

WESTERN RECORDER

Faith, Hope and Love, these three.

"CONTENTS ELABORATELY (Annotated) FOR THE FAITH WHICH WAS ONCE FOR ALL DELIVERED INTO THE SACRIFICE."—JUNE 2—7. V. SAVON

3rd YEAR

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It is indeed a sad state of affairs in Britain. The Presbyterians of Scotland report a decrease of 18,000; the Wesleyan Methodists and the Baptist Union each report a decrease of 5,000. The "Strict Baptists," as they are called, that is the churches who stand where our Southern Baptists stand, have made no report. Many of them never make any. They are opposed to numbering Israel.

A speaker at the Baptist Union said of the churches connected with the Union: "We are passing through a period of marked depression. We raise more money than ever before, we build more houses of worship, there is infinitely more talking, but in spite of all this the churches have an uneasy suspicion that the real work is not being done, that the quality is not so high, and that the things they stand for are not so marked and manifest."

It is much if the churches have waked up to the fact that they may take big collections, have societies and machinery galore; and yet be wretched and poor and blind and miserable because souls are not saved. It may be it will soon occur to them—

"Having tried all other plans
To try—just God's."

Missionary work among the Mohammedans has always been very difficult. But the Spirit is moving among them. Rev. Mr. Rhoades, a missionary in Yunnan, a province of Southwestern China, reports requests coming from Mohammedans as far off as thirty days' journey for copies of the Arabic Bible. These come from the educated men who can read Arabic. He says the Chinese Mohammedans who cannot read Arabic are readily buying the Chinese Bible.

Rev. Mr. Tuckwell, missionary to British Equatorial Africa, is full of hope and cheer in regard to the work in Nigeria. All the native teachers are paid by the natives themselves. Last year these natives gave \$60,000 for church work alone.

THE WORLD GIVEN TO CHRIST

By J. M. WEAVER, D.D.

The second Psalm contains a sublime vision. David, elevated by the spirit of inspiration, looks over the whole earth. He sees the nations of the world in open and tumultuous rebellion against God the Creator and rightful Ruler. In amazement he exclaims: "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed saying, let us break their bands asunder, and cast away their cords from us." Then looking up he beholds the Mighty God seated upon the throne of the universe he says: "He that sitteth in the heavens shall laugh. The Lord shall have them in derision." Then he hears the great decree: "Ask of me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." This is spoken to His Son. David sees that in due time all the world shall be subdued unto God and the kingdom of His Son shall extend over the whole earth. This is God's decree in regard to His Son. Thus the purpose of God is to bring back the world, usurped by Satan, to its allegiance to its Maker. This wonderful promise is to the Messiah, Jesus Christ. He is here asserted to be the Son of God. His deity is distinctly recognized. The world under the influence of Satan revolted and threw off its allegiance to God and the devil became the "god of this world." Jesus was manifested in the flesh to "destroy the works of the devil" and in the course of time He will accomplish the work. As the Son of God all authority is given unto Him in Heaven and earth. He is the divine Ruler who shall possess this world as a heritage. How is it to be possessed by Him? He laid the foundation in His birth, life, death and resurrection. In His great work of atonement He made it possible for the world to be given unto Him by the salvation of all who believe. Then by the preaching of the gospel unto all men He prepared the world for His possession. Beginning at Jerusalem the work was pushed in all directions by the apostles and other disciples. In all ages since in carrying out the great commission others have preached and worked to this end. This is the great missionary cause of the church. All churches and all individual Christians are under obligation to hear and heed His last command: "Go ye into all the world and preach the gospel to every creature." We of today ought to be earnestly engaged in this work. All churches, societies, Sunday Schools and institutions are, or ought to be, organized for this work. The progress seems to be slow but success is as certain as God's word is true. As Watts sung:

"Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore
Till moons shall wax and wane no more."

By the coming again of the Lord Jesus to our world will the work be hastened. The work during this dispensation is the "taking out of a people" who shall be in the next age kings and priests to reign with Him. Then a "nation shall be borne in a day," and all governments shall be merged into His kingdom. His reign shall be universal and complete. Earth shall return to its former glory and beauty when God

Himself pronounced it "very good." Every regenerated Christian is engaged in this glorious work by bringing the world under His benign sway. Each Christian is praying and working for the advent of the King and the establishment of His Kingdom among men. With Hallelujah we can pray:

"Hasten, Lord, the glorious time,
When, beneath Messiah's sway,
Every nation, every clime
Shall the gospel call obey.
Mightiest kings his power shall own
Heathen tribes his name adore,
Satan and his hosts overthrown,
Bound in chains, shall hurt no more.
Then shall wars and tumults cease,
Then be banished grief and pain,
Righteousness and joy and peace,
Undisturbed shall ever reign.
Bless we then our gracious Lord,
Ever praise his glorious name,
All his mighty acts record,
All his wondrous love proclaim."

This blessed hope of a coming and reigning Christ has encouraged and stimulated God's children in all ages. The old prophets were thrilled by the wonderful visions that burst upon them in their study of the future glories of God. Isaiah with his prophetic eye fixed upon this period breaks forth in jubilant strains: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. . . . Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then the lame man shall leap as the hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. . . . And a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those, the wayfaring men, though fools, shall not err therein. . . . And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away. In Isaiah 55, God says of this wonderful period: "For, behold, I create a new heavens and a new earth, and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. . . . And they shall build houses, and inhabit them; they shall plant vineyards, and eat the fruit of them. . . . For as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain; nor bring forth for trouble; for they are the seed of the blessed Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."

Again, John in vision on the Isle of Patmos, writes: "And I saw a new heaven and a new earth; for the first heaven and the earth were passed away; and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride

adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." What splendid pictures are those painted by the prophets and the evangelists! To dwell amid such crowning glories will be enough to satisfy the child of God. To be a Christian will insure our entrance upon and enjoyment of a home splendid beyond our present conception. Satan will be absent, having been bound and cast into the abyss, hence his deluding influence over men will have ceased. The wickedness induced by him will be curbed to a great extent. "Nations shall not lift up sword against nation, neither shall they learn war any more." Christ shall be personally present and "in His days shall the righteous flourish, and abundance of peace so long as the world endureth" bless mankind. "The Lord shall be king over all the earth." Then shall be heard the glad shout: "The kingdoms of the world have become the kingdom of our Lord and His Christ." We shall reign with Him.

"O glorious home! O blessed shade!
I shall be near and like my God;
And flesh and sin no more control
The sacred pleasures of the soul."

Reader, are you a Christian? Then rejoice!

A SEVERE TEST.

Bishop Whipple tells this inspiring story of Indian courage for Christ:

One day an Indian came to our missionary and said, "I know this religion is true. The men who have walked in this new trial are better and happier. But I have always been a warrior, and my hands are full of blood. Could I be a Christian?"

The missionary repeated the story of God's love. To test the man he said, "May I cut your hair?"

The Indian wears his scalp lock for his enemy. When it is cut it is a sign that he will never go on the war path again. The man said, "Yes, you may cut it. I shall throw my old life away."

It was cut. He started for home, and met some wild Indians, who shouted with laughter, and with taunts said, "Yesterday you were a warrior, today you are a squaw."

It stung the man to madness, and he rushed to his home and threw himself on the floor and burst into tears. His wife was a Christian, and came and put her arms about his neck and said, "Yesterday there was not a man in the world who dared call you a coward. Can't you be as brave for Him who died for you as you were to kill the Sioux?"

He instantly sprang to his feet, and said, "I can, and I will."

I have known many brave, fearless servants of Christ, but I never knew one braver than this chief.

Bless God for starlight and he will give you moonlight; praise him for the moonlight and he will give you sunlight; thank him for sunlight and you shall yet come to that land where they need not the light of the sun for the Lord God giveth them light forever and ever.—C. H. Spurgeon.

QUESTIONS ANSWERED.

BY BENEX.

When, in Matt. 23:15, Jesus says, "I forewarn you to fulfill all righteousness," does he refer to the law of ceremonialism, Num. 15:10? Not at all. There is no reason for making any such supposition that Jesus was not considered as a priest now in any way in his earthly life. Some critics mean setting apart. He was set apart to his work as Mediator back in the councils of eternity. He was a priest forever after the order of Melchizedek. If there could have been any ceremonialism while he was on earth there would have been an ascription to typify it, not a baptism. For he was the Messiah, the "Anointed."

John was sent to baptize all the Israelites who were looking for the kingdom of God, and desiring its establishment. God had commanded John to baptize, and all good Israelites ought to have been baptized. As a man our Lord was under the command of God and he must obey every command. This is what is meant by "fulfilling" all the every form of right doing. The "us" means the Lord and John. John would not fulfil the command if he refused to baptize the Lord.

"A Presbyterian minister said that John baptized by means of a hyssop and quotes Heb. 9:19 as proof." That shows more silliness than one expects in an educated Presbyterian. Heb. 9:19 tells what Moses did ages before and contains not the slightest reference to John. Moses baptized, dipped the hyssop into water and blood, and John baptized the Lord in the river, not the hyssop. Had he used hyssop the Greek would have said he baptized the hyssop.

I see my questioner is a recent subscriber to the Recorder, because it has been but a little time since I covered the ground of this question. "The Presbyterian said the eunuch was sprinkled because he was reading the fifty-third chapter of Isaiah, and that chapter closes with these words, 'So shall be sprinkle many nations.'" I will not go into the exegesis of that passage at this time. It is enough to say that the eunuch was not reading King James' version, as every school boy ought to know that version having been made 1,600 years afterwards. He was reading the Septuagint, and that translates the passage, "So shall he astonish many nations."

The Presbyterian insisted Paul was sprinkled because Ananias told him to arise and be baptized the point being in the "arise." That verb has nothing whatever to do with the ordinance. Would he not have to "arise" to be immersed? On the other hand, Ananias could have sprinkled him while he was sitting down?

"Do the Scriptures teach us to dedicate our infants to God by baptism?" The Scriptures teach that none but believers are to be baptized. There is not a line which teaches the baptism of infants. Pedo-baptist scholars do not claim there is. They get the infant baptism by inference—that there must have been babies in some of the baptized households, that the Abrahamic covenant somehow applies to them, etc. But the brother can find all these assumptions answered in various Baptist books. "The Little Baptist" is most excellent. The cheapest and one of the best is "William—the Baptists' Aunt," published by the American Baptist Publication Society, 1630 Chestnut street, Philadelphia. The price is 10 cents, postage paid.

As to the dedication of infants there is no command in the Bible on the subject. In fact no parent can dedicate a baby to God. To profess to do so is a farce, which is insulting to the Almighty. For the father knows that the child's soul is not his, but belongs to the child. He cannot control that soul. He cannot dedicate to God that which does not belong to him.

He might, if there was a temple in the land, as in the time of Eli and Samuel, dedicate the child's labor till the child was twenty-one years old. For the child's labor belongs to its father till the age is reached.

It was Samuel's work which Hannah dedicated. Samuel had to give his own heart to God.

Till a boy is regenerated his heart is empty against God and is not and cannot be dedicated to Him. When the boy is regenerated he gives his own heart to God. That is the whole of the matter. I hope no hospital will forget this fundamental truth and talk of dedicating to God the heart of his child.

A brother asks if in Matt. 5:29 the Lord was speaking to church people or not? He was speaking to every one. Anything no matter how innocent and useful in itself, which causes one to sin must be given up. Any sinner who is seeking the forgiveness of his sins must give up not only the sin but whatever causes him to sin.

Any man who continues in known sin—and if the right eye caused one to sin, it would cause a continuance of that sin—shows that he has not really been regenerated. He must give up his sin and its cause even if the parting with it be as painful as the loss of an eye.

"What does the Lord mean in John 8:24?" One thing he most assuredly did not mean. And that is that his disciples did not sin. If every one is a slave of sin who is not perfect, there have never been any regenerated souls on earth. For all of us sin and fall short of the glory of God. The Greek translated "commiteth sin" indicates a continuance in it, and does not merely refer to one act of sin. Truer words are not in Holy Writ! All around us we see men the slaves of their passions and vices.

Even Christians find the sad and awful truth in these words, when they commit sin. Tell a falsehood and you are a slave to it. How many more are found necessary to cover the first. But his children who fall into sin God scourgeth with the chastisement of a father.

ECCL. 7:14.

BY DR. C. F. AKED.

It will be no great hardship to be joyful when we walk in silver slippers in the front rank of Fortune's favorites. In the day of prosperity be joyful! By all means, we will be. Our difficulty up to the present time has not been to be joyful when prosperity has smiled upon us, but to find the prosperity which should bring us joy! If the preacher would tell us how to behave ourselves wisely in a perfect way when prosperity flies from us, how to bear the whips and scorns of time, when "we grunt and sweat under a weary life," we might thank him for his counsel. But we are able, without assistance, to be sufficiently joyful in the day of our prosperity.

Is that true? Or is it not rather true as Bishop Butler has told us in his solemn way, that "Prosperity itself, while anything supposed desirable is not ours, begets extravagant and unbounded thought," and that prosperity itself is a real and lasting source of danger? Is it not a matter of common observation that the danger which prosperity sets up is precisely this, the danger of discontent? Do you not see very often that a man who has all that heart could wish—except the heart to enjoy it!—is infinitely less "joyful," less content, less happy in his lot, than some poor, laboring, honest fellow who scarcely knows today where tomorrow's meal will come from, or you poor body with her crowd of little children who knows not how to make the two ends meet and tie? Yes, there is reason in the exhortation. In the day of prosperity be joyful.

Take the good your Father gives. Take it, use it, enjoy it, be happy in it. Don't be afraid of your happiness. Don't think of it as a fearful and a wondrous thing which will escape you as soon as you seek to grasp it. If God gives you happiness, be happy in it; if light, walk in the light; if joy, enjoy it! We are sharers of the glorious gospel of the happy God.

People are too often afraid of happiness. And they are afraid of admitting that they have reason to be happy. One of the most

famous of living mortals found the other day to explain to my dull brain comprehensively the meaning of that mystic phrase "my frail ordinary." He observed me that such word was an English word, and that I ought to understand it, and then proceeded to expound the use of it. In answer to the common salutation, "How do you do?" a big robust man of lead who has never known a day's illness in his life will make answer, "Well, I'm just in my frail ordinary!" He is afraid of admitting that he is in splendid health afraid that if he did such boasting might cost him dear.

It would be nice to think that all this only pointed to a medicine which was an able to banish anything even of God's good gifts. But it points to nothing of the kind. If we could trace it back we should find that it points away to the old notion about jealous gods, and to the superstition that they were always waiting to pounce down upon you if things were going too well. When the ancients felt themselves "too happy," when all the world conspired to bring them joy, they dreaded the jealousy of those watching gods, and threw away some precious thing to turn the spite of destiny. And I am quite sure you have heard your grandmother say, when you were young, "Yes, you are laughing this morning, but you will cry before night!"

In the day of Prosperity, be joyful! In the day of good, be in good! Love the good, enjoy the good and give God thanks. Fill your heart with happiness, and walk in the power of it. Eat the flesh, and drink the sweet, and send portions to him for whom nothing is prepared; and make every day a holy day unto your God, for humor is His gift as truly as pathos is, and smiles are from Him as well as tears.

But read on: "In the day of adversity consider."

And then the preacher tells you what to consider, according to our Version. But it is just possible that really the exhortation stops there: In the day of adversity, consider it well; ponder the facts; look carefully; find out the meaning of this adversity, and make the best of it.

There is no position in life so bad but that we ought to make the best of it. And the difference between a strong soul and a weak one is here; that the weak one submits to what he calls the "inevitable," accepts with the faintest show of a struggle, and bows his head beneath the blow. But the strong man declares that nothing is "inevitable," says that the word only connotes a moral imbecility plucks safety from the nettle danger, and snatches victory from the jaws of death. If the day of adversity is upon him, the more reason for him to keep his eyes wider open, his wits more alert, and to seek a closer walk with God.

"The sin I impute to each frustrate ghost," says Browning, "is the unlit lamp and the ungrit loin." And be very sure that amongst our sins, yours and mine, will have to be imputed our criminal readiness to make the worst of a bad position, when, if we did but lay hold on God, we might so easily make the best. "Beniah the son Jehoiada, the son of a valiant man, who had done mighty deeds," and knew that what had been done once could be done again, and knew that if the worst came to the worst it was better to die fighting than die flying—"slew a lion in the midst of a pit in time of snow." Slew a lion, without a Winchester, repeating rifle, knife to throat and hands to claws; in the midst of a pit, where there was no place of vantage to be had for the valiant man; in time of snow when the very elements fought against him. A hard fight, in a bad position, at a cruel time; but the Beniahs of life, the valiant men, sons of valiant men, who themselves have done mighty deeds, will make the best of it all.

Do you remember how Emerson found this to be amongst the high virtues of Englishmen? He was in England some fifty or sixty years ago, in a time of national depression. He brought to the study of English manners and morals as acute an intellect as was to be found on the earth at that time. And he said that while in

prosperity the English were "sagely and dignified," yet in adversity they were "grand!" He found in them a kind of instinct that they could see better in a cloudy day. In storm of battle and calamity he found in them "a secret vigor and a pulse like a cannon." The virtue of strong long looks is worthy to be sought. In the day of adversity—Consider!

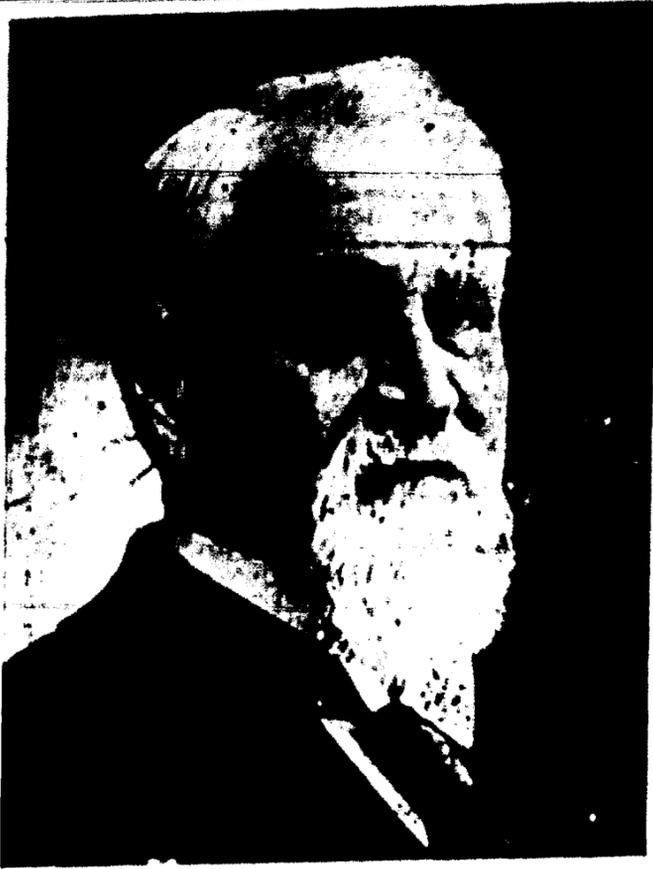
FIRST THINGS FIRST.

BY REV. J. A. MAXWELL.

The plowing, harrowing and sowing must be done before the harvesting. The harvest will not come without these. If there be done first then the other comes naturally, without any more work. There are some things in Christian love that grow naturally out of others, and there is no use working for these some things until the others are had. We often emphasize as primary what is only secondary, as good what is only fruit. Giving, for instance, is something that comes from something else, and that something else is spirituality. When the hearts of the people are spiritualized then giving comes easily, as a result. But if hearts are not spiritual, then all the methods for giving and all the exhortations to liberality are only temporary expedients. We may have systematic benevolence and titling and all these yet we have not reached the situation with a permanent remedy until there is cultivated a larger spiritual life. Not until the members of our churches are led into the larger life of God, not until Christ dwells more fully in their hearts by faith are we to enjoy larger giving. The great need now is not to deal with empty treasures but with empty hearts. What should distress and oppress us more now is not financial deficits but spiritual deadness. The imperative need of the hour is for the religious leaders of men to give all thought to and bend all energy to the spiritualizing of the people's hearts. The ministry of the church must take up this burden. It must come to them and be borne by them before the cry of financial deficits and empty pews will cease. To give to the people the spiritual truth of God's word instead of dissertations upon the topics of the day would help the situation some. To unfold to the people the hidden things of God instead of regaling them with "catchy" subjects, meant only to get a crowd, would be a remedy applied to the right place. When an oil well ceases to flow spontaneously they drop dynamite into the bottom and the explosion opens new reservoirs and brings such force to the well that it flows without being pumped. A great part of our strength is used now in pumping and pulling. What is needed is that the dynamite of God be dropped into the people's hearts, then new fountains will be opened and Christian activity will be glad and spontaneous. Duties and obligations and vows and pledges are all signs of weakness. They belong to a day that should be past. It should be all privilege now. There should be no such thing as the duty of giving to the Lord. It should be the joyous privilege of giving to Him. So much Christian activity is so irksome and drastic, and so near like drudgery, that we must find new fountains of force in human hearts. May the Lord help us to throw in the dynamite.—Baptist Commonwealth.

Gladstone's rule, even in his older years, was that of a "twice-er," as he termed it, at public worship. Church-going, he said, was not a matter of fancy for a Christian; it is his duty for the work's sake. No public spirited disciple had a moral right to be absent except for a good cause. He often asserted, from public worship. I am a regular church-goer. I should go for various reasons if I did not love it, but I am fortunate enough to find great pleasure in the midst of devout multitudes.

Christ's two commands are "Come" and "Go"—invitation and liberation. As Phillips Brooks interprets it; "discipleship, which sits at his feet to learn, and apostleship goes out into the world to work."—Henry VanDyke.



LIEUT. GENERAL STEPHEN D. LEE.

There was sorrow throughout all the South when the dispatches on last Thursday, May 28th, carried the news of the death of Lieut. Gen. Stephen D. Lee, Commander-in-Chief of the Confederate Veterans. He was taken sick with acute indigestion on May 1st, but was relieved and was thought to be recovering. He relapsed on Wednesday and died at 6 o'clock, Thursday morning.

Gen. Lee was born in Charleston, S. C., on September 22, 1833, and graduated at West Point in 1854. He was appointed first lieutenant in the Fourth Artillery and served with distinction in several campaigns against the Indians and in the Kansas disturbances. On February 20, 1861, he resigned and joined the Confederate Army, being made captain.

He was at first on the staff of Gen. Beauregard, at Charleston, and was one of the two officers sent by the General to demand the surrender of Fort Sumpter. He was the officer who ordered the first shot fired at Fort Sumpter. From that day till the end of the war Gen. Lee was constantly engaged. The roll of the battles in which he fought includes almost all the great battles of the war. And in every battle he showed such consummate ability as an officer, and such cool courage that his promotion was rapid. In fact he was promoted after almost every battle in which he took part till he became Lieutenant-General. Among all the great soldiers whom the South has produced, there are none of whom she has more reason to be proud than Stephen D. Lee. Whether in victory or defeat, or in disastrous retreat, he showed always the same great qualities of resourcefulness, courage, generalship, and ability to inspire the soldiers who adored him with courage, steadfastness and hope.

He began as a captain of artillery, but President Davis moved him to every branch of the service when the need for him seemed at that time the greatest. President Davis expressed regret when changing him from the cavalry to the infantry that he could not have his services at the same time in all the branches of the service. And Gen. Lee went gladly to the posts of greatest difficulty.

Gen. Lee was married, in 1863, to Miss Harrison, daughter of the great lawyer, and granddaughter to one of the greatest men Mississippi has known, Col. Blewett, of Lowndes county. He was a typical Southern gentleman of the highest type, the purity and nobility of his character equalled the intellectual power which made him a leading citizen of the State for forty years. Col. Blewett was a warm personal friend of Dr. J. H. Eaton, father of Dr. T. T. Eaton, and sent his young son to Union University, a boy of brilliant promise who died in Dr. Eaton's home while attending college.

We can find no more beautiful nor truer words to write of Gen. Stephen D. Lee than this tribute of the Kentucky Division of Confederate veterans:

"No man ever more sincerely loved the Confederate cause, or evinced profounder pride in the achievements of the Confederate army, and none was ever truer to the immortal memories of the glorious past.

"Brave, chivalrous, modest, unassuming, unselfish, he was all that a Southern gentleman and a Confederate soldier could be. Distinguished in war, patient and successful in peace, useful and effective in the educational work of the South, wise and sagacious in the political service of his State, he discharged with loyalty, wisdom and courage every duty that devolved upon him in the period covered by his life.

"Only twenty-eight years of age when the war began, he at once took a distinguished position in the Confederate army, and in many of the bloodiest battles of the world exhibited signal bravery and great skill.

"His comrades can point with pride to his achievements and virtues and his country to his patriotism and his devotion to the cause of liberty."

We suffer a double loss. For Gen. Lee was, in addition to all which we have said, a great Baptist and friend of the RECORDER. High above all his glory as a soldier of the South stands his glory as a faithful soldier of Jesus Christ. That is the highest praise which can be given to any man: "A faithful soldier of Jesus Christ."

WHAT CAN BE DONE?

The lamented death of the great preacher and scholar, Dr. Morgan Dix adds force to those words which he spoke in a Thanksgiving sermon:

"Class alienation, the insolence of wealth and the angry discontent of the poor, the growth of luxuries, riotous living, the misuse of money and its reckless squandering on pleasure and pride, education without religion, the steady breaking up of homes by divorce and adulterous remarriage, the appearance of vast systems of religious imposture and their success in making converts, the spirit of gambling in every place where it can be practiced, the cold-blooded assaults on private property by those who attack corporations and drag them down to bankruptcy for their own advantage, in order to enrich themselves by the losses which their acts bring about, the insecurity of life through contempt for the law, and the freedom of assassins, whether sane or insane, to wreak their will upon their innocent victims, the steady decline of womanhood from its old ideals and its deterioration through copying the ways and invading the sphere of men.

"These are some of the things that cast a shadow on the years, no one sees how they are to be stopped, and no one who thinks it over from a Christian standpoint can doubt that if they are not stopped the harvest will be frightful beyond telling. Tell me, if you can, what can be done to stop men from beating down values, and making the properties worthless on which multitudes of people of modest fortunes have invested all they have. What can be done to stop strikers from their violent acts?

"What can be done to introduce religious, or even moral, instruction in the schools in which our future citizens are educated? What can be done to stop the demagogues who are everlastingly at their work of stirring up the poor against the rich, and fomenting contests between labor and capital, as if the one were the natural enemy of the other? What can be done to stop extravagance and display and show? What can be done to make very rich people economical and modest in dress and conduct, and saving in order to give abundantly where gifts would help the community? What can be done to stop fools from running after each new light, and taking up each new gospel? What can be done to stop married people from putting away each other as soon as they get tired of each other, and adding to the sin of unfaithfulness the fresh sin of rushing into the arms of the partners of their guilt? What can stop the woman talkers, the woman preachers, the woman agitators, the clamorers for women's rights?

"The fight between the evil and the good cannot last forever; it may be long, it has already been prolonged through many an age of weariness, and unrest, but the end is nearer now than it was. It is the battle between God and sinful man, and God and right shall triumph. Therefore in everything, and in spite of the discouraging outlook, we give thanks."

Responsibility is personal. Before God, face to face, each soul must stand to give account.—F. W. Robertson.

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THE LEOPARD'S SPOT.

Having read your columns week after week, I am constrained to say if we were I am speaking of the ministry: as faithful to discharge our duty to a man, as you are, this country of ours would not be threatened as it now is with the terrible malady, "the leopard's spot," that is so fatal to the soul. I am sometimes horrified to see in your columns the startling words: "Hro or Prof" sound as "a weak in the faith." Or they are guilty of uttering some very unsound doctrine. Again, some one says "the whale never swallowed Jonah." And again, some poor unfortunate, unconverted man, led by the beguiling influence of the devil himself, says: "After all Christ was only a good man, void of any divinity at all." It is my honest opinion that the devil never conceived a higher lie in all of his existence than just such as serious as these. All such statements are of the devil and from the devil. For we are told that everything good is of God. And that everything evil is of the devil.

God be merciful to the church and the community that happens to be so unfortunate as to have for its pastor any one that does not believe God's word in its entirety, from first of Genesis to the last word of Revelation. God grant that the day will soon come when all of our ministers of the gospel of our Lord and Saviour Jesus Christ will be regenerated men of God and then there will be a great day in Zion. If Christ be our guide then we can understand the Word of God and not otherwise. God pity the man that hasn't enough backbone to stand up and tell the people the truth. And God hasten the day that preachers will all be faithful to their trust as is laid down in Holy Writ they should be. Happy will be the day when all of our brethren will have honor and dignity in the service of our Master. God pity any preacher that is so deluded as to let the devil lead him to do or say things to the devil's own delight.

The best thing for any preacher of weak faith, or say, any preacher that doubts anything in the Bible, it seems would be for him to have sufficient honor to step down and out of the pulpit and never more disgrace it with his unholy sayings. Let him first pray to God for light; then, and not until then, can he dig down into the depths of the Scriptures; and if he cannot attain unto this point let him quit the service once for all. While all of God's people pray for the faith that surpasses all understanding.

To my mind this is a monster sin of no equal in all the catalogue of sins today. This is spreading to some extent over our country, and unless it is nipped in the bud by an earnest effort of God's people, Satan will reap a great harvest, to our sad loss and the utter destruction of many poor unfortunate souls. A real hard drunkard sends forth some kind of disgust, that is heart-rending or sickening to most any human being; while the social or moderate drunkard leads his hundreds in his wake and many will go down to a drunkard's grave, and, alas! many to an awful and an endless hell.

Just so it is with the preacher of false doctrine, mingled with some good sayings, he is worse than an infidel. The infidel sheds forth a chill to all rational persons that is calculated to turn them away from the path of night and death,

Have You Ever Stopped to Think About Your Health?

Are you so well, strong and vigorous as you used to be? Are you sometimes discouraged, and think you'll never be any better? Can you tell the cause of your trouble, or what makes you sick? Do you know that about nine tenths of all sickness is caused by kidney trouble? Have you ever stopped to think that your kidneys may be the cause of your poor health? Most people do not realize how much work the kidneys are required to do every day. Every drop of blood in the body must pass through and be filtered by the kidneys thousands of times a day. How can they do their work well if they are sick? If your kidneys need treatment, Dr. Kelsey's Swamp Root will prove to be just the medicine you need. If you will write to Dr. Kelsey & Co., Philadelphia, Pa., every reader of this paper, who has not already tried Swamp Root, the great Kidney, Liver and Blood Purifier, may receive a sample bottle free.

rather than it is calculated to ensure them in its eternally death-dealing coils. But this devilish doctrine, invented by the devil himself, is calculated to mislead, deceive and destroy in hell itself tens of thousands of souls. In other words, it is the devil's "spider-web" in which he catches many a poor soul by his smooth, seductive and sweet stories of deceit.

I would to God I had the voice of an angel and much wisdom divine, that I might proclaim the richness of the divine Book far and near until I die. All people of any such faith should be converted if possible, if impossible, then, they should take a back seat.

"For no man can serve two masters." I pray God's blessings upon your efforts to do the right, and hope and pray that all of God's people will rise up as one mighty voice against this monster evil and subdue it, ere it does its terrible work.

"Pray the Lord of the harvest to send forth laborers." J. W. S. East Lake, Ah.

Doing nothing for others is the undoing of ourselves. We must be purposely kind and generous or we miss the best part of existence. The heart that goes out of itself gets large and full. This is the great secret of the inner life. We do ourselves the most good doing something for others.—Horace Mann.

To speak with the tongues of men or angels on religious matters, is a much less thing than to know how to stay the mind upon God, and abide with him in the closet of our hearts, observing loving, adoring and obeying his holy power within us.—William Law.

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WHEN DAYS ARE DARK.

BY WALTER M. LAW.

When days are dark, and shadows fall

Across the path of life,
There is a solace in Thy love,
Which hovers like a mother dove,
And breathes a peace from Thee above;

Give calm amid the strife

When pain and sorrow break the heart,

And treasure from us take,
A recompense with Thee is found,
Thou hast a balm for every wound,
And bitter grief with joy is crowned;

Hope dawns in sorrow's wake.

When gloom and doubt, with sable pall,

Oblure Thee from our sight,
Faith clings the stronger in the dark,
Hope plumes her pinions like the lark,

And mounting upward in the dark,
Finds Thee in realms of light.

Our Pulpit

THE BLESSED LIFE.

REV. CHARLES BROWN.

"Blessed is the man whose strength is in Thee; in whose heart are the ways of them. Who passing through the valley of Baca make it a well; the rain also filleth the pools. They go from strength to strength every one of them in Zion appeareth before God."—Psalm 84:5-7.

This is an Old Testament beatitude, a portrait vividly drawn in a few strokes of the man who is to be envied, who has found the secret of a perfectly happy life. The Old Testament and the New both have their beatitudes, their ideals of happiness, and they hang these shining ideals before our eyes to attract and charm. Think of this, examine its characteristics, and compare or contrast it with the ideals of that world. For the world has its beatitudes. There are a few souls here and there who have no beatitude; who do not believe that any one is happy; misanthropists who have proved the hollowness and delusiveness of human hopes and dreams; who preach a doctrine of despair; who cry, "Who will show us any good?" who look on the majority of their fellow-creatures as pursuing bubbles and cherishing fond delusions; and who would say with the jaded sensualist in Ecclesiastes, "Vanity of vanities, all is vanity;" who would agree with the pagan sentiment that you should call no man happy till he is dead! And there are no people who need our pity and our prayers more than the people who have thus lost faith and hope, and who have no beatitude, who have become so embittered by misfortune, by betrayed trust, by the cruel selfishness of the world, that every ray of brightness has faded from the horizon and all is dark.

We may also be thankful that these people are not the majority of mankind. Most of us have our beatitudes, our ideals of bliss. The sentiment of many of our hearts is, blessed are the strong, the clever, the successful—people to whom work is no burden and difficulties

are only an incentive to effort and a stepping stone to success. Others would murmur, "Blessed are the rich," and others again, "Blessed are the honored," the people whose names are on many lips, who are surrounded by the respect and love of many friends. Along with the cherishing of ideals there may come also some amount of envy. We see some one who apparently fulfils our ideals of bliss, and we fall to discontent. If only my home were like this such a perfect accord of union and love! If my children were shaping as his are! If my babe—punny, suffering, making my heart ache, were as my neighbor's! How blessed the man whose home is a covert from the tempest, a shelter from the storm, the shadow of a great rock in a weary land. If my business were like his! If I had had his capital, his friends, his power to cope with new demands and developments of this new time, or his loyal helpers, the buoyant disposition, the health, the freedom from sorrow of my neighbor.

Now, note what this old saint inspired of God says: "Blessed" is the man, whatever the outward be, whether these changeable and uncertain things be present or absent, whether circumstances be stormy or peaceful, exalted or depressed, the pathway that of struggle or of ease, who has this stable element, that his strength is in God.

Now who is this man so described? If we can see him clearly our desire may be kindled.

1.—He is the Man Whose Religion is His Strong Point.

the principal thing in life, the element in which he lives and which pervades and subdues all other elements. It is quite possible for a man's religion to be his weakest point. He may have a wrong religion and that may be a source of perpetual weakness. But also he may have a right religion, but may have such a little of it that it requires a microscope to discover it. Religion may be an annex and not the central building, the by-play, the hobby of life, something to which he is friendly and wishes well. He is present at its services, he gives a trifle to the extension of its borders, but it is not his strong point, his heart's interest is not in it. The things of the Kingdom are not the things that excite him, that cause his face to light up with interest. He has religion, but superficially and in an attenuated form. Business is his strong point; he is steeped to the lips in it; or sport is his strong point or pleasure, he is an adept at every new game, but though he is a member of the church which is the body of Christ, he could not speak to you for half an hour on spiritual topics, he never broods over them, they do not interest him. So you may find people whose strength is in their intellectual interests, philosophy, science, art, politics.

Now let us understand. The Psalmist would probably not disparage any of the things I have mentioned. They have their place. But he would say that a man may be strong in all other and lawful ways, and yet weak in the supreme realm. The thing for which he was made, which should always be at the summit, has somehow or other got to the base. He would declare, what is indeed the message of the Bible to our race, that the man who is spiritually strong is the blessed man, and has found the crown of life, the crown that fadeth not away.

2. The second thing to note is that the man whose strength is in God is the man

To Whom He is a Great Reality.

the living God and the Author of all life. I should not be straying far from the fact if I were to say today that this is our weak point. We bear a good deal of the loss of the sense of sin, we have it not as our fathers had it. That would come all right and everything else if we could recover a consciousness of God. I say recover, for we have many of us lost it as a working principle of life. God is the great unknown the great unreality, and your strength can never be in the unknown. You may build an altar to Him as the Athenians did, with a vague feeling that there must be something or someone out side yourself, but He will not be your strength, though such a sentiment may remotely influence your life in some particulars. But the man whose strength is in God, who comes face to face with Him in his own soul, between whom and God is no shadow of unforgiven sin, who walks with God, conscious of Divine love, protection, guidance, knows the greatest experience a man can know in this world or any other, viz.: communion with God. And that is to be known. Men have known it, common people of the office and household, field and farm, factory and warehouse. We can attain it to and were born to attain it. It is indeed the summum bonum of life. You, some of you, wonder at people who are always speaking of it. It is not wonderful. It is such a great and blissful experience that those who who know it might well speak of nothing else. It is the one thing we need. If it were ours it would result in such heart rest, such obvious joy, that people about us would feel that we had found the secret of life. Worried people, weary, depressed, low-spirited, hopeless—what is wrong with us is that we have really no God, no vivid, strong consciousness of His reality, nearness, love; no trust. Our minds are set—set not on things on the earth. Our joys are not spiritual joys, nor are our pleasures spiritual. It is to be feared that some of us have grown worse rather than better. Human nature always tends to deteriorate, and we have failed to cultivate the Presence of God; we have given way to that most detestable and destructive heresy, that the spiritual life in man will take care of itself.

3. The third thing to mark in this portrait of the blessed man is that

His Religion is an Intensely Inward Thing.

That is a curious passage in verse 5, a passage which the translators hardly knew what to do with: "In whose heart are highways." What highways? Probably the Psalmist was thinking of Jerusalem from which he was exiled, envying the people who could get there, but what did Jerusalem mean? The realized Presence of God; and there were highways to it from every part of the country, trodden annually by the feet of many pilgrims. So that the highways to Jerusalem were really the highways to God. But here is a man who has highways in his heart. The Presence of God is not dependent on a journey to Jerusalem. The word has been fulfilled: "Though I scatter them among the heathen, yet will I be to them a little sanctuary," &c. Here it is.

God present and accessible in strange places, in crowded streets and wrangling mart—there is the need of today, women about their household men at their common work, carrying a consciousness of the Presence of God, and dominated by it in what would otherwise be sordid and distasteful. It is possible. It is necessary. The cure of this, that if God is not in our common lot. He is nowhere, and if we cannot sanctify it we can sanctify no other.

And how are we to realize Him? How are we to recover the peace and joy of which our Lord spoke to His disciples, the rest that He promised to give, the satisfaction of soul unmistakably described in the words, "He that drinketh of the water that I shall give him shall never thirst." How shall we make religion the strong point in our life?

We must Re-Commence What I May Call Spiritual Culture.

We have neglected awfully the feeding of our souls. You have rushed off to your daily work without any effort to obtain a vision of God, and when you have been at it you have not striven to lift up your heart to Him. You are living without prayer, and without prayer no man can realize God. You are neglecting your Bible and all devotional books, and there must be a resumption of these. You can never keep up a human friendship without cultivating it, nor can you keep up friendship with God. We have not believed supremely in the value of spiritual things setting them resolutely, determinedly, first, accounting the loss of them—viz., of hatred of sin, love of righteousness, love of God and of men, the desire after holiness, as the greatest losses a man can suffer.

Let me call your attention in the second place to

What the Men Accomplish Whose Strength is in God.

What is the outstanding characteristic of these men as recorded in verse 6? Read it in the Revised Version. They are not dreamy and unpractical people then; they do something, make something. They do not merely pass through the world and call it a howling wilderness and a vale of tears, a place with which they have nothing to do but get away from. They may find many a vale of tears, but they change it. They are not fatalists and pessimists sitting down and groaning under evils and saying they must be endured. They say rather—these men whose strength is in God, "The evils can be mended or ended." How? By our effort. Passing through the valley of weeping, they have dugged wells in it, found the water-springs, cut cisterns in the rock where the early rain can be caught and stored.

It is time the idea were exploded that religion unfits men for the uses of this world. Where they have only a smattering of it, or where it is confined to ceremonies and days and places, it may. But where it is vital, where a man really sees God and discerns His will, and yields himself to the Divine control, there is no man so practical and no man who will do so much for his kind. There are any number of people who will grumble at the Valley of Baca, who can see what ought to be done, who bemoan the inequalities of life, who grow cynical and bitter at the system which makes the few rich and leaves the many poor,

which fills one man's home to overflowing and enables him to bring up his children in modern idleness, and leaves a hundred ground down and straitened till they are almost in despair. There are a few who say, "It is the will of God," and some who despair of altering it. There are very few who will take off their coats and go to work to change the Valley of Baca. And where you do find them they are generally men whose strength is in God. I have no wish to say

a hard word of Agnostics or Atheists this morning but when one hears them lauded as heroic and beautiful characters, one wants to know what great things they have as a claim done to make crooked straight and the rough places plain. It is a very easy thing for somebody who owes all the good that is in him to religion, and who has turned his back on it, to indulge in cheap and shallow sneers at pious people who keep the Sabbath, teach in the Sunday-school, and support the prayer meeting; and it is easy for young minds to be led astray by such sneers. But it would be well to ask such a person what he has ever done for humanity, and how many people he can find who have set religion at naught and who have laid the world under a debt of gratitude for their service of man. Take the history of our own times, and it would not be difficult to discover that nine out of every ten men who have wrought for the amelioration of human misery and the bringing in of a better time, have been men who believed in God. Men who have fought for purity and freedom and justice—your Sturges and Shaftesburys, your Cadburys and William Booths, have been men who believed in God, and who, because they believed in God loved men and determined that better conditions of life should prevail, that unjust and oppressive laws and customs should be swept away, and that relief and justice should be brought to the oppressed and the hopeless.

"Take my word for it," said Sir Robert Peel, "it is not prudent, as a rule, to trust yourself to any man who tells you that he does not believe in God or in a future after death." Whether we agree with that sentiment or not, we may well ask whether, as a rule, it can be discovered that the men who do not believe in God have ever changed the valley of weeping into a place of springs.

There is another side to this. Here is the mark of the man whose strength is in God, and that is that

The Measure in which you and I are trying to change the Valley of Baca into a place of springs is the measure of the value of our religion.

If we leave the Valley of Baca just as we found it, careful only to carry plenty of provisions through it for ourselves to enrich ourselves, to surround ourselves with conveniences and comforts and luxuries, and caring nothing for the wretched, then, what ever we may think of ourselves and whatever the world may think of us, our Master, who, though He was rich, yet for our sakes became poor, will think little of us, for there is no spirit more alien to His than the spirit of selfishness. And we may be sure, if this be so, that our strength is not in God. Whatever our blessedness is, and there are inferior kinds of blessedness, it is not the high blessedness of

which our test speaks. Our strength may be in our brain, in our wealth, in our social position, in our happy circumstances, or the humor in which men hold us, and though it may sound like a pulpit platitudinal, it is profoundly true that there is not one of them that is stable. Your happy circumstances may change with one turn of the wheel, your reputation and honors may be postponed and wither, riches may take wings the brain and hand may lose their cunning, and if none of these things happen, the time will come when these things in which your strength lies will all fall away and nothing will be left but the soul and God; and when, if a man has not God and his life have not the Divine approval on it, and no man can have that who has lived to himself—there will be nothing no comfort, no peace, no joy.

The question, therefore, with which I close is—

Where is Your Strength?

What is your strong point in life, your main asset? Where are you anchored? What calms and quiets you as you look out on all the possible contingencies of life and in the shadow of death? Is it God? If so, read on to the end. They go from strength to strength. Everyone of them in Zion appeared before God, none weakened or broken by the adversity of the way. The man who has God and trusts in Him has all. For the rest, the time will come when we shall marvel with a great astonishment that we who are made for God ever sought to crush this infinite substance of life into the narrow bounds of the present and temporal, or centered our chief affection on it. The great cry then will be, "Oh! that I had sought to know God and rest in Him, and to do His will!" The time to do that is now. It is the way to the joyful life and the home of everlasting and undimmed joy. Into it may we all be led!

THE DANGERS OF INDULGENCE.

BY NOLAN RICE BEST.

The dangers of indulgence lie particularly in the fact that it is indulgence. The very word implies a letting go of one's self. And when a young man has once loosened the reins, he can never tell how far his unbridled instincts may carry him. The only safety of life is control; the question that faces a young man is not whether control is necessary, but what control will suffice. To risk any sin is to risk all sin.

The Bible principle of living is positive, not negative. The average respectable young man of the times considers it quite enough reason for allowing himself to do any particular act if he can convince himself that "there is no harm in it." But if he were living strictly according to the Bible ideals, he would inquire not whether the act is harmless but whether it will do good—not whether it is wrong but whether it is right. That is the meaning of the injunction which Paul laid on the hearts of the Christians whom he taught: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God" (I. Cor. 10: 31; see also Col. 3: 17). This positive attitude is essential to right judgment on matters of conduct.

We must have the habit of looking for the good to do rather than the evil to avoid. It is a law of common sense that men ought not to go to the extreme limit of safety except they are compelled to it by necessity. All engineers and architects reckon this in their bidding copy-allems. When an engineer is told what load a proposed bridge will have to bear, he calculates the strength of his materials so that they will bear at least twenty-five per cent more than that people who use the bridge will not willingly load it to the last pound which it is planned to carry.

Now anybody who is living sensibly will adopt the same sort of rule. He will not indulge in all the pleasure that he himself believes that he might take safely. He will not dare the outermost limit of care what is perfectly innocent between himself and the territory of unbelief, he will keep at least a broad space of the doubtful things. A man can't afford at any rate to do anything that he is doubtful about, and the wise man will be thankful to know that there are a good many things between him and actual wrong which he is not in the habit of doing and can live happily without doing. All such things are so much margin of safety to him, warning him off from danger.

The tremendous danger of intoxicating drink is its uncanny power of dragging a man farther than he has had any notion that he could possibly go. We have already said that human nature at best has a strange disposition to get altogether out of hand, when it is allowed any leeway at all. And liquor multiplies this disposition; as the old proverb says, "When you give it an inch, it takes an ell." The only safety at all in dealing with it is to refuse it altogether—which is the basal personal reason for total abstinence. But we have not only ourselves to think of. Even if we could know that there was no danger of our being swept ourselves into excesses, there would still remain the danger of our neighbors, many of whom we know are not fortified with any moral stability. And we can not honorably lead them by our example in any path that is dangerous to them. So there is in that consideration double obligation to abstain totally.—Interior.

FOR BABY RASHES,

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

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

Peculiar Qualifications.—"In choosing his men," said the Sabbath-school superintendent, "Gideon did not select those who laid aside their arms and threw themselves down to drink; he took those who watched with one eye and drank with the other."

DANGER AND RESCUE

Officials those who are in the greatest danger do not realize their danger. It is never the less, but all the more real on this account. A company of miners were shut up, the other day, by a slide of rocks and earth that would have made their escape from the mine impossible. A rescuing party was formed and the work of saving the entombed miners was pushed with all possible speed. At last the obstructions were removed, and the rescuing party hurried on to find the miners, fearing that they might be perished from bad air or overcome with despair. What was their surprise to find them sitting in a group, eating their lunch, laughing and chatting, entirely unmindful of the peril which had menaced their very existence. Their rescue was accomplished before they knew of their danger, but if it had not come, they must have perished.

The Lord Jesus Christ came into this world to procure for us salvation. He came on his great rescue expedition to a world that was really realizing its need of him and of his salvation. He did his work of grace, removing all the obstructions that shut men out of life and heaven. Men were in desperate danger of death and destruction, or he would not have come as he did, to live and to die for sinners. Salvation was provided and offered to men even before many of them had realized their need and had cried for salvation.

A very essential part in the work of rescuing men is to convince them that they need the salvation that is brought and offered to them. A very great part of the work of each preacher and evangelist must be in convincing people that they are lost and need to be saved. Some never come to realize this, and never accept the salvation that is offered them. Noah could not convince his generation that they were in any danger. The people of Chorazin and Bethsaida could not believe that they had any need to repent and believe. It is still so today. The warning cry must be raised: Repent; Escape for your life; Flee from the wrath to come; Except ye repent ye shall all likewise perish. They who do not realize that they are sinners and under condemnation will not return to Christ and accept him as the Lamb of God that taketh away the sin of the world. People must be convinced of sin or they will not hasten to repent and believe and be saved.

Physicians tell us that in many of the most dangerous illnesses the patients are not aware of their critical condition. It is so, of course, in those fevers where the life is being burned away and the patient is unconscious. It is so in certain constitutional troubles, where vital organs are attacked insidiously, and where the patient, not being in pain, is surely going down to death. It is most distressing to one who knows the facts to see a friend in this condition. It matters not that the sick person does not realize his danger. Not realizing it, he does not seek to be relieved and saved. So the hardest thing in the world to a spiritually-minded person is it to see those who are unsaved going on carelessly and unconcerned, without a saving interest in the Lord Jesus Christ.

The Gospel is the offer of God's free salvation to those who are lost and ruined in sin. It is not enough

LIFE A BURDEN

Pains, from which women suffer, often make living unendurable.

If you are a victim, do not remain one. No need. Most of such pains are preventable, curable.

Others have obtained relief, through Cardui. Why not you?

At least it can do no harm to give Cardui a fair trial.

It may be the very medicine you need.

Hearken to the words of Mrs. Mattie Campbell, of Hatch, Tex. She says: "Two years ago my health was very bad. I suffered untold misery every month. I asked all over, 'Life was a burden to me. At times, I wished for death, to end my suffering.'

"At last I decided to try Cardui. I took one bottle and it helped me so much, I bought \$5.00 worth. That kept me in health for one year, and saved a large doctor's bill. I took six more bottles and now I can say that Cardui has stopped my suffering and made life worth living. I would not be placed back where I was, two years ago, not for this whole world rolled at my feet."

Try Cardui.

however, to offer it. It must be pushed on the attention of those who need it most. Many persons are like the man with the muck rake, of whom Bunyan tells in "Pilgrim's Progress," so absorbed in stuff and rubbish at their very feet that they do not look up to see the crown above their heads offered them through angel hands. May God help his ministering servants to convince the world of sin, so that men and women may be startled, and may flee for refuge to lay hold upon the hope set before us in the Gospel.—Selected.

"COME" AND "GO."

The Bible is full of invitations. The personality of God is apparent all the way through in the words in which he speaks to his people. We are not simply directed to be good and to attain to a good character, but are invited to a personal approach to, and association with, God himself as our Father and friend. The warmth of his personal presence is realized and the tender accents of his tender voice are heard on every page. There is a glow and gladness at the heart of true religion. It is God who calls us to come to him and know him and love him and be his.

True religion differs from every false form or pretense of religion in that it recognizes the personal presence of God, and finds in this personal reality the very heart and comfort and essence of the spiritual life. It is our personal union with this personal God that makes our religious life a real and not formal, false or imaginary matter. Let this be called mysticism, or whatever any may wish to call it, the fact remains that unless one has a strong sense of the real personality and presence of God, he lacks out of his life what the sky would lack if the sun were gone.

We are asked to come to him that we may find forgiveness, and the sin and the sinfulness disappears before the divine grace of his pardon and purifying love. We are invited to come that we may find comfort and consolation, and under his tender touch and gentle smile hearts are lifted from the griefs of life, and the burdens are lifted from their souls. We are asked to come for courage and

strength, and we find in him the preparation for duty and the insight into truth and the spiritual enlightenment that makes it possible for us to live gladly and usefully in the world where we have very trying and perplexing experiences. But Christian life does not mean simple comfort and enjoyment and gladness. There is a great deal of joy in the more certainly that we are accepted of God and in the experiences of personal faith. There is a great comfort in knowing that we are tried and that he is sure, and that the matter of our peace with him is settled for all the days since in a relationship of covenant love that is to endure. But there is more than this. This is a preparation for something that we are expected to do in his service.

We are not only to come and receive of the saving grace of Christ, but after we have received we are to go and to do and to give and to serve. We are to carry the truth we have learned, the light we have gained, the provisions we have received, the water we have found, that the thirsty may drink and the hungry eat and those in darkness see the light of God, and the ignorant may learn of Christ and be saved from sin and sorrow. We come that we may be prepared to go. We learn that we may be prepared to teach. We are invited that we may be sent. We are called to partake of the infinite stores of God that we may be the means of saving and comforting the world.—Exchange.

THE FIRST TASTE

Learned to Drink Coffee When a Baby

If parents realized the fact that coffee contains a drug caffeine which is especially harmful to children, they would doubtless hesitate before giving the babies coffee to drink.

"When I was a child in my mother's arms and first began to nibble things at the table, mother used to give me sips of coffee. As my parents used coffee exclusively at meals I never knew there was anything to drink but coffee and water.

"And so I contracted the coffee habit early. I remembered when quite young, the continual use of coffee so affected my parents that they tried roasting wheat and barley, then ground it in the coffee-mill, as a substitute for coffee.

"But it did not taste right and they went back to coffee again. That was long before Postum was ever heard of. I continued to use coffee until I was 27, and when I got into office work, I began to have nervous spells. Especially after breakfast I was so nervous I could scarcely attend to my correspondence.

"At night, after having coffee for supper, I could hardly sleep, and on rising in the morning would feel weak and nervous.

"A friend persuaded me to try Postum. My wife and I did not like it at first, but later when boiled good and strong it was fine. Now we would not give up Postum for the best coffee we ever tasted.

"I can now get good sleep, am free from nervousness and headaches. I recommend Postum to all coffee drinkers.

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Editorial

There is nothing comparable with telling the plain, unvarnished truth. It is the best possible diplomacy and in business and social relations nothing else can legitimately take its place.

The man who tells the truth has nothing to fear. That which he discloses may be shocking and staggering. Friends may view his utterance with dismay and alarm, and some conclude that wholesome prudence has given place to rashness.

The sky of the truth teller is clear and cloudless and he cherishes no fear concerning a coming hour that shall bring with it a retribution, just but terrible. The penalty of veracity is to be misunderstood and in some instances, maligned.

To him it matters little whether his vindication be speedy or remote. The certainty of its coming is a sufficient guarantee and the length of eternity affords abundant duration for the enjoyment of it when it comes.

The Great Teacher said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." This, however, is contrary to the inclinations of the natural heart.

This command, then, is not for the one "dead in trespasses and sins," but for those who have "passed from death unto life." In the new birth God-like character-

istics are acquired and in the development of these the soul learns to love the enemy, bless the curser, do good to the hater and pray for the persecutor. Perhaps the most difficult task imposed on the renewed heart is the cultivation of a forgiving disposition and yet that inclination is always imparted in the act of regeneration.

To assume the very effort to forgive it an unseparable burden, while others seem to derive a peculiar joy from the exercise of this virtue. Attainment in this grace is always identified with true greatness and the highest excellence. It was the "Man of Sorrows" who said, "Father, forgive them they know not what they do," and from the lips of the first Christian martyr came the words, "Lord, lay not this sin to their charge."

The forgiving disposition is a sign neither of weakness nor ignorance, for it is the joint product of wisdom and strength. The one exercising this trait shows commendable progress in the divine life for of such an one it is written, "your reward shall be great, and ye shall be the children of the Highest." Therefore, "bless them which persecute you, bless and curse not."

The General Association and Auxiliary Societies of Kentucky Baptists will convene in this city next week. This meeting is fraught with momentous consequences and should challenge the attention of every Baptist in the State.

The meetings of other denominations have been largely attended by prominent and zealous laymen, who have taken an important part in the entire proceedings. Certainly the time has come when the Baptist laymen of Kentucky should follow this splendid example and we sincerely hope that every church in the State will have a representative in this Association.

It is to be hoped that prayer and devotion will have an important place in each session of the Association. The best results are always secured by talking much with God. Enthusiasm that is lasting and effective is that which comes to an interceding people as they wait on their knees before a Throne of Grace. The most momentous event in earth's history, after that of Calvary, was the descent of the Holy Spirit on the day of Pentecost and it was ushered in by prayer.

Then, too, the brethren, in this meeting should give just and discriminating consideration to every interest fostered by this body. Forward movements are sometimes misnamed and lead to serious reaction. Let our "Forward Movements" be the result of prayer and careful deliberation, then will we go forward, indeed, and Zion will

gather strength as we go. Kentucky, the Southland and the world must be taken for the Master. God grant that His mighty hand in this State may be unified and inspired to undertake great things for Him and, at the same time, extract great things from Him.

In a city in Canada a street preacher was asked: "Who is your chief?" "What is your religion?" "Why are you not a Roman Catholic?" To which he made the following reply: "Jesus is my chief," I said, "which is the head of all principalities and power." Col 2:10 "My religion is the religion of the Lord Jesus Christ, I follow his teachings. As ye have therefore received Jesus Christ the Lord, so walk ye in Him." Col 3:6

"I am not a Roman Catholic," I said, "because they say the Prayer Heads, which is a repetition of the same words fifty three times. Jesus said: 'When ye pray use not vain repetitions as the heathen do.' Matt. 6:7

"I am not a Roman Catholic because they pray to the Saints. Jesus said: 'After this manner therefore pray ye: Our Father which art in Heaven,' etc. Matt. 6:9. I also quoted Matt. 7:7, 11 and John 14:13-14.

"I am not a Roman Catholic because they do not baptize by immersion. And Jesus, when he was baptized, went up straightway out of the waterbath."

"I am not a Roman Catholic because they do not drink wine at the communion table. Jesus said: 'Drink ye all of it.' Matt. 26:27. I also quoted I. Cor. 11:23, 26.

"I am not a Roman Catholic because in their church they pray, sing and read in Latin, which is an unknown tongue to the common people. The Apostle Paul said: 'I had rather speak five words with my understanding that I might teach others also, than ten thousand words in an unknown tongue. If a man speak in an unknown tongue let one interpret, but if there be no interpreter, let him keep silent in the church.' I Cor. 14:19, 27, 28.

"It is because of these contradictions that I will not be a Roman Catholic. Allow me to recapitulate. Jesus says: 'When ye pray use not vain repetitions.' The pope says: 'Repeat fifty-three times "Hail Mary," etc.' Jesus says: 'After this manner, therefore, pray ye. "Our Father which art in Heaven," etc.' The pope says: 'After this manner pray ye: "Holy Mary, Mother of God, pray for us now, and at the hour of our death."' Jesus says: 'Drink ye all of it.' The pope says: 'Only the priest shall drink of it.' The Apostle says: 'I had rather speak five words with my understanding that I might teach others also, than ten thousand words in an unknown tongue.' The pope says: 'In the church I had rather teach ten thousand in Latin, an unknown tongue, than five words with my understanding that I might keep the people in ignorance.'"

Some Baptists, with others, are leaning toward Romanism. It is well for Baptists, at least, to realize the importance of speaking "with the understanding" and thus fulfill their mission as New Testament churches.

In the eighteenth chapter of Matthew is a lesson from Jesus that proves unquestionably the divinity of his teaching. First comes the highway to honor, the royal road to greatness. "Whosoever

therefore shall humble himself as this little child, the same is greatest in the kingdom of Heaven." Second, He treats of offences, the gravity of the same the awfulness of giving offence to one of these children, and the divine ease over them.

Third the divine direction in personal offences: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church, but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." No human code was ever so simple, plain, easy of comprehension, and yet so wise, fair, far reaching and effective.

The man that follows this course has nothing to fear and is reinforced by the sanction of an approving conscience. He has nothing to fear in his relations with his fellow man and the deliverance of the church concerning the unyielding brother will be his best possible vindication.

Just how the liquor business appears to Alexander McLaren the great English clergyman, is seen in this brief speech which he made in favor of temperance legislation in Manchester, England:

"We must fight to the death for the life of the nation; for it is little else than that which is at stake now. We have an enemy to fight whose power is bounded by no scruples. I was going to say, of any kind. We have an enemy who can be only bridled and conquered by enthusiasm based upon Christian principles, and what we need to carry this contest to a triumphant close, which I for one will not fail to anticipate, is the old enthusiasm, which finds its secret and its power in the cross. I appeal to you to stand firm and as one against the vituperation, the violence, the simulated violence, and the arguments which those who present themselves scarcely believe, and to say, God helping us, we will fight this cause till victory falls on our banners."

Its products are the same the world over, and the methods used to advance the business in England are like those resorted to in the United States.

The Rev. D. J. Hiley, speaking of The Pastors' College (Spurgeon's) said: "No institution had better served the cause of evangelical religion than the college, and there was as great need for it as ever. What was the cause of the present crisis in the churches? Had their zeal grown less? Their churches were becoming institutional, but he suspected any adjective brought in to qualify the word "church," whether the adjective was "institutional" or "ecclesiastical." The speaker admitted he had experimented in these, but our day's work was done if we were going to believe in redemption by fresh air, by billiards, or bagatelle."

Redemption is not accomplished by attraction but by personal faith in Jesus Christ as Lord and Saviour. It is wise to use that which is legitimate to attract men toward Christ but we question if "billiards or bagatelle" could be placed in the list.

EDITORIAL VARIETIES

The third largest Jewish Sabbath school in the world is in Cleveland, Ohio.

A large number are making daily trips from the East to the West Coast of the United States.

The Baltimore Conference has announced that the title "Instituted Reorganization" is to take the place of "Franchising Etc."

Last Sunday Dr. F. Y. Hale preached the commencement sermon of Liberty College. The Rev. Paul Hagey will deliver the literary address.

According to Nicholas Yule a tidal wave can be used as a combat defense. Thirty tons of nitroglycerine would create a tidal disturbance sufficient to destroy an entire city.

Dr. H. N. Mackintosh recently celebrated his thirty-eighth anniversary as pastor of the Calvary Baptist Church, New York City. We congratulate both church and pastor on this happy event.

The total expense of the Board of Missions of the Methodist Episcopal Church for the past four years was \$218,547.25, and of this amount \$61,572.54 was incurred in travel, including two trips around the world.

At the close of this month Alexander McLaren will have been a resident of Manchester, England, for fifty years. He is said to be that city's most distinguished citizen, as well as the world's foremost preacher.

We are glad to welcome the Rev. V. J. Mitchell back to Kentucky. He became pastor at Ashland, and has a field of unusual promise. Both church and pastor are to be congratulated on this new relationship.

To demonstrate the theory that mosquitoes carry yellow fever germs, Army Surgeons James Carroll and J. W. Lazenby surrendered their lives. Life annuities of \$1,500 were granted their widows by a late act of Congress.

We greatly appreciate the invitation to attend the commencement exercises of the Tennessee College, at Murfreesboro, June 7th-10th. This school has had a phenomenal growth and we congratulate the Barnett Brothers on what they have accomplished.

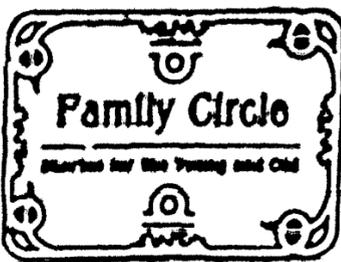
As usual the minutes of the Southern Baptist Convention reached this office about the same time the messengers returned home. Secretaries Burrows and Gregory stand in a class by themselves, and deserve the highest possible praise. Brethren, accept our congratulations.

Mr. A. C. Mansfield and Mr. W. Faden, members of the Baptist church at Cambridge, England, will defray the expenses of the ministers of their Association to the Berlin Congress, one buying the tickets and the other paying the expenses not included in the tickets. May their tribe increase and some of their number emigrate to America.

Prince Alphonso, the one-year-old son of the King of Spain, is now a soldier. On his first birthday he was dressed in the uniform of the "King's Own" regiment, his name enrolled in the Spanish army and at the altar of the royal chapel, the military oath was administered. Of course, this was all very intelligent to the babe, who, no doubt, cooed his infant consent.

Again death has invaded our Southern Zion and taken hence the Rev. Dr. J. K. Pace. He had been in failing health for some time, though he continued to do the work of a pastor. He was a man lovable in spirit, and held in great honor and high esteem by his brethren. For several years he occupied important pulpits at various points in the South. We sincerely sympathize with those bereft by his death and commend them to the God he so faithfully and efficiently served.

Bro. W. E. Powers, in our office, told recently the following anecdote: A man died whose wealth consisted in a large flock of sheep. The heirs were two sons. One, considered a simpleton, loved one pet sheep very much. This sheep was named "Billy." The other brother proposed to divide the sheep into two flocks and give his brother choice. He put all the ragtags and indifferent ones in one lot and put "Billy," his brother's pet with them. The brother looked at the sheep, went up and put his arms around "Billy's" neck, and said: "Billy, I love you; we have had many good times together, but, Billy, you are in bad company, and we must part."



SWEETEST LIVER

The sweetest liver are those to help you...

When you cough all the world may seem to trumpet...

The liver shall stand its own foundation...

A good liver covered by the shall make...

Of course which they treasured...

SHOWING HIMSELF FRIENDLY

BY GAILER CAMPBELL

"Here comes Mr. Parsonage's third...

"What's the matter between you two...

"Why, Ben thinks it an awful crime...

"I know, Ben, is that all?" said Bill...

"Why, Mr. Bates will not know the...

"He would give them to us if we...

"Only that would spoil it," inter-

posed Alf; "we should not have the...

"And then stealing out," ended Bill...

"If a tramp did it, they would call it...

"Look here, Ben," said Bill, "I'm...

Ben turned toward the school-house...

"I am willing to do what I can to ac-

"Where is half way?" asked Bill...

"You know you said Mr. Bates would...

Bill laughed, and Alf, after trying to...

"You meant what you said, I suppose...

"Maybe we didn't quite," said Bill...

"But I'll tell you what we will do, hon-

est true blue, since you are so fond...

"I am willing to do what I can to ac-

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est true blue, since you are so fond...

"I am willing to do what I can to ac-

out. I am glad it didn't; I have chosen...

"Let me help, said he, 'I can patch...

"Oh, that is nothing!" said he, how-

Some distance from the road he came...

The animal, however, was very slow to...

"Is anything else going to happen, do...

Harrying along from the opposite di-

with a very unhappy expression on her...

Ben had to stand a great deal of...

"Come over here, young gentlemen,"...

"What night next week will you take...

"I make a pet of this boat of mine,"...

"You may trust us all this time, and...

It was Alf who said it.—Exchange.

JACK'S NEW YEAR GIANT.

Looked at from all sides, it seemed...

"O-oh!" sighed Jack; "it's hard-

lines to have to go back to school. I...

"Well, boys, a happy New Year!"...

"Happy New Year!" echoed all the...

fresh young voices.

After a quiet little talk about the old...

"I will not tell you the great's name...

"That is his name, Frank; and here...

The Dutch city in the olden days was...

The Spanish succeeded in getting...

Appetites are changed, evil habits are...

Rules in the home or school, curfew...

Paul must have been thinking of...

"Strengthened with might by his Spirit...

Every heart needs this golden lining...

"He is the wall within you."—Rev. J. H.

THE LAND BOAT.

"I wonder if this strong wind would...

The little fellow took his seat in the...

"I'll spread an umbrella," was Wil-

Whizz-z-z-z! how the cart did go!

Willis couldn't hold the umbrella as it...

"I know! I'll make a real sail! And...

So Willis went to work. First, he...

Everybody laughed, and all the boys...

"Is there anything left of my kitch-

"Oh, yes," Willis answered. "Not...

Then papa and mamma laughed—

Willis couldn't quite see why; but the...

get his cart, there it stood with a big,

white, real canvas sail for, you see,

papa had cut it out for him, and mam-

ma (to save the other string of her...

apron, I suppose!) had sewed it upon...

the ropes, so that it could be raised or...

reefed.—Primary Education.

Where is Your Hair? In your comb? Why not? Is not the...

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THE SHOPPING EXPEDITION

BY HILDA RICHMOND

"A penny for George, and a penny for Anna," cried grandpa, tossing two bright coins for the children to catch.

George and Anna were spending the day with grandpa and grandma, and were delighted to be trusted to go alone to the grocery.

"Going shopping, eh?" said Aunt Laura. "Dear me! All that money to spend!

"Do you get lots of candy for a penny auntie?" asked George.

"You get enough for your own good," laughed auntie. "Run along, and you'll soon see how much you get."

"All that in candy?" said the clerk when they told their errand, and put the money on the counter.

So the clerk filled a sack with red and white peppermint sticks, and then asked what next.

"Grandpa Whitney! Come here! Did you ever see the like?" cried grandma, when the children came home tugging a big basket between them.

Grandpa took a look at the array of paper bags, and then told the children he would walk down to the grocery with them to see what could be the matter.

"Well! Well! Well!" laughed Grandpa Whitney. "I don't believe it would be a good thing for you to eat all the candy in the basket, so how would it do for you to take some home to your mamma, and divide the rest with the boys and girls you know?"

"That would be fine!" cried the children, and very soon there was a porch party on grandpa's big porch for ten little boys and girls

and the refreshments were peppermints, caramels, chocolate mice, and all sorts of good things.

"I wish Grandpa Whitney would make that kind of a mistake every time," said Anna, and all the children cried, "We do, too!"

THE KING OF ITALY AND THE PEASANT.

Here is a little story about the young King of Italy, which is being printed in the Italian papers, and which is worth reproducing.

"I can't give you any of this," said the woman; "but if you'll mind the cow, I'll go to the house and get you some."

So the king minded the cow till the woman returned with a glass of cool milk. Then he asked her where all the farm hands had gone.

"Oh, they're always running away now to try to see the king," answered the woman.

"And why do you not go? Don't you want to see the king?"

"Some one must stay and look after things."

"Well, little mother," smiled the guest, "you see the king without running away from your work."

"You're joking!" exclaimed the woman, who could not believe that

a monarch could be so quietly dressed. But when the king put a gold coin into her hands, she fell on her knees, while he continued his walk, laughing over the incident.—The Woman's Home Companion.

THE KING'S BROKEN PROMISE.

Victor Emanuel, King of Italy, is fond of hunting, and goes to the mountains to enjoy this sport. He often is far in advance of his party and meets with adventures that amuse him greatly.

The king agreed. The man stooped, the king mounted his shoulders as the baby does papa's and they started across. When in midstream the king got troubled about his dog, lest he should not follow, and turned to look. The man was very angry, and declared he would drop his passenger into the water. The king was contrite and the man went on. When they reached the other side, the man demanded double pay. "For," he

said "you put both our lives in danger when you turned." The king thought the demand was just, and paid it.

"Is there anything else I can do for you?" asked the king.

To this the man replied: "I have long wanted a donkey. If I had a donkey I could sell my vegetables in Turin. It is a good market."

"Would not a horse be better?" queried the king.

"No," was the man's reply. "The donkey could live in the cow shed. The horse must have a stable. I have no money."

The next day the man was working in his fields when his wife called to him that the king had sent him a horse and a bag of money. The man laughed at the idea. "Why, the king did not know him."

The wife insisted that the man should come to the house. There the king's messengers told him who it was he carried over the stream; that the king realized the danger he had placed the man in when crossing the stream, and the horse and the money to build a stable were the king's recompense for forgetting for a moment his promise.

Long afterward, on an occasion of state, the king was in Turin. The man to whom the king had given the horse and the money for a stable waited till the king's carriage came, when he rushed out into the street and thanked the king and pointed to the horse harnessed to a cart filled with vegetables.—The Outlook.

ON THE SAFE SIDE

"Ain't you rather young to be

left in charge of a drug store?" "Perhaps; what can I do for you?"

"Do your employers know it's dangerous to leave a mere boy like you in charge of such a place?"

"I am competent to serve you, madam, if you will state your wants."

"Don't they know you might poison some one?"

"There is no danger of that, madam; what can I do for you?"

"I think I better go to the store down the street."

"I can serve you just as well as they can and as cheaply."

"Well, you may give me a two-cent stamp, but it don't look right."—Houston Post.

REVELATIONS

The minister's wife was busily engaged one afternoon mending the family clothes when a neighbor called for a friendly chat. After a few moments of news and gossip the caller remarked, as she began to inspect a basket of miscellaneous buttons, "You seem to be unusually well supplied with buttons of all kinds. Why, there's one like my husband had on his last winter's suit."

"Indeed," said the minister's wife with a slight smile. "Well, all these buttons were found in the contribution-box, and I thought I might as well make some use of them. What—must you go? Well, good-by. Come again soon."—Ladies Home Journal.

Quencher Thirst

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Talks on Getting Married. By Eaton
Immersion. By Christian
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- Behind the Scenes. By Iama
Before the Footlights. By Iama
Land of Sunrise. By Barrett
Three Reasons Why I Am a Baptist. By Pendleton
Paul and the Women. By Hagby
When Jesus Was Here Among Men.

To be sent by freight transportation to be paid by the purchaser. This price is net cash but where the purchaser carries an account with us, same can be charged to that account at a slight advance. Our terms on the installment plan are, \$25.00, \$5.00 with order and \$4.00 per month. If the purchaser does not carry an account with us, if satisfactory reference is given or good security, we will allow him the above terms. Do not delay making this purchase, as it is the chance of your lifetime.

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NORTHERN BAPTIST ANNI-VERSARIES

The second session of the Northern Baptist Convention was called to order in the White Temple, Oklahoma City, Thursday, at half past two o'clock. Governor Hughes, of New York, was re-elected president, and so informed by telegram. He expressed appreciation of the honor and regret because of his inability to be present. The afternoon hours were devoted mainly to organization. At the evening session three addresses were delivered on the general subject, "The Northern Baptist Convention and the Kingdom of Heaven." The speakers were Dr. L. C. Barnes, of New York, J. A. Crandall, of Minnesota, and H. L. Whitman, of Washington. The first two brethren spoke from manuscripts. Their remarks would have been as appropriate on many another subject. When all speakers learn that the people want them to speak and not to read? Preachers have no right to draw such weapons on a defenseless audience. Dr. Whitman, large in body, mind and soul, came forth at a late hour when it was a difficult thing to hold an audience. But there seemed no disposition to desert him and for a half hour he impressed you with the fact that he was master of his theme. He spoke straight from the shoulder, with not even a line before him. He loved to see Baptists in prominent public positions and wanted to see a Baptist President. He was a communist, a socialist, an anarchist, a nihilist in the true sense of the term. He is a Baptist without an apology for his position.

The work of bringing the societies into closer relations with the Convention, now only a year old, seems to be making slow progress, due mainly to the fact that our Northern brethren do not wish to imperil the financial interests involved by any precipitate action. In the organization of the Northern Baptist Convention they have made the church the basis of representation, cutting out all representation on a purely financial basis. A committee of twenty-one was appointed to consider and report to the convention next year as to the best method for bringing about the aforementioned closer relations. This committee is composed of seven from the General Convention three from each of the societies, one from each of the four Women's societies and one from the B. Y. P. U. A. Baptists everywhere will await with interest the result of the action of the convention and societies on this important matter.

The session of the American Baptist Home Mission Society was full of interest. The society had arranged for the presence of about one hundred and fifty Indians, who were quartered in camp in the outskirts of the city. There were short testimonies from several chiefs who are now members of Baptist churches. One aged member of the convention, on the conclusion of the talk of an Indian chief, arose and said that forty-four years ago he was in military service and was engaged in deadly conflict with this chief and his men in battle; that he loved his red brother now, and made his way to the platform to press the chief's hand. Who can doubt, after such experiences as these, the success of missions among the Aborigines of our land? One Indian said: "Pray for the poor Indians that they may take the Jesus road and be saved with you."

The grand total receipts of the Home Mission Society for all purposes during the year just closed were \$771,672.10. There were 1,533 laborers employed. The results were by baptisms 7,407, by letter and experience, 8,800, at tentacles at Sunday Schools, 89,611. During the year forty-five new churches were organized and the total membership of mission churches to date is 66,268. The deficit for the year is \$21,311.16.

The annual sermon was preached at 11 o'clock Sunday morning by Dr. H. P. Hermon. His theme was "The Vision of Habakkuk." For an hour and nearly a half this man, who seems destined never to reach the "dead line" in the ministry, held an audience which packed the large White Temple. It was a sermon long to be remembered, pleading for the power and permanency of the old Gospel. On Sunday the principal pulpits of the city were filled with visiting Baptist ministers. Even one of two of the Episcopal bodies had extended this courtesy to our denomination something new under the sun.

The afternoon session of Sunday was devoted to a discussion of the Young People's work. A sprightly and thoughtful address was made by Prof. Shailer Mathews on "The Baptist Young People's Union of America, a Denominational Asset." Mr. Matthews impressed the audience with the fact that the Baptists have a work in this world no other denomination can do, and made us feel a strong sense of pride in our great denomination.

The Missionary Department of the Publication Society showed good work. There had been 24,201 sermons and addresses delivered, 7,265 families visited, 1,609 persons baptized, forty-eight churches constituted and 246 Sunday schools organized. The chapel car department of this society reported these recent statistics: 153 churches organized; 126 meeting houses built; 163 pastors settled, and 3,048 baptisms.

The work of the Missionary Union came up for consideration on Monday. Missions are sustained by this Society in Burma, Assam, South India, Siam, China, Japan, Africa, Philippine Islands and Europe. There were in heathen lands last year 10,559 baptisms, and in Europe 9,787, making a total of 20,346 baptisms in foreign lands. This society expended last year in foreign lands a grand total of \$835,972.43, leaving a deficit of about \$158,000. On all fields the native contributions were \$676,490. The average gift per member in China was one dollar and fifty cents. How seriously do American Baptists suffer in comparison with these converted heathen. The Union estimates their need for next year to be one hundred and forty-eight new missionaries.

Hark the voice of Jesus saying: Who will go and work today? Fields are white and harvests waiting.

Who will bear the sheaves away?"

One sad feature of this meeting was the temporary retirement of H. C. Mabie from the secretaryship of the Union to serve for one year as professor of Systematic Theology in Rochester Seminary during Dr. Strong's absence abroad.

A much needed rest of an industrious, faithful and able secretary was given as the reason for his retirement. Will it be permanent?

By many it is hoped not. In eternity it will be revealed that such a position was more commanding than that of a crowned head. The supreme business of life is bringing in the kingdom of Heaven and Dr. Mabie has had a conspicuous part in this glorious work.

Increment rains during the latter part of last week have swollen streams, submerged railway tracks, swept away bridges so that today (May 25th) it is impossible to get North except over the Santa Fe tracks. It has been a profitable season, possibly a little long drawn out. We miss the spirited speaking in great measure so often heard on the floors of the Southern Baptist Convention.

Next year these Baptist bodies go to Portland, Ore.

MISSOURI LETTER

JOHN N. BARDEN

The Church and the Commission

The Word and Way of May 7th, says: "The Journal and Messenger has been saying for many years that what is called 'The Great Commission' was not given to a church nor to the churches, but to individuals, to men whom the Lord Jesus had instructed in the things of the kingdom and whom the Holy Spirit was soon to fill with a zeal which should carry them to the ends of the earth. The fundamental idea of a church is not preaching of the gospel to those in darkness and sin, but the mutual edification, comfort and encouragement of its own membership. It is when men have become educated by means of the church and have come to see and feel their personal responsibility for the salvation of the world and then are under the influence of the Holy Spirit that they go out with courage and determination to do what they can for the execution of 'the Great Commission.'"

Will the editor of the Recorder tell us what the relation is—if any at all—between the church or a church and "The Great Commission."

Ousting the Saloons.

I wrote you a card after our local option election, saying that after a hard and gallant fight we lost by 164 votes. Since that date, however, the county attorney has been getting in some good work, as well as our women, and the county court has knocked several out, and the end is not yet. It has been shown to the satisfaction of the court that some of the saloons have been openly and flagrantly violating the law by selling to minors, etc., and the result is they will be put out of business. Public sentiment is getting so strong against the traffic that it will be impossible for a man to get a State or county office if he is opposed to local option, or favors the dramshops.

Our pastor, Rev. Wm. P. Pearce, is attending the great meeting at Oklahoma City this week. The church pays his expenses. It will be a great trip for him.

Your scribe baptized seven into the fellowship of Fair View church last Saturday, May 16th. These brethren and sisters united with the church last winter during the meeting held by the Associational Missionary (Cuiver Association), Rev. John T. Mason. The day was fine and a large audience witnessed the ceremony.

"We lead but one life here on earth; we must make that beautiful. And to do this health and

elasticity of mind are needed. And whatever dangers or impediments these must be laid aside." Louisiana, Mo.

THE LORD'S WILL.

By JACOB FARREN, D.D.

That Lord is always coming in. The whole universe seems to be full of His presence. Can we not talk about tomorrow without being religious? Not wisely. Man must be religious if he will be wise. "If the Lord will." Does the Lord concern Himself about days and moments? Yes, He made them all. May we not breathe as we please? No. He counts our breath, pulse by pulse; He takes heed of our life. "Go to, now, ye that say, today and tomorrow we will go into such and such a city, and tarry there a year and buy and sell and get gain;" go to, reconsider yourselves, be no more foolish, be wise; tomorrow is God's. Tomorrow is as impenetrable and inscrutable as God. People want to say that God is unthinkable, so is unknown, so is tomorrow; and unknowable, so is tomorrow. You can not get through the thin film of today so as to read the secret of tomorrow; you can reason, you can take probabilities, and make a doctrine and a law of them; all that you can do; you can put up scaffolding enough; but no temple. May I not form plans? Certainly, if you say, "If the Lord will." That is where religion comes in. You thought religion was something metaphysical, abstract, remote, far away? Oh, no; religion stands here, on the plane of this very day, and says, "Don't talk about tomorrow." What a knock-down blow! If a man cannot talk about tomorrow, what can he talk about? He can talk partially and hesitatingly about today, not tomorrow. Men build for tomorrow. Yes, and then build wisely and rightly if they say, "If the Lord will if the Lord will, if the Lord will."

What Lordship is this, what sovereignty is this? It is round my whole life, penetrates to its foundations, creates its atmosphere, rules its destiny. What Lordship? God—God. You may wipe Him out of your books, but you cannot drive Him from His province.

Jesus said, "If any man will come after me."—"Well, we will all come after Thee." Sh! "Let him take up his cross," let him deny himself, let him kill his will, let him have no will, let his will be abolished; and verify and confirm the doctrine of absorption into the universe by absorbing yourselves into it, and not being thrust into it by some arbitrary destiny. "I do deny myself." "You don't; you don't!" "Well, we had a week of self-denial." No man can have a week of self-denial—not a week; the Lord will not have such tricks played except in a very partial and toy and baby sense. "If any man will come after Me, let him deny himself, blot himself out, and in one sovereign act of obliteration let him identify himself with My will and purpose and holy sovereignty." No wonder the Christian religion is not popular; it never was. The cross was never the darling of the mob.

But I ask the question: Supposing we could fall into this sweet temper, this holy self-obliteration of will, and this absolute dependence upon the will of God, what would the results be? They would be certainly three:

- I. A sanctified will. Most of you know what sancti-

fication means, but there are some here who may not know; stop for the slow man. A sanctified will, a will saturated in divine considerations, a will separated, a will that stands with God's will, a will that is not a will until it knows that will of God and then takes that up and says, "Lord, magnify Thy grace in me." The sanctified will. Friends, do we know the meaning of that music? Come, now, do not say that is commonplace, but make it commonplace by making it your own. Can I not hold some things? Yes, "if the Lord will." Can I not control something? Yes, "if the Lord will." That Lord is always in the way, invisible, but inevitable. All the morning, thus a how they talked in the puritanic days! I read a sweet old writer every morning who talks like this; he says: "Let your first thought be of God; do not think of anything until you have thought about God, and asked Him to come into your soul, and rule there all the days;" and then he continues with this quaint phrase: "I think I read every day, 'Be much in ejaculations,' little prayers, arms about out prayers, snatching prayers. 'Be much in ejaculations.'"

That is what we mean by a sanctified will, taking it up every morning to the fountain to be bathed, as it were, with the dew of heaven, associating the soul every morning with God's purposes and God's movements.

STATE BOARD NOTES.

Rev. J. P. Jenkins begins work June 1st, as State Evangelist. Pastors desiring his aid will write him at Louisville.

There was a fine Workers' Institute at Russell, in Greenup Association, last Friday, Saturday and Sunday. The brethren as evangelists, supported jointly by the Association and the State Board.

A missionary will be sent into Elliott county by the two boards. There is not a Missionary Baptist church in the county.

Rev. E. L. Howerton, at Olive Hill, resigned, but the church protested and he will no doubt remain.

Missionary Plemons is in a fine meeting at Catlettsburg. Evangelist McCaffery is in a good meeting at Corbin.

We need funds to pay our State workers. W. D. POWELL.

Dr. R. C. Buckner, of Texas, conferred with a large number of prominent brethren at the recent Southern Baptist Convention at Hot Springs, to whom the following paper was submitted, and at their request he came to Louisville to urge the parties concerned to enter into this "agreement." This he did, and at his earnest solicitation and in the interest of peace they appended their signatures. Jas. G. Caldwell.

An Agreement.—We, the undersigned, regret that we or any of us, have published the statement of any fact or facts, opinion or opinions that have reflected, or appear to have reflected, on the motives, veracity or integrity of any one person or persons connected with this matter, and we request our brethren and all others to regard these things as if they had never been published.

We feel that we have no moral right, to disturb our brethren, or the public, by the publication of personal grievances or other things calculated to disturb the peace and good fellowship of our Baptist brethren and others.

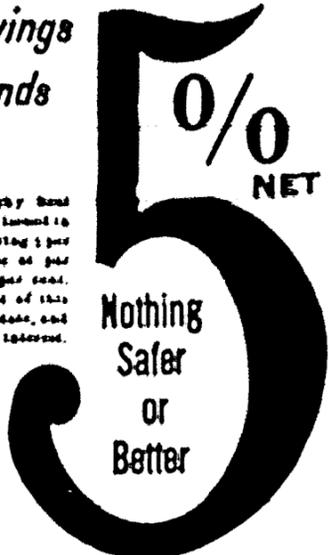
If we could we would blot the things referred to from our own memory, each for himself; and we request our brethren to erase them from the tablets of their memory so far as possible.

We will publish this agreement in our respective papers, without note or comment, and in the first issue after the date of appending our signatures hereto.

Further, and as a part of this agreement, also to be published, we obligate ourselves and pledge our honor that this shall be the end of the whole matter and that hereafter these things shall not be brought up, directly or indirectly by us in any publication whatever, nor by others with our consent. Wm. D. Nowlin, C. M. Thompson, J. G. Bow, W. P. Harvey, Louisville, Ky., May 29, 1908.

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DEDICATION AT AUBURN.

The second Sunday in May will be remembered for years to come as a red letter day in the history of the Baptist church at Auburn, Ky. It was the date selected for the dedication of their new house of worship and everything conspired to make the occasion all that could be desired.

Away back in the sixties, Mrs. Susan D. Proctor and Mrs. Permelia Hayden, commonly known as "Aunt Susy" and "Aunt Permelia," seeing the need of a Baptist church, took their canes and tramped over the streets of Auburn hunting up those of this faith and inspiring them with courage to build a church.

WANT COLUMN.

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

FARMS and TOWN PROPERTY for sale. J. W. HUMMERS & HONS, Georgetown, Ky.

Misses R. and H. HARRIS, 2127 West Walnut Street, Louisville, Ky., Modistes and Purchasing Agents. Special attention given to out-of-town orders.

PSALM LI

One of the most quoted of all the Psalms is the fifty first. It has been always close to the hearts of Israelites, and a choice selection of believers of other religious faith.

God always has an angel of help for those who are willing to do their duty.--Cuyler.



PASTOR C. C. DAVIS.

IS THE MINISTRY LOSING ITS ATTRACTIONS?

BY THE REV. M. R. DRURY, D.D.

Why is there a decline in the number of candidates for the ministry? Is it because this calling, so long held sacred, is no longer so regarded, or that it has ceased to have special attractions for young men of culture and piety?

The time was when the minister was a man of one work. He was first of all and solely a herald of gospel truth. But times have changed. Today he is a doer of many things, things he was never called or ordained to do.

that they are special agents for great denominational enterprises and institutions, to solicit money for all sorts of causes, and get it too, by appeal, begging or denunciation at all hazards.

These facts must not be ignored. These conditions and demands exist. It must be admitted that too much of the minister's time and vital energy in these days are required for the "serving of tables," unfitting them for the higher "ministry of the word."

The gospel is not less attractive and winning than formerly. It is still and always will be "the power of God unto salvation." Nothing can afford greater joy than the promulgation of this good news.

The attractions of the ministry are in the marvelous and winning message of Him who has said, "Go ye therefore, and make disciples of all nations. . . teaching them to observe all things whatsoever I command you; and lo, I am with you always, even unto the end of the world."--Religious Telescope.

WESTERN RECORDER preached the sermon and the dedicatory prayer was made by the Rev. Wood Hall. The choir, under the leadership of Mr. W. S. Hall, Sr., rendered several selections, appropriate to the occasion, that would have been a credit to any community.

This splendid building (see picture) cost about \$9,000, and is strictly modern in every particular. All bills were paid and the building committee discharged before the day of dedication.



BAPTIST CHURCH, AUBURN, KY.

able feat was made up as follows: W. S. Hall, Sr., chairman; M. A. Neal, secretary; A. McCarley, treasurer; J. U. Browning and C. M. Ray. The building was erected without a jar or a single dissention on the part of the committee or church, and a happy, harmonious and united people face a promising future.

"Julius Caesar would never fore-an hour as ye think not the Son of man cometh." "Be ye also ready: for in such Take time to meet God.--Rev. A. Murray.

earley and M. B. Morton. The latter is the only surviving charter member and he occupied a seat of honor on the platform of the dedicatory services.

The first pastor was Dr. John F. South and they held their services in the only church of the town, known as Temple's Chapel, near the site of the present Methodist church. Later the Cumberland Presbyterians shared their house with them. The second pastor was S. P. Forgy, and at this time the basement of the old Baptist church was built.

When Feet are Tired and Sore

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

Glenn's Sulphur Soap

Hill's Hair and Whisker Dye Black or Brown, 50c.



William Judge, of Hprout, sold to Walter Stone same place, a horse mule colt for \$100

Mr. E. L. Hagby, near Haxtills, sold to J. C. Hoff, same days since, a good 3 year old mule for \$125.

Mr. Charlie Harrison, Summer Shade, has sold a pair of mules to Mr. Milton Francis, for \$200

George Williams Clay sold to Chas. S. Brent & Bro., of Paris, his wood chip of 1,500 boxes at 15 cents per pound, nothing to be thrown out

Wheat in Fayette county is heading out and the long heads broken a good yield. About an average crop was sown this year. A large amount of barley was sown last fall which is now whitening. Owing to the inclement weather a large portion of shearing remains to be done in this section.

Sheep shearing has been going on in Woodford county all week and the fleeces are heavy. The fruit crop is improving, strawberries are beginning to show color and if the sun continues it will hasten the ripening. With few exceptions hemp has not materialized. Grasses of all kinds—orchard, timothy, alsike and red clover are in a flourishing condition. The wheat looks fine. Rye and barley have headed. Berries are looking well.

In Jessamine county a large acreage of corn is not yet planted. Young hemp is just showing in the fields and has come up pretty evenly. Many sheep have been sheared this week. The grade of wool is poor and the price low, being from 16 to 18 cents. Fruit is reported considerably damaged, especially the peaches. It is thought that late strawberries will be plentiful.

Wheat in Clark county is in fine condition. Bluegrass seed is beginning to ripen. Hemp land is being prepared and there will be an increased acreage of hemp in this county this year. The fruit crop is looking better. It was thought that the fruit had all been killed, but the cherries and apples seem to be alright so far. A carload of spring lambs were shipped from here to Eastern markets last week.

Many of the farmers in Henry county are not done breaking and but very little corn planted up to this time. The estimate would be only about 10 per cent, of crop of tobacco will be put out here. Sheep shearing began here last week and shearers are getting 6 and 7 cents a head for their work. Wool-buyers are paying 18 cents a pound for wool. Fruit men think we will have a very small crop of apples, a good crop of peaches, and a fair crop of pears, cherries and plums. Corn is very scarce, selling at \$3.50 a barrel. Some of the early planted corn will have to be planted again. Wheat, orchard grass, clover and timothy are doing well and advancing rapidly in growth. On account of the scarcity and high price of corn there will be but very few hogs fed for the summer market.

THE CANDY BOX.

Molasses Walnut Knees.—Two cups of molasses, one cup of sugar (two tablespoons of cornstarch, one cup of broken walnut meats, and a pinch of soda. Blend the sugar and cornstarch carefully and add the molasses. Heat thoroughly to soft cracking. Stir often to prevent scorching, and boil about ten minutes, or until a firm ball is formed, when the mixture is dropped into cold water. Remove from the fire, add soda and pour into a buttered pan. When past the sticky stage, remove from the pan and begin to pull; at the same time work the broken nut meats into the mixture. Pull until straw colored, cut and wrap in wax papers.

Peppermints.—Two cups of sugar, one fourth teaspoon of cream of tartar, one-half cup of boiling water, and a few drops of peppermint. Put the mixture on the back of the stove and stir constantly until all the grains have been dissolved. Cover the kettle and move where it may boil quickly. Boil about ten minutes, or until the mixture threads slightly from the spoon. Cool a little, add the peppermint and beat. When a soft cream has been formed drop from a spoon on wax paper. Many other delicious mints may be made by this formula, merely by changing the flavor and adding a few drops of vegetable coloring.

Rose Marshmallows.—One and one-half tablespoons of granulated gelatine, five tablespoons of cold water, and one and half cups of sugar, seven tablespoons of water, a pinch of salt, a drop of pink vegetable coloring and one and one-half teaspoons of extract of rose. Pour the five tablespoons of water over the gelatine, add salt and let stand a few minutes. Cook the sugar and the seven tablespoons of water, carefully stirring away all of the grains. Let it begin to boil, then remove from the fire and pour over gelatine. Add coloring. Let the mixture cool a few minutes, add flavoring and beat with an egg beater until very stiff. Pour into a pan which has been dusted with powdered sugar. When firm cut into squares. Half a cup of chopped pecan nuts is an addition to this fine confection.

Marshmallow Cream.—Three cups of sugar, one tablespoon of butter, two thirds of a cup of milk, one-fourth of a teaspoon of cream of tartar, one and one-half cups of marshmallows, one square of chocolate and one half teaspoon of vanilla. Stir sugar, milk, cream of tartar and butter until it begins to boil. Be very careful that all grains are dissolved. Boil about six minutes, or until a soft ball is formed after trying a few drops of the mixture in cold water. Remove from the fire, beat and add vanilla. When the mixture is soft and creamy add the marshmallows, which have been cut into halves. Beat well and pour. With a soft brush paint over the top of the candy with the melted bitter chocolate. Cut into squares.

Vanilla Nut Caramels.—Two cups of coffee C sugar, two thirds of a cup of cream, one half cup of glucose, one cup of chopped walnuts and one teaspoon of vanilla. Boil sugar, cream and glucose, which latter is added merely to make the caramels "chewy," stirring pretty constantly. It is better to stir caramels from one side of the pan to the other, rather than to move the spoon around the pan. When the mixture, tried in cold water, forms a hard firm ball re-

move from the fire and let stand in the pan until partly cool. Then add flavoring and nuts, stirring just as little as possible. Pour into a buttered pan. When nearly cold remove from the pan and with a sharp knife cut into squares.

Rose Almonds.—Blanch the almonds and put them into the oven to roast. Watch carefully and remove the nuts when they are a delicate brown. Melt some fondant in a double boiler, add a bit of pink vegetable coloring and flavor with extract of rose. Stir into the fondant a tablespoon of hot sugar syrup. This makes the fondant much smoother for dipping purposes. Dip the nuts into the fondant, cover well and drop on wax paper. These are very good to fill up the little corners in a Christmas box.—Helle Hilton, in Good Housekeeping

The dinner in the Madrid palace is an extremely simple function in the ordinary way. Gradually English and French dishes are replacing the richer Spanish items on the menu. Young Alfonso, by the way, prides himself on being able to make an omelette that ought really to figure at every meal! Here is his majesty's recipe: Fry in butter little pieces of chicken and tender meat till they are well browned. Then remove from the fire, and, after turning the beaten-up egg into the pan, place the chicken and meat upon them as the omelette is turning. *Harper's Bazar.*

If you wish a large number of healthy pigs next spring, don't feed the brood sows with the fattening hogs. The bone and muscle feed that the sows are getting would suit their needs better.

WORKS ALL DAY

And Studies at Night on Grape-Nuts Food.

Some of the world's great men have worked during the day and studied evenings to fit themselves for greater things. But it requires a good constitution generally to do this.

A Gt. man was able to keep it up with ease after he had learned the sustaining power of Grape-Nuts, although he had failed in health before he changed his food supply. He says:

"Three years ago I had a severe attack of stomach trouble which left me unable to eat anything but bread and water.

"The nervous strain at my office from 6 A. M. to 6 P. M. and improper food caused my health to fail rapidly. Cereals and so-called 'Foods' were tried without benefit until I saw Grape-Nuts mentioned in the paper.

"In hopeless desperation I tried this food and at once gained strength, flesh and appetite. I am now able to work all day at the office and study at night, without the nervous exhaustion that was usual before I tried Grape-Nuts.

"It leaves me strengthened, refreshed, satisfied; nerves quieted and toned up, brain-waste restored and intellect brightened. I would have been a living skeleton, or more likely a dead one by this time, if it had not been for Grape-Nuts." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Spasms St. Vitus' Dance

Many persons who suffered untold agonies from epilepsy, fits, spasms, and St. Vitus' Dance are today well. The strengthening influence of Dr. Miles' Nervein upon the shattered nerves having restored them to perfect health.

"I suffered agony that words cannot express from St. Vitus' dance, which followed a very severe spell of rheumatism. I consulted with a physician, but the more I took of his medicine the worse I got. My mother's devotion saved me. After she had become almost heart-broken, as well as physically exhausted from constant care, by the advice of a neighbor she procured a bottle of Dr. Miles' Nervein. From the first dose to the last a continual change for the better was noticeable, and when I had taken eleven bottles I was well, and in robust health."

EDWARD D. BEAM, North Manchester, Indiana.

"Our little boy Harry, had spasms for three years, and although we consulted with many physicians, he continued to grow worse until he had ten spasms in one week. About that time our attention was called to Dr. Miles' Nervein. We began giving it to him. His improvement seemed slow, but when he had finished the fourth bottle the spasms had disappeared, and have not been seen now for years. We shall always recommend Dr. Miles' Nervein."

MRS. HELE M. TINDALL, Hastings, Neb.

Dr. Miles' Nervein is sold by your druggist who will guarantee that the first bottle will benefit. If it fails, he will refund your money. Miles Medical Co., Elkhart, Ind.

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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.

KYANK

The death of Mrs. Josephine Evans occurred in the early hours of the morning at the home of her son in law, Mr. M. J. Morris. She had been a sufferer from asthma and bronchitis for a number of years and had obtained relief from our winter climate by spending this winter in Florida, but the pain she found her so weakened that it was impossible for her to leave her room, but the patience and fortitude of the sufferer in the last hour commencing with the brightness of the springtime and the sunshine of another summer might be seen. The clouds, however, had lifted in the years that hang heavy and into the brighter and happier Heavenly clime the wings of the Angel carried her. Mrs. Evans was seventy-one years of age the 21st of last March. She was the widow of the late W. P. Evans, and daughter of K. W. Graham and Emma Orsley. She was born in Lincoln county, but after the first year of her marriage, made her home in Hoyle. She leaves surviving her two children, Cal. K. O. Evans and Mrs. M. J. Parrie, and two sisters, Mrs. W. C. Price and Mrs. J. E. Parrie. Mrs. Evans since early girlhood has been a devoted member of the Baptist church. In liberality, in unselfishness and in all that combines to make the highest Christian character, she was an exemplar of its teachings and in its work. Endowed with an ample fortune, Mrs. Evans gladly used the opportunities it gave for relief of the sick and unfortunate and the help of every worthy cause. Nowhere so much as in the home, however, will the passing of this sweet, good woman be so sadly felt. It was to her but an outer court of the home above, and the gentleness and thoughtfulness and grace of the pure soul that shows from within in every feature of a beautiful face and every act of a beautiful life lifted those within the fortunate influence of her ministrations to the very gates that have never opened wide to receive a queenlier spirit.

POWER.

April 4, 1908, P. B. Power departed this life at his home, near Harmony, Owen county, Ky. He had been a member of the Harmony Baptist church for twenty-three years. In all these years he was devoted to his church, and adorned his profession of religion by a Godly life. To his aged widowed mother he was very devoted; to a widowed sister, Sister Eliza A. Hayden, he was a kind, loving and devoted brother; to his pastor he was truly an Aaron in holding up his hands while he tried to preach the gospel to the church and people.

No man in the community where he lived was more highly esteemed by the people than he. He was the soul of honor. He was born in Bath county, Ky., November 20, 1844; moved to Owen county with his parents in 1852. The writer has been his pastor for nearly twenty years. His home was truly the pastor's home, who was very much attached to him. He leaves a loving sister and brother, with several nephews and nieces, and a vast host of friends, to mourn his loss. His church, with which he was ever liberal, realizes that one of her strongest pillars has been removed by his death, but their earthly loss is his Heavenly gain. He was a deacon in his church. He was a subscriber to the RECORDER and was loyal to its teachings as a paper.

His funeral was preached by the writer in the church at Harmony, April 6, 1908, to a large and sorrowing congregation. May He who alone can bind up broken hearts remember the bereaved loved ones, is our earnest prayer.

J. A. H.

DAWSON.

Resolutions of Maceo Baptist church upon the death of Pastor William Harrison Dawson:

Whereas, It pleased our Heavenly Father, on Sunday, March 29, at 9:30 a. m., to remove from our midst to his reward

above our beloved pastor, who organized and was the only pastor of our church up to the time of his death; therefore, be it resolved:

First—That we love in humble submission to the will of an All-wise God.

Second—That we, as a church, feel most kindly and sympathetically for the cause, as an earnest, he was when in judgment and discernment in execution; as a preacher he was thorough in preparation, clear in presentation, revealing a comprehensive knowledge of the scriptures, as we discerned in his ministrations, yet considerate of the views of others; as a pastor, he was tireless and faithful to a fault, traveling in rain and snow, heat and cold, mud and dirt, day and night, to minister to the sick, to cheer the faint, to instruct the weak, and to comfort the bereaved. Verily "His came and to be ministered unto, but to minister." As a man, he was humble, yet aggressive; gentle, yet courageous; sympathetic, yet revealing a reserve strength, such in genius and well grounded in character; he was to us a model Christian and a perfect gentleman.

Third—That we commend the effort

on our part to publish extracts from his carefully kept diary.

Fourth—That we extend to the family and relatives our sincere sympathy and commend them to the loving arms of the Lord whom he loved so devotedly and served so faithfully in this life.

Fifth—That a copy of these resolutions be given the family, copies sent to the Western Messenger, Baptist World, and American Unity Baptist for publication, and a full page be given to them in the records of the church.

W. R. DEPARTMENT, Committee.

Adopted by the church at its regular business meeting, Saturday, May 16th.

BLACK.

At a regular meeting of the Manninging Ground Baptist church, Sunday, May 17th, the following resolutions were adopted:

Whereas, It has pleased our Heavenly Father to remove from our midst our dearly beloved brother, Dr. F. H. Black, who was a faithful and efficient mem-

ber of this church for nearly ten years, during which time he served as deacon of his church, as Moderator of the Western Association, and Moderator of the Universal Association of Kentucky Baptists; and, whereas, during his long life he has always been true, faithful and true to the doctrine he believed and taught by the Baptists; therefore, be it resolved:

First—That we humbly bow to the will of our Heavenly Father, knowing that His will is the best.

Second—That while we feel our great loss and realize that his place in service and faithfulness in the church and community where he labored so long will be hard to fill, yet we know that our home is his eternal home, for he was ready and waiting to be gathered with those whom he loved in the Father's Home.

Third—That we lovingly tender to the bereaved family of our deceased brother our deepest sympathy in their their hour of great sorrow and pray the loving protection and tender guidance of our Heavenly Father over them through life.

Fourth—That a copy of these resolutions be given to the bereaved family, and a copy sent to the Western Recorder

and the Baptist World for publication, and a copy be spread on our church records.

W. R. DEPARTMENT, Committee.

FULLARD.

On April 21, 1908, Mrs. Susanna Callahan Fullard left her home in James, after an illness of two months. She was born in Calypso county, Va., November 19, 1824, and remained with her parents in Kentucky to the age of twelve.

In early life she united with Mt. Zion Baptist church, but upon her marriage in 1841, to Hazard Y. Fullard, she united with Spring Creek church, in which for forty years she was an active, unswerving member.

She is survived by two children, Mr. James W. Fullard and Mrs. Gen. W. Warfield.

"Hallowed are the dead which die in the Lord."

A LOVED ONE.

If you intend to do a mean thing, wait till tomorrow, if you are to do a noble thing, do it now. Dr. Guthrie.

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:

SPURGEON: 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, quiet, 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. He 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.

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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 pored-over and prayed-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 notion 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.

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ITEMS OF INTEREST

News of the World City.

Andrew Carnegie gave \$150,000 for a building in Washington (D. C.), in which all the American Republics have come and where their international meetings can be held.

The latest Exposition in the Franco-British one, opened in London, by the Prince of Wales. Thirty thousand people were present at the opening.

Peter Murphy, the hero, has just died. In 1902, in a railway accident the roof of the car fell, catching both his legs, leaving his body hanging out of the window.

Rear Admiral A. R. Crowninshield died after an operation in the Episcopal Hospital, in Philadelphia, aged 72. He was born in New York, graduated at the Naval Academy in 1863, and went immediately into the navy.

The Socialists have been getting in their work the last week in a way to make good men white with anger. A bomb was exploded before a house in New York City; dynamite has been used against the street cars in Cleveland, O.

One of the worst storms ever known has devastated parts of Texas and Oklahoma. It rained in torrents on Saturday and Sunday, ten inches falling in some places.

The overland limited, the fastest train on the Chicago & St. Paul, started for San Francisco with Albert Gauvius at the engine. There were 100 passengers on board.

We are glad, but not surprised, that North Carolina voted for prohibition by 45,000 majority. The large vote for it in the cities was a joyful surprise.

THE SEMINARY COMMENCEMENT.

For the first time, perhaps, in its history some of the speakers at the commencement exercises of the Southern Baptist Theological Seminary failed to report for duty.

The commencement exercises proper were held Tuesday evening and when the opening hour arrived it found the seminary chapel crowded almost to suffocation.

A. R. Alternaith, Ky. "I Count Not Myself to Have Attained;" W. H. Payne, W. Va. "Christ's Conception of Manhood;" A. H. Langston, K. C. "The Preacher's Speciality;" John McCarver, Va. "Reason and Religion."

W. W. Adams, Wash. "The Belief Inference of Missions;" J. H. Barber, Ga. "Optimism vs. Pessimism in the Light of Christ's Resurrection;" T. H. Boggs, Mo. "The Sentiment of Loyalty;" W. L. Brock, Ky. "The Heroic in the Ministry;" J. H. Chapman, Ala. "The Church and the Young Man;" W. R. Oakley, Ky. "The Ethical Value of a Name;" M. C. Fraser, Va. "Why Louisville Ought to be a Baptist Stronghold;" J. W. Greenhouse, Ky. "The Joy of a City Pastorate;" J. L. Gwaltney, Va. "The Preacher's Place in Politics;" C. R. Hagaman, Texas. "Citizenship of the Kingdom;" E. M. Harris, N. C. "The Layman's Missionary Movement;" A. C. Huston, Tenn. "The Bishop of Hippo;" J. B. McKeehan, Colo. "The Kind of Men Needed in the Ministry;" J. C. Quarles, Va. "The Heart of a Hymnist;" E. L. Rogers, Mo. "The Joy of a Country Pastorate;" J. P. Stuart, Mo. "Signs Point to Service;" Otto Whittington, Ark. "The Truth and Evangelism;" J. E. Will, Miss. "The Christian's Relation to the Heavens."

The Th. D. degree was conferred on A. R. Kelley, W. Va. "The Bible Doctrine of the New Birth" was the subject of his theme.

The following brethren received the degree of Th. B.: J. F. Fraser, Minn.; R. A. McFarland, Ky.; W. T. Martin, Ky.; C. A. Sigmon, N. C.; J. F. Smith, Ohio; J. W. Smith, Va.; N. R. Stone, Miss.; J. W. Wagner, Ga.; E. J. Weller, Ky.; J. M. Walker, Tenn.; M. A. H. Wood, N. C.

The degree of Th. G. was conferred on E. L. Andrews, Ky.; H. R. Arnold, Ala.; R. L. Bolton, Ga.; O. P. Bush, Ky.; W. J. Ballew, Va.; W. H. Carter, Va.; J. R. Cullom, N. C.; T. B. Davis, N. C.; C. B. Glaire, W. Va.; J. T. Hoskins, Va.; J. B. Jones, Ky.; O. P. Lloyd, Va.; W. E. Lowe, Va.; J. McCarter, N. C.; W. R. McMillan, S. C.; E. Rawlings, Ky.; J. A. Snow, N. C.; C. T. Tew, N. C.

Sixty men were entitled to degrees, making this the largest graduating class in the history of the Seminary.

After a splendid address by President Mullins, on the "Factor of Safety in the Ministry," the Seminary doxology was sung, and Prof. DeMent concluded the exercises with prayer.

CONVENTION NOTES. Many important matters have been crowded out of our columns for two weeks past. The Associate Editor was present at the Convention and met many friends of the RECORDER.

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Mr. Fred L. Smith, of Clarksville, Tenn., with his son, F. N. Smith, and his grandson, M. F. Smith, were all present as messengers from one church.

Dr. Gambrell said: "When anything real mean is to be done the promoters want to give it a big name." He also said: "There is but one thing in the world that civilized men ought to do with

THE SEMINARY COMMENCEMENT.

the nation, and that is to smother it." "There is not a negro in the country that knows a mean thing that did not learn it from the white man. Some negro steal chickens and watermelons. White men steal lands and railroads."

Dr. C. Small said: "Some men are where Saul discovered his father's name—another."

Dr. M. J. Parrish, of Fitzgerald, Ga., was once a Methodist preacher, and his father was a presiding elder in the Methodist church. He has three brothers who are Methodist preachers.

I have this date received the following passenger tariff for excursion fares from Kentucky points to Louisville and return on account of the General Association of Kentucky Baptists and Auxiliary Societies June 8th to 10th:

From Cincinnati, Ohio, Covington, Latonia and Newport, Ky., \$4.20. From other agency stations in Kentucky on lines of all carriers shown on first page of this tariff, excepting the L. H. & St. L. Railroad, tickets will be sold at rate of one first-class fare, plus 25 cents (minimum fare 50 cents) for the round trip.

Fares For Children. Tickets for the transportation of children five years of age and under twelve, may be sold at one-half the above fares; the contract and coupon of each such ticket to be plainly marked, or punched one-half.

The Kansas City Theological Seminary has closed a most prosperous session. The students have studied well, the Professors have been in their places and have done their work exceedingly well.

A Baptist college plant, large campus, with three dormitories, worth \$30,000 or more, awaits some hustling Baptist, who believes in the whole Bible. We are willing to furnish one efficient teacher and pay for same, and give the right man all the profits that can be made.

Exactness in little duties is a wonderful source of cheerfulness.—Frederick W. Faber.

In this issue of the RECORDER you will see the advertisement of the Kentucky Title and Savings Bank, which you may know to be one of the most reliable institutions in the country by reading the names of those who compose its official board.

Good to choice export steers \$6 00a 6 40 Light shipping steers 5 50a 6 00 Good to light butch. steers. 5 25a 6 00 Good to choice butch. str. 5 25a 5 90 Com. to med. butch. steers. 4 25a 4 75 Good to choice butch. heifers 5 25a 5 90 Med. to good butch. heifers. 4 00a 5 00 Com. to med. butch. heifers. 3 25a 4 00 Good to choice butch. cows. 4 25a 4 75 Med. to good butch. cows. 3 50a 4 25 Com. to med. butcher cows. 2 75a 3 50 Canners 1 25a 2 25 Good to choice fat oxen 4 50a 5 50 Medium to good oxen 3 00a 4 00 Good to choice bulls 3 50a 4 25 Medium to good bulls 2 75a 3 50

When in the city and needing anything in the way of Gloves, Parasols, Umbrellas or elegant fans, call on J. S. Hilton, whose ad appears in this issue. This is the oldest house of the kind in the city, and will be glad to see you, and you will be treated right in every way.

GENERAL ASSOCIATION. Wednesday, June 10, 10 a. m.—Annual Sermon, Bro. M. B. Adams; Bro. J. T. Watts, alternate.

Same hour, Woman's Missionary Association, in Sunday School rooms of the church.

Railroad rates announced later. With united prayer and co-operation, this will doubtless be the largest and most enthusiastic meeting in the history of the General Association.

Railroad rates to the General Association, Louisville, one fare, plus 25 cents. J. K. NUNNELLEY, Secretary.

Live Stock Markets. CATTLE. Good to choice export steers \$6 00a 6 40 Light shipping steers 5 50a 6 00 Good to light butch. steers. 5 25a 6 00 Good to choice butch. str. 5 25a 5 90 Com. to med. butch. steers. 4 25a 4 75 Good to choice butch. heifers 5 25a 5 90 Med. to good butch. heifers. 4 00a 5 00 Com. to med. butch. heifers. 3 25a 4 00 Good to choice butch. cows. 4 25a 4 75 Med. to good butch. cows. 3 50a 4 25 Com. to med. butcher cows. 2 75a 3 50 Canners 1 25a 2 25 Good to choice fat oxen 4 50a 5 50 Medium to good oxen 3 00a 4 00 Good to choice bulls 3 50a 4 25 Medium to good bulls 2 75a 3 50

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Table with columns for 'GOOD TO CHOICE PACK AND BRN.', 'MED. PRA. & BRN.', 'LIGHT SHIPPERS', etc. Includes prices for various types of livestock.

Table with columns for 'SHEEP AND LAMBS', 'GOOD TO CHOICE FAT SHEEP', 'MEDIUM TO GOOD SHEEP', etc. Includes prices for various types of livestock.

Table with columns for 'TOBACCO', 'BURLLEY—Dark Red', 'TRASH (COMMON)', 'COMMON LUGS', etc. Includes prices for various types of tobacco.

Table with columns for 'BUTTER', '15 1-2c per lb.', 'POULTRY', 'HENS, 1 0to 10 1-2c lb; roosters, 5c; young chickens, 20 to 22c; ducks, 8c; turkeys, 8c.', 'EGGS', '14c, case count; rehandled, 15 to 16 1-2c.'