

WESTERN RECORDER

Faith, Hope and Love, these three.

"CONTINUED EARNESTLY (for the faith which was once for all delivered unto the saints)"—JUNE 3—T. V. BARTON.

3rd YEAR

LOUISVILLE, KENTUCKY, THURSDAY, JUNE, 11 1908.

No. 29

Published Weekly by
THE BAPTIST BOOK CONCERN,
(Incorporated.)

647 Fourth Ave. (Opposite New Postoffice), Louisville

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It was time and high time that the orthodox men among the Congregationalists should assert themselves. Dr. R. E. Horton, in Europe, declares "ministers who do not believe the Cross saves must either alter their belief or leave Congregationalism."

L. E. Barton says: "If I was asked the most fundamental contention in Baptist faith and life, my answer would be 'A steadfast belief in an inerrant Bible.'"

Mr. John E. Greenwood, an Episcopalian, has presented the Heptonstall Baptist church, Yorkshire, England, \$1,500 as a tribute to the memory of his wife's father and mother, Mr. and Mrs. William Foster. They were members of the church for many years and their names are still fragrant in the community.

Mrs. Russell Sage has offered to give \$500,000 as an endowment for the American Bible Society, provided another \$500,000 is raised. There is little doubt this will soon be done.

Dr. W. T. Davidson, himself a great scholar, says we do not need the coining of new phrases, nor restatement of old truths, but revitalization. He declares spiritual truth never wears out.

Prof. Orelli, of Basel, says: "Nothing indeed is more astonishing to me than the readiness with which even diligent explorers in the field of Old Testament criticism attach themselves to the dominant theory and repeat the most rash hypotheses as if they were part of an unquestioned creed."

The Methodists in China are requiring the Chinese candidates for church membership to know the catechism, Lord's Prayer, ten commandments, general rules and the twenty-five articles of faith by heart; and to give the parables and miracles of the Lord with explanation of attending circumstances, and also a general outline of the life of the Lord.

THE EPISTLE OF FAITH.

PRESENTED BY HENRY L. WESTON, CHURCH THEOLOGICAL SEMINARY.

The Epistle of James is the first Epistle to Christians. These addressed were not, as at a later period in the development of Christianity the Corinthians were declared to be, "enriched in Christ in all knowledge." On the contrary, it could only be affirmed of them that they had believed and had been baptized and were saved. They were a part of the "many thousands of believing Jews, all zealous for the law" (Acts 21:20). No Christian literature, as yet, existed to guide them. They had believed, but had not seen the results predicted, they had nothing but faith.

James bids them rejoice in this unexpected and trying position, because it was ordained to issue in a "mature and complete" Christian character (Jas. 1:24). Not "perfect and entire," as the English versions have it; these attributes attach to inanimate structures as soon as they are perfectly finished; "maturity and completeness" can be affirmed only of life, and they require time.

After an appropriate introduction James names the seven essential characteristics of Christian faith.

It is a just faith. "My brethren, hold not the faith of our Lord Jesus Christ—the (Glory)—with respect of persons."

The ordinary interpretation given to the verses following is utterly inadmissible. It is an anachronism, supposing that a Jewish synagogue, as "assembly" ought to have been translated, is identical with a modern house of Christian worship. It conflicts with every word and phrase that James uses: "respect of persons," "foot-stool," "judges." In the Bible "respect of persons" always refers to judicial proceedings, as anyone can see by examining the passages in which the phrase occurs. The persons here addressed are styled "judges," "evil thinking judges," "judges awayed by evil thoughts." In the synagogues were held the Jewish minor courts; "they will scourge you in their synagogues," says Christ.

But the current interpretation is forbidden by our customs. If I am conducting the worship of a Christian assembly and a brother minister enters the room, it is perfectly legitimate for me to invite him to a place by my side. But I am not allowed to give such an invitation to his coachman. If, however, a minister and a coachman are parties in a suit before me for adjudication, woe is me if I show regard to him with the gay clothing and snub the man in the soiled attire.

If this first demand of Christian faith, "Do justice to all men," were universally obeyed it is needless to say that all crime would cease.

It is a faith that works. It must be remembered that the works of faith are not works produced by some other motive; they are works of faith, and can be justified only by faith. Take away faith and Abraham is a murderer or a madman. Take away faith and Rahab would be hung in any civilized nation. Faith incites the worker, sustains the worker, rewards the worker. On any other ground than that of faith its work would receive righteous condemnation.

It controls the tongue. It is by the tongue that men influence one another for good or evil. It is by the tongue that the

gospel is made known. "By thy words," says our Lord, "thou shalt be justified and by thy words thou shalt be condemned." Words are the outward criterion of character and they, rightfully determine our destiny.

Mark of the tongue lies the heart. It is the source, as the tongue is the means, of all evil and all good, and faith controls the heart.

It acknowledges the government and providence of God in the daily life.

Then follows a denunciation of wrong deeds which has caused many to ask, "What manner of Christian believers are they who merit such severe condemnation?" But the men denounced are not those to whom this Epistle is addressed. It must be remembered that James is familiar with the Old Testament Scriptures and that it was the custom of the prophets to incorporate in their addresses predictions of the doom of the surrounding idolatrous nations—"the burden of Edom," "the burden of Moab." Read Isaiah 13, "the burden of Babylon," and see how James has caught even the words of the prophet. To the inquiry "Watchman, what of the night?" the reply is "The morning cometh, and also the night." Morning to God's people, night to God's enemies. So faith.

It awaits the coming of Christ. In this it is subject to the rule which prevails in all the dealings of God with man. In natural as in spiritual law there is always an interval between the sowing and the reaping, the seed and the harvest.

It prays. The case of the sick is first mentioned. Among the supernatural endowments bestowed on the early church were gifts of healing (I. Cor. 12:9). Prayer can shut the heavens and open them; something greater than this faith may do. It can save a soul from death and cover a multitude of sins.

The just shall live by faith (Rom. 1:17; Gal. 3:11; Heb. 10:38).

This first Christian Epistle is an Epistle of Faith.

MODERN MISTAKES.

REV. CHARLES BROWN.

It is impossible to deny that vast changes have passed over the conception of the church within the last fifty years. We have relaxed the severity which characterized the church of our fathers. The church of today is much more accessible. Its management is far more genial, its entrance has been considerably widened.

What an ordeal it used to be to join the church in the days before the statistician and the interviewer were abroad. Before also the church was a vast business concern overladen with departments, publishing an annual report and balance-sheet and sending it promptly to the newspapers. When the business of the Church was simple, and was kept sacredly to itself! When a candidate had to appear before the Church in meeting assembled, to tell what the Lord had done for his soul, and when he might be questioned and cross-questioned as to experience and beliefs by any of the members. How strait was the gate then, how narrow the way! How clear the dividing line between the Church and the world! Somebody suggests to me that we should make admission to the Church easier. Why, people can stroll into the Church now on the strength of a little religious sentiment, or emotion, or the

faintest desire to be better, or of the slightest interest in Christian or philanthropic work. We are so anxious about numbers and statistics that we press people in almost unconditionally, and so far from it being a high privilege to belong to the Church it is in danger of being regarded as a favour bestowed on the community when persons of intelligence and respectability consent to join it.

Church discipline, save for gross moral offenses, is almost unknown. In our large centres of population it would be ineffective. The persons on whom it was exercised, "persecuted" in one Church could fly into another where they might find admittance without a too rigid inquiry. "Heaven made easy" seems to be the demand of the age, and the Churches seem disposed to concede the demand. A full house and full coffers seems to be the chief gauge of a successful ministry. "A multitude we must have at any price and quickly," is the temper of many Church managers.

I desire to assert emphatically that it is not the first business of a Christian preacher to fetch and hold a motley crowd. I remember that once there was a preacher who was thronged and pressed, and who deliberately dispersed the multitude by a sermon on the Bread of Life, that He might do better and more permanent work in the hearts and lives of a few, and I am somewhat afraid of the Church losing its proper self-respect in its feverish desire to see a crowd and then losing the crowd after all or being swamped out of all recognition by it. If our fathers cared too little for the crowd there is danger of our caring too much in a way or of caring in the wrong way. If they rejoiced too exclusively in their peculiar spiritual inheritance, there is some danger of our overlooking it altogether. We might be all the better for a little more of their noble indifference to the opinion of the world. Its judgment on spiritual things was to them not worth considering. It was no authority on such high matters. Its scorn never troubled them, its reproach was an honour. They were not on such cordial terms with it as we are. They cared more to win it for Christ than to be popular with it. And it is by no means certain that in the heart of it the world did not more greatly respect the Church of a former generation than it does the Church of today.

I am afraid of the Church giving the impression that what it wants is the countenance, or support, or patronage of people; that they will greatly oblige us by their presence; that we shall seem as if we are standing by the wayside, cap in hand asking for alms of all and sundry, to enable us to keep up our institutions and carry on our work. And it is altogether wrong. We do not want men's support or patronage or gifts or service; first of all we want them for Jesus Christ, and we have no other terms than His to offer, and we have something to bestow if we are a part of the true Church of Christ which is beyond all price.—Selected.

Believe under a cloud, and wait for him when there is no moonlight or starlight. Let faith live and breathe, and lay hold of the sure salvation of God, when clouds and darkness are about you. Who dreameth that a promise of God can fail, fall asleep, or die? When we are pleased to seek a plea with Christ, let us plead that we hope in him.—Rutherford.

ANOTHER CHINESE SERMON.

REV. F. A. BAY, D.D.

A pastor, who never had the advantage of education, but passed his last days a few years ago by suffering bodily death, and who has since poured his intelligence by capable administration of the affairs of a difficult church; has just now, remained the god of a sermon he recently delivered. It is the word of the Lord I have ever received, and after revision it will appear in our new published local remanifest monthly. His text in Mt. Matt. 7:14. "Straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Speaking of the bodiless pit, a subject on which he has little to doubt, he says:

"The place of destruction knows only death and not life, only entrance without exit, only darkness without light, and is a place of great distress. Who are they that go to this place of sorrow? All who on earth live evil lives, thieves, adulterers, plotters, the covetous and the unrepentant, those when they die must go to this place of destruction. You will not believe this bare statement, so let me give an illustration to show whether this is a fact or not. If I am wrong, I beg you, respected fathers and brethren, to point out the error to me, your younger brother.

"While stationed at Rainbow Bridge, in the Clear Lake Circuit, last year, I went in the eleventh month to the church at Terrace Hill. The trees on the mountain side are very numerous and large, and many monkeys dwell in them. During my visit I there met five Hupah men, who made their living by hunting wild animals. On hearing that there are many monkeys on this mountain, they were very desirous of catching them. But monkeys are the cleverest of all wild animals, and exceedingly difficult to capture; hence they had to use their best skill in laying a snare for them.

"To this end they made five large traps and covered them with branches. Then they brought things that monkeys like to eat, and scattered them around for a distance, but always towards the pit. Over the traps they put a larger supply. Now, monkeys are greedy creatures, so, seeing good things to eat strewn in their path, they were naturally delighted, and forthwith commenced to feed. Nevertheless, while they ate, they were very wary, lest they should be caught and killed. For some days they came along this way eating, and conceived a great liking for the food that was scattered for them.

"By and by they followed up the food as far as the place where the five traps were buried, and, seeing a fine supply of good things, pounced greedily upon the food laid on the branches which covered the pit, expecting to fill themselves with the good things. Instead of that, the branches gave way, and the animals fell into the traps. The monkey-catchers, lying in ambush near, hearing the monkeys fall, at once came out, caught the prisoners, killed them, skinned them, ate their flesh, made glue of their bones, and a profit out of their destruction.

"Fathers and elder brethren! I beg you not to look lightly on this story. Unless one be wary here on earth, it is easy to be led by men into their traps, and, so to speak, to be skinned by them even as these monkeys were. It seems to me that there are five great traps laid for men. One of them is the monastery and nunnery, which are opened to lead men and women to become monks and nuns. They spread them fair before you—gilt idols, chanting, incense, rest, and quiet. But no sooner do you fall into their hands than they skin off your proper clothing, shave the last hair off your head, even burn nine holes into your crown, rob you of all your patrimony, and, once caught in their toils, it is exceedingly difficult to escape. Another trap is litigation and the lawyer's house. (Men are forbidden to act as lawyers in China.) Here, instead of learning to forgive your enemies and to avoid quarrels, you are incited to spend money, time and

strength in the destruction of your financial and spiritual prosperity, while the lawyer and the cunning people fleece you for their own gratification. The third trap is the "snare of women and the love of money," where the temptress lays her snare. There is even the house of the strange woman, provided and baited for the destruction of the soul, who with his very garments to gratify his passion. The fourth trap is the gambling-shop found in multi-tudes both in town and country. As the monkeys went to their destruction in bands, so these misguided people gather together in crowds and very soon every thing goes, their very clothes being obtained from their backs to satisfy their greed. The fifth trap is the opium den, and a big one it is. He who has money can buy till all his funds are gone, then off comes his skin, and in rage he ends his days. These five traps may be likened to the destruction which awaits those who refuse to repent and be converted.

"Do you think there is any way of escape for such sinners? It is a joy to know that our Saviour Lord has come to save us out of destruction, and to lead us back into the right way. Man has been led by man to destruction. Jesus our Saviour Lord, leads us out of the snare of death into the snare of life. For the Saviour Lord has also five traps, laid in the five continents. But these are traps of life and not of death and within them is food of the best, eternal truth, righteousness, loving kindness, and grace. Today there are many who were opium-smokers, gamblers, adulterers, and wicked, even some monks and nuns, who have been saved out of the snare of death into the snare of life, all through trust in Jesus our Saviour Lord, who has indeed saved us to eternal life."

ANTIQUATED TEXT BOOKS.

BY FRANK L. TOWNSEND, D.D.

The current representations are that book reviewers, magazine writers, scientific lecturers, leading theologians and college professors are pretty much all on the side of evolution; that the more important American universities are teaching it to the exclusion of all other theories as to the beginning and development of living organisms, and that there is not yet a single text book in any of our colleges and universities that does not favor, in a more or less pronounced way, the evolutionary theory.

In the *Watchman*, not long since, appeared, seemingly by way of criticism, this announcement: "If evolution has collapsed, as a speaker before a late Bible League convention asserted, then a large part of the text books in our higher institutions of learning should be burned, as most of them that touch the subject at all, admit it without argument."

Now, as must be confessed, the fact as to these current representations is quite correct, and what the writer in the *Watchman* says is therefore true.

Within a few months the writer of this article has been in communication with such universities as Chicago, Cornell, Harvard, and Yale, and found that text and reference books employed in those institutions are still advocating evolution and that there is no decided recognition of anything else, though a college professor of eminence not long since made during a private conversation this confession: "We are not now saying very much about evolution," a fact very well known to those who are keeping abreast of our scientific literature.

The writer of this article has frequently said in public addresses and in print that at the present stage of scientific inquiry, evolution, both scientific and atheistic, is not supported by one single, well-established fact in the whole range of either science, philosophy or religion, and that text books in American colleges and universities must be revised if not rewritten throughout, and also that a small army of scholars and scientists will be compelled, however disagreeable and mortifying it may be, to change their opinions on the origin and development of living things.

A distinguished scientist recently remarked that geologists on some matters "have changed their views two hundred times in one hundred years," a statement slightly exaggerated perhaps, but certainly not in very wide of the mark. It was Professor Lyell who called attention to the fact that at the beginning of the nineteenth century an announcement was made in the *Institute of France* that there was eighty geological theories opposed to the teachings of the Bible. Lyell then added that not one of these theories was held fifty years later. Many former astronomical teachings as to the condition and movements of the heavenly bodies are now forever abandoned. And chemistry, too, as has lately been proved, is very far from being a fixed science.

For instance, the atomic theory perfected by John Dalton, 1804, and the assumption based partly upon it, that there are possibly seventy elements entering into the building up of the physical universe, long held sway in the scientific world, having been taught, at least for a hundred years in the colleges of Europe and America. But the recent discovery of radium, thorium and their kindred, necessitates a complete reconstruction of scientific teaching on this subject and already have antiquated a half score of college text and reference books though they still continue in use.

Professor Huxley, in a letter to Charles Kingsley (*Life and Letters of Huxley*) wrote thus on the *Limitations of Scientific Knowledge*:

"I don't know whether Matter is anything distinct from Force. I don't know that atoms are anything but pure myth. I believe in Hamilton, Maxwell and Herbert Spencer, so long as they are destructive, but I laugh at their brags as soon as they try to spin their own cobwebs. My fundamental axiom of speculative philosophy is that materialism and spiritualism are opposite poles of the same absurdity—the absurdity of imagining that we know anything about either spirit or matter."

It seems rather a pity that some of our young American college professors, who are so confident of what they do not know, are not able to show the good sense of Professor Huxley instead of trying to bombard and bamboozle the public with their assumptions and ignorance.

But what we were especially desirous of doing is to show the necessity of having our college text and reference books on evolution revised or discarded. The demand is pronouncedly urgent because these treatises, many of which were written forty or more years ago, though not necessarily out of date on account of their age, are nevertheless antiquated because they teach what can no longer be called science. In other words, evolutionists have met defeat after defeat in their efforts to establish their false and pernicious theories; if false they must be pernicious. Their claim that original life-germs came into existence by natural processes is found to have not the slightest scientific basis. There has been, too, an utter failure in all their attempts to show that in the world of living things there exists a law of physical development and improvement.

And, too, the assumption that by natural processes lower species of plants and animals may be transmuted into higher ones, has completely broken down, the fact being that in all early and late excavations and researches not one connecting link between any of the millions of different species has been found.

Nor is there longer any ground on which to question the fact that archaeologists, biologists, geologists and historians have overwhelmingly silenced the assertion of evolutionists that the human race began low down and through countless ages has worked itself up to its present civilized state, the fact being that the earliest men known in geology and paleontology, were as perfect as any now living.

And never has the evolutionist been so completely at a loss to account for the intellectual and spiritual nature of man as at the present moment.

And lastly, the continually repeated as-

sertion that the most scholarly men, the ablest orators and the world's greatest philosophers are all evolutionists, is found to be downright misrepresentation; as a matter of fact there is scarcely a self-confessed Darwinian evolutionist, excepting Professor Haeckel, among all the eminent scientists of Germany. A half score at most of the former followers of Haeckel have renounced evolution and evolution, though five years ago they advocated them.

French scientists with meagre exceptions, never have adopted Darwin's and Haeckel's views. The most noted English scientists no longer can be claimed among those who advocate transmutation of species and selection, on which evolution is dependent. And with scarcely an exception, American scientists of eminence are at present preserving a profound and ominous silence on the subject of evolution.

There need, therefore, be no hesitation in saying that school text and reference books on evolution must be revised or altogether discarded, otherwise the colleges and universities now clinging to these antiquated books and treatises will be smitten with the disease that has been charged upon orthodox believers—"the leprosy of incompetence."

But we may add that, until this revision of the existing and belated text books is made, there is left very fortunately one book, that the world may still safely study and hold in highest esteem, a book that in the present upheaval of scientific opinions, is awaiting a recognition in the world of science, not yet accorded it—the book whose introduction reads thus: "In the beginning God created the heavens and the earth," and whose theological teachings, first and last, are summed up in the words: "There is but one living and true God, without body or parts, of infinite power, wisdom and goodness; the Maker and Preserver of all things, visible and invisible." The skeptic today cannot place his finger upon one solitary thing that has been discovered in any field of scientific research for a hundred years that calls for the least change in either of these sublime revelations.—*Watchman*.

THE CHURCH.

Every once in a while some author imagines that he has found a substitute for the church, a new panacea for all the ills of sinful flesh. He finds all sorts of fault with the present condition of things. He has much to say about man-made creeds, and the thralldom of beliefs, the evils of a paid ministry, and the shackles of heredity. He sees the masses out of the church, that they are not thronging her aisles, and then proceeds to blame the church; he discovers an overwhelming percentage of young men who are more attracted by the street and the club than by the sanctuary, and, of course, the sanctuary is to blame, and, as a consequence of all this, there is no salvation for the human race through the church as at present constituted. Then he launches his wonderful cure-all, and the sodden masses only need to take a dip, like Naaman of old, in the clear, flowing Jordan of his discovery, when, presto! all their leprosy will depart and their "flesh will come again like the flesh of a little child." It would seem as if Christ and his apostles have a great deal to answer for in establishing the church as a means of mankind's regeneration. The world should have waited and consulted some of these "prophets of Babylon." The church, evidently, is not reaching the full measure of her possibilities, but because a few shingles are loose on the roof, or a window broken in the attic, is no reason why the old home should be torn down.—*United Presbyterian*.

As you look back on your life you will see how all has been ordered to fit you to fulfill a ministry to others that would have been less worthily fulfilled had you been excused from the tears, the hardships, the privations of a single day. The plan of God threads the maze of life.—*Rev. F. B. Meyer*.

THE DENOMINATIONAL PAPER AND MISSIONS

By E. J. Adams

The subject and functions of the denominational paper and its relation to the denomination, have never been defined through any body of men...

What are the essential missions work to which we are called? A mission is a field, but as such it is a human self-organizing...

This mission field, for convenience, we divide into Foreign, Home, State and District, though these divisions to some extent overlap...

But this does not exhaust the area of missions. To the church was given the great commission to disciple all nations and to teach all nations...

Then our educational institutions, seminaries, universities, colleges, institutes and academies, exist largely for the sake of missions...

Now what is the denominational paper? As stated the relations of the paper to the denomination have not been defined. Often this relationship is that of "poor relation..."

1. It must present our principles so as to convince the reader, and to enable him to convince others. Since our papers reach comparatively few persons not already convinced in a general way...

2. The papers should maintain true proportion and proper perspective. People misunderstand the Baptist position because they have had certain points put before them to the exclusion of others...

we must make it plain that we do not have right of order otherwise of law. To emphasize the issue of publicity mission is an act of denigration...

3. The paper must justify the expense and only the happiness in mission fields, but also whatever news will make the reader more effective in his own mission field...

"Yellow journalism" is one of the vices prevalent in our times. There are honorable exceptions but too many of the daily papers are ready to put into their columns whatever is thought to help their sales...

4. The denominational paper should set forth clearly the Bible authority and motives for missions, and should instruct the people in sound mission principles. All solid work rests on sound principles...

5. I believe the denominational papers are the natural and proper media for reaching our people for missions and that none others are needed. Instead of the Foreign Mission Journal and the Home Mission Monthly, for example, I would have the Boards issue a limited number of simple bulletins of information...

6. Within the limits of good religious journalism, the denominational paper should be open to the discussion of mission problems, to the criticism of mission policies and to the ventilation of mission methods. The denominational paper is the chief factor in moulding and directing denominational public opinion...

and that system to make some and intelligent use of the editorial should be frankly and honestly admitted. This does not mean that some and every body must not be taken with the hands and feet...

7. There are two essential conditions in the present day of our race and our profession are first an acknowledgment of the principle of mission as a part of the Christian's life...

8. There are two essential conditions in the present day of our race and our profession are first an acknowledgment of the principle of mission as a part of the Christian's life...

9. Outside the pulpit there is no single agency that can do so much for the extension of Christ's kingdom as the denominational paper. And remember there are hundreds of pulpits for every work paper...

THE CHURCH MILITANT.

By Rev. John Woods, D.D.

When the Apostle Paul came to Rome, having appealed his case to Caesar, one of the first things he did was to obtain an interview with the chief representatives of the Jewish community in the imperial city...

These words were true at the time they were uttered, and they have been true in every succeeding age. Christianity had its adversaries in the beginning; it has them today. Jesus did not anticipate an easy or an immediate triumph for his cause...

the great, the long conflict with paganism was ended. The triumph was complete and unqualified.

Christianity gave occasion for opposition by the establishment of the church. It claims to be the ultimate religion. It claims to be the only and complete, and hence will be a source of being a permanent revolution, and it claims to be the dominion of the whole world...

Christianity also gives occasion for opposition by the elevation and purity of its moral ideals. It never makes any compromise with sin. It demands the entire surrender of the heart and life to God...

In this age long conflict every follower of Christ must bear his part, and it is especially the duty of those who are set for the defense of the gospel to contend earnestly for the faith once delivered to the saints...

Mid toil and tribulation, And tumult of her war, She waits the consummation Of peace for evermore;

Till with the vision glorious, Her longing eyes are blest, And the great church victorious Shall be the church at rest.

—Herald and Presbyter.

LITERARY. Any Book noticed in these columns will be sent at publishers' prices by The BAPTIST BOOK CONCERN, Louisville, Ky., postpaid to any address, upon receipt of the price.

The Analyzed Bible. By G. Campbell Morgan, D.D., F. H. Revell & Co.

To many this latest work of Dr. Morgan will supply a long-felt need. A careful analysis is made of every book in the Bible and it is done with simplicity and great clearness. The reader is enabled at a glance to form some idea as to the purpose and teaching of any single book and also to comprehend the trend of all Scripture...

The Review of Reviews covers such a wide field that merely to give a list of the subjects on which it treats would fill a column. The Review has become a necessity for cultivated busy men as it keeps them in touch with all the events of the day. It is excessive in its worship of President Roosevelt. The editor is a close personal friend and considers his idol infallible and almost omniscient...

Young man! the only manly thing, the only strong thing is Faith. It is not so far as a man doubts, but so far as he believes, that he can achieve or perfect anything.—F. W. Robertson.

NEEDS OF BRAZIL.

We are facing today a very peculiar situation. From many sections are coming the cry for workers, for preachers and teachers and helpers. Had we are unable to supply the needs because we haven't the men who are capable of doing the work. Our one great need to day is for a strong body of these men.

We have recently organized in Brazil an educational programme which provides for the establishment of a Central College and Seminary in the city of Rio de Janeiro, a city of nearly 1,000,000 inhabitants. We are also to have at least one high school in every mission and around these as many primary schools as may be possible.

But in the working out of this educational programme, we have no books adequate to our needs. Even the secular books, to say nothing of the religious books are so contaminated with Catholic ideas and methods that it is unsafe to put them into the hands of our young people. We have almost nothing that a young Christian can afford to read.

To accomplish this purpose, we have devised the plan of establishing in the city of Rio de Janeiro a good library of English books. By means of this library the missionaries and natives who read English can prepare themselves for the task of writing books in Portuguese. To me, the greatest trial of missionary work has not been the suffering of personal privations or persecutions or sickness. The fact that I have been almost completely isolated from good books has been to me my greatest trial.

I am sure that there are thousands of volumes of good books throughout the United States which would be gladly given for this purpose, if only the brethren realized our great need.

I, therefore, in the name of our Baptist cause in Brazil, appeal to my brethren to furnish us with books to establish in the city of Rio de Janeiro, a good reference library. All books may be sent to me, either by mail, freight or express, transportation prepaid, at Knoxville, Tenn., in care of Rev. G. W. Perryman.

Let every person who sends a book write in it the following inscription:

"To the Rio Baptist Library, by (Signed) _____ Date _____"

This is a very practical way of helping a noble cause. Will not the brethren equip us so that we may do our best work for God? Let us have the Rio Baptist Library. Your brother in Christ, W. H. Cassiday.

Dear Brethren, The Fifth Sunday Meeting of Little Haven Association, held with Pleasant Grove church, was a success. Dr. H. W. Morehead was elected Moderator and Rev. C. H. Givens, Clerk. Several important questions were freely discussed which, added to other exercises, made the occasion one of deep interest. On Sunday morning Rev. W. E. Hunter preached a deeply interesting sermon on the "Possession of God's People," taking as his text 1 Cor. 3:21-22.

Arrangements were made looking to the organization of a Baptist Sunday School Union, after the manner suggested by Secretary W. J. Mahoney, and to be consummated on the fifth Sunday in August, at Liberty church.

Bro. Joel Hopson is pastor supply for Pleasant Grove church, and appears to be succeeding. Why not make him permanent pastor?

It is to be regretted that the membership of this church have never realized the importance of having a good Baptist paper in their families and especially such a paper as the Western Recorder. I pressed the matter somewhat upon them, but secured only one subscriber. They do not take religious papers, and do not seem impressed with their untold value. The pastor can do no better work there than to get the Recorder into every family in the church. Do not rest, Bro. Hopson, until you succeed in this.

T. E. ROHEE, Princeton, Ky.

SOME EDUCATIONAL DOTS FROM SOUTH CAROLINA.

May and June, in the Palmetto State, are the months for the closing of our schools, public and State and denominational. All round the year now closing is one of the best in the history of education in the State. The colleges and schools have been crowded with students, many applicants being kept away for lack of room for them in the dormitories. Solid, good work has been done and hopefulness and good cheer colors everything in the educational sphere. Our three Baptist colleges, namely, Furman University for young men, and Limestone and the Greenville Female College for young women, have just passed through very entertaining and profitable commencement exercises. Large classes of promising young men and women have been graduated in these institutions and the face of every one is turned to the front for still better achievements. The aim, on every hand, is larger endowment, better and more buildings improved equipment, and an increased attendance of pupils.

Dr. H. A. Porter, of Louisville, Ky., preached a charming and forceful sermon before the Students of Furman and the "G. F. C." the keynote of which was, "Live for the Living, the Permanent, the Eternal."

Dr. Howard L. Jones, of Charleston, S. C., made a most admirable address before the Literary Societies of Furman University, upon the subject of "Loyalty to Law." It was a speech of great power, beauty and aptness.

Rev. Mr. Snyder, pastor of Church, R. C., spoke to the graduating class of the "U. P. C.," making an address that deeply impressed a very large crowd gathered in the auditorium.

At Limestone, the able and very acceptable baccalaureate address was made by Dr. W. H. Whitall, of Richmond College, and the sermon was preached by Dr. W. C. Lindsay, of Columbia, R. C. His discourse was pronounced very excellent and suitable—a thing that all who know Dr. Lindsay would expect. No far as the present writer knows, there is not a single note of discord among the Baptists of South Carolina touching the question of education as they maintain it. Our united purpose is to go on from good to better, and from high to higher, continually improving by the blessing and help of God.

H. W. HANCOCK, Greenville, R. C.

OUR TENNESSEE LETTER.

Tennessee Baptists rejoice that their contributions to Home and Foreign Missions leaped five and a half thousand dollars above past records. We rejoice also that our Golden has forwarded to the Home Mission Board Tennessee's proportional part in wiping out the \$22,000 debt against the Home Board. We are hoping to raise our State mission fund far above all past years. Why not?

Tennessee Baptists rejoice that by a signal majority North Carolina has ordered the whiskey traffic to take up its bed and get out of the State. Now, let every liberty-loving, home-preserving and God-honoring Baptist in Tennessee pull for State wide prohibition. Down with the saloon.

The recent session of the Southern Baptist Convention at Hot Springs was a fine meeting. There were some fine sermons, addresses reports, songs and giving. I greatly enjoyed the deep sermon of Dr. Carroll and got sweetness from the simple and tender sermon by Bro. Truett.

I am now feeling the happy effects of daily hot baths at the Lamar, while attending the convention. The last one I took I said to Mathis: "This is my last bath and I want one that will count." Mathis replied: "Elder, you want to sweat a little this time, does you?" Notwithstanding I had in previous baths sweated what seemed enough sweat. When I got out that morning I thought the sun was in eclipse and my muscles were like dough. I dragged myself up to the lobby of the Eastman and sat down and was actually still for two and a half hours.

A slender looking gentleman approached me and said: "Are you the Baptist preacher who got into his bathtub with his robe on?" I said: "No, sir; but that is no uncommon thing for Baptists to do." "Why not?" said he. I answered: "Baptists have been taking baths with robes on for nearly two thousand years—from the time John the Baptist, with a leathern girdle about his waist bathed multitudes in the River Jordan." I then made my way to the depot, and in twenty-four hours I was at home in Sunny Tennessee.

JOHN T. OAKLEY.

To Kentucky Republicans: Every enthusiastic Kentucky Republican harbors a desire to attend the great National Convention at Chicago, and to witness the nomination of the next President of the United States. It will be a rare

opportunity to see and hear and meet the giants of our nation, men who are daily responsible for our country's mammoth achievements, great men whose very names thrill and whose deeds inspire.

Let us go to Chicago and all go together, and let us secure the privilege and accommodations to which the delegation from Kentucky is properly entitled.

The advantages of going in a body are obvious; therefore a committee has been appointed to prepare such arrangements as seem desirable.

The Kentucky Republican Special, a finely appointed train of Pullman sleeping cars and coaches, will be run, leaving Louisville by the Monon Route, Sunday, evening, June 14th, at 8 o'clock, from Union Station, Tenth street and Broadway, and arriving at Chicago on Monday morning, at 7 o'clock. There will be no extra fare on this train, the rate being \$9 for a round trip ticket and \$2 for a berth in sleeper. Similar reductions will be made from points in the State, and tickets will be on sale by way of Louisville and the Monon Route.

Admirable arrangements have been made with one of the leading Chicago hotels for the accommodation of the party at rates of \$2 to \$4 per day, with more expensive quarters for those who prefer them.

The hotel is situated convenient to the 'hub of affairs,' and to the Coliseum Convention Hall. Application for rooms should be made at once to the secretary, for the duration of the option is limited, and there will otherwise be much difficulty in securing quarters at any price.

Communications addressed to Mr. Mark H. Gabbart, Clerk Jefferson County Court, or to Mr. E. H. Bacon, D. P. A., Monon Route, will receive prompt replies.

Let us go to the convention and go together, so our presence may be felt.

Morris B. Belknap, Ben L. Bruner, Andrew Cowan, Wm. Marshall Bullitt, H. F. Monroe, Jas. F. Grinstead, Chas. Scholl, John W. Barr, Jr., Thos. H. Baker, C. Kinkead, Albert Spies, William Krieger, Geo. DuKelle, R. E. Woods, E. J. Ashcraft, Mark H. Gabbart, Secretary, Committee.

Therefore, since these disciples have written matters which He declared and spoke to them, it ought not by any means to be said that He has written nothing Himself; for the truth is that His members have accomplished only that which they became acquainted with by the repeated statements of the Head. For all that He was minded to give for our perusal on the subject of His own doings and saying, He commanded to be written by those disciples, whom He thus used as if they were His own hands. Whoever apprehends this correspondence of unity and this concordant service of the members all in harmony in the discharge of diverse offices under the Head, will receive the account which he gets in the Gospel through the narrative constructed by the disciples, in the same kind of spirit in which he might look upon the actual hand of the Lord Himself.—Augustine.

It is a good thing to be rich and a good thing to be strong, but it is a better thing to be beloved of many friends.—Euripides.

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Students from the United States and abroad are invited to attend the Summer Session of the college. The college is located in the city of Chicago, Illinois. For more information, send for our catalogue.

Advertisement for Burroughs Adding Machine Company. Includes an illustration of the machine and text: "Let a machine do a machine's work and save your brain for more important things. The BURROUGHS Adds Time, Work, Money and More. Read for one or five trial, without obligation or expense. \$5,000 IN DAILY USE. Burroughs Adding Machine Company. (Louisville Branch) 407-3-5 Lincoln Springs East Building."

Advertisement for German Bank. Text: "GERMAN BANK Fifth & Market St., Louisville, Ky. CAPITAL... \$250,000 SURPLUS... \$145,000 General Banking & Savings Bank. Interest Paid on Time Deposits. P. VIGLINI, PRESIDENT."

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DIVINE CONDITIONS OF NATIONAL PROSPERITY.

BY REV. ARTHUR A. HARRIS.

Justice Harlan of the United States Supreme Court reaffirms the rock foundation upon which American institutions rest, namely, the Divine law; the public schools; a national government for national affairs and a state government for state affairs. He enjoins the American people to gather up all the strength that comes from patriotism and loyalty, and to go forward in our marvelous career, confident that natural checks in our system of government will guard our institutions from fatal error from within, and from insidious attacks from without.

God's ancient prophet, Amos, states the divine conditions for national prosperity: "Seek good and not evil, that ye may live, and so the Lord God of Hosts will be with you, hate the evil, and love the good, and establish judgment in the cities, and the Lord God of Hosts will be gracious." Amos was God's prophet in the days of Israel. Notwithstanding God's judgments against pagan nations on behalf of Israel, the divine wrath was threatened against Israel, the very chosen people of God, because of their social oppressions, religious idolatry, and general incorrigibility. God said: "I know how manifold are your transgressions, and how mighty are your sins; ye that afflict the just, ye that take bribes; ye that turn aside the poor and needy from their rights! And yet many try to think that God does not know the way we take, and what we are doing in this world."

We are confronted in the United States by many social conditions contrary to righteousness. Good men in government, in business, in society, are battling against these. Corporation frauds, business gambling, saloon degradation, unjust labor strikes, and the attempt to plant anarchy in our republican soil, have their sequence: the desecration of God's Holy Day.

Such conditions prevailed in ancient Israel. Amos challenged those who swallowed up the needy, and caused the poor of the land to fail; making the measure small, and their coin great; dealing deceitfully with false balances; making a corner in wheat. Human history repeats itself generation after generation, until God takes action. But many try to think that God does not concern himself with human things. Yet, God swore by the excellency of Jacob. Surely, I will not forget any of their works; the land shall tremble for it, and everyone shall mourn that dwelleth therein.

How much of mourning there is in our country. Presidential year cannot occasion it all. Evils persisted in have robbed us of national peace. Vast hosts of good men and women are without employment. Numbers of honorable employers are embarrassed and grieving because of the common affliction. Religious institutions and secular fraternities suffer oppression. Repeated strange calamities by scourge of fire, by storm at sea, by accident in travel, by increasing crime, by discouraged suicide, by nerveless haste and worry, by prayerless life and folly, by selfish fear that drives the most of us to pay little attention to the rest of us.

National prosperity can be restored only by our obedience to divine ideals. We must hate evil. We must love and seek the good. He

who loves goodness harbors angels; reveres reverence, and lives with God! We must live each for all, and all for each. This is the charm of the light of the world, Christ the Son of righteousness. This is the golden arc of the golden rule. The spirit of Christ must possess us unreservedly and move us unceasingly. Human need must inspire and enthuse us. The grace of the Lord God of Hosts must fill our soul so that we observe the brotherhood of the glorious Gospel of the Son of God.

God is to be praised for much righteousness abroad in our land. Through honest efforts of educators, reformers, socialists, and efforts of good Governors and Mayors has come much evil good. Protest against evils in our country has quickened public conscience into public opinion. The heart of the people in the majority is for right and good. They hate the evil. They love the good. They want the God of our Fathers to abide with us.

The American people must stand solidly for the good, and establish righteousness. Sunday baseball is neither necessary nor right. Sunday theaters are neither necessary nor right. Subterfuge of benefit performances and bare evasion of the law by so-called sacred concerts do not deceive God. God is not mocked. Just what the nation sows is to be reaped. If we sow to the flesh, we reap corruption. If we sow to the right, we reap blessedness.

The American people must stand against false teachers in anarchy. They should not be allowed to inflame the unthinking in public meetings. Men and women known to be anarchists should be deported. Of this kind Washington said: "Beware of the foreigner! Let it be acknowledged that respectable foreigners of all nations are not in sympathy with these abusers of mankind."

The American people ought to stand solidly for reforms. When Israel turned over a new leaf and did rightly, then God blessed them abundantly. Sinful men and women both in and out of the church were converted by His power. We must stand for God's law. We must make wrong hard to commit, and right easy to live. Reform is prohibiting sale of intoxicants in public buildings; and seeking to prevent interstate liquor selling; and to preserve the Sabbath; and to exclude indecency from the mails, from publications, and from plays; and to stop licensing of gambling at county fairs.

Honesty, sobriety, industry, are the watchwords for the hour. It is late for the iron hand of the blacklist. It is late for the tyranny of the boycott. Unnecessary wage-cut should not be. Men who are willing to work should not be prevented. Incompetent workers are entitled to what they earn, and skilled workers to what they earn. Divine revival is sorely needed throughout our land. We need what the former generations had; to get religion, and to get it so that religion will get us and hold us. There was plenty of religion in the days of Amos, but it was adulterated. God said: "I despise your feasts and I take no delight in your solemn assemblies; though ye offer me your burnt offerings, I will not accept them; take thou away from me the noise of thy songs, for I will not hear the melody of thy words!" For what did God ask? He said: "Let judgment roll down as waters, and righteousness as a mighty stream. If so-called Chris-

tian America cannot save our country, neither can our nation become a beacon light for God in the world. If we cannot Christianize the masses, we ourselves will become paganized.

Good citizenship must be individual. Religion must exemplify that this nation is fastened to God. He says: "Seek me, and ye shall live." His Son says: "If any man will be my disciple, let him deny himself, and take up his cross daily, and follow me!" No will America become a world force for righteousness. The principles of Christ will control our spirit and cultivate our character. Our nation will be set on the hill of God, a light to mankind, a peace for humanity.

Worcester, Mass.

THE PROPER FUNCTION OF THE CHURCH

BY C. BROWN.

It will simplify matters if it is stated at the outset that as the character of the church is essentially and supremely spiritual, so its functions must be. There are lares which the church will freely share with others, philanthropists, political and social and moral reformers, though probably the motive and the vision will be different in each case. Everything human will be of interest to Christian people, commerce, art, science, literature. But it must never be forgotten that the church of Christ has a function peculiarly its own which the unregenerate cannot share. Through all philanthropy and political or social and intellectual movements, she is seeking to discharge this function, using them all to this end—the advancement of the Kingdom of Christ on the earth and the glorifying of His name. In this highest work the church is alone, and unless she do it, it will remain undone. There is a barrier, not made with hands, behind which the unspiritual cannot pass, a holy place which man has not fashioned, where in the secret of His presence the Lord gathers and reveals Himself to His own, as He cannot to the world. The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him neither can he know them, because they are spiritually discerned. Let us beware of catching the infection of scepticism concerning spiritual phenomena from the natural man. We may say with one of the sacred writers, changing his meaning a little, "We have an altar of which they have no right to eat," and we ought to be able to say to the world, not by word only, but by our white spirit and bearing, "We have meat to eat that ye know not of."

For our meat also—as truly as that of our Master—is "to do the will of God, and to accomplish his work." Mark that, not to work only, nor to work for the betterment of men as we deem it, only, but to work under the illuminating direction of, and in co-operation and fellowship with, the Spirit of God. How shall we define the function of the church of Christ, the companies of believing and surrendered men and women scattered up and down our land? It is manifold, and I may not be able to deal exhaustively with it, but three important things at least let me emphasize.

Not merely preaching, though preaching may be an essential part of it, but prayer and praise and meditation. There is no assembly on earth that can compare for a

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moment in importance and dignity, with an assembly of people met to worship God and hear His word. However lowly their status or poor their intellectual attainments, they are God's nobility, a royal priesthood. We have failed to do justice to the Christian as social, and to see its immense and blessed possibilities.

The "Service" as we have come to call it, is too often regarded in the light of a purely human performance, and the performance chiefly of one man who is engaged for the duty, much as a lecturer might be. We talk about going to "hear him" as though that were the primary object of the assembly. There is often a lack of the spirit of worship and reverence. We expect the speaker to be prepared in mind and matter, we rarely think of personal preparation on our part. We expect to be interested or informed, perhaps moved and thrilled, perhaps entertained. We are often content to meet together and separate without experiencing any consciousness of God. We forget, too, often that our chapels are first of all houses of prayer, places of worship.

Many of us arrive late, we lounge through the service and sometimes sleep. On the steps of the sanctuary young people begin to discuss the entertainment or the football match of the day before, and the older people the weather, or the state of trade, or somebody's dress, or at best some aspect of the church's organization, or if the sermon or singing be discussed it is purely as a human performance. We have become a company of bustling and perspiring Marthas, who have neither leisure of heart nor inclination to sit at the Master's feet and hear His word, and then to go away with hushed and humbled heart to do it. I would give a great deal if occasionally at least the spirit of Wesley's hymn, left out of our modern hymnals, were realized.

Lo God is here, let us adore,
And own how dreadful is this place;
Let all within us feel His power,
And silent bow before His face;
Who know His power, His grace,
who prove;
Serve Him with awe, with reverence love.

It is the silence that I must confess I sometimes crave for. Even the hour set apart for worship must be crowded with human words and actions. We are so feverishly restless that we cannot be still and wait for the breath of the Spirit of God.

There is danger of the spirit of reverence dying out of the world. It should find its home and refuge in the church of Christ. Let us cultivate it, not unnatural stiffness and artificial solemnity, but a consciousness of the presence of the Holy God among His people, and the uplifting of the heart in worship and adoration. And if I dare to say it, I would add that a little more of it, and of the devotional spirit in our annual assemblies would add weight and impressiveness to our proceedings.

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Even the so long despised Australian—almost the lowest in material progress yet show by their complex language, their elaborate social regulations, and often by an innate nobility of character, indications of a very similar inner nature to our own. If they possess fewer philosophers and moralists, they are also free from so large a proportion of unbalanced minds—idiots and lunatics—as we possess. On the other hand, we find in the higher Pacific type men who, though savages as regards material progress, are yet generally admitted to be physically, intellectually and morally—our equals if not our superiors. Thirdly, we have no proof whatever that even the men of the stone age were mentally or morally inferior to ourselves. Fortnightly.

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ered them from their destructions."

The good Physician is the true Healer. Observe when the Physician comes to—when "they cry unto the Lord in their trouble." When they cry the Physician has come. I will not say that he has come because they cry, though that would be true; but there is deeper truth still—they cried because he came. For, whenever a soul truly cries unto God, God has already blessed it by enabling it to cry. Those would never have begun to pray if the Lord had not taught them. God is visiting a soul, and healing it, when it has enough faith in God to cast itself, with a cry, upon his mercy. I cannot hope that there is a work of grace in those until I know that they prayed. Ananias would not have believed that Paul was converted had it not been said, "He would be prayerful!"

Note the kind of prayer here; it was not taken out of a book, and it was not a fine prayer in language, whether extempore or pre-arranged; it was a cry. You do not need to teach your children how to cry; it is the first thing a newborn child does. It wants no schoolmaster to teach it that art. Our School Boards have a great deal to teach the children of London, but they need never have a department for instruction in crying. A spiritual cry is the call of the newborn nature expressing its urgent need. "How shall I cry?" says one. Pour thy heart into a brother. Turn the vessel upside down, and let the contents run out to the last drop, as best they can. "But I cannot pray," says one. Tell the Lord you can not pray, and ask him to help you pray, and you have prayed already. "Oh, but I don't feel as I should!" Then confess to the Lord your sinful insensibility, and ask him to make your heart tender, and you are already in a measure softened. Those who say, "We don't feel as we should," are very often those who feel the most.

Whether it be so or no, cry. If thou art a sin-sick soul, thou canst do nothing towards think own healing but this—thou canst cry. He who hears thy cries will know what they mean. When the surgeon goes to the battlefield, after a conflict, he is guided to his compassionate work by the groans of the wounded. When he hears a wretched man's cry, he does not enquire, "Was that a Frenchman or a German, and what does he mean?" A cry is good French, and excellent German too; it is part of the universal language. The surgeon understands it, and looks for the sick man. And, whatever language thou usest, O sinner, uncouth or refined, if it be the language of thy heart, God understands thee without an interpreter.

Note well that as we have seen when the Physician interposed, we shall see next what he did. He saved them out of their distresses, healed them, and delivered them from their destructions. Oh, the infinite mercy of God! He reveals to the heart pardon for all sin; and by his Spirit's power, removes all our weakness. I tell thee, soul, though thou art at death's door this moment, God can even now gloriously deliver thee. It would be a wonder if your burdened spirit should, within this hour, leap for joy; and yet if the Lord shall visit thee in mercy thou wilt do so. I fall back upon my own recollection; my escape from despondency was instantaneous. I did but believe Jesus

Christ's word, and rest upon his sacrifice and the night of my heart was over; the darkness had passed, and the true light had shone. In some parts of the world there are not long twilight before the break of day, but the sun leaps up in a moment; the darkness flies, and the light reigns; so it is with many of the Lord's redeemed. As in a moment, their ashes are exchanged for beauty, and their spirit of heaviness for the garment of praise. Faith is the great transformer. Will thou cast thyself now, whether thou shalt live or die, upon the precious blood and merits of Jesus Christ the Redeemer? Will thou come and rest thy soul upon the Son of God? As thou dost so, thou art saved, thy sins, which are many, are now forgiven thee. As of old the Egyptians were drowned in a moment in the Red Sea, and the depths had covered them so that there was not one of them left; so the moment thou believest thou hast lifted a mighty stone from the altar of sin, and the sea of the atoning blood, in the fulness of its strength, has gone over the heads of all thine enemies; thy sins are drowned in Jesus' blood. Oh, what joy is this when, in answer to a cry, God delivers us from our present distresses and our threatened future destructions!

But how is this effected? The psalmist saith, "He sent his word, and healed them." "His Word." How God ennobles language when he uses it! That word "word" is uplifted in Scripture into the foremost place, and put on a level with the Godhead. "The Word." It indicates a God-like personage, for, "in the beginning was the Word;" nay, it denotes God himself, for "the Word was God." Our hope is in the Word—the incarnate Logos, the eternal Word. In some respects, our salvation comes to us entirely through the sending of that Word to be made flesh, and to dwell among us. He is our saving health, by his stripes we are healed. But here the expression is best understood of the gospel, which is the Word of God. Often, the reading of the Scriptures proves the means of healing troubled souls; or, else, that same Word is made effectual when spoken from a loving heart with a living lip. What might there is in the plain preaching of the gospel! No power in all the world can match it. They tell us, nowadays, that the nation will go over to Rome, and the gospel candle will be blown out. I am not a believer in these alarming prophecies; I neither believe in the battle of Dorking, nor in the victory of Pius the Ninth. Leave us our Bibles, our pulpits, and our God, and we shall win the victory yet. Oh, if all ministers preached the gospel plainly, without aiming at rhetoric and high flights of oratory, what great triumphs would follow! How sharp would the gospel sword prove itself to be if men would but pull it out of those fine ornamental, but useless scabbards! When the Lord enables his servants to put plain gospel truth into language that will strike and stick, be understood and retained, it heals sick souls, that else might have lain fainting long.

Still, the Word of God in the Bible and the Word of God preached cannot heal the soul unless God shall send it in the most emphatic sense; He sent his Spirit when the eternal Spirit brings home the Word with power what a Word it is! Then the miracles of grace wrought within us are such as to astonish friends and

confound foes. May the Lord, even now send his Word to each sinner, and it will be his salvation. "Hear, and your soul shall live." "Faith cometh by hearing, and hearing by the Word of God," and faith brings with it all that the soul requires. When we have faith we are linked with Christ; and so our salvation is ensured.

V. That brings us to the last point—the consequent conduct of those who were healed.

First, they praised God for his goodness. What rare praise a soul offers when it is brought out of prison! The sweetest music ever heard on earth is found in those new songs which celebrate our recent deliverance from the horrible pit and the miry clay. Did you ever keep a linnets in a cage, and then bethink yourself that it was cruel to rob it of its liberty? Did you take it out into the garden, and open the cage door? Oh! but if you could have heard it sing when it had fairly escaped from the cage where it had been so long, you would have heard the best linnets music in all the wood. When a poor soul breaks forth from the dungeon of despair, set free by God, what songs it pours forth! God loves to hear such music. Remember that ancient word of his, "I remember thee the kindness of thy youth, the love of thine espousals, when thou wastest after me in the wilderness." God loves the warm-hearted praises of newly-emancipated souls; and he will get some out of you, dear friend, if you are set free at this hour.

Notice that these healed ones praised God especially for his goodness. It was great goodness that such as they were should be saved. So near death's door, and yet saved! They wondered at his mercy, and sang of "his wonderful works to the children of men." It is wonderful that such as we were should be redeemed from our iniquities; but our Redeemer's name is called Wonderful, and he delights in showing forth the riches of his grace.

Observe that in their praises, they ascribe all to God; they praise him for his wonderful work. Salvation is God's work, from beginning to end. Their song is, moreover, comprehensive, and they adore the Lord for his love to others as well as to themselves; they praise him "for his wonderful works to the children of men."

Forget not that they added to this praise sacrifices "Let them sacrifice the sacrifices of thanksgiving." What shall be the sacrifices of a sinner delivered from going down into the pit? Shall he bring a bullock that hath horns and hoofs? Nay, let him bring his heart; let him offer himself, his time, his talents, his body, his soul, his substance. Let him exclaim, "Let my Lord take all, seeing that he hath saved my soul." Will you not lay yourselves out for him who laid himself out for you? If he has bought you with such a price, confess that you are altogether his. Of your substance give to his cause as he prospers you; prove that you are really his by your generosity towards his Church and his poor.

In addition to sacrifice, the healed ones began to offer songs, for it was to be a "sacrifice of thanksgiving." May those of you who are pardoned sing more than is customary nowadays. May we, each one of us, who have been delivered from going down to the pit, enter into the choir of God's praising ones, vocally singing as often as

HELPED HER SISTER

Young girls, at the critical age, often require the help that Cardui will give.

Cardui acts gently and safely, in a way that will mean much for health in future years.

Cardui has been found to relieve or prevent female pains, such as headaches, backaches, sideaches, etc., and to act effectively on such symptoms as fitful temper, nervousness, tired feeling, and other symptoms that are common to young women.

Mrs. Mary Hudson, of Eastman, Minn., writes: "My young sister, while staying with me and going to school, was in terrible misery. I got her to take a few doses of Cardui and it helped her at once."

"I have taken Cardui myself and believe I would have been under the clay, if it had not been for that wonderful medicine. I was in a rack of pain, in my back and low down, but the first dose of Cardui helped me, and now I am in better health than in three years."

Try Cardui. It is a purely vegetable, gently medicinal, extract, especially recommended for female troubles. Sold by all Druggists.

tion to yourself, will say, "This is a message from God to me."

INITIALS

In studying this interesting passage it may be well to notice that in John's adaptation of Isaiah's language, according to the Revised Version, he says the Lord's garment was "sprinkled with blood," rather than "dipped in blood" as in the King James Version. It will be seen that the revision is in accord with Isaiah. This is an interesting illustration of what are known as "various readings" in the original manuscript of the New Testament. The revised Greek text which was made the basis of the Canterbury revision has the participle *peraspersiones*, instead of *hemerismos* "sprinkled" instead of "dipped." Westcott and Hort: "The versions are somewhat ambiguous, but all the Latins have *aspersum, aspersum, or conspersum*, all of which point to *sprinkle* or *sprinkled*, or one of their compounds, rather than *bepto* (to dip). A word denoting sprinkling seems also to agree best with the context, and with biblical symbolism generally, see especially Isaiah 63:3."

In the Latin Vulgate the clause reads: "Et vestibus eius veste aspersa sanguine." The Roman Catholic Rheims New Testament translates the Vulgate: "And he was clothed with a garment sprinkled with blood." All the textual critics do not reject the "hemerismos" of the so-called received text, and such critics retain the "dipped" in the English version. But the great preponderance of evidence is in favor of the corrected Greek text and the English rendering "sprinkled."

Incidentally it may be noticed that in these critical facts we have a clear distinction made between the Greek words signifying "sprinkle" and "dipped;" in other words, between sprinkling and baptism.

C. E. W. DORRIS
Fernandina, Fla.

Not until we know all that God knows can we estimate to the full the power and the sacredness of some lives which may seem the humblest in the world.—John Ruskin.

BUILT UP

Right Food Gives Strength and Brain Power.

The natural elements of wheat and barley, including the phosphate of potash, are found in Grape-Nuts, and that is why persons who are run down from improper food pick up rapidly on Grape-Nuts.

"My system was run down by excessive night work," writes a N. Y. man, "in spite of a liberal supply of ordinary food."

"After using Grape-Nuts I noticed improvement at once, in strength, and nerve and brain power."

"This food seemed to lift me up and stay with me for better exertion with less fatigue. My weight increased 20 lbs. with vigor and comfort in proportion."

"When traveling I always carry the food with me to insure having it."

Name given by Postum Food 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.

we can, and in our hearts always chanting his praise!

Once more, the grateful ones were to add to their gifts and psalms a declaration of joy at what God had done for them: "Let them declare his works with rejoicing." Ye who are pardoned should tell the Church of the Lord's mercy to you. Let his people know that God is discovering his hidden ones. Come and tell the minister. Nothing gladdens him so much as to know that souls are brought to Jesus by his means. This is our reward. Ye are our crown of rejoicing, ye saved ones. I can truly say that I never have such joy as when I received letters from persons, or hear from them personally the good news, "I heard you on such-and-such a night, and found peace;" or, "I read your sermon, and God blessed it to my soul." There is not a true minister of Christ but would willingly lay himself down to die if he could thereby see multitudes saved from eternal wrath. We live for this. If we miss this our life is a failure. What is the use of a minister unless he brings souls to God? For this we would yearn over you, and draw near unto God in secret, that he would be pleased in mercy to deliver you.

But, surely, if you are converted, you should not conceal the fact. It is an unkind action for any person, who has received life from the dead, through any instrumentality, to deny the worker the consolation of hearing that he has been made useful; for the servant of God has many discouragements, and he is himself readily cast down, and the gratitude of those who are saved is one of the appointed cordials for his heavy heart. There is no refreshment like it. May God grant you grace to declare his love, for our sake, for the Church's sake, and, indeed, for the world's sake. Let the sinner know that you have found mercy; perhaps it will induce him also to seek salvation. Many a physician has gained his practice by one patient telling others of his cure. Tell your neighbors that you have been to the Hospital of Jesus, and been restored, though you hated all manner of meat, and drew near to the gates of death; and, may be, a poor soul, just in the same condi-

Editorial

It is with a thrill of joy that we welcome to our city the encouragement of the churches who, in their collective capacity, will recognize the General Association of Kentucky Baptists.

The Western Recorder and the Baptist Book Concern have tried, at all times, to serve you with unswerving fidelity. For more than four score years this paper has followed the interests and defended the principles of Kentucky Baptists.

While in the city make this office your headquarters, and let us contribute in every way we can to your comfort and convenience.

Has the Gospel a social significance? Does it furnish a civic ideal and hold out a utopian goal to the unrenowned heart? Several religious bodies, by resolution and otherwise, together with an increasing number of writers, have answered this question in the affirmative.

That socialism is multiplying its converts by the thousands cannot be denied and it is also true that humanitarian efforts, of a certain kind, are on the increase.

The trend of Unitarianism and Arminianism is to unduly stress the dignity and importance of man. When this is done, it always leads to serious and almost irretrievable error, and the widespread effort to give to the Gospel a social significance is a striking illustration of this fact.

The man who would spend his energies in presenting civic and social ideals to the inhabitants of a graveyard is as justifiable in that effort, as are those who insist that the Gospel has a social mission to the lost. This is a dead world, dead in trespasses and sins and the message of the Gospel is that of life.

and not till then, does the Gospel hold up a social ideal for its own consideration.

Nin is not a disease that can be eliminated by sanitation and morality. It adheres in human nature and its eradication is beyond the skill and power of man, or men. "Can the Ethiopian change his skin, or the leopard his spots? There may ye also do good, that are accustomed to do evil." The author of the Gospel said, "Ye must be born again," and the new birth is not the result "of the will of the flesh, nor of the will of man, but of God." All crime is but the natural expression of a sinful condition and, while repulsive measures may better the condition of a given community, yet a natural condition cannot be changed by repression. Moral reformation, at best, is weak and ineffectual. Abiding results can only be secured by regeneration, a change complete and radical, and one whose natural expression is that of holiness. God's method for the ushering in of a world "wherein dwelleth righteousness" is not capable of improvement. It remains the same yesterday, today and forever. One by one men be led to exercise "repentance toward God and faith toward our Lord Jesus Christ" and in that way acquire citizenship in Heaven. To these the exhortation is given, "walk worthy of the vocation wherewith ye are called." "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

Baptists cannot afford to depart from the old-fashioned Gospel way even though, in their ranks, some may insist that changed conditions demand a readjustment in the application of Gospel principles to this age and generation. The fundamentals of the Gospel are fixed and eternal and Baptists will proceed, as heretofore, to carry out, as best they can, their Lord's will.

The late Dr. T. T. Eaton left many important manuscripts on various subjects. It is with pardonable pride that we announce that arrangements have been perfected with J. H. Eaton, Esq., of Denver, Colorado, by which these manuscripts will appear, at short intervals, in our columns.

We count it a rare fortune that our readers are to enjoy this literary and intellectual treat for quite a season. Dr. Eaton's versatility and great ability was conceded by all who came within the range of his influence, and these articles will be welcomed with genuine delight by a wide circle of readers.

The initial publication appears in this issue, and is a classic in its line. It is entitled "The Denominational Paper and Missions," and will be found on another page.

This would be an excellent time for the RECORDER constituency to enlist their friends as readers and in that way let them get the benefit of this series of able and valuable articles from one of the foremost thinkers of his generation.

It would also be an opportune occasion to send the paper, as a gift, to the pastor or some one else highly esteemed not now receiving it. To make possible the weekly visits of a journal devoted to the propagation and defense of "the faith once for all delivered to the saints" is an opportunity that many should embrace. "Meditate upon these things: give thyself wholly to them; that thy profiting may appear to all."

Prof. Hutton, of New York City, charged the remarkable results obtained are an increase of more than three and three-quarter million dollars in bank deposits, a population greater by 11,000 persons, a marked decrease in the debt of the city, and a falling off of nearly 30 per cent in homicides. "Prohibition does prohibit, the Mendel Larceny League to the contrary, and in prohibiting it makes in prosperity for everybody save the dealer in beer and liquor." On the second page of this issue of the RECORDER will be found an article by Prof. J. T. Townsend, D. D., on "Antiquated Test Hecks." It is a reprint from the Watchman and possesses unusual merit.

The claim is still made, in some quarters, that evolution is an established fact and that the most eminent scientific men are evolutionists. The absurdity of this claim is shown by Prof. Townsend. Tyndall said: "There ought to be a clear distinction made between science in a state of hypothesis and science in a state of fact. And in as much as it is still in its hypothetical stage, the ban of exclusion ought to fall on the theory of evolution." In its palmiest days this theory was a severe strain on scientific credulity and Prof. Virchow unhesitatingly declared, "It has been proved beyond a doubt that during the past five thousand years there has been no noticeable change in mankind." We know, from observation, that the confession of the college professor is true, when he said, "We are not now saying very much about evolution." Prof. Townsend's article is worthy of preservation and, no doubt, students will be glad to preserve it for future reference.

The religious plank in the platform of the Socialist party evoked quite a heated discussion in their national convention in Chicago. As passed it reads as follows: "The Socialist movement is primarily an economic and political movement. It is not concerned with religious beliefs."

After affirming that 95 per cent of the Socialists "take the position of the agnostic," a speaker said: "We should not go out in our propaganda among the people who are still groping in obscurity and tell them that they first must become materialists before they can become members of the Socialist party. After we have disposed of the things that affect their material welfare it will be time to approach them with the full consequences of the Socialist philosophy."

Such deliverances are not calculated to inspire confidence in Socialism, at least so far as Christians are concerned, for materialism and Christianity have little in common. The Methodist Conference that has just concluded its business in Baltimore, was remarkable for three things, e. g., for the number of ballots required to elect the new Bishops, eight in number; for eliminating the words "born in sin" from their baptismal formula for infants, and thus becoming non-evangelical; and for its refusal to ratify the action of the Bishops who deposed Prof. Mitchell as a teacher in the School of Theology of Boston University for heresy.

We greatly appreciate the kind words that accompany the renewals now coming in. Many are also showing their appreciation by paying considerably in advance. Thanks for such royal treatment.

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EDITORIAL VARIETIES

Discontinue at once for the Western Recorder, and thus ensure all the articles to be published from the Editor's pen.

We greatly sympathize with the Rev. M. B. O'Leary and his wife in the death of the little child. May God's richest knowledge and grace be in this hour of bereavement.

Every North Carolinian should feel proud of that State for taking a prompt stand on the liquor question. Other States are getting ready to follow this splendid example.

The Hon. J. M. Funder, Esq., Secretary of State, speaking of the annual Hague Conference, characterized it "as in some respects the most important event in the history of the human race."

Hon. J. B. Fane, of West Chester, by made himself, was in the other day to receive his nomination. He belongs to the "Old Guard." He has been a constant reader of the RECORDER for more than forty years.

At the Southern Baptist Convention frequent mention was made by the brethren of Dr. T. T. Eaton's character. We missed him sadly. No man in the convention could have been taken who would have been missed more than he.

The Presbyterian General Assembly, by a majority vote, refused to commend the American Revised Version as "the best extant version." This was a significant action and American serious and thoughtful consideration by the great host of Bible readers.

We congratulate Dr. Arthur Yager on his election to the Presidency of Georgetown College. He has for more than one occasion rendered service of a high grade as chairman of the faculty, and we feel sure the college will prosper under his administration.

See the new advertisements this week. Our Advertising Agent, Mr. J. D. Gilman, is a bustling business man. But then every one should use the Western Recorder as one of the best advertising mediums. See or write to J. D. Gilman, 642 Fourth Street, Louisville, Ky.

The Rev. M. P. Ham and Miss Annie Laurie Smith were married June 3rd, at the home of the bride, in Eminence, Ky. Shortly after the ceremony the happy couple left for the East. They will spend their honeymoon in Naples, Italy. The RECORDER extends congratulations.

The second article from the pen of the late Dr. T. T. Eaton that will appear in the RECORDER will be on "How I Prepare My Sermons." Dr. Eaton was a great and gifted preacher, and many will be interested in the method he followed in preparing for his pulpit ministrations.

The new superintendent of the Anti-Saloon League of Kentucky is the Rev. J. W. West. Bro. West comes from Virginia, where he filled a similar position for six years. We commend Bro. West to the great temperance brotherhood and feel sure his efforts will be crowned with success.

Dr. G. W. Perryman, of Knoxville, Tenn., made us a pleasant call last week. He is enthusiastic over his great work in the Deaderick Avenue church. He had been to Georgetown to the college commencement and was en route to Murfreesboro, Tenn., to speak at the commencement of the Tennessee College next week. While he is elated with his work and his adopted State, he cannot forget old Kentucky.

Drs. G. W. Lasher and G. P. Osborn, editors of the Journal and Messenger, have been honored with the degree Doctor of Laws. Georgetown College conferred the degree on the former and Carson-Newman on the latter. This is a real tribute to these gifted men, who are giving the Baptist denomination a journal of unusual merit. May the new doctors be spared many years to wear their honors and defend the Faith.

L. A. McDaniel, in a letter addressed to this office, says: "My mother, Mrs. S. E. McDaniel, is dead, but we desire the paper still sent addressed to her. She took the RECORDER and loved and read it so long that just seeing her name on it seems to give us greater love for and an added interest in the perusal of its grand and glorious truths. After mother took it so long I feel I would prove false to her and my own best interests to discontinue the visits of the RECORDER." The RECORDER greatly appreciates the fidelity that passes from one generation to another.

AMONG THE Churches.

Methodist (Third and St. Catherine) - Rev. F. Y. Hays. The Men's Work and Temperance with Rev. The Right Visitor to Town.
Baptist - Rev. E. J. Smith, of Owsley. The Gospel Ministry, Lev. 5:7. Paul's Own Program in Life, Phil. 1:12. R. S. attend., 185.
Presbyterian - Rev. J. R. Hutchins. The Christian's Duty, John 12:17. Present and Conversion, Acts 2:14. R. S. attend., 211. For baptism, 1.
Episcopal - Rev. J. M. Hays. Knowledge of God, Phil. 1:10. Universal Fellowship, Lev. 17:7. R. S. attend., 155.
United Methodist - Rev. J. R. Hays. The Christian's Duty, John 12:17. Present and Conversion, Acts 2:14. R. S. attend., 211. For baptism, 1.
Methodist - Rev. W. L. Shuman. Paul's Vision, Eph. 1:7. R. S. attend., 103. By letter, 1.
First Baptist - Rev. T. W. Nelson. No Room for Christ, Luke 11:20. R. S. attend., 104. By letter, 5.
Episcopal - Rev. C. C. Marshall. God's Love, John 3:16. R. S. attend., 55.
Methodist - Rev. J. R. Hays. The Book of Safety, Ps. 51:2. R. S. attend., 66. Rally Day. Reduced attendance from 100 to 50 last Sunday.
Fourth Ave. - Pastor E. R. Alderman. Christ's Personal Object Lesson, Luke 22:19-20. Personal versus Business, Luke 14:18. For baptism, 1; by letter, 1; baptism, 2.
Franklin St. - Rev. I. W. Hays. Love of God, I. John 4:10. Pastor T. J. Marshall. God's Love, John 3:16. R. S. attend., 262.
German - Pastor A. Jansen. A Will for Him, Heb. 10:23. Assurance of New Birth, John 3:11. R. S. attend., 55. By letter, 2.
Hazelwood - Pastor Chas. R. Althoff. How in the Cloud, Gen. 9:11. Christ at the Door, Rev. 3:20. R. S. attend., 144.
Highland - Pastor L. W. Deacon. God's Primary Election, II. Thos. 2:13. The Divine Invitation, II. Tim. 1:9. R. S. attend., 200. By letter, 2.
Highland Park - Bro. C. B. Marsh. Gen. 4:9. Pastor G. F. Davidson. Full and Free Salvation, Rom. 10:13. R. S. attend., 132.
Hope Rescue Mission - Pastor Wm. M. Bruce. Matt. 14th. Bible Class attend., 34. Mrs. Hunt preached at workhouse, subject, "New Birth." Attendance 136. Bro. Bruce preached at jail, subject, "Better Things." Splendid services.
Immanuel - Pastor Thos. A. Johnson. Observed Children's Day in the morning; address by Bro. Prestidge. Clay in the Potter's Hands, Jer. 18:6. R. S. attend., 400. By letter, 1.
Oakdale - Pastor R. N. Mohler. Self-examination, II. Cor. 13:5. The Choice of Service, Joshua 24:15. R. S. attend., 160.
Portland Ave. - Pastor L. W. Smith. Why Study the Bible. The Eyes of the Lord, Prov. 15:3. R. S. attend., 143. For baptism, 1; by letter, 2.
Third Ave. - Pastor R. J. Cannon. A Father's Gifts, Matt. 7:11. Paul's Anxiety For His Brethren, Rom. 9:3. R. S. attend., 186. On a deal for the lot and feel encouraged.
Twenty-second and Walnut - Pastor M. P. Hunt. Why I Am a Baptist, Isa. 8:20. Bro. Oscar Jenkins, of Michigan, one of our boys, preached at night from Isa. 55:1-2. S. S. attend., 712. By letter, 5; baptism, 1.
Twenty-sixth and Market - Pastor R. E. Reed. Soul Fertility, Jer. 31:12. Good News for Seekers, Jer. 29:13. S. S. attend., 270. For baptism, 1.
Van Buren St. - Pastor E. G. Gill's. Bible Tutors, II. Sam. 22:3-51. The Sin of Ingratitude, II. Chron. 32:25. S. S. attend., 103.
Kognosdale - Pastor C. K. Hoagland. Paul's One Great Purpose, Phil. 3:13-14. Jesus Healing the Infirm, John 5:8-9. S. S. attend., 47.
Bardstown - Bro. W. E. Mitchell. Serving God or Mammon? Matt. 6:24. Commencement Sermon of Bardstown Baptist Institute.
First Church, Covington - Bro. J. G. Rowe. Things that Accompany Salvation, Heb. 6:9. A Good Soldier of Jesus Christ, II. Tim. 2:3. S. S. attend., 201.
King's Church, Bullitt Co. - Bro. W. L. Hatcher. Saturday p. m.: Present Opportunities, John 4:35. Sunday a. m.: Growth in Grace, II. Peter 3:18. S. S. attend., 40.

Lexington, Ind. - Pastor J. R. Smith. Morning at Lexington, June 10. 20. Reading of the Epistle, Matt. 24:1-8. By letter, 1.
Home Church - Rev. W. W. Shuman. A Man and His Message, Matt. 13:12. For baptism, 1; by letter, 2.
Tennessee (New Albany) - Pastor E. Y. Foulkes. The Christian, Lev. 11:1. A Christian's Duty, John 12:17. R. S. attend., 103. By letter, 1.
Tennessee (New Albany) - Rev. W. L. Shuman. The Spirit of Youth, John 12:16. A Page of the Life of Christ, Ps. 46. R. S. attend., 10. For baptism, 1. Rev. R. Smith will enter on the pastorate of this church next Sunday.

THE STATE.

Rev. B. F. Hays, of Tazewell, came into pay the subscription of some friends to last week. He lettered last week was sent. This was during a fine week of Tazewell. The District Association meets next August 23.
Rev. J. F. Jenkins, whom we learned of Monday last, is now in Tazewell. He will be in Tazewell and give himself entirely to evangelistic work under the State Board. Further waiting meetings should immediately with him at once.
Dean Ravenna. Rev. M. E. Shuler, an honored pastor of the First church, Tazewell, has for some time been in Tazewell and has been a very successful evangelist. He was an exceedingly bright child of two and one-half years, was the son of the home and a favorite among the congregation. Playing evenly and happily around the home Saturday, May 29th, she had the misfortune to get carborundum in both feet six minutes after drinking it hot spirit went out. An exceedingly large congregation gathered at the funeral services on Monday, showing the high esteem and deep sympathy which the people of Tazewell have for Bro. Shuler and family.
I was glad to speak such words of comfort as the word and grace of God offer. They have the sympathy and prayers of all in this deep affliction.
M. E. Drown.
Tazewell, Ky.

Students of the State this year took an eighth and ninth English, and general program of good conduct, in the work. It is which they have been called. Dr. Foulkes is of prominent position of the First church, and it is expected that he will move to pastor of another church, and that he will be in the city. These brethren are much interested and interested in the work of the church.
The meeting which has now commenced the general subscription to the State Board of Christian Education. The meeting has night classes and general of the District Association. Rev. J. G. Deane, and Superintendent, in one of the early years, in all the State. Dr. Shuler's mother is a distinguished generalist in our District. She has given much time to the work of the church.
The meeting had a very successful evening's meeting in our church. The meeting was conducted by Dr. M. M. Thompson. The meeting was attended by an audience and the speaker was of an unusually high order. The meeting was one of power, and was a great gain to our church, and to the cause generally.
J. W. Powers.

DEAN RAVENNA.

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P. H. BALD BROS AND WAREHOUSE LOUISVILLE, KY. We carry the best Selected and latest Priced stock of Vehicles in the State, and are makers of Fine Custom Harness. We invite a call, or write us for Special Catalog. SATISFACTION GUARANTEED.

JEFFERSON CITY, TENN.

Three weeks have passed since the year of A. H. We have never had a better year in our history. Five of them were chosen to represent the State.
The Board of Trustees are wide awake, and considering the president's great diligence, tact and good sense, reinforced by a Board so deeply interested and faithfully doing the best work of their lives, and a large and growing constituency—everything augurs for unparalleled success in the future.
S. E. JONES, Cor.
Jefferson City, Tenn.
DEAR RECORDER. I am glad to hear what great things are being done in the West and am glad to know what they are attempting for prohibition. One of my school mates wrote me that Bro. J. A. Campbell was one of the happiest men in North Carolina because Harnett county voted dry. Buies Creek voted thirty-two dry and two wet. We rejoice and are glad that God has given us prohibition and may He give other States prohibition also.
Raleigh, N. C. M. P. CARROLL.
DEAR RECORDER. Our church is still pastorless, notwithstanding we have a good church, nice modern brick building in a good county seat town. We want a good, up-to-date young man, one without family preferred. There seems to be an idea with some that this is an unhealthy county, but being on the river, it is a very healthy town, May God in his wisdom send us the man best suited to our work. One who is full of the spirit and whose heart is yearning for the salvation of souls, and who is willing to put forth some effort for the same, and not allow some small objection to turn him aside. This goes with a spirit of prayer, that the right man may be the result. Yours in Him.
G. T. WAGENER.
Caruthersville, Mo.
Bro. J. M. McFarland has recently closed a good meeting at Scottsburg, Ind. They are pastorless and need some good man to lead them. The church is very strong, either financially or numerically. Gideon's Band was not very large but God was with them and gave them a wonderful victory.
W. M. U. NOTES.
To the Elect Women of the Woman's Missionary Association, assembled at the Twenty-second and Walnut Street church,

of our city, Kentucky. We give thanks to God always for you all, and for the many of you who are present, remembering without ceasing your words of faith and love, and patience of long and hard years, and the work of our hands in the night of our lives and fathers.
We had our women to the best and best of our women. And in the hearts of the Lord we had to you, and we had to you the work of our hands in the night of our lives and fathers.
The Board of Trustees are wide awake, and considering the president's great diligence, tact and good sense, reinforced by a Board so deeply interested and faithfully doing the best work of their lives, and a large and growing constituency—everything augurs for unparalleled success in the future.
S. E. JONES, Cor.
Jefferson City, Tenn.
DEAR RECORDER. I am glad to hear what great things are being done in the West and am glad to know what they are attempting for prohibition. One of my school mates wrote me that Bro. J. A. Campbell was one of the happiest men in North Carolina because Harnett county voted dry. Buies Creek voted thirty-two dry and two wet. We rejoice and are glad that God has given us prohibition and may He give other States prohibition also.
Raleigh, N. C. M. P. CARROLL.
DEAR RECORDER. Our church is still pastorless, notwithstanding we have a good church, nice modern brick building in a good county seat town. We want a good, up-to-date young man, one without family preferred. There seems to be an idea with some that this is an unhealthy county, but being on the river, it is a very healthy town, May God in his wisdom send us the man best suited to our work. One who is full of the spirit and whose heart is yearning for the salvation of souls, and who is willing to put forth some effort for the same, and not allow some small objection to turn him aside. This goes with a spirit of prayer, that the right man may be the result. Yours in Him.
G. T. WAGENER.
Caruthersville, Mo.
Bro. J. M. McFarland has recently closed a good meeting at Scottsburg, Ind. They are pastorless and need some good man to lead them. The church is very strong, either financially or numerically. Gideon's Band was not very large but God was with them and gave them a wonderful victory.
W. M. U. NOTES.
To the Elect Women of the Woman's Missionary Association, assembled at the Twenty-second and Walnut Street church,



STORIES FOR LITTLE ONES

HOW DORIS HELPED THE MINISTER

The Sabbath School lesson was the parable of the Good Samaritan. Doris Glenn was more interested than she generally was because it was so much of a story. But when Miss Helen began to make an explanation of it, her thoughts were dazed off, and were fixed on a new hat belonging to a girl in the next class. She was wondering whether she should prefer white roses or lilacs of the valley for her own hat when Miss Helen, turning to her, suddenly asked, "And who is your neighbor, Doris?" Doris, having paid no attention to her teacher's explanation, but who always had an answer ready for every possible question, replied quickly, "Why, the Dunlaps live next to us, and on the other side the house is vacant."

Then all the girls laughed, and Doris, seeing what a mistake she had made, was quite mortified.

Miss Helen patiently explained again that by the term, "our neighbor," is meant all those whom we can help or serve in any way, whether we live near them or not.

There was a short interval between Sabbath School and church service. Many of the children went home, but Doris' uncle and aunt, with whom she lived, thought it right that she should attend church regularly. On this morning the pastor, who had recently come to the church, remarked at the close of his sermon that, as he was almost a stranger and did not know the particular wants of his people, he would be glad to be told if there were any sick or in trouble, that he might visit them; it would be a help to his pastoral work for which he would be grateful.

No one in the congregation listened with more attention than little Doris. She had come out of Sabbath School with serious thoughts in her slightly litte head, and a desire to show neighborly kindness to some one, and the minister's words suggested the pleasant possibility that she might even be of service to him.

The subject was in her mind as she went to school the next day she could think of no one to whom it seemed best to call the minister's attention. During the morning a little girl who had been attending school but a few days, was found to be crying with toothache, and the teacher, thinking she had better go home, said to Doris, who sat near: "Go with her, Doris, and as it is so near noon, you need not come back until after dinner."

Doris bustled around in a very otherly way, helped Sophie with her wraps and overshoes, and kept her arm around her all the way home. Sophie's home was not a very inviting-looking place, as it was only two or three rooms in a large tenement house. Doris, although too well-bred to show any curiosity, could not help seeing that everything looked nice and clean, and as if the family had been in better circumstances. The mother was bending over a wash-tub; a little boy with a crutch at his side was holding a still smaller child,

while the father lay upon a lounge, wrapped in a dressing-gown, and was evidently quite ill. A little book, which Doris thought was a New Testament, lay within reach of his hand.

"Isn't there something I can do for you?" she asked, after declining an invitation to sit down. "I could run errands, or go for the doctor, or, perhaps," as a thought flashed through her mind "you would like to have the minister come to see you?"

The sick man opened his eyes at this. "Is your father a minister?" he asked.

"Oh, no!" said Doris, "but we've got a minister, and he said yesterday that he'd love to hear that some one was sick, so that he could go to see them. I know he'd be delighted, and I can tell him just as well as not."

Mrs. Steele then said that they were members of the church, and always meant to go regularly; but on account of sickness and trouble they had not been able to do so since coming to this new home. She would be glad if a minister, or some kind friend, would come and speak a cheering word to her husband but she did not like to trouble a stranger.

Doris went home with a delightful sense of importance in her mind; she told her story to her aunt, and asked permission to go to see Mr. Clive and lay the matter before him at once. To her great surprise, Aunt Fanny did not show as much enthusiasm as she expected.

"Your uncle will see him in a day or two," she said, "and he can tell him about the family. I do not

think it best for a little girl like you to go to his house, and suggest what he ought to do."

Doris was greatly grieved and disappointed, but after some further talk it was agreed that if she should meet Mr. Clive on the street and he should speak to her, she might tell him of the Steeles, and he could do what he thought best.

Doris took pains in returning to school to go a little out of her way in order to pass the church. She had several times seen Mr. Clive coming from his study at that hour, and today, to her great gratification, she met him again. As he approached, she stood still and looked up with a radiant face. He held out his hand and said pleasantly: "I believe this is one of the lambs of my flock; you are Mr. Glenn's little daughter, aren't you?"

"No, sir; I'm his uncle—I mean his niece," stammered Doris. "I was going to your house, but Aunt Fanny thought I was too young. You know you said yesterday that you would be glad to hear that somebody was sick or in trouble—it would be such a help to you."

"And is some one sick in your house?" kindly inquired the minister.

"Oh, no; it's a new family, the Steeles, at 91 Vrooman street. They're such nice people, and always went to church till they came here. The father's real sick, and I thought, perhaps you would like to go today." Then, fearing she had said more than Aunt Fanny would consider proper, she added, as a sort of apology: "You know we had the Good Samaritan in Sabbath School yesterday, and I thought I would try to help every

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"Now was not a soft step a very little thing? And yet, little as it was, it made a suffering mother more comfortable and increased her love to the good child."

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BAKES

Hugin, \$1; Columbia \$13; Cynthia, \$10; Franklin, \$270; Fordville, \$6; Gradyville, \$11; Greenville, \$1; Graham W. W., \$2.23; Henderson, \$3.75; Lexington, Jr. H. Y. P. U., \$11; Long Ridge, \$6.20; Louisville—Broadway, \$4.41; Clifton \$16; East \$1.40; Franklin St., \$1; Fourth Ave. \$1; Parkland \$7.50; Twenty-second and Walnut \$3.40; Millersburg, \$1; Mayaville, \$6; Mentor, \$5; Newport, First, \$10; Owensboro, First, \$1.25; Poplar Grove, \$13.30; Salem (Bethel), \$2.85; Sharpburg, \$60; Smith's Grove, \$1.70; Williamsburg, \$5; Winchester Children, \$20.18; Baptist Orphans Home, \$26 (Indian Orphans Home \$5); Thirteenth and Kentucky St., \$2.90; Elkton, \$3; Highland Runy Bess, \$1.70; Highland Little Workers, \$2; Calvary, \$7; Somerset, \$5; Newcastle, \$1; Gillead, 7; Greenville Juniors, \$1.25; Mt. Vernon, \$4.43; Newport, First, B. Y. P. U., \$15; Gratz S. S., \$1.50; Cane Run, \$7; Pembroke, \$5; Pembroke S. S., \$3; Jellico, \$9.45; Junction City, \$3.50; Bardstown, \$5.32; Hartford B. Y. P. U., \$1.75; Hazard, \$10; Hardinsburg, \$1; Eleventh and Jefferson Sts. Mission, \$1.57; Eminence Boys, \$1; Russellville, \$6; City Limits, \$1; Eighteenth St., 61c; Covington—Immanuel, \$5.

Y. W. A.

Bowling Green, First, \$135; Franklin, \$15.18; Hopkinsville, \$96.70; Louisville—Broadway, \$23.50; Fourth Ave., \$62; W. M. U. Training School, \$44.50; Mt. Gillead, \$2; Owensboro—First, \$24.44; Walnut St., \$1; Williamsburg, \$70; Shelbyville, \$19.25; Salem (Bethel), \$7.05; Covington, Immanuel, \$9; Parkland, \$7.70; Jellico, \$5.45. Foreign, \$228.20; Home, \$72.67; Preaching, \$77.70; Christmas Offering, \$10; Thank Offering, \$86.20; Margaret Home, \$7; Endowment, \$30; Support, \$11. Total for quarter, \$522.77.

W. M. S.

Auburn, \$26.25; Bardstown, \$35.20; Bethlehem, \$31; Boston, \$1; Bowling Green, First, \$364.25; Second, \$11.05; Buck Creek, \$8.28; Burke's Branch, \$9.65; Berry, \$1;

Big Bone, \$1; Cane Run, \$43; Carrollton, \$29; Castletown, \$6.16; Clay Village, \$45; Clinton, \$7.50; Columbia, \$1; Columbus, \$27; Covington—First, \$27; Immanuel, \$7; Oyatkins, \$64; Chesapeake, \$2; Central City, \$7; Danville, \$70.75; David's Park, \$17; Dayton, \$12.10; Dry Run, \$5; East Hickman, \$5; Eminence, \$75; Elizabethtown, \$48.45; Estabrook, \$5.20; Falmouth \$31.20; Frankfort, \$2; Franklin, \$110.48; Georgetown, \$102.25; Great, \$26.95; Gillead, \$12.05; Gratz, \$5; Greenville, \$8.77; Glasgow, \$22.53; Great Crossings, \$3; Hartford, \$23.25; Henderson, \$6; Hodgenville, \$12.25; Hopkinsville \$26.16; Horse Cave, \$27.75; Hickory Grove, \$8.11; Irvington, \$21; Jellico, \$22.35; Lebanon, \$3; Lexington Calvary, \$26; First, \$168.26; Mrs. L. M. Chensault, \$100; Louisville, \$36.25; Little Fork, \$9.55; Little Mount, \$121; Lucust, \$4.90; Long Ridge, \$24.83; Louisville—Broadway, \$629.61; Calvary, \$14; Chestnut St., \$60.45; Clifton, \$47.39; East, \$173.84; Immanuel, \$4.90; Fourth Ave., \$159.18; Highland \$45.35; Oakdale, \$11.73; Parkland, \$54.74; Third Ave., \$4; Twenty-second and Walnut \$4, \$46.17; Walnut St., \$252.31; Mayeville, \$25.15; Mayaville, \$7; Midway, \$46; Middletown \$3.84; Mt. Gillead, \$45.62; Mt. Moriah, \$18; Mt. Pleasant, \$8.20; Mt. Sterling, \$6; Mt. Vernon, \$57.30; Murray, \$74.76; Milton, \$1; Mentor, \$10; Monticello, \$46.70; Mayfield, \$5; Newcastle, \$5.31; New Haven, \$31.54; New Liberty, \$41; Newport, First, \$49.60; New Salem, \$10; New Union, \$29.80; Nicholasville, \$89.40; North Fork, \$6; Olivet, \$31.95; Owensboro, First, \$67.75; Walnut St., \$3; Princeton, \$15; Paris, \$27.50; Pembroke, \$144; Pleasant Home, \$2; Pleasant View, 70c; Poplar Grove, \$22.20; Providence (Elkhorn), \$8; Providence (Boone's Creek), \$5.60; Providence (Simpson), \$14.70; Pleasant Grove, \$12.24; Pleasant Valley, \$6; Rhodes' Creek, \$7.40; Richmond, \$11; Rochester, \$3; Russellville, \$30.41; Salem (Bethel), \$75.79; Shady Grove, \$7.63; Sharpburg, \$22.55; Shelbyville, \$109.90; Simpsonville, \$5; Smith's Grove, \$16; Smithland, \$12.30; South Union, \$6; Stamping Ground, \$40.79; Stanford, \$16; Stephenson, \$6.43; Sulphur, \$23.75; Sulphur Spring, \$13.50; Two Lick, \$5.60; Union (Union) \$2; Union (North Bend), \$1; Versailles, \$6; Waco, \$1.25; Waddy, \$19.86; Walton, \$43.15; Williamsburg, \$21; Winchester, \$190.81; Woodburn, \$9.17; Buck Run, \$7; Somerset, \$11; Friendship, \$1.80; Henderson L. A., \$10; Hardinsburg, \$12.60; Training Home Board, \$119.25; Burkville, \$16.85; Elkton, \$43.25; Fisherville, \$2.75; Trenton, \$46; Elkslick, \$3.39; Cadiz, \$56.70; Oak Island, \$15; Salem (Blood River), \$1.25; Twelve Mile, No. 2, \$2; Maysville Ladies' Aid, \$15.55; Madisonville, \$82.25; Pledge, \$1; E. W. Coakley, \$50; Lebanon B. Y. P. U., \$10; Crescent Hill, \$4; Collection, \$3.

Foreign, \$1,853.14; Home, \$1,004.85; S. S. B., \$18.05; Preaching, \$287.90; Mountain Schools, \$203.39; Endowment, \$786.35; Support, \$224.25; Christmas Offering, \$242.09; Thank Offering, \$867.38; Margaret Home, \$75.75. Total for quarter, \$5,563.15. Grand total for quarter, \$6,413.07. New Bands Enrolled—Newport B. Y. P. U., Cane Run, Pembroke, Jellico, Bardstown, Hazard. New Y. W. A.'s Enrolled—Buffalo, Lexington, Jellico, Eminence. New W. M. S.' Enrolled—Oak

Island, Crescent Hill, Twelve Mile, No. 2, Lottonia. Miss WILHELM LAMB, Secretary and Treasurer, C. C. of Ky.

NOTES FROM WALES

Wife and I left Edwarddale, Pa., April 27th, and arrived at our destination in Wales after a pleasant voyage, May 6th. Friday evening April 24th a farewell meeting was held at Edwarddale to give our friends an opportunity to express their kind feelings towards us, both in words and gifts. Many letters were read, among them were letters from Dr. H. G. Weston and Dr. M. O. Evans of Crossed Seminary, which were very much appreciated. What a pleasure it would be to me to attend the fortieth anniversary of the seminary, which is to be held this year, as I was the first to leave it for the ministry in June, 1869. Since I have been in Wales I have visited several places of interest. Wednesday, the 13th inst., I visited Cardiff. The South Wales Baptist College is situated here, and is in a prosperous condition, under the presidency of Rev. W. Edwards, D.D. This college was originally established at Aberystwyth, in the year 1807; removed to Pontypool July 13, 1836, and to Cardiff in October, 1853. Hundreds of students have gone from this college to all parts of the world.

It was a pleasure to meet also the genial and honored bishop of the Tabernacle Baptist church of Cardiff, the Rev. Charles Davies. Mr. Davies is one of the leading Baptist ministers of Wales.

Thursday, May 14th, I attended two very interesting meetings in Siabow Valley, Monmouthshire. The first was the monthly District meeting of the Baptist Association of Monmouthshire Association, at a place called Twyn Gwyn (White Hill) at which a very good paper was read by a lay brother named D. J. Booth, from Risca, on "A Baptist Church—Its Nature and Government."

The second service was a cornerstone laying service of a Baptist meeting house a little lower down in the valley, at a place called Cwur-Felin-Fach. This church was organized last August. There were several pastors present and it was a great privilege both to hear the brethren and to give an address on this memorable occasion. The Baptists are very strong in this section of Wales and they are not afraid to teach their principles.

The place where this church is situated in Cwur-Felin-Fach is very noted in Welsh history—inasmuch as it was the home of one of the most distinguished poets of Wales, Islwyn. His mortal remains are buried in the graveyard of the little Welsh Methodist church, which is a short distance below where the above service was held, and a fine monument marks the spot. The name of Islwyn will remain as long as Wales will remain.

Best wishes to all my American friends.

JOHN T. GRIFFITH

DEAR RECORDER

The Baptist Sunday School Union of South Kentucky Association was organized Sunday, May 24th, at Eubanks, Ky., with seven Sunday-schools represented as follows: Double Springs, Eubanks, Liberty, McKinney, Middleburg, Olive and Pleasant Point. The regular Sunday School session was held from 9 to 10 o'clock a. m. Then Rev. Wm. J. Mahoney, and

our State Sunday School Secretary, took charge of the meeting and addressed us with reference to the Sunday School Union. He spoke earnestly and practically on Sunday School work, and our record of a Union, for about an hour, then called for the voice of the representatives of the Sunday-schools present in regard to organizing the proposed Sunday School Union. The voice was unanimous in favor of the Union, and several short but enthusiastic, speeches were made by different brethren. Bro. Mahoney presided during the organization of the Union. D. H. Hiffe was chosen secretary for the day. Then Bro. Mahoney introduced the proposed constitution, which was read and discussed, clause by clause, and adopted.

Then the Union proceeded to elect officers and standing committees for the year as follows:

Officers for the year ending August 1, 1909: President, W. G. Tilford, Middleburg, Ky.; Vice President, J. H. Harklage, Eubanks, Ky.; Secretary, R. O. Daily, Eubanks, Ky.; Treasurer, M. G. Murphy, Kingville, Ky.

Standing Committees: Programme, Rev. J. L. Owens, Liberty, Ky.; Organization, D. H. Riffe, McKinney, Ky.; Elementary, Elmer Gilliland, Kingston, Ky.; Teacher Training, Dr. J. W. Acton, Kingville, Ky.; Home Department, Sherman Allin, Liberty, Ky.; Adult Department, G. S. McKinney, McKinney, Ky.; Evangelistic Department, A. S. Jeffries, Celeste, Ky.; Doctrinal Department, U. S. Tapscott, Middleburg, Ky.; Temperance, Rev. J. A. Singleton, Waynesburg, Ky.; Statistics, Mrs. Laura Lee, Middleburg, Ky.

Bro. Mahoney asked me to say to the different officers and committees that he wishes them to feel free to correspond with him with reference to their work, and that he will give as prompt and elaborate answers to all inquiries in regard to Sunday School work as it is possible for him to give. His address is 642 Fourth Avenue, Louisville.

To add to the interest of the meeting we had two splendid sermons, one by Rev. J. L. Owens, Saturday evening at 7:30, on "Self Examination," I. Cor. 11:28, and the closing sermon, Sunday evening by Rev. W. J. Mahoney, from John 9:4, subject, "The Christian's Work." Both were appreciated and enjoyed by all present. The attendance was large on Sunday, both morning and afternoon, and the interest good throughout.

We feel proud of our State Sunday School Secretary. He seems perfectly at home in his work, and knows his business, and then he has the faculty of knowing how to adjust himself to the conditions and needs of the people; and above all he has left the impression in South Kentucky Association that he is a sound Baptist, "warp and filling," and believes in teaching the good old Baptist doctrines in the Sunday Schools. We feel that his visit to us has done great good, and hope that our Sunday School Union will prove a success and that our Sunday School work will soon reach higher ground.

The first session of the Baptist Sunday School Union of South Kentucky Association will meet with Middleburg Baptist church the fourth Sunday in July, 1908. We hope that all committees will make due preparation and will come up with good reports. With gratitude to the Lord for sending Bro. Mahoney among us, and with prayers for his success.

and for the advancement of our Baptist Sunday School work in Kentucky, and asking your prayers for the prosperity of our Union, we beg to remain, yours in Christian love and fellowship.

W. G. TILFORD

MISSOURI LETTER

JOS. W. BARNER

Needs a New Religion.

The following is from the Methodist Advocate, and is applicable to others besides Methodists. It says:

"Just at this time our country needs a new religion that will make a man pay his debts. Shooting does not settle accounts with God or man. We bounce right into a man and put him out of a church if he goes to a theater or a ball, but never a word to the pious old scamp who never pays his debts. Preachers and people who do not pay debts are doing more harm than dancers and drunkards, for there are lots of them in the church. Reader, is this getting close to you? Then lay down your paper and go pay up and then read on with care. And don't refuse paying because the statute of limitation excuses the open account which you made for bread and meat. You must pay it in cash or God will lay it up against you. God knows no such excuse for not paying as homestead exemption. When you use the excuse to keep from paying your debts you can stop singing: 'When I can read my title clear to mansions in the sky.' You will have none there."

Will we ever have the kind of religion indicated above?

New Politics Needed.

A kind that isn't so corrupt. The country has for a long time, and still needs, a condition to exist that will put men, measures and principle above party. We need politics that a man will carry or put his religion into.

A man who will not vote right because he is afraid it will "hurt his business," if he is in a church ought to be excluded. If he works in the interest of the saloon and against local option he ought to be excluded. "Thems my sentiments."

Billy Sunday's Sensible Talk.

He said recently in an address at Macomb, Ill.: "Girls, when a young man comes to propose to you tell him you want to ask him three questions, First—Do you believe I am virtuous? Of course, he does. That's why he chooses you. Second—Have you lived as you require me to live? Third—if I, a girl, had lived as you, a young man, have lived, would you walk in here and ask me to be your wife? Put these questions to them, girls, and if they do not give down before the sickle, they will do to tie to. Otherwise, live single. Be what the world calls an old maid. A man can rob virtue, and so long as he has a bank account and two suits of clothes to his back, society will stand with open arms to receive him, while they close their door to the sister who is no more guilty."

While we lost out in the local option fight here, we will get rid of saloons through the county court, on account of the law being violated, selling illegally, etc. The maximum requirements of the law will have to be strictly observed. Louisiana, Mo. Subscribe for WESTERN RECORDER.

WANT COLUMN.

Want ads appear in our paper... This is always a popular column...

FARM and TOWN PROPERTY for sale. E. W. Summers & Sons, Louisville, Ky.

Miss R. and E. Burton, 117 West Walnut street, Louisville, Ky. Mediators and Purchasing Agents.

We are in simple faith to bring all our troubles to the Lord, and with the one desire his glory...

DEAR READER.

Please find enclosed \$2 for my paper. I still take great pleasure in reading it, but realize that my time of reading is growing short...

We are building a new Baptist church at Columbia City, and we hope to have it completed by fall. We are worshipping in the basement but it is not finished.

E. E. ESTES, Seattle, Wash.

SPEAKS FOR ITSELF.

Experience of a Southern Man.

"Please allow me to thank the originator of Postum, which in my case, speaks for itself," writes a Fla. man.

"I formerly drank so much coffee during the day that my nervous system was almost a wreck. My physician told me to quit drinking it but I had to have something to drink, so I tried Postum.

"To my great surprise I saw quite a change in my nerves in about 10 days. That was a year ago and now my nerves are steady and I don't have those bilious sick headaches which I regularly had while drinking coffee.

"Postum seems to have body-building properties and leaves the head clear. And I do not have the bad taste in my mouth when I get up mornings. When Postum is boiled good and strong, it is far better in taste than coffee. My advice to coffee-drinkers is to try Postum and be convinced."

"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.

LONDON NEWS

The thing which is exciting the greatest interest in London and throughout the country is the Licensing bill now before the Commons. Americans would think it a very mild measure, as it merely is in contrast with prohibition. It is estimated that the bill will close 27,000 drinking places.

Had the chief objection which the lawyers have to it in the time limit. The lawyers take the ground that a license is a freehold as if it were a deed to a house. They insist that a man once securing a license has a right to keep it during life, and will it to his heirs. This bill limits the time of license to four years.

After that they must be renewed and the magistrate has the right to refuse to renew them. That the bill will pass the Commons is assured. For it is a government bill, and the government has announced the intention of standing by it. This means that if it is defeated in the Commons the Liberal Cabinet will resign. As the Liberal party has no desire to go out of power when so much work to which it is pledged is yet to be done, and as the Liberals have a large majority there is no doubt so far as the House of Commons is concerned.

But the House of Lords! Aye there's the rub. It has been shown that a large number of the Lords own shares in the brewery companies! A concerted effort is being made to bring public opinion to bear upon the Lords. And in this fight I am glad to say the church is standing shoulder to shoulder with the Non-conformists.

There was a great demonstration in the Albert Hall in support of the bill. More than 40,000 persons applied for tickets of entrance. The principal speakers were the Bishop of London, the Bishop of Kensington and the Earl of Crewe. They made very strong speeches. The Bishop of Kensington has long been a foremost advocate of temperance, but the liquor men were surprised at the uncompromising position of the Bishop of London.

In his speech he said it was claimed that a reduction of licenses would not reduce the drinking. He cited the case of Liverpool. A reduction of 500 licenses in that city had reduced the arrests for drunkenness from 14,000 to 7,000.

Lord Crewe is one of the Cabinet. He declared the government would stand firm in spite of the power the brewers had shown in two of the bye-elections. While Lord Crewe was speaking the Suffragettes interrupted him and tried to stop his speech by their cries. The police carried them out, kicking and screaming as usual. There was great indignation at their disturbing a temperance meeting at so critical a time. The ladies present were especially indignant and many of them joined in the cry, "Out, out, out." Lord Crewe's answer to the Suffragettes was, "If votes for women are going to be used to hamper social reforms, I for one do not care how long the grant is delayed."

An incident in Parliament showed how lamentably ignorant many educated men are in regard to Baptist doctrine and practice, and this notwithstanding the fact that England's greatest preacher of the last century was a Baptist, Spurgeon, and that the Baptists for hundreds of years have been proclaiming their views.

Mr. Runciman is the cabinet minister for education. In a speech in the commons on the education

bill which the Non-conformists have been fighting for so zealously, he said:

"Some people are so ignorant of nonconformity as to think there is no difference between Presbyterians and Baptists." An Irish member asked, "What is the difference?" Mr. Runciman replied he did not think it could better be perceived than the difference between Mr. Hallour, Scotch Presbyterian and Mr. George White, who last year was President of the Baptist Union. As Mr. Hallour is leader of the Tory party, and Mr. George White a prominent and most popular Liberal member, the House having a large Liberal majority laughed heartily and the Baptists present enjoyed it.

If he had stopped there, no one would have found out Mr. Runciman's own ignorance. Had he went on to say that Wesleyans did not ask for the Wesleyan catechism to be taught in the schools and Baptists did not ask for some form of teaching of Haptnismal Regeneration! Such ignorance is a disgrace in the Minister of Education. There is nothing against which Haptnists have fought more earnestly and persistently since that death of heresy sprung up in the third century. And here is the Minister of Education calmly declaring Haptnists believe in it. This was not the accusation of an enemy. Mr. R. is very friendly to the Haptnists, who are standing by him to a man in his education fight. It was simply sheer ignorance.

The Associations are in full swing. But their reports are not very encouraging reading. They are all lamenting the falling off in membership. However, in one of the largest it was shown that the number of baptisms had not declined, but the falling off was due to the fact that many of the churches had been aroused to their failure in discipline and that large numbers of names had been cut off from the church rolls. This is hopeful. Reductions of numbers from this cause is to be welcomed. If every unregenerated member could be weeded out of our churches they would be far stronger.

The recent event in Baptist circles of most interest was the annual meeting of Spurgeon's Pastors' College, of which, Thomas Spurgeon is President. He was back from his rest on the Continent much improved in health, but not fully restored. The collection at the Subscribers' supper was \$5,000, which gladdened the President's heart. In all the speeches the same old passionate devotion and joy in the faith once for all delivered to the saints was expressed. It is indeed a joyful thing to see men not only firmly believe but delight in believing.

Rev. John O'Neill was one of the principal speakers, making an eloquent speech full of humor. He said the Pastors' College and old-fashioned orthodoxy were heavenly twins like the President and Vice President—the Spurgeon brothers.

OCCASIONAL.

AN EVANGELIST'S PERIL.

Evangelist Len G. Broughton relates this incident, which occurred during his religious work in a Southern city. A saloonkeeper, the worst in the city, had lost his license through the influence of the revival meetings, and he threatened to attack the evangelist on sight. Mr. Broughton tells the rest in these words:

"One morning, a very cold morning, I stepped into the study

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of the church, and as I opened the door, who should I find sitting before the fire but this man. I tell you I had serious thoughts. I said, 'Good morning.' He grunted, 'Good morning.' Said I, 'Pretty cold this morning,' and he answered, 'It's hot in here.' I was thinking a thousand thoughts a minute. I didn't want that fellow with me.

"I expect you have heard something about me," he said.

"I heard what you were going to do to me," I answered, and he continued, 'That's what I am here to talk to you about. I was as mad as ever a man was, but there was something or other that held me down. I intended to call you out and beat you dead; but something held me down and I don't know what it was. Last night, after I went to bed, I felt the presence of my sainted mother. Did you know my father was a preacher? My mother was the best woman in the world—now she is in Heaven—and as I lay there on the bed, with her conscious presence, I heard her say, 'Son, think of it! Think of it! That you, your mother's boy, bearing your father's name, have gone so low down that a minister will dare go before the city council and make the charge that you are not fit to run a dive in hell, and worse than that, the city council believes it, and refuses to give you a license.' It overcame me, and I cried all that night long, and I have come up to ask you if you think there is any salvation for me. Can you account for the way this thing has come about?"

and said, 'God, I don't know how to pray. Teach me how to pray. I am a poor sinner.'

"After a while I felt his big arm around me, and his hand drop by my side, and then he pulled me to him, and we broke out in praising God together. Then he said, 'I have three friends who have been with me in this business—I want to reach them.' We began that morning, Monday, and on Wednesday night of that week we baptized in that church this man and his three friends, the most notorious divekeepers, gamblers, and blacklegs in our city."—Christian Herald.

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**The Farm
& Household**

W. H. Evans bought from H. H. W. a pair of 12-hand mules for \$115. One county news.

Over Hardisty bought from H. W. a pair of Edith about 60 lbs high at \$25 per hundred and received them Monday.

At Nicholasville, last County a pair of three-year-old mules sold for \$350 and one pair of aged mules brought \$265.

Evans Brown, of Edith bought a pair of three-year-old mules 15-12 hands high from A. H. Wheeler, of Sparta, for \$370. This is one of the best pair of young mules in the county.

There will be a larger acreage of hemp sown in Woodford county than for many years. May cherries are on the market and are much in demand. Bluegrass is rapidly coming and from all appearances there will be a heavy yield.

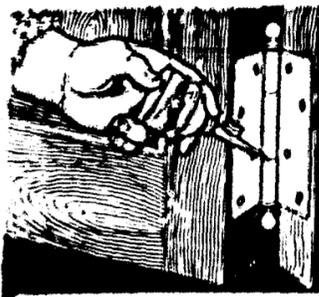
Mr. Clifford Hedges, of Burlington, has a pair of mules that were one year old on the 29th of May. They are 13-12 hands high and weight 700 pounds each. He refused a handsome price for them a few days ago and thinks that they are probably a pair of the finest mules in the county.

A large crop of tobacco has been set in Logan county. Many farmers have most of their tobacco set, and but little corn planted; it keeps too wet to get ground ready for planting. Wheat is heading out nicely and it now looks like there will be a good yield. Wool is selling for 17 and 18 cents per pound. Not many lands sold yet.

In Madison county the new wheat and rye crops are showing up unusually well. There will be many more acres of wheat grown in this county than last year and corn and hay will be extensively raised. The wool crop of this year is decidedly ahead of last, both in quantity and in quality. Many acres of ground have been rented for the raising of hemp and it is estimated that the acreage will be about double that of last year.

A large crowd was in town last county court, but little trading was done. Several hundred cattle were on hand and some of these were left unsold while many others were sold by the head. Among the sales made were three cows, 900 pounds, at 3 1-2 cents, and six 600-pound heifers at 4 1-2 cents. N. P. Gay bought eight 775-pound steers at \$4.40. John Adams bought six heifers, 550 pounds at 4 1-2 cents. Chas. Bowyer bought two steers, 750 pounds, at 3 3-4 cents.—Winchester Democrat.

Corn about all planted and a good portion of tobacco set in Crittenden county. There will be an average crop in this vicinity. Small crop of wheat but it looks well. There will be a large crop of corn raised in this county. A good supply of young mules in this county; some very fine ones. Some very fine horses, fillies, and colts. All stock of any kind in good fix, and sells well. Cattle and hogs are high. Sheep and lambs are selling at good figures.



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Do they live the sitting hen?

The incubation and rearing of chicks undoubtedly lies at the bottom of successful poultry keeping. It is pretty well understood that to get a profitable egg yield the layers must not be kept longer than about two years. After demonstrating this fact at the Utah Experiment Station, we turned our attention to the deeper problems of incubation, for the necessity of frequently renewing the flock of layers makes it imperative that faulty methods of incubation be eliminated.

It is known that there are great losses in artificial incubation, whether the fault of the incubator itself or of the man operating it.

In our experiments we sought to discover the fundamental difference between natural and artificial incubation. Some rather startling things were discovered, though the experiments were disappointing in showing that the incubator is not a successful imitator of the hen. I may say disappointing, because we are always looking for improvements and would be glad if a more successful way of hatching could be devised than the way of Biddy.

By submitting eggs to careful weighings at different periods of incubation, it was found that those in the incubators lost weight faster, or "dried down" faster than those under the hens. This indicated that the humidity conditions were different, because the drier the air surrounding the eggs the greater should be the evaporation or loss of weight. This has later been confirmed by the analysis of air under the hens and in the incubators at the Ontario Experiment Station, which showed a greater actual amount of moisture under the hens. Whether the hen gives off moisture from the body, or whether a faulty arrangement of the incubator permitted the moisture to escape too rapidly, was not determined. The tests, however, seemed to indicate a lack of moisture in the incubator.

This led to making a practical test to show the effect an artificial supply of moisture would have on the hatching. Tests were made with a large amount of moisture, with a medium amount, and with no moisture. The results of numerous experiments showed that the moisture had a beneficial effect. In each test the machines with no moisture hatched the smallest number of chicks. There was a difference of about a hundred per cent. in favor of moisture against no moisture. Not only were more chickens hatched with moisture supplied to the machines, but the

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chicks weighed more when hatched. Another point was discovered where natural and artificial incubation differ. It has been thought that an excessive amount of carbonic acid gas in the incubators is responsible for poor hatches. To test this, the Utah Station submitted to analysis samples of air drawn from the incubator and from under the sitting hen. It was found that there was considerably more carbonic acid gas (carbon dioxide) under the hens than in the incubators some three times as much. Whatever may be the effect on hatching of carbon dioxide, the fact was discovered that the conditions were widely different between natural and artificial incubation. It was shown in previous tests that carbonic acid gas with moisture will dissolve the egg shell, and this rather indicated that a certain amount of carbon dioxide may be beneficial.

It is not asserted that these experiments show us the "way out of the woods," so to speak, or rather a way for the chick to get out of the shell; but they show that there is yet a wide gulf between the natural and artificial methods of hatching. The experiments will be continued to show, if possible, how this gulf may be bridged. It is very questionable whether, on the whole, artificial incubation has helped the poultry industry in the United States. It is certain that millions of dollars have been lost through faulty incubation, and it is well that poultrymen should know the truth.

The humble peanut grows in dignity. Peanut meal contains a larger amount of protein than is contained in cottonseed meal, nearly double in fact; yet its use as a foodstuff is not greatly extended. The peanut crop is one that is so easily grown and harvested that it would seem worth while considering in its possibility for some classes of farming. It is more than probable that European trade could be developed for peanut products just as easily as has been done for cottonseed products. The present European demand is supplied exclusively from the South of France.

David Carrol and E. W. Ripy bought of John C. McBrayer 45 head of yearling Hereford cattle at \$4.25 per hundred, to be delivered in October.—Anderson News.

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FACE

Friends in the city have received tidings of the death of the Rev. John Knight Pace, D. D., which sad news event occurred Monday night, May 11th at Asheville, Ga., where Doctor Pace was the beloved pastor of the First Baptist church. Mr. Pace was of old Virginia stock, being born in the county of Fauquier, May 24, 1822, and he was exactly fifty-five years old on the day of his departure.

In early life the Pace family removed to Texas, and Mr. Pace began his literary education at Baylor University, Waco, Texas. Later he attended Furman university at Greenville, S. C. In the fall of 1878 he entered the Southern Baptist Theological Seminary in Louisville, Ky., and was graduated from that institution in 1881. On leaving the seminary he became pastor of the Mayville Baptist church, Kentucky, where he had a successful pastoral of several years. From Mayville he went to Halesburg, R. C., where he continued in the pastorate for four years, greatly strengthening the church and endearing himself to the people. He left South Carolina to accept the pastorate of the First Baptist church, Little Rock, Ark. In that position he labored with success, coping with his pastoral work the duties of statistical secretary of the Arkansas Baptist State Convention. About this time his health began to show signs of weakening, and he accepted the call of what is now the Deckerick Ave. church, Knoxville, Tenn., where his work is too well known to need review here. From this point he went to the pastorate of the Jackson Hill church, Atlanta, Ga. But the end drew near. His labors were greatly appreciated, but he felt that his strength was waning, and resigned to seek health. He resided on the southern slopes of South Carolina, and he thought he was able to return to work. He accepted a call to Asheville; but the end soon came.

While pastor at Mayville, Ky., Mr. Pace met and won Miss Susan D. Powers, second daughter of the late S. T. Powers, so well remembered in this city, but then living at Augusta, Ky. In all his work Mr. Pace was glad to attribute much of his success to the wise and constant aid of his wife. She and a son, Mr. Powers Pace, now married and in business in Atlanta, and a daughter, Miss Juliette Pace, are the immediate family surviving.

KENNERLY.

Sister Sallie Kennerly was born June 24, 1831, and died May 26, 1908. She was married March 12, 1846, to Deacon Philip Morris Kennerly, who preceded her several years. Professing religion early in life, she was baptized by Elder John Dunn into the fellowship of Mt. Pleasant church. As a sufferer she anxiously, yet patiently, awaited her summons, and left a beautiful example of the sustaining grace of God. In her final illness she viewed her approaching death with the same serene, practical calmness that had characterized her life, the benediction of which rests as a rich heritage upon her family, church and community.

Funeral services were conducted by Pastor Clifton Dorris and Elder J. C. Thompson.

D. P. BROWNING.

Lewisburg, Ky.

BETHEL COLLEGE.

The 54th Annual Commencement of Bethel College has taken place—a Commencement which has reflected credit alike upon college, faculty and students.

On the occasion of the Declamatory Contest, in which five of the college men competed for a gold medal offered by Mr. Charles Radford, the speakers and their speeches were as follows:

- George Jones, "Aspirations for America," (Speech by Cassius Clay.)
- C. S. Bush, "Eulogy of Henry Grady," (Speech by Jno. Temple Graves.)
- C. R. Becker, "Liberty or Death,"

(Speech of Patrick Henry)

George Washington, Grant's Reply to Cherry.

H. A. Johnston, Lincoln's Second Inaugural Address.

The amount of oratorical ability displayed by these young men has been a matter of common opinion and of much interest to the part of our home people. Not one of the participants showed a moment of hesitation or uncertainty; each exhibited a remarkable degree of self-control for a beginner in oratory, with a poise and freedom of utterance in the future. Mr. Bush particularly distinguished himself in his interpretation of the speech of John Temple Graves and it was upon him that the judges, after some deliberation, decided to confer the medal.

On Monday evening at the Baptist church the Commencement program was to have been delivered by the Rev. I. H. Watson, of Owensboro, Ky., but owing to an accident, the speaker was unable to be present, and the annual session was delivered, in a most satisfactory style, by the Rev. Mr. Anderson pastor of the church.

On Monday evening occurred the Oratorical Contest, when again, five young men, all present, competed for a gold medal offered by Mr. Wm. Perry, an alumnus of Bethel. In this contest the students were divided into three groups, style and general merit were taken into consideration, as well as their delivery.

Master Frankman, A. Pace for the second place.

John McDonald, Westward the Course of Nature Takes its Way.

H. H. Davis, The Heritage of the South.

W. H. Goodman, The Waning of America's Wealth.

J. H. Chapman, Capacity, Culture and Character.

It would have been difficult for one to decide between two of these of the participants, but the successful delivery of Mr. Davis won and he was awarded the medal.

On Tuesday evening the Annual Literary Address was delivered by the Rev. J. B. Hall, D.D., of Bowling Green, Ky. Dr. Hall's address on the subject of "Venue" was a most happy one.

The Commencement Day exercises on Wednesday morning were such that they will leave a permanent and favorable

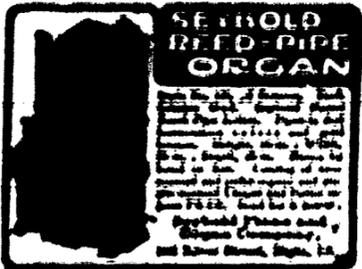
impression upon all who heard them. Of the graduating class of four, Rev. J. H. Moore, Mr. Hal Mowbray, Mr. Pitt and Mr. and Mr. Hubert Perry only three delivered speeches. Mr. Hall having been excused, with President Gardner's favorable promise that he should deliver the literary address ten years hence.

Mr. Mowbray, having won the highest honors of his class, was Valedictorian and delivered the farewell address to his alma mater in a thoughtful and laudable manner that won the hearts of his hearers.

Mr. Perry, who ranked second in the class, had chosen for the subject of his Valedictory Address, "Educational Institutions." It was an able production and forcibly reminded Rev. Mr. Moore's beautiful "Tribute to Mothers" completely captivated the audience.

The Rev. Dr. Eagle of the Louisville Seminary, delivered the Baccalaureate Address. In the course of his subject, "The Young Man's Vision," he urged the young men to retrace the visions of their youth; to integrate them into the principles of their lives; to cultivate a spirit of optimism.

With the conferring of the degree



of Bachelor of Arts upon Rev. Moore and of the degree of Bachelor of Science upon the other members of the class by President Gardner, the Commencement of 1908 was closed.

God send us a real religious life, which shall push blindness out of the heart, and make us better fathers, mothers and children a religious life that shall go with us where we go, and make every hour the honor of God, every act acceptable as a prayer! Theodore Fowler.

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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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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

From the West Over.

Coming to mind after the death of Henry the death of President...

The fourteenth anniversary of President Jefferson Davis' birthday...

Mr. Robert C. Reed, famous all over the world as a bridge builder...

Politics were strangely mixed in Oregon. The Legislature is Republican...

On the 4th, Emilio Zola's body was transferred to the Pantheon...

The largest clock in the world was set going on the top of the factory of Colgate & Co...

The minute hand of this great clock is twenty feet long...

In the province of Parma, Italy, the farm laborers have gone on a strike...

The tunnel under the Ricken Mountain, Switzerland, begun four years ago...

GEORGETOWN COLLEGE COMMEMORATION

After another year of very satisfactory work and general prosperity...

At 8 o'clock a large audience gathered in the chapel to witness the Commemoration...

At 10 o'clock a large audience gathered in the chapel to witness the Commemoration...

At 11 o'clock a large audience gathered in the chapel to witness the Commemoration...

At 12 o'clock a large audience gathered in the chapel to witness the Commemoration...

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And still another one of our old friends and advertisers appears in this issue of the Recorder...

These changes of address and name to our in my new home at Hillyard, Washington...

Live Stock Markets.

Table with columns for CATTLE, HOGS, SHEEP AND LAMBS, and BURLLEY. Lists various types of livestock and their market prices.

Georgetown, Ky.

OTHER STATES.

A good meeting at Markham, Texas, resulted in seventeen additions.

A church has been constituted at Cross Roads, Randolph county, N. C.

Pastor W. A. Ayres, of Newbern, N. C., goes to College Hill church, Lynchburg, Va.

A church was constituted at Coperhill, Ga., with thirty-eight constituent members.

The Flint church, York county, S. C., has set apart its new house for the worship of God.

At Decatur, Texas, a meeting was held resulting in thirty-four accessions for baptism and eight by letter.

At North Jonesboro, Fla., a good meeting was held resulting in twenty-six additions to the church.

A meeting of ten days at Madilla, Ga., closed with twenty-two accessions, fifteen received for baptism.

The Arlington Street church, Rocky Mount, N. C., has set apart its new house for the worship of God.

A meeting in the Shelby church, N. C., resulted in about twenty-five additions to the fellowship of the church.

A meeting in the Newport News church, Va., closed with fifty additions to the fellowship of the church.

Bro. Julian Neil has been set apart to the full work of the Gospel ministry by the church at Unity, Ill.

Bro. Albert Glover has been set apart to the full work of the Gospel ministry by the church at Ocala, Fla.

Pastor J. M. Haymore, of Sanford, N. C., has accepted a call to the Spurgeon Memorial church, Norfolk, Va.

Twenty-three have been added to the fellowship of the East Point church, Ga., as the result of a recent meeting.

The Brookland church, S. C., has set apart its new house for the worship of God. This church lost its house of worship by fire in 1905 and there was no in-

We are glad to welcome back to our columns the advertisement of the Stewart Dry Goods Company.

While we do not believe this is wise economy, yet we bow to their judgment in the matter of looking to the future for a full return of their advertising patronage.

Another one of our old advertising patrons appears in this issue. For fifty years past this house has furnished more churches and residences with handsome work than any other concern of the kind in this part of the country.

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BUTTER.

16c per lb.

POULTRY.

Hens, 10 to 10 1-2c lb.; roosters, 5c; young chickens, 18 to 20c; ducks, 8c; turkeys, 8c.

EGGS.

Case count, 13 to 13 1-2c; candled, 14 1-2c.