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THE RICH MAN AND LAZARUS— HISTORY, NOT PARABLE.

J. W. PENNY, D. D.

Spurgeon tells us that, in the preparation of his Treasury of David, he was more impressed than ever before, with the lack of independent study of the Bible, even on the part of those who write commentaries for the benefit of preachers and other students of the Word. He said that on certain psalms there was the greatest abundance of comment, but on others there was scarcely any help to be found, and he attributed this unequal treatment to the lack of independent study on the part of nearly all the writers on the book of psalms.

The same thing is true when we come to that portion of Luke's gospel generally called the Parable of the Rich Man and Lazarus. All the works accessible to the writer, which deal with this scripture, call it a parable, and not one of them hints that it is a plain statement of fact. Now this method of treatment plays into the hands of the great enemy of our souls most successfully. He wants men to regard it a parable, so that he may explain away some of its objectionable teachings as "drapery," phrases destitute of any real meaning at all. For instance the Universalist wants to get rid of the idea of punishment in the life to come, and if he takes this passage as history, the rich man's condition in the other world will destroy his net. He tries to evade the force of the passage by calling it a parable. The Adventist, who holds that both the righteous and the wicked are utterly unconscious between death and the resurrection, finds that both the rich man and Lazarus are wonderfully conscious after the death of the body, so he tries to break the force of the narrative by calling it a parable.

But the fact is, Christ does not intimate in the least that he is speaking a parable; on the contrary He says, "There was a certain rich man, etc., and there was a certain beggar named Lazarus," and the use of a proper name shows plainly that he was dealing with actual history. Nowhere does he use a name in any parable, and there is no reason why He should have done so in this case, if He had been speaking a parable. The man's condition is designated sufficiently for all purpose by the expression "beggar," without giving a name, unless it was a narrative of what had actually occurred. Now if we take this part of the Bible as actual history we shall find that it bristles with wonderful teachings about the life to come, both in regard to the righteous and also the wicked, and the purpose of this article is, mainly, to show some of the lessons it gives us on the future life that we shall most likely never see if we continue to treat it as a parable.

1. The first lesson this narrative yields us when viewed as history is, that when the righteous man dies, the "cherubic angels waft him home," to a place where he is freed from all the troubles of this world. The man who calls this a parable can explain away the angelic escort from this world to the other as meaningless "drapery," but if Christ was stating a fact, then the angelic convoy becomes a blessed fact too.

2. The consciousness of disembodied spirits, both bad and good, is plainly taught in this passage if we regard it as history. The rich man in torment, and Abraham and Lazarus in the abode of the saved, all are perfectly conscious of their condition and surroundings.

3. Recognition in the spirit world is also clearly taught in this wonderful history.

The rich man knew Lazarus "afar off."

4. This passage also teaches us that the dead are increasing in knowledge in the other world, and in knowledge of what takes place on the earth. Though Abraham had been dead 2,000 years, yet he shows a very accurate knowledge of the history of both Lazarus and the rich man, and of the fact that the rich man was a Jew. He calls him "son."

5. We learn from this history that the condition of the dead between death and the resurrection is a sort of foreshadowing of their eternal state; the righteous are "comforted," but the wicked "tormented." Other Scriptures warrant us in believing that the condition of each class will be immeasurably intensified by the resurrection of the body.

6. We learn also from this Scripture that men in the other world have a means of knowing that they have not in this life. The rich man knew Abraham whom he had never seen, therefore it was not a recognition, but a spiritual perception, or something like it.

7. Furthermore, this passage teaches us that the wicked retain some of their human sympathies, at least for a time, after death. The rich man was anxious to keep his brothers from sharing his terrible doom.

8. The passage also teaches the futility of saint worship. The great and good Abraham was powerless to help his miserable son.

9. We are also taught the severity of men's condition after death. No second probation is hinted at, and this was the time when it most likely would have been heard of, if it be true.

10. We learn further that a man carries to the other world his memory of his earthly life. "Son, remember."

11. The last thing that can be mentioned in this article as part of the teaching of this much abused portion of Scripture is, that the testimony of the Bible concerning the invisible world is better suited to the wants of men in this life than the preaching of a man from the spirit world. "If they hear not Moses and the prophets, neither will they be persuaded though one should rise from the dead."

Viewed as a lesson on eschatology, this bit of history has nothing like it in the rest of the Bible.

THE WATERS OF SHILOAH.

BY REV. OLIVER ADDISON KINGSBURY.

In the vivid and suggestive imagery of Isaiah the people of Judah were refusing the waters of Shiloah—waters that flowed from the fountain of the Virgin into the cisterns beneath the temple, constituting a source of supply in case of a siege—and were looking toward Assyria, a land of broad rivers, for help in a pressing time of danger. As the prophet uses the figure, the waters of Shiloah "that go softly," typify the mild and unostentatious rule of Jehovah. The "waters of the river" are the symbol of earthly power toward which the people are turning longing eyes. They refused the one and turned to the other and ultimately disaster came of that action.

Now these softly-going waters are like the divine grace, which is the least obtrusive and yet is the most powerful thing in the universe. The obtrusive things naturally attract our attention, but they are not always the most powerful things. A volcanic explosion is an exhibition of power, and its attendant circumstances are frightful. But think what the quiet sunshine does, lifting the water from all the seas to return it upon the land, that the

grass may grow for corn and herb for the service of man.

So it is with God's grace, which we can see only in its results and we must study them if we would see the divine grace in them. A pertinent illustration is the providential governance of Almighty God, which resulted in the founding and then in the development of this nation. There was nothing to proclaim that a great nation was to be born; there was no heralding of principles, with a challenge to watch the experiment. But every one who studies the history of this nation must say that God's hand has been in it from first to last.

What are the great changes of opinion that have so much to do with the real moral progress of men but the work of divine grace, moving quietly, drawing influences from a thousand sources and covering them in the right focus at the true hour? The Reformation of the sixteenth century was one of these—the early reformers, the revival of learning, the invention of printing, then Luther!

So it is with the grace that comes into our individual lives. One cannot tell perhaps how it is that he has more appetite for God's Word, a fuller sense of communion and fellowship with Christ, a stronger trust in the divine care and love in the midst of trouble. But one can feel that some or all of these things are coming to him—God's grace, quiet as the sunshine but full of vivifying power.

The lesson is, that for everything that concerns us we are to put our trust—here is the emphasis—in Jehovah. The people of Judah put their trust in Tiglath Pileser, and suffered accordingly. God's grace would have been real to them, but it was to be had by trust. The power of a great empire seemed to them more available, but it became a torrent sweeping over the land and bringing it to the verge of ruin. To depend upon material resources, to trust in earthly power of any sort, is to refuse the divine grace. To trust in the unseen but mighty power of the divine grace—for our individual needs, for our families, for our nation, for God's kingdom in the world—this is our privilege and our glory and our salvation.

The resurrection is to Paul a present informing energy and not only a memory and a hope. He would know the power of the resurrection no wand here as well as hereafter. He not only lives according to Christ's life, he loves it. Christ loves, obeys, suffers, sympathizes, toils, and hopes in him. Under the power of this life his own natural affection is transfigured. He knows not men after the flesh, but loves and longs for them in the heart of Christ Jesus.—W. C. Jordan.

Suspicious people do not know that their suspicions alone, without any other reason, make people suspect them. Those whose own motives and purposes are good are not apt to attribute bad motives and purposes to others or to see in others' actions grounds for distrusting them. Our own inner condition gives the color to the world about us. Thus the suspicious man advertises himself. He simply uncovers his own inner being.

Good thoughts are blessed guests, and should be heartily welcomed, well fed and much sought after.—Spurgeon.

A good prayer: O God, do Thy best in me, and, O God, help me to do my best for Thee.—Rev. B. M. Adams.

The Interior has reason to rejoice over the figures of Presbyterian growth. In twenty-five years the population of the country has increased 64 per cent and the Presbyterian membership 99 per cent. The growth has been greatest in the cities. In New York, Brooklyn, Philadelphia, Pittsburgh, Cincinnati, Cleveland, Chicago, Milwaukee and St. Louis the growth averages 103 per cent. The greatest increase was 24 per cent in Pittsburgh.

But the Interior grieves over the great falling off in the proportion of giving to the Foreign Mission and the Home Mission Boards. In Chicago they have fallen from an average of 2.05 to the Foreign Board to 1.40. This is wrong, very wrong, but it is nothing in comparison to the good done in the salvation of so many thousands of souls in the cities.

The Congregationalist says that not for years at this season have the reports of the number of additions to their churches been so gratifying. The additions to the Brooklyn churches have been especially large; one having received 140 members.

The Presbyterian of Toronto laments the small number of laymen who attend the meetings of the synod and General Assembly of the Canadian Presbyterian church, and also the few who are taking part in the mission work. It says truly the "absence of strong laymen spells weakness and irreparable loss." We suggest that they try giving up programmes of meetings with speakers all appointed.

The Interior gives the figures for the year ending March 30 for the Northern Presbyterian church, and they call for searching of heart in that great denomination. The saddest thing about the report was there had been 15,287 fewer additions on profession of faith last year than there were the year before. But there is this to comfort them, that last year they had been exceptionally blessed. The gain in ministers for the year was 10; for the year before 98; gain in churches 70; previous gain being 138. Number of licentiates for this year 173 against 204 last year. There was a loss of 24,951 in Sunday school scholars.

The contributions are of great importance, though nothing in comparison to the salvation of souls. The Northern Presbyterians rallied at the last and not only equalled the previous year for foreign missions, but increased their contributions \$48,552. But they fell off in Home Missions \$129,003; in church erection \$155,628, and in aid for colleges \$487,863.

TREES OF THE LORD.

Even a careless reader of the Bible must be impressed by the fact that trees figure prominently in the Scriptures, standing for various truths and preaching many a beautiful homily. They are the chief feature in the Garden of Eden, and only disappear with the fading out of the last visions of the Apocalypse. Under their grateful shade the forefathers of the race find rest in primitive simplicity. They give names to cities, Jericho being the City of Fragrance and Tappuah (Josh. 15: 34), Apple-town; while the chief natural feature in the vicinity of Jerusalem was and is the Mount of Olives. Nor should the twentieth century after Christ, carefully setting aside its forest reserve, forget that in the earliest legislation of the chosen people were laws especially protecting these beautiful and beneficent gifts of God, even amid the devastations of war, from ruthless destruction. Had these laws been faithfully observed, Palestine might still be a land of brooks and orchards, its hills covered with flocks, its valleys rich with corn.

The tree figure in the Bible as a favorite symbol of a goodly man. The man filled with the spirit of the Almighty seemed to the poet-prophet a veritable "Tree of Righteousness" (Isa. 61: 3); an oak of Mamre or a cedar of Lebanon, able to resist a stormy wind and furious tempest. Such a man is no bowing bulrush, no clinging vine. He is swept but not swayed, arboreal in his vigor and forever resilient. Like some giant cottonwood planted by irrigating streams, for such is the symbolism of the First Psalm, his life is fed by hidden streams; and amid the burning noons of the Assyrian summer his leaf remains bright with the freshness of abundant life.

For the glory of a tree is not in its simple strength, but in that union of strength, beauty and utility which no other floral product possesses to anything like the same degree. Its charm is not that of some red aguille of the Alps jutting heavenward in threatening grandeur. Its strength is not even that of a marble pillar, dull and cold. But its power is robed in flowing lines, its mighty limbs enveloped in graceful vestments. It would be difficult for us to say which charms us most, the pyramidal fir, the plummy elm or the swaying willow.

But beyond the question of their strength and above all thoughts of beauty, the Trees of the Lord are rich in their beneficence. Our republic has awakened slowly to the value of its forests, awakened after the ruthless axe in a single state has reduced four million acres to a desert. We have been consuming our trees for all purposes at the rate of forty thousand million cubic feet a year. Yet upon them we depend for the even flow of our rivers, for the graceful repose accorded to our flocks, as well as for the fruits with which we close our most epicurean feasts. Few persons realize the extent to which tree-fruits enter into the food of the nation. We read that the Arab knows few wants which the date palm does not through one or the other of its products supply. We know that the South Sea Islander finds in the breadfruit tree all his table needs. Of late years we have found in the banana condiment and nutrition combined. But we have scarcely begun to realize the source of wealth which is to be found in a plantation of oranges, of peaches, apples, prunes or pears.

That man who is a Tree of Righteousness is not simply strong as an oak, and spiritually beautiful as an elm is physically perfect, but he is a blessing to the world in which God planted him. He becomes a shade to the weary, and the fruit of his abundant life supplies food to the exhausted toiler. He may at first appear, like his great Master, to be little more than a branch from the stem of some greater name in the past, but the world will find him at last like those aged and luxuriant olives planted in the holy courts of the sacred temple upon Moriah's heights, "bringing forth fruit in old age," and to the last hour of a well-prolonged life a benediction. And when at last the world misses his presence and mourns his loss, there is for him the joyful and well-assured hope that "if he be cut down" he

will spring forth again, and the tender branch of his divinely implanted life will grow again in the paradise of God.—Interior.

FLOPPERS.

The model church of Jerusalem (Acts 2: 41-47) was not like the church of today. Instead of having "all things common," we have most things uncommon and too fashionable for common folks. Instead of "being with one accord," we are troubled with no little discord. Instead of "continuing steadfastly in the Apostles' doctrine," we are quite vacillating, suiting our fancies to correspond with the times. We have stopped over to fads and fashions, looseness in some doctrines and liberality in professions to such an extent that if Christ came He would be as surprised at our popular preaching, operatic singing, fairs and festivals as He was at the money-changing business in the Temple.

LASTY FLOPPERS.

There is a laxity in the church relationship in many localities. If there is a nominal Christianity there is also a nominal church membership, which flops about like a fish out of water. Let there be a special attraction in another church, or some minister more popular, or if the pastor is too outspoken along certain lines, which doubtless fits their case exactly and off they go.

Here is a letter from a pastor: "Am leaving because of members who could not rule in such a church, but having joined ours, now rule me out." Doubtless the former pastor said: "They went out from us, but they were not of us," while the retiring one remarks: "I wish they had never come to us." Let there be more hewing to Biblical lines, more Biblical truth preached, more use of Biblical discipline exercised, and floppers will be scarcer and a greater depreciation of value placed upon them.

MINISTERIAL FLOPPERS.

"As with the people so with the priests." Ministers are as restless in many respects as the members. Criticize Briggs on "Higher Criticism," and he flops to the Episcopalians. Censure Mills for loose thought and he flops to the Universalists. Demand sound doctrine of some of our liberalistic brethren and they will point to other "green pastures."

The writer knows a minister who has flopped six different times and has led "the lambs" by "still waters" in the meadows belonging to the Adventists, Methodists, Presbyterians and Baptists. If such a vacillating nature is a discredit to any minister so is it to any pastor who changes his pastorate every few months because things are not "exactly to his liking."

There are too many members and not a few ministers who are like James I, of England and Sixth of Scotland. Hearing of a preacher who was singularly happy in his choice of texts, James appointed him to preach before him that he might put his ability to the test. The preacher with the utmost gravity, gave out his text in the following words: "James the First and Sixth, in the latter part of the verse, 'For he that wavereth, etc.'" "Ah!" said the king, "he is at me already." And James I. G. in return speaks to others without fear, and tells the kind of backbone the flopper has. You must read it if you would know.—Commonwealth.

THAT NAME.

Your recent admirable editorial in which you treat of the undistinguishing character of the term Christian, as applied to any particular religious denomination, reminds me very pleasantly of a revered old friend of other days, and of one of his stories.

Rev. Sam'l Harris, of Louisa county, Va., was one of the most honored and beloved of our country preachers of the past generation. Besides being a man of lovely character and fine parts, he was possessed of certain harmless idiosyncracies which rendered him one of the most interesting men among us. Like his more eminent

contemporary, Wm. P. Broadus, he was right much of a wag, and was constantly on the alert for opportunity to perpetrate a practical joke. Like many another with that keen sense of humor which tends to banish dull care, he lived in almost unabated mental power to the advanced age of 90 years, or thereabout. The story referred to I had from his own lips, and I not only have vivid recollections of the details of it, but of his incomparable manner of telling it, and the peculiar chuckle with which it closed.

He was seated in a railway coach behind two men who were engaged in animated converse. He could not bear much that was said by them, but, at brief intervals, one of them kept repeating, "I am a Christian."

Leaning forward presently, and assuming the expression of ignorance eagerly seeking enlightenment, Harris said: "Excuse me, sir, but didn't I hear you say that you are a Christian?" "You did, sir." "May I ask to what church you belong?" "To the Christian church." "Excuse me, please, but couldn't you be more definite? There are so many churches that call themselves Christian churches—Methodist, Presbyterian, Episcopalian, Baptist and others."

"Well, it may help you to understand if I tell you that we have another name, viz., 'Disciples of Christ.'" "Disciples of Christ! That means, I think, pupils, or followers of Christ. Don't all the people I have referred to claim to be disciples of Christ?" By this time the stranger was as anxious to impart as Harris was to receive, and so, making one last effort, he said: "We used to be called 'Reformers.'"

"Ah! Reformers! I seem to myself to have read or heard that many years ago a man named Alexander Campbell, a Baptist preacher, found himself differing from his brethren in important matters of doctrine, and so set up for himself, and he and his followers were called Reformers. It was not long, however before a certain Dr. Thomas, of Mr. Campbell's party, became dissatisfied with their teachings and, separating from them, styled himself and followers Reformers. Will you kindly inform me to which of these you belong?"

"Why, certainly, I belong to Mr. Campbell." "Ah! thank you. And you are a Campbellite! If you had only said that at first."

And now this story reminds me of another which may be familiar to Kentucky experts in "Christian" lore, but is by no means a "chestnut" in Virginia. Thus it goes:

A certain distinguished "Christian" preacher, having missed his railway train, found himself with an hour on his hands at a town unknown to him. Naturally he felt some curiosity regarding the religious status of the place, and sallied forth to make inquiry. Seeing a number of churches occupying commanding sites, he began to question an intelligent looking old negro whom he met. "My man, what church is that over there?" pointing to it, of course. "Dat's de Meth'dis chu'ch, sah." "And this other to my right?" "Dat's de Baptist chu'ch, sah." "And this on the high hill?" "Dat's de 'Piscopolin chu'ch, sah." "Well, is there no Christian church in this town?" "Law, boss, yes, sah. All uv em is Christ'n chu'ches, 'cep'n de little Cam'lite chu'ch down under de hill yonder." A. B. W.

Waynesboro, Va.

GLORIFYING GOD IN OUR DAILY WORK.

A sinner is a sinner all the time, until he is saved. If he is not saved, he remains a sinner, and while he so remains, he is a sinner while he is asleep and while he is awake, while he speaks and while he is silent, while he plays and while he works. A thief may not be stealing all the time, but he is a thief all the time. A liar may not lie every minute, but he is a liar all the time. A sinner may not be doing wicked things every minute, but he is a sinner all the time. It is in this sense that the Bible says that the plowing of the wicked is sin. So, on the other hand, and in a corre-

spondingly high and important sense, a true Christian is a child of God all the time, at night and by day, at home and abroad, at church and in place of week-day work and duty. At all times and in all places he is God's child. He may not be worshipping all the time. It is impossible for him to pray all the time, or to read the Bible or even to think of God and eternal things all the time, but he is continuously a child of God and at every moment and in every place he may and should glorify God.

In order to glorify God one must be able to do what God designs and desires. He must carry out God's purpose in his creation. He must do what God intends him to do. Thus a telescope by means of which the astronomer sees the heavenly bodies adds glory to the maker of the instrument. The elegant building adds glory to the architect and builder. No one may add glory to God, but each one may manifest some of the glory that is his and that he displays in all his works of creation and grace.

Every Christian should make it the rule of his life to do everything he does in just the way that God wishes him to do it. In this way he is himself kept in a conscientious and consecrated line of life, and he is showing to those around him how God expects life to be lived. The flower that blooms in its fragrant beauty reveals to us some of God's beautiful thoughts and it is to us a call to a true and beautiful life.

We must never permit ourselves to think that some of our duties are religious and some of them secular. If we are God's children, they are all religious. They may not all be worship or prayer, but they are all religious if we are trying to glorify God in our bodies and our spirits both. If we are mere worldlings, then everything we do is secular. We may do some very nice and pleasant and elegant things, but there is not one of them in which we are simply and lovingly trying to please God. And this is essential. It is the mark of a Christian.

All honest men are not Christians, but all Christian men are honest. All truthful men are not Christians, but all Christian men are truthful, and so in the same way they are pure and kind and upright and in possession of the graces without which it is not possible to see and serve God. If all men were true-hearted and sincere followers of Jesus Christ, all the evil things would die out of the world. Wars would cease. Intemperance would be no more. There would be no dishonesty in business. Men would work industriously and joyously. Overreaching and fraud would never be seen.

Let us show by the very spirit and manner we carry into our daily duties that we are animated by the spirit that is from above, and in all honesty and gentleness and reasonableness glorify our Father who is in heaven.—Herald and Presbyterian.

OUR DUTY.

Paul likened his life to three things—a fight, a course, a trust: "I have fought the good fight, I have finished my course, I have kept the faith." It was a joy to look back with the satisfaction of having done his best in life viewed under any one of these figures. It was a greater joy to look forward and see "the crown of righteousness which the Lord, the righteous Judge, shall give to me in that day." The same crown may be for every reader of these lines, for it is laid up not only for him but for "all those who love his appearing." Be faithful, whether in the fight, the course, or the trust.

Peace of heart lies in perfect resignation to the will of God. What you need is true simplicity, a certain calmness of spirit which comes from the entire surrender to all that God wills, patience and toleration for your neighbor's faults, and a certain candor and childlike docility in acknowledging your own faults. The trouble you feel about so many things comes from your not accepting everything which may happen to you, with sufficient resignation to God. Put all things, then, in his hand, and offer them beforehand to him in your heart as a sacrifice.

ARE ORDNINATION COUNCILS A FAULT?

BY FAREY A. FAREY.

If the time ever is when the ministers of Christ and members from the churches should come together, fitted with a desire to render faithful service to the cause of the Gospel...

To act in any other spirit is to prove detrimental to our trust and to our opinions of men in the place of the teaching of Holy Writ.

The time never was or ever will be when it were better to install in the sacred desk men of questionable character, of doubtful call, or of unground views of the teaching of God's Word, than to let the pulpit remain vacant.

While there is need that ministers supply the pulpit of our churches, it is not true that the advancement of the cause of Christ depends upon the presence of pastors or preachers.

The world gives us almost innumerable instances of the enlargement of the churches of Christ in the absence of ordained pastors. For a church, because it has no under-shepherd, to feel the necessity of closing the meeting house and abandon the assembling of themselves together for worship, is to say the least, a proof of the absence of the Holy Spirit among them.

In the changes which have from time to time taken place among the professed disciples of Christ, that of multiplying the number of ministers is one which, while it has wrought much good, has not been altogether good. This change has opened the door for the induction of many into the ministry who would never have occupied so sacred and responsible a position, had the order of which we have spoken, continued.

Where, as happens too frequently nowadays, the leading spirits in an association have thrown aside the old beliefs and in their stead have imbibed that of holding the New Birth as a matter of education; the Lord's Supper as a Christian ordinance in contradistinction from a church ordinance; the possibility of children being so tenderly cared for as never to have been separated from God and therefore with no need of being born again; the church, one of the great company organized for religious worship, though called by different names; such as come before them for ordination, even though they hold to a part or all of these false positions, are pushed through, and it sometimes seems the more readily, where such unscriptural views are entertained.

It is very evident that some expedient for stopping this growing evil must be found, else the tide will continue to roll in carrying its burden of false doctrines and practices to do its unscriptural work among the unsuspecting and unin-

formed until before they are aware their spiritual life has been sapped and they find themselves numbered among such as teach ungodly doctrines and engage in ungodly practices.

But what better course can be suggested to remedy this growing evil than the proposed standing commission?

Some years ago an eminent minister of Christ whose name in his church calling was admitted by all who knew him, was asked to what he attributed his success in the ministry. His reply was: "What little success I have been enabled to achieve, I attribute to confining myself, in preaching, to the plain teaching of God's Word as laid down in the New Testament, and to a strict discipline in the churches of which I have been pastor."

In the reply of this Godly man, may we not arrive at a solution of our trouble respecting the strange doctrine which have become so prevalent in our churches? Could this course be pursued who can question that the time would come, when, what we now meet in many of our Baptist churches would be done away with?

There is no reason why men of unscriptural beliefs should be permitted to sow the seeds of false doctrine in the minds of such as will upon their ministry in Baptist churches. Such as will dissent in this respect as well as in other respects, should be kindly but firmly dealt with, and if they will not change their course and conform to the rules and practices of the church, their names should be erased from the list of members.

The world is large enough for such as hold to different views than our own, to unite together and maintain their own peculiar doctrines with out let or hindrance, without continuing with organizations with which they are at variance and seeking to destroy the old landmarks. It is neither kind or Christian for such as are not in accord with the old and established doctrine and practices to which we hold, to remain with us while they exert their energies with avowed words of dissent among us and striving to inculcate other doctrines and practices. While such men will not, try the best they may, an impossibility of making any very radical change in the beliefs of those who are grounded in the faith, for there will always be a remnant, at least, according to the election of grace, they may be enabled to keep a turmoil going and engender much bitter feeling and turn some weaker ones from the faith.

The entrance of such men into our churches can but remind us of the story of the working man and the camel, which we will reproduce for the refreshing of our minds: A camel came to the home of a poor working man and requested to be allowed to put the tip of his nose into his home that he might get a little warmth. Out of pity for the camel the working man allowed it, when soon the camel thrust his whole head in, then a foot and finally proceeded to get his whole body in. When remonstrated with for his rudeness the camel replied: "It is warm and comfortable here and I like it. If you don't, you had better get out."

So insistent have the new doctrine men become as to be determined to carry the whole day, and little by little are they augmenting their numbers by not only using every effort to obtain such as are of their way of thinking, but to introduce to vacant pulpits such of their number as have already been ordained, while steps are being taken to bring about a union of our denomination with the free will Baptists which has already been effected, so it is declared by one of their number from Massachusetts, in that state, but also with the Campbellites or disciples, or Christians as they are severally called, that there may be an interchange of pastors from Baptist pulpits to those of these other denominations, which it is proposed shall be merged into Baptist churches. With this effort carried forward our Baptist churches would cease to be Baptist churches, but would become conglomerate bodies, professing to believe in Calvinism and Arminianism, restricted communion and open communion; the Lord's Supper a church ordinance and a Christian ordinance; regeneration the work of the Holy Spirit and a matter of education; Baptism an act of obedience on the part of a regenerate soul and a sinner's part in bringing about his regeneration in conjunction with the operation of the Holy Spirit, etc., etc., etc., ad infinitum.

Some may see in this a beautiful blending of opposing forces which are become as one drop of water which cannot be separated, but to me it gives rise to the question: "How can two walk together except they be agreed?"

Coming back to the question which heads this article, we would ask again: "Are Ordination Councils a Fault?"

North Springfield, Vt.

THE AGE WE LIVE IN.

A favorite topic of college presidents and others, who address graduating classes this year, has been the characteristics of the age we live in and the relation of the new graduates to it. Naturally enough, each speaker views the tendencies of our times from a somewhat different angle, and his report is colored by his own habitual mood. But substantially all these orators agree that we are living in very wonderful times, with peculiar opportunities and temptations. Undoubtedly there is much truth in this, but in reading these addresses one is led to ask whether it is not possible to magnify the peculiarities of the age in which we live out of all proportion, and to think that its problems are so novel that they demand entirely exceptional treatment.

Perhaps our greatest error in judging of our own times arises from imagining carelessly that the remarkable advances of the last forty years in the conquest of physical nature have been accompanied by corresponding changes in the inner

life of men and women, but the slightest reflection shows us that the fact that a man reads by electric light or talks through a telephone or rides in an automobile has no necessary relation what ever to his mental and moral characteristics. The change may be chips worked with common or figure carved out of ivory, but the game to the actor, and the same qualities are required for success in it. We must not think that by changing the scenery we have introduced a new audience. Most of us have hardly penetrated as yet to the depths of that profound saying of Jesus that what is external to a man cannot make us what his inner life. That can only be effected, whether for good or evil, by an internal impulse arising from the depths of his own condition. The modern mystery of nature has not necessarily made man better or happier. That depends on the use he makes of power and opportunity. We play the game of life with more elaborately wrought pieces, but the game and the rules of the game are the same.

Naturally enough, too, men come to think in a period when so many of the conditions of our world life have been transformed, that a similar change has taken place in the laws that are grounded on the facts of human life. Perhaps they do not think it so as to put it in the form of a proposition, but that is the way they feel. This mood manifests itself in many symptoms. Only a few months ago some of our leading Statesmen were telling us that the old principles of business had been superseded by the new conditions. We can judge nothing by the past, they said. It is safe to capitalize a million dollars of value into ten millions of securities and everything will come out right, for we are living in a new age. The events of the last six months have sobered a good many of these forecasts, but the same idea controls in other realms. In politics and statesmanship, in morals and in religion many a man who has been an exponent of the thought of the time has practically maintained that new conditions not only teach new duties, but new principles. Is there any lesson that the graduates of our higher schools of learning need to-day more urgently than this, that no conceivable new conditions coming from wealth or power, or the opportunities for gaining them change in the least those eternal principles of righteousness that lie at the foundation of everything that is good and strong in human life? Under the influence of the popular Hegelianism we may hold that the universe is an eternal process of becoming, and that there is finally nothing, but, sooner or later, we find, as Jesus said, that there is finally in the moral law of which not the slightest particle shall pass away till all be fulfilled. It is a wholesome sign that so many of the halleluistic addresses this year are emphasizing these truths, and telling young men that they are not only to understand the age in which they live but to judge it and appraise it in the light of the eternal principles of righteousness, and do their work in the world, guided by more trustworthy lights than the shifting beacons of the fashions of the age.—Watchman.

Shady Richard Innis are now in London, give a special concert intended to raise money for Dr. Markson to the purpose of expediting and have to do of his best.

It is not a commentary, but a series of expostulations. For example there are two discourses on the 1st chapter of Romans, one on the 2nd, 100 on the 3rd and then nothing till we reach the 11th chapter. There are four discourses on the 12th chapter. Thus Dr. Markson goes along exhibiting the parts in regard to general practical value for our times. His expostulations are bright, suggestive and stimulating. We do not see how these books can be so cheap, and we do not see why they should be sold only in sets of six volumes.

The Self Interpretation of Jesus Christ. U. R. Marshall, M.A. \$1.50 Jennings & Graham, Cincinnati.

We have a critical examination into what Jesus Christ said of Himself, and it is shown that He is divine, and that those who seek to reduce His divinity are logically bound to deny that He is even an ideal man. It is well to study Christ's testimony to Himself. The themes are: The Theory of Illusion, St. Paul's Testimony to the Truth of the Gospels, The Christ of Nationalism, The Messianic Consciousness, Terms of Messianic Institution, The Self Interpretation of Jesus, Messianic Method of Teaching, The Word Became Flesh and Dwelt Among Us, That the Scriptures Might be Fulfilled, Messiah the First Born of the Dead, The Throne of Judgment, The Witness of His Day, Conclusion.

The Eternal in Man. James I. Vance, D.D. \$1 set. Fleming H. Revell Company, New York and Chicago.

Dr. Vance speaks in "simple and lofty language." Here are twenty sermons, the title of the first one giving its title to the volume. The others are: Human Nature's Trailing Cloud of Glory, The Without and Within of Life, Citizens of Two Worlds, Race sin, Atrophy of Soul, A God in Ruins, A New Creation, The Incarnation, Glory and Suffering, The Storm Wind, The Call of the Good, Faith, The Victory of Faith, Faith and the Infinite, The Fatherhood of God, At the Gates of the Invisible, Man Has Forever, The Mist Veiled Harbour, and Recognition Beyond the Veil.

While there is much that we like in the book there are some things we do not like. For example here is a sentence we do not like at all: "Calvary, therefore, is not a cold theological necessity, not a shrewd deal between a clever Deity and a suffering Saviour, not a tragic effort to restore the moral equilibrium of an unsettled universe, but the heart beat of God, the home call of the Eternal Father." That eliminates the vicarious atonement and evaporates the cross of Christ.

We have not had time to look over all the Methodist Review for May-June. But if it is all even one fourth as good as "The Province of the Preacher," by Rev. Charles E. Jefferson, the Review is a magnificent magazine. That one thing makes us glad to have and to preserve this issue of the Review.

The other articles are Bishop R. M. Merrill, by R. J. Cooke, D.D., Book Editor of the M. E. Church; "After the War," by H. B. Schwartz, D.D., of Japan; St. Paul, by J. W. Johnson, D.D.; The Passion Play in Sicily, by Rev. F. H. Wright, Rome, Italy; Philosophy, the Undergirding of Religion, by Prof. George A. Wilson of Syracuse University; Coexistent Life in Old Manila, by Rev. G. A. Miller, Manila; Church Unity, by Rev. F. L. Strickland; The Romantic Element in Wordsworth, by D. E. Bridgman; Biology as a Source of Pulpit Illustration, by Prof. W. M. Smallwood, Syracuse University; Growth of Suffrage, by Rev. A. J. McCulloch; and the editorials, reviews, etc. We are anticipating great pleasure in reading the Review. Published by Jennings & Graham, Cincinnati, Ohio.

A popular and reasonable article in the June Century is Charles D. Stewart's account of "The United States of Base-Ball," a semi-humorous but careful and detailed narrative of the status of the national game in America.

A "star article" is a practical discussion by Mme. Melba of "The Gift of Song," her first contribution to the literature of her art.

Published now probably for the first time is a letter of Victor Hugo's forming the leading article of the number, a letter written in response to an inquiry from Count Victor A. Pepe, of Italy, as to Hugo's purpose in writing his great romance. This authoritative personal statement of Hugo's object in "Les Miserables" and its relations to social problems has special interest in connection with current social discussion; and to add to this interest are three drawings by Castaigne of scenes in "Les Miserables," two in tint. Mention of Henry Tyrrell's article on "Garibaldi in New York" by no means exhausts the month's list of good things.

The welcome frontispiece is the first of Timothy Cole's wood engravings in his new series of French masters, an attractive portrait by Gerard.

The June number of Scribner's Magazine is up to the high standard Scribner has set for itself. The frontispiece, a drawing by Frank E. Schooner, made-to-accompany "Between the Lupin and the Laurel," and reproduced in colors, is a masterpiece. Dr. Henry Van Dyke's "Between the Lupin and the Laurel" shows that a man can be a great preacher and theologian and a poet, and also a writer of stories of the first rank.

Among the best things is "Impressions of Contemporary France," by Barrett Wendell. Sidney Lee's "The Teaching of the Huguenots" cannot be surpassed. The illustrations are as fine as they are numerous.

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.

Wilkinson's Foreign Classics in English. Six volumes. \$1.50 each. William Cleaver Wilkinson, D.D., LL.D.

Capital! Capital! Capital!!! This is a gigantic work Prof. Wilkinson has done and it is admirably well done. Every educated person, and many whose education is limited, wishes to be acquainted with the classic literature of the world. To do this at first hand is a work of years, and this puts it beyond the reach of all but a very few.

He devotes two volumes to the Greek classics, two to the Latin and one each to the French and the German. In discussing the Greek classics, for example, he tells of Greece, the land and the people, so as to give the authors their proper setting; then he takes up the authors, tells all one cares to know about them, and gives a clear analysis of the writings of each, with suitable extracts. Indeed one gets a better idea of Greek literature from Dr. Wilkinson than he would get from reading all the books in translation. It is better to see Greek literature through Dr. Wilkinson's clear and skilled eyes than with one's own eyes. He has literary taste and insight, and the sense of literary perspective to a wonderful degree.

These books form a most valuable and a permanent addition to one's library. When you buy an encyclopedia, in a few years it is out of date, but these books cannot get out of date. They make a handsome and an appropriate present to any person of culture and taste.

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SUNDAY-SCHOOL LESSON

SUNDAY, JUNE 16.

ISRAEL'S ESCAPE FROM EGYPT.

Ex. 14:13-27.

Motto Text: "Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore."—Ex. 14:30.

The children of Israel marched out of Egypt a great army. On the edge of the desert they camped to await the command of God. The guiding cloud, instead of going east, the direct route to Canaan, turned to the south. It led the people through rocky ravines down to the Red Sea. They were hemmed in on three sides—the sea in front, the rocky ridges on each side. Pharaoh, hearing how they were situated, hemmed in thus, thought his opportunity had come to bring them back to bondage.

There was never a time in the history of the chosen people when they were safer. They were obeying God, they had camped just where he had commanded them to camp, and all earth and hell could not harm them. Obey God and you will be safe, no matter what may be the appearance of danger.

As night drew on the Egyptian army had come within striking distance of the Hebrews.

"And the Angel of God"—"Jehovah's angel"—words which are sometimes used to designate the Second Person of the Trinity when he manifested himself during the old dispensation. They may mean, though, merely one of the angels. The visible movement of the cloud accompanied the visible movement of the angel. "And the pillar of the cloud went from before their face, and stood behind them." Pharaoh could not surprise them by a night attack—the angel and the cloud were guarding them.

"And it came between the camp of the Egyptians and the camp of Israel."—It must have extended far to have hidden from view the great host of Israel. It seemed to the Egyptians a fog produced naturally, and they waited till the morning should drive it away. Their prey was secure, there was no escape for their victims. "But it gave light by night to these."—Not only light but a feeling of security. The Egyptians could not reach them through that pillar of fire. No doubt those who lacked faith could worry about what would happen. If the cloud moved in the morning the Egyptians would get them. If the cloud stayed in its place they would starve in the course of time. Those who distrust God can always find reasonable (?) grounds for worry.

"And Moses stretched out his hand over the sea."—Holding the rod. This showed the people that God's direct will was sending the wind which followed, not natural causes. The rod caused the wind to continue to blow. All night it continued, a strong drying wind making the opening through the sea dry land. Only God's sovereign power could divide the sea and make its waters stand like walls. But the east wind could dry the bed of the river. God works by natural causes when he chooses.

"And the children of Israel went

into the midst of the sea upon the dry ground." There were six hundred thousand fighting men, Israelite women and children and a mixed multitude. At least two million people with their flocks and herds. Hence the opening in the sea must have been a very wide one, so that thousands could march abreast. "And the waters were a wall unto them on their right hand, and on their left."—The wide column filled the space which was left open by the sea so that the walls of water were close to their outside ranks. The Egyptian army was not of so great numbers, and did not march in such wide columns. It is likely the Egyptians were not aware they were in the sea when they first entered it—they may not have seen the walls of water, so wide was the distance between them.

"And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen." It is not said that Pharaoh himself went into the sea. This Pharaoh was a very different man from his warlike father. He sent his captains, he did not go himself. Diodorus Siculus says Ramses II had 27,000 in his army. In this hot pursuit of the Israelites, infantry would move too slowly, the chariots and the horsemen were sent.

"And it came to pass, that in the morning watch."—At sunrise. "The Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud."—Some fiery appearance of a startling kind came from the cloud before them. In the blindness of their rage they had pursued as the cloud had retired. They could hear the onward movement of the Israelites. They were now safe on the further shore. Till the last one of the elect has been saved the world is safe from the destructive wrath of God. In the Psalms we are told of this hour: "The clouds poured out water; the skies sent out a sound; thine arrows also went abroad; the voice of thy thunder was in the heaven; the lightning lightened the world; the earth trembled and shook."

"And took off their chariot wheels."—The Septuagint translates this "clogged their chariot wheels." The wet sand, as the rain came down in torrents, made it hard driving. The appearance of fire in the cloud frightened them. They had seen the great miracles in Egypt—they must have been secretly uneasy in pursuing Israel though military discipline had led them on. "Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians."—The Lord always fights for Israel. Egypt was long in learning the truth. Only when Israel is disobedient and wanders far from God can the Egyptians triumph.

Turning in the midst of the fury of the storm, brightened by the light of the cloud, the Egyptians think only now of self-preservation. Were they near enough to the shore to see the aged man standing on that shore with the rod they had such reason to know pointed over the sea? The Lord had spoken—Moses obeys, and the Red Sea obeys. "The sea returned to his strength."—The great waters released from the power of God's restraining hand, rolled down in great torrents. In vain the Egyptians fled. Not a man who had gone down into the sea to pursue after God's people reached the shore, save as a dead body. God had indeed carried out his people with a mighty hand.

THREE GOOD MEETINGS.

I went to Pastor C. V. Edwards on March 22 to begin a meeting with him in the First Church, of New Orleans, La. I found myself in a revival campaign of concerted action. Rev. W. A. McComb with Pastor Maboney, at Vallance street church, while Evangelists W. H. Sledge and I. W. Neville were with pastor W. H. Brengle, at St. Charles avenue. Bro. Walter Lee and Bro. Wallis also began meetings before the campaign closed. I was in New Orleans three weeks. The revival tide swept high. All night prayer meetings, street cars chartered for advertising and such like got the attention of New Orleans as means they had never seen used on that side before. I learn that more than one hundred persons have come into the Baptist churches, and still they come. Twice as many professed faith in Christ, but being in families identified with other denominations many will never join our church. The answers to prayer in these meetings were so noteworthy that a small book ought to be written giving them in detail. The revivals will result in a ten per cent. increase to our membership in that city. The great home can never be expressed in type. Our men, Edwards and Brengle. I say our men meaning they are from Kentucky—are building up great churches in New Orleans. Bro. Edwards is soon to have a handsome church building on about the most choice lot in the city, costing some \$40,000, on St. Charles avenue, and it will give him an opportunity no Baptist minister has ever had in New Orleans. Bro. Edwards has been on the field long enough to get a grip on the situation, and he used this grip for all it is worth.

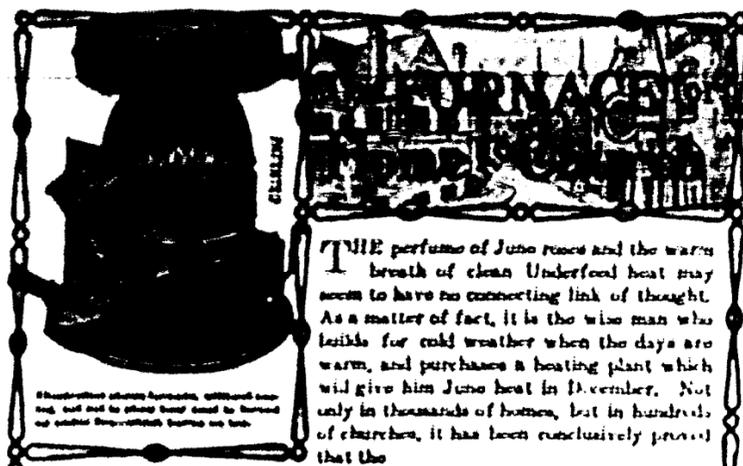
From New Orleans I went to Ennis Texas, and campaigned three weeks with Pastor E. F. Lyon. Bad weather and a downpour of rain set in with the beginning of our meeting. Sickness, death and approaching commencements, linked with other interruptions hindered us materially, but we had a fine meeting notwithstanding. Thirty-five were added to the membership of "The Tabernacle Baptist Church," of which Bro. Lyon is pastor. The church has experienced marked prosperity under Bro. Lyon's eighteen months' pastorate, while he, with his church, are forging their way to the very front among that dauntless host of Texas Baptists.

From here I went to Ferris, Texas, about eighteen miles, to aid Bro. H. M. Garnett, for ten days. Bro. Garnett is State Missionary for Ellis county, both Ennis and Ferris being in this county. We had about the same hindrance as at Ennis, except it rained harder and with more regularity. Some three days were pretty fair, however, and so the people thronged the church. Many professed faith, some seven had joined when my time was up, and there are good reasons for thinking others will follow.

Bro. Garnett is the right man in the right place; he makes things go wherever he walks, and it was an unspeakable pleasure to be with him. I will be in Owensboro until after our commencements, June 2. THEODORE N. COMPTON.

Repentance is a magistrate that exacts the strictest duty and humility.—Clarendon.

God pardons like a mother who kisses the offence into everlasting forgetfulness.—Beecher.



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REV. C. E. CUMMINGS, Pastor of the Presbyterian Church, Yonkers City, N.Y., recently wrote to an Alabama Inquirer as follows:

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NORTHERN BAPTIST ANNIVERSARIES.

These met in Washington City. The three great Societies alternate every year, and this year the Missionary Union came first. There are a great and increasing number of side-shows at the Anniversaries, every year seeming to add another to the number. At the present rate of growth in numbers of these extra-bodies the time is not distant when the Societies will need to request that all these outside meetings be called at other times and places.

This was the ninety-third annual meeting of the Missionary Union. Dr. W. W. Keen, the president, and Mr. S. W. Woodward, the first vice president, were in Europe and Asia and the meeting was called together by Mr. I. W. Carpenter, the second vice president. Dr. Greene made the address of welcome, telling briefly of the increase of Baptists in Washington City in the nineteen years since the Union's last meeting in the city. Some of the churches in Washington City, probably a large majority of them, are Southern Baptist churches, but Dr. Greene is Northern Baptist. Mr. Carpenter made a fine speech in reply, full of common sense and love for the cause. He earnestly advocated going back to the system of tithing. After the appointment of committees, Secretary Barbour read his report.

A careful study of the situation has led to the belief that a large number of our churches and many individuals did actually increase their offerings from fifty to five hundred per cent. In fact, if these gains had not been offset by serious diminutions in the gifts of others, the debt would have been reduced to small proportions, if not altogether extinguished. As it

was, scores, probably hundreds, of churches lessened their contributions, and not a few omitted altogether the customary offering. In some cases the pastors forgot it; in others it was said not to have been convenient to take it; in others changes in financial plans postponed the foreign missionary collection until after the close of the year. It would almost seem as if the efforts of the committee result, year by year, in securing little more than enough additional contributions to make up for the losses. All our agencies appear to be required simply to maintain, or at most to raise only a trifle the standard of the preceding year. It is manifest that little progress can be made in this way. How to hold what we gain, and at the same time make a strong advance, is the important problem before us.

A study of the Treasurer's report reveals some interesting facts. While the total receipts again nearly reach \$1,000,000, only \$434,380.95 represent "donations" by churches, Sunday-schools, young people's societies and individuals, a gain in this class of receipts over last year of only \$11,880.03. Eliminating a few large gifts the donations did not exceed \$300,000. A slightly more favorable showing would be made if we should include in donations amounts received from legacies, income of funds and matured annuity bonds, but a considerable decrease in the amount received for permanent investment. Exclusive of permanent funds there was a net increase in receipts of \$44,993.43. The appropriations for the year amounted to \$966,410.06, as compared with \$914,828.83 for the previous year. This increase is explained in the exhibits. The debt of \$81,294.40 represents the accumulated deficits of three years. Again and again inquiry is made

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SOLE BY LEONARD BARNARD

as to the best system for gathering contributions. The invariable reply is that the best system is the one which is thoughtfully adopted and seriously worked. All things considered, however, it is probable that the weekly plan of giving will produce the largest returns.

Each church should have a definite system of missionary finance, and whatever this may be, it should provide for procuring definite amounts for missions. It is as important that a contribution for foreign missions should be placed in the budget as that the pastor's salary or the expense of the choir should be determined in advance.

The returns from our Sunday-schools are less than they were last year. Notwithstanding this fact, the work of the Sunday-school Co-operating Committee has been encouraging. It has taken some time to familiarize our people with the object and plans of the committee and to prepare material for the use of the schools. Interest, however, is now being developed quite rapidly, and we shall be able to take advantage of the momentum of the general Sunday-school missionary movement, which is affecting profoundly all denominations. In 1906 the editors of all Sunday-school lesson commentaries will treat at least four of the regular International Sunday-school Lessons from a missionary point of view. At the present time many hints, illustrations and articles bearing upon the question of missions are appearing in Sunday-school periodicals. Various other agencies, likewise, are helping in this important and far-reaching work.

At a recent meeting the Executive Committee strongly reaffirmed their position respecting the solicitation of specific gifts by the missionaries, it being evident that promiscuous appeals by many individuals, irrespective of the general plans of the committee, and without their knowledge, could result only in chaos.

Gifts for specific uses, whether for the support of native preachers, the erection of buildings, or for other purposes, should not be solicited without definite authorization by the committee.

We believe the missionaries will be glad to co-operate in carrying out the spirit of this resolution. There is another phase of this question, however, which may not be so easily adjusted. In several previous reports the committee have presented their views on the subject, but the desire of our churches, young people's societies and individuals to support particular workers and to provide for definite parts of the work appear to grow stronger each year. This desire is quite natural. It is easier for many to give for a definite object than for something seemingly less tangible. It is less difficult, oftentimes, to secure money for a specific form of work than for a general cause; but a study of the facts underlying this desire will reveal the weakness, not the strength of this method of giving. We are more and more com-

ing to feel that, unless we can get something definite in return for our gifts, we cannot easily contribute, if at all. Or, perchance, we begin to feel that something must be at fault with the cause itself or with those who administer it, if our gifts do not secure for us what we desire in the way of letters, and direct and detailed knowledge of that for which our money goes. It is feared that further development of this tendency will result in diminished rather than increased contributions. While more money can be secured for a special object in the first instance, sooner or later the interest is likely to wane, and in the majority of cases a positive reaction will set in. It is believed that, in the long run, larger contributions will be made if higher motives control, if the desire to give be based on general principles, upon love for the work as a whole. The long experience of the committee in dealing with these matters, and the positive testimony of hundreds of letters bearing on the subject, clearly indicate that, instead of helping, specific gifts are often a real hindrance to the work.

Knowledge of specific missionary facts, acquaintance with individual missionaries and their work, are undoubtedly responsible for the origin, development and maintenance of interest in thousands of individuals and churches. Let more knowledge and acquaintance be sought, for they will be helpful, rather than harmful, provided they do not lead to the support of individual workers or of the particular features which have awakened interest, to the exclusion of consideration for the larger claims of the missionary enterprise. A member of a church may be especially interested in his pastor, but he contributes regularly, not to the support of the pastor alone, but to the general funds of the church, that the pastor may do his work most effectively.

If an individual or an organization desires to have some guide as to the amount which might properly be contributed, the suggestion of the "equivalent" idea may be helpful; that is, if it costs \$50 to support a native worker, let that amount be contributed, not for a particular person, but as the "equivalent" of any worker's salary. The donor may then have the satisfaction of knowing that he has helped the treasury to just that extent. Whatever the salary of a missionary may be, it will not be necessary to contribute that specific amount for a missionary whose name is known, in order to give definiteness to the gift. It may be the "equivalent" of a missionary's salary.

In this connection request is made that all money sent in be for "equivalents" within the schedule. Obligations are increased without real gain in resources when friends contribute for objects not contemplated in the regular schedule of the year.

Your committee deem it unnecessary to emphasize the embarrassment in which they are placed in administering the trust you have given into their hands. The work is continually expanding through the gathered force of nearly a hundred years of missionary effort and through the irresistible impulse of a divine world movement. But accumulating indebtedness seems to protest against the continuance of even so slight response as they have been making to this need and opportunity. Shall so plain divine summons to conquest of the world as that now given to our churches be met by a policy of retreat? It is felt that any words within

our power to speak would be weak in characterization of the demands of the work with which our organization has been entrusted, and the dreadful necessity of failure to meet them, the worth of Christianity to every human soul, the imperative necessity that the new world-civilization shall be shaped by the moral and spiritual forces, which Christianity alone can supply, and the abiding motives of Christian loyalty and Christian love to which the work from the beginning has made and must ever continue to make its primary appeal, plead with Christian men for fidelity to the trust committed to them. On behalf of the world that still waits for the priceless good revealed in Christ, on behalf of workers overburdened by responsibilities belonging to the whole Christian brotherhood, on behalf of One who covets every human soul for his possession and whose resources of infinite power wait upon the fidelity of his followers, we would ask from all members of our churches for the work with which God has honored us their heartfelt interest, their prayers and the loyal and glad support befitting its transcendent claim.

For two or three years efforts have been made to get the Societies to furnish money to keep up the B. Y. P. U., which has not been able to meet its expenses without continual appeals, to which the churches generally paid no attention. There have been strong objections made by some who thought if the B. Y. P. U. could not sustain itself it might as well die, and that the money given to the Societies for mission work ought not to be used in such a way. But in spite of this opposition some kind of an agreement has been entered upon, upon the plea that the B. Y. P. U. will teach missions and give missionary information. It was pointed out that on this plea a demand could be made on the Societies to support the denominational papers. According to this agreement made by the managers before the Societies met, the Union and the Home Mission Society have agreed each to pay half of Mr. Moore's salary. How much more it agreed to pay to support the B. Y. P. U., if anything, was not told in the extract from the report which was read.

Rev. D. D. Munro, of Connecticut, made an address on "The Central Missionary Motive." Calvinists, of course, all hold that this is the glory of God, in the salvation of men through faith in the vicarious atonement of the Lord. Mr. Munro gave as the motive: "The central and supreme motive is our identification with Jesus Christ in all that we undertake to do in the propagation of the Gospel. It is when we are identified with Christ that we are efficient in our work."

WEDNESDAY EVENING.

There were several brief addresses, the one which attracted the most interest being that of Rev. J. A. Olen, of Norway. He said the Baptists began work in that country less than fifty years ago by the distribution of tracts. There are now thirty-nine churches in Norway, with 3,000 members. In some places people had been converted by the Bible and had begun churches of Baptist belief and practice without any Baptist going among them. It is probable they did as Roger Williams did in regard to baptism.

Baptists in Norway are not now persecuted by the State. In fact, the State church is splitting up and to the Baptists the change is attributed. Invitations come to the Baptist preachers to come and work in places where there are no Baptists.

The speech was eloquent and forceful and made a deep impression.

After the election of officers for the ensuing year, Mr. R. W. Woodward being chosen president; Prof. E. D. Hurton, of Chicago University, made an address, which was of a most unusual tenor in the meetings of the Missionary Union. He said the University is the discoverer of truth. He wished a big University in China, which would diminish emphasis on the peculiar views of Baptists. In fact he thought the missionaries in China ought to give up their denominational views and have all the Chinese unite in one church of all sorts of beliefs and practices. He asked "Why should we press upon the Chinese denominational differences and questions as to the first pair in the Garden of Eden, and the historical accuracy of certain statements in the Bible?"

His speech was loudly applauded by many of those present, but the overwhelming majority of Baptist laymen in the North can be trusted not to support with their money missionaries who do not impress upon the Chinese infallible inspiration of all the Bible's statements, "from coverlid to coverlid."

WEDNESDAY NIGHT.

The principal addresses were those of Rev. J. C. Robbins, who has been four years in the Philippines. His subject was, "The Church and the Flag in the Philippines." The speech was chiefly a glorification of the United States for taking the islands, and a declaration that the Filipinos would not be ready for self-government for long years.

Rev. W. S. Sweet made a grand speech on the "New Birth of China." He was very eloquent in his burning words about the awful crimes against China done by the white nations, who have pushed themselves in upon her. The United States are among the people who have disgraced themselves by their treatment of the Chinese. Unless the white Christians can wipe out the memory of these wrongs, he said, we may have to suffer for them.

He spoke in high terms of the natural qualities of the Chinese, and said the changes in the customs and habits of the people which are now going on are almost beyond belief. After his speech the new missionaries, seven young men and the wives of two of them, were introduced to the Union.

THURSDAY.

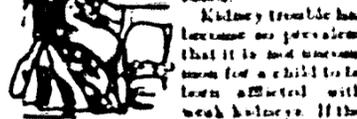
This seemed to be what might be called a field day. There was more freedom in talk, but no more in actual doing than the managers have always allowed the Society, and the revolt from which control furnishes the strength of the desire for a Northern Baptist Convention. When any suggestion was made in regard to the work the only vote which was allowed to be taken is to refer it to the Board of Managers.

The question of union with the Free Will Baptists came up in the morning. The committee reported in effect that the Missionary Union having to do only with the foreign mission work could do nothing. They were willing to take over the foreign mission work of the Free Will body, as they took over the Congo work of the English Baptists. But, of course, the Free Will men would not be willing to that unless there was "union."

And the only way for union in the case of those having congregational forms of church government is for the churches in each town to unite. And the church keep silent. They are saying nothing whatever, and rightly, for no church has a right to speak except for itself. Let the

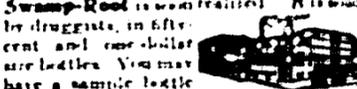
Women as Well as Men Are Made Miserable by Kidney and Bladder Trouble.

Kidney trouble preys upon the mind, discourages and lessens ambition, beauty, vigor and cheerfulness. None escape when the kidneys are out of order or diseased.



Kidney trouble has become so prevalent that it is not uncommon for a child to be born afflicted with weak kidneys. If the child urinates too often, if the urine smells like the flesh, or if, when the child reaches an age when it should be able to control the passage, it is yet afflicted with bed wetting, dependent upon it, the cause of the difficulty is kidney trouble, and the first step should be towards the treatment of these important organs. This unpleasant trouble is due to a diseased condition of the kidneys and bladder and not to a habit as most people suppose.

Women as well as men are made miserable with kidney and bladder trouble, and both need the same great remedy. The mild and the immediate effect of Swamp-Root is so pronounced that it is sold by druggists, in fifty-cent and one-dollar size bottles. You may have a sample bottle by mail free, also a



Small Swamp-Root pamphlet telling all about Swamp-Root, including many of the thousands of testimonials letters received from sufferers cured. In writing Dr. Kilmer & Co., Binghamton, N. Y., be sure and mention this paper. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Free Will members in any town apply for membership in the Baptist church of that town. That is the only way for union. The Missionary Union was right in saying "NON PROLEMMUS."

The committee on enrollment reported 1,010 members. This was 37 more than last year.

Rev. C. H. Moss delivered an able and eloquent speech on "Some Features of the Home Policy of the Union." He explained some things that needed explanation with great candor. He told of the special difficulties of the Executive Committee of the managers. He declared that less than half the Northern Baptist churches give anything to foreign missions. This is an amazing statement, but Mr. Moss was speaking with an entire knowledge of the facts. He added that a sub-committee was going over everything and trying their best to reduce expenses everywhere possible.

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.

Supreme love to God and equal love to man is our banner of victory and peace.—Charles Sumner.

Battering at the gates of heaven with storms of prayer.—Tennyson.

WINGS OF A DOVE.

At sunset, when the rosy light was dying, Far down the pathway of the west, I saw a lonely dove in silence flying To be at rest. Pilgrim of air, I cried, could I but borrow Thy wandering wings, thy freedom, blest, I'd fly away from every careful sorrow And find my rest.

But when the dusk a filmy veil was weaving, Back came the dove to seek her nest. Deep in the forest where her mate was grieving - There was true rest. Peace, heart of mine! no longer sigh to wander; Leave not thy life in fruitless quest. There are no happy islands over yonder; Come home and rest. Henry Van Dyke.

Our Pulpit

THE TWO DEBTORS.

C. H. BURTON.

"There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?" - Luke vii. 41, 42.

It is not wise to compare ourselves with our fellow-men. It is comparing one incorrect standard with another, and is very apt to mislead. Still, as men will do this, as they will sail upon this tack, we will for the moment do the same with the view of correcting some of their mistakes.

It would be very incorrect to say, of all men, that they are alike sinful. That they are all guilty, is true; but that they are all equally guilty, is not true. There are persons who would contend very earnestly for this distinction because they claim to be among the better sort of sinners. They claim that they are not one tithe as guilty as many whom they know, and that, in comparison with more grossly vicious persons, they are all but innocent. We will admit that, my excellent friend. We will admit—not all, perhaps, that you would like us to admit;—but we will at once allow that you are not alike degrading. There are vices, especially those which pollute the body, which manifestly lower men to the level of beasts, or worse than that; and we would not for a moment insinuate that our young friends, who have been educated in the midst of godliness, and have been preserved from any taint of vice, are so degraded by sin as drunkards and revellers, the profane and the debauched.

Moreover, we are persuaded that the penalties of sin will differ; and that, albeit all the wicked shall be cast into hell, yet there will be degrees in the anguish of that lost state. Our Master has himself told us, "That servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few

stripes. For unto whomsoever much is given, of him shall be much required." There are great criminals, whose punishment shall be more intolerable than that of others; and there are others, who have not sinned to the same extent, who, though justly punished with God's wrath, shall not endure it to the same extent as those who have plunged more deeply into iniquity.

Thus, we are prepared to admit that there are differences in sin, differences in the consequent degradation of sinners, and differences in the punishment due to sin. Our own conscience, common sense, and right judgment teach us this; yet, notwithstanding these admissions, I want to put a few plain questions to you, dear friends, who think that you are among the fifty-pence debtors, and who look down with some sort of disdain upon those who owe five hundred pence. And, first, let me ask you this question,—Are you quite sure that you are the lesser sinners? Are you certain that you are to be reckoned among the fifty-pence debtors? Remember that we must always judge sin, not merely by its outward appearance, but by the motives and character of the person committing it, and also by the circumstances under which the offense was perpetrated.

Will you not admit that a sin, committed against light and knowledge, is far worse than a sin of ignorance? If a man should offend against the law of the land, not knowing it to be the law, his offense would not be as gross as that of another man who, understanding what the law is, deliberately sets himself in opposition to it. It may be that some of those, upon whom you have looked down as owing God five hundred pence, may have been without the light that you have had. Probably, the most of them never had the privileges that you have enjoyed. Did not your godly mother pray over you from your very birth? Did not your anxious father diligently instruct you in the way of salvation? You have read the Bible, you have a tolerably clear notion of what is right and what is wrong, so you have sinned in the light, you have sinned knowing it to be sin. May not, therefore, your little sins, as you think them to be, really be more heinous in the sight of God than those apparently greater sins which others have committed without the same degree of light and knowledge that you have had?

Yet again, dear friends, may not example sometimes have a great deal to do with sin? When I see some of our young people inclining to be drunkards, I am very sorry, and I blame them; but can I wonder at their conduct when I see how many parents train up their children as if they really intended to make drunkards of them,—tempting them to drink, and giving them their first taste of that which becomes a cause of stumbling to them? I do not see how, if it were the object of some parents to make their boys drunkards, they could act otherwise than as they now do. I have heard a working-man say to his son, when he has passed him a jug of ale, "Take a drink, my lad," and he has looked quite pleased when the boy has taken a deep draught; and then he has taken him to the gin-palace, and let him mingle freely with the evil company usually found in such a place; so, is there any wonder that the boy becomes a drunkard? Can a father blame his son for swearing when he is himself a blasphemer? No; and I say that people, who have thus

HEALTHY SCHOOLMA'AM

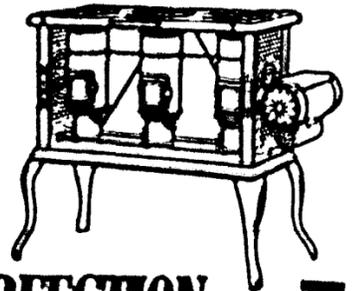
Found Out How to Feed Herself.

Many school teachers, at the end of their year's work, feel thoroughly exhausted and worn out, physically and mentally. The demand upon the nerves and brain of a teacher is unusual and unless they are well fed and fed upon properly selected food, it is natural that they should run down.

A little woman teacher in Mich., who has been teaching regularly for a number of years, has always found herself thoroughly exhausted at the end of the session, until within the last year, she has made use of Grape-Nuts food with the result that she closed the year as a robust, healthy, strong, vigorous woman, having gained in weight from 90 pounds to 126; her nerves strong, face bright and cheery, and really a wonder to all her friends, who constantly comment on her color and strength. She knows exactly to what the change is attributed, for in the years past, living on ordinary food, she has almost broken down before the school-year closed, whereas since using Grape-Nuts, this change has been brought about; evidence prima facie of the value of Grape-Nuts food for rebuilding the brain and nerve centres. "There's a Reason." Read "The Road to Wellville," in pkgs.

A Summer Vacation in Your Kitchen

Don't swelter this summer with the temperature at 110. Get a New Perfection Wick Blue Flame Oil Stove and have a cool kitchen. The



NEW PERFECTION Wick Blue Flame Oil Cook-Stove

produces a working flame instantly. Blue flame means highly concentrated heat, no soot, no dirt. Oil is always at a maintained level, ensuring a uniform flame. Made in three sizes. Every stove warranted. If not at your dealer's write to our nearest agency for descriptive circular.



The Rayo Lamp is the best lamp for all-round household use. Made of brass throughout and beautifully nickel-plated. Perfectly constructed; absolutely safe; unexcelled in light-giving power; an ornament to any room. Every lamp warranted. If not at your dealer's write to our nearest agency.

STANDARD OIL COMPANY, INCORPORATED

heinous as crimes against men, yet they are even more so; and it is one of the marks of our common moral obliquity that, while a man may not be greatly offended if you call him a sinner, he would be very angry if you called him a criminal. That is to say, such a man thinks there is not much amiss in having offended God, but he thinks it would be a dreadful thing to have broken the laws of his fellow-men.

If you think these things over seriously, I should not wonder if any one of you—who at first said, "I am a fifty-pence debtor; I thank God that there are differences between sinners, and that I am not so degraded as other men are,"—should have to say, "It makes very little difference to me after all; it is true that I have never been a thief, I have never committed an act of unchastity, I have been an honest, upright, respectable member of society, yet, as I have not believed in Jesus, and turned from sin, I may be among those who were apparently first, who shall be last, while some, who seemed to be last, shall stand far before me." I shall not be sorry, dear hearer, if that is the point to which you come; indeed, I shall rather be glad, for it will be a more hopeful position for you to occupy than that which you once felt was your right place.

Having thus shown you that there are degrees in sin, I shall now pass on to show you that there is an equality in the bankruptcy of both the great and the little sinners.

Neither of the debtors in the Parable had anything with which to pay his debt; and when God means to save a soul, he makes it realize that it has nothing with which it can discharge its debt to God. If any of you think that you can do anything towards saving yourselves, go and do it; but Christ will have nothing to do with you on those terms. You must be brought to feel that you are helpless, hopeless, lost, ruined, and undone, and that you cannot lift even a finger to save yourself; but that the grace of God must do every-

thing for you, from the first to the last; and unless you are thus emptied, and humbled, and laid low in the dust before God, I see no sign that this Spirit is effectually working in you.

While we can call our sins our own, We get no full discharge."

Some, though they cannot pay the full amount of their debt, hope to make a composition. They will do their best, and leave the Lord Jesus Christ to make up the rest. They cannot offer to God perfect obedience, so they offer such obedience as they can, and they trust that will satisfy him. But a soul that has been truly awakened by the Holy Spirit, knows that "composition" is quite out of the question. The divine declaration is, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." There is not a word about some things which are required, and other things which may be excused. My dear hearer, I trust you are convinced that no half-obedience can ever be accepted by God. If you are to be saved by your own works, you must be absolutely perfect, in thought, and word, and deed, from the moment of your birth to the hour of your death. One crack in the crystal vase of perfection spoils it; and you all know that the vase was not only cracked, but smashed to atoms long ago. Do not trust in your own righteousness, but confess before God that you have "nothing to pay" off that terrible debt which you have incurred through sin.

We are all equal here; "there is no difference." You respectable ladies and gentlemen are on a level with the worst villain in the land. My lord, you are no better off, in this respect, than a chimney-sweeper. Your Majesty, even you have no preference, in this matter, over the poorest woman in your dominions. If you are to be saved—high and low, rich and poor, ye great and mighty ones, and ye de-

spined and abandoned cases,—you must all bow together here. As you will have to lie in earth's common grave, so must you bow down in one common lowliness of mind before your God, whose debtors you all are, confessing that you have "nothing to pay,"—not a single rusty farthing of goodness in the whole human race. Jew and Gentile must bow together before God, crying, "Guilty, guilty, guilty! We are guilty, every one of us; and we have nothing to plead, in answer to the demands of thy righteous law, and even this confession itself is forced from our lips because we cannot help feeling that it is, alas! but too true." We are all equal here.

Passing on to the next point, we observe that, when sovereign mercy dealt with these two debtors,—the fifty-pence man, and the five-hundred-pence man,—it put them on a level again, for their creditor "frankly forgave them both."

The man, who owed the five hundred pence, could turn to the other debtor, and say, "I am out of debt, my brother;" and the other one could say to him, "Give me your hand; I cannot say any more than you can; but, glory be to God! I cannot say any less, for I also am out of debt. I could not pay my fifty pence, so I must have been shut up in the debtor's prison; and you could not pay your five hundred pence, so you also would have been kept in prison too; and though I did not owe as much as you did, yet I owed more than I could have paid, so let us together bless the name of the Lord, who has frankly forgiven us both because his only-begotten and well-beloved Son has redeemed us from going down to the pit by paying all our debt on Calvary's cross."

There is one word that I want you specially to notice: "He frankly forgave them both." By that I understand that he forgave them altogether because he willed to do so, and not because of any reason in them why he should do so. Once for all, he fully cancelled all their debts; and now, just as if they had never been in debt at all, he could not arrest them for debt, and they had no cause to be afraid that he would do so, for he had no legal claim against them, for he had himself, by an act of grace, forgiven them all that they owed, and they were therefore clear.

Do you know, dear hearer, that you are forgiven? "Oh!" saith one, "I would give all I have to know that." You may know it. If you trust the Lord Jesus Christ, that is a sure proof that you are pardoned: and you may live, and you ought to live, in a constant realization of perfect pardon through the precious blood of Jesus. There may have come into this place, one, who would not like his name to be known, or his character to be described. He has gone very, very far into everything that is evil; but he is now standing at the foot of the cross, and he is looking up to the crucified Christ, and he can say, "My trust is in Jesus only." There is probably also here a young man, whose life, from his youth up, has been most excellent; nobody would ever detect a flaw in his moral character. He, too, is looking upon the wounds of Jesus, and he also can say, "My trust is in him alone." Now, these two persons are equally pardoned; that great sinner has no more against him in God's Book than that excellent youth who is also forgiven: "He frankly forgave them both;"—not forgave one of them fully, and the other only par-

tially, but "he frankly forgave them both."

Now, lastly, there is another point of difference: "Which of them will love him most?"

It is quite certain that there are some Christians who love the Lord Jesus Christ better than others do; some who love him much while others only love him a little. Shall I describe those who love Christ only a little? If I do, some of you will be able to recognize your own portraits. They come to the place of worship pretty regularly. They sing, but not too loudly, for they are afraid of being too enthusiastic. They seldom come to a prayer meeting, and only occasionally to the week-night service. They take just sufficient spiritual nourishment to keep them alive; I suppose they are afraid of taking too much, lest their spiritual nature should become too vigorous. They do have family prayer,—sometimes. They do pray regularly, but it is very short; it may be sweet, but it is certainly very short. They do some good in the world at least, we hope they do. They could count on one hand all the souls they have ever brought to Christ; and all the good work they have ever done for the Lord Jesus Christ might be recorded on a very small scrap of paper. Some of them are wealthy; and they heard a man ask them to give a tithe of their income to Christ. They thought he was a fanatic; they never dreamed of doing such a thing as he urged, though they do sometimes give a sixpence to the collection. They like other people to be earnest; they do not object to that, unless those people ask them also to be earnest. These little-love people have believed in Jesus, so they will go to heaven; but such a change will have taken place in them that we shall scarcely know them.

I have seen whole congregations of this sort of people. I have preached to them;—that was ter-

CHILDREN SHOWED IT

Effect of Their Warm Drink in the Morning.

"A year ago I was a wreck from coffee drinking and was on the point of giving up my position in the school room because of nervousness.

"I was telling a friend about it and she said, 'We drink nothing at meal time but Postum Food Coffee, and it is such a comfort to have something we can enjoy drinking with the children.'

"I was astonished that she would allow the children to drink any kind of coffee, but she said Postum was the most healthful drink in the world for children as well as older ones, and that the condition of both the children and adults showed that to be a fact.

"My first trial was a failure. The cook boiled it four or five minutes and it tasted so flat that I was in despair but determined to give it one more trial. This time we followed the directions and boiled it fifteen minutes after the boiling began. It was a decided success and I was completely won by its rich delicious flavour. In a short time I noticed a decided improvement in my condition and kept growing better and better month after month, until now I am perfectly healthy, and do my work in the school room with ease and pleasure. I would not return to the nerve-destroying regular coffee for any money."

"There's a Reason." Read the famous little "Health Classic," "The Road to Wellville," in pkgs.

rible work, I can assure you. I have gone home with the deacon, and he has been a person of the same sort; he didn't care to know how the cause was getting on in London; indeed, he didn't care much whether it was getting on. As for revivals, if you only mention the word in the presence of such brethren, they say, "No good ever comes of them." These people have had little forgiven, so they only love a little. They never were very great sinners, and never had any very deep repentance, so, in their own estimation, they never owed Jesus Christ very much; they are a sort of superficial Christians, who will be "saved," yet so as by fire."

You hardly need that I should describe those who love Christ much. Those who delight to praise him, to pray in his name, and to do all in their power to make him known to others. Those who give to God's cause at no ordinary rate, and help us to fight Satan in no ordinary way, and to spread the gospel of Christ in no common fashion. Last week, some of us were at a meeting, at which there was present a dear brother in the ministry, the very flash of whose eyes seemed to set us all on fire; and when we have heard him speak from this platform, the very place has seemed to shake under the power of his fervent proclamation of the truth, and his impassioned prayers. A man who is thus all soul and all heart cannot preach lifeless, heavy, drugging sermons, and cannot bear to be with people who are dull, and cold, and heavy of heart. He feels that he has had much forgiven, and therefore he loves much. I could also tell you of some golly sisters, who have given to the cause of God almost all their living; and of others, who give up all their time to God's service, having sacrificed everything else that they may devote themselves to the cause of Christ. These are they who love much.

We have differences even in the ministry. We have some brethren, who preach twice in the week, and they get so weary that they have to go away for a long holiday; but there are others, who can preach ten times in the week, or who, if they are not preaching, are visiting their people from door to door, and yet they do not die, but bless God that they have the strength thus to serve him. As it is in the pulpit, so is it in the Sunday school, and so is it with all classes of Christians,—there is a difference. Some seem to be all heart, and others seem to have no heart at all. There are some who serve the Lord with their whole soul, and others who give him just the odds and ends of their time and strength. I pray God to raise up amongst us many brethren and sisters who shall be eminent for their grace and consecration to Christ.

What is the best way to reach this point? Not to be great sinners, but to feel that you are great sinners, to have a deep sense of your own sinfulness. If you have never plunged into open vice, be thankful that you have not done so; but regard your sin in the light in which I tried to put it in the earlier part of this sermon. Get a clear view of it till you are humbled, and broken down, and crushed under its ponderous weight. Then go to Jesus-Christ with this load of sin; and, trusting in him, know that you are forgiven through his atoning sacrifice; and then there will be a potent motive within you which will give strength to your entire life, and put muscle, and nerve, and sinew, and bone

FREE TO YOU—MY SISTER



Free to You and Every Other Suffering From Woman's Ailments. With a woman's sufferings... (Text continues describing the benefits of the medicine for various ailments.)

Free to You and Every Other Suffering From Woman's Ailments. With a woman's sufferings... (Text continues describing the benefits of the medicine for various ailments.)

Patented January 4, 1904.

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Only a tablespoonful of ink carried in glass part. Reservoir supply (four ounces) in Reservoir, from which it is, automatically, fed to pen according to requirements of user, and—but what's the use? Write for free copy of "Inkings of Its Value," containing full details.

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Editorial

Last week we gave some account of the first day of the Seminary commencement exercises and published the names of the graduates. On the morning of the second day there was an impromptu good-bye service to Dr. Dargan. Mrs. Thayer read the resolutions adopted by the class in Homiletics and in behalf of the students presented Dr. Dargan with a handsome fob chain. Dr. Carter spoke for the Faculty and presented the retiring professor with a large bunch of American beauty roses, speaking of beauty and fragrance as characterizing Dr. Dargan's work. Dr. Dargan was much moved, and in returning thanks, he warned the brethren against three pitfalls: don't be self-conceited; don't be a fool, and don't be self-indulgent.

The baccalaureate address was by the Hon. J. W. Bailey, of Raleigh, N. C., on "the Kingdom and the Commonwealth." It was a very striking address, showing wide range of thought and depth of insight. He spoke of the Kingdom of God, which is collective as well as individual. The commonwealth is the institution of rights. He took as a text: "The powers that be are ordained of God," which means that the state exists for the sake of the soul. Democracy offers the best opportunities for the progress of the Kingdom. Men began to solve the problem of government by having kings. When that failed they had the aristocracy to fall back upon. When that failed they had the middle class to fall back upon, and when that failed they had the common people to fall back upon. If this fail there is nothing to fall back upon, but it will not fail. Now is the strategic hour, and preachers occupy the strategic position. While they have done and are doing much, they should do far more in behalf of civic righteousness. The names of preachers should head the list of civic reformers.

On Tuesday night the Degrees were conferred, as already noted. Dr. Mullins called out the number graduating in each study and added "women graduates," so many. When he came to Homiletics, he said, "Forty-one graduates," and Dr. Dargan called out, "No women graduates!" This caused applause and laughter.

Of the ten full graduates (Th. M.), three had been chosen to deliver their addresses, though all were ready. The Rev. Park Harris Anderson, of Texas, spoke on "The Power of the Unattained"; the Rev. William Henry Moody, of Georgia, on "Offense in the Pulpit," and the Rev. Michael O'Rourke Patterson, of Mississippi, on "The Messenger and the Message."

There were two Th. D.'s—the Rev. John Graham Hughes, of New Zealand, and the Rev. James Pleasant McCabe, Jr., of Virginia. Their theses were respectively: "The American Contribution to Homiletical Theory," and "The Contribution of Augustine to Christian Theology."

Dr. Mullins followed with an address, brief and pointed, on "Efficiency in the Ministry." This depended on three things: 1st—Tools. Selecting and perfecting the implements. 2nd—Application of the tools to the work. The longest pole gets the persimmon, and the pole must be

made to reach, for if it does not reach it is worthless. 3d—Combination of truths with results. There must be perseverance and putting together. The squirrel must have the hearing instinct, industry, secretiveness, ability to climb, and teeth sharp enough to penetrate the nut.

Along with these, the preacher should never ask the Lord to do what he can do for himself. And he should not complain. He should be optimistic. He should burn his own smoke, put the play spirit into his work, and stick to that work.

The exercises closed with prayer by the Rev. R. G. Mullins, of Corsicana, Texas, who is in the city visiting his son, President E. Y. Mullins.

Last week we published an article, with an editorial note, about the death of the Rev. A. R. Cabanis. For over half a century he was a prominent figure in denominational circles, and he had to a rare degree the denominational spirit, in the best sense. As a young man he went as a missionary to China, at a time when it meant a very different thing from what it means now. From 1852 to 1859 he labored in China amid the greatest difficulties. His own and his family's state of health compelled his return, and then the war came on, and he never went back.

With all his great soul he threw himself into denominational service, and always and everywhere he was active on the side of sound progress. He was bright and hopeful, because he believed the promises of God.

For a number of years he was Field Editor for the *Western Recorder*, and he did valiant service. He did, with his horse and buggy, some of the finest canvassing ever done, and through him the paper found its way to many homes it might never otherwise have reached. Recently we saw a letter from Virginia in which a man thanked God for using Bro. Cabanis in getting him to take the *Recorder*. Bro. C.'s "Field Notes" were always read widely and with much interest.

He kept ever in active sympathy with his times, and he did not resent the present in his memories of the past. Age did not sour or darken him. His character but ripened with the years. At the age of 86 years, 2 months and 9 days he went home. For some time before his death the infirmities of years prevented his engaging in the active ministry, but he has left a long and a noble record—66 years in the ministry. His death was a glorious sunset.

While the great body of the Baptists of the North are sound in the faith, they yet tolerate unsoundness without protest in a way that bodes no good for our cause in the future. A little incident helped to emphasize this in the mind of the writer recently. Returning from the general convention of the Jamestown Exposition, the writer fell in with a company of Baptist preachers from around Chicago, and we soon got to discussing theological questions. It resulted in a running argument that stretched most of the way—except when we were asleep—from Richmond to Cincinnati. Three of these preachers out of a dozen, are sound in the faith. The others vary in unsoundness. We speak, of course, from the Baptist standpoint. Several had no hesitancy in repudiating

the authority of Scripture, and claiming that the seat of religious authority is in each individual. Two of them flatly and squarely denied the deity of Christ. One of these has figured prominently in the Baptist (1) congress, and the other is a Ph. D. of the University of Chicago. Both of these are now pastors of Baptist churches. Think of it! You could not induce the *Standard*, of Chicago, to make any protest against this. This great denominational journal of the Northwest recently gave its unqualified editorial commendation to a book which says we are not to believe anything we find in the Bible unless we know in advance that it is true.

The writer stated on the train to these brethren, that there is no heresy for holding which a professor would be removed from his chair in the University of Chicago. One of the brethren said he would deny that, whereupon the writer asked that he write out his denial and specify the heresy that would not be tolerated in a professor in that University. Up to date we have not received the denial and specification.

The daily papers say that one of the Chicago University professors is being sued for divorce by his wife, who makes grave charges against him. We know nothing of this case except what the daily papers say, but we will watch it to see if it will show what other things beside heresy the University will tolerate in a professor.

The loosening in doctrine we have often noted, especially in certain parts of our land, has its effect in loosening of practice. While there have, ever since the days of Judas Iscariot, been unworthy men in the ministry, there seems to have been an increase in the number in recent years. Recently a preacher was caught in a disreputable resort in New York, and he defended (1) himself by saying he was studying life and gathering materials for sermons. A Chicago preacher was caught writing love letters to a married woman in his congregation, and explained (1) that he was helping her to write a novel.

When once men take the notion that they are not bound to do what the Bible says, but that the authority in religion resides in each man's own heart, it is an easy step to decide that there is no external authority in morality, and that each man can do whatever his inner impulses prompt him to do. A theology which sets aside external authority in religion, is the precursor of ethics which set aside external authority in morals. Those who oppose orthodox faith cannot be expected to maintain orthodox conduct. Truth and righteousness go together.

An honored Baptist woman asks what we think about women removing their hats or bonnets in public worship. We confess we do not like it, and, what is more important, we regard it as in conflict with Scripture. In the eleventh chapter of I. Corinthians the inspired Apostle discusses the subject of women having their heads uncovered in assemblies for worship and sharply condemns it. This cannot be set aside by saying it was simply conforming to the fashion of that time, because the Apostle gives distinctly another and a very different reason, i. e., women's relation to men and to the angels; while he says nothing about the fashion of the time. Then in closing his deliv-

erance on this subject he says: "But if any man seems to be contentious, we have no such custom, neither the churches of God." That is to say, if any man is contentious in spite of the argument given, he is to be told that the Apostle allowed no such custom as women being bareheaded in worship, neither did the churches of God allow it. This is the manifest meaning and this is according to the best commentators.

"But," said a lady to the writer the other day, "when women wear such big hats that people behind them cannot see the preacher, what then?" Why then, the remedy is not for them to sit bareheaded in worship, but to wear smaller hats or bonnets to church, small enough not to obstruct the view. The fashion of hats and bonnets should not be allowed to lead our good women into violation of Scripture teaching.

The coming meetings in Mayfield June 24th to 29th are of great importance to our denomination. The General Association is on the broadest basis. Every church, even the smallest, can send a messenger, and the larger churches can send more, according to the scale. Then the district associations can send messengers. There is no reason why any of our brethren should hesitate for a moment to heartily co-operate in this our general body for the whole State.

We have done more for missions than ever before, and the work of the Association having greatly increased, the importance of the meeting is increased correspondingly. Then a part of the next session is to be given to the special celebration of the seventy-fifth anniversary of the body—the diamond jubilee. A special committee was appointed at Richmond last June to arrange the programme, and they have done their work. This adds a feature of great interest to the Mayfield meeting.

Then the Ministers' meeting and the Kentucky Historical Society will hold interesting sessions. But beyond them in importance is the meeting of the new Education Society, organized last June, which is the greatest advance step ever taken by the Baptists of Kentucky in denominational education. Dr. Hale's report will be inspiring. We believe all our schools have taken the necessary steps to bring them in line with the Society and its career will be shaped at this meeting in Mayfield.

It is important, therefore, that the denomination in all parts of the State be represented. Although Mayfield is in the west end of the State, it can be reached in a day from any part of the Commonwealth, and we hope representatives will be present from the extreme eastern corners of Kentucky. We hope many of our laymen will go. They will thus both do good and get good. Let there be a great meeting in Mayfield. It is a splendid place to meet, and there can be no question but the good people will be fully equal to the occasion.

Do not forget to heed the request of Chairman C. W. Wilson, and send him your name, with information as to when you expect to arrive in Mayfield.

Dr. J. E. Maddox, of Rockport, Ky., who has recently entered upon the work of corresponding secretary of the Baptist Ministerial Aid Society of Kentucky, was in the city over Sunday, presenting the work and needs of the Society before the Chestnut-street church

at the morning services and at night before the Portland-avenue church. Both churches exhibited sympathy for the work and a deep interest in it by free will offerings, which encouraged the corresponding secretary. The Society, by reason of the prolonged ill health of Mr. J. A. Bennett, former corresponding secretary, is in great need of help to meet the demands upon it.

EDITORIAL VARIETIES

Well, well, well! Has not the limit been reached at last? Recently at Chicago Falls there was held the "National Convention of Tramps." Yet, why should not the tramps organize conventions as well as other people? Have the tramps no rights? May not a man walk all over the country, provided he behaves himself? It seems absurd enough that tramps should hold a convention. This convention endorsed President Roosevelt and Senator LaFollette, and then the oratorical brags up the convention and drove them out of town. Surely when the tramps take to holding conventions, the limit has been reached.

We tender Dr. and Mrs. Bennett our profoundest condolences on the death of their bright seven-year-old boy, John Hyman, a child of rare promise. This is the third child they have lost, and only one remains. May that one be spared to comfort parents and to bless the world. God is girding his servants for higher service.

The writer has seen a great many educated animals, but the educated little white mare of the Jamestown Exposition is beyond anything he ever saw before. This mare is called Trisie. She is exhibited on "The War Path," and the visitor should not fail to see her. The other exhibits on the War Path, so far as the writer saw, are cheap. The Battle of the Merrimack and Monitor, the Outrigger Farm, the Klondike are well worth seeing.

On account of the unsettled conditions in Birmingham, owing to the street car strike, the committee have thought it best to call off the Baptist Encampment there.

Dr. Mullins' address on "Choosing a Life Calling" has been issued as a tract, to be sent freely to young men, under the auspices of the Baptist Theological Faculty's Union.

An effort is on foot to remove the denominational character of Brown University and to make it "non-sectarian." A similar effort was made years ago and it was defeated, largely through the efforts of Dr. James P. Boyce. It is to be hoped this effort will fail also. This emphasizes the need of having our educational institutions anchored to the denomination so they cannot be alienated. When will Baptists learn wisdom?

Brother: Have you not often noticed how offensive egotism is in the brethren? Whenever you see any display of egotism in them, are you not disgusted? Please remember that any manifestation of egotism in you is just that offensive and just that disgusting.

Sister: Did you ever see a lady who was made handsomer by showing vanity and putting on airs? Have you not often been disgusted by such things? Then do not think you can manifest vanity or put on airs without seriously detracting from your appearance and marring your attractiveness.

In the laymen's meeting, in Richmond, Mr. R. E. Burt, of Texas, was called on for a speech. He arose and said: "Brethren, I never made a speech in my life, and I can't make one now; but if Bro. Willingham will send ten new missionaries to China, he can send the bill to me." All agreed that this was a splendid speech.

It shows the power of the press. In ten months a year ago the export of canned beef from this country amounted to nearly 57,000,000 pounds. For the corresponding period just closed the amount dropped to a little over 13,000,000 pounds, or less than one fourth. The papers have been condemning this canned beef and that is the reason for the decline.

AMONG THE Churches.

Walton St. (Third and St. Catherine) Rev. H. H. Demant in the morning, and Rev. A. R. Alcorn in the evening.
Central St.—Pastor J. M. Weaver; Perfect Power. Rev. H. Perry Weaver; Christ's Synagogue.
Calvary—Rev. W. D. Powell: God With us; Life's Disappointments. Rev. Powell gave eight days' evangelistic ministry. \$750 subscribed to building fund, with \$50 additional promised when subscription reaches \$1000.
Bible—Pastor Wm. R. Foster: Prayer and Power; Repentance. Two for baptism.
East—Rev. J. N. Prentiss: Christ as a Witness; A Plain Way to God.
East Mead—Pastor R. L. Bradden: Burg; Forgiveness, Lesson.
Fourth Ave.—Pastor W. H. Hamlett: The Will of God; The New Earth.
Franklin St.—Pastor K. J. Caswell: The Uplifting Hand; Behold the Man. One by invitation.
German—Pastor A. Jansen: The Heavenly Hope; The Palace of Christian Life.
Highland—Pastor R. A. Dancy: Working for God; Doing as we Please.
Highland Park—Pastor L. H. Arrin: A Glimpse of Glory; Christian Zeal. Rev. N. H. Stone preached at night.
Hazelwood—Pastor Chas. R. Albright: The Supreme Motive; Baptism. Four baptisms.
Oakdale—Pastor R. N. Mohler: The Knowledge of Christ; The Good Object of Us' Anxiety. Five baptisms.
Twenty-second and Walnut—Pastor M. F. Hunt: Comfort; Way to Escape Death. One for baptism; four baptized. Meeting at Hamilton Avenue Mission each night this week, Rev. W. W. Adams preaching.
Portland Ave.—Pastor Forest Maddox: Saved by Grace. Dr. J. D. Maddox, of Rockport, presented the cause of the Missionary Aid Society at the evening service and received an offering.
Twenty-sixth and Market—Pastor R. E. Reed: A Cure for Backsliding; Heart Search for God. Two by letter.
Third Ave.—Rev. R. J. Cannon: God's Messenger; A Greater Than Jonah.
Culbertson Ave., New Albany—Pastor U. R. Clifton: Blessedness in Christ; The Loving Forgetfulness of God.

SEMINARY NOTES. A. H. MAHAFFEY.

The last bell has sounded, the end has come, the work has been done, the faculty and students have disbanded for a season. For many reasons this session has been one of the most prosperous in the history of the seminary, and the matriculated students numbered 294 plus 76 women who took regular class work, making a total of 370. We are in hopes, and present indications are to the effect, that next session will be an improvement over the one that has just closed. It is thought now that most of the students of this session have gone away with the expectation of returning next October.
News reached us a few days ago that Dr. C. B. Gardner, who has been elected to succeed Dr. Dargan as professor of Homiletics in the Seminary, has accepted the position.
Annual commencement for the year 1906-'07 of the Southern Baptist Theological Seminary, Norton Hall, Louisville, Ky. Each exercise opened with hymn and prayer as usual.
Monday, May 27, 10:30 a. m.—Closing exercises of the Missionary Society. Address by Dr. O. P. Gifford, Buffalo, N. Y. Subject: "Come and See, Go and Tell."
Monday, May 27, 8:00 p. m.—Alumni address by Dr. W. L. Pickard, Savannah, Ga. Subject: "The Poetry of Preaching."
Tuesday, May 28, 10:30 a. m.—Baccalaureate address by J. Wm. Bailey, Esq., of Raleigh, N. C. Subject: "The Kingdom and the Commonwealth."
Suffice it to say that each of these speakers had an attentive audience, and their addresses were unique and timely. Just before this address a place was given to the student body and faculty to present Dr. Dargan, our much beloved instructor, who is to go into the pastorate very soon, a token of their appreciation for his fifteen years of faithful work in the seminary. The student body, represented by J. H. Thayer, presented Dr. Dargan a \$25.00 watch-fob with special resolutions from the class of Homiletics. The faculty, represented by Dr. Carver, presented him a large bouquet representing the beautiful, patient and sweet life that he has lived with his co-workers in the Seminary. Knowing that this was the breaking of our association and in a

union our fellowship, with him the address was mailed to both Dr. Dargan, with impassioned words, and deep emotion, responded to these tokens. Before closing his words he took on a didactic form for the benefit of the students, urging them not to become egotistic and contented in their life and conduct.

Tuesday, 9:00 p. m., graduating exercises. Number of English graduates with degree of Th. O., 16. Electric graduates with degree of Th. O., 10. Full graduates with degree of Th. M., 10. Three out of this number were the speakers on this occasion.

Park Harris Anderson, Texas. Subject: "The power of the Unattained."
William Henry Moody, Georgia. Subject: "Offense in the Pulpit."
Michael O'Rourke Patterson, Missisippi. Subject: "The Messenger and the Message."

Doctors in theology, degree, Th. D., were two: John Graham Hughes, New Zealand; Thesis: "The American Contribution to Homiletical Theory."
James Pleasant McCabe, Jr., Virginia. Thesis: "The Contribution of Augustine to Christian Theology."

Address by the president, followed by the valedictory address; benediction by Dr. W. O. Mullins, father of Mrs. K. Y. Mullins. Every one went away feeling that this has been a very valuable year with the seminary.

Rev. P. H. Anderson, recent graduate of the seminary, having been appointed for a foreign missionary, is to set sail in September for Canton, China, where he expects to take up the work of teaching in the theological seminary.

Miss Lulu Bryan, daughter of Dr. R. F. Bryan, of Shanghai, China, was married to Rev. J. H. Leavelle, of Oxford, Miss., last Wednesday afternoon at 5 o'clock at Hazelwood Baptist church.

Dr. Demant's little boy, who has been seriously ill for several days, died last Wednesday evening. We extend to Dr. Demant and family our sympathy in this sorrow.

Dr. Carver and family left Louisville last Thursday for New York, whence they are to sail for Europe. We wish for them a happy tour and a safe return.

THE STATE.

Rev. E. W. Coakly, Evangelist, writes: "We are in a glorious meeting at Strunk. About thirty professions to date. Nearly all of them grown people. The community is greatly stirred. Pray for us."

We welcome Pastor M. J. Hoover back to Kentucky with all our hearts. He has done a great work in Alexandria, La., and the church has our sympathy in its loss of such a preacher and pastor. Bro. Hoover has accepted the call of the First church of Newport.

We sympathize with his family, the Cynthia church and the entire community of that city in the death of Bro. E. W. Bramble. He was most valuable as a citizen and as an active member of the church. His loss will be greatly felt.

We congratulate Bro. Cecil V. Cook, the Henderson church has raised \$6,000 and canceled its debt.

OTHER STATES.

Pastor F. W. Kerfoot writes from Port Norfolk, Va.: "We have just closed a gracious meeting, with thirty odd professions. Have baptized sixteen and more to follow."

The First Baptist church, of Algiers, La., was organized Sunday, May 12, committees from all the New Orleans churches being present and assisting in the organization. Elder A. P. Wallis is pastor of the new church.

A meeting in the First church, Poplar Bluff, Mo., in which Pastor Savell was assisted by Eld. F. W. Taylor, well-known and celebrated in this State, closed with thirty-six additions to the fellowship of the church.

Mount View church, Mo., was greatly strengthened in a meeting which continued a month and closed with sixteen additions to the fellowship of the church.

Rev. George B. Eger, D. D., preached the commencement sermon of the University of Tennessee, at Knoxville, June 2. The University of Tennessee conferred the D. D. on Dr. Eger. This was the one hundredth anniversary of the institution.

Bro. P. H. Ghelf-Belmont, Va., held a good meeting at the Barnhardt church, Bedford county, Va., in which there were twenty professions of faith and all of them joined the church. This church was named in honor of Bro. J. A. Barnhardt, its founder.

Rev. J. H. Dow, one of the most successful evangelists of the Mission Board

of Missouri, called at our office on his way home from the convention. He is well and affectionately remembered in Kentucky, where he was in the pastorate in Louisville and afterwards of Kansas. He is fortunate in having a noble and commendable wife, who accompanies him, and some effective personal work.

GEORGETOWN COLLEGE COMMENCEMENT.

We greatly appreciate an invitation from Miss Kate Dudley, the daughter of Rev. Dr. H. M. Dudley, of Belmont county, to attend the commencement exercises of Georgetown College. The commencement exercises begin June 10 and continue until June 12. Miss Kate Dudley is the last of five daughters of Dr. Dudley to graduate at Georgetown College. She will follow the example of her sister, Miss Louise, and complete her studies at Bryn Mawr College.

Commencement at Clinton, Ky., has come and we were all delighted on account of the great gathering of visitors and the successful exercises. The Great Reunion was never so great before, and our Campus Day was successful beyond our expectations. At least 1,500 people gathered under the shade of the stately trees, which cover our campus and park of an old time dinner.

The great crowds of people were drawn to Clinton on account of the presence of Miss A. M. Hicks, so long connected with the school as president. The annual address was delivered by Rev. T. H. H. Johnson, pastor Doverchester Temple Baptist church, Boston, Mass. The class address was delivered by Miss Hicks. Not one-half of the people could get into the hall. The grand march was participated in by hundreds of old students. "It was the greatest day Clinton ever had." Thus closed another year, and we are all happy.

Very respectfully,
Clinton, Ky. R. D. HWAINE.

Dr. H. E. Tralle, editor of the Central Baptist, paid us a call while in our city. Bro. Tralle has many warm friends in Louisville.

Dean HAZARD: The State Normal held yesterday the last of their closing exercises. There has been for several days games, meetings, contests, banquets, sermons, and "field days." The address yesterday was by Rev. H. S. Bradley, D. D., pastor of St. John's Methodist church, St. Louis. His subject was "Altruism." There were fifty six graduates on the platform and nearly as many certificates were presented to other students in the audience.

Evangelist Lincoln McConnell began tonight a union meeting with the Methodist, Presbyterian, Christian and Baptist churches. We have built on a vacant lot a large tabernacle, seating some three thousand people. We are praying for many conversions, with "an experience of grace."

The writer did not get to attend the convention. The day he was to have started little Miss Elizabeth Duvall came to see us. My heart, however, has been there much of the time. Pastor J. O. Willett, formerly of Kentucky, now of Missouri, in company with Pastor Theo. Whitfield, who is a Kentucky son-in-law, passed through and talked hopefully. They are bringing things to pass at Caruthersville and Hayti. There are many other Kentucky pastors, and good ones, in Missouri. T. J. DUVAL.

Pastor C. W. Knight, of Utica, Miss., called on us on his return from the Southern Baptist Convention and the Jamestown Exposition. He preaches next Sunday at Morgansfield, Ky. He has many warm friends in Kentucky. He is one of our foremost young preachers.

Rates to the General Association: One and one-third fare, round trip; children one-half of the above rate. Dates of sale, June 24 to 25. Return limit, July 1.

GUM LICK CHURCH.

Rev. Luke P. V. Williams, formerly of Morehead, Ky., and until recently of Indiana, is now located at Morgansfield, Ky., on the Kentucky Central Railroad, near Falmouth. In response to his invitation, in company with Dr. J. G. Bow, we attended the Missionary Meeting and Roll Call at Gum Lick church, of which Bro. Williams is pastor. There was a large crowd present, more than could be seated, but they were orderly, and eagerly listened to a powerful sermon on missions, preached by Dr. Bow. There were five additions by letter, and a collection of \$40 was taken for State missions. Bountiful dinner was spread on the ground, and love and fellowship abounded. The writer spoke to an attentive audience af-

ter dinner. In addition to our joy to be together with Dr. Williams, we greatly enjoyed the hospitality of Dr. W. H. Ashby and wife. Altogether last Sunday was a "High Day" for Gum Lick church communally. Bro. Paul, former pastor was present and preached at night. Among other ministers present were J. T. Houghton, Charles L. Conrad and Alvin DeWalt.

Rev. J. L. Barrett is one of our authors and agrees to send subscribers to Westview Recorder and to make references for us. We heartily commend him to the brethren.

Hartner Trust Company, Inc., W. F. HARTNER, President.

Dean HAZARD: The chairman of the State Ministers' Meeting, at Richmond, failed to appoint a Committee on Education and so he is away from the State, so I have asked Dr. A. C. Green, of Lebanon, to prepare said report. Any one who has information about our deceased brethren in the ministry, please send it to him at once and greatly oblige.

IN THE BIG MANDY VALLEY.

I feel that I owe it to the Baptists of Kentucky to say some things about the Big Mandy Valley. I am quite sure that comparatively few of them have any thing like a true conception of what an elephant it is on our hands just now. It cannot be called a great farming country, but it would be utterly impossible to estimate its mineral wealth, just now beginning to be developed. The valleys along the Big Mandy are in many places densely populated. A sort of Baptist settlement largely predominant. I am sure there is no section of our great State that presents so many and such great possibilities for development as this. But now we must do real foundation work and look expectantly for exceeding rich results in the future. The great masses of Baptists in this region are anti-mission, anti-Manday school, and anti almost anything else that looks toward progress, and the few real Missionary Baptists here are having to fight, in their weakness and poverty, against great odds.

Take Paintsville as an illustration. Here Bro. Charles Martin, our faithful missionary, and his little band of co-workers, have wrought boldly against great and severe opposition. By the ceaseless and untiring efforts of Bro. Martin, they have the walls of their house up, and so Kentucky Baptist who see it will ever be ashamed of it. It is built of beautiful concrete blocks, moulded by Bro. Martin's own hands. To pay for their lot and get the building thus far, they have exhausted their means, and unless we help them to finish it they will be handicapped for years. But if we will all rally NOW, and help them complete the good work begun, they will soon be able to help us push the work on in other fields.

FREESTONSBURG.

On Wednesday, May 15, our Missionary, Bro. Charles Martin, and the writer organized a Baptist church at Freestonsburg.

body of nine members, five men and five women, all heads of families, and there are four prospects that in many more will be added in a month or so. They have the use of the Methodist house, one Sunday to each month.

As the older people in this valley, like all other people, are getting on in their bodies and getting out of the habit of the country, we could not but be greatly interested in the young people. They are exceedingly anxious for an education and if we could only give them, we could thus bring about a great revolution in a few years, so that instead of our having to help them, they will be a great help to us.

Just now we have the opportunity of the age. The great school building and grounds at Freestonsburg are offered to us at less than half the actual cost of building, and about one-third of what it would cost us to build. The buildings are large and roomy, well lighted and substantial, well ventilated and lighted, and are located in the very center of this great valley, where we could easily draw the patronage of all the country. We could also get the benefit of the public school fund of the town, about \$1,000 per year. Now is our time to strike. If we do not grasp this great opportunity we will have regretted it. Let me know that in the State and our brethren in educational work look into this matter at once. The days are dangerous. Now is our time, but if we fail to use it, there will be no other offer and we will be practically shut out of the Big Mandy Valley, so far as our educational work is concerned. I have been on the field for two weeks, and have whereof I speak. May the Lord direct the great Baptist hosts of Kentucky and the Mandy South to this great field of usefulness.

W. H. HERRIN, State Evangelist.

THE GENERAL ASSOCIATION.

The General Association, when in session at Richmond last year, voted to hold its next meeting with the First Baptist church in Mayfield, Ky. After adjournment, some brethren in Louisville disapproved the place of meeting with manifest disapprobation of the vote of the General Association. We were in great distress. Could those brethren take the meeting from us? We feared them. But we are informed that it has been settled finally that the next session will be held in our city, beginning at 10 a. m. June 25, according to the vote at Richmond. Even the brethren in Louisville have generally decided that the vote of the General Association shall not be rescinded, and we shall have the honor of entertaining and being entertained by the brethren. We are happy. We cordially invite and humbly entreat all, even the brethren in Louisville, to come. With great pleasure we are looking for the coming of the Baptist hosts.

Please don't forget the ministers' meeting beginning the evening of June 24. It will make our pleasant duty more pleasant if those who expect to honor us with their presence will send in their names to C. W. Wilson, secretary of our committee on entertainment, as early as June 17. A. S. PETTIE, Pastor First Baptist church, Mayfield, Ky.

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STORIES FOR LITTLE ONES

MOLLIE'S TERROR BY NIGHT

BY BERTHA E. BUSH.

Carrie was coming to stay all night with Sue, and little Mollie was as happy as Sue herself. Carrie and Sue were big girls. They wore long dresses and hid their hair high, but to tell the truth they were not quite used to their long dresses yet. To five-year-old Mollie, however, they were very old indeed, almost as old as Grandma. She looked up at them with admiring eyes, and was happy if they spoke to her.

Mollie slept in the little room next to Sue's. Sue's was a charming room with but one drawback. The walls were so made that every little sound in Sue's room could be heard in the other chamber. Mollie thought that this was the most delightful thing about it. It was only a little while since she had been promoted to a room of her own. She was very proud to think of it in the daytime, but at nighttime it was a different story. She did not like to own that she was afraid, but she did feel as if she could not have stood it if she had not been able to hear Sue's breathing all the time.

Carrie and Sue had a great deal to say to each other. What girl friends ever failed to have, particularly in the middle of the night? When Mollie went to sleep they were talking, and when she woke up they were still talking. Not that it was morning. Mollie did not sleep well that night. Perhaps she had eaten too much molasses candy and popcorn.

The clock was just striking eleven. It sounded very loud in the quiet of the night. When the strokes ceased it was altogether quiet except for the big girls' muffled voices. No, it was not quiet. What a lot of noises there were. Could those be mice scampering behind the walls with that dreadful scratching? Was it the frost that made the roof give that awful crack, or was it a gun? Carrie and Sue did not hear it. They were too much absorbed in their conversation.

Their voices had unconsciously grown louder. Mollie could hear every word they said. Carrie was telling an interesting story when Sue's voice broke in.

"Hush!" she said in that ghostly whisper that carries, farther

than any spoken word. "We mustn't talk so loud. Remember the acoustics in this room."

The voices softened and grew drowsy. Carrie and Sue had talked themselves to sleep.

But they had talked Mollie wide awake. She lay with eyes staring into the blackness, fairly shivering with terror. Acoustics! What strange kind of an animal was this? It sounded like a cow! Mollie was desperately afraid of cows. But it could not be a cow because Sue's voice had sounded as if she were afraid of it too, and Sue was not afraid of cows. It must be something still more dreadful.

Mollie lay and shivered until her trembling fairly shook the bed. She wanted to call Mamma. But Mamma had been sick and they were all very careful not to make any noise that would disturb her. A sudden shock might hurt her very much, the doctor said. She did call Sue, but it was in such a choky little voice, and Sue was so sound asleep that she did not hear it.

It seemed to her that she lay there for hours, growing more terrified every minute. Suppose, O suppose an acoustic, that dreadful creature, should be standing over her! Mollie could endure it no longer. She climbed out of bed—softly so that the acoustic should not hear—and slipped down the stairs. But she was no sooner there than she wished herself back again. The dark and the terror were worse in the unfamiliar hall than in her own room.

How she longed for her bed! But she dared not go back for

acoustics were in the room—at least they were in Sue's room. Sue had said so, and there was only a door between them. But there was also a door between her room and the hall. The acoustics might at any minute come down the stairs. Crouching on the lowest step in the dark, in her thin little nightdress, cold and terrified, Mollie was probably the most miserable child in the world at that minute.

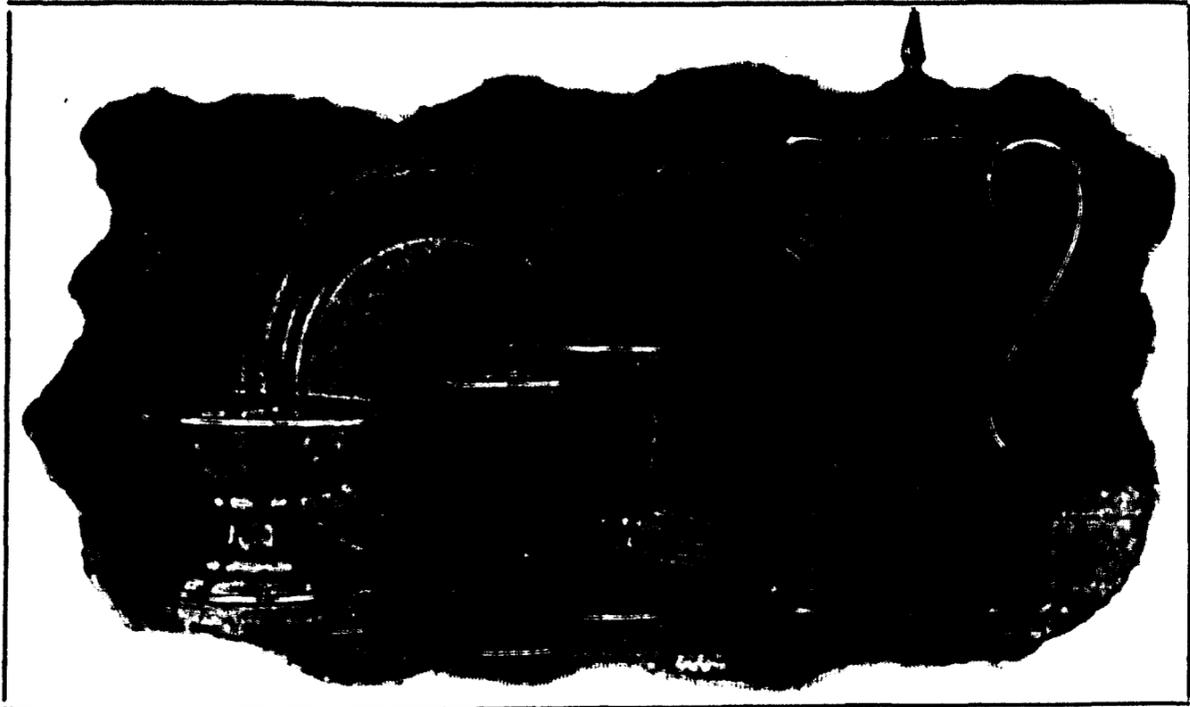
But some one heard her sob. Some one rose instantly from his warm bed and came out into the cold hall. Some one picked Mollie up like a baby. O the comfort of running into that somebody's arms! If you have never known the refuge they make in childish despair, you cannot properly appreciate the prayer that begins, "Our Father."

He carried her into the warm sitting room and stirred the smoldering fire. He wrapped her in his own fur coat and the pretty silk quilt that Mamma kept down stairs and never gave to anybody but company. He carried her to the couch where she could see his bed through the open door, and tucked her up. He lit the soft night lamp and sat beside her till she was fast asleep. To the day of her death, Mollie will remember how the night

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of terror was turned into a night of uttermost comfort by her father's touch.

He thought she had had a bad dream. It was not till the next day that Mollie's frightened inquiries to Carrie and Sue brought the explanation. How her brothers and sisters laughed at her! But her father did not laugh. In her time of mortification as in her time of trouble, he was her standby.

For a long time Mollie was much mortified at the occurrence, but as the years went by, it became the dearest of her memories. For there is one thing that turns the most dreadful childish fears and the most heart-breaking of childish sorrows into a blessing forever; and that is the unspeakable preciousness of a father's comforting.

There is no likelihood that any of us will become too bountiful, too kind, too helpful to his neighbor. —J. C. Hare.

Faith is the corner-stone and key of the Christian life. —Martin Luther.

O'er every mountain height is rest. —Goeth.

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GENERAL BAPTIST CONVENTION.

The General Baptist Convention was promptly called to order by President Stephens. The hour of meeting was 2 p. m., Wednesday, May 22, 1907. The place was the auditorium of the Jamestown Ex-

The next Baptist World's Congress is to be held in Philadelphia, Pa., in 1910, to be arranged by the Executive Committee in addition to twenty members appointed by this body. The next meeting of this convention will be in Philadelphia just preceding the Baptist Alliance mentioned above.

The large audience arose and "How Firm a Foundation" was sung. The Rev. M. J. Braker, of Missouri, led in prayer.

It is thought that the Executive Committee will elect a corresponding secretary. Dr. Moorehouse has heretofore raised the money necessary to pay the expenses of the body. All of this was reported by E. M. Thresher.

President Stephens said he hailed with joy this convocation of American Baptists. How blessed and good it is for brethren to dwell together in unity.

Virginia and Rhode Island, Cavalier and Puritan, today clasp hands. We honor the civilization which made freedom possible. We honor Roger Williams, not because he was a Baptist, but because he struck a blow for freedom. Whenever there was a Baptist in those early days we at once had a pioneer and an apostle of liberty. Never were the skies more bright, the opportunities so great. Never have the laymen so thoroughly arisen to the greatness of the work. The work of evangelization is being pursued as never before.

The address was strong, discriminating and popular in character. The audience fittingly sang "My Country, 'Tis of Thee." The Rev. Claude Kelly presented to President Stephens a gavel, the head of which was from the meeting house in Providence, R. I., and the handle from the old Bethel Baptist church of Missouri. It was neatly done.

Dr. R. J. Willingham, corresponding secretary of the Foreign Mission Board, said that God had given a new impetus among Southern Baptists. It is a broader outlook among children, the young, the women and the laymen. We see blessed advance in the foreign work. Other fields are open before us in Montivideo and Manchuria. We have seven theological seminaries and 101 other schools. We have now several printing plants.

The layman's movement has taken hold on our people. A brother, I think a Northern Baptist, has given us the salary of an educational secretary for three years. One man has given \$50,000.

Dr. Thomas S. Barbour, of the Missionary Union, Boston, said that in the last two years 72 new missionaries, 374 native workers, 110 new churches, 456 out-stations, 195 churches, 164 new schools, 5,824 pupils, 1,475 of them united with the churches, 476 studying for the ministry, 42,413 baptisms, and 137,130 members. The Bible has been translated into the language of the Philippine Islands. The most of the great men of Japan were educated in the Christian schools. Our educational work is advancing with rapidity. This is the day we cannot distinguish between the history of the world and the history of Christian missions. He made a telling speech.

Rev. J. M. Frost, Sunday-school Board, said: "One word has run

through ten years, and that word is enlargement. Enlargement on the past, and prophetic enlargement. Enlargement in receipts and publications. My observation is that a people had better do their own work. The best way to help a negro is to put him on a basis to help himself. The board has given to the denomination \$227,000 and has saved \$186,000 as a basis of operation. We have five Sunday school experts at work. We have supported a chair of Sunday school pedagogy in Louisville."

Rev. A. J. Rowland, American Baptist Publication Society, said: "We have celebrated our eighty-second year. In two years we have added eighty new books, some of them very valuable. This includes some splendid commentaries on the Bible. We are making a revision of the Old Testament. We have published over 50,000,000 copies of periodicals; also a Teacher's Training Institute, running over four or five years; also a layman's course; one Gospel Boat, 55 colporter's wagons, and 55 Sunday school missionaries, who held 21,000 institutes." He was full of facts and figures.

Rev. E. K. Morris, of Arkansas, president of the National Baptist Convention (colored), said that we are not here on social lines, but only to take part in this assembly. We have 16,000 churches, 68 organizations, and 2,220,000 members. An unerring movement brought the negro to this country. Our spirit of fraternity has been broadened by this convention; we have heartily cooperated with the Southern Baptist Convention in missionary work, and with the Home Mission Board of the North. We have now only one general organization. We are establishing a theological seminary at Nashville; an industrial school for women is located at Washington. The negro represents nearly one-third of the Baptists of the world. His voice rang out with singular clearness.

Rev. J. G. Brown, secretary of the Foreign Mission Board, of Canada, said: "It is a great joy to bring to you the greetings of the Canadian Baptists. We are fourth in point of numbers, the Methodists, Presbyterians and Episcopalians. We have 1,200 churches, and 125,000 members. We have had a great wave of evangelism that has swept over the land, and added largely to our numbers. Foreigners are arriving by thousands; people of forty-three languages have asked for the Bible, and we are doing more than any other for foreigners. We shall give \$150,000 for missions, and we have seventy-two missions in foreign fields. We are now to have a National Baptist Convention. We have united with the Free Will Baptists, and the Disciples are now seeking a union, which has been about accomplished. There has been a great revival in India among our missions. We have had much to do with the announcement of religious liberty in Bolivia. We are outgrowing any other body of Christians in Canada."

Dr. H. L. Moorehouse, of the Home Mission Society, said the Society has just celebrated its seventy-fifth anniversary. We have given over \$800,000 last year; in twenty-five years over \$12,000,000; 1,336 missionaries, 200 church houses, and an immense number of foreigners are coming and we preach to them in twenty-five languages. We are organizing an Italian theological seminary. We have had a large increase of work among the Indians and in Cuba. We must hold this land in which we live. The exigencies are such

that we must evangelize this land. Dr. H. D. Gray, of the Home Mission Board, said: "We have a monopoly on cotton and Baptists. The Baptists have discovered their forces and their field. Every inch of this territory, by the goodness of God, and the connivance of man is Baptist territory. We do not measure our possibilities by the past but the prophecy of the future. We are learning what money is for. Put \$500,000 in the hands of our Board and we will win souls for Christ. The foreigners are verging this way. It is a sight to see a Northern Baptist Governor. The Home Mission Board has brought about the solidarity of our people. We have 3,000 homeless churches and we will fill them. The Baptists are the great force of the South. We are a resourceful people as we have more culture than the Presbyterians, more ignorance than the Methodists and I fear more worldliness than the Episcopalians." The speech was a fitting climax of a remarkable session.

The evening session was largely attended. The Rev. R. B. Garrett presented the claims of the Baptist Building. This is a suitable memorial, said he, of the thrilling deeds through which the Baptists have passed. The building will be used permanently for a Baptist church house.

Ex-Governor Montague, of Virginia, made the address of welcome. He said it is difficult to extend a welcome for it consists in deed more than in word. This state has a unique position. It is one of the original thirteen. We hope there may never be divisions which require the sword. Here the contribution of religious liberty was made to the continent. We welcome you to the hospitality of thought, duty and the faith. We have not filled full our obligations to civic conditions and righteousness. We have had government not so much through bad men as through the indifference of good men. With a free press, free education and free religion our faith is not in vain. He is a courtly and pleasant speaker.

The Rev. H. M. King, pastor of the First Church, Providence, R. I., responded. He said the courtesy of this body is extended to the venerable church of which I am the pastor. The South is distinguished for the abundance and cordiality of its welcome. Your faith is our faith; your heroes and martyrs, are our heroes and martyrs, and your history is our history. Roger Williams was the product of more than one hundred years, and which indeed may be traced back to the banks of the Jordan. He shaped and moulded the times which came after him. By his initial act of baptism, and the nature of a church, and founded upon the basal principle of freedom, Roger Williams belongs to America. The address was at length upon the deeds of the Baptist fathers, their sorrows and victories.

Rev. John E. White, of Atlanta, spoke on the question to what extent may a Christian denomination engage in the correction of public evils. The very question implies that there are some restraints. The Christian church is not fulfilling its obligations at the present time. The uncovering of public evils is the best sign of the day. There is a rising moral tide which will no longer tolerate these evils.

Rev. O. P. Gifford, of Buffalo, said to sin now is to sin against light. Correction is destruction, to stop this side of this is ruin. Science adds no facts to the universe. We have organized and theologized but we have failed to

apply. The trouble with the Baptists is that they are theologically insane. The way to success is to organize. Let the Baptist denomination strike at the advertising in yellow journalism. Let the laymen go down to the primaries. When a man refuses to reform adjourn him. The speech was epigrammatic and brilliant.

The first speaker on Thursday morning was Harve Ukull. He said that there 124 nations in Russia. The most of the people belong to the orthodox church, many millions of Lutherans, and about 100,000 Baptists. You have expressed your sympathy and I shall try to build a seminary on sympathy. Dr. Giambrell said we ought to give this seminary \$100,000. I say that sympathy is not enough. We ourselves should take up this work. I believe that Texas will give \$5,000.

Dr. J. P. Love said he recommended a thorough investigation of this work by the Foreign Mission Boards and with their approval make an appeal to our people.

Rev. E. Y. Mullens spoke on the subject of the "Contributions of American Baptists to Civilization." The Baptists have a genius for elimination and propagation. The Baptists have the only adequate interpretation of Christianity and the most striking example of denominational unity the world has ever seen.

The officers for the ensuing term included A. H. Strong, of Rochester for President; J. Taylor Ellyson, Virginia, Vice President; G. B. Mewer, Corresponding Secretary; T. D. Osborne, Louisville, and J. S. Dickinson, Chicago, Secretaries and E. M. Thresher, Ohio, Treasurer.

Rev. E. E. Chivers made the closing address. A song was sung, the hand of fellowship was extended and the meeting came to an end.

DEAR RECORDER:

You are so generally accurate in your answers to correspondents, that I was surprised when you "tripped" concerning Mr. Spurgeon being excluded from some religious organizations. His name was most surely stricken from the Roll of the Evangelical Alliance members when he preached his famous sermons on Baptism— notably the one on "Baptismal Regeneration." It was the Archbishop of Canterbury who threatened to resign if this was not done. I happened to be in London in 1870 and had the honor of being the guest of the Baptist Union, at their annual banquet, held that year in the Metropolitan Tabernacle. The late Dr. Steen, one of the Secretaries of the Alliance, gave an "after-dinner speech" and referred to the noble work of this organization, and he was most fiercely "guyed" by the younger members, with cries, "what about Spurgeon?" etc. Immediately, on resuming his seat, the cry came loud and long: "Spurgeon, Spurgeon, Spurgeon!"

Finally the great preacher rose, and said: "Mr. Chairman," and then with a twinkle in his eye and a broad smile resting on his face, convulsed the whole assembly so that he could scarcely calm them down to listen to his tale of the tardy and reluctant way in which the Evangelical Alliance had tried to remedy its blunder in excluding this man for his trenchant exposure of the Protestant adoption of Romish error.

As to the Baptist Union, Spurgeon withdrew from that as a protest against the "Down Grade." Dr. Clifford and a few others were the chief offenders. Yours faithfully, ROBERT CAMERON.

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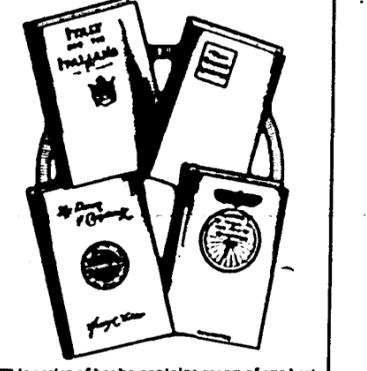
Miss Lizzie Lohr, 184 Orleans Street, Kansas, Iowa, writes: "In May 1898, after using Dr. Chamlee's medicine several days, the cancer in my breast fell out and in 6 years there is no sign of return. I owe my life to Dr. Chamlee's wonderful treatment."

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GENERAL ASSOCIATION IN MAYFIELD.

The General Association of Baptists in Kentucky will convene in Mayfield, at 10 a. m., June 26. Rev. L. T. Wilson will preach the annual sermon. The Ministers' Meeting will convene at 8 p. m., June 24. Rev. J. R. Hobbs was selected to preach the sermon. The Committee on Transportation are looking after the railroad rates, which will be announced at an early date. J. K. NUNNELLY, Secretary.

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THE SHANGHAI CONFERENCE.

In 1880 the first General Conference of Missionaries in China was held in Shanghai. Then they were few and far part and their work was only beginning to make an impression on the great Empire. But after a few days of fellowship, and conference, concerning methods of work and discussions as to how the work could best be advanced, it was felt desirable that another meeting should be held. This second meeting took place ten years later, in 1890. Much progress had been made during the ten years, but the workers were still few and far between. This meeting seemed even more profitable than the first, and by general consent another was appointed to be held in 1900. As the time approached for this meeting, preparations were begun, when the "Boxer" troubles arose, and all agreed that it was no time for such a meeting. At the time set for the meeting, many were fleeing for their lives, some had already been murdered, and many could not reach Shanghai because of the trouble. A year or two brought comparative quiet in China, and the question of a time for the meeting was raised. It was suggested that as 1907 was the centennial of the coming of Morrison, the first Protestant missionary, to China, it would be appropriate to hold the conference this year. This was agreed upon, and the meeting was appointed to begin April 25. Many are now on the way to this meeting. It is expected that missionaries will be present from all denominations working in China, and representing every Province in the great Empire. A thousand delegates are expected. Special rates will be given at hotels and boarding houses. All missionaries residing in Shanghai will take boarders, and no one will expect free entertainment. Besides missionaries in China, there will be visitors from Japan, Korea, Philippine Islands, Siam and India, besides many friends of missionaries from England and America.

A programme of more than ten subjects has been prepared and large committees have been appointed to prepare papers on each subject. These papers will not be read in the conference but are already printed and many are reading them preparatory to the discussions which will ensue. Each committee will present resolutions to introduce discussions on the various subjects. The subject which is attracting most attention is "Comity and Federation." For a year or two frequent meetings have been called, and there has been much discussion of this matter. Many papers prepared by the various committees discuss the desirableness of closer union among the various churches working in China, and one committee was appointed to prepare a special paper on this subject. But even in this special paper there is much vagueness. The suggestions made are not definite and clear-cut. Many wish to start a movement for a single "Church in China," but they are afraid the various denominations are not yet ready for this. One suggests that, instead of having more than fifty "churches" working in China, we seek to unite those that are akin till we have only five or six. This seems more feasible, and measures in that direction are in progress. The Presbyterians from various countries and representing various boards are devising methods for organizing their churches in each section into a single Presbytery, perhaps over them a few Synods, and over

all one General Assembly for all China. The readers of this article will not need to be told the character of most of the things written and said on this subject.

Most of the Baptists are keeping quiet, waiting to see what form the movement will take. We shall rejoice to see real union between those who can unite. Those who can unite without the sacrifice of principle, ought by all means to do so. It will probably be necessary for us to stand aside and let our brethren of other denominations work out their union movements as best they can. American Baptists working in China have principles which are, in our judgment, taught in the New Testament. Any plan of union yet proposed involves a sacrifice of these principles.

But this matter will be first discussed in a

BAPTIST CONFERENCE.

In 1904 a large committee of Baptists met in Shanghai to suggest a series of lessons for Baptist Sunday schools. Several other committees met in that city at the same time. All these joined in an informal meeting and issued a call for a conference of Baptist missionaries in China, which was held in February, 1905. Another meeting was called to assemble just before the meeting of the General Conference. There are now on board the S. S. Mongolia, where I am writing seventeen members of our South China Mission, and more than a dozen visiting Baptists from America, on our way to this second Baptist Conference, which is to open April 20. Similar delegations will come from other parts of China.

Many questions to be discussed in the General Conference are not widely different among the different denominations. So we need not discuss them in our Baptist meeting. Three main subjects seem to need special discussion by Baptists: the interest of our Publication Society and the work it may do; the work which Baptists ought to do for education, in my judgment, not so much as some seek to do; and the position Baptists should occupy as to union and federation.

At the former meeting of the Baptist Conference, it was agreed that all missionaries sent out by the Missionary Union or by the Southern Baptist Convention should be members of the Conference, and other Baptist missionaries may be elected to membership. The English Baptists have not as yet sought co-operation with us. Dr. Hartwell, of our North China Mission, is expected and will preach the opening sermon. Dr. Graves, of South China, is on board. Dr. Goddard, of Ningpo, representing the Missionary Union, will doubtless attend.

G. W. GREENE.

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HIGH-GRADE WASH GOODS. Special sale of 5 cases of Wash Goods, comprising manufacturers' and importers' sample pieces of Voile, Etamine, Jaguard, Arnold Suitings, Dimities, Batiste, Homespun and London Veils, in blues and browns; values 1 1/2 to 2 1/2 yard.

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Special in 90x96 extra size Hemstitched Linen Sheets, value \$8.50. Reduced to \$7.50 pair.

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Sale of Linen-finished Huck Towels; extra heavy quality. Special Price \$1.50 dozen.

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INCORPORATED.

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

"TOTAL ABSTINENCE BEST FOR THE GREAT MAJORITY FROM THE CRADLE TO THE GRAVE."

"The Tribune" says editorially: "After all it should be borne in mind that the question whether or not alcohol can be considered in any sense and in any degree and in any circumstances as useful or beneficial to the human race, or whether it should without exception be regarded as a poison, will be determined finally by deliberate scientific investigation and not by pulpit oratory. Nevertheless, it is generally admitted by sensible and intelligent persons that total abstinence from alcoholic stimulants from the cradle to the grave is best for the great majority of mankind."

It is upon the facts stated in the last sentence, that total abstinence for all rests upon an impregnable foundation. For if "total abstinence from alcoholic stimulants from the cradle to the grave" is best for the great majority of mankind, these things invariably follow: First, it cannot be a necessity for any portion of mankind, unless they are sick and use it medicinally. Second what is not best for the great majority of mankind should never be voluntarily offered as a beverage to anyone without the highest probability that he be-

longs to the small minority. Third, as no one can foretell certainly whether he will prove to belong to the great majority or the small minority, he cannot consistently offer the prayer, "Lead us not into temptation," and trifle with the use of alcoholic stimulants as a beverage. Fourth, the man who believes that total abstinence from alcoholic stimulants from the cradle to the grave is best for the great majority of mankind, should never voluntarily set an example which if followed by the great majority of all those with whom he mingles would be a damage to them. Fifth, if a man thinks it absolutely certain that he could use alcoholic stimulants as a beverage, if he follows the Gospel example described by St. Paul, he will not use so dangerous a thing as this best he should cause one or more of the great majority to stumble and fall. Finally, if it be denied that this apostolic principle applies to this subject it will be difficult to show that it could be applied to any subject. For by the assumption the great majority of mankind are included among those who, from cradle to the grave, should not use as beverage alcoholic stimulants." Christian Advocate.

God never makes us feel our weakness except to seek strength from Him.—Fenelon.

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 Agony. 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 bring "blissful" 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.

Subscribe for the Western Recorder.

The Farm and Household

Eugene Shirley, of Randolph, Metcalf county, bought a pair of 3-year-old mules from J. L. Henley, for \$300.

J. T. Tate & Son, of Shawhan, sold a mare mule colt to Thomas McClintock & Son, of Millersburg, for \$100.

John T. Henderson, of Shelby county, sold two suckling mules last court day for \$125 each. These colts are by the noted jack, James Jumbo. Sold also to same party one 2-year-old mule for \$210.

John Long, of Marion, sold to Dave Yandell two 2-year-old mules for \$195.

E. C. Price, of Oakville, bought of Keys & Sayers, of same place, one pair of mules for \$100.

J. H. Hensley, of Harlan, sold to J. G. Kelly, of same place, one pair 15-hand mare mules, age seven years, for \$100.

James B. Hill, of Lexington, recently purchased at Mt. Sterling a fine pair of grey mules for \$475. The animals will be taken to the mountains to be used in hauling out lumber.

Richard Martin bought recently from Harold Hutchings and Henry Spoonamore a bunch of butcher hogs for \$590. He also purchased from Green Holing, of Garrard, 15 1,000-pound cattle for \$c.—Danville Advocate.

Charles Oats, of Wayne county, purchased of Ben Bright a 2-year-old saddle colt by Kentucky Artist for \$600.

J. E. Brandenburg has a heifer a few days more than fourteen months old that has given birth to a calf.—Winchester Democrat.

A Fleming county farmer sheared 700 pounds of wool from 160 sheep for which he received thirty cents per pound.

Twenty-two Kentucky saddle-bred horses sold in New York recently at an average of \$518.

Lewis Neale, of Richmond, sold recently to Tennessee parties a pair of four-year-old mules for \$500.

In Clark county, J. C. Conkright has sold 180 lambs to W. B. Green for July and August delivery at 7 cents per lb. 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.—Danville Advocate.

Milt Jacoby, of Hutchinson, Bourbon county, has bought recently about 1,800 acres of the growing wheat crop, about 25,000 bushels, at 80 cents.

R. B. Hutcheaft sold to McClintock & Sons, of Millersburg, 600 lambs for August delivery at 6 1-2 cents per pound. From 160 sheep Ed Turner sheared 700 lbs. of wool, which he sold last year to McClintock & Sons, of Millersburg, at 30 cents. He also sold at same time his crop of lambs, to be delivered in August, at 6 cents.—Paris Kentuckian.

MULCHING BUSH FRUITS.

Did you ever think how nature chose to produce the luscious berries that grow on many of the wild bushes? All who have gathered wild blackberries, raspberries, and other kinds, know how soft, juicy and delicately flavored they often are. They also know that such berries grow beside some old rotten log or in a thicket or corner where the winds have swept the forest leaves into piles about the bushes, thus mulching them thoroughly. Now, this is a hint to the berry grower as to what he should do.

Mulching makes the ground both moist and cool underneath, and this is just what berry plants need. The fruit requires considerable water to help it to properly develop, and the growing bushes must have it to prepare for another year's fruitage. If the ground is bare and hard, as it often is in our berry patches, these natural demands are not met, and consequently, there must be a failure in proportion to the lack.

We can do a great deal to bring about right results, by putting under and about the bushes some coarse material that will afford the right conditions. Old hay or straw is good. I have used refuse from sorghum mills with good effect. Coarse manure is excellent, because it not only keeps moisture in the soil but it enriches it as well. This is done in a measure by all mulch but the richer it is in plant food the better.

Almost any time of year is suitable for applying the mulch. I have tried it almost every month, and have never found a time when it did any damage nor when it did not have a very beneficial effect. In mid-summer, when the weeds are growing and the young canes are a foot or more high, is a good time to mulch. One can with a fork, dexterously lay the mulch in the rows, so as to smother the weeds and protect the plants.

Mulching not only causes vigorous growth but it often prevents the fruit from drying up on the bushes, or at least, from being small and seedy. A drought often occurs just when the berries are filling out and ripening, and if the ground is covered with a good coat of mulch over the roots, there will be very little ill effect upon the crop. I have repeatedly had the experience and know both the profit and loss. Let those who have never mulched their bush fruits give the plan a trial this year. Take manure fresh from the stable if need be, or any old stuff that may be handy. It will be surprising what large and delicious berries or currants will repay you for a little timely attention.—H. E., in *Vick's Magazine*.

SPRAYING FOR POTATO BLIGHT.

Many New Jersey farmers spray potatoes for blight, but very few of the total number. Most of those who spray have found it profitable. The number of those who spray is increasing. We recommend that spraying be begun early in July and repeated at intervals of from seven to fourteen days. This varies with the weather conditions and the rapid growth of the vines. We use bordeaux, formula 6-6-50—that is, six pounds blue stone, six pounds lime and fifty gallons water. To this we add one pound paris green when the bugs are present.—G. F. Warren, Horticulturist, *New Jersey Experiment Station*.

God giveth quietness at last.—Whittier.

Mica Axle Grease

Best lubricant for axles in the world—long wearing and very adhesive.

Makes a heavy load draw like a light one. Saves half the wear on wagon and team, and increases the carrying capacity of your outfit.

Ask your dealer for Mica Axle Grease.

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City of Louisville and City of Chicago all 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, \$3.00. One way \$2.00. C. C. FULLER, *MANAGER*.

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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.

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 within 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.

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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.

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- THE MEANING AND MESSAGE OF THE CROSS, by H. C. Mahan, net..... 1 25
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- EVANGELISTIC NOTE, Dawson, net..... 1 25
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- THE STRENUOUS GOSPEL, by Thos. O. Bailey, net 1 25
- GOD'S GENTLEMEN, by R. E. Walsh (a book to be placed in the hands of young men), net 1 00
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Vol. 1. Christian Doctrine.
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- BOOKS BY B. D. GORDON—
Quiet Talks about Jesus.
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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.
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Have your cake, muffins, and tea biscuit home-made. They will be fresher, cleaner, more tasty and wholesome.

Royal Baking Powder helps the house-wife to produce at home, quickly and economically, fine and tasty cake, the raised hot-biscuit, puddings, the frosted layer-cake, crisp cookies, crackers, crusts and muffins, with which the ready-made food found at the bake-shop or grocery does not compare.

Royal is the greatest of bake-day helps.

ROYAL BAKING POWDER CO., NEW YORK

ITEMS OF INTEREST

News the World Over.

The annual reunion of the Confederate Veterans was held last week in Richmond, Va. The place of meeting and the Jamestown Exposition called out a very large attendance of veterans and their friends. There were 15,000 of the old soldiers. Gen. Stephen D. Lee, the Commander, introduced Senator Daniel, who delivered an eloquent eulogy on the Northern soldiers. He was followed by Robert E. Lee, grandson of the great Lee. He said: "Don't tell me that the soldier of the Confederacy fought for what he thought was right. If unwavering faithfulness to the cause for which he fought, if the undying resistance to the invaders of homes and hearths, mean anything, the men of the South fought for what they knew was right." And the great audience cheered till they were hoarse.

The Confederate Veterans never did a more beautiful thing than when at this meeting they presented a loving cup to the famous "fighting parson," the great chaplain, Dr. J. W. Jones. He loved the Southern cause with all that great hot heart of his, and loves it as much now as when he fought and prayed with Lee and Jackson. General Stone, of Missouri, presented the cup with a beautiful tribute to the man they delighted to honor.

The Red Cross Society announces that the famine in China has been broken by the coming in of the new crop, and therefore requests that no more funds be sent to the Society for the sufferers. What has been left of the gifts from this country has been turned over to the Red Cross Society in Shanghai.

Prof. Albert Harkness, of Brown University, has died, aged eighty-five years. The papers say he died after some months' sickness of a "complication of diseases." Generally that means cancer, and why it is not so stated is strange, as cancer is no shameful disease. For nearly forty years Prof. Harkness has been professor of Greek at Brown. He is the author of some of the best text books of both Greek and Latin, and he was also a writer on scientific themes.

The people had an opportunity to show their regard for President McKinley, who was personally one of the most lovable men, when his adored wife died last week. Mrs. McKinley's face was one of the sweetest ever seen, and her expression explains the tender devotion of her husband during the years of her illness. Every honor was paid her in death, and flowers were sent from near and far. Death to her was a blessed relief.

The United States officers in charge of the quarantine work, have quarantined all the ports against Havana. At first it was reported that they had quarantined New Orleans alone, but that was a mistake. Havana complains that the cases of yellow fever there "came from the country," but that "does not" make the disease any the less dreaded.

One of the most alarming things which has happened is the decision which has

been made in a United States Court. A man in Massachusetts was tried on a criminal charge for some fraud in business. If his guilt there was abundant proof, and the law required that he go to the penitentiary. But his lawyer pleaded that he was afflicted with "a malady for spending money," and he was acquitted on the ground that he was "financially insane." The prosecuting attorney asked the court to then send him to an insane asylum, but this was refused on the ground that he was not "legally" insane.

The statistics of Lawrence, Mass., are published in the N. Y. Christian Advocate, showing how the population of New England is changing. There are 37,771 persons born in the United States, and 27,279 foreign born. These come from more than forty countries. As the foreigners here many children and the natives very few, it will add to long before Lawrence is a foreign city.

A lady in New York City brought suit against the Edison Company which was using soft coal and had no smoke consumers. She claimed that the smoke ruined her furniture and put her to additional expense. The court gave her \$4,000 damages. Other property owners in all the cities will no doubt follow her example to the great profit of the suit.

Mr. and Mrs. Lindley Murray Pearson have honored us with an invitation to be present at the marriage of their daughter, Harriet, to Rev. Thomas C. Yates, pastor of Calvary Baptist church, Lexington, Ky., on Thursday evening, June 13, at 8 o'clock, 30 South Henry street, Delaware, O.

Have also received an invitation from Mr. and Mrs. P. F. Gates to attend the marriage of their daughter, Bonnie, to Mr. William A. Hanson, on Sunday evening, June 9, at 8 p. m., at the Baptist church, Mount Olivet, Ky. We extend congratulations. H.

THE JAMESTOWN EXPOSITION.

If any of the readers of the Western Recorder contemplate a trip to the Jamestown Exposition, they should carefully study the "Circle Tours" offered by the New York Central Lines. This road—the best and safest out of this city—offers inducements that cannot be overlooked, while stop-overs are granted at Niagara Falls, beautiful Lake Chautauqua, and other points. Mr. R. J. Gates, General Agent, 250 Fourth avenue, this city, will be pleased to furnish full information.

From August 6 to 16, there will be a Baptist Training School at Eureka Springs, Ark. Drs. H. H. Carroll, H. H. Dement, W. J. McIlhenny, W. J. Williamson, I. J. Van Noy, W. W. Hamilton, T. B. Ray, R. W. Spilman, R. M. Inlow, L. P. Leavell, W. P. Brittain, H. Beachamp, M. E. Hudson, H. L. Winborn and Mrs. H. L. Hill are the instructors. The Rev. H. Beachamp, of Little Rock, is manager.

HOUSE WARMING.

The Western Recorder has for some time past been carrying the advertising of the Peck-Williamson Underfeed Furnace, the only economical hot air furnace on the market. The manufacturers guarantee to save one-half of the coal bills necessary to run any other furnace, and as their reliability is unquestioned, their claims of superiority are well founded. Booklets explaining the merits of the "Under-Feed" are sent free, and any one contemplating the installation of a furnace, should write for information. The advertisement appears in this issue.

DEAR RECORDER:

I have just received notice from Mr. Joseph Richardson, Chairman of the Southeastern Passenger Association, Atlanta, Ga., that the following rates will be made for the Kentucky Baptist Education Association meeting, at Mayfield, June 24-30.

For adults, one and a third, first-class fare, for the round trip.

For children five years of age and under twelve the rates will be one-half of the above named.

Dates of sale, June 24 and 25, 1907. Return limit, July 1.

Very truly yours,
H. G. BROWNELL.

DAILY STRENGTH.

The necessity of reading the Bible daily forces itself upon one

when he thinks of how prone man is to forget God and duty. The Christian's life is a daily conflict with sin. Each day we are likely to be unkind, unthoughtful of the welfare of others, and to give way to the flesh in anger, evil speaking, and in numerous other ways. A great safeguard against thus drifting from God and duty is to daily study the Bible.

As food and air contain the elements necessary to the development of bone, nerve etc., so the Bible contains the power to develop in man the attributes of God. If we would remain strong and vigorous physically we must eat daily. So if we would become most like Christ in love, mercy, kindness, etc., we must daily take the food necessary to nourish and develop these attributes.

As for myself, I find it impossible to manifest the spirit of Christ so well when I neglect to pray and read the Bible daily. This is necessarily true of any man. To read the Bible early each morning, and to pray, is indispensable to the best life during the day.

Live Stock Markets.

CATTLE.

Extra good export steers	45 15a 6 40
Light shipping steers	4 75a 6 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
Calvers	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 cows	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 milk cows	35 00a40 00
Plain, common milk 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 50a 5 65
Roughs, 150 to 400 lbs.	5 30a 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	3 00a 4 00
Choice spring lambs	8 50a 8 75
Good butcher lambs	7 00a 8 00
Culls and tail-ends	5 00a 7 00

TOBACCO.

BURLLEY—Dark Red.	
Trash (green or mixed)	4 50a 5 00
Trash (sound)	5 00a 5 25
Common lugs	6 25a 6 75
Medium lugs	6 00a 6 50
Good lugs	6 50a 7 50
Common leaf (short)	7 00a 7 50
Common leaf	7 50a 8 50
Medium leaf	8 50a 9 50
Good leaf	9 50a10 00
Fine and selections	10 50a11 75
BURLLEY—Bright Red.	
Trash (green or mixed)	7 00a 7 50
Trash (sound)	7 75a 8 50
Common lugs	9 00a10 00
Medium lugs	10 00a10 50
Good lugs	10 50a11 75
Common leaf (short)	9 00a10 50
Common leaf	10 50a11 50
Medium leaf	12 00a13 00
Good leaf	13 50a15 00
Fine and selections	16 00a20 50

DARK.

Trash (sound)	5 50
Common lugs	45 75a 6 00
Medium lugs	6 25a 6 50
Good lugs	6 50a 7 50
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.

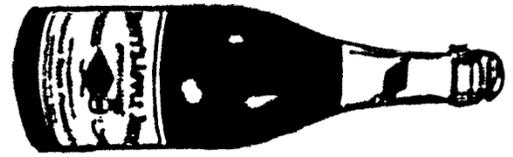
Hens 11c per lb.; roosters 5½c; young chickens \$2 to \$3 per dozen; ducks 10c per lb.; turkeys 10c; geese 5c	
EGGS.	
13c, case count; rehandled 14c to 14½c.	

A Pure, Wholesome Temperance Drink.

A satisfying, invigorating, refreshing and food giving quenching drink, to pure and wholesome in fairly sparkling with health. The ideal beverage that all temperance advocates will drink this summer is

Duffy's Apple Juice

All the juice and strength of two apples are concentrated in every ounce of Duffy's 1842 Apple Juice, and it always retains that incomparably exquisite original flavor to which the juice was first procured from the apple.



Always buy the bottle on its side never cold.

NON-ALCOHOLIC STERILIZED EFFERVESCENT

Duffy's 1842 Apple Juice does away with any craving for alcoholic stimulants, and is universally recommended by Clergymen and Physicians as a refreshing and health giving beverage which may be drunk at meals or at any time with perfect freedom.

DUFFY'S GRAPE JUICE is guaranteed pure, unfermented and absolutely non-alcoholic. A palatable delicious family beverage.

Sold by all grocers, druggists and dealers. Kept exclusively at banquet where a temperance drink is used. If your dealer cannot supply you with Duffy's 1842 Apple Juice and Duffy's Grape Juice, send us \$1.00 for a trial dozen pints of either, or a half dozen of each, all charges prepaid to any part of the United States.

Duffy's Mother Goose booklet, illustrated to order, free to all children who write for it.

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