

# WESTERN RECORDER

Faith, Hope and Love, these three.

YEAR

LOUISVILLE, KENTUCKY, THURSDAY, JUNE 28, 1907.

No. 31

Published Weekly by THE BAPTIST NEWS COMPANY. (Incorporated.)

402 Fourth Ave. (Opposite New Postoffice), Louisville

## THE BIBLE REVELATION

REV. A. C. DIXON, D.D.

**TERMS OF SUBSCRIPTION**  
PRICE—For year in advance, \$2.00; after three months, \$2.50; after six months, \$3.00. Single copies, 5 cents.  
RECEIPT and order of payment to check is about two weeks by the date on the address label. If proper credit has not been given within two or three weeks, notify this office at once.  
POST-OFFICE ADDRESS—Instructions concerning removal, discontinuance or change of address should be sent two weeks prior to the date they are to go into effect. The exact post-office address to which we are directing paper at time of writing must always be given.  
SAMPLE COPIES—We print each week a United Number, which may be had for the asking.  
DISCONTINUANCE—If a subscriber wishes paper stopped at expiration of his subscription, notice to that effect should be sent; otherwise it is assumed that a continuation of the subscription is desired. Do not pay subscription to any one not known to you personally to be responsible, unless the party has written authority from Western Recorder office, Louisville, Ky.

The Bible claims to be a revelation from God, and its character sustains the claim. "The word of the Lord came expressly to Ezekiel" (Ezek. 1:13). "The Lord said unto me," claimed Jeremiah (Jer. 1:7). "Hear the word of the Lord," says Isaiah (Isa. 1:10). "Thus saith the Lord," rings through the old Testament. And the New Testament puts the seal of inspiration upon the Old. "The Holy Ghost spake by the mouth of David" (Acts 1:16). "All scripture is given by inspiration of God" (2 Tim. 3:16). "The prophecy came not in old time by the will of man, but Holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21). If the men who wrote this book were not inspired, they are liars, and we have to explain how the book which contains the highest morality ever given to earth could be written by a set of liars. And these bad men at the same time wrote their own doom, for there is no vice more severely condemned in the Bible than deception. To claim that good men wrote the Bible, and deny its inspiration, is on a par with the claim that Christ was a good man, while He pretended to be what He was not. Either horn of the dilemma pierces through the opponents of revelation. God speaks through the prophets, and when He speaks

freer than the monthly magazine or morning newspaper can furnish. It has depth and height and length and breadth which the infinite mind cannot fathom.

Contrast the character of the Jehovah of the Bible with any of the gods of the nations. Jehovah is pure, just and merciful. Saturn, the son of Time, ate his own children, and when Jupiter was born, his mother Hera gave the old father a stone wrapped in swaddling clothes. While he was gnawing at that she succeeded in getting the child out of his reach. Jupiter was a licentious, vindictive, quarrelsome wretch. He flung poor Vulcan out of heaven and maimed him for life because he took his mother's part in a family fracas. It was no uncommon thing for Jupiter and all his train to get drunk, and make the top of Olympus hissing with their orgies. The scenes enacted in the worship of Baal, who kept thrusting his filthy presence upon the Israelites through the surrounding nations, and whom they were at times base enough to worship, ought not to be described. How different from these wicked, sensual gods is the God of the Bible, who "dwells in the high and holy place," and "is of purer eyes than to behold iniquity."

There is also a unity of purpose running through the whole Bible. We see it for the first time in the curse upon the serpent in the first chapter of Genesis, and for the last time in the "Come Lord Jesus, come quick" of the last chapter of Revelation. Its

after his birth, although it is found in a translation of the Scripture made over three hundred years before His birth. The manner of His death, even to the dividing of His garments among the soldiers, the piercing of His body, the kind of persons He would have as His companions in death, all this and more are given without any attempt at double dealing. How can we account for it? By simply accepting the claim that God, who moved men to write the book, could see ahead and could see what was coming to pass, and that He revealed to them what they as men could not possibly have known.

This Jesus, whose biography was written by the prophets, is Himself a prophet, and tells His disciples that certain things would come to pass, while they could see no indications of their approach. He said of Jerusalem: "The day shall come upon thee that thine enemies shall cast a trench around thee, and shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone above another; because thou knowest not the time of thy visitation" (Luke 19:43-44). Now, has this been fulfilled? You have but to read Josephus and you will find that it was literally fulfilled when Titus, the Roman general, laid siege to the city and utterly destroyed it. And His prophecy, "Jerusalem shall be trodden down of the Gentiles," was and is still fulfilled.

The fulfillment of these prophecies and hundreds more prove the book to be inspired of God, and that Jesus, whose death and mission were accurately foretold is our Saviour and Lord.

### LIFE BEYOND DEATH.

"Man is made for the Infinite," says Pascal. "We desire immortality, not as a reward of virtue, but as its continuance," says Jean Paul Richter. So close is this kinship with the Divine that to lose faith in God and immortality is to lose hope in the world. Professor LeConte has wisely said, "Without immortality this beautiful cosmos, which has been developing into increasing beauty for so many millions of years, when it has run its course and all is over, would be precisely as if it had never been, an idle dream, an idle talk, signifying nothing." Sully says, "To abandon hope of a future life is a vast loss, not to be made good, so far as I can see, by any new idea of service to humanity." Strauss confessed that when he had lost his faith in God and immortality he lost his interest in human life and in the world he inhabited. He saw nothing to live for. And Professor Clifford, after losing his religious faith, said, "We have seen the sun shine out of an empty heaven to light up a soulless world; we have felt with utter loneliness that the Great Companion is dead." A being thus related to God, made in his image and fitted for communion with him, endowed with the capacity of knowing, loving and enjoying him forever, prepared and disciplined for a career of never-ending blessedness hereafter, can have its full fruition only in a life beyond the grave.—"Beyond Death."

### A CHANCE FOR A BLESSING.

A collector for benevolent causes said one day to a lawyer, whose offering he had just received, "I guess you would be glad never to see me coming again?" "Why should I?" asked the lawyer in surprise. "I should miss one chance to get a blessing. If I stopped giving, I should soon get as thin as a fence-rail."

Phillips Brooks advises the sorrowing: "Suffer if you must. Only try, if you are to suffer to do it splendidly. That is the only way to take up a pleasure or a pain."

"I oftentimes feel impressed to apply to the ardent advocates of Christ's invisible kingdom and church a certain quaint passage, 1 Sam. 10:14: 'And Saul said, To whom will I give my kingdom?'"

The Congregational gives briefly the historic idea of the church with the congregational form of government. "The great majority of such churches are the Baptist ones." It says "the church was a company of believers [Baptists have it 'baptized believers'], locally organized as a church to do its business itself. It gave its money for missions or philanthropy to voluntary societies. So long as the church approved the work of any Board or Society, it gave that its money. If the church did not approve it withheld the money. The churches thus emphasized their independent rights."

It is a pity Dr. J. W. Chapman cannot hold a meeting in every church in the country if the same results followed as did in Utica. He actually roused the men in the churches to a sense of their duty to God and made them see they could not shirk that duty off onto the women. One leading business man, having been appointed to some church work said to his pastor that five weeks before he would have declined because he was too busy. Now he recognizes the fact that God's business is of chief importance, and he will attend to that first, even if he must let some of his own business go in order to do it.

Dr. Main, pastor of the South Baptist church in Utica, said that twenty of his men were starting out to follow up with personal visits, letters which had been sent to members who had been failing to do their duty. When men do their duty to God the millennium will draw near.

In speaking of the repeated assertion of Dr. A. H. Strong, President of the Rochester Baptist Theological Seminary, that "God is an eternal sufferer on account of sin," a writer in the London Baptist says: "Dr. Strong's monism logically destroys all the happiness in Heaven. For the Bible tells us that when one member suffers (1 Cor. 12:26) all the members suffer with it. He holds that we are all parts of God, and as God is an eternal sufferer we must be also."

gives many facts that man cannot learn without revelation. Men to reveal such facts must, therefore, be inspired of God. No more ancient sacred book claims to be a revelation from God. The Bible is often compared with the Vedas of India and the Zendavesta of Persia. The Vedas, a collection of poems addressed by mythical deities, makes no claim to revelation. The Zendavesta, a mass of speculation into the origin of things, makes no such claim. The Koran, and a few other poor imitations of the Bible, would hardly have thought of counterfeiting if they had not had the genuine coin before them.

The make-up and style of the Bible marks it a revelation from God. One who is in the habit of studying flowers and trees and stars as God has scattered them in nature, must be impressed as he reads the Bible that the God of nature is the God of the Bible. The book of the truth is like the book of nature about us. We are invited to go in and gather and classify. To the devout naturalist the make-up of the Bible is a presumption that the God of nature is its author, and it has a style of its own. It is hard for us to realize that it is not a book, but a library of sixty-six books, with more than forty authors. Each author retains his personality, and writes as the man that he is. The style of the whole book is unique, shall we not say, divine? John Randolph, in his mature years, says, "It would have been as easy for a mole to have written Sir Isaac Newton's treatise on Optics as for an uninspired man to have written the Bible." And he said this after he had read hundreds of other books. Disraeli describes Sebastian Castillon's attempt to improve the Bible by adding to it the best things of Shakespeare and other eminent authors. The attempt was a failure, because even Shakespeare's best in common with the word of God, appeared as a vulgar. "What are you doing?" asked the daughter of Dr. "I am reading the news," he held an open Bible before him, who have spent their lives in the old book and its news

bringer and brighter into the perfect day of the Gospel. Side by side with this revelation of Jesus, the Saviour, we have in the Old Testament a dark revelation of man as a sinner. This unity of teaching as to the one God, and the holiness of that God, and the coming of Christ, running through so many minds and so many ages cannot be accounted for, except on the ground that the book has one author who moved men to write his thoughts, and kept them from falling into the errors of the time in which they lived. Stand by the foundation of Solomon's temple while it is building. Here comes a stone brought from a distant quarry, and it finds its place in the building without the touch of a chisel. A second stone from another quarry fits exactly into its place. This continues day after day until every stone is in its place, and the glorious temple stands there complete. Do you suppose for a moment that these stones have somehow by chance been prepared for their places, and that such a magnificent building had no mind to plan it and superintend its erection?

"Whence but from heaven could men unskilled in arts, In several ages, born in several parts, Weave such agreeing truths? Or how or why Should all conspire to cheat us with a lie? Unasked their pains, ungrateful their advice, Starving their gains, and martyrdom their price."

The prophecies of the Bible establish beyond a doubt that the Bible is a revelation rather than an evolution. There could be no evolution giving future events. I found in this book the biography of a person written hundreds of years before he was born. His name, and the place of his birth, and which He could have no control, was given. His character and his reception by the people are so accurately given by one of the prophets that His enemies, in their despair, have claimed that this chapter was written

JESUS, THE CHRIST.

BY REV. J. R. HUTTON.

Jesus is the Christ. How great and yet how simple is this truth! All may understand and believe it. The most ignorant may accept it. Those unable to distinguish one letter from another in the alphabet have received it and rejoiced in it. Little children scarcely capable of giving a reason for anything, have felt it in their tender hearts, and proved it by long and consecrated lives. And all who become possessed of this blessed truth give the same unmistakable evidence of falling out with sin and falling in love with Christ. How simple and yet how sublime! Those who receive this mighty truth become sons and daughters of the Lord Almighty, II Cor. 6:17. They become divine in their nature, II Pet. 1:4. They become immortal in their being, John 11:26. They will become God like in person, I John 3:2.

The Messiahship and Deity of Christ is the greatest doctrine in the Bible. This wonderful truth is divinely revealed. "Blissed art thou Simon Barjona, for flesh and blood hath not revealed it unto thee but my Father which is in Heaven." No man that ever lived, or ever will, no matter what his learning or mental ability, ever has, or ever can, receive this truth into his heart without the enlightening presence and power of the Holy Spirit, for, "no man can say that Jesus is the Lord but by the Holy Ghost."

This is the saving truth of the Gospel: "Whoever believeth that Jesus is the Christ is born of God." If it were possible for one to believe every other truth, yet failing to believe this he is lost, "for if ye believe not that I am he, ye shall die in your sins."

Peter said: "Thou art the Christ the Son of the living God." And the Sonship of Christ is equivalent to His Deity, for the Jews so understood it, and said that, "he not only had broken the Sabbath, but said also that God was his Father, making Himself equal with God." "I and my Father are one." "This is the true God, and eternal life."

Jesus is the Christ, the Son of the living God, the Saviour of the world!

It was this mighty truth that lived and burned in the soul of Paul as fire, and leaped as illuminating flame from his quivering life, and nerved him to do, and to dare, and to die. Oh, let missionaries bear it let waters roll it, let winds waft it, "for there is none other name under Heaven given among men, whereby we must be saved." "God is love," and there is no greater truth, but Christ is that love manifested; He is divine love personified. I saw the portrait of a devoted mother hanging on the wall. There was the expression of such solicitude and kindness that it held my attention, and everywhere I moved the eyes followed me. In Heaven the eyes of Christ, full of love, will ever be upon us. And we "shall see his face," and go where we will, look where we may, we shall forever behold Him.

On earth He was abused and was with us as one that serveth. Yet angels ministered unto Him; men and women worshiped Him and devils trembled before Him. In Heaven He is exalted. Living creatures cry unceasingly, holy, holy, holy, Lord God Almighty. The elders fall down and worship Him that liveth forever and ever. The angels cast their crowns at His feet and ascribe honor and glory. And patriarchs, and prophets, and apostles, and martyrs, and saints of all ages—and we shall join in with them and say: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to Him be glory and dominion forever and ever, Amen."

Richmond, Va.

PAUL'S CONVERSION AND CALL.

BY J. W. JOHNSTON, D. D.

Paul had a definite conversion. And just as the keel underlies the ship, making possible the hull and decks; or as the foun-

dition supports the house, giving form and substance to the entire structure, so with Saint Paul's conversion and his ministry. It was so clear, so positive, so absolute, that, from that day on the Damascus road, until that other day when he was led from the Roman dungeons to the place of martyrdom, we never once find in him a doubt, or a fear, or a misgiving, regarding the gospel he had been called to preach.

The conversion of the one who would minister in holy things in these days must be just as positive as in the case of Saint Paul. Anything else means vagueness, doubt, and ultimately drifting into mere speculation and mysticism. Unless a preacher knows by personal experience that Christ is a Saviour from sin, how can he preach salvation? Unless he has had an actual vision of Jesus, one that has translated him from darkness to light, changed the world to him and changed him to the world, how can he preach a Gospel which demands a new life, a renewed heart, a transformed character, the forsaking of everything pertaining to sin, and the completion of manhood in Jesus Christ? The reason there is so much uncertainty in our preaching is because we have not had a vision of Christ, we have not stood face to face with him as Paul did on the Damascus highway; we have not met him as consciously as Moses met God on Sinai and Elijah on Horeb. Hence we are often as one that beats the air, the message we bring is only as sounding brass or tinkling cymbal, no mysterious unction accompanies the word. Not having seen or felt the awful reality of spiritual and eternal things, we are unable to make these things real to those who hear us. We may have seen the bush in the wilderness but not the divine flame in which it was wrapped, nor heard the Voice speaking from the fire. So the sermon is dull and unprofitable.

Paul had a divine call. Of this he speaks when before Agrippa and he refers to it many times in his epistles. With him the ministry was not a profession in which he might exercise his varied gifts, a vocation adapted to his mental resources and acquirements. It was not a position to be sought after or ambitiously desired, but a high, solemn office to which one could only be called by the direct grace of the Holy Spirit. And he is careful to state that when he was called to this ministry he conferred not with flesh and blood. In this he was wise; eminently so.

Flesh and blood have too much influence in this matter. Because a young man has certain gifts of speech, is fluent, ready, confident, has had some advantages by way of education, shown a measure of ability in church work or the leadership of meetings, because he may have been born in a parsonage, or have blood relationships to a university, it is often assumed that he has been called to the ministry; so he enters it as a business, or a profession, with no assurance of a distinct divine call to that work. What is the result? Having no overwhelming, all-absorbing consciousness that he is rendering the service assigned him by the divine Head of the church, he cannot speak with authority, he cannot announce himself as a man sent from God, he cannot declare that he is a herald bearing a message from the King. Soon, very soon, the people to whom he ministers realize his position. So they listen to him as a lecturer, an essayist, a public speaker, a pulpit entertainer, not as a prophet of the King immortal, eternal, and invisible. After a time, when the vivacity of youth has departed, the fires of early eloquence died down, the poetic phrase worked out into common prose, he becomes tiresome, monotonous, a dead weight upon the church, without energy, without enthusiasm, with no power to awaken a community or arouse men who are dead in trespasses and sins. And then of what use is he? Possibly he may assist in paying off church debts and repairing church property, but as a preacher who makes men think, compels them to hear, brings the truth with amazing force to their conscience, and finally leads them to Christ—in all these things he is a failure too deep and serious for human thought to estimate. And more serious still is the effect upon the people. For in many instances they have come to regard the ministry as a profession

and the preacher a professional, as they treat him as a hireling; a man who may be hired at a salary to supply the pulpit; just as a sexton may be hired to take care of the church property or an organist to play the organ. Without a divine call, a clear, definite expression of the Holy Ghost, no man can ever hope to be a successful minister of the Gospel of the grace of God.

Paul had special preparation. This does not refer to his training in the schools of Tarsus nor to his pupilage at the feet of Gamaliel.

We find Paul, soon after that memorable day on the Damascus road, going, not up to Jerusalem to receive ordination at the hands of the elders, but into the wilderness, to the region known as Arabia, in which stood the holy mount where God gave to men the revelation of his will. Under the shadow of Sinai, wind swept, fire scorched, storm shaken, down whose granite crags the voice of God as a terrible trumpet had sounded, this man sat in awesome silence listening for the echoes of that mysterious day when heaven flashed something of its glories upon earth and when the mountain trembled to its base at the touch of the Almighty. No wonder that he afterward could write of the mountain that was touched with fire and smoke, or of the veil which shrouded the face of Moses when God spoke to him out of the burning sky. From that desert experience Paul came to men with a supreme reverence for the law of God and an overwhelming sense of the majesty and purity of that law. Nor do we ever once find in him a doubt regarding the obligations of that law or the validity of the evidence on which it rests. He had no trouble as to the authorship of the Pentateuch. He had no apparent concern with the dual writings of Isaiah. The thought of the Book of Job as only a splendid dramatic poem had seemingly not entered his mind. He raised no question respecting the Psalms, and never gave an opinion that would tend to controversy. At no time did he claim for one prophet a larger measure of inspiration than for another.

There was no faltering, no attempt at parley or compromise. To him the Scriptures were a revelation of God's will. Through them God had spoken to men and so he studied them profoundly. He knew them thoroughly. The word, therefore, was to be received without question. It was absolute. It was not a subject of doubt or gain-say, for God at sundry times and in divers manners had spoken unto the fathers by the prophets. Possibly much of the doubt now disturbing the public mind, the uncertainty under which many labor, the latent, if not positive, unbelief regarding the Scriptures, is owing to the lack of special preparation on the part of the preacher. True, he has gone to the schools of Tarsus and can show the parchment with seal and ribbon, and he has also taken a full course under Gamaliel, but has he spent years of deep, earnest study in the word of God—reaching to its inner meanings, absorbing its mysterious spirit, realizing its divine purpose—until there has come into his soul a profound conviction, fixed, firm, immovable, that the law of the Lord is perfect, and that, though the heavens and the earth may pass away, the Word of the Lord abideth forever?—Methodist Review.

DECLINE OF RELIGIOUS CONVICTION.

BY NEWELL DWIGHT HILLES, D.D.

Consider the decline of religious conviction. In the realm of the church, also, how have men grown luke-warm, flexible, soft and easy-going. There are multitudes who are living on the spiritual momentum of their fathers.

What ignoble descendants of a noble heritage! I can point you to a score of young men about you who climbed up to power on the shoulders of their great Christian fathers and mothers, who owe everything they are to their Puritan parents, who have come up to this city to make their fortune, who spend their nights at the clubs in gambling, who have used their unrivaled talents to buy the richest foods and the oldest wines, whose bodies are mere sieves for the pleasures, who have despised everything their

father loved and despised every ideal of their beautiful mother, and whose journey through the city by day or by night is like the journey of the vine through a rose garden, or a bed of lilies torn by tank and hand. Twenty five years ago these men and women would have been in some church every Sunday. This day of rest would have been the soul's library day for them, the day of worship, of which Emerson said that it means more to the country and its higher intellectual life than all the other days in the week. But today you will find them riding in the parks, stuffing themselves with rich foods, going to receptions on Monday night, with no more knowledge of what Daniel Webster meant in his argument on the Girard College case when he said that the republic assumed Christianity, the church, the moral instruction of children and youth—I say they have no more appreciation of this than Catiline or Alcibiades had of the ruin they were bringing upon Athens and Rome. They differ from their fathers as a turkey buzzard differs from an archangel. And these prosperous men, who have their ability and their culture through Christian fathers and mothers and the Christian church, have deserted both alike.

Today we have 13,000,000 children and youth in this country who never cross the threshold of a church, either Catholic or Protestant. And these men and women who owe everything to the church and their Christian ancestors do everything they can, by example, on Sunday, to destroy the influence of Christianity, and betray the rude, ignorant foreign peoples and their children. These men are traitors to their God and their country, as well as to the church. They are renegades, more hypocrites, pleasure-lovers, and the coldest in their hearts, and the fat around their ribs tell us that Nature in her kindness will soon dispose of them. I went into a club the other Saturday night to give an address, and of six men around a card table to whom I spoke in passing toward the banquet room, five of them had their fortune and competence through a Christian father and obedience to these principles. All of them apologized for their gambling by saying that they never went to church. As I looked at their great, fat sleek, pampered bodies, as one of them said, speaking of my work on the next day, that he had nothing to do on Sunday, that he had not been in a church for eight years, I saw that something in their faces that you see in the hectic red leaf of the dying maple bough in July. They did not have a single great conviction. They were merely sleek animals, living for their pleasures. For them the world is a barnyard, the occupations are ricks and manglers, and they were beasts feeding in the stall. Alive physically, their convictions and souls died ten years ago.

These are the saddest events in life. Not the ruin of the Parthenon, not the wrecking of the Temple of Diana, not the fall of the great statues of Phidias, but the decay of the great convictions. For what shall it profit a man if he gain the whole world and lose his own soul?—Baptist Commonwealth.

ALLOWING GOD TO LEAD.

"Where he leads me I will follow" is easy to sing, but not always easy to live. Some one asks and answers the question in this wise: What is the greatest temptation of a busy, purposeful Christian? Is it not the temptation to take his life into his own hands and carve out a career of service for himself, instead of being willing to search out God's plan for him and follow that? Especially when the work we want to do is good work, we find it hard to realize that our carefully thought-out plans may not coincide with God's purposes. But the only success for a Christian is to learn what God would have him do, and do that up to the limit of his powers.—Exchange.

A contented spirit is better than great riches. It is the Midas touch that turns everything into that which is better than gold. It is one of the secrets of a happy life, and a virtue which we all can acquire.

Better not be at all than not be noble.

THE FORTNY OF PREACHING

(Almost Address of Seminary Commencement)

W. L. McCall, D.D.

(Continued from last week.)

THE FORTNY OF PREACHING

There are four great virtues essential to preach the Gospel. If a preacher is lame on any one of them he will limp and halt in his going.

1. Belief in a Personal God.

No II, as thing, or improvement something, or something else, or even an ever can make a good preacher of righteousness. If there is not a personal God—creator of all nature and of man, who is different from them and separate from them, what is the use of prayer or preaching? What is the use to try to be or do anything? Let us have two conditions to have his marvelous imperfect work! Apart from the study of nature, apart from the study of man, the picture drawn of God in the Bible ought to continue as that He is. No age of the world has yet produced the brain that by its own thinking could have drawn the Biblical picture of God. The God told of in the Bible looks like man's creator and judge, and not like one created by the mind of man. He is uncreated, but creator of all. He is perfect. He is enthroned over the universe, managing all, but separate from it and the largest and smallest things and events have His utmost care. Whether we read of Him as He speaks about in order; or, when He speaks about man for sin, or, see His majesty on Mount Sinai's awful summit, in all, He looks like God. Men who have yielded this truth are preachers of righteousness. Oh, what a wondrous path of darkness when one has had his God!

2. The Inspiration of the Bible.

Here the preacher's vision should be very clear. If Moses had not been sure that God said to him, and if he had not been sure that God gave him a message to deliver to Pharaoh, then, Moses, at least, could not have done much, whoever else might have been used. For, if a minister has not a message from God for the people he can do but little good. If the Bible is not our High Court of Appeal, then, we have nothing. How ever much some theory of inspiration may trouble you, hold to the fact of inspiration. No matter whether God spoke all of the Pentateuch to Moses, or whether He told Moses to dictate a certain portion of Israel's history, words from God, or selection from the Bible, it was all God breathed. Suppose it should come to light that the creation of man is a good deal longer ago than we have been accustomed to think, what then? Simply this: Whenever man was created and wherever he was created, God was there and created him. In the beginning, God, and, ever since, inspiration tells us of it.

Behind all this questioning of inspiration that arises ever and anon, like a ghost seeking a body, is the skepticism of man's heart that wishes to get rid of Christ and miracle and God, because, if God exists and has given an inspired law of life, then men must come to judgment. But many men do not wish the thought of a judgment, ergo! But, in the light of our longings, our hopes and our fears, what do we wish with a God who cannot work a miracle? A God who could not create a world, make a man, divide a sea, make a pillar of cloud and fire, feed the hungry, and inspire a book could not do us much good. Many men who find a devil of God too large for their reason proceed to deny it lest it might get God in a difficulty. Two thousand years from now, if world history shall run that long, some self-assumed censor of history will read where once an Admiral by the name of Dewey, commanding a United States fleet, met a great Spanish fleet in the Bay of Manila, fought a battle, sunk the Spanish fleet without losing but one man in Dewey's fleet. He will say, "That does not look reasonable." Then he will say: "Surely that cannot have been." Then he will say, "That never occurred at all." But it did. Judging purely by our consciences, not to go further, when the day of squaring accounts shall come, we shall need a God who has inspired a code that was Heaven's law against the powers of Hell.

3. The Vision of Man, The Sinner.

The man who does not believe that man is a sinner, and that sin is awful, can never be much of a preacher. The preacher who believes that Adam and Eve followed some reversed law of gravity and fell up in the scale of moral being, instead of downward, may be a brilliant lecturer on geology, astronomy, or even sociology, but he bears no message for human hearts. He may tickle human fancy, and pamper the pride of human intellect, but he is no Gospel preacher. Such a man may ride a beautifully caparisoned popular horse, but he is riding to an awful fall. He may dope consciences for a while, but in spite of Satan's narcotics, his own conscience and those of his hearers will awake some day. And what then? The only difference between Adam's and Eve's condition in sin and ours is this, by virtue of the long flow of tainted blood and the increased power of evil, sinful environment, we are, probably, more deeply involved in sin than they were, further from God, and require more of the power of God to save us than was required to save them, if we may speak of the relative power of sin, and of the relative power of God.

Our race began crying, sorrowing and dying when sin entered Adam's and Eve's hearts, and the cries from Eden's gates have mingled with millions of cries since then. And man still cries, sighs and dies. The race feels the awful sting of sin. The pagan feels it and writhes. The Laocoon is a picture of every individual apart from the grace of God. The Bible calls it sin. There is not a spot on earth, flower nor human heart unlighted by it. Human philosophy can't blot it out. Human sacrifices can't blot it out. All na-

tions, hindrances and tribles have their forms of personal corruption. Still the righteous bits and their victims writhes and die. In spite of jail, whip, wealth, power we have sin, suffering, death. When I see the power of sin as an organism, so powerful, so individual, so keen and cutting, I sometimes become amazed that even the Almighty undertook to blot it out. His very undertaking to conquer it is a great proof of Deity. Who but God could hope to conquer in such a struggle? Any one but God, I think, would have withdrawn to other worlds, if possible, and have left trouble and sin, evil and sin, righting and eagle, fawn and man to the light of the ether. But, thank God for God!

4. The Vision of Christ.

Here is the glory of it all. Jesus Christ, Son of God, Man of man. The Lamb of God. The Atoning Lamb. Catch the vision clearly. Take him in his largeness. Neither evolution nor Jewish blood can account for Jesus Christ. Humanly speaking the start in Jesus' family was nearly run out. Jesus was born by miracle. He was the miracle worker. Then, he died for men, in three stead. In all that he was, did and said, he was supremely great. But his righteousness to save is in His atoning death for us. As you walk about Calvary and see him in his agony let no false sentiment sweep the conscience of the vision from you. He was not there as a great pantomime, merely to appeal to our sympathy. He was not there as a moral example. Now yet because he could not help it. You can't think of Jesus' power over nature and think for a moment that he could not have kept from dying by disease. You can't think of His power over nature and human nature and for one moment feel that the Jews and Romans put him to death because he could not help himself. He told it all when he said: "Of myself I lay down my life, and of myself I will take it up again." He willed it so. He was carrying out the teachings of those inspired records which from Moses to Malachi had told that His death should save from sin. As Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up. He, on Calvary, was the fulfillment of Isaiah's picture of Him. It was man's necessity and God's need. Man's because of sin, and God's because of holiness and love.

Young brethren, there have been brilliant men, powerful intellects, great scholars, charming speculators, great philosophers, who repudiated the atonement of Christ. But for nineteen centuries there has not been a great Gospel preacher who denied it. God, inspiration, sin, Saviour. Keep the vision clear.

OUR EQUIPMENT.

Here is where our responsibility largely lies. God said to Moses: "Remember." And Moses often said to Israel: "Remember." Remember what? Why, remember what God had said. Christ told the Jews that the Scriptures, Moses and the Prophets testified of Him, and that they erred because they did not know the Scriptures. Paul said to Timothy: "Study to show thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the word of truth." II. Tim. 2:15. God calls us into the ministry. It is a great honor bestowed by grace. It is as little as we ought to think of to prepare ourselves for the work. He chooses the weak things of the world to confound the mighty. He chooses the "weak things," us. "To confound the mighty," the mighty philosophies, theories and powers of the world. We have no right not to try to be equipped, even though at great sacrifice. We should study so as to become experts in applying the word of God to human consciences and hearts.

In a great measure we can know the word of God. "The ways of God are past finding out." The reason why He says some things we cannot in many instances know, but what He says we can know, and ought to "study to show ourselves approved unto God" we can become familiar with its every book and letter. We can know it historically and prophetically. We can know its forms of history, prophecy, poetry, parable. We can know its texts and their contexts. We can know its great subjects. We can study its words and sentences by grammar, dictionary and rhetoric, as we do other books. And then we can and must go deeper and study it differently from what we study other books, even through the mind of the Holy Spirit. So, we must approach it reverently, prayerfully by the aid of the Spirit of God that we may see its spiritual meanings. Moses had, probably, seen a certain bush by his shepherd path a hundred times. But, today, God wraps the bush with fire, and God is in the "bush of flame," and Moses must take his sandals off. Yesterday it was common ground and common bush. Today ground and bush are holy, for God is there. Letter, noun, pronoun, verb, adjective, adverb, conjunction, preposition, all common things in Scarlet Letter or Les Miserables, but in the Book of Books they are God-breathed, and, therefore, uncommon. Why study Shakespeare and the Bible in a different spirit? Because William Shakespeare, the sinful human, wrote one, and God wrote the other. This is the tremendous reason. We may or may not study Shakespeare; we may or may not differ from him, we may or may not practice his precepts, but we are bound to study God's word; we are bound to submit our wills to God's will, and to practice His precepts. The eternal weal or woe of our beings depends upon our obedience or disobedience to God.

We should study it in the light of the best helps. We should study it by the help of grammar, lexicon, rhetoric, literature, history, commentary, archaeology, the exhumers' spade, textual and historic criticism. I think, however, after an intelligent grasp of the principles and trend of destructive criticism, we should give the most of

our time to the study of those good positively constructive lines of thought which help us to be true opposites of the Word. God has too well established His truth through the ages for us to waste much time with destructive criticism. Men are dying, it is only to take to them the brand of life. The positive side of the thought makes it the power of God unto salvation. It was so at Pentecost. It was so in Rome. It is so in New York, London in the New Hebrides. For twenty years I have watched the battle rage between the constructive and destructive schools. There is not a great Gospel preacher in the world today outside of those who believe in God, the inspired Bible, the power of sin, and the atonement of Christ. And abundant evidence of His glory show us redemption in Him.

We should study all that will throw light on the Bible. Study the art of exegesis that we may present truth "as apples of gold in baskets of silver." What an artist Christ was! But, above all, we should study the Bible itself. We should think its thoughts, feel its feelings, see through its eyes, eat the Word and digest it. Let it become a part of us. Then, there will be fire in the bones and power in the eye and tongue. The leaves of the book are for the healing of the nations. They never wither. They are beautiful in their light, and wonderful in their shadow. They give their own inspiration to those who practice their precepts. Their words are as bread to the hungry, and as water to the thirsty. Calvary is the heart of the Bible. Let us study that heart till we catch its pulse and power. In various ways, and by different methods and with various lights and shadows, let us put that picture often. It will break hearts, and mend them, where the power of Calvary is anything can ever reach. It is by that cross of death that there is any hope for a sinner of life. Let us see it, and tell it as God's great eye of love making an atonement for us, this is the very heart of preaching.

Let me call your attention to a much neglected source of power in preaching, viz., the proper use of the imagination. I do not mean "drawing on the imagination," so as to exaggerate, but the use of the imagination as to the truth with reality. "Who was the oldest man?" "Methuselah." This is about all we think of Methuselah. Now, the imaginative power of the intellect applied, and what? America has been discovered a little over four hundred years. What wonderful things have occurred in that time? Now, suppose one were living now who was born nearly six hundred years before America was discovered, what a remarkable life it would be! If Methuselah was a good man he had the chance to do more good than anybody who ever lived. If he was a wicked man he had time for more wickedness than any man who ever lived. Not good or wicked, he was human, therefore, he must have had a large share of human sufferings. Such a study helps to make the past live before us. Anyone who can so present the great scenes of the Bible as to make them live again to the minds of his hearers will generally *have success*. I stood once before Ruben's great picture, "The Descent from the Cross," till I really felt as though I were present on that Friday and saw Joseph and Nicodemus take Him down! We need to study God's Word until it masters us, then we can tell it.

THE VISION OF VICTORY.

Christianity is about the only thing in the world whose final results are absolutely beyond the ground of speculation. It's victory is absolutely assured. Paul saw it clearly, even as Christ reaffirmed God's prophecies on the subject.

But we have much to do in his name yet. It seems strange that, in these days when God by wonderful providences has thrown open all the gates of earth, Christ should be so often wounded by the hands of his friends. Yet, it may not be strange, for Satan is not bound yet. But this calls upon us more loudly to be true. The Master's voice says today with a thousand-fold emphasis: "The fields are white already to harvest." The "Macedonia Cry" today is from the whole earth, and, really, the reaping is glorious.

But, it seems, at times, as though the foundations of faith were being blasted into atoms. Faith, which has been Israel's conquering power since Abraham offered Isaac, is belittled by some who bear the name of Christian. Some are trying to classify God's great historic deeds, His mountain peaks of glory, as myths and fables. Some are trying to obscure the glory of Mt. Sinai. Others are trying to cut down Mount Calvary's great Tree, because its flowing blood offends their ethical tastes. There is a cry for "the brotherhood of man" without birth into spiritual life by the Holy Spirit. Some would substitute sociology for regeneration and offer us Heaven by ethical culture instead of by the grace of God through Jesus' blood. Affrighted hearts, like Peter, may deny Him; some, like Judas, may try to sell Him to be crucified, and others may stand afar and see His visage marred, but wisdom still has children and will be justified of them. The tares as truly as the wheat till of the coming harvest time. The Man of Gallilee, and of Calvary is on *The Throne now*. All power is His. Therefore, His armies are marching to certain victory.

This Seminary is of God. It had its birth in the hearts of some of God's great Saints in the earth. It was born into the world to conserve and perpetuate the truth of God. Thus far in its glorious history, its bricks, stones, books, donors, faculty and students have been the *apothecaries of loyalty* to the inspired Word of God. May it so stand in increasing power and influence until the Lord of the harvest shall come in triumph to claim His own. May all of his sons be true to that truth which shall stand unshaken. "When rolling years shall cease to move."

THAT IS, OF THE ANGEL.

We stand in Revelation 21. If that the height of the wall of the city was a hundred and forty-four cubits "according to the measure of a man, that is, of the angel" (R. V.) I do not know just what is the purpose and the meaning of this peculiar statement, but it suggests the idea that it may be well for us to measure our characters and lives by the angelic standard. Our theories tell us that after the resurrection, we shall be "equal unto the angels" (Luke 20: 36), and should we not try to be like them here and now? First, then, observe how the angels delight in the worship of God. We read in Isaiah 6: 3 that the seraphim cried one to another, "Holy, holy, holy, is the Lord of hosts." And in Revelation 4: 8 we are told that they "saw and day and night, saying Holy, holy, holy, Lord God Almighty." They evidently had ever fresh joy and rapture in coming back from the missions on which they have been sent, and praising again the God that adores and praises in the upper sanctuary. But we think a praise service of two half hours on the Sabbath, and one hour between Sabbath, is enough. How different our measure is from that of the angels in this respect!

Second, the angels delight in serving God, and so gladly for him what we would regard as menial work at some of the illustrations in the Bible. God said to a number of the angels about one day, "Lay aside your harp, go down to the earth, and cook a breakfast for a hungry man who is sleeping under a juniper tree in the wilderness"; and he went, and became a cook and a waiter (Dan 1 Kings vii. 27). When Daniel was being taken to the lions' den an angel was told to hasten, and put his hands on the lions' mouths, and to stay there all night, and be obeyed promptly and gladly. (Dan vi. 22.) Sodom was one of the rebel places on the earth. But when two of the holy angels were commanded to go and spend a night there in order to save Lot and his daughters, they did not hesitate as we would be tempted to if asked to stay all night in the storm in order to save a soul. (Gen. xix. 18.) Our Saviour tells us that one day a poor beggar was dying at a rich man's gate, surrounded by dogs, and God sent a company of angels to escort him to heaven and place it in Abraham's bosom. (Luke xvi. 22.) Michael, whose name means "the Godlike," and who was the leader of the loyal angels in the great war with the dragon (Rev. xii. 7), was sent to bury Moses on Mount Pisgah, as we learn from Jude, and "the prince," as Daniel calls him, became a grave digger. And Daniel tells us that God gives his angels charge over weak and stumbling saints. They wait upon them as a nurse waits upon a tottering child, leaning them up in their arms. (Ira. xci. 12.)

Third—The angels are deeply interested in the Gospel and its success. Think how they held a praise service at Bethlehem when Christ was born; how they gathered in the garden on the morning of his resurrection; how they opened the prison to release Peter and John (Acts v. 19), and Peter again as recorded in Acts xii. 7. We have many references in the Acts and the Apocalypse to the ministry of angels; but the most precious statement is that of our Saviour himself: "There is joy in the presence of the angels over one sinner that repenteth." Yes, they rejoice over the new creation of each human soul as they shouted for joy when the foundations of the earth was laid. (Job xxviii. 7.)

Let us study this angelic standard. Let us praise God as the angels do. Let us serve him as the angels do. Let us take as deep an interest in the Gospel and its success as the angels do. Let us be patient, meek and gentle as the angels are. Then we will be ready to shine and sing with them in glory.—Herald and Presbyter.

AFFLICTION.

When the Psalmist said: "It is good for me that I have been afflicted," he was not talking cant. He had reached the point in his earthly career at which he could look back upon the preceding years and see them—much as God sees them—as a whole. He could appreciate the danger of the temptations which he had met, and the necessity of sharp warnings at this point and of actual scourgings of the soul at that point, in order to prevent his straying, or to rescue him, already strayed from the way of safety. Such a retrospect of life is granted to each of us at times, and it is full of instruction. It teaches us a tremendous truth, the need and use of unhappiness. Chastening widens experience, deepens sympathy, enlarges the range of friendship, invigorates character, throws the soul back upon God in firmer trust, and does a work for the soul so noble that, if its own character alone be regarded, the divine love behind it and pervading it becomes evident. Blessed are they who no longer need to be thus assured, because their own hearts have learned the truth and rest upon it.—The Congregationalist.

IF WE BUT FIND HIM.

God so governs and shapes all the circumstances of life that if we use them aright we may draw near to him here and prepare to be near him in the forever after. He longs for our love—our love, which is so feeble and faint, and yet so precious in his sight when we give it to him freely. And why does he so desire it? Ah, I have told you many times before—and yet we can not too often remember it—that it is because if we love him he can make us supremely happy! All that belongs to us, or occurs to us in life, is so ordered that we may find in it the means of putting far from us those obstructions of evil which prevent us from seeing him as he is and as he has revealed himself to us; for if we did but so see him, how could we fail to love him with the whole heart and soul.—Theophilus Parsons.

**SUNDAY-SCHOOL LESSON**

MONDAY, JUNE 20.

Abstinence for the sake of others.—I. Cor. 10:23-33.

Motto Text.—"Let him that thinketh he standeth take heed lest he fall."—I. Cor. 10:12.

"All things are lawful for me, but all things are not expedient." That is, of course, all things which have no moral quality, things usually spoken of as indifferent. Among those things was the eating of meat of which the apostle had been speaking. Paul gives two principles, however, which must not be lost sight of in regard to the things which would otherwise be indifferent. We must have a regard to our own welfare and that of others. The first phrase, "not expedient," has reference to others; the second, "edifieth not," to our own welfare.

"Let no man seek his own, but every man another's wealth." In these days of money-worshipping "wealth" is used only to denote property. But that was not the meaning when our Bible was translated. Wealth meant weal or welfare. Even in things indifferent, in which we are at liberty, we must think of others. As in the case of eating meat. They had liberty to eat, but they had also liberty not to eat. And therefore the strong should not consult their own appetites, but have regard to the weak brother who could not eat things offered in sacrifice to idols without being injured. Self must not stand even second with Christians. God first, and then the good of their brethren.

"Whatsoever is sold in the shambles, that eat, asking no question for conscience' sake." In sacrifices part was burnt on the altar and other parts were sold. There was no obligation to inquire in regard to the meat, for in reality idols were nothing. "Shambles" means the meat market. "For the earth is the Lord's and the fullness thereof." This was the common form of grace said by the Jews at their tables before meals. The quotation is from Ps. 24:1.

"If any of them that believe not bid you to a feast, and ye be disposed to go." Social intercourse with the heathen was not forbidden. They could accept invitations freely, if they wished to do so. "Whatsoever is set before you, eat, asking no question for conscience' sake." "As the sacrifices lost their religious character when sold in the market, so also at any private table they were to be regarded not as sacrifices but as ordinary food, and might be eaten without scruple."

"But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience sake."

Some fellow guest. There was no probability that any one would say anything on the subject of the meat having been offered in sacrifice, but some Christian brother who had conscientious scruples against eating. Some of these recent converts from heathenism could not yet feel confident that idols were nothing, and for those who felt the eating of the meat was wrong it was wrong because it was violating their consciences. It is our duty to abstain from doing anything indifferent which will lead others into sin. Of course this is only true of things

which are indifferent. God's commands must be obeyed without regard to the feelings or the consciences of any.

"Conscience, I say, not thine own, but of the other." For his own conscience did not forbid the eating the meat, and the only reason for not doing it was that it might lead another to violate his conscience. "For why is my liberty judged of another man's conscience? For if I by grace be a partaker why am I evil spoken of for that for which I give thanks?" There is a difference of opinion in regard to these words. Some think Paul anticipates the answer of the strong brother who does not like to yield his liberty, and that the poet verse answers the objection. Others paraphrase thus: "Why should I make such use of my liberty as to give offense, and cause the weak to condemn and speak evil of me?" By grace here means the giving of thanks, just as to this day Christians speak of saying grace at the table.

And then follows the great law for all God's children, "Whether, therefore, ye eat or drink or whatsoever ye do, do all to the glory of God." God must be first. Paul had been talking of our duty to our fellows and now gives the great reason for not only consideration of the consciences of others, but for every act of our lives. To do all for the glory of God it is necessary we should have a constant sense of his presence.

"Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God." "Give none offense" means literally do not be a stumbling block nor cause others to offend. The first great duty is to glorify God; the second never to cause others to sin. Our Lord spoke stern words of condemnation of those who cause others to sin. It were better for them that millstones should be tied round their necks and they drowned in the sea.

"Even as I please all men in all things, not seeking mine own profit, but the profit of many that they may be saved." Paul set them an example by doing what he commanded them to do. Hodge's summing up is good: "They accommodated themselves to Jewish or Gentile usages only in matters of indifference. They abstained from all accommodation even in things indifferent, under circumstances which gave to these things a religious import. They allowed sacrifices to be eaten; but eating within a temple was forbidden. They conceded when the concession was not demanded as a matter of necessity, but refused when it was so regarded."

Paul said circumcision was nothing and uncircumcision was nothing; yet he resisted the circumcision of Titus when it was demanded by the Judaizers. The object of their concessions was not to gain mere nominal converts, nor to do away with the offense of the cross (Gal. 4:11), but to save men. No concession, therefore, whether to the manners of the world or to the prejudices of the ignorant, can plead the sanction of Apostolic example, which has not that object honestly in view. It is included in the above particulars that Paul, in becoming all things to all men, never compromised any truth or sanctioned any error.

**NORTHERN BAPTIST ANNIVERSARIES.**

The Home Mission Society was the last of the three societies this year. This was the seventy-fifth anniversary of that society, and it

was celebrated accordingly. The meeting opened at 9:30 on Monday morning with the president, Gen. W. H. Shallenberger, in the chair. His address sketched the work of the society for the year, and paid a glowing tribute to Secretary Morehouse.

Secretary Morehouse presented the report of the board, of which this is a summary.

**GENERAL SURVEY OF THE YEAR.**

The outstanding features of the society's work the past year are the following: The special effort for relief of Baptist churches in California which suffered by the earthquake and fire of last year; the consolidation of a possible union between Baptists and Free Baptists in Home Mission work; the establishment of closer relations between the society and the Baptist Young People's Union in educational missionary work among the young people; the union with the Missionary Union in the forward movement among our young people in the interests of Home and Foreign Missions; participation in arrangements for a general meeting of Baptists in connection with the anniversary; the happy consummation of the union of the two Conventions of Indian and Oklahoma Territories into one strong, effective body; the cheering progress of the gospel among several Indian tribes; expansion of our work among the foreign populations, and plans of co-operation with Colgate University for an Italian department of the Divinity School in New York City; a plan of co-operation with the National Baptist Convention for the establishment of a theological school at Nashville, and a similar plan with the Negro Baptists of Tennessee for the re-establishment of Roger Williams University; the extension of co-operative plans in evangelism; the opening of a school in Porto Rico, and the completion of spacious school buildings in Cuba; special efforts the latter part of the year to avert a heavy deficit; and, in general, a year of great spiritual blessing on our mission fields. The administrative force of the society has been severely taxed in attention to these and other matters. In a single year, now, the receipts of the society and the proportions of its work altogether are greater than the aggregate thereof for the first twenty-five years of its history.

**FINANCIAL.**

How to maintain the work efficiently and yet avoid embarrassing indebtedness, is the ever-recurring problem. The dependable resources are chiefly the offerings from churches, a few generous individuals, and the income from permanent funds. Receipts from legacies and from annuity funds released by the death of donors are variable and uncertain quantities. Estimates based upon average receipts from these sources for several years preceding may be disappointing. There is always a margin of uncertainty ranging from \$20,000 to \$35,000 in the calculations concerning available resources for each ensuing year. During a decade, however, the uncalculable receipts have been sufficient generally to avert a large deficit.

The actual deficit for the year was \$26,187.87, which, added to the \$46,394.55 brought over from previous years, makes the large total of \$72,582.42. This is less than was apprehended for several months before the year closed, and that if the means for the work that ought to be done can not be secured there must be a curtailment to bring it within the limits of available resources, cost what it

may in the crippling of missionary enterprises. Accordingly the board announces its purpose to make a reduction of ten per cent., as nearly as possible in its missionary, educational and church edifice work, thereby lessening the annual liabilities from \$30,000 to \$35,000 for the ensuing year, and to adhere to such reduction unless larger resources are placed at its disposal.

The grand total of receipts for all purposes the past year was \$802,686.68, being only \$2,716.89 less than for the previous year, which was the largest in the society's history.

For the General Fund, receipts from all sources were \$522,032.80, being \$2,766.81 less than for the previous year. A decrease in legacies and annuities released of \$22,729.62 was nearly offset by an increase of \$16,526.59 in contributions and \$2,526.41 income from invested funds. The total of legacies for general purposes was \$65,514.86; and for all purposes was \$110,393.45. This came from seventy-nine estates. For details of receipts and disbursements see the treasurer's report.

From the Woman's American Baptist Home Mission Society (Boston) \$22,709.01 additional has been received, designated for salaries of teachers; and from the Women's Baptist Home Mission Society (Chicago) \$1,895, designated mostly for workers in Cuba and Porto Rico.

**SPECIAL STATEMENT.**

The Executive Board of the American Baptist Home Mission Society submits to the denomination the following statement, in order that there may be opportunity for mature consideration and judicial expression of opinion at the meeting of the society at Washington, D. C., May 20-21, 1907:

The enormous demands upon the society, growing out of the new development of the West, the mighty volume of immigration, the increased cost of maintaining effectively our Christian schools for the Negroes and the Indians, the large proportions of the work in Cuba and Porto Rico, the plans for evangelism, and the calls for aid in erecting church edifices on our mission fields, have greatly overtaxed the society's resources. Scores of pathetic appeals for aid, generally worthy, have been declined, while on many mission fields, as well as in the mission schools for the Negroes and the Indians, salaries are commonly so distressingly small that it is increasingly difficult to secure capable persons for these positions. Very generally it is true that three dollars are needed where two are now expended, saying nothing of needs for new work.

The Executive Board, in the administration of the society's affairs, have proceeded on the theory that, with the growth of the denomination in numbers and in wealth, there was reason to expect yearly enlargement of resources commensurate with the expansion of its work. Its confidence that God would in due time provide the means for the accomplishment of the tasks imposed by His providences upon the society has been repeatedly justified in deliverance in unexpected ways from embarrassing indebtedness. However, ordinarily the tension of great uncertainty, with the special efforts required to avert serious retrenchment, has been most painful. In spite of all, accumulated deficits of several years have from time to time, as now, reached a troublesome aggregate. The Executive Board are persuaded that these conditions should no longer pre-

vail, and that if the means for the work that ought to be done can not be secured there must be a curtailment to bring it within the limits of available resources, cost what it

may in the crippling of missionary enterprises. Accordingly the board announces its purpose to make a reduction of ten per cent., as nearly as possible in its missionary, educational and church edifice work, thereby lessening the annual liabilities from \$30,000 to \$35,000 for the ensuing year, and to adhere to such reduction unless larger resources are placed at its disposal.

This is not a pleasant message on the society's seventy-fifth anniversary, nor does it denote diminished confidence in Him who has supplied our urgent needs hitherto. It means simply this: That, after diligent cultivation of the field for offerings for Home Missions, the limit of financial ability must determine the limit of responsibility for the work it may undertake. We know that from every quarter of our vast mission fields there will come a flood of earnest entreaty and protest against such a measure, and that it will be agonizing beyond expression to the administrative force of the society to put into execution this process of excision; but there appears to be no alternative before us. Hence the board deems it proper to make announcement of its purpose now, both for consideration by the society itself in May and in order that all who may be affected by this retrenchment shall have timely notice thereof and make their future plans accordingly.

**OUR FOREIGN POPULATION.**

More than a million immigrants came to the United States last year, and an equal or greater number is expected this year. About ninety-five per cent. find their homes in the Northern and Western States. A very large proportion of these constitute a needy Foreign Mission field, brought by Divine Providence to our doors. Among the European nationalities, during the year, there have been 307 missionaries, and among the Asiatics, 16. Their distribution by nationalities is shown elsewhere in the statistical tables.

Definite co-operative relations in this work have been established during the year with the Baptist State Conventions of New York and New Jersey. One event of significance and importance was a pledge to the Pittsburg (Pa.) Association of \$25,000 by a resident of Pennsylvania, conditioned upon a like sum being raised within a specified period, for the evangelization of the large migrant population within a radius of ninety miles from Pittsburg. As a result of this, the society cordially acceded to the request of the Pittsburg Association and the Pittsburg and Allegheny Baptist Union, to unite with them in the support of Rev. H. C. Gleiss as superintendent of this work, his services beginning January, 1907.

Our missions among the French-Canadians of New England were never in a more satisfactory condition. Throughout New England there has been a pronounced deepening of interest for the evangelization of this people and of the Italians, large numbers of whom arrive at the port of Boston. An Italian convert, returning from Connecticut for a visit to his native land, was instrumental in the conversion of many, and in the organization of a Baptist church there during the few months of his sojourn.

The need of better preparation for most of our Italian workers has led, after due consideration, to an arrangement between the society and Colgate University for the establishment of an Italian department of the Divinity School of the

**Vintage Cake Fertas**  
are distinguished for beauty of design and exceptional finish, and are stamped  
**"1847 ROGERS BROS."**  
Lenses, back, spines, etc., can be obtained in the same pattern.  
Send for Catalogue "10" or "11" to the nearest branch office.  
Rogers Bros. Co., Boston & New York, N. Y.  
SOLE OF CELEBRATED CAKES

and it is hoped that no further trouble will arise.

**INDIAN MISSIONS.**

Continued blessings attend our efforts for the evangelization of the Indians. Missionaries are laboring among fifteen different tribes of nations. There is a superintendent of missions in Oklahoma, appointed in co-operation with the Convention, chiefly for services among the civilized tribes; the society's missions to the blanket Indians of Oklahoma being independent of the work of the Convention. There are eight churches among the Kiowa, Arapahoe, Cheyenne and Comanche. Under the wise leadership of the missionaries these recent converts from paganism have contributed liberally for the evangelization of others, and in other respects illustrate the transforming power of the Gospel. The mission to the Crow in Montana has likewise been blessed with several conversions.

Rev. G. S. Clevenger has felt it his duty to relinquish the work at Copper Centre, Alaska, where he made a brave fight against the sale of spirituous liquors to the Indians. It seems doubtful whether another can be appointed in his place, in which event we shall have no missionary in Alaska. The Woman's American Baptist Home Mission Society, however, continues to maintain the orphanage and school at Wood Island.

At the new site for the Navajo mission in New Mexico, buildings are nearly completed. Rev. L. I. Thayer succeeds Rev. R. B. Wright, who resigned last winter.

**MEXICO.**

Rev. George H. Brewer, for several years General Missionary for New Mexico and Arizona, where he took a lively interest in the evangelization of the Mexican population, and acquired a fair knowledge of the Spanish language, was appointed General Missionary to Mexico, beginning his labors in January, with his home in the City of Mexico. For years he has felt drawn to this service. Recent correspondence from him is very encouraging. He expects soon to organize an American church in that city, having already established services in English for numerous American residents there.

The important city of Tampico has been occupied by the appointment of Rev. Arthur St. Clair Sloan, who went thither in September. The church at Monterey has enjoyed great prosperity, and has outgrown the capacity of its house of worship. It has raised \$1,000 in Mexican money for enlargement, hoping to receive aid from the society for this purpose.

**PORTO RICO AND EASTERN CUBA.**

The work in these islands advances steadily and quite evenly. Reports of our missionaries show that in Porto Rico we have 27 churches, 1,525 members, about 1,200 in Sunday-schools, and 20 out-stations. In Cuba there are 31 churches, 1,572 members, 1,244 in Sunday-schools, and 26 out-stations—a total of 58 churches, 3,097 members, 2,444 in Sunday-schools, and 46 out-stations. This is a net gain for the year of seven churches and 363 members. In Porto Rico we have 14 houses of worship, and church edifice property altogether worth \$63,000. In Eastern Cuba we have 20 houses of worship, and church edifice property altogether worth \$63,500—a total in eight years, of 34 houses of worship, and an outlay for these purposes of \$126,000.

The annual expense for the maintenance of our work is nearly equal in each of these islands, ag-

**WOMAN'S GENTLE NATURE CALLS FOR GENTLE TREATMENT**



Delicately formed and gently reared, women will find, in all the seasons of their lives, as maidens, wives, or mothers, that the one simple, wholesome remedy which acts gently and pleasantly and naturally, and which may be used with truly beneficial effects, under any conditions, when the system needs a laxative, is Syrup of Figs. It is well known to be a simple combination of the laxative and carminative principles of plants with pleasant, aromatic liquids, which are agreeable and refreshing to the taste and acceptable to the system when its gentle cleansing is desired.

Many of the ills from which women suffer are of a transient nature and do not come from any organic trouble and it is pleasant to know that they yield so promptly to the beneficial effects of Syrup of Figs, but when anything more than a laxative is needed it is best to consult the family physician and to avoid the old-time cathartics and loudly advertised nostrums of the present day. When one needs only to remove the strain, the torpor, the congestion, or similar ills, which attend upon a constipated condition of the system, use the true and gentle remedy—Syrup of Figs—and enjoy freedom from the depression, the aches and pains, colds and headaches, which are due to inactivity of the bowels.

Only those who buy the genuine Syrup of Figs can hope to get its beneficial effects and as a guarantee of the excellence of the remedy the full name of the company—California Fig Syrup Co.—is printed on the front of every package and without it any preparation offered as Syrup of Figs is fraudulent and should be declined. To those who know the quality of this excellent laxative, the offer of any substitute, when Syrup of Figs is called for, is always resented by a transfer of patronage to some first-class drug establishment, where they do not recommend, nor sell false brands, nor imitation remedies. The genuine article may be bought of all reliable druggists everywhere at 50 cents per bottle.

**CALIFORNIA FIG SYRUP CO.**

University, in the City of New York, beginning in the fall of 1907. Rev. James M. Bruce, superintendent of work among our foreign populations, and Rev. A. Mangano, general missionary to the Italians, will be the principal instructors, while continuing in their present positions with the society.

The substantial results and value of our missions to these European peoples are shown most conclusively in the report of Rev. G. A. Schulte, superintendent of the German work. The German Baptists of the United States, numbering over 27,000, are a vigorous, generous, evangelistic body, which not only increases yearly in its proportions, but is continually furnishing accessions to our American churches. The same is true of the Scandinavian Baptists, who number about 28,000. Undoubtedly in churches of their own nationality and in American churches there are at least 75,000 converts and their immediate descendants, many of whom occupy influential positions in the churches and in denominational affairs.

**THE ASIATIC.**

The San Francisco disaster of a year ago seriously deranged our missionary work among the Chinese and the Japanese of that city. The mission quarters for the Chinese were a total ruin. The Chinese were dispersed abroad from their old quarters in the city. For months it was problematical whether they would return. Inasmuch as many owned property in that section, they have been re-establishing themselves, though some time will elapse before the majority will return. It is the purpose of the Board to rebuild as soon as definite financial arrangements can be made without drawing upon the general resources of the society for this purpose. Something will be available from the California Relief Fund. During most of the year our Chinese evangelist has preached on the streets to large numbers of his countrymen, and has held other services in temporary rental quarters.

The Chinese mission in Oakland was in quite an unsettled condition for a while. The church there is at present supporting its pastor. The work in Fresno, Cal.; in Seattle, Wash.; in Chicago; in New York City, and in Philadelphia is in good condition. The mission at Butte, Mont., was discontinued. In New York City a kindergarten for Chinese and Italian children has been maintained, chiefly by means from other sources.

The Japanese mission in Seattle has had a good year. Rev. E. H. Jones, who for about a year had given special attention to this work in San Francisco, returned to Japan in the fall of 1906. For a time the clamor of politicians against admission of Japanese children to the public schools threatened to embroil the Government in difficulty with Japan, and, of course, was to our disadvantage in our mission for the Japanese. An adjustment measurably satisfactory to all parties concerned has been effected,

gregating about \$40,000. The churches, composed mostly of poor people, are unable to do much in the way of self-support, but are being developed in this respect, in several instances with very gratifying results. Porto Rican Baptists as part of our American household, cordially contributed to the society, in response to its appeal for the reduction of its indebtedness. The success that has crowned our efforts for the evangelization of these people is due chiefly, under the blessing of God, to the capable and consecrated men and women who have given themselves unstintedly to this work.

Secretary Morehouse delivered an address on the "History of the Home Mission Society for seventy-five years." He divided the history into periods of twenty-five years. Jonathan Goring, pastor in Worcester, Mass., made a journey through the West, and on his return told the story of his trip to the Massachusetts Baptist Missionary Society. This led to the call of the meeting in Mulberry street church, New York City, in 1832, in which the Home Mission Society had its beginning. Dr. Morehouse's speech was one of great interest and eloquence, and the society will have it published in book form.

At the close of his speech some of the audience gave him the "Chautauqua salute" of waving handkerchiefs. Physicians have protested so earnestly against this handkerchief waving, on account of its spreading the microbes of consumption and of pneumonia and grip and coryza, it seems strange

that some assemblies will allow it. Even if all the handkerchiefs waved were fresh from the laundry, they had been put into pockets where the germs had been left by other handkerchiefs.

**MONDAY EVENING.**

The first subject was a general consideration of the features of the society's work which need emphasizing. Rev. S. Z. Batten, of Nebraska, brought in the report of the committee on denominational colleges and state universities. The report advised the "states"—presumably meaning the Baptist General Association to take steps to support university pastors in the towns where the universities are. Again, presumably because the churches in these towns are not competent to attend to their business. This caused quite a lively discussion as might have been expected, in which Dr. L. A. Crandall made a splendid defense of Baptist colleges.

The last speaker was Dr. H. R. Moseley, general superintendent of Northern Baptist Missions in Cuba. He took the astounding position that we must educate in order to evangelize—putting education as first! This is a great advance (1) on the New Testament. "Salvation by education" is in the air in these days, but it is to be hoped it will not affect the Home Mission Society.

At night Prof. S. O. Mitchell, of Richmond College, spoke upon the "Home Mission Society's work for Negroes." His speech made a deep impression, and greatly delighted his audience. He said they must

not think of the negro problem as a unit. It was intrinsically a problem of each neighborhood. He hoped they would think of the individual rural neighborhood as the unit of the problem. He closed with an eloquent tribute to "Love that never faileth" as the solution of the negro problem.

This fine oration, a speech to strong and thinking men, was followed by a stereopticon show! This no doubt greatly delighted any children who were present.

On Tuesday the officers were elected, Col. E. H. Haskell, of Mass, being chosen president. The assigned speaker of the morning, Rev. E. Holyoke, of Rhode Island, who was to have spoken on "The Making of a Christian Nation," was unable to be present, owing to the death of his wife's mother.

The report on evangelism was read by Dr. Chivers. Dr. Wolfkin, whom the society had appointed as head evangelist, had resigned, and the committee had decided it was best to work through the State conventions and not to appoint a successor. This had proved so successful that the Home Society will give the work up to the State bodies.

Brief speeches from the workers of the society followed, and the meeting closed. All the Northern societies were delighted this year.

**Fine Balbriggan Underweal for Men, only 33c.**

Delivered free to any part of the United States. Order today and state size wanted. Our catalog ought to be in every family. Ask for it—it's free. Write today. A postal will do. Address THE MABLEY & CAREW CO., Cincinnati, Ohio.

THE EVERLASTING WORD OF GOD.

BY RALPHAM HUBBARD.

Rejoice, rejoice, ye Christians all And break forth into singing! See, far and wide, on every side, The Word of God is ringing. Ah, well we know, no human foe Our souls from Christ can sever; For both to base and men of grace God's Word stands sure forever.

O man, blind man, list to the word, Make sure your state and calling; Believe it, Scripture is the power By which we're kept from falling. Your boasted love at once give o'er, Renounce all vain endeavor; This shows the way, no longer stay, God's Word stands sure forever.

Lord Jesus Christ, Thou Son of God, Let us not lack thy favor, For what shall be the just reward Of salt which loses savor? To efface thy name with angry flame In vain shall men endeavor; Not for one day, the same for aye, God's Word stands sure forever.

Praise God, praise God, in unity, All Christians, now together— 'Tis He who spreads His Word abroad— He only, not another. No human hand can Him withstand, No name, how high soever; O sing we, then, our glad Amen! God's Word stands sure forever.

Our Pulpit

"WHERE ARE THE NINE?" WHERE?

BY C. H. SPURGEON.

"And Jesus answering said, Were there not ten cleansed? but where are the nine?"—Luke xvii. 17.

The whole narrative connected with the text is worthy of your careful reading. There were ten men, lepers, who, according to the old proverb that "birds of a feather flock together," had made a company, and seem to have lived in greater unity through kinship of suffering than they would have done had they been healthy and competent to share the fragrance of each other's joys. Mutual woe may have softened some of their natural jealousies; for we find that there was at least one in the company who was a Samaritan, while the others were Jews. Now, "the Jews have no dealings with the Samaritans," yet, when both are placed beyond the pale of society, in their sickness an intimacy springs up between them. So does common calamity bring about strange friendships. These men, who, under any other circumstances, would have been mortal enemies, became comfortable companions—at least, so far as their disease would allow them the thought of comfort.

Do you not observe everywhere how sinners congregate together? Drunkards are gregarious creatures; they will not often drink alone. The lascivious song is hardly sweet unless it thrills from many tongues. In most sorts of merry-making that are not wise, we know that it is company that gives zest,

and yields the main gratification. Men seem to have a sort of antipathy of the time when they shall be bound up in bundles; they gaily forget their gloomy doom, as they bind themselves up in bundles while they are yet living. Oh, that Christians would adhere as closely to one another as sinners do, that they would forget their differences, whether they be Jews or Samaritans, and walk in friendship and love! If common sickness made the lepers a band, how much more should common mercy bind us to one another!

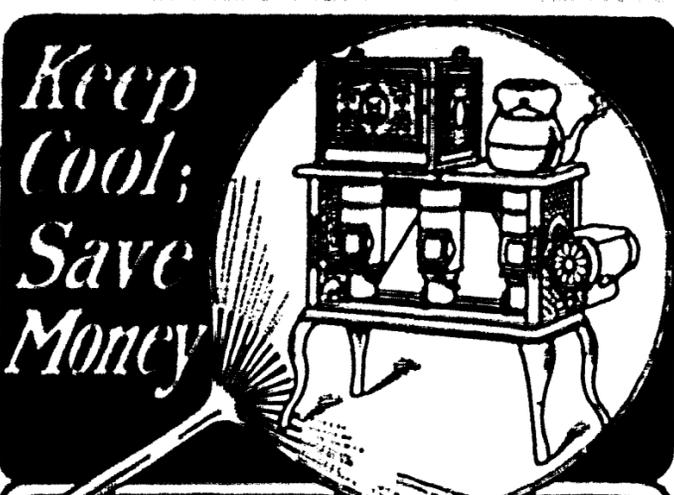
These lepers became an example to us, for they went to Jesus. Their disease was foul and loathsome; they felt it to be so. Their own society could not beguile them; they wanted health, and nothing else but perfect health would content them. How did they go to Jesus? They first of all went directly, for it is written in the narrative that, as Christ entered into a village, these lepers began to cry out. They did not wait until he got into the nearest house, and had sat down, and taken some refreshment; nay, but they met him at the village gates; they waylaid him at the very portals. They cannot stop; no delay, no procrastination for them. O leprosy sinner, go to Christ at once; go now, tarry not until thou hast left the sanctuary! Wait not until the sermon is over. It is written, "To-day, if ye will hear his voice, harden not your hearts." Young man, at the threshold of your life, seek Christ. Go now, thou who hast begun to be sick. Go now, young woman, now that thy cheek begins to be blanched with consumption, go now, go at once, go instantly to meet the healing Saviour.

They went humbly; they stood afar off—note that. They felt that they had no right to come near. So, we must go to our Lord for mercy, conscious that we have no claim upon him; and standing, just as the publican did, afar off, scarcely daring to lift our eyes to heaven, we must cry, "God be merciful to me a sinner." William Dawson once told this story to illustrate how humble the soul must be before it can find peace. He said that, at a revival meeting, a little lad, who was used to Methodist ways,—I do not tell the story for the sake of the Methodism, but for the sake of the moral—the little boy went home to his mother, and said, "Mother, John So-and-so is under conviction, and is seeking for peace, but he will not do it tonight, mother." "Why, William?" said she. "Because he is only down on one knee, mother, and he will never get peace until he is down on both knees." Now, the moral of that story, using it metaphorically, is true. Until conviction of sin brings us down on both knees, until we are completely humbled, until we have no hope, no merit, no proud boasting left, we cannot find the Saviour.

Observe how earnestly they sought him. They cried with a loud voice, or, rather, "They lifted up their voices, and said, Jesus, Master, have mercy on us." They emulated one another; one cried with all his might, "Jesus, Master, have mercy on us;" and another seemed to say, "That is not loud enough," and so he shouted, "Jesus, Master, have mercy on us." And so each one strained his voice that he might reach the ear of the Saviour. There is no winning mercy without holy violence. "The kingdom of heaven suffereth violence, and the violent take it by force." You recollect that blind man, who was sitting on the bank, one day, when Jesus went by; and

as he heard a great noise of a mob passing along, he said, "What pation of the time when they shall be bound up in bundles; they gaily forget their gloomy doom, as they bind themselves up in bundles while they are yet living. Oh, that Christians would adhere as closely to one another as sinners do, that they would forget their differences, whether they be Jews or Samaritans, and walk in friendship and love! If common sickness made the lepers a band, how much more should common mercy bind us to one another!"

Tea drinking frequently affects people as badly as coffee. A lady in Salisbury, Md., says that she was compelled to abandon the use of coffee a good many years ago, because it threatened to ruin her health and that she went over to tea drinking, but finally, she had dyspepsia so bad that she had lost twenty-five pounds and no food seemed to agree with her. She further says: "At this time I was induced to take up the famous food drink, Postum, and was so much pleased with the results that I have never been without it since. I commenced to improve at once, regained my twenty-five pounds of flesh and went some beyond my usual weight. "I know Postum to be good, pure, and healthful, and never will be, I believe, that does so surely take the place of coffee, as Postum Food Coffee. The beauty of it all is that it is satisfying and wonderfully nourishing. I feel as if I could not sing its praises too loud." Read "The Road to Wellville," in pkgs. "There's a Reason."



Keep Cool; Save Money. NEW PERFECTION Wick Blue Flame Oil Cook-Stove. For cool cooking, less work and least fuel-expense use a NEW PERFECTION Wick Blue Flame Oil Cook-Stove. The ideal stove for summer. Does everything that any other kind of stove will do. Any degree of heat instantly. Made in three sizes and fully warranted. At your dealer's, or write our nearest agency for descriptive circular.

of salvation! Jesus Christ says, "Believe on me and live." Oh, be not foolish; do not say, "But, Lord, make me whole, and then I will believe;" do not say, "Lord, give me a tender heart, and then I will come;" "Lord, forgive my sin, and then I will love thee," but do as he bids you. He bids you trust him; so, do as he bids you, trust him; and while you are trusting him, while you are going to him with the white leprosy still in your skin, while you are yet upon the way, he will heal you. You know that we are not to be saved first and to believe in Christ afterwards; that may be the order of God's covenant revelation, but it is not the order of our spiritual apprehension. We are to believe first, just as we are.

"All unholy and unclean, Being nothing else but sin"— I am to believe that Jesus Christ is able to save me; I am to trust my soul with him, that he may save it; and in the act of so doing I shall find salvation. Be not, I pray you, so foolish as to say, "Lord, I object to this method of procedure." Seek no needless preparation. Do not hesitate and stop until you feel ready to come to him.

"Let not conscience make you linger, Nor of fitness fondly dream; All the fitness he requireth, Is to feel your need of him: This he gives you; 'Tis the Spirit's rising beam."

I am going to use the Saviour's question, and I hope we may give a satisfactory account of the nine. Gratitude is a very rare thing. If any of you try to do good for the sake of getting gratitude, you will find it one of the most profitless trades in the world. If you can do good, expecting to be abused for it, you will get your reward; but if you do good, with an expectation of gratitude in return, you will be bitterly disappointed. If anybody is grateful for anything you do, be surprised at it, for it is the way of the world generally to be

Ab... Ma thinks he fal... "Al but ah That I have usually Among of me been a princip be last things differs to our others patient, the wo own wel "Let every m three da "wralth property meaning lated. I fare. Y in which think of eating m eat, but t eat. An should no tles, but brother v offered it out being stand ere God first, their brel "Whals bles, that for consci fees part and other was no obl gard to ti idola were means the earth is the thereof." form of gr their table tation is fr "...If any not bid yo disposed t course will forbidden. vitations fr do so. "If you, eat, a conscience' fees lost tl when sold in any private regarded no dinary food without scr "But if a This is offe idola, eat n showed it, an Some fellow probability t anything on having been some Christ conscientious ing. Some c from heather confident th and for tho the meat wa because it w sciences. It from doing which will le course this is

people of God. And there are some Christians—especially some in the humbler walks of life—whose daily walk is the best sermon upon religion that can possibly be preached. With what satisfaction have I often looked upon many a poor girl struggling hard to earn her daily bread with her needle, but abhorring the doctrine of God more even than a bishop on the bench! And how have I seen some of you, in other ranks, too, and marked your consistency of life, the incorruptibility of your honor—how you will stand out against temptations, and are neither to be moved by bribes, nor to be subdued by threats. Now, this is true of many Christians. You will meet with them every now and then—men who are like pillars of light, as the saintly Basil desired to be—men who reflect the image of Christ. As soon as you see them, you have no need to ask, "Whose image and superscription is this?" They live like Jesus; their holiness, their loving spirit, their prayerfulness, their gentleness, all betoken that they are like the Saviour. Ah! this is true of some; "but where are the nine?" "Where are the nine?" That shop-counter can tell where some of them are—cheating the public. "Where are the nine?" Some of them inconsistent in their walk—worldly with the worldly, frothy with the light and trifling, as giddy and as fond of carnal pleasure as anybody. "Where are the nine?" O brethren, if all who profess to be God's people really lived up to what they profess, what a grand world this would be! How changed would trade become! How different your merchandise and your traffic! How altered the appearance of everything. How blessed the poor, how happy the rich! Where would be your pride? Where your aping of high gentility? Where your longing after so much creature-respect and earthly grandeur? The whole thing would be done away with if we became like Christ. In the case of some few, they are delivered from this present evil world according to the will of God. "But where are the nine?" "Where are the nine?" Let their conscience answer.

Having thus somewhat roughly handled professors of religion, I am going to address those who have received special favours from God. Like the ten lepers, there are many in the world who have had very special favours. How many are present tonight who have had fever, cholera, or some sickness which appeared to be unto death! I bless God that, when I was last sitting to see enquirers, a very considerable number traced their conversion to sick-beds; they were aroused; and they afterwards came up to God's house—

"To pay the vows  
Their souls in anguish made."

Yes, those are the ones typified by the Samaritan, "but where are the nine?" Is there not one of them under the gallery there, to the right hand, he who was nearly drowned at sea, and, just then, oh, how he vowed that, if God would spare him, he would live to God's service. But he is one of the nine. Have I not another yonder, who was given up by the doctors, and, like Hezekiah, turned his face to the wall, and said, "Lord, only let me live, and I will be a different man?" But, if there be any difference, he has been rather worse than better. There is another of the nine. I need not go out to find the other seven; they are all here. They have some of them been sick, some of them have suffered from

some accident, some have undergone operations, some have passed through imminent peril both on land and sea, and some have had their lives preserved—I think I see them now—to a very advanced period of life. "Where are the nine?" There is one of the nine here; he has passed his threescore years and ten, and while some of his age have been brought to know the Lord by reason of his goodness and kindness in thus lengthening their span, he still remains, and does not give glory to God. O souls, to lie to God is to lie with a vengeance—to promise to him, and not to perform. What is God to be played with? Will you play fast and loose with him? Darrat thou fool thyself with the Most High, and promise him this and that, and then break thy vow? In the name of God, ye nine, I cite you to make your appearance at the last great bar, except ye now turn from the error of your ways. May the Spirit of God turn you, for otherwise, when the question is asked, "Where are the nine?" you must be dragged forward, and your vows, and bonds, and privileges shall be all urged against you, and shall be swift witnesses against you forever.

Then again, to use the question another way, where are the nine who have listened to the Gospel? Lately, the Lord has been very gracious to our city. Our preachers have not been quite so dead and dull as they were once. The theaters have echoed with the name of Jesus; men like Ralcliffe, and North, with Richard Weaver, chief and foremost, and Mr. Denham Smith, have preached the Word with power, and from among the crowds who have gone in and out of the theaters, some have been converted to God—"but where are the nine?" "Where are the nine?" And in this house, too, with its aisles and its seats thronged so constantly, how many thousands listen to our voice! Yes, I thank God, some not in vain, for some of all sorts, of every rank and condition, have believed in Jesus—but still, "where are the nine?" Christians, here is a solemn question for you. There is much good being done in

**A UNIVERSAL FOOD.**

Following Nature's Footsteps.

"I have a boy two years old, weighing forty pounds and in perfect health who has been raised on Grape-Nuts and milk.

"This is an ideal food and evidently furnishes the elements necessary for a baby as well as for adults. We have used Grape-Nuts in large quantities and greatly to our advantage."

One advantage about Grape-Nuts Food is that it is pre-digested in the process of manufacture; that is, the starch contained in the wheat and barley is transformed into grape-sugar by exactly the same method as this process is carried out in the human body; that is, by the use of moisture and long exposure to moderate warmth, which grows the diastase in the grains and makes the remarkable change from starch to grape-sugar.

Therefore, the most delicate stomach can handle Grape-Nuts and the food is quickly absorbed into the blood and tissue, certain parts of it going directly to building and nourishing the brain and nerve centers. "There's a Reason."

Made at the pure food factories of the Postum Cereal Co., Ltd., Battle Creek, Mich. Read the famous little book, "The Road to Wellville," in pkgs.

**DELICIOUS AS IT IS GOOD**  
**MEAD'S FLAKED RYE**  
THE GALLERY OF ALL CEREAL FOODS. No 2nd or uncertain material. A National Food Lavative. A sure relief of eye to each tube. Ask for a box of MEAD'S FLAKED RYE or write us for our THREE SPECIAL OFFERS. A special package to each, just held for 25 cents. It will positively cure the most aggravated case of constipation. Write today.  
KENTONVILLE CEREAL CO., Dept. 197, KENTONVILLE, MISS.  
CANNERS WANTED EVERYWHERE

**MISSOURI BAPTIST SANITARIUM.**  
117 E. FAYLES AV. ST. LOUIS. A well equipped, quiet, beautiful, Sanitarium and Hospital. Large grounds. Large, well kept double lawn. House Comfort.  
Every appliance, convenience and accommodation for the best and most economical medical and surgical treatment.  
We have a thorough Training School for Nurses. We also maintain a Nurses' Hospital for our Graduates. Nurses and our able to supply Trained Nurses on call.  
For further information, address  
DR. I. M. CADWALLADER, Physician in Charge.  
MISS I. M. CADWALLADER, Dept.

London just now, but we question whether all the Evangelical labour in London is carried on by so much as one in ten. Then, "where are the nine?" When I was in some of the back streets in the neighborhood of Kent-street last week, I was very pleased, as I went along, to notice in one little house, "Cottage meetings held here." A little further on, a Ragged school; a little further on, "a prayer-meeting here twice a week." I could hardly see a street, however low, that seemed to be without some traces of religious effort and action; you could not have stated this seven years ago. I believe the signs of the time are favorable; but yet the effort put forth is not at all commensurate with the dire necessity of the age. You do much; the City Mission does much; your tract-distributing, despite all that is said against it, does much; your street-preaching does much more than crying will allow. I believe that there is more good being done by the preaching in the street than by the preaching within walls, with some few exceptions. Go on with what is being done, but multiply your agencies, for let this question goad you on, "Where are the nine? what of the nine?"

O dear friends, if we could but hope that one in ten in this great city was converted, we might set the bells ringing far more merrily than when the Princess passed through the streets; but I fear we have not got to that; however, if we had, it would be a solemn question for us to ask, "What of the nine?" I am afraid some of that nine come here. You are here tonight unconverted. O dear friends, do you recollect when you were young? There were ten of you; you are the only one left. What of the nine? They are all dead. As far as you know, they are all lost, and you are the only one left. Oh, that God would make you his tonight! Or it may be that you have been listening long to the Word of God; and you have seen one converted, and another converted, but there are you and your other companions still unconverted. Oh, that you, the nine, might be brought in! We must pray to God to convert the nine; we cannot let him go with the one, we must have the nine brought in. The day will come when Christ shall sit on the throne of his glory, and there shall come up before him the ones, and he shall say, "Come, ye blessed;" but after he has done that, he may well say, "I gave breath to more than these; I sent the Gospel to more than these; I was merciful to more than these. Where are the nine?" And then, ye nine, ye must make your appearance. And he will say to you, "I called you, but you lived; not to me; I invited you, but you would not come; I invited you, but you would not turn; and now, ye nine, depart, ye cursed, into everlasting fire, prepared for the devil and his an-

gels." But "hope" is the word for tonight, even for the nine. May God be pleased to give you hope within, while I utter hope without! Jesus died, his death is your life; trust him, and you are saved; rest on him with your whole weight; throw yourself flat upon him; have nothing to do with standing in your own strength, but prostrate at the foot of his dear cross lay yourself down, and you shall not be numbered with the nine, but you shall return to give glory to God, even though hitherto you may have been a Samaritan, a stranger, the chief of sinners. May God add his blessing for Jesus' sake. Amen.

**SKIN ON FIRE WITH ECZEMA**

Instantly Relieved by a Single Application of Cuticura Ointment.

The great Skin Cure, preceded by a warm bath with Cuticura Soap. This treatment when followed in severer forms with mild doses of Cuticura Resolvent Pills, affords instant relief, permits rest and sleep, and points to a speedy cure in the most torturing and disfiguring of itching, burning, and scaly humors, eczemas, rashes, and inflammations from infancy to age. A single set (costing \$1.00) is often sufficient to cure. Guaranteed absolutely pure under United States Food and Drugs Act.

**Tennessee College for Women**  
Located in the blue grass section of the State, beautiful, and healthy, just an hour's ride from Nashville. The only school for women in the State owned and controlled by Baptists, and one of the best for the higher education of young women.  
EVERYTHING NEW.—Three story pressed brick building; furnished complete throughout; steam heated; lighted by gas and electricity; twenty-four rooms with private baths, besides plenty of public bath rooms.  
An ideal school in an ideal location, where your daughter will be looked after at all times, in the building of character, training of mind and heart, and development of the body. For further particulars and prices write to  
GEO. J. BERRY, Pres.  
J. BERRY BERRY, Sec. Dep. Murfreesboro, Tenn.

**CANCER**  
Its successful treatment without the knife, based on 25 years experience. PROMINENT REFERENCES:  
Hon. A. A. Odum, County Treasurer, Hartsville, Ala., cured of face cancer five years ago.  
Mrs. J. C. Eby, 74 W. 11th St., Covington, Ky., cured of cancer of the breast eleven years ago.  
Mrs. E. T. Moore, Brownsville, Tenn., cured of face cancer ten years ago.  
Address Dr. C. W. WEAVER, 17 W. 8th St., Cincinnati, O. for free book of information and advice.

Let us send you 100 visiting cards for 25c by mail, postage free.

You may select any style of type, Script, Roman or Old English, your name alone or name and address. Cards are good quality. Write plainly. We send the 100 cards post-paid upon receipt of 25c. It takes ten days to fill orders. Send for free samples and catalogue. THE MABLEY & CAREW CO., Cincinnati, Ohio.

**THE BEST LINE**  
KENTONVILLE  
**MONON ROUTE**  
ONLY LINE TO THE FAMOUS HEALTH RESORTS  
FRENCH LICK  
WEST BADEN  
SPRINGFIELD

**JAMESTOWN EXPOSITION**  
VIA  
**ASHEVILLE**  
AND THE  
**"LAND OF THE SKY."**  
WITH STOP-OVER PRIVILEGES. GO ONE WAY—RETURN ANOTHER.  
A delightful trip through the picturesque Mountain Country of North Carolina at low rates. For illustrated literature, rates and full information write any agent SOUTHERN RAILWAY.  
C. H. HUGGERSFORD, Dist. Fam. Agent, Louisville, Ky.

**Louisville Nat. Banking Co.**  
THEODORE HARRIS, President.  
B. THURSTON BALLARD, Vice-President.  
JOHN H. LEATHERS, Cashier.  
BEN C. WEAVER, JR., Asst. Cashier.

**5% BY MAIL**  
**LUMP SUMS OF MONEY**  
should not be held idle. Our plan of issuing deposit certificates makes it possible for such money to draw five per cent from date of Certificate. Send for booklet "W"  
**OWENSBORO SAVINGS BANK & TRUST COMPANY**  
JAS. H. HARRIS, OWENSBORO KY

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

**Potter College**  
For Young Ladies.  
Students from 40 states. Number select and limited, 20 teachers. Departments under specialists. Appointments of the highest order. Recommended by leading men of the United States. Catalogue explains everything. Send for one.  
Rev. B. F. CABELL, D. D., Pres., Bowling Green, Ky.

Editorial

The writer attended the closing exercises of Georgetown College last week. This is our oldest and our best equipped college. The College Education Society adopted the charter of the new Baptist Education Society and thus came fully in line with the new movement. In nominating brethren for college trustees, however, the mistake was made of nominating only the number to be elected. A number of other names were proposed for nomination, but were voted down by a narrow margin. This was due to local conditions.

President J. J. Taylor preached the baccalaureate sermon on "The Wonderful Saviour," on Sunday morning. Dr. B. A. Dawns preached at night to the Y. M. C. A. on devotion. On Monday night the Hon. R. W. Bingham delivered the annual address on civic righteousness. On Tuesday night Prof. J. C. Metcalf made the Alumni address on culture in church and State.

On Wednesday morning was Commencement proper. Orations were delivered by three of the male graduates and an essay by one female graduate. They and their subjects were, respectively, as follows: A. L. Crawley, Ideals of Greatness; W. P. Dica, Optimism of Robert Browning; R. P. White, Womanhood; and Miss Luella Payne, Sidney Lanier. Mr. H. C. Taylor was to have spoken on The Empire of Silence, but he was excused. Dr. Taylor conferred the degrees, closing with a brief and appropriate address to the graduates, of whom there were thirty-one.

After four years of service as President, Dr. Taylor lays down the work to re-enter the pastorate, having accepted the call to the First Church, Knoxville, where he expects to enter upon his labors September 1st. Dr. Taylor is a man of great force, and as a preacher he stands in the very first rank. The First Church, Knoxville are to be congratulated on securing him. The College has steadily advanced under his administration in all departments. This session there were 298 students. This is not the largest number reached, but it includes more who did real college work than ever before.

Dr. Rucker, after fifty-two years constant service, has earned relief. So he lays down the pure mathematics and he will teach only the applied, the former to be taught by Prof. Rhoton, whose services have been secured, and who is recognized not only as a thorough mathematician, but as a fine teacher.

The Trustees unanimously elected Dr. Arthur Yager as Chairman of the Faculty for the next year. He has served in this capacity before, and the administration is safe in his hands. It is proposed to elect a President at the meeting next June, and a committee is to report a suitable nomination.

In presenting his report to the Trustees, Dr. Taylor offered criticisms of some things connected with the local management. A committee of five was at once appointed to thoroughly examine into the matters involved and to report such action as they may deem wise.

Mr. A. Y. Ford, of Louisville, is chairman. The next session of the College opens September 10th, with all the departments fully manned.

The Laymen's movement is taking shape among the Baptists. An executive committee has been organized as follows: J. Harry Tyler, Chairman; J. J. Darlington, Vice Chairman; F. H. Biggs, Secretary; Charles P. Lee, Treasurer, and Joshua Levering, H. Cabell Woodward, Charles M. Neam, Richard H. Edwards, and Moncure Burke as members.

A General Committee is to be appointed, composed of one or two from each State represented in the Southern Baptist Convention. Literature is to be prepared and an active campaign is to be entered upon. A Field Secretary is to be secured who will give his whole time to the work.

The purpose of the movement is to enlist our laymen, as they have not been enlisted, in missionary and benevolent work. This work has been left too largely in the hands of preachers. To bring forward the laymen is eminently Baptist. The Roman Catholics have ever relegated laymen to the rear, and given all power to the clergy. The Reformation was a revolt from this, and was an assertion of the religious rights and privileges of laymen. With Baptists laymen have ever, in theory, had these rights and privileges while in practice the laymen have had comparatively little to do with general religious work. This has not been because the preachers denied the laymen any rights or sought in any way to abridge their privileges, but because the laymen went "one to his farm and another to his merchandise," and with a few notable and noble exceptions, left the work to be looked after by the preachers.

This laymen's movement seeks to remedy this state of things, and if it can be rightly directed, it will do great good. It is fortunate that it is in the hands of sane and sound men.

The Hon. B. F. Procter, of Bowling Green writes:

"You will rejoice with us over the victory for God and good government won by our people last Thursday. The saloons were voted out by a majority of 229. The saloons had all the money they wanted and bought every vote they could. More than 50 per cent. of the negroes voted with us. Rev. M. F. Ham closed a tent meeting here last night. This is his home and he is happy. There was the making of a fine lawyer in him spoiled when he went into the ministry. He was a law student in my office for several months.

"Dr. J. S. Dill, our pastor, stood with Mr. Ham, aiding, counseling, and speaking for temperance, and this victory owes more to these two than to any other two men. Dr. Dill led the anti-saloon fight at Fredericksburg, Va., shortly before coming here, and is a veteran. He caused to be organized here the first body of that order in this State. After a fine sermon yesterday morning, he had thirteen additions to his church."

Yes, we rejoice with Mr. Procter, Dr. Dill and Evangelist Ham over the signal and significant victory over the saloons of Bowling Green, in which victory all three were important factors. We rejoice with all the good people in Bowling Green and in Kentucky on this notable advance of temperance. More and more our people are being aroused on the subject of temperance, and steadily the cause goes forward. That we did not carry the elections in Paris and Owensboro was not a defeat for us, for the saloons had that territory before the election. We simply

failed to capture these strongholds. At our next attack we will capture them. Bowling Green, too, was a great stronghold of the enemy, and we have captured that.

Today there is not a place between Louisville and Nashville, on the railroad, where liquor can be legally sold, and the whiskey territory is constantly diminishing.

Gen. Hager, the Democratic candidate for Governor, has come out in a clear, ringing declaration favoring local option and the full enforcement of the laws against saloons. The whiskey men had been claiming Gen. Hager, and this makes his deliverance the more significant. We do not believe any man, committed to the saloon interests, no matter what his party, could be elected Governor of Kentucky. The Baptists are so numerous in this State that no man could be elected Governor if the Baptists opposed him. This means there is a grave responsibility on us as a denomination. Of course we do not wish the Baptists ever to form a Baptist political party, for that would be a union of church and State, a thing Baptists have fought for more than 1,800 years. But Baptists have ever believed in righteous government, and they should ever stand for that, and oppose whatever makes for bad government.

The outlook has brightened in Louisville; wicked whiskey-ridden Louisville. The decision of the Court of Appeals set aside the last city election and directed the Governor to appoint a man who can be trusted to close the saloons on Sundays, and to enforce the laws against gambling. There is dawn for Louisville on the horizon.

We are hoping for a great and an inspiring meeting in Mayfield. It is, in some respects, the most important meeting the Baptists of Kentucky have ever held. The meeting of the new Education Society is of paramount interest. This new educational movement is a solution of our educational problem that has vexed us for two generations. We are glad it has met and is meeting with favor, and that Dr. Hale has been so well received everywhere.

Our mission work has made a most gratifying and a most remarkable advance. Dr. Bow's report will be the best ever made to the General Association, and our mission outlook was never brighter.

We specially desire the presence of representative laymen. The meetings begin Monday night next and last till Friday night. The Education Society meeting Tuesday morning and the General Association Wednesday morning. The railroads sell tickets at the rate of one and one-third fares for the round trip. We hope our preachers will use the Association tickets—the rate being the same, so that a better showing can be made to the railroads and a stronger appeal made for a greater reduction of fare for the meeting next year.

The brilliant British essayist, Mr. Gilbert K. Chesterton, has this to say of the Book of Job:

"I do not know, and I doubt whether scholars know, if the Book of Job had a great effect or had any effect upon the after-development of Jewish thought. But if it did have any effect, it may have saved them from an enormous collapse and decay. Here in this Book the question is really asked whether God invariably punishes vice with terrestrial punishment and rewards virtue with terrestrial prosperity.

If the Jews had answered that question wrong they might have lost all their after-influences in human history. They might even have sunk down to the level of modern educated society. For when once people have begun to believe that prosperity is the reward of virtue, their next calamity is obvious. If prosperity is regarded as the reward of virtue, it will be regarded as the symptom of virtue. Men will leave off the heavy task of making good men successful. They will adopt the easier task of making out successful men good. This, which has happened throughout modern commerce and journalism, is the ultimate Nemesis of the wicked optimism of the comforters of Job. If the Jews could be saved from it, the Book of Job saved them."

There is nothing in secular literature worthy to be compared with the Book of Job. We suppose Shakespeare's writings will be admitted to be at the head of secular literature. And the best thing in Shakespeare is Hamlet. And is not the sorrow of a dreaming boy for his foully murdered father— for that is Hamlet—trivial compared with the grand drama of Job, where God and the angels are spectators, and Satan wrestles with faith in the torn heart of the patriarch? Job has been supposed to be the oldest book in the world, though recently it is claimed that the Egyptian "Book of the Dead" is the older. But certainly Job is thoroughly "up to date" in this twentieth century.

We have received a letter from Pastor Dodd, of Fulton, saying that the facts in regard to the formation of the new church in Fulton were not as represented in the Baptist Flag, and that the Flag has refused to allow him space in which to make the needed corrections.

Our remarks were based on the case as stated in the Flag, but we adhere to our advice that both bodies join in calling a mutual council to pass on the matter, and to advise both bodies what to do. The gathering of the Baptist hosts at Mayfield next week gives a fine opportunity to get a good council, whose deliverance is sure to be accepted by the denomination. How to settle church fuses, is a subject Baptists would do well to study. We need to learn better how to recover from our divisions, and how to get over our alienations. Our independence allows us to keep up a fuss so long as we please, and we need to study how to settle our fuses.

The "Loyalist" Cumberland Presbyterians, those who did not go into the union with the Northern Presbyterians, held their meeting at Dixon, where the Cumberland Presbyterian church was born, in 1810. They had an enthusiastic meeting. They report 13 Synods, 77 Presbyteries, 600 preachers and over 80,000 members, claiming that were all the figures in they would have 100,000.

One of the brethren at this meeting declared: "Many ministers, who never rubbed their backs against a college wall, have fuller insight into the Word of God than nine-tenths of the professors in the theological seminaries."

The Rev. W. D. Gay, who founded the Seminary "Gay Lectures," first went off into faith's center. Then he became a Dowieite, and now he has become a Christian (?) Scientist (?), in which belief he is very zealous.

EDITORIAL VARIETIES

On the night of the 15th inst., the writer united in marriage the Rev. M. F. Edwards, pastor of our church in Auburn, Ala., and Miss Nannie Hedy's daughter. Miss Hedy is the "baby sister" of Dr. J. H. Spencer, of famous memory, being his half sister. The marriage took place at the home of Mr. and Mrs. G. A. Hibbins, in this city, Mrs. Hibbins being a sister of the bride. This is an unusually brilliant couple and we give them our heartiest congratulations.

The Northern Presbyterian General Assembly endorsed the American Revised Version of the Bible by a large majority. This version has "baptized its water," "baptized in the spirit," etc. Many Presbyterians have claimed that this version is a "Baptist Bible." The fact is any version of the Bible is a "Baptist Bible."

Whereas, the Presbyterian church has always stood for the separation of church and State, etc. Thus opens a set of resolutions passed by the Northern Assembly. They have endorsed our motto. Today the established religion of Scotland is Presbyterian. "And there are others." We are glad that today American Presbyterians oppose the union of church and State, but it was not always so.

"If a Man Die, Shall He Live Again? If so, Where and How?" is the title of a new pamphlet by Mr. Theodore Harris. It is a beautiful and suggestive presentation of the hope of immortality and of glory. It is at once a strong argument and a sane philosophy of the soul. Mr. Harris should have been a poet. The price is 25 cents. Baptist Book Concern Press.

As usual Secretaries Burrows and Gregory have gotten out the minutes of the Northern Baptist Convention with "sentences and dispatch." The statistics in the pamphlet are of special value. They come from the careful hand and accurate eye of Dr. Lansing Burrows. We wish some arrangement could be made by which these figures could be published in January of each year.

Superintendent Volira has been displaced and "General" Lewis has been installed as the successor of Dowie in Zion. Lewis is the one designated in Dowie's will. Volira has a following, however, and he will probably go off and form a new Zion. Lewis is the new Elijah.

Last year Russia spent twenty million dollars on building prisons and twelve millions on building schools.

We have said all the time, and have been accused for saying it, that the new theology is simply the old-fashioned infidelity. And here comes Robert Blatchford, the editor of an avowedly infidel periodical, who speaks of Mr. R. J. Campbell, the apostle of the new theology as follows: "Mr. Campbell is a Christian minister and I am an infidel editor; and the difference between his religion and mine is too small to argue about." Exactly so, but it is hard to make some people see it.

The popular lecturer, Mr. William Leo Popham, has been licensed to preach by the Twenty-second and Walnut St. church, and he will at once enter on the work of an evangelist, though he may lecture occasionally still. His popular gifts as a lecturer indicate that he will be a popular preacher, and as an evangelist he will attract large congregations to listen to his Gospel message. We wish for him the highest usefulness. His address is 838 Fourth avenue, Louisville, Ky.

Mr. J. M. Potcat, of Durham, N. C., a brother of President Potcat, of Furman, and of President Potcat, of Wake Forest, died a few days ago. We tender condolence to the bereaved.

We are gathering a list of the new D. D.'s of this year, and we will publish the list. The crop seems to be short in quantity though good in quality. Georgetown College conferred no honorary degrees this year.

Every family in the Baptist church in Aberdeen, N. C., gets the Biblical Recorder. That is not a large church, however. We wonder in how many churches in Kentucky does every family get the Western Recorder? We would like to have information on this point.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Dr. E. Y. Mullins: Revival and Giving. Pastor Eaton: The First and the Last Lie. One by letter, collection for Church Extension Fund, \$1,200. Broadway - Pastor Jones: The Voice Imperative; The Weakness of Strength. Chestnut St. - Pastor Weaver: Christ Foremost of God; Salvation in Christ only. Clifton - Pastor Foster: First Things First; Finger marks of God. Calvary - Pastor DeWitt: Belonging to God; The King of Heaven. Highland Park - Pastor Deane: A Lengthened Life; Good Hope. East Mead - Pastor Brandenburg: Faithfulness; Sanctification. Franklin St. - Pastor Caswell: Two Prayers; The Tower. Portland - Rev. Barber: Fifth Commandment; An Answered Prayer. Third Ave. - Rev. R. J. Cannon: Je-houah's Victory; Rebuilding the Wall. Highland Park - Pastor Arvin: A Personal Question; The Final Victory. One baptized. Hanover - Pastor Alford: The Christiana Wall; the Grateful and the Ungrateful. Oakdale - Pastor Mobley: The Weeping Christ; Duty Made Plain. German - Pastor Jansen: The Overcomer's White Garments; The Living Word. Ormsby Ave. - Pastor Williams: Rev. E. R. Rogers, Missouri, is preaching at 7:30 and 9:30 daily. Twenty-second and Walnut - Pastor Hunt: Review of a Sunday closing Case. One for baptism, three baptized. Beechland - Pastor Hill: The Teaching of a Reverend Soul; Jesus Christ - the Real and the Ideal Man. Twenty-sixth and Market - Pastor Reed: Joshua's Qualifications; Hardening the Heart. Colburn Ave. (New Albany) - Pastor Clutton: Is Religion a Load or a Lift? The Water of Life. City Limits Mission - N. R. Stone, Co. Hope Reserve Mission - Pastor Bruce: Full week of work.

THE STATE.

Pastor J. F. Williams writes: "Pastor W. M. Wood, of First church, Cornington, recently aided us in a meeting at Versailles. The visible results of the meeting were seven additions. Much of the time the weather was inclement and other circumstances were unfavorable to the best interests of the special effort, but great good was done the church and community. Bro. Wood is a staunch defender of the faith and bows to the line in his utterances against sin and worldliness. The people of Versailles were much pleased with his preaching, and he made many friends during his stay. We have now passed the 400 mark. A large subscription is being raised to enlarge the church building and the work will be completed, it is hoped, by October."

Bro. E. W. Coakley writes: "We closed our meeting at Strunk with sixty-two additions, fifty-four for baptism. Pastor Short will report the meeting more at length. The people say Bro. Short is the man for the place, and he is delighted with his new field, Strunk and Pine Knott. Pray for him for his hands are O, so full. I am now at Middleburg, with Pastor Tilford."

Bro. William Shelton writes: "I take great pleasure in saying that Bro. J. M. Taylor has been called to be pastor of the Baptist church at Stanford, and, having accepted the call, enters at once on the work of the pastorate. He is a native of Virginia, and during the past year was a student of the Seminary, from which he has been recently graduated. He is a young man of sincere purity and devotion, and his talents give promise of much usefulness in building up the Kingdom of God. May the blessing of the Lord be upon him and his work."

OTHER STATES.

Pastor T. O. Reese writes from Geneva, Ala.: "We have just closed a gracious revival. Pastor W. D. Hubbard, of Troy, Ala., assisted me the first week of the meeting. I did the preaching the second week. Church and town greatly revived. Nineteen accessions, thirteen by experience, and baptism. We now have a membership of 220. When I came here two years ago we had 160 members. Rev. Hubbard is a consecrated and fearless preacher."

Bro. James Rider aided Pastor M. M. Smith, of the Second church, Joplin,

Mo., in a meeting in which thirteen were baptized and seven received by letter.

Bro. Fred O. Hunt has been set apart to the full work of the Gospel ministry by the Pleasant Valley church, Tolu Association, Missouri.

"What does the Word teach?" being a paramount question with Bro. W. Hays Yapping, he comes from the Presbyterian ministry into the Baptist ranks, and was set apart to the full work of the Gospel ministry by the Lafayette Park church, St. Louis, Mo., Bro. Frank Taylor pastor.

Thirty-two have been added to the fellowship of the Calvary church, Ga., as the result of a recent meeting.

A two weeks' meeting in the Haskely church, Ga., closed with thirty-seven additions, ten by letter and twenty-seven by experience and baptism.

A meeting in the Ansley church, La., closed with fourteen additions, nine by experience and baptism and five by letter.

H. E. Harris, pastor, writes from Lovelady, Tex.: "We have just closed a great meeting with the Lovelady Baptist church. Bro. J. H. Fletcher, of Coahuila, Tex., did the preaching. He is an able preacher, and, best of all, he does not claim to declare all the counsel of God. He believes that it is proper and right to preach against sin in all forms and places and to urge repentance and faith in Christ and after being saved he urges just as faithfully the saved to join the church and be baptized. As a result of the meeting fifty were added to the church, thirty-seven by baptism. \$375 were collected for State missions."

Dear Recorder: I go tomorrow to Latonia, Ky., and begin my work there Sunday. Please send my paper there. I cannot well do without the Recorder. I was rested on it and am now trying to rear my children to read it after the Bible. For the work. C. P. FILLIS, Lancaster, Ky. [For some unexplainable reason this card did not reach us till June 14.—Ed.]

A week of dedication services will be held with the Calhoun Baptist church, beginning on Monday night, June 17th. Rev. J. T. Ratcliff, Monday night; Rev. W. D. Nowlin, Tuesday night; J. A. Bennett, Wednesday night; Prof. W. H. Harrison, Thursday night; Dr. W. C. James, Friday night. Meeting of church Saturday night. A. F. GORDON, Pastor.

We are informed by E. Y. Mullins, chairman of the committee on celebration of the seventy-fifth anniversary of the organization of the General Association of Kentucky Baptists, that the following program has been arranged for the celebration. Our readers will recall that this committee was appointed at the last session of the General Association, and that the program has been arranged under instructions from that body. The program is as follows: I. Address by Dr. J. M. Weaver on "Recollections of the Men who Organized the General Association." II. "Kentucky Baptists and an Educated and Paid Ministry"—Prof. Arthur Yager. III. "Kentucky Baptists and Missions"—Rev. T. T. Eaton. IV. "Kentucky Baptists and Education"—Rev. P. T. Hale. V. "The Outlook"—Prof. George B. Eager.

Pastor Lloyd T. Wilson's church, East church, sends a cordial invitation to the General Association, inviting the next session, in 1908, to meet with them, in Louisville.

It was my pleasure to preach last Sunday morning for Dr. B. F. Hungerford, pastor at Waddy. The attendance at Sunday-school was sixty-four, not up to the usual number. Bro. Martin is superintendent, and he has faithful teachers. Dr. Hungerford is much loved by his people. Besides serving Waddy two Sundays in the month, he serves the church at Worthville one Sunday in the month. He is now in his eighty-third year and is as supple as any man are at fifty-five. He is a native of New York, and contemplates an early visit to his old home. He was ordained by Shelbyville church in 1860, and conducted a flourishing school for young ladies for many years. He was pastor of Clay Village church for twenty-three years and of Little Mount for twenty-four years. He bids fair for many years of useful service. In company with several others, we enjoyed the hospitality of Sister and Bro. Ballard, in their beautiful country home.

Dear Recorder: Have been on the field here and at Strunk for two months. I find this a very needy, but at the same time a very pleasant field. The location is taking hold of the work with promise. For three weeks Bro. E. W. Coakley has been preaching in a revival at Strunk, and the good Lord has wonderfully blessed his earnest work. We only had fifty four members to baptize, and several of these had started away. Since the meeting began we have received fifty five new members, and the work is still going on. We took a collection for State missions which resulted in receiving \$110.41.

The church is wonderfully revived, and greatly enjoys the good preaching of Bro. Coakley. People come from far and near to hear him. Many of the converts are married people, and many of them take part in the public service, and I feel that the church is wonderfully strengthened by their reception.

Will give complete report of the results of our meetings when they close. Pray for us that the revival may continue to spread until all the mountain region may be taken for the Lord. Yours brotherly, One Knott, Ky. W. T. SIMON.

Dear Recorder: The Baptist Education Society of Kentucky will hold its annual meeting in the Methodist Episcopal Church South at Mayfield, Ky., on Tuesday, June 25th, at 9:00 a. m. The basis of membership in the Society is as follows:

1. The president and the secretary of the board of trustees and the president, or chairman and secretary of the faculty, of any Kentucky Baptist school that adopts this charter shall be members ex-officio.

2. Any person who has paid into the funds of any such school, or into the funds of this Society, the full sum of one hundred dollars (\$100), and any member of a regular Baptist church who shall hereafter pay and sum, shall be a member for life; and any member of a regular Baptist church who shall pay in to said funds the sum of ten dollars (\$10), shall be a member for one year, said membership beginning thirty days from date of such payment.

3. Any Baptist church may appoint annual members on the basis of one for every twenty-five dollars (\$25) contributed to said funds at any time during the year, provided that the number appointed by any one church not exceed ten; provided further that no money upon which individual membership has been secured shall count in securing representation from any church.

Yours very sincerely, E. Y. MULLINS, President.

Dear Recorder: I felt like you would like to know about our meeting just closed. We had a four-weeks protracted effort, Bro. R. L. Gillon, our pastor, doing the preaching. The Lord was with us in power, and the church is much revived. People are at work pointing souls to Christ, who never did the like before, and some of them had been Christians for ten to fifteen years. We had several all-night prayer meetings, and I am sure the success given is due largely to so much

real prayer to God. Men and women become really true disciples for weeks, and then want to see broken-sinner and ungodly, just like his father to do. The Holy Spirit had His own way all during the meeting. It was a quiet but a thorough work, no loud demonstrations, and the material we took in—thirty-three souls—was all a N. O. I people with an experience.

The meeting was thoroughly done, and we expect to have results that will continue until time is no more. Pray for us, for we feel that we need His strength all the way.

A MANSON OF TAYLOR CHURCH, TAYLOR.

The Kentucky Baptist Historical Society will hold its annual session in conjunction with the Ministers' Conference at Mayfield on the evening of Tuesday, June 25th. Rev. J. H. DILL, D. D., of Bowling Green, Ky., will read a paper on "Life and Labors of Isaac Taylor Tithmore," and there will be other interesting and important addresses. It is hoped to have two of the publications of the Society ready for distribution to the members of the Society at that time. Should they not be ready, they will be distributed some afterwards. It is hoped that our interesting program will further fix the attention of Kentucky Baptists on their valuable history. The Society has gathered much important historical material during the year, a report of which will be given in detail at the meeting. It is hoped that brethren who have historical material which they are willing to place in the archives of the Society will bring the same to Mayfield and turn it over to the secretary. All material is carefully indexed and preserved in the Seminary Library, where it will be safe and convenient for use for all future time. W. J. McINTYRE, President.

R. Y. P. U. CONVENTION.

The sixteenth International Convention will meet at Spokane, Washington, July 4-7. The local executive committee, headed by Rev. Dr. Oliver Van Oudel, pastor of the City Temple, one of the founders of the Union, and Frank E. A. Smith, general secretary, is leaving nothing undone to provide for the comfort and entertainment of the delegates, who will meet in Spokane's new State armory.

The railroads have announced a special fare for round trip to the R. Y. P. U. Convention to meet in Spokane, Wash., July 4. Tickets will be sold June 19 to July 11, good to return Sept. 15. Stop-overs allowed going and returning west of Mississippi river, and passengers can go one route and return by another. Detailed information and all the conditions of the tickets can be had of any local agent of the railroads.

KENTUCKY ANTI-SALOON LEAGUE.

The Headquarters Committee of the Kentucky Anti-Saloon League, at their meeting on Tuesday, April 1, elected by unanimous vote the Rev. Charles L. Collins, of Bowling Green, to be superintendent of the League to succeed Dr. G. W. Young, who has been transferred to the office of Assistant Superintendent of the American Anti-Saloon League. This

action has been endorsed by the National Headquarters Committee and Superintendent Collins is now in charge of our central office at 51 Todd Building, Louisville, Ky.

The superintendent is the chief executive officer of the League and the one who should be consulted on all matters pertaining to legislative, agitation and the enforcement of the liquor laws. The sympathy and cooperation of the temperance people of the State are asked for the new superintendent in the discharge of his arduous duties.

The undersigned has been placed in such a position for some time past that he has been compelled to perform many of the duties that pertain to the office of superintendent. The time has now come when he is compelled to relinquish this burdensome work. He must ask that all correspondence relative to the temperance work in all its aspects be addressed to Superintendent Collins. A very heavy correspondence has been received on which must now be given up if the work of a heavy pastorate is to be properly done. Letters cannot receive the prompt attention at Frankfort.

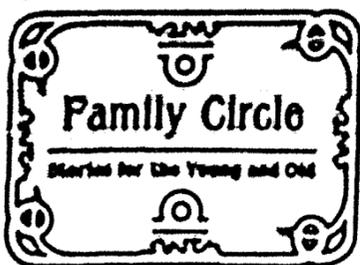
We would call the attention of the temperance people to the fact that one of the principal departments of the work of the Anti-Saloon League is the enforcement of the liquor laws. As that work must now receive increasing attention, we would like to say that the League is prepared to give assistance and advice in all matters pertaining to such enforcement. The plans and methods of the League will furnish all the equipment necessary for that purpose.

We ask the people to now concentrate as never before on the task of uprooting the saloon from Kentucky. Concentration of effort on the saloon problem is the duty of the hour. There are many other things that we would like to do, concentration, not diffusion of effort is the thing. Let the law-abiding citizenship of Kentucky face the saloon problem with the motto: "This one thing we do." M. H. ADAMS, President Kentucky Anti-Saloon League.

WALLTHENE FOR HAYFEVER AND ASTHMA

WALLTHENE gives immediate relief and cures Hayfever, Asthma and Catarrh; also gives immediate relief when suffering with cold in the head, or when the head is stopped up, affecting the breathing; checks the unpleasant sensation in the throat caused by colds, and removes the phlegm instantly. Wallthene is not unpleasant or disagreeable to the patient. Directions: Touch stopper to tongue once or twice and swallow; in breathing let air pass through the mouth and out the nose. Or put a drop or two on a handkerchief and inhale. If your druggist does not keep Wallthene, write for price, 50c postpaid. Then, we will be glad to mail bottle upon WALLTHENE CHEM CO., LOUISVILLE, KY.

Advertisement for J. Bacon & Sons, featuring mail orders, wholesale stock of ladies' and children's summer ribbed underwear, and various clothing items like union suits and bleached vests.



NEVER MIND

What's the use of always grinning  
At the trials we shall find?  
None serves along our pathway,  
Tread on, and never mind.

Tread onward, walking, hoping  
That no lightning gleams behind  
At the trials once encountered,  
Lamb ahead, and never mind.

What is planned to pass forever,  
Let all go flying to the ground,  
It will never help the matter,  
Do your best, and never mind.

—Lord Wrenner.

THE GOODS THE GODS PROVIDED

BY WILFRED A. BLAIR

(Continued from last week.)

Fortunately, all the boxes of books and James' barrels of ornaments had come by another car, but we could not sleep our sins on them.

As the fact of furnishing new deeded upon us as a necessity which we could not avoid, I own my feelings were mixed. Many of our possessions, though encumbered by association, had become well worn, and the many new and charming styles of home-furnishing goods introduced since we had bought our own stock the many patent devices for lightening labor, the comparative cheapness of many things as compared with former years—all these thoughts were agreeable. But when, also, was the necessary money! Our moving had been expensive, and our bank account from the last quarter's salary at the old home was woefully short. Well, we must furnish a room or two at a time and get just as pretty and attractive things as we could at a low price.

I took up my check-book and looked at it with a sigh, wishing that I could in some magic way trouble the small deposit therein named—so very small now compared with our needs. That check-book had been rather a sore point with me. It was an "Improved Pocket Check-Book," undoubtedly the best of its kind, but it had been given to me as a Christmas gift by a rich, crabbed and eccentric old bachelor uncle who had a long bank account of his own, and I am afraid I never rightly appreciated his present. Those blank leaves always seemed to flutter at me with a kind of mockery; I had so little to fill them up with. They were fluttering at me in just that way now, when something caught my eye that made me start. I hastily turned over the blank checks, and there, nearly at the end of the book, my eyes were riveted on these words:

"No. 561.  
Stonitown, Ct., Dec. 24, 189—  
BLANK NATIONAL BANK.  
Pay to the order of Mary R. Reynolds, \$2,000.00 (Two Thousand) Dollars.  
Israel K. Jenkins."

I started in utter astonishment. I clutched the book firmly and pinched myself to be sure it was not a dream. No, there is was in plain black and white, and I had had that book for four months and Uncle Israel had never said a word! Well, we were a happy family that evening—I wish you could have seen James and Mark when I showed them that check, and also the note that we unitedly sent to Uncle Israel.

We just took the goods the gods provided, and we furnished our whole house from top to bottom. We furnished it just as prettily and attractively as our money and the nature of the house and the Denver shops would admit of, and then we had quite a sum left beside.

The rugs we bought were prettier and less expensive than our old ones; the silver and glass and china were as dainty as need be, the napery was real damask, and the bed linen was linen.

The kitchen was a sight to make one's heart warm. I do assure you. I was as happy as a bride going to housekeeping for the first time; indeed, much happier, for we had Mark to enjoy it all with us and add his boyish enthusiasm to our quieter pleasure.

One evening, James and I wandered hand in hand like two children through

all the pretty, cheery rooms, as we had done in the old home before leaving, and I laughed as I turned to him and said:

"Now, I will answer your question. I think it is an improvement to have the house like this all the time, and I promise you it shall stay so. The old clutter of useless ornaments and knick-knacks and tinies and jinnies and well-patched and old carpets that look like doctors, and the general court-tying rubbish, has gone with the freight car and shall never come back."

Finally, some time after, we received a note from our old home. In wonder at what was coming next, we obediently opened it. The people who had taken our old place wrote and delicately stated that a few articles had been found in the house which we had probably overlooked in packing, and if we wished, they would send them on by freight of our expense. They begged leave to add that the articles in question were the shawl, the lounge and the work-baskets!

"There, James!" said I, "I told you so at the beginning, and now we need invite Uncle Israel to spend next Christmas!"

The following year James was invited to exchange pulpits one Sunday with a brother minister, Rev. Arthur Strong, who lived at quite a distance east of Denver in a small, showery village. This clergyman accepted my hospitality in Denver, and James was invited to stay at the humble parsonage in NewMarket. As he entered the front hall of a Sunday evening he thought it was a familiar air, as one sometimes seems to be going over again some far-off experience in the past. As he passed into the parlor and later into the dining-room, this feeling became so much stronger that he felt his brain begin to tingle, and as they were after dinner sitting once more in the tiny drawing room, he said within himself:

"Where have I seen this place before? Verily that plush lampbrun, those tables and that cabinet have a homelike air about them. Nay, verily, am I not sitting in my pet old armchair! This must be a dream!"

But when, on retiring for the night, he lay down in his very own black walnut bed, and lay quite still but he did not sleep. There they all were,—the entire home was furnished with all our old effects, and Mrs. Strong had been entertaining him as gracefully as possible, with no shadow of embarrassment or fear.

What should he do, what should he say on the morrow! He gave it up, praying fervently that circumstances would reveal some solution to point to the path of wisdom. He got through that Sunday somehow, he never quite knew how, and was yet so far as ever on Monday morning from knowing what to say, or whether to say anything at all, when at the breakfast table little Janet Strong spoke up and said:

"O mamma, tell Mr. Reynolds how we furnished our house!"

"Oh," James groaned to himself, "what is to come now!"

But Mrs. Strong only laughed the merriest and sweetest laugh in the world.

"Why, you see, Mr. Reynolds," said she, "Heaven certainly provides for those who trust when they can do no more. We had always boarded until we came here, and so had no furniture for this dear little house and no money to buy any. We expected to have to leave the parsonage empty and go to the dismal business of boarding again, when early one evening as Mr. Strong was riding on horseback through a deep gully quite a distance out in the country, he came upon an old freight car, half buried in sand. It was under a low trestle, and had evidently been there some time. As part of one side was split open, he saw within, to his surprise, a chair wrapped in padded burlap. This led him to get help and make an examination; and, lo, Providence had provided for us, indeed! There was enough furniture in that car for our whole house! We advertised, of course, but we never found the owners, never even got any clue,—and we devoutly hope we never may!"

Well, to make a long story short, James came home and told me all about it, and you may be sure they never did get any clue,—though I defy any one except an absent-minded, heavenly-minded clergyman to have packed all that furniture without putting our names on a single thing!—Interior.

POSITIONS FOR YOUNG MEN.

No worthy, competent young man need be without a remunerative employment in these days of unprecedented prosperity. The Business University at Bowling Green, Ky., announces that it cannot furnish even half as many bookkeepers as it is asked to supply and yet this institution prepares perhaps more bookkeepers than any other school in the South. Now is the time for young men to get into permanent business.

TRANSFORMATION.

When William went away, he knew Miss Mary, as every one in the village did, as sharp-featured, sharp-tongued and peckily-mannered. She was a good woman, nevertheless admitted that, for the devoted day and night on behalf of her brother's orphaned children. But she was not attractive in any respect, and people who had no occasion to deal with her left her severely alone.

When William came back, he found a new Miss Mary, a woman with an trace of hardness in her face or voice, but with a genial, gracious presence that was open him like sunshine. The family had prospered. She had been enabled to throw off arduous cares and drop her defensive armor. Leisure and opportunity had helped her to develop her better nature.

William is a botanist. He recalled a plant of the desert which bears, appropriately, the opposite name *horrida*. Long centuries of warfare with drought and sand and burning sun have made its every leaf a spine. Yet when this monstrous thing is removed to a European garden and sheltered and watered and cared for, the thorns become leaves again, and with each succeeding year the plant loses ugliness and gains beauty. When environment favored, the plant improved, and so did Miss Mary.

William, being a man of science, is not inclined to sentimentalism. He does not hold it a grievance against the universe that a few men and women can respect each "luck" as that which gave Miss Mary her better chance.

But if the children alone, the neglected children of the cities, could have an opportunity to grow up in health and happiness and beauty—ah, that, he thinks, is an ideal worth cherishing, and one that civilization should be able to realize!

GLAD.

I was looking through an old package of letters the other day, and I came to one from mother.

It was fortunate that I found it. She had written me so many letters, and they had been destroyed, and now that her hand was stilled, and no more letters came addressed to "My darling boy," I longed for a few to keep and reread, as I remembered her loving messages when I was absent from her.

"My darling boy," the letter began, and then the first line—"I was so glad to hear from you," and the word, "so" was underlined. The letter was not written very long, and I spotted its pages with tear-drops. It closed with "From your little mother." That is what I called her—"little mother."

I am glad that when I wrote her I said: "My darling little mother." When I always began the letter "My darling little mother," I did not think so much about it then, but when I read how she signed this dear, sweet letter, I understood what these words meant to her.

I think she loved to have me write "Darling little mother." I think she got lonesome for the childhood days when her boy was little, and climbed up into her lap, and stroked her cheek; and when she read my letters and remembered the old days, she knew that I had not forgotten either, and that I felt the same. She knew that it was only the strife and work which come with manhood's years that had taken some of boyhood's warm, affectionate expressions away.

"Darling little mother!" I am glad I always wrote this way, and so often called her this sweet name.

A well-known bishop sometime since lost his third wife. A clergyman who had known the first wife returned from Africa, and wanted to see the grave. He called at the cathedral and saw the verger.

"Can you tell me where the bishop's wife is buried?"

"Well, sir?" replied the verger, "I don't know for certain, but he mostly buries 'em at Brompton."

GIPSY SMITH'S

Mission Hymnal.

The New Hymn Book used by the Great English Evangelist in his American tour.

256 pages, 412 pieces; \$25 per 100; 80c each by mail. A returnable copy for examination will be mailed upon request.

THE BIGLOW & MAIN CO.

New York or Chicago.

BETTER THAN SPANKING.

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

Does Not Color Hair

Ayer's Hair Vigor, as now made from our new improved formula, does not color or color the hair even to the slightest degree. Gray hair, white hair, bleached hair is not made a shade darker, but it certainly does keep falling hair. No question about that. Send for an entirely new package. Ayer's Hair Vigor, Lowell, Mass.

Shorthand and Typewriting

Established Reliable System.

As taught at this institution is a valuable acquisition to any person. A stopping stone to success. Secures the best employment. Spencian graduates are always in demand.



W. B. SPENCER, President.

PUBLIC ACCOUNTING DEPARTMENT, Warren, Davis & Spencer, Louisville, Ky.

The Spieden

Treasurer's Record

FOR WEEKLY USE. THE BEST AND SIMPLEST TREASURER'S RECORD BOOK ON THE MARKET. NAMES AND ADDRESSES ONLY HAVE TO BE ENTERED ONCE DURING THE ENTIRE YEAR. THIS IS A BIG ITEM.

PRICES.

Table with 2 columns: Book for, Price. 100 names or contributors \$1.00, 200 names or contributors 1.50, 300 names or contributors 2.00, 400 names or contributors 2.50, 500 names or contributors 3.00, 600 names or contributors 4.00.

We have adapted and will keep your book. Let me know price by return mail and we will forward at once.—A. T. Spalding, Galveston, Texas.

I have used your Record Book and find it to be a simple, neat and eye-tempting method of keeping church contributions. I can recommend it as saving time and labor.—E. M. Ingalls, Treasurer of the Warren Memorial Church, Louisville, Ky.

Permit me to say in regard to your Record Book for weekly contributions that I find it admirably adapted to the use for which it is intended. The arrangement is all that could be desired, and I cheerfully recommend it.—L. E. Ferrell, Jr.

We have, with much interest, examined your method of recording weekly contributions by means of your newly-designed book. We greatly admire and approve of the plan and most heartily commend your book to all church treasurers who appreciate simplicity, comprehensiveness and the value of time.—Fryton N. Clark and E. T. Culvert, Audit Committee of Walnut-street Baptist church, Louisville, Ky.

Enclosed find \$2.50, amount due you for the Church Treasurer's Record Book that I purchased from you while at the Convention. I am sure it will give you entire satisfaction.—D. Chapman, Mills Springs, Ga.

The Individual Church Register now in use by the First Presbyterian church of this city, and of which you are patron and owner, is superior to any I have had the pleasure of using. It materially shortens the work and gives far better satisfaction than any book of the kind I have ever seen, and after three months' use can earnestly recommend it.—H. E. Heaton, Secretary, Jeffersonville, Ind.

I am using your Record Book for weekly church contributions. It fills all your claims for it. I can heartily recommend its use to any one who appreciates system and labor-saving. Having had many years' experience as a church treasurer and appreciating the many difficulties surrounding the ordinary plan of keeping a correct record of contributions, I know of no plan so simple, comprehensive and satisfactory as yours.—John F. Lewis, Treasurer College St. Presbyterian church, Louisville, Ky.

BAPTIST BOOK CONCERN

642 FOURTH AVENUE LOUISVILLE, KENTUCKY.



All Classes, Ages and Sexes DRINK



Cooling - Refreshing - Delicious - Thirst-Quenching

It satisfies the thirst and pleases the palate. Relieves the fatigue that comes from over-work, over-shopping or over-play. Puts vim and go into tired brains and bodies.

Guaranteed under the Pure Food and Drugs Act, June 30, 1906. Serial No. 3124.

5c EVERYWHERE

SUBSCRIBE FOR THE WESTERN RECORDER.

### Refreshing Sleep

Common After a Bath with warm water and Glenn's Sulphur Soap. It allays irritation and leaves the skin cool, washed and refreshed. Used just before retiring induces quiet and restful sleep. Always insist on

### Glenn's Sulphur Soap

All druggists keep it

Wash Hair and Washed Eyes  
Bath or Shower, etc.



THE HEART'S SINCERE DESIRE.

BY CLARA C. SKATUM.

In the meadow the flowers grew very thick. There were daisies and forget-me-nots, buttercups and violets, and all were bright and happy, for the sun shone down every day to warm them and the soft dew came at night to cool and refresh them.

One day a butterfly stopped to say "good morning" to the daisy; and, as the butterfly was out only to enjoy the sunshine and the morning air, she stayed a long time among the flowers, flying from one to another.

This morning she was talking very earnestly to the daisy. "What do you think about all the time, dear daisy, as you grow here on the same spot and see the same thing every day?"

This is what the daisy answered: "I think about the stars that shine down on upon me every night. I love the stars and want to be like them. They are so bright and happy, shining away up there. All day long I am longing for the evening to come when I can look up and see them again."

The butterfly leaned low and whispered, "Dear flower, I have always thought you looked like a star. Now I know it is because you think of the stars so much."

This made the daisy so happy that she grew taller and straighter and opened her white petals wide.

Soon the butterfly flew over to talk with the forget-me-not. She poised daintily on one of the green leaves and after talking about the beautiful weather, she asked, "What do you think about all the long day? You must think a great deal because you cannot fly about as I do."

Wee forget-me-not, smiling, said, "I just look up at the blue sky and think how beautiful it is. I have never seen any other color so beautiful. I should like to be the color of the sky."

"Why," said the butterfly, "you are like the sky, dear forget-me-not, you are like the blue sky!"

Little forget-me-not was so happy that she trembled all over. All that day she smiled up at the blue sky and kept saying over to herself, "I am like the blue sky, I am like the blue sky."

By and by the butterfly flew over to a buttercup which was so

shiny and yellow that the butterfly said to herself, "I wonder what she thinks about. I will ask."

"Dear buttercup, what are you thinking about all the time that makes you look so happy?"

The buttercup answered, "I am always thinking about the great golden sun. There is nothing else so beautiful in all the world. I love the sun and should like to be like you."

As the butterfly called to see the face of the buttercup and said, "What would you say if I told you that you were like the sun? Your petals are bright and yellow

like the sunlight." Happy buttercup smiled back and said, "Now I am happier than before to think I am like the glorious sun. Thank you, butterfly, for telling me such good news."

As the butterfly flew away, she heard the buttercup singing softly, while she looked up to the sun, "I am like you, oh, golden sun, I am

When the butterfly called to see the face of the buttercup and said, "What would you say if I told you that you were like the sun? Your petals are bright and yellow

and gold.

"What are you thinking about, violet, dear?" asked the butterfly. "I am watching to see the sky turn purple. I love the evening and morning because the sky is so soft and tender. I should like to be the color of the sky at dawn, or at evening. It is the most beautiful color I ever saw."

Then the butterfly said, "Listen, I have a story to tell you. The daisy is like a star because she loves the stars and wants to be like them. The forget-me-not is the color of the blue sky because she thinks it the most beautiful color in the world and wants to be like it. The

buttercup loves the sun, she looks up at it all day; that is why she is so bright and golden; and you dear violet, are like the sky at evening. Does that make you happy?" The violet said to the butterfly, "You have brought me a message that makes me glad. Good night, kind butterfly."

Then the butterfly flew away and all the flowers went to sleep very very happy. --Kindergarten Review.

up at it all day; that is why she is so bright and golden; and you dear violet, are like the sky at evening. Does that make you happy?"

The violet said to the butterfly, "You have brought me a message that makes me glad. Good night, kind butterfly."

Then the butterfly flew away and all the flowers went to sleep very very happy. --Kindergarten Review.

Superior to Lemonade  
HORSFORD'S ACID PHOSPHATE  
A teaspoonful added to a glass of cold water, with sugar, makes a delicious summer tonic.

## THE CHANCE OF A LIFE TIME.

THE ORIGINAL EDITION OF

# MATTHEW HENRY'S COMMENTARY

ON THE ENTIRE BIBLE, WITH ALL THE ORIGINAL ILLUSTRATIONS.

PREFATORY NOTES BY REV. JOHN A. BROADUS, D.D., LL.D.

IN THREE LARGE VOLUMES. SUBSTANTIAL CLOTH BINDING. GOOD TYPE.

Ministers, Students, Laymen, Periodicals of all denominations unite in pronouncing Matthew Henry's Commentary unsurpassed and unsurpassable. Here are a few of the things they have said:

**BRUNSON:** First among the mighty for general usefulness I am bound to mention the man whose name is a household word, Matthew Henry. He is most pious and pithy, sound and sensible, suggestive and sober, terse and trustworthy. You will find him to be glittering with metaphors, rich in analogies, overflowing with illustrations, superabundant in reflections. He is unusually plain, quaint, and full of pith; he sees right through a text directly, and gives the result of an accurate critical knowledge of the original fully up to the best critics of his time. His is the poor man's commentary; the old Christian's companion, suitable to everybody, instructive to all.

Every minister ought to read Matthew Henry entirely and carefully through once at least. He will acquire a vast store of sermons, and as for thoughts, they will swarm around him like twittering swallows around an old gable toward the close of autumn.

**DODDGE:** He is, perhaps, the only commentator so large that deserves to be entirely and attentively read through.

**BICKERSTETH:** No subsequent commentary has rendered it less valuable or less desirable in every Christian library.

**REV. THEO. L. CUYLER:** To how many a hard-working minister has this book been a mine of gold. Next to wife and children has lain near his heart the pore-d-over and praye-d-over copy of his "Matthew Henry."

**REV. WM. M. TAYLOR, D.D.:** The habitual perusal of "Matthew Henry's Commentary" will do more than most other things to indicate to the preacher how he is to turn the passage that is under his hand to practical account, while at the same time the unction that it exhales will mellow and fatten the roots of his own piety.

**DR. JAMES HAMILTON:** It has now lasted more than 140 years, and is at this moment more popular than ever, gathering strength as it rolls down the stream of time, and it bids fair to be the "Comment" for all coming time. True to God, true to nature, true to common sense, how can it ever be superseded? Waiting pilgrims will be reading it when the last trumpet sounds.

**WHITFIELD:** When asked where he studied theology, he replied: "On my knees, reading my Bible, and 'Henry's Commentary.'" Whitfield read it continually through four times.

**THE SUNDAY-SCHOOL TIMES:** There is nothing to be compared with old "Matthew Henry's Commentary" for pungent and practical applications of the teachings of the text.

**DR. ARCHIBALD ALEXANDER:** Taking it as a whole, and as adapted to every class of readers, this "Commentary" may be said to combine more excellence than any work of the kind which was ever written in any language.

The Original Price of Our Edition was \$15.00. We reduced it to \$10.00, and now offer it for the small sum of

### ONLY \$6.00 ONLY

The Cheapest that this Famous Commentary has ever been offered.

THEY ARE GOING RAPIDLY. SEND YOUR ORDER AT ONCE TO THE

## BAPTIST BOOK CONCERN,

INCORPORATED.

Publishers, Louisville, Ky.

IS IS ALSO PUBLISHED IN SIX VOL. FOR \$7.20.

TRANSPORTATION ADDITIONAL.

### THE CENTENARY CONFERENCE AT SHANGHAI— SOME IMPRESSIONS

There have been three General Conferences of Missionaries of China held in Shanghai—one in 1877, one in 1890 and the one just closed. This one would have been held in 1900 but for the Boxer outbreak. Then it was put off so as to have it celebrate the one hundredth anniversary of the arrival of Robert Morrison in China.

It was in many respects a great meeting, probably on the whole the greatest Missionary Conference yet held. It was not so large in attendance as the great conference in New York in 1900, but it was more distinctly a missionary body. While there were very many visitors from all parts of the world, they were not accorded the privilege of the floor, either in speaking or voting. It seemed to some of us missionaries even that those visitors might have been given more privileges to the benefit of all. While the meeting was called a conference it was really a convention, made up of regularly accredited delegates, and only those could take part in the discussions and voting, except by invitation of the body. There were present over twelve hundred delegates and visitors, only about five hundred of them voting delegates.

A large committee had been working toward the organization for more than a year. Each subject to be considered had been assigned to a large committee to discuss it, prepare a paper on it and make suggestions for the body to discuss and adopt. These recommendations took the form of resolutions. Some member of that committee was accorded the privilege of moving the adoption of these resolutions and he generally requested some other member of the same committee to second and support it. You can see that this would leave very little time or opportunity for general and free discussion. It seemed to this scribe that it was altogether too cut and dried, especially for it to be in any true sense a conference.

The sessions were held from 8:30 to 12 and from 2 to 4:30, and then there were set addresses on special subjects beginning at 8:45 p. m. There was really very little public praying in the conference. From 8:30 to 9:30 was given each day to devotional meetings, but with a regular programmed leader and speaker. But there were many hours given by a minority to prayer meetings, in several instances lasting three to five hours. Then every day some persons were together in an upper room praying for the Spirit's power and blessing. To many these were the most enjoyable of all the meetings.

Some ten or a dozen main subjects were brought before the conference by as many different committees, who had been working on the same for months. The two that called for the most discussion were "The Christian Church in China" and "Comity and Federation." On "The Church" the committee recommended the striving toward establishing one Holy Catholic church in China and the adoption of the Apostles' and Nicene Creeds. This caused a deal of discussion and was modified quite a good deal before final adoption. Similar questions were involved in the kindred subject of "Comity and Federation." There was a tremendous desire and effort on the part of many, as it seemed to some of us, to put out before the world a declaration of far more unity than

really exists, and a wish to get personal union by declining to put emphasis on all that we held as truth. I was not a little surprised and pained to find a good many calling themselves Baptists feeling and talking as I failed, however, to find anybody suggesting in word or practice that all those who hold that two things are equally true, heartily give up the one in which many believe they are not in accord with the truth of God. I am glad to say that Baptists generally stood by what they believe the truth. For my part, I feel that we ought heartily to recognize our unity with all who love God and co-operate so far as we are one, but I do not believe we can manufacture in any way unity. It must be in Christ and on His truth, and when there is that kind there will be little use to parade it before the world. It must manifest itself.

I also felt very strongly that the meeting on the whole put the emphasis too much on culture, training, money, machinery, etc., as opposed to the work, power and direction of the Holy Spirit.

I heard two great sermons on the Sundays. One of the most powerfully uplifting and helpful sermons I have ever heard in my life was preached by Dr. Mabie on the Transfiguration Glory. I also heard a great sermon from Bishop Wilson on the all-sufficiency of Christ for all peoples at all times. There were many missionaries who attended the conference to go to the home lands from there on their furloughs. All ships leaving Shanghai for two or three weeks after the meetings had their rooms all engaged long ahead. Our ship, the "Athenian," of the Canadian Pacific Company, is quite full. She had an accident on her way out, so that we are three or four days behind. We hope to reach Vancouver a week from today. We have had steady wind from a northerly direction ever since we left Yokohama, and have not made good time. We have aboard nearly one hundred saloon passengers, from many nations and classes, making it a miniature world. There are about a dozen missionaries aboard mostly for England and Scotland. I expect to spend the summer months with my aged parents at Shelby, N. C.

Praying rich blessings upon the RECORDER and all its readers, I am fraternally yours,

G. P. BOSTICK.

At the meeting of the Education Society at Georgetown last week there were some strange proceedings. In the first place a man who is not a Baptist, nominated by a Georgetown man, was elected to preside over the meeting. That he is a good man I do not question. But he is not a Baptist. He was unable to preserve order, and the greatest confusion prevailed throughout the entire session. The Secretary of the meeting generously assisted the presiding officer in the discharge of his duty and decided nearly all points of order and explained all motions put, which seemed to me a reflection upon the intelligence and discriminating powers of the audience and a lack of confidence in the ability of the man whom the Secretary helped to put in the position of Moderator. After much discussion the charter of the Georgetown College was amended so as to allow the college to affiliate with other schools in the State. To comply with the terms of the new charter the names of twenty-four men, together with the names of all the present trustees were nominated as suitable persons from whose number the Society in

conjunction at Mayfield could select the proper number of trustees for the college. A division of the question was called for and the vote taken, first on the nomination of the men constituting the present board of trustees, which was carried unanimously. In addition to the above mentioned names, Dr. J. J. Taylor nominated twenty-four others as suitable persons for trustees of the college. This list was composed of some of the best, most prominent and wealthiest men in Kentucky. My high regard for these men and my unwillingness to embarrass them forbid the publication of their names in this connection. Any of these men would make excellent trustees. A number of these names were suggested to Dr. Taylor by the representative of the General Education Society.

The twenty-four names were presented by Dr. Taylor after he had been assured that it would be necessary for the Society at Mayfield to elect the whole number of trustees in order to harmonize with the new order of things. Some of the present trustees are anxious to retire and others should do so because they never attend the meetings of the board and are of no service to the college. The motion to nominate these men as suitable persons for trustees was finally defeated. The first vote on the question resulted in a tie. The result of the second was announced twenty in the affirmative and twenty-three in the negative, though a good woman and two men said their count was twenty in the affirmative and nineteen in the negative. Another strange thing was that seven members of the Board of Trustees voted in the affirmative on the question of nominating themselves as suitable persons for trustees, but in the negative on the question of nominating the other men. This looks as if these men fear any competitors for the honors. The nomination of a smaller list by the President of the college was ruled out of order. I testify to the things which I have seen and heard, and I do so in the belief that the Baptists of the State should know all about the institution to which they commit the training of their boys and girls and into which they are expected to put their money. The attendance upon three sessions of the Society at Georgetown has convinced me that the college is not a denominational school in the broadest sense of that term, but a purely local institution controlled by a few local men, and any suggestion that Baptists at large should have anything to do with the college, except put their money in it, is considered by these men as an infringement upon their rights and an insult to them. I regret that such a spirit exists, because of my interest in the college and my desire to see it take the first place among the colleges of the land, and become a mighty factor for God and the Kentucky Baptists. But with the present narrow policy the college can never become great.

W. P. HINES.

Lexington, Ky.

[The things of which Dr. Hines complains were due to peculiar and to temporary conditions, which will soon pass away. The Trustees have officially directed a thorough overhauling of the affairs of the college, and this is heartily welcomed by the trustees living in Georgetown. The impression has long prevailed more or less widely through the State, that the Georgetown Trustees and community regarded the college as their affair, with which the outside brethren had little to do, and this impression has done harm to the college. This im-

pression should be removed, and all occasion for it should be removed. While the result in that meeting was as Dr. Hines states, yet the result was not what the brethren intended or desired, owing to the tangle. The good brother who was unfortunately called to the chair, seemed to have given little attention to parliamentary law, and we suppose, not being a Baptist, it was an embarrassment to him to preside over an assembly of Baptists such as he had before him.

The brother called to the chair, though not a Baptist, was a member of the Society, and so eligible in the new Society only Baptists can be members. The fact that all twenty-four of the new names were presented by Dr. Taylor led some to think he had a special purpose they wished to defeat.

Whatever question there might have been in the minds of brethren, as to Georgetown College's being a denominational institution, now since the charter of the new Education Society has been accepted, there is no reason for further doubt.—Ed.]

**WANTED** Intelligent young man to learn printing trade. Apply at Employers' Associations, Lincoln Building, Louisville, Ky.

#### 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.

#### 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.

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.

DEAR RECORDER:

Please announce the annual meeting of the Woman's Missionary Association to be held in the Presbyterian church, Mayfield, Ky., June 26th, in connection with

the General Association.

Each society in the State is entitled to one delegate. We hope for a large representation.

Miss C. R. EAMES, Sec'y.  
Miss R. P. PAXTON, Pres.

#### TO PASTORS, PRESIDENTS, AND MEMBERS OF BAPTIST YOUNG PEOPLE'S UNIONS IN KENTUCKY.

At the last gathering of the young people, held in connection with the Seven Hills Chautauque, Owensboro, August 1-4, 1906, it was unanimously decided to hold another encampment this year. Your Executive Committee found it impracticable to carry out this expressed wish, because of the lack of a suitable place at which to hold it. While there are several places in the state suitable for such gatherings, we could not secure any of them except very early in the season, and it was not deemed wise to hold our encampment too close to the dates for the General Association of Kentucky. After canvassing the matter thoroughly, the Executive Committee decided to accept the invitation of the First Baptist church, Lexington, Ky., to hold a State Convention with them, during the month of October. Arrangements are therefore being made in line with this decision of the Committee, and we expect to have a most excellent program, to be participated in by many of our strongest pastors, presidents and leaders, with abundant opportunity for hearing from the young people themselves on the subjects which most interest them in their local societies.

This meeting will be distinctly a B. Y. P. U. Convention, and no effort will be made to introduce other phases of the denominational work. The Committee believes this plan will be conducive to the most widespread interest in the convention among the people whom we desire to reach, especially as the Sunday School and other work has of late received far more emphasis than the B. Y. P. U. work.

A meeting of the Executive Committee will be held in connection with the General Association, at Mayfield, June 27th, at which time a program will be mapped out, which will be published as soon thereafter as practicable.

Let all of the churches begin now to arrange for delegations to the convention, the dates of which will be October 30-31, November 1.

We expect to have a rate in accordance with former conventions, namely, one fare for the round trip. Announcement will be made of this as early as possible.

Where there are no B. Y. P. U. organizations, the churches will have the privilege of sending as many of their young people as they may desire, as fully accredited delegates.

I shall be pleased to answer any inquiries that may be made from time to time. JOSEPH T. WATTS, Corresponding Secretary B. Y. P. U. of Kentucky.

Ashland, Ky.

We are using 500 copies of "GLORIOUS PRAISE" and like it better than any book we have had during my ten years' pastorate. We find it well fitted for all our services, and it is the only song book we are using for church, Sunday-school, etc.

BEN COX,  
Pastor First Baptist Church,  
Little Rock, Ark.

WANT COLUMN.

What ads appear in our columns... These are strictly advertising... and are not to be considered as the property of the Western Recorder...

LET US send you our proposition on our shares and securities. We have the best... THE UNITED SHEAR CO., Western, Mass.

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

FOR SALE.—One of the best Farms in Jefferson county, Ky., 9 miles from Louisville, 1 1/2 miles from Electric Car line; fronts on Ohio River. First class bottom land of about 60 acres; no fertilizing necessary; will grow anything. Good big house and barn; everything in keeping with a first class farm. About 100 acres is the tract. Price \$10,000. Write us. CHAS. F. HILL & CO., 305 Tyler Bldg., Louisville, Ky.

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

PILE CURE.—If you are suffering by the Piles, immediate relief is guaranteed. Price \$5. Postage paid to any address. Hillman Chemical Co., 1418 Everett Ave., Louisville, Ky.

FOR SALE.—A business opportunity; a well located grocery on suburban car line; two story house, 6 good rooms, bath, etc.; populous neighborhood; now doing good business. Home and stock, or stock separate. Rent \$40 per month. If house and stock is bought would trade \$2,000 in other property or small farm or timber land. Address CHAS. F. HILL & CO., 305 Tyler Bldg., Louisville, Ky.

WANTED.—Agents in every county to sell the only chicken medicine that guarantees a cure or so pay. Liberal inducements and county rights. Agents make \$10 to \$20 a day. Address, W. D. CARSLAW & CO., 230-232 West Main Street, Louisville, Ky.

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

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

THE HARVEST OF RUM.—Is a book that should be in every home. Send 10 cents silver and a 2-cent stamp for a copy. D. E. Heaton, Rice, Texas.

WANTED.—A strong, capable Baptist woman as assistant in sewing department; also a nursery governess. Louisville Baptist Orphans' Home, 1330 First street, Louisville, Ky.

The Dale Sanitarium

410 W. Chestnut St., LOUISVILLE, KY.

Dr. Dale is one of our most respectable and best known physicians. His Sanitarium is thoroughly furnished with The Sprague Method used in applying Dry Heat Air and Osteopathic Treatment of Rheumatism, Gout, Sciatica Nervousness, and all kindred diseases. The principle of using a high degree of Dry Heat as a remedy is not a new one, but is as old as history. The New Sprague Apparatus combines all the advantages of the old with the latest improvements. In the art of healing Dry Heat occupies a pre-eminent position. The test of any remedy lies in the results that it produces, when actually tried. Scores of sufferers with Rheumatism, Gout, Sciatica, and Nervous Troubles have been relieved by treatment at The Dale Sanitarium, 410 West Chestnut Street, Louisville, Ky.

A NON-ALCOHOLIC BEVERAGE AND HEALTHFUL TONIC DRINK

Pure, Sweet Apple Juice, Prepared by a New Process, Makes a Delightful Temperance Drink with Valuable Tonic Properties, and Acts as an Antidote for Intoxicating Liquors.

There is no purer, more delicious or healthful drink than the fresh juice of a ripe apple. The exquisite taste is indescribable and unattainable by any known artificial means.

The apple contains, as is well known, the most desirable elements of food, as well as drink, its tonic properties are also valuable, and when all this is concentrated in the juice and the skin and woody fiber are eliminated, you have at once all the goodness of the apple in a wholesome, delightful, invigorating drink.

But there is only one method by which the apple juice can be kept indefinitely in any climate without fermenting and producing alcohol, and that process is a secret one used exclusively for Duffy's 1842 Apple Juice, by which the pure juice of the apple can be kept forever in exactly the same fresh state and original flavor as when it is first pressed from the fruit, it is also sterilized and carbonated and is indeed a most palatable as well as highly beneficial drink.

For the warm weather Duffy's Apple Juice is a far superior and healthier drink than any temperance beverage, which leaves the body warmer after partaking than before. Duffy's Apple Juice, owing to its great tonic properties, not only quenches the thirst, but refreshes and invigorates the body and brain.

We have already published a letter from the Rev. Ira Van Allen, pastor Reformed Church, Syracuse, N. Y., and in a subsequent letter he says: "Please accept my thanks for the dozen pints of Duffy's Apple Juice received some days ago. We are enjoying it very much. It is an ideal Spring tonic, as it promotes digestion, tones up the system and takes away that 'tired feeling.' As it is a strictly temperance drink, I take pleasure in recommending it to my friends, and inclose an order for a two-dozen pint case to be sent to a lady in Troy, who has been visiting us and tasted the Apple Juice at our table." Mr. Van Allen, like every one else after they try it, becomes most enthusiastic over this sparkling ideal temperance beverage the more he uses it.

Eminent physicians state that Duffy's Apple Juice, while absolutely free from the slightest particle of alcohol, develops certain qualities in the juice that act as an antidote and will satisfy the greatest craving for alcoholic beverages and cure any one who has a tendency to inebriety. It is an ideal temperance drink to use at all places of public resort as well as in the home and at social gatherings.

If any clergyman or president of a temperance organization would like to satisfy himself as to the merits of Duffy's 1842 Apple Juice and know of a pure, wholesome,

non-alcoholic beverage which he can safely recommend and will write the manufacturers, he will receive a large bottle absolutely free of charge upon receipt of his name and address, together with the name of the church or temperance organization with which he is connected.

The American Fruit Product Company also manufactures Duffy's Grape Juice, a guaranteed pure, unfermented and absolutely non-alcoholic beverage a pleasant and healthful drink. Duffy's 1842 Apple Juice and Duffy's Grape Juice are sold by all grocers, drug stores and dealers, and are available at the following clubs.

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

DISTRICT ASSOCIATIONS—PLACE AND TIME OF MEETING.

1907. JULY.

- 30—Simpson, Lake Spring church. 31—Blackford, Friendship church. 31—Concord, Beech Grove church.

AUGUST.

- 6—Bethel, Elkton church, Todd county. 6—Davies County, Buck Creek church, near Livia. 7—Bracken, Mayalick church. 7—Liberty, Zion church, Hart county.

- 13—Logan County, New Hope church, Todd county. 13—Ohio County, Rockport church. 13—South Kentucky, Eubank's church.

- 14—Crittenden, Dry Ridge church. 14—Lynn, Oak Hill church. 15—Shelby County, Hardinsville. 20—Gasper River, Monticello church, Butler county.

- 20—South District, Beech Fork church. 21—Barren River, Beech Grove, Barren county. 21—Campbell County, Mentor. 21—Green River, Good Spring church, three miles of stockham.

- 23—Russell's Creek, Campbells-ville. 27—Tate's Creek, Viney Fork church, Speedwell. 28—Breckinridge, Black Lick church. 28—Union, Brookville church. 29—Baptist, Mt. Freedom, Washington county.

- 21—Barren River, Beech Grove, Barren county. 21—Campbell County, Mentor. 21—Green River, Good Spring church, three miles of stockham.

- 23—Russell's Creek, Campbells-ville. 27—Tate's Creek, Viney Fork church, Speedwell. 28—Breckinridge, Black Lick church. 28—Union, Brookville church. 29—Baptist, Mt. Freedom, Washington county.

- 23—Russell's Creek, Campbells-ville. 27—Tate's Creek, Viney Fork church, Speedwell. 28—Breckinridge, Black Lick church. 28—Union, Brookville church. 29—Baptist, Mt. Freedom, Washington county.

- 23—Russell's Creek, Campbells-ville. 27—Tate's Creek, Viney Fork church, Speedwell. 28—Breckinridge, Black Lick church. 28—Union, Brookville church. 29—Baptist, Mt. Freedom, Washington county.

- 23—Russell's Creek, Campbells-ville. 27—Tate's Creek, Viney Fork church, Speedwell. 28—Breckinridge, Black Lick church. 28—Union, Brookville church. 29—Baptist, Mt. Freedom, Washington county.

- 23—Russell's Creek, Campbells-ville. 27—Tate's Creek, Viney Fork church, Speedwell. 28—Breckinridge, Black Lick church. 28—Union, Brookville church. 29—Baptist, Mt. Freedom, Washington county.

- 23—Russell's Creek, Campbells-ville. 27—Tate's Creek, Viney Fork church, Speedwell. 28—Breckinridge, Black Lick church. 28—Union, Brookville church. 29—Baptist, Mt. Freedom, Washington county.

- 23—Russell's Creek, Campbells-ville. 27—Tate's Creek, Viney Fork church, Speedwell. 28—Breckinridge, Black Lick church. 28—Union, Brookville church. 29—Baptist, Mt. Freedom, Washington county.

- 23—Russell's Creek, Campbells-ville. 27—Tate's Creek, Viney Fork church, Speedwell. 28—Breckinridge, Black Lick church. 28—Union, Brookville church. 29—Baptist, Mt. Freedom, Washington county.

- 23—Russell's Creek, Campbells-ville. 27—Tate's Creek, Viney Fork church, Speedwell. 28—Breckinridge, Black Lick church. 28—Union, Brookville church. 29—Baptist, Mt. Freedom, Washington county.

- 23—Russell's Creek, Campbells-ville. 27—Tate's Creek, Viney Fork church, Speedwell. 28—Breckinridge, Black Lick church. 28—Union, Brookville church. 29—Baptist, Mt. Freedom, Washington county.

- 23—Russell's Creek, Campbells-ville. 27—Tate's Creek, Viney Fork church, Speedwell. 28—Breckinridge, Black Lick church. 28—Union, Brookville church. 29—Baptist, Mt. Freedom, Washington county.

- 23—Russell's Creek, Campbells-ville. 27—Tate's Creek, Viney Fork church, Speedwell. 28—Breckinridge, Black Lick church. 28—Union, Brookville church. 29—Baptist, Mt. Freedom, Washington county.

- 23—Russell's Creek, Campbells-ville. 27—Tate's Creek, Viney Fork church, Speedwell. 28—Breckinridge, Black Lick church. 28—Union, Brookville church. 29—Baptist, Mt. Freedom, Washington county.

- 23—Russell's Creek, Campbells-ville. 27—Tate's Creek, Viney Fork church, Speedwell. 28—Breckinridge, Black Lick church. 28—Union, Brookville church. 29—Baptist, Mt. Freedom, Washington county.

- 23—Russell's Creek, Campbells-ville. 27—Tate's Creek, Viney Fork church, Speedwell. 28—Breckinridge, Black Lick church. 28—Union, Brookville church. 29—Baptist, Mt. Freedom, Washington county.

- 23—Russell's Creek, Campbells-ville. 27—Tate's Creek, Viney Fork church, Speedwell. 28—Breckinridge, Black Lick church. 28—Union, Brookville church. 29—Baptist, Mt. Freedom, Washington county.

- 23—Russell's Creek, Campbells-ville. 27—Tate's Creek, Viney Fork church, Speedwell. 28—Breckinridge, Black Lick church. 28—Union, Brookville church. 29—Baptist, Mt. Freedom, Washington county.

STEWART DRY GOODS CO. NEW YORK STORE



KNIT UNDERWEAR—Main Floor.

WHITE SALE OF WOMEN'S KNIT UNDERWEAR IN GAUZE WEIGHTS.

SAVING PRICES

- 50 dozen Women's Gauze Vests, white cotton, low neck and sleeveless, taped and finished; full sizes, 15c quality—Special 10c. 50 dozen Women's Gauze Vests, white cotton, hule finish, low neck and sleeveless; silkene tape finish; 20c quality—Reduced to 15c. 50 dozen Women's Gauze Vests, white hule, silk tape trimmed; low neck and sleeveless; splendid quality; 25c value—Reduced to 19c; three for 50c. 50 dozen Women's Gauze Vests, pure white hule thread, silk tape trimmed, low neck and sleeveless; 35c quality—Reduced to 25c.

GLOVE DEPARTMENT—Main Floor.

SALE OF WHITE GLOVES. —IN— SILK AND LISLE FABRICS. —AT— EXTREMELY LOW PRICES.

- Kayser Gloves—Women's White Silk Gloves; double finger tipped; 2 clasp styles—Price 50c a pair. White Lisle Thread Gloves, 16-button length; Mousquetaire style; all sizes—Prices \$1.00, \$1.50 and \$1.75 a pair. White Silk Gloves, 16-button length; Mousquetaire style; fine Silk Gloves; double tipped; all sizes—Prices \$1.00, \$1.50 and \$2.00 a pair. Try our Mail Order Department for Quick, Prompt and Intelligent Service.

STEWART DRY GOODS CO.

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

- church, Bell county. 13—Boonville, Liberty church, Clay county. 13—Lynn Camp, Gray's, six miles from Corbin. 13—Second North Concord, Union Chapel church. 14—Stockton's Valley, Seventy-six, Clinton county. 18—East Lynn, Good Hope church, Taylor county. 19—Upper Cumberland, Martin's Ford church. 20—Freedom, Central Union church, Clinton county. 20—Three Fork's, Hindman. 25—Edmonson, Joppa, two miles west of Mammoth Cave. 25—Pulaski County, Good Hope church, six miles of Eubanks. 25—Warren, Woodburn church. 27—Goose Creek, Girdler, Knox county. 27—Irvine, Indian Creek church. 27—South Union, Rose Hill, Morley Station, on L. & N. 9—Ohio River, Clear Springs church, Shady Grove. 9—West Kentucky, Poplar Grove church. 11—Enterprise, card church, Pike county. 11—Mt. Zion, Corinth church, four miles from Corbin. 15—Muhlenburg Co., Nelson Creek 16—West Union, Oscar church. 22—Ohio Valley, Sturgis. 23—Blood River, Benton church, Marshall county. 23—Salem, Raymond church. 25—Severn's Valley, Mill Creek church, near Stithton. 30—Graves county, Mayfield. Clover Bottom. Franklin. Landmark, Bethlehem church. If changes or corrections are necessary, please write to the papers. J. K. NUNNELLEY, Secretary. Georgetown, Ky.

Young Man, Go West. YOUNG OR OLD

Can find Profitable Investment. For any information about Farm Lands or Real Estate in the New West, write to L. T. BOW, REAL ESTATE AGENT, 221 First St., S. W. ARDMORE, INDIAN TER.

- OCTOBER. 1—East Union, Big Poplar church. 1—White's Run, Jordan church, Eagle Station. 2—Goshen, Pleasant View church. 2—Little River, Blue Springs church Caldwell county. 4—Laurel River, Singing Creek church, Laurel county. 4—South Concord, Lick Creek church, Wayne county. 9—Little Bethel, Cedar Grove church, Muhlenberg county.

### The Farm and Household

#### GROWING NEED CORN.

Farmers in Christian county are very late planting corn. There are a good many who have land to break and plant yet. Apples, peaches, plums, cherries and damson are almost a failure. The blackberry crop, however, bids fair to be a large one. Locusts have made their appearance in this section.

Jas. Wolf last week bought the wool clip of the Sweet Owen neighborhood which has been pooled by the wool growers. He paid them 25 1/2 cents for their entire crop amounting to 6,000 pounds. This is one of the best sales yet made in this county. Owen county Democrat.

It is thought the peach crop this season in Georgia will be 3,500 cars short of what it was last season. The crop was first estimated at 5,000 cars, and it is believed that it will not amount to more than 1,500 cars. It is believed that the crop in South Georgia this season will amount to about 25 per cent. of the average crop, and in North Georgia it will amount to about 10 per cent.

Independent tobacco factories to fight the trust probably will be organized in several cities in Central Kentucky and will manufacture Hurley tobacco held by the association, although that body will have nothing to do with the management, and will only supply the tobacco.

Jas. W. Proffit, of Emberton, Monroe county, purchased a 14 1/2 hand mule from W. B. Turner recently, for which he paid \$135.

John Peggs, of Clark county, sold to Jas. B. V. H., of Lexington, a pair of horse mules for \$475.

At a public sale held at the Edward Downing farm near Lexington last week seven yearling mules sold at \$90 a head.

W. M. Forbis, of near Hiseville, sold a pair of work mules to Mr. A. J. Coleman, of Glasgow, for \$225.

Nearly all the farmers around Columbia have finished setting tobacco.

Gradyville growers have had a fine season for the past week and several acres of tobacco have been set.

Scott county has had a splendid tobacco setting season and many plants are now in the field.

An abundance of plants is reported in Fayette county and have been set.

Reports from different parts of Montgomery and surrounding Tennessee counties indicate that not more than thirty per cent. of the tobacco crop has been set out and that not over sixty per cent. of the crop will be planted.

It is reported that mule colts are selling readily in Montgomery county, at from \$90 to \$115.

Sixteen mule colts by "Leonard," a jack owned by Mr. T. R. Davis, Logans, measured at birth from 42 to 47 inches.

Mr. Felix Bunton, of Salvisa, Mercer county, recently sold to Mr. W. T. Robinson, of Harrodsburg, a jack colt, to be delivered at weaning time, for \$250.

A lot of stuff has been printed almost selecting seed corn that will not bear the test of experience. It is impossible to select seed corn in the fall with any certainty as to results in the succeeding crop, unless certain previous observations have been made. In improving our corn, we must begin somewhere, and in the fall, at harvest time, is as good a time as any. The laws of plant breeding must be followed as nature does not vary her laws to accommodate us. Simply because an ear is pretty and conforms to a certain empirical standard of score card is no sign that it is a good ear of seed corn. What we want in an ear of seed corn is ability to yield a good crop when harvested, yield a large return per acre and per kernel planted. How are we to secure seed corn which will give us, with good cultivation, a yield of a hundred and more bushels per acre of sound, well ripened corn?

First, by selecting a variety adapted to the locality. This means that we will start in by taking advantage of what our forebears have done. Usually we shall find that variety close by our own door. Seldom does it pay to bring seed corn from a distant State or from another latitude or from a different class of soils.

Second, we must select the individuals as well as the variety. Last fall, at the Michigan Experiment Station, a large number of ears of corn of a certain variety were planted, an ear to the row. By this I mean that ear No. 1 was shelled and planted in row No. 1. Ear No. 2 in row No. 2, and so on for over a hundred ears. These ears came from a corn grower who had grown this variety, without the introduction of new blood, for a good many years. The ears were not identical in shape, nor did they all conform to the highest points on the score card adopted by the convention of corn growers.

Two ears alike as two peas, planted side by side, have given, one 148 ears on 33 hills, the other but 62. Remember that the ears looked alike and would both have been reserved for seed by the wise farmer. Remember that no ear of corn carries any guarantee in its appearance that it will be notably prolific. What then are you going to do in this matter of seed-corn selection? There seems but one way for the farmer to do, and that is to adopt the plan already suggested in this, namely, to select a dozen or more good ears growing on vigorous stalks this fall. Keep these ears warm all winter, protected from extreme cold even after they are dry. Plant the shelled corn from these ears just as is suggested above, in parallel rows, one ear to the row. Then, at cutting and husking time, keep the progeny of each ear by itself, and thus find out which ear gives the greatest yield. Save the seed corn for the following year from the product of that best ear, no matter whether all the ears approach the empirical standard or not. Do not stop there. Save out a dozen of the best ears from the product of this best ear. Shell them separately, and plant each in a separate row the year following, and continue so to do until you have your strain of corn developed. It will be a productive one and well adapted to your farm.

Naturally good cultivation, fertile soil and good care must go with this continued selection, if any desired goal is to be reached.—Sel.

Subscribe for THE RECORDER.

**MICA**  
**Axle Grease**  
Takes scales off the road, and weight from the load. Makes the team and pays the teamster.  
Practically destroys friction. Does half the work that causes team pulling over rough roads, and lengthens the life of a heavy vehicle more than any other one thing.  
Ask the dealer for MICA Axle Grease.  
STANDARD OIL COMPANY

**BELLS.**  
The only Church and home bell made in America. The C. S. BELL CO., Millersburg, O.  
**REMARK.**  
Frequent or periodical hammering weakens the bells, and very often extinguishes the light of reason. Dr. Miller's Axle Grease will restore bell-tone quickly by neutralizing the irritating action of the hammer. They also prevent pain if taken when first symptoms of headache appear. 25 cents 25 cents. Never sold in bulk.

**STEAMERS**  
City of Louisville and City of Cincinnati for Madison, Carrollton and upper Ohio River points, 5 p. m. daily except Sunday. From foot of Third Street, Phone 141. Round trip, with berth and four meals, \$5.00. One way \$3.00.  
C. C. FULLER, Steamship Agent.

**GERMAN BANK**  
Fifth & Market St., Louisville, Ky.  
CAPITAL .....\$250,000  
SURPLUS .....\$425,000  
General Banking & Savings Bank.  
Interest Paid on Time Deposits.  
P. VIGLINI, PRESIDENT.

**I CURE CANCER.**  
My Mild Combination Treatment is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return. Write for Free Book "Cancer and Its Cure." No matter how serious your case, no matter how many operations you have had, no matter what treatment you have tried, do not give up hope, but write at once. DR. O. A. JOHNSON, 1223 Grand Ave., Suite 375, Kansas City, Mo.

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

**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 \$2.00 per day. European Plan. Special Rates by the week. Write for Booklet. Address: W. F. WILLIAMSON, Manager.

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

**NEW HOTEL ALBERT**  
11th St. and University Place, New York City, 1 Block W. of Broadway.  
The only absolutely modern fireproof 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.

**NEW BOOKS WORTH OWNING**

LUCANUS, A FRIEND OF THE CHRIST, by J. F. Wood, net.....\$0 60  
LIFE ON THE UPLANDS (an interpretation of the 23d Psalm), by Jas. D. Freeman ..... 75  
THE MEANING AND MESSAGE OF THE CROSS, by H. C. Mahan, net..... 1 25  
LISTENING TO GOD, Hugh Black, net... 1 25  
EVANGELISTIC NOTE, Dawson, net..... 1 25  
GOD'S IMAGE IN MAN, James L. Orr, net 1 50  
HOW A MAN GROWS, by Jas. E. T. LaChap, net ..... 1 25  
THE STRENUOUS GOSPEL, by Theo. G. Halby, net ..... 1 25  
GOD'S GENTLEMEN, by R. E. Welch (a book to be placed in the hands of young men), net ..... 1 00  
THE GOSPEL OF A RISEN SAVIOUR, by E. McChesnoe Edgar, net..... 1 50  
THE DIVINE ARTIST (Sermons of Communion), by Hugh MacMillan and others, net ..... 1 00  
CHRISTIANITY AS TAUGHT BY CHRIST, by H. B. Bradley, net..... 1 25  
MOAIC LAW IN MODERN LIFE, by C. R. McAfee, net ..... 1 00  
SPIRITUALLY FED, by Albert G. MacKinnon, M.A. (a book for young men). 1 00  
IN RELIEF OF DOUBT, R. E. Welch, M.A. .... 1 00  
THE FAILURE OF THE HIGHER CRITICISM OF THE BIBLE, Emil Balch, net 1 00  
THE SOUL, ITS ORIGIN AND RELATION TO THE BODY, TO THE WORLD AND TO IMMORTALITY, by Dr. E. T. Collins, net ..... 1 25  
DOWN IN WATER STREET, Hadley, net. 1 00  
CHRIST AND SCIENCE, Prof. Francis H. Smith, net ..... 1 25  
THE DOCTOR, Ralph Connor, net..... 1 25  
CHRISTIANITY IN THE MODERN WORLD, by Rev. D. R. Cairns, M.A., net. 1 50  
MEANINGS AND METHODS OF THE SPIRITUAL LIFE, Henry N. Clark, net ..... 1 00  
WHAT IS CHRISTIANITY? Three vol. set \$2.00; each ..... 75  
Vol. 1. Christian Doctrine.  
Vol. 2. Christian Life.  
Vol. 3. Is Christianity True?  
(Lectures delivered in Central Hall, Manchester, England.)  
STRONG'S CONCORDANCE, net ..... 3 00  
VIEWS ON IMPORTANT SUBJECTS, BY A PREACHER AND A BANKER, J. M. Weaver, D.D., Theodore Harris. 1 00  
(By express collect.)  
THE HEROES OF CATHAY, by Luella Miner, net ..... 1 00  
PROSE YOU OUGHT TO KNOW—A GUIDE TO FAVORITE AUTHORS, net 1 50  
BOOKS BY E. D. GORDON—  
Quiet Talks about Jesus.  
Quiet Talks About Personal Problems (just out).  
Quiet Talks About Service.  
Quiet Talks About Prayer.  
Quiet Talks About Power.  
75 Cents Each.  
EXPOSITION OF HOLY SCRIPTURE, by Rev. Alexander MacLaren.  
Second Series now ready. It includes 2 vol. on Mark, 1 vol. Exodus to Deut., 2 vol. Joshua to Kings, 1 vol. Acts. Six Volumes.  
\$7.50 by Express Collect.  
First Series comprises: 1 vol. Genesis, 3 vol. Matthew, 1 vol. Isaiah, 1 vol. Jeremiah. Six Volumes.  
\$7.50 by Express, Collect.

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

### DEATHS

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

#### INFANT.

Anna Smith Riley, wife of Dr. A. A. Wmatt, and daughter of Mr. and Mrs. N. A. Riley, of Danville, Ky., died at her old home, near here, May 25, 1907. She had lived in Louisville, Ky., for the last four years; had undergone a very severe operation in April, never regaining her strength and health, and grew weaker from day to day, until death relieved her. She was brought home on the 6th of May, in hopes of being able to restore her, but she passed peacefully away, surrounded by those who loved her.

Her funeral was preached at her home church, Danville, by Rev. Harris, of the Baptist Seminary, on Sunday afternoon, to a large crowd of friends, who came to pay the last tribute of respect to her. Her remains were laid to rest in the cemetery near her old home, by the side of loved ones gone before.

She leaves three children, husband, aged parents, one sister, five brothers and a host of friends to mourn her departure. She was thirty-four years and five months old, and a member of the Baptist church for twenty years. She was married fourteen years, and was a member of East Baptist church, in Louisville, at the time of her death.

May the Lord give grace to the sorely afflicted, to enable them to pass under the rod of Christian fortitude.

ONE WHO LOVED HER.

#### DUGAN.

Whereas, God, in his wisdom, has seen fit to call from our midst Bro. M. H. Dugan, and although he was highly esteemed among us, yet believing his removal was the will of Him who called him to Himself in glory; therefore, resolved:

First—That we cheerfully submit to the will of Him who "doeth all things well."

Second—That in the death of Bro. Dugan Meade county has lost a loyal citizen, the community in which he lived so long an obliging neighbor, his children an affectionate and faithful father, his grandchildren a fond and loving grandfather, New Highland church a faithful and efficient member, having faithfully served as Moderator of our church for about twenty successive years.

Third—That we extend our sympathy to the children and to the one sister and a brother who survive him.

Fourth—That these resolutions be recorded on our church book and copies be sent to the WESTERN RECORDER and Baptist Argus for publication.

W. H. BRUNER,  
E. B. ATWILL,  
E. N. STIFF,  
Committee.

#### THE MINISTRY OF SORROW.

Speaking of a Norwegian summer, Rev. H. Macmillan says: "The long daylight is very favorable to the growth of vegetation, plants growing in the night as well as in the day in the short but ardent summer. But the stimulus of perpetual solar light is peculiarly trying to the nervous system of those who are not accustomed to it. It prevents proper repose and banishes sleep. I never felt before how needful darkness is for the welfare of our bodies and minds. Truly for a most wise and beneficent purpose did God make light and create darkness! 'Light is sweet, and it is a pleasant thing to the eyes to behold the sun.' But darkness is also sweet: it is the nurse of nature's kind restorer, balmy sleep, and without the tender drawing round of its curtains he weary eyelid will not close, and he jaded nerves will not be soothed or refreshing rest. Not till the everlasting daybreak, and the shad-

ows flow away, and the Lord himself shall be our light, and our God our glory, can we do without the cloud in the sunshine, the shade of sorrow in the bright light of joy, and the curtain of night for the deepening of the sleep which God gives his beloved—Selected.

Let us see that whenever we have failed to be loving, we have also failed to be wise; that whenever we have been blind to our neighbor's interests, we have also been blind to our own; whenever we have hurt others, we have hurt ourselves much more. Charles Kingsley.

There is always room for a man of force, and he makes room for many.—Emerson.

Subscriber for the Western Recorder

### Church Organs

LATEST IMPROVEMENTS

Denton New York Philadelphia  
Chicago Louisville Dallas

Main Office & Works BOSTON MASS  
P. O. South  
Green Street

HASTINGS CO.

FAIR PRICES ESTABLISHED 1827  
ALL RANGES

### FLOOR-SHINE ENAMELS

TRIAL CAN FREE  
ENAMELS  
Gilt, Cherry, Mahogany, Walnut, Rosewood, Etc.

THE SHINE THAT DOESN'T WEAR OFF

### FLOOR-SHINE ENAMELS

ENAMELS  
For Old or New Floors, Furniture And Woodwork.

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

Address: "FLOOR-SHINE CO., St. Louis, Mo.  
If you are a Dealer, write for the Agency—Sold in Louisville by John C. Lewis Co.

### To the Rescue

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

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

Florence Crittenton Magazine

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

### AGENTS Can Make \$15 To \$20 a Week

by getting orders for our famous Tea, Coffee, Baking Powder, Extracts and Spices. Hand some presents or coupons with every purchase; charges paid. For full particulars about this "ad" address THE GREAT AMERICAN TEA CO., E-31 Vesey Street, New York, N. Y.

### Light and Truth Series

Price, per copy, 50 cents  
A single postage, 15 cts. per volume



This series of books contains many of our best and most important publications. Some have had a large sale in the highest priced editions, others have reached a much wider circulation than they have had. At the greatly reduced price of 50c we have offered them, a sale of thousands will be made.

We give below a few titles. A complete list will be sent upon request.  
Christianity and the Social Order, George F. Johnson, D. D.  
Down of Christianity, The, Prof. H. C. Vedder  
Grand Awakening of 1740, The, Rev. F. E. Chapin  
Study and the Salvation, G. A. Taylor, D. D.  
Fundamentals of the Faith, The, George E. Haynes, D. D.

AMERICAN BAPTIST PUBLICATION SOCIETY  
ST. LOUIS MOUST  
1407 Olive Street, St. Louis, Mo.

### But 2 "Ifs"

WITH A John Holland Fountain Pen

1st, "If" You Have The Pen.

2d, "If" You Can Write The Patent Kneadle Feed is guaranteed to supply just the right amount of ink from the instant the pen touches paper till the last drop is used.

Get the Original and Genuine of dealers everywhere or direct from us. Prices from \$2.00 up, according to size. Each warranted two years.

THE JOHN HOLLAND 2414 GOLD PEN CO. 1841. 127-129 E. Fourth St., Cincinnati, O.

FOR SALE BY THE BAPTIST BOOK CONCERN INCORPORATED, Louisville, Ky.

### Stop Losing Money!

When you have your money idle or on deposit at 3 per cent, you are losing money every day. You can get 5 per cent net by investing in the First Mortgage Real Estate Gold Bonds, issued by the Louisville Title Company. These bonds are amply secured by approved real estate, with titles insured and protected against loss by fire. You cannot afford to take chances in speculation, with the hope of getting big returns any more than you can afford to neglect your opportunity to invest in the safest place at the best rate of interest obtainable.

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

These bonds are usually sold to net 4 1/2 per cent, but for the present they are being sold to net 5 per cent clear of all expenses, and can be had in denominations of \$50, \$100, \$500, \$1,000 and over.

Apply in person or by letter to the Louisville Title Co., 234 Fifth St. LOUISVILLE - KENTUCKY.

### CANCER CURED

WITH SOOTHING, BALMY OILS. Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Rosacea and all Skin and Venereal Diseases. Write for Illustrated Book. Sent free. Address DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

### WORTH KNOWING AND REMEMBERING.

We have a large MAIL ORDER as well as a RETAIL BUSINESS. Orders promptly filled at LOWEST PRICES. Any article ordered that does not come up to expectations returns. We carry a LARGE STOCK. All kinds of Bibles, Bibles, all kinds and sizes of Bibles, also Prayer and Standard Bibles, and Miscellaneous Books. Baptist Books and Tracts. Agents for BOSTON'S COLLEGE LIBRARY, and for Manufacturers of best Printing Press. Full line of Church and Sunday School Supplies, Improvers of Working Textures, and Printing Cards. Publishers of the best and cheapest Church and Sunday School and the Standard Treasury Board, Communion Sets, Communion Plates and Hosts. Estimates furnished those having books or Tracts to publish. Committed on, we are at your service. Prices or Catalogues furnished on application. Direct orders to

BAPTIST BOOK CONCERN 642 FOURTH AVE., LOUISVILLE, KY. (INCORPORATED.)

### BAPTISMAL PANTS

\$13.75.



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

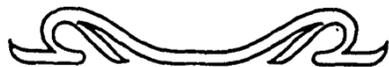
In Ordering, Give Number,

NO.	INCHES.	OUTRICK.	AROUND HIPS.
6	32 in.	48 in.	40 in.
7	32 in.	48 in.	41 in.
8	32 in.	49 in.	42 in.
9	34 in.	50 in.	44 in.
10	35 in.	51 in.	45 in.
11	35 1/2 in.	52 in.	48 in.

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

BY EXPRESS NOT PREPAID.

BAPTIST BOOK CONCERN, LOUISVILLE, KY.



### THE PULPIT COMMENTARY IN 51 VOLUMES

CASH PRICE \$57.

ON TIME \$61.75.

\$5.00 CASH. \$2.00 PER MONTH.

Baptist Book Concern Incorporated. LOUISVILLE - KENTUCKY.

**The Royal Baking Powder costs only a fair price per pound, and is cheaper and better at its price than any similar article in the world. It makes more, better and more healthful food.**

**There is danger of alarm in the lower-priced powders.**

said that mail orders are not to go up stairs in apartment houses, tenement houses and business houses when there are no elevators. This rule goes into effect July 1. It is a reasonable decision as the carriers have to walk so much and are so loaded, going up steps is more than should be asked of them.

It is a question as to whether man can draw laws that will hold. This question receives new interest from an example of failure in one of the laws, Governor Hughes, of New York, has forced through the Legislature, the Reapportionment bill, one of his pet measures, provides that the work of reapportionment shall begin on July 2, but the lists of election officers for the reapportioned districts shall be headed in on July 1.

**IRONTON, OHIO.**

The receipted given by the members of the First Baptist church of Ironton, Ohio, in honor of their new pastor, Rev. V. L. McNeill, who recently came here from Louisville, Ky., proved to be a very enjoyable affair. The reception was held in the church auditorium and was largely attended by the members of the church, their families and friends of this church society. Many of the pastors of the city and their wives were also present.

**ITEMS OF INTEREST**

**News the World Over.**

The South has met with an irreparable loss in the death of Senator John T. Morgan, of Alabama, and the Senate knew its greatest man. As an orator he ranked with Lincoln and Webster; as a scholar he ranked above. Honorable, fearless, tireless, sincere, he entered the Senate in 1876 and fought a masterly and successful battle against the Forre Bill. He has been the acknowledged champion of the South. His great learning, his high deportment, his gift of convincing argument, his pure and beautiful English made him the foremost man in the Senate and he had no superiors in the land.

Senator Morgan was a Tennesseean by birth, having been born in Athens, Tenn., on June 20, 1824, so that he was nearly eighty-three at the time of his death. When a boy he went to Alabama. He joined the Confederate Army in May, 1861, as a private and rose to be Brigadier General. Alabama has been justly proud of her two grand old young men in the Senate. Senator Pettus, who survives, is eighty-six. Until a few months ago Senator Morgan was most vigorous in mind and in body, a marvel of endurance to the younger men.

As a launch of the battleship Minnesota was carrying some officers back from the army and navy hall at Jamestown, it was struck by a tug towing a coal barge and was instantly sunk. The launch was covered with canvas except just in front of the steersman, and the men had no opportunity to escape. Eleven were lost, six of them young officers who had recently graduated from Annapolis. The tug perceived it had struck something and stopped to aid, but there was nothing in sight, the launch had gone down so quickly.

An equestrian statue of Gen. J. E. B. Stuart, the famous cavalry commander of Lee's Army, was unveiled in Richmond, Va. In front of Lee's statue, rising in tiers were arranged 100 girls in a living Confederate flag. Judge Theodore Garnett delivered the address and Mayor McCarthy received the statue for the city. The little granddaughter of Gen. Stuart pulled the cord.

It is now believed that the lottery is finally killed. When it was driven from Louisiana it was ostensibly established in Honduras. But the United States detectives have been quietly at work, and have proved that some men in the United States were actively engaged in it. These have been fined \$284,000 and the printing establishment in Wilmington, Del., where the tickets were printed has been broken up.

One hundred Tennesseans, Confederate Veterans, went from the Reunion in Richmond to Washington City. They marched to the Capitol, but were refused admission while carrying the Confederate flag. Congressman Gaines, of Tennessee, made a vigorous protest against their exclusion, but he was powerless. They must either go back or put down their flag and disarm.

Dr. Weigel, a surgeon of Rochester, N. Y., has died of the X-ray cancer. In 1904 Dr. Weigel's right hand was amputated in the hope of saving his life, and three other operations have been performed. But all in vain. This makes four who have died in this country from this cancer caused by the use of the X-ray too frequently. One who died was Thomas Edison's assistant.

Answering a question from Rochester, N. Y., the Postoffice Department has

with one blooming in his bosom. For all Fits of Doubt, Perplexity, and Fear.—Whether they respect the body or the mind, whether they are a load to the shoulders, the head, or the heart, the following cure may be relied on. For I had it from the Great Physician: "Cast thy burdens on the Lord, and he will sustain thee."—*Lutheran Observer.*

**Live Stock Markets.**

**CATTLE**

Extra good export steers	45	15a	5 60
Light shipping steers	4	75a	5 15
Choice butcher steers	4	50a	5 60
Pair to good butcher steers	4	00a	4 60
Com. to med. butcher steers	3	25a	4 00
Choice butcher heifers	4	25a	4 75
Pair to good butcher heifers	3	50a	4 00
Com. to med. butcher heifers	3	00a	3 50
Choice butcher cows	3	50a	3 25
Pair to good butcher cows	3	00a	3 50
Com. to med. butcher cows	2	50a	3 00
Canners	1	00a	2 25
Choice feeders	4	50a	4 75
Medium to good feeders	4	00a	4 50
Common and rough feeders	3	25a	3 75
Good to extra stock steers	4	00a	4 40
Pair 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	2 25
Good to extra cows	4	00a	4 50
Good to extra heifers	3	50a	4 00
Pair to good heifers	3	25a	3 25
Choice veal calves	5	75a	6 25
Choice milk cows	25	00a	40 00
Plats, common milk cows	15	00a	20 00

**HOGS**

Choice pork and butch, 300 to 300 lbs.	6 25	
Med. packers, 100 to 200 lbs.	6 25	
Light ship, 120 to 180 lbs.	6 25	
Choice pigs, 90 to 120 lbs.	5 65a	6 25
Light pigs, 60 to 90 lbs.	5 50a	6 25
Roughs, 150 to 400 lbs.	3 50a	6 25

**SHEEP AND LAMBS**

Good to choice fat sheep	5 00a	8 25
Pair to good sheep	4 00a	8 50
Common sheep	2 50a	8 50
Becks	2 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

**TORACCO**

**BURLEY—Dark Red.**

Trash (green or mixed)	64	50a	5 00
Trash (sound)	5	00a	5 25
Common lugs	5	25a	5 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	50a	10 00
Fine and selections	10	50a	11 75

**BURLEY—Bright Red.**

Trash (green or mixed)	67	00a	7 50
Trash (sound)	7	75a	8 50
Common lugs	9	00a	10 00
Medium lugs	10	00a	10 80
Good lugs	10	50a	11 75
Common leaf (short)	9	00a	10 50
Common leaf	10	50a	11 50
Medium leaf	12	00a	12 00
Good leaf	13	50a	13 00
Fine and selections	16	00a	20 50

**DARK.**

Trash (sound)	6	50	
Common lugs	65	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	00a	10 00
Fine and selections	10	00a	11 00

**POULTRY.**

Hens 11c per lb.; roosters 5 1/2c; young chickens \$2 to \$5 per dozen; ducks 10c per lb.; turkeys 10c; geese 6c.
-------------------------------------------------------------------------------------------------------------------

**EGGS.**

13c, case count; rehandled 14c to 14 1/2c.
--------------------------------------------

**A SURE CHANCE TO MAKE MONEY.**

I read of Jack Marston's lucky experience in Mexico, and visited the Soledad gold mines near Oaxaca, Mexico, to see for myself. I have examined several famous mines, but have found none that excel them in magnitude and wealth. The thousands of tons of rich ore everywhere visible, and the glittering gold, with which the plates in the mill are covered, certainly inspire one with the belief that it is easy to become a millionaire. Jack Marston, with only a few dollars, made over \$20,000, but there are many people who have made much more than \$20,000 in Mexican mines, in a few months, by investing very little money. I had no idea of investing when I visited the mine, but I bought 3,000 shares, and would have taken more, had I the money. I have already been offered twice for what I paid for my stock. I have a friend who invested \$30 and sold his stock in less than three months for \$150. If you want to make money, address the Pittsburg-Oaxaca Mining Co., Block 907, Pittsburg, Pa. You can rely absolutely on their statements and can make money quick and sure.

JAMES MACK.

**Get This Gold Pair Free!**



**SPECTACLE-WEARERS!** Listen! I want to prove to you positively that the Dr. Haux famous Perfect Vision Spectacles are ever so much better than any you have ever used before—and that is the reason why I am making the following very extraordinary proposition, whereby you can get a handsome Rolled Gold pair absolutely free.

**HERE IS MY SPECIAL ADVERTISING OFFER:**  
Send me your name and address and I will mail you my Perfect Home Eye Tester, free.

Then when you return me the Eye Tester with your test, I will send you a complete five dollar family set of the Dr. Haux famous Perfect Vision Spectacles for only \$1, and this will include a handsome pair of Rolled Gold Spectacles absolutely free of charge.

I also hereby positively agree to return you your dollar willingly if you yourself don't find them to be the most perfect-fitting, clearest and best you have ever bought anywhere, at any price.

Send for my free Eye Tester today. Address, DR. HAUX SPECTACLE CO., Haux Building, St. Louis, Mo. **I WANT AGENTS ALSO.**

**The Louisville Trust Co.**

Southwest Corner of Fifth and Market.  
**Pays Interest on deposits in its Savings Dept.,**  
and compounds the interest semi-annually.

DEPOSITS received by mail; This company is much older and ITS CAPITAL and SURPLUS many times larger than any savings Bank in the city.

Deposits by workmen, women and minors free from taxes, To the extent of five hundred dollars.

**Its Fire and Burglar Proof Vaults**  
the largest South of the Ohio River.

**THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY**  
LOUISVILLE, KENTUCKY.

Next session of eight months opens October 1. Excellent equipment; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. B. F. Presley Smith, Treasurer of Students' Fund. For catalogue or other information, write to E. Y. MULLINS, President.

**MEAD'S CEREAL BLEND**

Have you used it? If not, ASK YOUR GROCER for it; and if he don't get it for you at once, write to us for our large special offer. A one-pound package by mail, postpaid on receipt of 25c. It positively aids digestion. No chicory or coffee essence in it. Nothing but clean Rye and other cereals.

**MINNEAPOLIS CEREAL CO., Dept. 197, MINNEAPOLIS, MINN.**  
CANVASSERS WANTED EVERYWHERE.

**JAMESTOWN EXPOSITION**

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

**WARD SEMINARY**

Nashville, Tenn., offers girls and young women Seminary and College Fitting Courses, Art, Elocution, Conservatory of Music, native teachers of French and German, city advantages, all outdoor sports on beautiful suburban campus, mild and equable climate. Only 100 boarding pupils received. 43rd year. Write for catalogue.

**The Western College for Women**

FIFTY-THIRD YEAR - OXFORD, OHIO - FOUNDED IN 1855  
A Christian College, though un denominational. Member of the Ohio College Association; ranks with the leading colleges of the country. On the C. H. & D. R. forty miles from Cincinnati, overlooking the beautiful Miami Valley, with woods, hills, wild flowers and birds to tempt one's senses. Classical courses strong. Library 15,000 volumes. Advanced work in Home Economics, Music and Art courses count toward degree. Faculty of thirty-two members, trained in leading colleges of this country and Europe. Especial care of health and physical development. Buildings modern and well equipped with steam heat, electric light and sanitary appliances. Home life natural and wholesome. Campus 250 acres, with a large dairy farm and orchard that furnish milk, fresh vegetables and fruit. For catalogue and other information address: **MARY A. SAWYER, Dean, OXFORD, OHIO**