter of yearling trees is that the grower can head a yearling tree where he pleases.

Some minor advantages of yearling trees are that they are easier and safer to transplant, and are also less likely to be infested with dangerous insects and diseases, having stood in the nursery row a year less than a two-year-old tree. The chief means of spreading orchard pests is by infested nursery stock. As a matter of general policy, the sooner the grower can get his trees isolated from the nursery, where they are so crowded that certain pests have a much better opportunity for spreading than after trees are planted in the orchard, the more likely he will be to keep his fruit free from pests.

NEW BOOKS WORTH OWNING



- LUCANUS, A FRIEND OF THE CHRIST, by J. F. Shost, net..... 50 00
- LIFE ON THE UPLANDS (an interpretation of the 23d Psalm), by Jas. D. Freeman..... 75
- THE MEANING AND MESSAGE OF THE CROSS, by H. C. Mable, net..... 1 25
- LISTENING TO GOD, Hugh Black, net... 1 25
- EVANGELISTIC NOTE, Dawson, net..... 1 25
- GOD'S IMAGE IN MAN, James L. Orr, net 1 50
- HOW A MAN GROWS, by Jas. R. T. Lathrop, net..... 1 25
- THE STRENUOUS GOSPEL, by Theo. O. Sefby, net..... 1 25
- GOD'S GENTLEMEN, by R. E. Walsh (a book to be placed in the hands of young men), net..... 1 00
- THE GOSPEL OF A RISEN SAVIOUR, by R. McChesne Edgar, net..... 1 50
- THE DIVINE ARTIST (Barrabas of Consolation), by Hugh MacMillan and others, net..... 1 00
- CHRISTIANITY AS TAUGHT BY CHRIST, by H. B. Bradley, net..... 1 25
- MOSAIC LAW IN MODERN LIFE, by C. R. McAfee, net..... 1 00
- SPIRITUALLY FED, by Albert G. MacKinnon, M.A. (a book for young men). 1 00
- IN RELIEF OF DOUBT, R. E. Walsh, M.A..... 1 00
- THE FAILURE OF THE HIGHER CRITICISM OF THE BIBLE, Emil Balch, net 1 00
- THE SOUL, ITS ORIGIN AND RELATION TO THE BODY, TO THE WORLD AND TO IMMORTALITY, by Dr. E. T. Collins, net..... 1 25
- DOWN IN WATER STREET, Hadley, net. 1 00
- CHRIST AND SCIENCE, Prof. Francis H. Smith, net..... 1 25
- THE DOCTOR, Ralph Connor, net..... 1 25
- CHRISTIANITY IN THE MODERN WORLD, by Rev. D. S. Cairn, M.A., net. 1 50
- MEANINGS AND METHODS OF THE SPIRITUAL LIFE, Henry N. Clark, net..... 1 00
- WHAT IS CHRISTIANITY? Three vol. set \$2.00; each..... 75
 - Vol. 1. Christian Doctrine.
 - Vol. 2. Christian Life.
 - Vol. 3. Is Christianity True?
 (Lectures delivered in Central Hall, Manchester, England.)
- STRONG'S CONCORDANCE, net..... 3 00
- VIEWS ON IMPORTANT SUBJECTS, BY A PREACHER AND A BANKER, J. M. Weaver, D.D., Theodore Harris.. 1 00

(By express collect.)
- THE HEROES OF CATHAY, by Luella Miner, net..... 1 00
- PROSE YOU OUGHT TO KNOW—A GUIDE TO FAVORITE AUTHORS, net 1 50
- BOOKS BY B. D. GORDON—
 - Quiet Talks about Jesus.
 - Quiet Talks About Personal Problems (just out).
 - Quiet Talks About Service.
 - Quiet Talks About Prayer.
 - Quiet Talks About Power.
 75 Cents Each.
- EXPOSITION OF HOLY SCRIPTURE, by Rev. Alexander MacLaren.
 - Second Series now ready. It includes 2 vol. on Mark, 1 vol. Exodus to Deut., 2 vol. Joshua to Kings, 1 vol. Acts. Six Volumes.
 - \$7.50 by Express Collect.
 - First Series Complete: 1 vol. Genesis, 3 vol. Matthew, 1 vol. Isaiah, 1 vol. Jeremiah. Six Volumes.
 - \$7.50 by Express Collect.

ORDER AT ONCE FROM
BAPTIST BOOK CONCERN
INCORPORATED.
LOUISVILLE KENTUCKY.

— DEATHS —

For actual subscribers we insert obituary of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

GOODWIN.

Near Anson, Texas, April 27, 1907, died Sister Maria Goodwin, the beloved wife of Bro. Thos. D. Goodwin, formerly of near Hopkinsville, Ky. Through fifty-four long days and nights of painful waiting illness she was never heard to murmur or complain. For thirty years she and her bereaved husband had lovingly walked life's pathway together, the constant comfort and solace of each other. After an intimate acquaintance of nearly twenty years, part of the time their pastor, I wish to bear testimony to their beautiful lives and Christian characters. A large concourse of friends attended the funeral, and covered her casket with beautiful flowers in testimony of their love. May the God of all comfort comfort Brother Goodwin as only God can.

In Love, Tel. Geo. W. Smith.

PROGRESS AT FORDSVILLE.

As it is summing up time with our general bodies and a taking tab on what has been done during the year, it would not seem out of place to give you some notes from my field of labor, or rather from that portion of the Master's vineyard where, as one of His servants, it is my exalted privilege to labor for Him. Coming to Fordsville, Ky., in July of 1906, and having been here for one-half time in the comfortable home furnished by the Lord, nestling in a splendid grove of oak, beech and sugar pine, which gives both an air of seclusion and comfort, God has been with us in giving the people a mind to work.

Our membership has grown constantly though we have lost some splendid men and women of the Lord. There have been added to the church here by experience and baptism 24 persons, 22 of whom were baptized last Sunday night, May 5th, two having received the rite before this time. Six others now stand approved for baptism. This will bring the number up to thirty persons. Those coming to us by letter come to twenty persons, making a grand total of fifty persons in eight months.

Our missionary contributions have multiplied five times. Since coming here there has been actually paid to missions \$135, and our subscription list, when all is collected, which no

doubt will be, will bring it up to at least \$150 or \$160. The Ladies' Aid sent \$10 to one of the deserving young ladies who is now attending the training school in Louisville. At a meeting some two months ago it was the sense of the church to increase the pastor's salary for an other year, beginning in July, \$125, and to all of this at our last conference meeting a pleasant surprise was in waiting for the pastor by a unanimous vote to give him a complimentary trip to the Southern Baptist Convention at Richmond. One other fact, God has sent us Bro. M. J. Cox whom we have licensed to exercise his gifts as a minister, who is now doing some special Bible work under the direction of the pastor.

Our congregations have grown both in regular and prayer meeting services from small congregations to overflowing crowds. To God be the glory for the results of His Spirit's indwelling and power.

ARTHUR N. Couch.

GENERAL ASSOCIATION.

The General Association of Kentucky Baptists meets with First Baptist church of this city on Monday, June 24, next, and our Committee on Entertainment desires that you announce in each issue of your paper, from this until that date, that we shall be delighted to have with us on that occasion all brethren who can come. That ample arrangements are being made for the accommodation of all; and that we expect a glorious meeting.

Please ask each person who contemplates coming to notify the undersigned not later than Monday, June 17; and, if after that date, something should occur making it impossible to attend, please notify me of that fact at once, if possible.

Also please publish program for Ministers' Meeting.

Any information which we can give will be cheerfully furnished.

C. W. WILSON, Secretary.
Mayfield, Ky.

Are you going to St. Louis?

The HOTEL HAMILTON is a delightful place in the Best Resident Section and away from the noise and smoke; yet with easy access. Transient Rate: \$1.00 to \$3.00 per day, European Plan. Special Rates by the week. Write for Booklet. Address: W. F. WILLIAMSON, Manager.

CANCER

30 year's experience enables us to scientifically treat and effectually cure cancer and tumors without the knife. 75-page book sent free. Address: Drs., GRATIGNY & BUSH, 5 Oddfellows Temple, 7th & Elm Sts., Cincinnati, Ohio.

BELLS.

Best Alloy Church and School Bells. Send for Catalogue The C. S. BELL CO., Hillsboro, O.

But 2 "Ifs"

With a
**John Holland
Fountain
Pen**

1st, "If" You Have The Pen.

2d, "If" You Can Write The Federal Reserve Note is guaranteed to supply just the right amount of ink from the fountain the pen is used to write.

Get The Original and Complete of Senders everywhere or direct from us. Prices from \$1.00 up, according to size. Each well rounded here first.

THE JOHN HOLLAND
2nd & 1st
GOLD PEN CO.

121-123 E. Fourth St.,
Cincinnati, O.

—FOR SALE BY THE—
BAPTIST BOOK CONCERN

(INCORPORATED)
Louisville, Ky.

WORTH KNOWING AND REMEMBERING.

We have a large MAIL ORDER as well as a RETAIL BUSINESS. Orders promptly filled at LOWEST PRICES. Any article ordered that does not come up to expectations returns. We carry a LARGE STOCK. All kinds of Bibles, Books, all kinds and sizes of Bibles, in French and Standard Languages and Translations. Bibles, Tracts, Agents for BIBLES, COLLEGE LIBRARY, and for Manufacturers of best Fountain Pens. Full line of Church and Sunday School Supplies, Managers of Working Institutions and Working Clubs. Publishers of the best and cheapest Church and School Bibles, and the Southern Trimmer's Record, Communion Sets, Collection Plates and Banners. Banners furnished those having funds or tracts to purchase. Banners on, we are at your service. Prices or Catalogues furnished on application. Direct orders to

BAPTIST BOOK CONCERN 642 FOURTH AVE.,
LOUISVILLE, KY.

BAPTISMAL PANTS

\$13.75.



Owing to increased Cost of Material we have been obliged to raise the price to \$13.75.

In Ordering, Give Number,

SIZE.	INCHES.	OUTSEAM.	AROUND HEEL.
6	32 in.	48 in.	40 in.
7	32 in.	48 in.	41 in.
8	33 in.	49 in.	42 in.
9	34 in.	50 in.	44 in.
10	35 in.	51 in.	45 in.
11	35 1/2 in.	52 in.	48 in.

If the above measurements do not answer to yours, we can have a pair made to order for \$16.50.

BY EXPRESS NOT PREPAID.

BAPTIST BOOK CONCERN,
LOUISVILLE, KY.

Stop Losing Money!

When you have your money idle on deposit at 3 per cent, you are losing money every day. You can get 8 per cent net by investing in the First Mortgage Real Estate Gold Bonds, issued by the Louisville Title Company. These bonds are fully secured by approved real estate, with titles insured and protected against loss by fire. You cannot afford to take chances in speculation, with the hope of getting big returns any more than you can afford to neglect your opportunity to invest in the safest place at the best rate of interest obtainable.

More than One Million Dollars of these bonds have been handled through this company in the past six years, without the loss of one dollar of interest or principal.

These bonds are usually sold to net 4 1/2 per cent, but for the present they are being sold to net 8 per cent clear of all expenses, and can be had in denominations of \$50, \$100, \$500, \$1,000 and over.

Apply in person or by letter to the

Louisville Title Co., 224 Fifth St.
LOUISVILLE - KENTUCKY.

5% BY MAIL

LUMP SUMS OF MONEY

should not be held idle. Our plan of issuing deposit certificates makes it possible for such money to draw five per cent from date of Certificate. Send for booklet "W."

OWENSBORO SAVINGS BANK & TRUST COMPANY
OWENSBORO KY.

To the Rescue

Do you know what the Florence Crittenton Mission is accomplishing in sixty-four of the great cities of the United States (not to mention foreign lands) through its homes for unfortunate women and girls?

The Mission publishes a monthly magazine full of news of the scope and needs of its work. Please show your interest and encourage the Mission workers by sending \$1 to-day for a year's subscription to the

Florence Crittenton Magazine

21-23 Bleecker Street, New York, N. Y.

JAME TOWN EXPOSITION

VIA

ASHEVILLE

AND THE

"LAND OF THE SKY."

WITH STOP-OVER PRIVILEGES. GO ONE WAY—RETURN ANOTHER.

A delightful trip through the Picturesque Mountain Country of North Carolina at low rates. For illustrated literature, rates and full information write any agent SOUTHERN RAILWAY.

C. H. Hangerford, Dist. Pass. Agent, Louisville, Ky.

THE BEST LINE



MONON ROUTE

Chicago, Indianapolis & Louisville Railway
ONLY LINE TO THE
FAMOUS HEALTH RESORTS.



ALL THE RAGE

SOUVENIR POST CARDS.

We carry a fine line and can please you.

2 for 5c. or 25c. a dozen.

ORDER FROM

Baptist Book Concern

(Incorporated.)

LOUISVILLE, KENTUCKY

All Classes, Ages and Sexes DRINK

Coca-Cola

Cooling - Refreshing - Delicious - Thirst-Quenching

It satisfies the thirst and pleases the palate. Relieves the fatigue that comes from over-work, over-shopping or over-play. Puts vim and go into tired brains and bodies. Guaranteed under the Pure Food and Drugs Act, June 30 1906. Serial No. 3324.

So. EVERYWHERE

ROYAL Baking Powder Absolutely Pure

A wholesome cream of tartar baking powder. Makes the lightest, best flavored biscuit, hot-breads, cake and pastry.

Always and everywhere the best baking powder is American. Do not use them. When buying baking powder be sure the label specifies cream of tartar.

ITEMS OF INTEREST

News the World Over.

One of the greatest men in his line the world has ever known, Sir Benjamin Baker, the celebrated engineer, has died at his home in Hesthvir, England, aged 67. Among his great works are the Aswan Dam in Egypt and the Forth Bridge in Scotland, which the great French engineer, Eiffel, declared to be the "greatest construction in the world." Sir Benjamin was famous also as an inventor. Among his inventions was the pneumatic shield used every where in tunneling under rivers.

We have had scant regard for Queen Victoria of Spain since she renounced her religion and turned Catholic for the sake of a crown, and in her renunciation declared her belief that all her dead Protestant relations had gone to hell. This included her father, and her grandmother, Queen Victoria. But she has shown the wisdom of her grandmother in her dealings with the Spanish people. A girl of 18, a foreigner and of a hated race, she has won the hearts of all Spain. The birth of a son completed her conquest of Spain, a country which knows the horrors of disputed succession.

When the child was born the booming of canon announced the fact to Madrid and the country around. Fifteen shots would mean a girl; twenty-one a boy. When the fifteenth sounded the crowds held their breath, when the sixteenth boomed, they went wild with joy. The baby has a host of names, among them those of its godfathers, King Edward, Emperor William, Emperor Francis Joseph and the pope. But the first name by which it will be known is its father, Alfonso. Queen Victoria has wisely yielded to Spanish court etiquette in other things and the people knowing this applaud her resolve to nurse her baby in defiance of the royal custom.

San Francisco has had strikes galore. First the street railway men struck for an eight hour day at \$3 per day. When the company sent out cars manned with armed strike-breakers a riot followed in which two men were killed and 24 wounded. Then the telephone girls struck; the laundries were closed by a strike of their workers and then building operations were hampered by the striking of the iron workers and the sandstone cutters.

An automobile in Dresden ran down a newly married couple and killed them. The chauffeur went home and committed suicide. If the law against overspeeding was only enforced such murders would be greatly decreased in number. If there is no other way to protect the innocent the law ought to forbid automobiles of more than a prescribed speed from being used in cities at all.

The Illinois Legislature has passed a local option bill that is a most gratifying advance, thanks to the wisdom and constant vigilance and activity of the Anti-Saloon League. Under it the prohibition area in the State will be greatly increased, and this will strengthen the hands of the League for further advances. It is estimated that this new law will close 1,500 saloons.

Mail reports from Chili in regard to recent earthquakes and eruptions there

have been received. It appears the eruption was not from the volcano Puyehon, as at first reported, but from a hot spring on level ground. This has been the scene of outbreaks of terrible violence, covering the country around with a thick layer of sand and ash. There have been three earthquakes felt at Valparaiso, but the shocks were slight.

W. M. Coffey, President of the Steel Trust, guided his good wife into getting a divorce that he might marry an actress with whom he was infatuated. They were married in New York City, the pastor of a Congregational church of Brooklyn performing the ceremony. The result was that the preacher resigned his church promptly and the Congregationalists are congratulating themselves he was a Presbyterian any way.

Scholars are rejoicing in the discovery of the long lost "Demonstration of Preaching" by Trimm, who lived in the second century. It is a whole copy of an Armenian version of the book. The chief points in the book are a declaration of Bible doctrine, belief in which is declared to be necessary for entry of the soul, an outline of the plan of redemption in which great stress is laid on the virgin birth; a detailed examination of passages in the Old Testament which are held to refer to Christ, and a brief summary up with a most solemn warning against heresies.

GRADUATES OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

DR. G. Prof. F. Carson, A. T. Clinebroad, T. C. Erics, James R. Eldridge, C. W. Elmer, J. O. Fulbright, T. L. Holcomb, Harford Baker Jones, Hugh Montgomery King, Chas. C. Smith, James Roland Williams, Robt. Perry Walker, C. D. Wood, Jr., J. A. Young.

DR. B. John H. Barber, W. F. Bostick, Walter L. Brock, T. H. Francisco, Proston Hampton Funderbuck, Leslie L. Owallney, Ernest M. Harris, D. H. Howerton, A. C. Hutson, Jas. B. McKeehan, R. W. Partee, John A. Pool, James Henry Thayer, Henry W. Tiffany, C. H. Turner, I. C. Underwood, J. W. West, A. J. Kroebling.

DR. M. P. H. Anderson, J. W. Combs, Benj. Conaway, P. M. Edwards, J. Mack Franklin, C. O. Hamlett, M. L. Keith, W. H. Moody, M. O. Patterson, L. T. Root.

DR. B. J. O. Hughes, J. P. McCabe.

INCUBATOR ALARM. A novel invention that will prove a boon to those who employ an incubator is the Harris Incubator Alarm. By this device the alarm can be so set as to ring an alarm bell whenever the temperature gets too high or too low. The alarm bell can be placed any distance desired from the incubator. Those who have tried artificial hatching are aware of the great trouble experienced in keeping the heat regular, and by this device this trouble is all obviated. The inventor, Mr. Fremont B. Harris, of Keamare, N. D., will gladly send information to any interested party who will write him.

Live Stock Markets.

CATTLE.	
Extra good export steers	45 15a 5 40
Light shipping steers	4 75a 5 15
Choice butcher steers	4 50a 5 00
Fair to good butcher steers	4 00a 4 50
Com. to med. butcher steers	3 25a 4 00
Choice butcher heifers	4 25a 4 75
Fair to good butcher heifers	3 50a 4 00
Com. to med. butcher heifers	3 00a 3 50
Choice butcher cows	3 50a 4 25
Fair to good butcher cows	3 00a 3 50
Com. to med. butcher cows	2 50a 3 00
Canners	1 00a 2 25
Choice feeders	4 50a 4 75
Medium to good feeders	4 00a 4 50
Common and rough feeders	3 25a 3 75
Good to extra stock steers	4 00a 4 40
Fair to good stock steers	3 25a 3 75
Com. to med. stock steers	2 75a 3 25
Good to extra stock heifers	3 25a 3 50
Com. to med. stock heifers	2 75a 3 25
Good to extra oxen	4 00a 4 50
Good to extra bulls	3 50a 4 00
Fair to good bulls	2 25a 3 25
Choice veal calves	5 75a 6 25
Choice milch cows	35 00a40 00
Plain, common milch cows	15 00a20 00

HOGS.	
Choice pack. and butch.	200 to 300 lbs. 6 25
Med. packers	160 to 200 lbs. 6 25
Light ship.	120 to 160 lbs. 6 25
Choice pigs	90 to 120 lbs. 5 65a 6 25
Light pigs	50 to 90 lbs. 5 00a 5 65
Roughs	150 to 400 lbs. 3 50a 5 65

SHEEP AND LAMBS.	
Good to choice fat sheep	5 00a 5 25
Fair to good sheep	4 00a 4 50
Common sheep	2 50a 3 50
Bucks	2 00a 4 00

Choice spring lambs	8 50a 9 75
Good butcher lambs	7 00a 8 00
(Skins and bell-ends)	5 00a 7 00

TOBACCO.	
BURLY.—Dark Red.	
Trash (green or mixed)	54 50a 5 00
Trash (mild)	5 00a 5 25
Common legs	5 25a 5 75
Medium legs	5 00a 5 00
Good legs	6 50a 7 00
Common leaf (short)	7 00a 7 50
Common leaf	7 50a 8 00
Medium leaf	8 50a 9 00
Good leaf	9 50a10 00
Fine and selections	10 00a11 75

BURLY.—Bright Red.	
Trash (green or mixed)	57 00a 7 00
Trash (mild)	7 75a 8 00
Common legs	9 00a10 00
Medium legs	9 00a10 00
Good legs	10 00a11 75
Common leaf (short)	9 00a10 00
Common leaf	10 00a11 00
Medium leaf	11 00a12 00
Good leaf	12 00a15 00
Fine and selections	16 00a20 00

DARK.	
Trash (mild)	5 50
Common legs	65 75a 6 00
Medium legs	6 25a 6 50
Good legs	6 50a 7 00
Common leaf (short)	7 00a 7 50
Common leaf	7 50a 8 00
Medium leaf	8 50a 9 00
Good leaf	9 00a10 00
Fine and selections	10 00a11 00

POULTRY.	
Hens 1 1/2 per lb.; roosters 5/4c; young chickens \$2 to \$3 per dozen; ducks 10c per lb.; turkeys 10c; geese 5c.	

EGGS.	
1 1/2, case count; reheaded 1 1/4c to 1 1/2c.	

THE BLESSEDNESS OF A TRUSTFUL LIFE.

The children of God are encouraged to trust their Heavenly Father for all that they need, now and here and forever, and He told that all their wants shall be supplied, and that all things shall work together for their good. With such assurances their lives should be very peaceful and glad; and they are.

God's promises are very abundant. All good things that they need are assured to us who love and trust him. He who spared not his own Son, but freely delivered him too for his people, will give to them all other things that they really need. The greatest includes all the lesser things. And here is the promise that those who seek, first of all, the kingdom of God and his righteousness, shall have all other things that they need added to them. These promises are so clear and positive that we can not doubt them if we have any Christian faith, and, if we have faith at all, we must have great comfort in believing.

Those who trust God will be well taken care of, in this life and in the next. The very knowledge of this should and does make the life serene. The fear that the future holds disaster is a source of great uneasiness to most people. Nearly all persons are anxious to lay up some sort of competence for the time when they shall not be able to work. If all were sure that they would be provided for in the coming days of life, they would live and labor with better heart as the days are passing by.

If the matter of making provision for earthly old age is a matter of such anxiety and solicitude, the eternal future of the soul should be of infinitely greater interest. With all who are right-minded it is. Who can contemplate his condition in eternity without deep and serious thoughtfulness? It is the matter of deepest concern with all who do not deaden conscience and stupefy their emotions. But to the Christian this is all settled. He is at peace with God through Jesus Christ, and he knows that infinite provision has been made for his eternal welfare. The one who leads a truthful life is relieved of all concern for his

The Best is the Cheapest

Original Price \$7.00

The Cheapest is the Best

Now Offered for \$3.50

THIS UNPRECEDENTED OFFER SOLVES THE PROBLEM.

Edersheim's Bible History

Done for THE OLD TESTAMENT what his JESUS THE MESSIAH does for the New.

EDERSHEIM'S KNOWLEDGE OF Jewish writings, Jewish Customs has never been surpassed. Equally complete is his acquaintance with Contemporaneous Babylonian, Assyrian, Egyptian. All interpreted by Christian Scholarship.

EDERSHEIM'S Royal History Exhibits a rare Union of high Scholarship Attainments with a Sympathetic Human touch, Dignity of Character, Realism of Style, Reverential Christian Spirit. To read it is to be a Better Christian.



The Seven Volumes of this Work Are Divided as follows:

- 1 The World before the Flood, and History of the Patriarchs.
- 2 The Exodus and Wanderings in the Wilderness.
- 3 Israel in Canaan Under Joshua and the Judges.
- 4 Israel Under Samuel, Saul and David, to the Birth of Solomon.
- 5 Israel and Judah from the Birth of Solomon to the Reign of Ahab.
- 6 Israel and Judah from Ahab to the Decline of the Two Kingdoms.
- 7 Israel and Judah from the Decline of the Two Kingdoms to the Assyrian and Babylonian Captivity.

Full indexes of Subjects and Scripture References, covering the entire work, are found in the last volume.

THE INTERNATIONAL S. S. LESSONS FOR 1907 are in the Old Testament. Edersheim's Bible History, Tells the Story, Describes the Men. Every Teacher should have it.

AN UNPARALLELED OPPORTUNITY. The Masterpiece of a great Biblical Scholar. A work accurate, complete, popular, useful for all, is now within reach of all.

ORDER BLANK.

Baptist Book Concern,

INCORPORATED.

642 FOURTH AVENUE, LOUISVILLE, KY.

For the \$3.50 enclosed, please send me one set of EDERSHEIM'S BIBLE HISTORY as per special terms offered in your prospectus; it being understood that if, after examination of the work, it is unsatisfactory to me, I may return it in good condition and the full payment now made will be refunded.

EXPRESS EXTRA.

own interests. He knows that all is well. His thoughts are not of himself. He is free to drink in the rich spiritual provisions God has made for his soul, and to enjoy to their fullness the joys of holy communion with God, and the gladness of the things of holiness and truth. He enters into the very joys of heaven here on earth.

The trustful child of God has the opportunity of being useful to his fellowmen as he could not be if he were uncertain and concerned as to himself. He knows the way of peace, and he can tell others of it, and be the means of bringing them into the same peace. And this is a blessing that is one of the best in life.—Herald and Presbyterian.

If you are good for anything you are peculiar. A man that has any go in him has some special way of going.—Rev. B. M. Adams.

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