

WESTERN RECORDER

Faith, Hope and Love, these three.

"CONTINUED EARNESTLY (for purposes) FOR THE FAITH WHICH WAS ONCE FOR ALL DELIVERED UNTO THE SAINTS."—JUNE 3.—7. V. HAYDEN.

3rd YEAR

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The statistics of the Congregational churches. These are cause of rejoicing among them. The net increase in membership is 12,000, which is a good per cent. There are sixty-six new churches. The membership of the Young People's Societies has fallen off 4,000. And although the home expenses had increased \$400,000, there was an advance in contributions of \$145,000.

It is safe to prophecy that the Presbyterian ministers of Pittsburg will not soon again invite "Billy" Sunday to address them. He repaid their courtesy by telling them that few preachers these days are anything but "stiffs and salary quacks," and that the thing to do with the theological professors was to stand them on their heads in mudholes.

Seven years ago Mr. A. B. McGregor went to Rangoon. He now returns to England with a Buddhist monk, who comes as a missionary for his new religion. He wears a yellow silk robe, has his head completely shaven, and obeys 272 rules. One of these rules is that he must not look at a woman. He is the only Buddhist monk who has come to England, though there are several converts to Buddhism among the English.

Here is Spaul among the prophets! Haeckel says: "Most modern investigators of science have come to the conclusion that the doctrine of evolution is an error and cannot be supported."

An exchange accounts for the falling off in students studying for the ministry. That "the general estimate of the rewards of that profession is lower than it was formerly." Men who could be deterred by that have no business in the ministry. No one should enter that "calling," not profession, who has not been called of God, and who does not feel "Woe is me if I preach not the Gospel."

WHAT IS THE BIBLE?

REV. A. C. DEAN, D.D.

It is interesting to watch the erection of a great building. I frequently stop on the street and peer down into the excavations where men are at work laying the foundation for a great warehouse or church. Some great structures, like St. Peter's Cathedral, were centuries in process of building. Their foundations were laid by one generation and their capstone by another. But more interesting than the erection of any structure of brick or stone is the building of God's Temple of Revealed Truth. The five books of Moses are the solid granite layers upon which it is founded. Resting upon this foundation the superstructure rises story upon story, the historical books, the devotional books, the prophetic books, the Gospels, the Acts, the epistles, and Revelation.

Let us walk through this great building and see what we can find.

First of all, there is the library, where we stop long enough to learn facts which cannot be found anywhere else. We learn the origin of things, the beginning of matter, of sin and crime, of arts and sciences of the family, the nation and languages. And here are God's thoughts. If we would develop the mind we must think after God. Great words like omnipotence, omniscience, eternity, infinity, can apply only to God, and the man who refuses to enter this divine library and think God's thoughts after him, is depriving his mind of enlargement.

Next to the library is the drawing room and parlor. Our social nature is not neglected. Such words as fellowship, communion, family, indicate that we bear an intimate social relation to each other. The Bible is a social book.

Then comes the dining-room with its feast of fat things. Here the soul is fed with the manna that came down from heaven. David Saunders the shepherd of Salisbury Plain, who was so poor that he frequently did not have salt for his potatoes, has left on record these words: "Often I have had but little to eat, but my Bible has been meat and drink and company to me." It is better to have the soul well fed, though the body may be hungry, than the body well fed while the soul is starving. God invites all his children to a feast where the viands have been prepared by his own hand, and served with a bounty worthy of himself.

And here is a great picture gallery. We have the portrait of man as he was in the image of God and as he became through the blighting power of sin. There are some very repulsive pictures. I saw in the Art Gallery in London a portrait entitled "A Man," and on the opposite side of the room another picture entitled "A Woman." They gave the artist's view of what real manhood and womanhood meant: Greater than king or queen is a genuine man or woman. But in this same art gallery I saw other pictures, which showed how the man and the woman had been marred by sin, their beauty defaced, their features distorted, their lives wrecked. And we have in the Bible the picture of the evil forces that ruin our race. Here is the portrait of Satan himself—cunning, malicious, deceptive. And here is the picture of every sin we are called upon to shun. Some one sent to Martin Luther the picture of a man who had threatened to kill him with poison. Luther carried this picture with him so that he might be protected from the murderer,

if he should meet him. But best of all we have in this picture gallery the portrait of God himself. A few strokes of the artist's hand in Genesis give us an outline: The seed of the woman shall bruise the serpent's head. In the family of Abraham all the nations shall be blessed. In Isaiah the features are more clearly seen, and now in the New Testament we behold "the express image of his person," Jesus truly man and truly God, with a human nature that touches us, and a Divine nature that touches heaven, the real Jacob's ladder upon which the angels ascend and descend.

Here, too, is the Armory, in which we may be equipped for the battle against sin. Take unto you the whole armor of God, the shield of faith, the helmet of salvation, the breastplate of righteousness, the girdle of truth, and the sword of the Spirit. When at his coronation the sword was delivered to Edward VI, having received them he said: "There is yet another sword to be delivered to me, the Sacred Bible, which is the Sword of the Spirit," and with the sword of steel in one hand, and the sword of truth in the other, he entered upon his high office. As followers of the Prince of Peace we may lay aside the sword of steel, but we need to take and use the sword of the Spirit truth in an aggressive warfare against all sorts of sin.

In this building there is a high observatory, from the top of which we have a broad and distant view. There is not only a record of what has been but of what will be. The prophets, with eagle eye, peered into the future, and history is a record of these prophetic fulfillments. From the top of this observatory in the book of Revelation we look into heaven itself, and down the vista of eternity all radiant with the glory of the Lamb. Sometimes as we look about us, evil appears to be triumphant. The righteous are in the minority, darkness seems to gather, but when we climb to the top of this prophetic observatory and look into the future, our hearts are cheered by the hope that sooner or later victory will come.

And this building of truth is filled with light. God himself dwells in it. Intellectual light, moral light, spiritual light, light that beautifies and gives life. The Word of God is a light to our path. It shows where we may put the foot down as we take the next step. And there are no dark passages in our experience that this light does not shine into.

In a word the Bible is God's dynamo of power. It is the living word. Some would have us believe that the old book is an evolution from books which came before it, but the more we read what they say the more profoundly we are convinced that it is a revelation and the Christianity which it teaches is not so much evolution as revolution. There is an evolution in the book, but not of it. So there is an evolution in the Christian, but not of the Christian. The first birth is not the germ out of which the second birth grows. We become partakers of the Divine nature. It is God himself in the soul making all things new.

"The gospel is the power of God unto salvation." The attempt to make Christians by a process of education has been tried with dismal failure. Bishop Colenso took a band of Zulu youths and gave them a good education in England. After they had advanced in their studies, he suggested that they now turn their attention to the claims of Christianity, but in the words of Dr. Gordon "they kicked up their heels and went back to their former heathen prac-

tice." The good Bishop had to confess that his experiment was a failure. Hans Egede spent fifteen years in Greenland educating the people, attempting as he said to bring them to a point where they could become intelligent Christians. With a broken heart he preached his farewell sermon from the text, "I have labored in vain, I have spent my strength for naught." Two years later John Heck succeeded Egede, and he began at once to preach the word of God, holding forth Christ crucified, and the result was the conversion of Kajarneck who became a flame of evangelistic zeal amid the frozen regions of Greenland. The Word of God did for this heathen chief in a short time what fifteen years of training could not do for others.

When Dr. Darwin visited Terre Del Fuego, in 1833, he wrote: "The Fuegians are in a more miserable state of barbarism than I ever expected to see any human being." He thought it would be impossible to civilize them. On his second visit, in 1849, he was astonished to find that three people whom he regarded as below domestic animals, had been transformed into Christian men and women. In his surprise he wrote: "I certainly should have predicted that not all the missionaries in the world could have done what has been done. It is wonderful and it shames me, as I always prophesied failure." In a letter to the London Missionary Society, enclosing twenty-five pounds for its work, Mr. Darwin said: "I shall feel proud if your committee shall think fit to elect me an honorary member of your Society." Here the great evolutionist saw proofs of a revolution which he could not understand. The power that brought it about was God working through the Bible.

What the world needs for time and eternity is to believe and practice the truths of the Bible.

A church of free thought would be no church at all, but the most sectarian of sects, and the most scholastic of schools. There is something almost boyish in the aggressive use of a pulpit for a free-thought propaganda. What is certain, if the history of Christianity proves anything, is that without the theology of an atoning cross criticism of Christ or laudation of him gets the better of worship or even reverence; Christian faith can not survive; and Christian ethic has no foundation in God. Subjective faith cannot last without objective. Faith as a frame of mind cannot endure without a faith in which to believe. We must always have what our fathers had—the grace of God, its ground in Christ, and its grasp in faith. If the World's moral need were ever driven to choose between a rationalized sentimentalized Protestantism and Rome, it is to Rome it would fall, because of the objective and evangelical element which rationalism destroys but which Romanism only perverts. If Protestantism is to live on, it can only do so by a maintenance of those dogmatic principles which are so strong an element in Roman-Catholic ascendancy. A creedless church must, sooner or later, turn out a dead church.—*P. F. Forsyth.*

Oh, what a blessing is Sabbath interposed between the waves of worldly business, like the divine path of Israelites through Jordan! There is nothing in which I advise you to be more strictly conscientious than in keeping the Sabbath holy.—*Wilberforce.*

WHY KENTUCKIAN SHOULD BE A MEMBER OF THE EDUCATION SOCIETY OF KENTUCKY.

REV. J. M. CLAYTON, D.D.

First of all because it stands for education. We must be before we know, but we must know before it is worth while to be. A fool is always a failure, and one must always pay the penalty of ignorance.

Johnson says, "that he who plants schools and colleges, and fills them with young men and women, is planting seed corn for the world." Education is, after all, the only rational basis for civilization, and he who can and will not aid in the education of a child, is an enemy to the Commonwealth. Idiotry is innocent, but ignorance, in spite of opportunity, is a crime, and he who can and will not provide the opportunity is "particeps criminis." A child is not responsible for being born without a knowledge of the alphabet but someone is responsible if he dies without a knowledge of the alphabet.

The only possible permanent foundation for a democracy is an educated constituency. Aristotle was right when he said that the fate of his government rested upon the education of the youth of his country. Monarchy may exist with ignorance, but a democracy must die without the enlightenment of its citizenship. The real reason for the failure of every other democracy known to the world, was the want of an educated electorate. Eighty five per cent. of all our criminals are ignorant. We cannot civilize without education. The ultimate of education is the final extermination of ignorance. Increase our colleges and we will decrease our penitentiaries. Educate our people and we can perpetuate a deathless democracy, and Moore's Utopia will no longer be the fabric of fancy, but a realized ideal. Education is a permanent contribution to the world's welfare. The Colossus of Rhodes has long since decayed; the Hanging Gardens of Babylon are only a dream of history; but Homer, Plato and Socrates will live in thought and action, as long as time shall remain. The architect of the Parthenon has produced a building that has for more than two thousand years defied imitation; but he who shall build a man shall repeat himself in all coming generations.

If there ever was a time that called, with the voice of a thousand thunders, for the educated man and woman, it is the almighty now.

Everyone should also be interested in the Education Society, because it fosters Christian education. Education is great, but Christian education is greater. We need education, but we also need inspiration. We can only humanize humanity by educating it, and we can only Christianize it by Christian education. We should not emphasize education less, but Christian education more. "The Man With the Hoe" is, after all, but the picture of the uneducated man. Give him brains and he will look about him; give him a Christian heart and he will look above him to the everlasting hills from whence cometh all our help.

Wellington said that if you educate a man without religion, you but make a clever devil. It is also worthy of note that many of the worst curses of the Bible are pronounced against the educated classes. Education only changes the mind, but Christianity the heart. Paul, at the feet of Gamaliel, is an educated man, but at the feet of Christ he is an educated Christian gentleman. We must discipline the heart as well as the mind. Next to absolute ignorance, the most to be dreaded is a Christless civilization. The French Revolution was only civic suicide, caused by a Christless civilization. Our next great struggle will not likely be with barbarism, but with a Christless civilization; and unless we shall Christianize our civilization, we shall be consumed in the fierce flames, which we ourselves have helped to kindle. If Christian education shall survive, it must be with distinctively Christian schools and colleges. The mission of the public school is to lay

the foundation for knowledge; the college is for the purpose of building on this foundation, but not with God; the mission of the University is to discover fact, not truth; but the mission of the Christian school is to lay broad and deep the foundations of an imperishable faith, where the mind and soul, broadly blending, shall build the mighty temple of character, and from its tall towers, with the microscope of mind, and the telescope of faith, sweep the heavens in search of triumphant truth.

The center, then, of all true education is Christ, and from this sacred center shall radiate the art of living, the real science of civilization, the highest mathematics of mind, the final philosophy of living and the unspeakable splendors of a dying hour. It is great to say, "I know," but it is greater to say, "I know Him." We must have a studio, but let us have it on Calvary. We must have books, but let us not forget the best book, given by inspiration to the children of men.

Christian colleges and a great system of education cannot be built in a day, or with a dash but is the process of endless activity and evolution. Minerva may have sprung full armed from the brain of Jove, but it is only by a slow, painful process you can correlate schools, and firmly establish a great educational system. How any Christian can be unconcerned in Christian education is an unthinkable proposition, and how a Christian can be concerned about it and not sacrifice for it, defies analysis. If we believe in the educated Christian, we should at least believe in perpetuating our species. We should not only strive to redeem a world from death, but also from intellectual darkness.

He should also be interested in the Society, because he is a Baptist and this is a Baptist Education Society. If Baptist belief is worth holding, it is worth perpetuating; and if it is worth perpetuating it is worth sacrificing for. The denomination that is content to head the rear end of the procession, will sooner or later drop out of the procession. I believe in a succession of Baptist brains as well as churches; in the orthodoxy of learning as well as doctrine.

The denomination that occupies the summit of Christian education in this century, will likely perpetuate its principles to the end of time. When Joan of Arc ascended the heights of Orleans, she settled the question that Frenchmen should rule France. So in ascending the heights of Christian and denominational life and learning, we shall largely determine the religious complexion of the future.

Permit me also to say that we need a correlation of Baptists, as well as of Baptist schools. We may differ as to methods, but we cannot differ as to the advisability of educating. You may not agree with me (I do not thoroughly agree with myself); you may think I am too little a Baptist, which is entirely possible, or too much a Baptist, which is a spiritual paradox, but I still reserve the inalienable right of a Christian—to live, my brother. We may have our differences and temporary drawbacks, but the goal shall be reached. I have witnessed a terrific thunder-storm in the Alps, and I have also seen the clouds disappear, and seen the rainbow wrapt about the the shoulders of the dying storm. A blood-bought brotherhood, with the same faith, which we believe is born out of the divine purpose; with one overwhelming ambition, which we believe in accord with God's will; with one destiny—we trust a home in the land of the unsetting sun—shall we not go forward to this mighty work to which God in His wisdom has called us? Napoleon said to his men at the battle of the Pyramids "Forty centuries look down upon," so a thousand centuries may look back upon the history we shall make in this century.

LESS THAN THE BIBLE.

BY O. P. EACHES, D.D.

A correspondent wrote to the editor of a religious paper saying that he wished to find a church that did not deal much in the future, that was not a life insurance com-

pany, that confined itself to the betterment of this life, to the spirit of the Golden Rule and the Good Samaritan. The editor replied, stating, in an approving way, that there are many churches that have "much less to say about eternal death than does the Bible." Is this a practice to be commended or condemned? A Church of Christ must be a church founded on Christ, owning him as Master, witnessing for him in the conduct and in word. It is to be his mouthpiece in the world. A church is to think Christ's thoughts over after him, and to speak his words. A church may not be more liberal than Christ.

In the Gospels we have many glimpses into Christ's methods of teaching. We see the wide range of the teaching, its plainness, directness, God's love, the large worth of the man himself, the relation of this life to the next, the penalty of sin, the drawing power of Christ, the large welcome given to the penitent, all these were brought face to face with men. Jesus spoke, all through his ministry, of the "left hand," "accursed," "goats," the "outer darkness," the "worm" that "dieth not," the "great gulf" fixed, "everlasting punishment," "cast out," the "shut" door. These words express a current of thought that extends through his entire public ministry. They are not words tied on to his teaching; they are an integral part of his public teaching. That was not a rude, brutal age that could be stirred only by appeals to physical sufferings. It was the age of Virgil, of Cicero, of poets and historians studied in all our colleges today.

Did Jesus make a mistake in laying an undue emphasis on these teachings, on the results of sin unforgiven? Was it such a mistake that the ministry in 1908 may safely eliminate them from their teaching? There is a manifest trend in this direction.

We need a ministry that is avowedly and openly Biblical. I believe that the peril, today, is not in undue presentation of the severity of God, but such a dwelling on "the goodness of God" (Rom. 11:22) as to forget entirely the severer side of God's nature.

No one can be frightened into a life of piety. Piety implies and asserts the deliberate desire of God's service. But a man may be plied with many motives that appeal to his reason and judgment. Jesus made use of some appeals that are ignored today by preachers and churches. They rejoice in the statement that they leave out of their teaching some doctrines that lie on the surface of the Bible. "The truth as it is in Jesus" (Eph. 4:21) is Paul's way of asserting that the entire revelation of truth is found embodied in the person, the work, the teaching of Jesus Christ.

Jehoiakim, with his pen-knife, cut up the writing of Jeremiah. He did not like Jeremiah's message to that generation. That pastor, that church is a modern Jehoiakim that intentionally ignores a large section of the teachings of Jesus Christ. To speak less explicitly, then Christ is to be anti-Christian and un-Christian.—*Journal and Messenger.*

THE BLESSEDNESS OF FAITH.

There are some people who say they would be Christians if they could only know, instead of having to merely believe. They say that if they could only see a miracle, or have some absolutely positive proof of the truth of Christ, they would become his followers.

It is not at all sure that they would. There were multitudes of people on earth at the time of Christ's life who heard his words and saw his miracles, and did not believe. They did not want to believe, and so they found some way to explain the miracles away. Or they were indifferent and did not permit themselves to be influenced. Or they were hostile, and did all they could to fight down the influence of Christ and his words and works. It depended on what kind of people they were how they were effected. And it is the same way today.

It is a manly thing to have a heart that is open toward God, and ready to receive the influences of the Holy Spirit as he takes of Jesus to show him to the soul. There

are some who are credulous of any foolish fad who will not believe even on the evidence of nineteen centuries to the truth of Christ. There are some who are unwilling to believe the testimony of all the Christian world, but are so superstitious that they will yield to some folly that impresses their imagination. There are those who take up any sort of heathenish form of religion on the word of some half-bred rambler who are not willing to believe the word of the living God and the testimony of all Christian people.

Faith in Jesus Christ is founded on facts of such certainty that he who believes does not guess or venture. Christian faith is the most intelligent thing in the world. It is faith in regard to the most important realities of the universe. It is faith that leads on to a higher knowledge, so that he who believes is in the way to know in regard to those matters which, above all else, are worth knowing.

Spiritual truths must be apprehended by faith. Even God's existence is a matter of spiritual apprehension. "No man hath seen God at any time." He who will not believe anything he has never seen will not believe that God exists. But God does exist, and there are many ways in which to be certain of this supreme fact. The one who spiritually believes and accepts comes to be spiritually certain. The true child of God, who has been born again knows God and raises no question and has no doubt and feels no fear. He believes, and so he comes to know.

The way of the world is to know in order that one may believe. The way of the kingdom of God is to believe, and then come to know. Those who were Christ's disciples when he was on earth came to know him so well that they had no room for doubt. Those who doubted and disbelieved never did come to know him. It is always so. We never do come to be really acquainted with those whom we do not love and trust. As we trust them and love them they open up their hearts to us, and we come to know them and be sure about them.

The high conditions of spiritual life open up before spiritual faith. As we trust in Jesus Christ, and lead lives of faith and prayer, and confide in and love him whom we have not seen with physical eyes, the material world loses its power to influence and destroy us. The unseen world becomes more real. The things of God and heaven become more precious and real to our souls.—*Herald and Presbyterian.*

AT THE BOTTOM OF THE SEA.

A wild, dissipated fellow at Plymouth, who was in the habit of diving to the bottom of the sea in search of what could be got there, said to himself one day when he was on one of these diving expeditions, "They tell me God is everywhere. I do not believe He can be here at the bottom of the sea!" No sooner had these words passed through his mind, than his eye lighted on something white lying at the bottom; and on diving close to it he saw that it was a tract in the mouth of an oyster, and this text was written on it, "Thou God seeest me!" The rough diver seized hold of this little messenger from heaven, which indeed convinced him that God did see him wherever he was, and heard the very thoughts of his inmost heart. From that time he became a changed man, forsook his sins, and sought and found the Saviour. And now, if any one cares to see the means used by God for the diver's conversion, he will be able to do so should he go to Plymouth; for the tract still stands on his mantelpiece there, in the mouth of the oyster.

O, dear reader, whatever else you forget, never forget this grand, glorious truth, "Thou God seeest me!" God sees you in the busy crowd, and in the far-off wilderness. God sees you in the midst of the busy multitude as well as in the lonely isle of the ocean—wherever you are, wherever you go, God sees you. You are not alone. A mighty God is ever at your side wishing to be your friend, your kindest friend, and the very best friend you ever had.—*The Gospel Trumpet.*

THE DEATH OF CHRIST.

BY HENRY W. CLARK.

John, in his second epistle, both and somewhat...

The doctrine of teaching referred to is and the...

John in the first epistle, chapter 1, verse 1 to 2...

Here, then, are two positive testimonies of...

But the question arises, how many of our own...

Let me quote again from Denny, page 283: "Christ...

God make this doctrine the center. To believe...

First, as to apostasy, will any truly redeemed...

Second, as to baptism being necessary to salva-

Third, will not one who believes on Christ as...

The hypocrite will live worse lives, but not the...

It is objected, however, that many who do not...

Who do not see much difference between serving...

But the great objection to the teaching that...

Notice what that will lead to. Take the case of...

But the great objection to the teaching that...

Notice what that will lead to. Take the case of...

But the great objection to the teaching that...

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Notice what that will lead to. Take the case of...

But the great objection to the teaching that...

Notice what that will lead to. Take the case of...

But the great objection to the teaching that...

is that and collected the contributions of sinners...

He says, page 111: "If I were sitting on the...

standards young men. In the years to come...

page 111: "If I were sitting on the...

could return of some pasture that they have...

page 111: "If I were sitting on the...

POINTS OF A GOOD PASTOR

BY REV. T. L. CULLER, D. D.

Probably I can indicate these points more...

I assume that you realize intensely that the...

1. To be such a pastor and such a soul winner...

2. In all your intercourse with your flock...

3. In all your intercourse with your flock...

4. In all your intercourse with your flock...

5. In all your intercourse with your flock...

6. In all your intercourse with your flock...

7. In all your intercourse with your flock...

8. In all your intercourse with your flock...

9. In all your intercourse with your flock...

10. In all your intercourse with your flock...

11. In all your intercourse with your flock...

12. In all your intercourse with your flock...

13. In all your intercourse with your flock...

14. In all your intercourse with your flock...

15. In all your intercourse with your flock...

16. In all your intercourse with your flock...

17. In all your intercourse with your flock...

18. In all your intercourse with your flock...

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 Gospel of St. John. By Henry W. Clark. Revell & Co. 75c net.

This is a volume in the Westminster New Testament, a series of commentaries by modern scholars, with Principal A. E. Garvie as editor.

The writer is the author of "The Philosophy of Christian Experience," and has produced a little volume that will be helpful especially to the average reader. It is sane, sound and devout.

A significant feature of this series of commentaries is that the editor, who is a scholar of the front rank, should elect to use the Authorized Version as the text of this and the forthcoming volumes.

Contents of The Bible Student and Teacher for June are as follows:

Notes editorial and critical—Not Always Two Sides; The "Open Pulpit"; The Amusement Question; Up-to-date Praying; The New Education; The Church of the Future; "Son-in-law" of Heli; "A Rationalistic Sord"; The Crowning Feast of Schmiedel; by George S. Payson; "Bishop Potter and Myth"; by John M. Leavitt; "The Death of Christ from a Physician's Standpoint"; by Lewis D. Mason; "Antiquated Text Books"; by Luther T. Townsend; "Constructive Studies in John, the Gospel for the Christian: Twenty-first to Twenty-fifth Studies"; by Daniel S. Gregory; League Notes and Points.

When the jury had filed in for at least the fourth time, with no sign of coming to an agreement in the bribery case, the disgusted judge rose up and said: "I discharge this jury!"

To this one sensitive talesman, stung to the quick by this abrupt and ill-sounding decision, obstinately faced the judge.

"You can't discharge me, judge!" he retorted. "Why not?" asked the astonished judge.

"Because," announced the talesman, pointing to the defendant's lawyer, "I'm being paid by that man there!"—Lippincott's.

As the sun is to the dawning, As the stars to clouded night, So the Lord is to our longing Till our faith is changed to sight.

Conviction of ignorance is the doorstep to the temple of wisdom.—Spurgeon.

Sunday-School Lesson

Monday, July 5th

Israel asks for a king 1 Sam. 8:10-22

Motto Text: "My me kings reign, and princes decree justice." Prov. 8:15

It is revealed that twenty years had passed since the great victory which had broken the power of the Philistines. Samuel was now about seventy, and had ruled Israel for forty years. There had been peace and prosperity since the great battle and the Israelites had grown worldly. They still had no thought of returning to idolatry, but they were estranged from the spiritual worship of God. It is not one of the worst of sin's evil effects that men cannot endure prosperity. Nations as well as individuals need the tonic effect of adversity.

Samuel being unable to do all the work which his position required, had made his sons deputy judges in the more remote parts of the country. But out from under their father's eye, these men proved corrupt as judges, taking bribes. It seems from the complaint of the elders they were incompetent in war also. It seems strange that after his experience with Eli and his sons, Samuel should not have trained his sons better. But as there is no censure spoken of him, it is probable his fault was only in being so much engrossed as prophet and ruler, he left his sons too entirely in their mother's hands, or the hands of whatever person had charge of their childhood. They knew better than to misbehave in their father's presence, and had appeared so trustworthy he had made them judges. But when away from his eye, they showed their true character. Fathers do great wrong who do not attend to the training of their children, and no plea of business or other duties can excuse them. For God has laid on them the obligation of ruling well their own households.

"Then all the elders of Israel gathered themselves together." This was a deliberate thing and done in an orderly manner. They had been discussing and arranging for some time and now had made up their mind what they wish. They acknowledged Samuel's authority by coming to him instead of acting for themselves. "Behold thou art old, and thy sons walk not in thy ways." This shows what a faithful ruler Samuel had been as his ways were unlike his sons. It is very likely this was the first intimation the old Judge had had of the evil conduct of his sons. No doubt had that been all they had said he would promptly have removed his sons, for Samuel was no weak and partial Eli.

"Now make us a king to judge us, like all the nations." Those four last words told the whole story. They were tired of being a "peculiar people;" they wished to do and to be like other nations. From that day to this worldly prosperity has made too many of God's children weary of being peculiar, and anxious to be like others. The elect in our Baptist churches, especially in the cities, have sometimes hard work to maintain the simplicity of our worship

because the "mixed multitude that have gotten into our churches wish to do like other folks. The unregenerate in the churches do not like the idea of being a "peculiar people."

"Not the thing displeased Samuel, when they said, give us a king." He was not displeased at their blunt suggestion that he was not what he came was, nor yet at their requesting the conduct of his sons. Samuel was as humble and as self-forgetful as he was great, reminding us in his character of Moses. This request of theirs showed a distrust of God's watch-

ful love so often displayed in their behalf, or a lurking hope that if they had a king their prosperity might not depend on their good behavior. Other nations who had kings could worship idols and still be prosperous, whereas whenever they displeased God, they were promptly punished. "And Samuel prayed unto the Lord." All his life through he had been a man of prayer and now he carried his grief to his God. God gives wisdom to all that ask it liberally. Samuel's desire was to know God's will in regard to the answer he should return the people. "Hearken unto the voice of the people in all they say unto thee." There is nothing more terrible than the granting of some of our prayers. This answer to their prayer was a punishment for their sins. God withholds often the thing we ask for, in his mercy; sometimes he grants it in his wrath. Therefore should we be careful in praying to him to say from our hearts and not with our lips "not as I will, but as thou wilt." Israel did not ask in a right spirit. They should have told Samuel plainly of the disorder and danger which arose from his age and the character of his sons, and then asked him, as God's prophet, what the Lord's will was in this crisis.

"They have not rejected thee, but they have rejected me, that I should not reign over them." No doubt they would have earnestly denied any such wish, but God knew their hearts better than they knew them. And when his churches today depart from the simplicity of the Gospel in their worship or from its high standard in their doctrine for the sake of doing like other people, or attracting men, they are as truly rejecting God's reign over them as did these old Israelites. They rejected the kind of government God had planned as best for them; they did not like the condition on which their prosperity was founded. The condition on which the prosperity of the churches is founded is a regenerated church membership; woe to the churches who change this condition either openly and honestly, or by receiving candidates carelessly and hurriedly.

The principal motive with Israel seems to have been they wished to be "in the fashion," and God's churches who share their wish dishonor him to their own discomfiture and confusion of face. It will do to allow fashion to regulate the cut of our garments within due bounds of health and decorum, but it will not do, it never will do, to consider fashion for a moment in the worship of God. "According to all the works." The history of this chosen people was one long catalogue of rebellions against God, and determination to do as they pleased. Their conduct toward God had an evil consistency in it which showed the uniformity and the depravity of human nature in all generations. And they were treating Samuel just as they had

treated Moses and all their great leaders.

Verse 9. God grants their wish, but he warns them at the same time and tells them plainly what is before them. He leaves men to this day to sin if they will, but in his Word sets the consequences before them. And yet they persist in sinning. Samuel reports the Lord's Words faithfully to the people. Gradually their kings did all those things here mentioned, until in Solomon's day the oppression became unendurable and the people spoke out their resentment to Rehoboam. "And the Lord will not hear you in that day." These words should have startled the Israelites, more terrible ones were never spoken to man or nation. That God will not hear us when we cry is enough to drive his creatures to despair. He gives his people fair warning. If they reject him now, no after repentance can release them from the consequences of their act. "Nay; but we will have a king to rule over us." They prefer a human master, albeit the tyranny he would exercise is known to them. They count nothing slavery which will allow them to sin as they please. The king may oppress them if only they can have prosperity on some easier conditions than obedience to God.

They had been entirely free from all exactions, all burdens, all duties to the State. Samuel had wronged no one, had exacted nothing. In all these things which a king would require they had been free as air. But they were required to let idols alone and obey the moral law, and any infringement on that had been sternly punished. And they preferred the most grinding tyranny on the part of their rulers, if they could sin with impunity. Unregenerate man prefers any rule to God's.

"That we may be like all the nations." There is their desire to be in the fashion openly stated. Are we better than they? Samuel had reasoned the matter with the people in vain. They still persisted in their wish for a king. Then he laid the matter before the Lord and He granted their request. Samuel should make them a king.

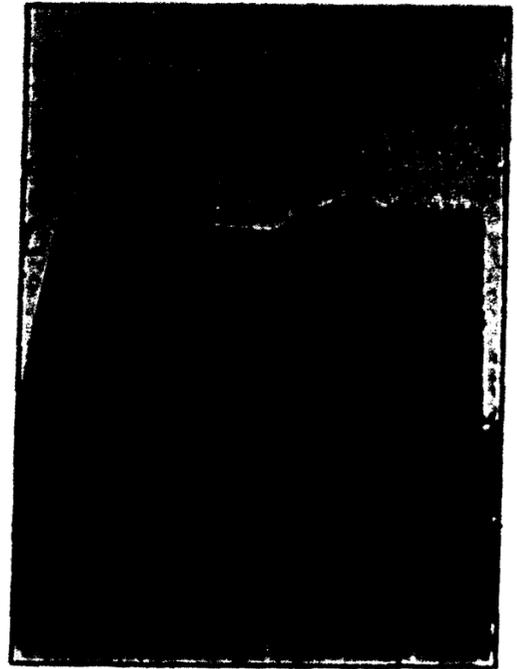
The third Sunday in June a class of forty-seven was graduated from the Primary Department of the Sunday School of the First Baptist church, Newport, Ky.

They marched into the room occupied by the Intermediate and Adult Departments of the school singing a beautiful hymn. A brief word of welcome was given by a member of the class and this was followed by the special class exercise, which consisted of a series of questions and answers concerning the Bible. At its close the editor of the RECORDER delivered a short address and Superintendent Louie Brauntz, with appropriate words, gave each one a diploma. In a very impressive manner teachers were assigned the new classes and the exercises were concluded with prayer.

The writer has never witnessed a more appropriate or impressive service in Sunday School work and Mrs. L. M. Gosney and her associates deserve the highest praise for the work they are doing for the children of Newport. Of course, the reader will not be surprised to learn that this is one of the largest schools in the State.

The following were the questions asked and the response was immediate and hearty:

From what Book were all of our lessons taken? Why do we believe



THE NEW BAPTIST CHURCH HOUSE AT MT. OLIVET, KY.

We give above a picture of the elegant church building recently dedicated at Mt. Olivet, the county seat of Robertson county.

Bro. F. P. Gates took charge of the church there as a missionary of the State Board three years ago. The house then owned by the church was a mile in the country and was an old frame, in great need of repair. Although compelled to work at such great disadvantage, the Sunday School, the prayer meeting, the congregations at the preaching services soon outnumbered any church in the town. This was due to the energy, grit and grace of the pastor, assisted by his better half, Mrs. Gates, both of

whom are indefatigable workers, seconded and backed by some of the most faithful of God's people.

The house cost about \$5,200. The encouragement given to this enterprise by the Corresponding Secretary, Dr. W. D. Powell, deserves to be mentioned with praise. Senator E. Kenton gave \$1,500 to the building, while his son, Judge W. T. Kenton, gave \$600.

This is one of the handsomest and most convenient church buildings on any of our mission fields. Bro. Gates and his people deserve much credit for their energy and liberality.

May God's blessings attend them in all their work.

the Sunday School? Give the twelve apostles' names? What do we know of God? Why do we love God? What did Jesus do for me? How can I show my love for Jesus? Who is our Shepherd?

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God never accepts a good inclination instead of a good action, where that action may be done; nay, so much the contrary, that if a good inclination be not seconded by a good action, the want of that action is made so much the more criminal and inexcusable.—South.

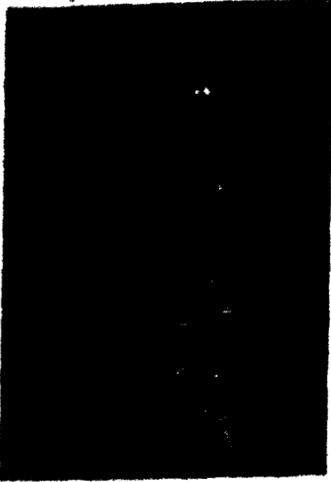
Oh, blessed is that man of whom some ~~old~~ can say, "He was an inspiration along life's toilsome way."

—Selected.

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REV. R. L. WEISER

The above is a good likeness of one of our Louisville boys and he demonstrates what a Baptist Young People's Union can do for its members.

The H. Y. P. U. of Twenty-second and Walnut Street church got hold of this young man, and through its efforts he was trained in Christian work and then God called him to a wider sphere of usefulness. He was associated with these young people in tent work for a couple of years, then went to William Jewell College, Liberty, Mo., September 11, 1900. While there preparing himself for the ministry he had charge of several country churches, which included Hebron, Frame, New Harmony, Lebanon, Kingville, Nelson, New Hope, and just a few days ago, after receiving his degree from this college, he was called for full time to the First Baptist church, at Marcelline, Mo.

The pastors of our State should be more heartily in favor of this side of our church work, for a church can best serve its Master which has a live Young People's Union in it.

R. T. DeSpain.

The Recorder extends to our young brother congratulations, and prays that he may be used mightily in our sister State in bringing the lost to know Christ. He moves on the field July 1st. We also feel proud of this splendid Young People's Society that is accomplishing so much under the wise leadership of President DeSpain.

GEORGETOWN ALUMNI.

The old students of Georgetown College and many of the friends of the institution held an interesting meeting on the night of June 11th, at the Seelbach Hotel, in this city.

The menu was excellent for the physical man, but the intellectual feast was far better. Dr. E. Y. Mullins led in prayer. Gen. Basil W. Duke, of the class of 1854 presided as toastmaster. He was greeted with cheers and gave us some amusing as well as serious reminiscences of the college in the past.

Conspicuous among the attendants was C. O. Smith, of Louisville, of the class of 1850; also Prof. J. J. Rucker, of the class of 1854, and who has taught all of us mathematics. He has been professor of this branch in the college for fifty-three years. He now becomes "Professor Emeritus" on his retirement from active service.

Dr. Arthur Yager, the newly elected president, responded to the toast, "The College." He said "The college has a splendid past record, but does not live in the past. Georgetown college is doing better work than ever before. The college is co-educational. We greatly be-

lieve in our girls, but want to keep our boys. You know when a man leads a woman to the altar he performs his last act of leadership."

Dr. P. T. Hale, Corresponding Secretary of the Baptist Education Society, pleaded for enlargement in our college work. We ought to have a half million endowment for Georgetown College.

Dr. J. Leslie Davis, of Philadelphia, responded to the toast, "The Eternal Question." He paid a glowing tribute to woman.

Prof. H. T. Hinton, of Georgetown College responded to the toast, "Sisters."

Miss Mary Lawrence Clason, of Louisville, gave two splendid recitations. The first was "The Party." She responded to a hearty encore and gave another fine recitation.

Col. H. T. Durrett was down for a speech, but was unavoidably absent. Dr. A. S. Pettie, of Mayfield, Ky., was on to respond to the toast, "The Baptists." Not being present the honor fell unexpectedly to Dr. J. W. Porter, pastor of First Church, Lexington, Ky. Although Porter was not on the programme and had not an equal chance with the others we will simply say the best wine was saved for the last.

LITTLE FAULTS THAT SPOIL OUR LIVES.

Comparatively few people are ever guilty of gross wickedness and outbreaking crimes, but every one has some faults and defects that blight his life. While these faults do not send them to the gallows or the State's prison, they bring trouble into their homes and sadden the hearts of their best friends.

Comparatively few communicant members of the Church allow themselves to fall into criminal habits that make them liable to arrest and punishment, but every one falls short of a perfect life, and all are tempted to words and actions that mark them as inconsistent and bring reproach upon the Church and cause of Christ.

We are often led to mourn over the fact that the little things are the great things after all. The keepers of the vineyards, as far back as in Solomon's day, could keep the great beasts and cattle from destroying the vines. They could keep up their watch and could see the approach of these large animals, and could fight them away. They could build fences that were tight enough to keep out the larger enemies of the vines, but the little foxes and other little pests could sneak in, eluding their watch care and finding their way through the holes and under the fences. So it is today. Insects attack our orchards and our wheat fields. Shot-guns, scare crows, dogs and fences do not avail against them. It is an illustration of some of our moral and spiritual enemies.

Here is a man who watches against the great enemies of his life and soul. He will not yield to ordinary, great temptations. He will not become a thief or a drunkard or a murderer. He will live a pure, clean life, in the sense of avoiding the filth and impurities that debase and destroy so many. But he is not above telling an impure story, and in some of his habits he does not show that he is as clean as the temple of the Holy Ghost should be. He is not above taking a sly advantage in business, and those who know him best know that his life has some serious defects that very greatly damage him.

Here is a woman who passes in general, as a Christian, and she has

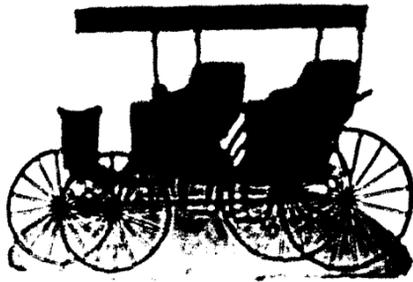
many attractions and graces. But she is peevish and fretful and fault finding. Her home life is marred by her stinging words and her nagging of husband and children and servants. Where she is known best she is shown of real power for good. Her children cheer at her professions of religion, and she wonders that she does not see her husband in the church.

Here is a young man who is forming habits of earnestness and neglect of duty. He is wasteful of time and money. He is not reverent in speech. He is absenting himself from church. He is beginning to be found in questionable places of amusement. As yet he has done nothing criminally wrong, but the little faults are getting in their work, and those who know him best are getting suspicious as to his character.

Here is a young woman who is failing to form habits of industry and neatness and sweetness of life. She is prayerless. She is tempted to carelessness in speech. Her bearing and conduct away from home are showing intimations of loudness. She is failing to be gentle and kind and reverent and religious, and those who know her best sorrow over some of her tendencies. Exchange.

The second edition of Wernick's Translation of the New Testament, with notes and appendices, stands alone in its realm. Dr. Eaton said: "More than any other translation known to us, this preserves the Greek idiom, so far as the English allows." Dr. J. M. Weaver says: "The translation of every word faithfully and fully is highly commendable." Dr. G. W. Lathrop, after many glowing compliments, says: "Worthy of the consideration by every one who wants to read the most literal translation in the best phraseology." For sale by the Baptist Book Concern, Cloth, prepaid, \$1.25; Grains Morocco, \$2.00.

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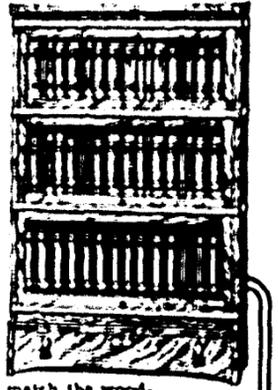
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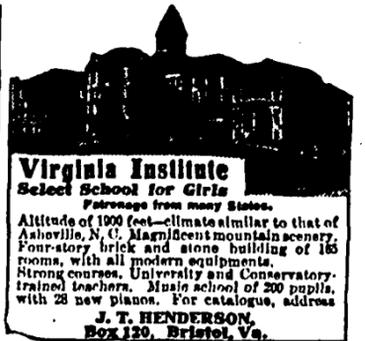
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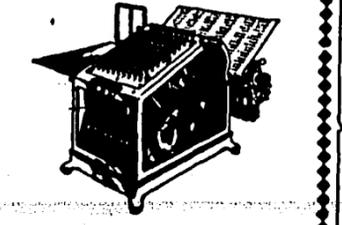


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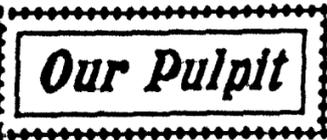
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 That is your place!
 Just where you think you are one
 low,
 Hide not your face!
 God placed you there for a pur-
 pose;
 Whatever it be,
 Think He has chosen you for it,
 Work loyally

Stand on your armor! be faithful
 At foot or rest,
 Whatever it be never doubting
 God's way is best
 Out in the fight, or on picket,
 Stand firm and true.
 This is the work which your Mas-
 ter
 Gives you to do

Selected.



GOD'S TIME FOR COMFORT-
 ING.

C. H. BURTON

"Mine eyes fail for thy word,
 saying, When will thou comfort
 me?"—Psalm 119:82

David, in his troubles, knew where to turn for consolation, and that is no small piece of wisdom. When a man is ill, he may not know to which physician he had better send; but if he knows of one who has had much experience with the disease from which he is suffering he sends for him at once if he is a wise patient. David knew that the best place for a true believer to find consolation was in God's Word, so he did not look in a thousand places, but his eyes were turned to God's Word; and though he did not immediately find the comfort that he sought; yet he continued still to look till his eyes seemed to fail him, till they ached with looking, till they wearied with watching, till his disappointed expectation made his heart sick. Yet the idea never entered into his mind that he had better knock at another door, or seek another friend, or try another fountain; but he continued still in the attitude of expectancy and desire, his eyes still searching the Word of God to find the comfort that he so greatly needed.

Christian, learn this piece of heavenly wisdom from the psalmist's experience—there is no other comfort for thee beneath the skies like that with which the Word of the Lord will furnish thee. If God's promise cannot comfort thee rest assured that no speech from the lips of man can do it. If thy God shall not yield thee the consolation that thou needest, thou wilt go in vain to the giddy world and its pleasures and follies in the hope of finding it. If that overflowing well could ever dry up, thou wouldst indeed be the subject of despair. Resolve in thy mind never to expect any good thing apart from God. Say with Toplady:

"I will not be comforted
 Till Jesus comforts me."

Refuse all consolation but that which comes from the Most High, for it will be flitting, delusive, dangerous, perhaps fatal, but cling thou to God whatever happens. Though he smite thee, still cling to him. Though he slay thee,

still trust thou in him. If his Word should seem to be like thunder and lightning to thee, though every page of it should seem to bristle as with bayonets, and not a single thought of consolation be found in a thousand verses, yet still cling thou to thy father's Bible, hold fast to the good old book which made glad thy mother's heart; for, ere long, comfort shall shine forth from it upon thee, like the sun in the fullness of its strength, and the day shall break, and the shadows flee away. Go not elsewhere to look for consolation; work out no strange doctrines. Weary not thyself in searching for other comfort, but let thine eyes, even if they fail, still look to the Word of God for the consolation that thy soul needs.

David, however, besides looking to the Word of the Lord, looked to the Lord of the Word, saying, "When will thou comfort me?" He did not expect the Word in itself to be a sufficient consolation to him, but he looked to the Word as applied by God the Holy Spirit, the Word as spoken over again by the mouth of God into the silent soul of the waiting believer. Paul tells us that "the letter killeth, but the spirit giveth life," and the psalmist so far anticipates that truth as to cry to the Lord, "When will thou comfort me?"

Christian, I again exhort thee to imitate the psalmist's example by going to thy God for comfort. Thou art still far too apt to lean upon an arm of flesh; but hast thou not yet learned what disappointments are always to be met with there? Wilt thou still go to the broken cisterns that can hold no water when they have already only mocked thy thirst? When wilt thou give up running to thy neighbors, and going to thy brother's house in the day of thine adversity? Thou wilt do far better if thou wilt go to thy Father's house, and to thine Elder Brother. Even our common proverb says, "Straight-forward makes the best runner;" so, run thou straight to thy God. Go not roundabout, and beat the bush in the hope of getting at God through second causes, but go to the great fountainhead of all consolation at once. Depend upon it, that the more absolutely thou dost hang upon the bare arm of God, the better will it be for thee, and the more wilt thou learn to live independently of those poor creatures of earth whose breath is in their nostrils. The more thou dependest upon the great, invisible, omnipotent, eternal Jehovah, the stronger and happier wilt thou become. Then shall thy head be lifted high above thine enemies round about thee, and thou shalt sing praises unto God for very gladness of heart.

Troubled ones, I urge you to resolve that, if you cannot have comfort from God, at any rate you will not have it from the devil;—determine that, if you cannot do business with heaven, you will not trade with hell; and say that you would rather live in a dungeon with God than dwell in tents of ease with Satan. If your life must always be one of sorrow, be content that it shall be so if the Lord so wills it; but be resolved that you never will dally with sin or Satan for the sake of any present consolation. You cannot afford to buy your gold so dearly as that, nor to part with heaven for the sake of the richest comforts of earth.

It is worthy of note that the psalmist, even in his worst condition, always expected to be com-

forted by the same man who more than once asked himself, "Why art thou cast down, O my soul, and why art thou disquieted within me?" Some men readily fall into a state of despair, but the psalmist was not a man of that sort. When all God's mercies and blessings had gone over him, he still said, "Yet the Lord will command his loving kindness in the day time, and in the night his song shall be with me," and when deep called unto deep at the noise of Jehovah's waterpots, he could still hear the still small voice of hope, so that he said to his soul "Hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God."

First of all, I speak to you, beloved believers—to you who are saying, with the psalmist, that your eyes are failing for the Word of God to you whose hearts are saying to him, "When will thou comfort me?"

God will answer your question in his own good time and way, but it is certain that God will comfort you one day. He cannot leave his people without comfort. You know that he said, in the olden time, by the mouth of the prophet Isaiah, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea they may forget, yet will I not forget thee." The mother ought not to be able to forget her child when it is in that specially dependent stage of its existence; when it is a sucking child, not only her love, but the very force of nature ought to compel her to remember it. Yet, though she may forget her child, God cannot and will not forget you who are his children. That is impossible; the whole force of his divine nature constrains him in loving kindness to remember you, and to say to you, "As one whom his mother comforteth, so will I you." His message to his servants still is, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned." Now, how can comfort be withheld from those whose sins are pardoned? Christian, you must have comfort from your God sooner or later.

To help you to answer your question as to why you do not have that comfort now, consider, in the first place, that God may, of his own sovereign will and pleasure, withhold from you the comforting light of his countenance. He has his reason for doing so, but he may not give you that reason; but, surely, if he does not tell you the reason, you will submit to his will. Remember the good advice of the prophet Isaiah "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." If you do but get to heaven at last, if the Lord should take away his candle from you on earth for a little time, you may cheerfully submit to that privation. You may cry out to him, for "his own elect" do that; they "cry day and night unto him," yet you must not be impatient if he does not at once grant your request. With ardent desire, you may long for him to comfort you in the night seasons; but, amid the darkest shades, you may still say to him, "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me." It may be because of divine

sovereignty that comfort is, for a while, being withheld from you. If so, then the same sovereignty which shuts you up in the dark season, will in due season open the door, and set you at liberty.

But more likely, dear friends, you will get comfort when you have cast away your present unbelief. Most of us owe a great part of our sadness to our want of faith in God. Is it any wonder that you are sad when you will not believe your Heavenly Father's promises? Child of God, is it a surprising thing that your mind should be ill at ease when you mistrust the veracity of your Father? Would you expect your own children to be happy if they were always doubting the truth of their father's promises to them? What a wretched household such dark suspicions would soon make! Away, then, with all suspicion of the truth of your Heavenly Father's promises. It is utterly groundless, it is unworthy of yourself, and it is dishonorable to God. Testify against him now if you can. When did he ever fail you? Has he been a wilderness to you? Has he ever forsaken you? He has chastened you, it is true, but has he ever deserted you? "Come now, testify, O my people, bear witness against me if ye can," saith the Lord. "Have I wearied you with labor? Have I borne you down with burdens, and not given you help?" Oh, no! we all bear witness that he is a good and gracious God, and we pray for the Holy Spirit's power to rest upon us that we may have done with our cruel, wicked, disgraceful unbelief. Come child of God take down thy Bible, find out some precious promise, grasp it, believe it, and expect to see it fulfilled to thyself. Thou wilt be comforted as soon as thou hast cast away thy sinful unbelief from thy soul. Ask the Holy Spirit to help thee to do so at once.

Again, in some persons, there is an absence of divine consolation because there is some sin which is tolerated within them. There might be very startling discoveries made here, this very hour, if every professing Christian were compelled, by his accusing conscience, to stand up, and tell out to the congregation what his secret, besetting sin is. I fear that at least some of you would never dare to show your faces in the Tabernacle again; you would be ashamed to be seen any more amongst those who knew such things about you. Yet the smoke of these burning sins rises in clouds and shuts the face of God away from such inconsistent Christians. God loves his people, but he does not love their sins. Sin is hateful anywhere, but it is most hateful in the Lord's own people. You are none of you fond of loathsome diseases, such as fevers; but I am sure that you loathe the fever most of all when it attacks your own dear child. So, sin is a disease which God hates everywhere, but he hates it most of all when he sees it upon one of his own children; and, for this reason, he takes his rod into his hand, and causes his sinning child to smart, and to cry out, with Job, "Shew me wherefore thou contendest with me." When the Lord's people are really in earnest about this matter, he points to their idol-gods, or to some other evil thing which they harboured in their hearts, and so aroused his anger. Then, if they arise, and cast out these abominations, the rod is put away, and God once more gives them the comforts of his grace. Wherefore, my brethren when,

and sisters in Christ, if you lack comfort, search and see where the fault lies; for it is my firm conviction that, in nine cases out of ten, it is owing to some sin that has been indulged. I quoted Job's question just now, and Eliphaz asked him, "Are the consolations of God small with thee? Is there any secret thing with thee? Why doth thine heart carry thee away? and what do thy eyes wink at, that thou turnest thy spirit against God, and tellest such words go out of thy mouth? I saw these searching questions set to anyone here to whom they may apply, and I trust that, as the result of doing so, such a soul will be able to present the poet's petition with the poet's confidence.

"The dearest idol I have known,
 Whatever that idol be,
 Help me to tear it from thy throne,
 And worship only thee

"So shall my walk be close with
 God,

"Calm and serene my frame,
 So purer light shall mark the road
 That leads me to the Lamb"

Possible, the lack of comfort is owing to some other cause. Dear Christian brother or sister, you may be at this moment without comfort because you have neglected some duty. I believe that many of God's people who know their Lord's will, yet do it not, do get beaten with many stripes. They say that they do not understand why they are thus chastised, and they do not know what it is that causes them to be so frequently and so sorely afflicted. It is because there is some precept, which they know to be their Lord's precept, yet they wink their eye at it, and leave it neglected. Learn a lesson from Jonah's experience. If the Lord should bid any of us go to Nineveh, and cry against it; and, instead of doing so, we go down to Joppa, and find a ship going to Tarshish, and get in it, we must not reckon upon having a smooth passage. Before long there will be "a mighty tempest in the sea." If we had not been God's servant, there might have been fair weather but when a child of God runs away from his plain duty, God will send a whale; for, although the whale may swallow him, yet it may bring him safely to land; but he will be sure to rue the day on which he turned away from his clear duty, and sought out a more comfortable path.

Master John Bunyan, whom I cannot help quoting, tells us the result of Christian and Hopeful going over the stile into By-Path Meadow. They thought it would be much smoother walking just on the other side of the fence, and Christian tried to assure his companion that the path ran along by the way-side. No doubt they thought that they could keep so close to the King's highway that they would see, in a minute, when the path began to turn away from the right road, and then they would just jump over the fence, and get into the right way again. They felt sure it would be all right at least, Christian did, for Hopeful was doubtful all the while, though he gave way to his older companion. But when Giant Despair found them sleeping in his grounds, and drove them off into his dungeon, and came, the next morning, with a great crab-tree cudgel, and gave them, not a mouthful of bread, nor a drink of water, but plenty of crab-tree; and when, the day after, he counsel!

...to destroy themselves, and left them lying day after day, pining in their filthy prison—then they understood that smooth walking is not always safe walking, and that it is best to walk in the right road even though it may be a rough one. Let us be careful where we walk, for we may lose our comfort very speedily unless we keep strictly to the path of obedience. Let us, at all times, with a cheerful and willing spirit, wear our Master's yoke, for his yoke is easy, and his burden is light.

I will speak very plainly to some of you who get downhearted and desponding, for I am rather glad that you do get into such a state of mind. There are some who think that the blame rests with the preacher if they become despondent, they say that he ought to comfort them more than he does. Ah, but lay professors must remember what Paul wrote to the Thessalonians, "This we commanded you, that if any would not work, neither should he eat."

I pray God that those professors who do nothing for him may be miserable. "That is a very unkind prayer," say some of you. No, it is not, for it is meant for your good. See, if you get to be happy in your idleness, you will keep in that sinful state, but if you are unhappy while you are doing nothing for the Master, I think you will be the more likely to say to him, "Lord, what wilt thou have me to do?" Then I hope you will soon get to work, and I believe that comfort will be sure to come to you when, in an evangelical spirit, depending upon the Lord Jesus Christ, and in the power of the Holy Ghost, you go out to do what you can for the Lord. Some of you, perhaps, have a great heap of money stored up, and you cannot make out why there is such a bad smell of canker all over the house; I could tell you! Some of you, who have not been doing anything for your Master for a long while, think that surely your blood must be congealed in your veins, for it does not seem to move; I think I could tell you why that is. If you would again exercise yourself in God's work, as you used to do, you would soon find that the blood would again course through your veins, and that the dew of your spiritual youth would come back to you. Our sorrows are often manufactured by our sins—our sins of omission, or of commission. May we all have grace, then, to search within ourselves to see if we can discover the answer to the question, "When wilt thou comfort me?"

Now I am going, for a few minutes, to deal with the case of anxious, seeking sinners.

Where are you, anxious one? Never mind where you may happen to be at this moment; let the Word of the Lord come straight to you as though nobody else were here. You are sorrowfully saying, "I have been praying for pardon for months; I am in the house of God whenever it is open; I search the Bible as diligently as I can, yet I cannot find comfort. Oh, that I could get my sins forgiven! I must get that blessing, or I shall die. Tell me, sir, when will God comfort me?"

If you ask me why you do not have comfort, although you do try to believe on the Lord Jesus Christ I answer, *Perhaps there is some sin that you have not given up;* and depend upon it, if that is the case, although salvation is all by the grace of God, and we are not saved

never can have peace with God till you have made a clean sweep of every known sin. There may be a man here, who has attended the Tabernacle for a long time, and who says that he cannot get peace. Now, where was he last night? His conscience knows, and I will ask him whether he expects to get peace with God while he can be found in such society? There is another man here, who says that he cannot get comfort; but where is he to be found the greater part of the week? Does he not regularly go to the gin palace, and can he expect that the Lord Jesus Christ will go there with him? Nay that cannot be, there was no room for Christ in the inn when he was born, and there is certainly no room for him in the gin palace of the present day. There are some men who can cheat in their business, they know very well that they do not deal fairly with their customers. Their goods are adulterated, and they give short weight, yet they expect to have peace with God while this is the case! How can it be? Do you suppose that God will patch up a truce with your sins, and give you his forgiveness while you are harbouring such evil things in your house? Nay, that cannot be. Though you cannot be perfect, yet you must want to be perfect, and there must not be any sin which you knowingly spare. Cut them in pieces, every one of them; as soon as you know that anything is wrong, I pray you to have such a tender conscience that you will seek to escape from it; for, as long as you harbour even one of them, comfort will never come to you.

Once again, is it not very likely that the reason why you do not get peace with God is this—that you have not trusted to the Lord Jesus Christ wholly and entirely? There is the root of the mischief. You still hope to save yourself in some measure; and, as long as you cling to a rag of self-righteousness, you cannot get peace or comfort. If ever a sinner is to be saved it must be entirely by the mercy of God shown to him solely because of the merit of Jesus Christ; and, as long as a man puts so much as a shadow of a trust in himself beside his trust in Christ, his comfort will be marred. You must be to yourself as though you were dead, so far as any confidence in yourself is concerned, and you must rest alone in Jesus. The finished work of the exalted Redeemer must be your only confidence.

"How was it, Sam," asked a Christian master of his servant, "that when you and I were both under conviction of sin, you got comfort so much sooner than I did? As far as I know, Sam, my life seemed to be as good as yours before conviction came to me, yet I could not get comfort, though you did." "Ah!" said Sam, "you see, master, I was a great deal worse than you were; and when God the Holy Spirit showed me what I was, I looked at my rags, and I said, 'Ah! they are nothing but a lot of filthy rags, they will never patch up;' so I took them off at once, and I put on the robe of Jesus Christ's righteousness, for I know my rags would never match that spotless garment of his; but, master, when you got a little light, you looked at yourself, and you had been so good, you had lived such a decent life, that you said, 'Ah! my coat wants mending; there is a hole in the elbow, and a rent here and there, but it can be patched up, and I shall do a little longer; and so, master, you

did not get the robe of Christ's righteousness as quickly as I did." And some of you, moral people, will have hard work in fighting against your self-righteousness. When good Mr. Hervey questioned a godly ploughman as to what was the greatest hindrance to a sinner's coming to Christ, he thought the ploughman would say, "Sinful self," but he said "Righteous confidence in our prayers, self-confidence in our repentance, self-confidence in something we mean to do, or something we feel that we already have all this keeps us back from true peace and comfort."

All the candles in the world will not enable us to do without the sun. Some of you light your poor little candles, and try to get comfort that way. Put the extinguisher on every one of them, and go and stand in the sunshine, for then you will have light indeed. Give up all your carnal hopes, your earthly confidence, your good works, your own righteousness, away with them all, and come as poor, guilty, condemned sinners, and trust in Jesus Christ, and you shall get comfort this very instant; for, the moment a sinner trusts in Jesus Christ, he is saved; peace and pardon immediately follow trust in Jesus. Only come to him with your sins and miseries, your burdens and your unworthiness, your hardness of heart and your coldness of spirit; come to him just as you are, for "He is able to save them to the uttermost that come unto God by him." The Lord Jesus is a physician who heals the sick when their disease is at its worst. He does not want you to try to make yourselves better, but to come to him just as you are, and then he will heal you as you are. That was a beautiful get on the part of the good Samaritan who found the poor wounded man half dead by the roadside. He did not stand, and gaze at his injuries, and say to him, "My dear fellow, when your wounds are less painful to you, I will come back, and bind them up." He did not say to him, "My dear man, when you are more conscious of your need of my services, and can sit up, and ask me to help you, I will do what I can for you." He did not say, "My dear man, when you are very sorry that you ever came down this dangerous road, where you have been waylaid and injured, I will come and heal you." Oh, no! there the poor man lay, half dead, and the good Samaritan went just where he was, and stooped over him, and looked at his wounds. Probably the man did not feel anything just then, for most likely he had been stunned, but the good Samaritan felt for him. The man could not plead for himself, but the heart of the good Samaritan pleaded for him; and he tenderly bound up his gaping wounds, pouring in oil and wine, and lifted him up, set him on his own beast, carried him to the inn, and there did all he could to ensure the completion of his cure. As the Samaritan went to the wounded man where he was so Jesus Christ, "the good Samaritan" in the highest sense of the term, comes to the sinner where he is.

But, sinners, though you are trying to make your hearts ready for Christ, you will never succeed in doing it. You are wasting your strength upon a task that must end in failure. Remember that, if you cannot come to Christ with a broken heart you cannot come to him for a broken

THE SUPERNATURAL.

The battle of unbelief is the same today that it has ever been. It fights against the supernatural in religion. Christianity's great Author was the most popular of teachers, so long as he was only a Teacher and Healer and human Friend. But when his earthly career approached its crisis and he was compelled to reveal himself unmistakably as God manifest in the flesh, the multitudes forsook him, and he went to ignominious death almost unbefriended. His chief and real offense was that "being a man, he made himself God." That is the "offense of the cross which is to the world foolishness." But that is Christianity's supreme vindication. If Jesus Christ were not a supernatural being, Christianity is not supernatural. But if Christ were more than human he must have been divine, and Christianity is a divine revelation. If it be di-

MIGHTY FINE DOCTOR

"I had a mighty fine doctor," writes Mrs. Hattie Cain, "and he advised me to take Cardui for my troubles."

Mrs. Cain's case was a strange one and rather unusual, in that she had suffered so long before she obtained relief, so it makes it all the more interesting to learn how, at last, Cardui relieved her.

"For 16 years," she writes, "I suffered dreadfully. I would have to have a doctor every three months, and Oh! how I suffered! I would cramp and have convulsions, till it looked like I would die."

"My doctor said an operation was necessary, but I said I would rather die, so he advised me to try Cardui, which I did. I began to mend right away, when taking the first bottle, and now I have been well for 7 years and can do more work and walk and go where I please."

All reliable druggists sell Cardui. It is a standard remedy on their shelves, for which there is a steady demand, due to its genuine merit. Full directions for use accompany every bottle.

Try Cardui.

heart. If you cannot come as you ought, come just as you are; and if you have no good thing to plead as a reason for your acceptance, so much the better will it be for you.

I have tried to put this matter of finding comfort plainly, and in as simple language as I could. O Sacred Spirit, come now, and bring the sinner to Jesus, for his dear name's sake! Amen.

Three great truths may be specified, which present themselves to the writer's mind as the very foundation of the Christian religion: (1) the doctrine of the reality of the vicarious atonement provided by the passion of our blessed Lord; (2) the supernatural and miraculous character of the religious revelation in the book of God; and (3) the direct operation of the Holy Ghost in converting and communing with the human soul. Lacking the first of these, Christianity appears to him to be a religion without a system of redemption; lacking the second, a doctrine without authority; lacking the third, a system of ethics without spiritual power. These three principles accordingly are the measure by agreement with which the truth and falsehood of systems of free thought are ultimately tested. —Farrar.

vine, it should surprise nobody if it appears to have supernatural features. Would it not be surprising if it had not? If it had no uniqueness, no mystery, no revelations of unheard-of truth, would it not seem that it were probably the device of men? Why, therefore, do people balk at miracles and other supernatural things in this supernatural gospel, especially so when they must observe that the most conspicuous figure in all human history is Jesus Christ, who can scarcely be accounted for on natural grounds? He is the world miracle. Christianity stakes its whole claim on the integrity and divinity of him. Believe him, and everything the Bible says is believable, reject him and it were futile to believe anything. —Home Herald.

CONTENTMENT

"Why are you content?" an officer asked an Omaha chief. "I am and old age are not good things." The aged chief was silent awhile and then said: "The bird that builds its nest on the tree near my wigwam in summer leaves it when winter is coming and travels thousands of miles to the southward; but in the spring it will come back across mountains and rivers to that same nest. How do such creatures know the way? They have no map, no guide. The Great Spirit puts something in their hearts to draw them back to their homes. And he has not forgotten to put something in each man's heart that draws him, draws him all his life long, up to his home. I am coming near to mine. Shall I not be glad?" —The Youth's Companion.

Customer—Is there as much genuine Vermont maple sugar on the market this spring as last?

Dealer—Just as much, but under the new food law we have to put a different label on it. *Browning's Magazine.*

FAMILY OF FIVE

All Drink Coffee From Infancy.

It is a common thing in this country to see whole families growing up with nervous systems weakened by coffee drinking.

That is because many parents do not realize that coffee contains a drug—caffeine—which causes the trouble.

"There are five children in my family," writes an Iowa mother, "all of whom drank coffee from infancy up to two years ago."

"My husband and I had heart trouble and were advised to quit coffee. We did so and began to use Postum. We now are doing without medicine and are entirely relieved of heart trouble."

(Caffeine causes heart trouble when continually used as in coffee drinking.)

"Our eleven-year-old boy had a weak digestion from birth, and yet always craved, and was given coffee. When we changed to Postum he liked it and we gave him all he wanted. He has been restored to health by Postum and still likes it."

"Long live the discoverer of Postum!"

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. There's a Reason."

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

Editorial

The Memorial Baptist church and the First Christian church, of Chicago, for several weeks, have been considering the question of uniting last week that union was consummated and the name of the new organization is the Memorial Church of Christ (Baptist and Disciple). It was understood that the words in parentheses may be dropped whenever it becomes desirable. The building occupied by the late Baptist church will be the home of the new institution.

The chief points on which it was desired that an agreement should be reached were: the name of the united church; the plan of holding the communion service; the method of receiving new members into the united church; the method of choosing officers; the division of missionary and philanthropic offerings; the financial matters involved in the union, such as current expenses, debt now remaining on the Memorial church, improvements needed, etc. All these chief points were satisfactorily arranged and the union formally effected.

Of course the members of the Memorial Baptist church have a right to do as they please in this matter, and it is also within the bounds of propriety, for the denominational press to make some remarks bearing on the case.

Certainly Baptists have come to an unfortunate hour when Calvinism ceases to be reckoned as a chief point when the question of merging with another denomination is being considered. The only common ground between Baptists and Disciples is that both regard immersion as essential to baptism. They are antipodes on depravity, The Holy Spirit, regeneration, repentance, faith, experience of grace, intent in baptism, and apostasy. Yet these important doctrines are calmly brushed aside as unworthy of consideration, while the joint committee gravely consider the "new" name, how often the Lord's Supper is to be celebrated, etc.

This union furnishes a striking argument in favor of the wholesome need of faithful and intelligent doctrinal preaching. Had the Baptist or Disciple congregations understood the distinctive principles for which they stood this union never would have been consummated.

And what is it? A Baptist or a Disciple church, or a hybrid that furnishes the beginning of a new denomination? We venture the suggestion that Baptists will make no mistake if they regard the Memorial church as lost to the denomination.

It is to be hoped that this incident will cause Baptists everywhere to re-examine their fundamental principles and that it will usher in a new period of devotion and loyalty to the truth for which they, from the very beginning have stood.

"Can you do any better with your life than help win this world for God? Is there any ambition which can stir your blood and fire your zeal and call into superb activity the best you have and the best you are like this tremendous conflict?" So said Dr. Aked in an appeal to young men to enter the ministry.

The Christian Work and Evangelist asserts that in this language "there lurks subtly a notion which

ought to be dragged out into the clear light of day." The objectionable phraseology is "win this world for God," and this is offensive because it limits the winning of the world for God to the efforts of organized Christianity. The Evangelist has something that savors of a world vision and continues: "All people who have worked conscientiously for a cause have thought they were winning the world for God. They may not have used that form of words but if they were working for what they believed to be the good of the world what were they really doing but attempting to win the world for God? Julian the Apostate, the Mohammedans storming Constantinople—these all consciously or unconsciously thought of themselves as doing God's work. Members of playground associations, workers for prison reform, advocates of the initiative and referendum, a hundred and one parties and groups and associations working in one respect or another in behalf of the race are all really trying to 'win the world for God.'"

Even all of this the following is deduced:

"The day is past when we can assume that only we are winning the world for God, and if our language bore witness to the large conception we have of the church as an agent of evolution in the world and dropped the suggestion it has for the lay mind of a wrangling between the church and the rest of the world with the church assuming that it only is God's champion, the world outside the churches would better understand modern Christianity, and it would be hard to keep out of the ministry the men who would be eager for the opportunity it offers."

Seldom have we seen a deliverance so wide of the mark. There is but one way for the world to understand Christianity and that is by being born again. The carnal mind is enmity to God and the effort to hide this fact is hostile to the Gospel.

Julian the Apostate was far from doing God's work and so also is the one preaching a humanitarian Gospel as the method for winning this world for God. This is a lost, a ruined world and to be a member of a play ground association, etc. is not God's way of saving it. The vicarious death of Christ is the Divine plan for winning "the world for God." Advocating "the initiative and referendum" would no more aid in bringing about this result than would the discovery of the North Pole.

The United States Brewers' Association at the Milwaukee Convention said:

"There are, however, good and bad saloons; saloons that serve the reasonable convenience of the people in decent and orderly fashion, and saloons that are centers of social disorder."

Think of it! A good saloon. Where? Sometime since a saloon was opened in New York City that had this selfsame aim. A prominent clergyman was one of its promoters and before the first drink was served the doxology was sung and prayer offered. To invoke God's blessing upon such a business is nothing short of sacrilege, yet it was done. But how prospered this good (?) saloon? After a short and inglorious career its doors were closed from lack of patronage. Others prospered and are still prospering, but even in the foremost city of America no place

could be found for just one good (?) saloon.

Good is a relative term, but it should never be applied to the liquor business. Some saloons are worse than others, but none of them are good.

Still the term good is sometimes used in the sense of fitness or suitability for a given work. In that sense perhaps the saloon is good. It possesses pre-eminent qualifications for the destruction of virtue and for the breeding of vice and crime. It is a good law-breaker and a splendid Sabbath profaner. It is the ever present friend of the jail, workhouse and penitentiary, and also stands as a menace to public health. You it has a "fitness" for the promotion and strengthening of all that is vile and degrading. Communities desiring to become law and degenerate, or wishing a rapid increase in the criminal population will find the saloon a ready helper in bringing about these conditions. Two or three good (?) saloons will introduce a marvellous change in a very short period. A word to the wise is sufficient.

In many respects Gov. Charles Hughes is the most remarkable man of this generation. He is a standing puzzle to politicians in general and the party boss in particular. Several times the Albany lawmakers have refused to pass measures suggested and advocated by him but in the end the Governor usually had his way.

The latest conflict between Gov. Hughes and the New York Senate was over the law against race-track gambling in that State. The Senate stood twenty-six to twenty-five in favor of the law, but the death of one of the Senators made it a tie vote. Many would have stopped at this point, feeling that nothing more could be done. Not so this plucky Governor. He took the stump in person and in that way secured the election of a successor to the dead law-maker favorable to his bill. When the final vote was taken by a bare majority the bill was passed. This was made possible by the heroism of Senator Foelker, who was recovering from an operation and, against the advice of his physician, went from his home to Albany and cast the vote that secured the Governor's triumph.

The latter characterized Senator Foelker's act "as a fine illustration of fidelity and patriotic devotion to the interests of the State." Governor Hughes and Senator Foelker deserve the thanks of every lover of righteousness in the United States.

The RECORDER has lost a true and valued friend in the death of the Rev. J. Hunt Cooke, which occurred the latter part of last month in Bourne-mouth, England.

Mr. Cooke was born June 4, 1828, and was within a few days of his eightieth birthday when he passed away.

While a student his health became impaired and remained so throughout his life. His sufferings some weeks before his death, were intense, but they were borne with great Christian fortitude and becoming resignation. As a pastor and editor he achieved notable successes and every important denominational enterprise found a place in his heart.

Mr. Cooke was also a successful author. "The Power of the Holy Spirit," "The Preacher's Pilgrimage, a Study of the Book of Ecclesiastes," "A Grammar of Har-

mony," "Heaven," "The Martyr Baptists of Great Britain," "Puritan" and "A Life of J. O. Owen," having come from his gifted pen.

For years he was our English correspondent and our columns were also enriched by other contributions, from this able, pure minded and unselfish brother.

We sincerely sympathize with the family in their heavy loss.

An actor who had followed his profession for years was recently converted. While relating his Christian experience before a large audience he paused for a moment and during the pause the question was asked: "Are you going back to the stage?" He declared "in the most emphatic manner that he would never go back to his former profession, for he now had Christ in his heart, and Christ was not present at theatrical performances."

Those who turn the back of their hand to the stage are regarded, by some, as either narrow or weak. The fact remains the same, however, that witnessing theatrical performances is not reckoned as an aid to growth in grace and soul winners are not found in the ranks of those who habitually attend the theater. The Christian is to "avoid the very appearance of evil" and this injunction includes the motion picture stage as well as other things.

The time has come for God's people to be "separate" from the world, and their pleasures should never jeopardize wholesome Christian influences.

The Gospel Advocate reproduces an editorial from the WESTERN RECORDER in which the position is controverted that truth and error shall have equal opportunity in the columns of a religious journal. An extended comment is introduced with, "The position of the WESTERN RECORDER is never to publish anything that weakens denominational fidelity. This will shut out the publication of much truth unless the Baptist denomination has all the truth. This will hardly be claimed by the WESTERN RECORDER," etc.

Will the Gospel Advocate kindly point out any truth possessed by others that is not found in the ranks of the Baptists. We trust this information will be immediately forthcoming.

While "truth does not fear the conflict with error" it should never furnish a platform for error. Such a course is not in keeping with the mission of truth.

In his recent account of the Northern Baptist Convention The Watchman's scribe reports an honored brother as follows: "He classed himself as an old 'foggy' Baptist, if you please, holding the plain, unvarnished truth as taught in the Scriptures. He declared boldly that Campbellites and Baptists would not mix. If Campbellites wanted to become Baptists, let them come, well and good. If Baptists wanted to become Campbellites, let them go where they belong."

On another page will be found an article giving information concerning the action of the Nominating Committee of the International Sunday School Convention. The editor of the RECORDER requested Dr. B. W. Spilman to furnish this article for publication, knowing that it would be read with interest by the Baptists of the South. We reserve comment.

EDITORIAL VARIETIES

Of course, Dr. M. A. Foster remains at Western Union. The affairs of his business impede him in so far as the publication of his church is a really tedious to a war method.

Secretary J. K. Henshaw is to be congratulated on his journey home in his taking the minutes of the General Association of Kentucky. The work is well done and is a credit both to the Secretary and the Association.

Dr. G. W. Lusk, the able editor of the Journal and Messenger, returned on a call last week. He came to "look in" at the Monday School Convention. It was a real pleasure to greet this old well defender of the faith.

Dr. H. G. Patrick, President of Judson College, Marion, Ark., gave us a pleasant call Monday. Dr. Patrick has been with the Judson fifteen years. He says they had 200 pupils last year. The Judson is a great school for young to day.

The church of Emmons made a splendid offering to the Kentucky Baptist Education Society, and Pastor J. H. Johnson and his people have established a reputation as "missionary givers." God's blessing will certainly accompany such liberality.

Ministry J. O. Christian, of Mexico, favored us with a visit last week. He will address several churches in Kentucky before returning to his field. We hoped for him a large and sympathetic hearing. He has a message that is timely and will be exceedingly helpful.

W. W. Hoover, pastor of Grace church, New Orleans was in the city last week attending the World's Sunday School Convention. His Hoover is bringing things to pass in his new field. He is a real Baptist and an energetic building pastor. We wish him every possible success.

Many friends from all parts of the country, in attendance on the International Sunday School Convention, made our office their headquarters during the Convention. We greatly appreciate the evidence of esteem for it is our chief delight to greet and serve the great Baptist brotherhood.

The death of Mrs. Lou M. Meeks, which occurred in this city the first week in June, came as a severe shock to the family and a wide circle of friends. She came from excellent Baptist stock and for years was a devoted and faithful member of the church. We sympathize with the bereaved in this trying time.

We are glad to welcome Rev. W. J. Bolia to our State. He becomes pastor of the church at Newport early in July. A great preacher and a great church stand face to face with a wonderful opportunity in connection with the Master's Kingdom. We predict that Bro. Bolia will do the work of his life at Newport.

Rev. W. Y. Quisenberry becomes Field Agent for the Southern Baptist Theological Seminary. His energies will be given to the raising of the additional endowment that is contemplated by the Seminary. Bro. Quisenberry has always succeeded in every other enterprise undertaken by him and, of course his customary success will attend the efforts put forth in this new position.

Dr. J. G. Bow and Mrs. Bow entertained during the General Association Brethren J. A. Bennett, Clay O. Bennett, H. B. Taylor, W. C. Taylor, J. A. Booth, R. T. Bruner, B. F. Swindler and F. P. Gates and wife. At the Sunday School Convention, Misses Nellie Meyer, Leora Wood and Mamie White, of Newport, and F. P. Gates and wife. They were more than delighted with their guests.

Dr. G. G. Hubbard, of Munfordville, is seventy-four years of age and has been reading the RECORDER since his earliest recollections. He speaks in high praise of the editorials and make-up of the paper under the present editor. The Associate Editor was delightfully entertained during our recent visit at the home of his son-in-law, Capt. Carden. He and Mrs. Carden certainly excel in the grace of hospitality.

President G. E. Merrill, of Colgate University, passed away at his home in Hamilton, N. Y., June 11th, in the sixty-second year of his age. Dr. Merrill was a brilliant man and a gifted preacher. He filled various important pastorates till nine years ago, when he was chosen President of Colgate University, where he gained honor and fame. He wrote and published five important books. Dr. Merrill will be greatly missed.

AMONG THE Churches.

Walton St. (Third and St. Catherine) - Pastor Henry A. Foster. Anniversary of Church, June 24. 11. The Festival of Church, June 24. 11. R. R. attend, 1,011. Baptized, 2. Eight baptized by Rev. Foster from the Mission of Third Street and Kentucky Streets.

Franklin - Pastor C. M. Johnson. A Pious Mother, June 23. Doing for Jesus, June 24. R. R. attend, 187. (Address: Sunday School address by Rev. A. W. Lamb, of St. Paul, Minn. Dev. Address, of Christian, Gen. Teaching June, June 24. R. R. attend, 197.)

Franklin - Pastor H. C. Davis. Dev. Address, June 24. R. R. attend, 151. Dev. Address, June 24. R. R. attend, 151.

East Ave. - Pastor R. R. Harris. Dev. Address, June 24. R. R. attend, 68. East Ave. - Pastor R. R. Harris. Dev. Address, June 24. R. R. attend, 68.

East Ave. - Pastor R. R. Harris. Dev. Address, June 24. R. R. attend, 68. East Ave. - Pastor R. R. Harris. Dev. Address, June 24. R. R. attend, 68.

German - Pastor A. Jensen. Dev. Address, June 24. R. R. attend, 47. German - Pastor A. Jensen. Dev. Address, June 24. R. R. attend, 47.

Highland Park - Pastor J. A. Young, W. Va. H. Kings 5:14. Jesus' Power Over Heart and Life, Acts 9:20. Highland Park - Pastor J. A. Young, W. Va. H. Kings 5:14. Jesus' Power Over Heart and Life, Acts 9:20.

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churches by calling to the people every good word. It was announced that many of our pastors would add to their efficiency and something to their salaries by following his example. With the Western Recorder and we will tell you how.

Then, Yonah, a prominent member of the - Day Village Baptist church, died on Saturday, June 20th and was buried at Shelbyville the following day. His life was characterized by honesty, simplicity, loyalty to the Bible, good faith in God and unyielding love for the doctrine of salvation by Jesus. His death is a sad loss to the denomination.

Rev. W. H. Baker, formerly and now pastor of Jackson, and who was pleased to work in building up the Baptist cause here, has accepted a call to West Springs, Mo. He goes of course to his new field. We regret very much to lose him from Kentucky, and hope his service in Missouri will be long. We send him to Kentucky.

Rev. David R. Hill writes from New Glasgow: "Two weeks ago last Sunday we began a protracted meeting here. Things have been slow getting started, but God is blessing us. Our prayers and prayers have been answered, and our strength, health and joy. I have baptized eight up to the present time, and received one by letter. More than a dozen others have professed faith in Christ and I think will unite with the church soon."

The third Sunday was spent by the Associate Editor with Rev. H. C. Joyner, on his mission field at Mansfieldville and Kewanna. By request he preached at both places on missions, and the pastor took his collection for Missions.

Rev. Joyner is doing a splendid work on a most difficult field. He begins a meeting in a few days, assisted by Evangelist D. R. Hill, from Trent. The Baptists here are in a state of worship and have labored at great disadvantage all these years, keeping up in a large measure the Sunday Schools and prayer meetings of the other denominations, and furnishing material for the other churches. They hope in the near future and under the leadership of Rev. Joyner to arise and build.

REV. J. G. CHASTAIN, D.D., MISSIONARY TO MEXICO, IN KENTUCKY.

I am glad to report that I have secured the services of Rev. Chastain for two weeks in July at the following places and dates. I bespeak for him large congregations. He has nothing to sell and takes no collection, but it is earnestly hoped that his visit will stimulate larger giving to Foreign Missions: Fulton, Sunday, July 5th, 11 a. m. Clinton, Sunday, July 5th, night. Mayfield, Monday, July 6th, night. Murray, Tuesday, July 7th, night. Paducah, Wednesday, July 8th, night. Princeton, Thursday, July 9th, night. Providence, Friday, July 10th, night. Madisonville, Saturday, July 11, night. Pembroke, Sunday, July 12th, 11 a. m. Trenton, Sunday, July 12th, night. Adairville, Monday, July 13th, night. Bowling Green, Tuesday, July 14th, night. Elizabethtown, Wednesday, July 15th, night. Springfield, Thursday, July 16th, night. Lebanon, Friday, July 17th, night. Pineville, Saturday, July 18th, night. Williamsburg, Sunday, July 19th, 11 a. m. Jellico, Sunday, July 19th, night. Rev. Chastain has been a faithful missionary for twenty years. Hear his thrilling story.

W. D. POWELL, Cor. Sec. Louisville, Ky.

TAKE HEED!

It should be noticed that the General Association at its late meeting, requested all District Associations to arrange for a special column in the tables of their minutes, in which may be reported the annual contribution of the churches to the general denominational education. It was further earnestly recommended that every church and pastor that is in co-operation and sympathy with the General Association of Kentucky Baptists, promptly do their utmost to raise the \$65,000 necessary to complete the amount which the denomination is trying to raise for its schools and thus secure the generous offer of Dr. Gatliff. It is to be hoped that this supremely important matter will be given enthusiastic support and that churches and pastors will co-operate with the Corresponding Secretary in securing this amount.

P. T. HALE.

These meetings. The above names that Rev. O. H. Fox say will serve as Kentucky, as well as to other States, and especially of a State located in Nashville, Tenn. of various denominations, and was invited of United. Thus ends the historical record of the Kentucky evangelist. There were many of responsible leaders around the growth, but because of his age and advanced condition several of us were able to follow the growth of Kentucky over the fields while living, and on the other hand to an effective state in so doing. I believe that after nearly thirty years of full preaching, when in my days in duty the joyful gates of Heaven opened on that night and the spirit of George H. Day passed through to be forever with his Lord.

W. J. FOSTER, Corresponding Secretary, Louisville, Ky.

ADVANTAGES OF B. Y. P. U. ASSEMBLIES.

NEW YORK COURIER

After years of observation in many States I am convinced that our Baptist assemblies and encampments are worth more than their cost.

First and foremost is the moral tone of these assemblies. Old friends are renewed under delightful circumstances, and new friendships are formed. As a rule, the persons who attend these meetings are among the most cultivated in the communities from which they come. Young ladies are usually in the care of their parents or of chaperons who see that they enjoy themselves under proper conditions. There is much delightful sociability in these encampments, both young and old finding in pleasant converse time with friends from far and near a sure means of recreation and refreshment. It is a fine thing to know personally many of the Lord's people. It would be impossible to over-estimate the unifying effect of such meetings in the life of the denomination.

Every real worker needs a little vacation at least once a year. Unless there is an occasional change of scene, one is liable to become a machine, being systematic and fresh. These encampments help people physically; tired nerves take on new tone, and the worker returns to his task with fresh strength. As a rule, the encampments are located in pleasant places from which excursions can be made into the surrounding country in the afternoons. Georgetown is certainly a delightful place for the Kentucky Assembly.

These assemblies bring out educational work before our young people and their parents, and often beget a new longing for higher education. We must have more educated men and women in our denomination if we are to meet the demands of the future. Georgetown is an ideal place in which to receive inspiration for higher education.

Of course a B. Y. P. U. Assembly is a good place at which to get suggestions for the improvement of our young people's societies. We learn from the experiences of others how to do it and how not to do it. Many useful hints as to Sunday school work are also thrown out by speakers, and other forms of Christian work receive attention. A healthful Baptist atmosphere pervades these encampments. Our young people imbibe Baptist doctrine, and are won to a firmer loyalty to the Baptist faith. Some who come from communities in which Baptists are weak, learn that our Baptist people are strong and aggressive in other places. They are encouraged by the sense of comradeship with the workers in other communities. A wise and loving presentation of Baptist doctrines should be an important part of every assembly programme.

The devotional life is strengthened in these encampments. There is often a great spiritual uplift. Men and women are brought into a closer fellowship with God. This is the crowning glory of these assemblies, that the power of God is often felt in the hearts of his children. Revival influences go forth from these encampments to bless the churches throughout an entire State. May the Spirit of God guide all who shall take part in the approaching assembly in Georgetown.

THE B. Y. P. U. THOS. J. WATTS, COR. SEC'Y.

Below we give for the first time in this column a full programme of the Kentucky B. Y. P. U. Assembly at Georgetown, Ky., June 29th and July 3rd: Monday Evening, June 29th—8 o'clock. Song Service. Reading of Scripture.

Prayer Opening Address by President D. A. Brown.

Address—Prayer as an Expression of the Spiritual Life.—Rev. M. A. Jenkins, Highlandville, Ky. Encampment.

It is desirable to have a full representation of our young people at the Kentucky Baptist Annual and to be able to do so. Please counsel your young people and their parents to come to the annual meeting of the B. Y. P. U. at Georgetown, Ky., on the afternoon of the 29th of June. It is expected that this is an important day for the young people of the denomination.

Tuesday June 30th 8:30 a. m. to 11:30 p. m. 9:30 a. m. Workers' Conference. 9:30 a. m. Devotional Hour—Conducted by Rev. M. A. Jenkins.

Address: "How We Got Our Bible."—Rev. Leonard W. Dunbar, Louisville, Ky.

Wednesday, July 1st 8:30 a. m. to 12:30 p. m. 9:30 a. m. Workers' Conference. 9:30 a. m. Devotional Hour—Conducted by Rev. M. A. Jenkins.

Address: "The Advantages and Disadvantages of the Baptist Young People's Union."—Rev. Tom T. Webb, Chicago, General Secretary B. Y. P. U. of America.

"Fellow-Its Price and Compensation."—Rev. Carl Y. Cook, Henderson, Ky.

Afternoon Session, Reading, Home Ball Swimming, Tennis, in an afternoon with the food and refreshments of Georgetown College.

7:30 p. m. Twilight Devotional Hour, led by Rev. L. B. Warren, Owensboro, Ky.

Address: "How We Got Our Bible."—Rev. Leonard W. Dunbar, Louisville, Ky.

Wednesday, July 1st 8:30 a. m. to 12:30 p. m. 9:30 a. m. Workers' Conference. 9:30 a. m. Devotional Hour—Conducted by Rev. M. A. Jenkins.

Address: "Doctrinal Studies in the B. Y. P. U."—Rev. Calvin M. Thompson, Editor WESTERN RECORDER.

"Missionary Activity in the B. Y. P. U."—Rev. W. D. Powell, D.D., Secretary Home Mission Board.

"The Education of Our Young People in Baptist Institutions."—Rev. P. T. Hale, D.D., Corresponding Secretary Kentucky Baptist Education Society.

Afternoon for Amusement and Physical Culture. 7:30 p. m.—Twilight Devotional Hour, Rev. L. B. Warren, Leader.

Address: "The Local B. Y. P. U. a Training Agency for Church Activity, a Personal Experience."—Rev. I. J. Van Ness, D.D., Editorial Secretary Sunday School Board, Nashville, Tenn.

Thursday, July 2nd—8:30 a. m. to 12:30 p. m. 8:30 a. m.—Workers' Conference. 9:30 a. m.—Devotional Hour—Conducted by Rev. M. A. Jenkins.

Address: "Mission Studies in Young People's Societies."—Rev. T. B. Ray, Educational Secretary, Foreign Mission Board, Richmond, Va.

"B. Y. P. U. Literature."—Rev. I. J. Van Ness, D.D. Open Conference. Afternoon—Fresh Air and a Good Time.

7:30 p. m.—Twilight Devotional Hour, led by Rev. L. B. Warren. Moving Picture Missionary Lecture—"Heaven Conditions and What We are Doing to Remedy Them."—Rev. T. B. Ray.

Friday, July 3rd—8:30 a. m. to 12:30 p. m. 8:30—Workers' Conference. 9:30—Devotional Hour—Conducted by Rev. M. A. Jenkins.

Address: "The B. Y. P. U. as Related to the Sunday School."—Rev. W. J. Mahoney, Kentucky Sunday School Secretary.

"The Country B. Y. P. U. and the Laymen's Movement."—Rev. M. B. Adams, D.D., Frankfort, Ky. "The Junior Union."—Rev. W. D. Nowlin, D.D., Owensboro, Ky.

Afternoon—Social Gathering and Refreshments. 7:30 p. m.—Twilight Devotional Hour, led by Rev. L. B. Warren.

Address: "The B. Y. P. U."—Rev. Henry Alford Porter, D.D., Louisville, Ky.

We are expecting a representative body of young people from every section of Kentucky at this Assembly. We are confident that if pastors, presidents and other leaders will interest themselves sufficiently in the matter of securing for us a larger attendance the same will be realized.

The programme has been prepared and without a good deal of interest of that in the past of the Kentucky Baptist Union and considered here and there to find largely attended meetings and assemblies and we cannot but expect that Kentucky will not come to the front and be second to none in this important feature of the denominational work.

The response will be very small and the number accordingly few. While in attendance to the Corresponding Secretary, addressing him at New Liberty, Ky., if such is convenient. Those taking to their own homes may get them at several quantities upon request. It is expected that Louisville will be the most numerous of the meeting New Liberty, Ky.

W. M. U. NOTES "Higher Things" is the motto of the W. M. U. for 1936. Some Plans of Work for the Year. Much of our work for the coming year will be done in the following form: Devotional of the annual meeting by Mrs. Harry T. Jones, of Baltimore. "What shall I render unto the Lord for all His benefits towards me?" "Whereas, God, in His infinite love and mercy, has saved us by His grace, and has committed to us the divine work of going the gospel to others, and has placed in our hands abundant means whereby this can be done; and whereas, there is now such urgent need for money and workers to extend His Kingdom, therefore, be it

Resolved, I. That Women's Missionsary Union endeavor to raise this coming year for Home and Foreign Missions an average of 60 cents per capita. 25 cents for Foreign Missions and 35 cents for Home Missions.

2. That we aim to secure a woman in each church or district who will prayerfully make an honest attempt to carry this resolution into effect.

If the one million Baptist women in the South contribute each 40 cents, the total will be \$400,000. The problem of carrying out this resolution will be discussed in the annual meetings this summer.

2. One of the points to be stressed in our work this year is more attention to local conditions, and an effort to better them by classes for industrial work of all kinds.

3. October is again to be Fastest Month for societies. Literature, such as was used last year, will be distributed, and it is hoped that every society in the Union will endeavor to double its numbers.

The first W. M. U. known to have existed in the world originated in Boston, Mass., in 1800. This was not a Baptist Society, however. But in 1802 a Baptist W. M. U. was inaugurated. The first in the South (Baptist) was called the Waldman and Edisto Female Mite Society of Charleston, S. C., Association, in 1812.

To South Carolina belongs the honor of having reached and gone beyond her apportionment for both Home and Foreign Missions. She took as her apportionment in round numbers to these two objects \$16,500 and exceeded this amount by \$3,300.

Georgia has exceeded her Foreign Mission apportionment by some \$100. Tennessee her Home Mission apportionment by a \$110, and Alabama her Home Mission apportionment by nearly \$100.

While all praise is to these, this by no means indicates that others have not done most valiantly. Virginia has made a total netted increase of \$7,000; Georgia, \$6,500; South Carolina \$6,500; Tennessee, \$4,700; Kentucky, the most liberal contributor to the Training School, \$1,500; Alabama nearly \$3,000; Mississippi nearly \$2,000; Missouri nearly \$1,500 and other States in varying degrees. The largest percentage of increase goes to Oklahoma, which nearly doubled in the year, and Arkansas standing next with nearly 60 per cent. increase.

At the same time the interest in Boxes in no wise abated. To the family of nearly every Home Missionary wishing a box one has been sent. The total value of boxes as reported to the W. M. U. is \$24,543.46.

Among the sixty-four accepted for baptism at Pingtu, China, after a searching examination were women 75, 60, 68, 66 and 63 years old. Some of these women walked 50 miles to be baptized.

The first three children have been received into the Orphanage at Wuchow, China. Mrs. Chambers has been instrumental in starting this work. This is not a part of the work of our Board, but like many enterprises, is supported by the contributions of individuals, Chinese and foreigners. Four hundred dollars was subscribed at the meeting of the Association at Wuchow.

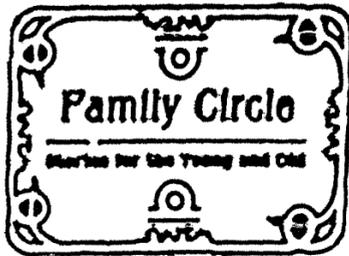
THE STATE.

O. P. Bush accepts a call to the church at Lancaster. We hope the work will go on increasing under his leadership.

Mrs. Mahan joined her noble husband, the late R. W. Mahan, in Heaven, on June 8th. Four sons remain to hold in precious memory the love and example of these sainted parents.

The Rev. E. H. Maddox, of Livermore, Ky., has closed out his business and is now ready to give all his time to the ministry. Churches needing a pastor would do well to correspond with Bro. Maddox.

Rev. J. M. Dickerson, of Freedom Association, is doing good work among his



WHAT'S THE USE!

What's the use of growing up? You can't paddle with your nose in a puddle! You can't yell when you're feeling quite well. Why every subsidiary burrow A "grow-up" can't let himself I don't want to be an older, What's the use!

What's the use of growing up? When I'm big, I don't suppose That exploring would be right In a neighbor's land at night I don't like to get my clothes (over watermelon juice! I don't want to be an older, What's the use!

What's the use of growing up? You could never ride the cow! Then the rabbit and the pig Will not like you when you're big! I am comfortable now, Perhaps I am a little grown, I don't want to be an older, What's the use!

What's the use of growing up? When you're grown, every day You just have to be one thing! I'm a pirate, then a king, Then a cowboy, I can play That I'm anything I choose! I don't want to be an older, What's the use!

- Kearsage.

A FRIENDLY CONTEST.

A College Story.

BY ELIZABETH PRICE.

The class was a good one to begin with. The keen intellects and industrious habits of most of its members made it noteworthy among the numerous happy-go-lucky students who filled out the college register, and who eyed with great respect the "Digs," as they were called.

At the beginning of its junior year an eccentric alumnus—grown old and rich since leaving the sheltering walls of his alma mater—offered a prize of a year's tuition, to be bestowed on the "Dig" who should, at the end of the term, show the highest general average.

The announcement of this offer created much excitement, and no less than fifteen of the students made a solemn mental resolve to win the prize. But in contests of intellect, as well as muscle, the law of the "survival of the fittest" holds inexorable sway, and by the time the Christmas holidays were over and work resumed, the list of hopeful contestants was narrowed down to two, Philip Holes and Horace Downey. Even between these there seemed little uncertainty as to which would be the winner, for, though their minds were fairly matched, Horace was nervous and easily discomfited while Philip had nerves of steel and a will of iron.

While Horace burned the midnight oil and set at naught every rule of health and caution in his eagerness to excel, Philip slept as usual and tranquilly followed his ordinary routine of study. But his undoubted power of concentration and his unerring memory gave him no small advantage. Philip was not popular among his classmates, being somewhat silent and reserved, and wearing a dignity which served as a barrier against intimacies. On the contrary, Horace was merry and obliging, and had hosts of friends who were hoping for his success.

By a strange law of opposite, Horace was Philip's favorite of all the students and their friendship was not affected by their good-natured rivalry.

One day in February Philip strolled into a cafe for a chop and cup of coffee. It was near the college campus and a favorite resort of the boys. The long room had once formed two apartments, but had been virtually thrown into one by a very large arch cut between. In the rectangular nook at the conjunction of the narrow line of partition and the main wall of the building stood a small table where Philip liked to sit. A window near by threw a cheerful light about, and in this quiet corner he could view the entire front room while himself inconspicuous. On this particular day he was hardly more than seated when

business snatched him from the other side of the partition around the edge of the arch. He saw there both Horace and Frank Holes and half rose from his chair to join them, when the consciousness of his friend's somewhat defective skin. He would not disturb them—he would wait his turn. He gave a quick glance at his pocket and checked it till the arrival of his own name caught his ear. Horace was saying, "I realize that I haven't the ghost of a chance against Philip Holes. I shall do my very best, of course, but the odds are all against me. I wouldn't care or much, Frank, if it wasn't for the little matter. She is an isolated corner between her mouth and her a pretty hard time of it at the best. She waits me to the end, waits it so hardy that I don't like to think of her being put down."

"Under those odds that she tries to pay for the little matter for the promise failure, but she won't have it but one way."

"That's hard luck, old fellow," sympathized Frank, so Horace pursued.

"Yes, I hate to hear her. You see, she knows my head just as well as she knows my heart, for the dear old father left me in June, you know, and there she was perambulating around. With me in expecting me to fill father's place in the world as if I were dead, and because he was determined I should graduate here, so he had done, she won't hear of the possibility of giving up his ambition for me. But I'm afraid she'll have to do some to it."

Horace covered his throat and tenderly kissed Frank beside in breath. "Oh, I see, couldn't a fellow drop a hint to Phil, how matters stand? He wouldn't you know?"

"No, sir!" Horace interrupted hastily. "I'll win honestly or I'll fail. I can carry a clear conscience to the little matter if I've nothing else. No, old man. As I said before, I'll do my best, then take the inevitable consequences like a man. Then I'll go home and get ready to go to work."

"And let the Digs graduate without you?"

"Rare thing."

Philip Holes pushed back his untouched plate and left the room unobserved by his friends. He "cut" every lecture that afternoon—an unprecedented proceeding. He was out on a tramp over hills and dale, coming home at dark, worn out and travel-stained.

He had fought a battle with himself and the struggle had been fierce. "There is no one to care whether I fail or win," he reminded himself, bitterly. "And Horace has his 'little mother.' If I had a mother, I'd do something desperate before I'd disappoint her, but he is strong enough to do right even as things are."

"Yet how can I give up! My ambition is all I have to live for—little enough, but better than nothing. The faculty will be disappointed—they all expect it of me. I've had first place with the Digs for nearly three years, and I never was fond of getting worsted. But there are no 'pecuniary circumstances' to hinder me, and—there is no 'little mother.'"

Of course, there was but one way to settle it, and that night Philip went to Horace's room and stood looking long and earnestly into the sweet pictured face on the mantle.

"Horace, old fellow," he said at length, "you don't know what you've got to be thankful for. I can't even imagine what it would be like to belong to her. I don't remember my mother."

Horace sprang from his chair to grasp his friend's hand impetuously. "Bless you, Phil; you shall go home with me in vacation and get acquainted with her. She'll love to mother you—her heart's big enough for the whole class."

From that time on Horace steadily gained on his friend, while Philip almost imperceptibly fell back. There was no sudden failure, but a gradual relaxing, and the prize was awarded to Horace at last, as Philip meant it should be. The boy never suspected, but he took Philip home to witness the little mother's joy, which more than repaid the sacrifice.

Philip spent a happy month in the dear home—the happiest of his life, he declared—and when he left he carried in his watch a picture much like the one Horace had kept on his mantle, only this was young and fair, with smooth dark waves of hair about it instead of bands of white.

The little mother kissed him good-bye and called him her dear boy, while the sweet brown eyes of the daughter looked into his face with a loving steadfastness which promised that, come what might, he would never need to say again "There was no one who cared."—Her-ald and Presbyterian.

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MOTHERS AND DAUGHTERS.

BY LENA MARSH SUTTON.

Every one who has ever lived long in Italy, and who has seen the sun-baked and extraordinary looking landscape of a mother and her son which he had ever observed was that relating between Mrs. William Russell and her three sons, one of whom, (this, the father's name being left at one time lodged in the English embassy in Washington. His case of those and of their education was very peculiar. She had studied with them and for them and taught them Latin and Greek. While being their most intimate companion and friend, she yet excluded them from the most advanced references and considerations—often when they were young keeping them standing in her presence, and sometimes obliging them to leave their seats off while dining with her. By whatever means, she gained their absolute confidence and devotion, and lived to see all three of them in the prime of high trust and honor.

There had the mother's number of some often asked her own ends by the mere mention of her children. She could love them too much, but she could show that love in ways that made themselves and equal them.

And as the mother of the three, she was at a family party, Napoleon I. offered his mother the imperial hand to him. She drew herself violently back. "Am I not your mother?" he asked. "And am I not your mother?" came the instant reply. He kissed her hand in silence. "My mother is worthy of all reverence," he said later.

The last four days of his abstinence the spent with him at Malmaison. She felt that she must be strong to help him. It was the extreme crisis of life, and they both went through it with honor. She begged the allied emperors to let her accompany her son to St. Helena and offered her whole fortune, but was refused. When it was suggested that she would be ruined, she looked up with a flash of her brave spirit, saying, "What does it matter? When I have nothing, I will take a staff and beg pizza for the mother of Napoleon." On her pall was engraved the noble epitaph:

L. R. R. Maier Napoleonica.

French mothers and sons are notably faithful and loving. Pierre Loti in one of his books writes: "There comes my mother across the courtyard. Oh, the love of a mother, the only disinterested one, the only love which breeds no deception, the only love which teaches one to believe in the soul and in life eternal!"

Balzac, giant of French letters, when nearly fifty years old, signed his letters to his mother, "Thy obedient son," thus expressing truly his feeling for her, from the day she had installed him as an incipient author in his mean garret, to that day thirty years later when she fitted up his last grand mansion for the few remaining months of his life.

Well known is the close intimacy between Goethe and his mother. She was only seventeen when he was born, and she afterward said to him that he would always remain young and his heart would never become old, since he had the youth of his mother into the bargain. "She was worthy of life," the wonderful son said of her in his old age. In her last years she said to herself with fine courage: "Thou hast had good days enough and Wolfgang beside, and now when the evil days come thou shouldst make the best of them and not pull such a long face. What does it mean that thou art so impatient of thy pains when the blessed God lays a cross on thee? Dost thou want then to walk upon roses forever, and art past the goal of seventy years already?"

There is another German on whose filial observances it is pleasant to dwell. For twenty-four hours Frederick the Great had been the busiest man on earth, yet after the battle of Hohenfriedberg he took time to write to his mother and made all the princess sign their names thereto, "To give the good mother assurance of her children in these perils of war."

"Nothing can ever make my mother's memory other than the greatest gift I ever received!" exclaimed Dean Stanley, of Westminster. "I had only light from her!" was the way Sir Philip Sidney recorded his own filial obligations; while long before, Coriolanus broke through the most potent pride on record to obey his mother's bidding; and Alexander the Great exclaimed, "Antipater knoweth not that one tear of my mother's eye will wipe out ten thousand such letters as his!"

"Why do you tell that blockhead the same thing twenty times?" asked the

father of John Wesley. "Remember," he said to the wise mother, "if I told him and believed all my letters would be read, while one by one understood and remembered."

Melrose says that once, to Pauline Henry, Mary Washington said: "I hope you will all stand firm. I have George with me. Only a few years before another mother gave the water had been saying to her son, 'George, be a king!' and the worthy, obstinate George III, with his limited intelligence, was trying to show his mother in his own debasing fashion."

It is related of the Swedish boy, David Livingston, that he used to cover the house for his mother, "even under the most bad," as she gratefully recorded. He used to add that if she would only let the door be closed for her, a contention to make prejudice which he would not have made in later life. To leave.

A DEMONSTRATION OF CLEAN ETTETTE FACTS.

"You smoke thirty cigarettes a day?"

"Yes, on the average."

"You don't blame them for your own bad condition?"

"And in the least, I blame no one but myself."

The physician shook his head. He smiled in a sad way. Then he took a look out of a glass jar.

"Let me show you something," he said. "Here your arm."

The cigarette brand bared his pale arm, and the other laid the lean, black leech upon it. The leech fell to work busily. He leech began to swell. Then, all of a sudden, a kind of shudder convulsed it, and it fell to the floor, dead.

"That is what your blood did to that leech," said the physician. He took up the little corpse between his finger and thumb. "Look at it," he said. "Quite dead, you see. You poisoned it."

"I guess it wasn't a healthy leech in the first place," said the cigarette smoker, callously.

"Wasn't healthy yet! Well, we'll try again."

And the physician clapped two leeches on the young man's thin arm.

"If they both die," said the patient, "I'll swear off—or, at least, I'll cut down my daily allowance."

Even as he spoke the smaller leech shivered and dropped on his knee, dead, and a moment later the larger one fell

beside it. "This is ghastly," said the young man. "I am more than the possessor of three leeches."

"It is the sympathetic oil in your blood," said the medical man. "All cigarette brands have it."

"But," said the young man, regarding the three dead leeches, thoughtfully, "I don't believe you're right."—West Virginia Railroad Journal.

THE WORKERS BENEATH.

It was a damp, misty, windy day, the basement grew steamy and uncomfortable. The floor with the doors closed, and the tenacity above called and coughed if they were opened. The mistress of the house viewed the situation doubtfully, and the waterworks, who, as usual, had brought her little child with her, understood the solution of the problem.

"Oh, I ain't mindin' it for myself, ma'am," she said, cheerily. "I'll open an' shut the doors an' get along with the muck an' heat but how I can, if you'll keep the child up in the fresh air."

The little one went blithely, and the mother took up her work contentedly. It was a picture of life—the life that is going on all about us. Everywhere are the toilers in the muck and heat, among the hard and disagreeable things, "never minding" if only some bettered one can have the benefit, and breathe the pure air.

Parents for their children, heroes for their country, reformers, discoverers, martyrs, promoters along all lines and in all ages, have been, and are still, giving fruits of love and sacrifice, and resulting no cost of pain or loss if only those for whom their labor may time in higher ability, and know the clearer vision and freer atmosphere. We enjoy no gift that has not been wrought out for us by some one working on a lower, harder plane. The heaven toward which we look is the purchase of One who for our sakes became poor, and our humanity is linked to Him by its unending story of love and self-sacrifice for others.—Kearsage.

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Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. (Mrs. M. Summers, Box 212, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Read no money, but write her today if your children trouble you in the way. Don't blame the child, the chance are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.)

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STORIES FOR LITTLE ONES

BETH'S PREMIUM

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It was very hot to sit still and sew. The needle would get stuck in spite of all the little emery strawberries...

It was an apron she was making—white cambric with nice, cunning pockets and bretelles that were to come quite up to her shoulders...

"I don't know, dear. If mamma was judge, you surely would, but they haven't invited me to award any prizes. You mustn't count on it too much...

"What is this talk I hear of premiums and mysteries?" demanded Uncle Ed, coming in from the porch.

"Which you surely ought to do for I can testify that your sewing is considerably less than fourteen years of age," declared the roguish uncle.

"I'm only eight, Uncle Ed, but I've been most as careful as fourteen. don't you think?" and the needle-roughened forefinger pointed to the tidy hem.

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out," he declared. "Of all the ridiculous small stitches why, Beth, I'll be surprised if those near-sighted judges don't think you've glued that jellied together."

"It's an apron, Uncle Ed," explained the small seamstress, patiently. "It's very important, because if I get the money it's to go to the bank to help my education, so I can be a teacher, and mamma won't have to work."

"I see. And if you don't get it you'll have to be an ignorant all your life. I should think it is important!"

And then May and Billy clamored at the window, and Beth set the last careful stitch, and the clock struck five.

The county fair began as usual, just as if Beth's apron were not a part of it. It was too far away for mamma and the children to attend, but Uncle Ed went on the last day, and he was to bring back word of the result.

And then breakfast was ready, and Uncle Ed called her to come quick before he starved.

She slipped quietly into her chair and slowly lifted her plate to release an edge of the napkin; and there, under it, folded neatly, lay her very own cambric apron with a blue ribbon pinned fast and across it a smooth, gray-green, fascinating five-dollar bill.

And this isn't a made-up story at all, for it every bit happened. — Saint Nicholas.

JACK.

BY MARY S. POTTER.

Jack is a big white goose. He was brought into the house not as a pet, but to furnish a meal for the family. There is one member of the household who would prefer to never taste meat of any kind and who would never dream of tasting any that was killed upon the premises; and she it was who interceded for this big white goose and saved his life.

He looked so innocent and fearless turning his beautiful head from side to side with nothing in his bright blue eyes but confidence in those around him, and yes, perhaps a little curiosity, for it was very likely the first time he had ever been brought into a brightly lighted room, among a lot of people all talking at once, telling him how beautiful he was, and stroking his snow white plumage.

dress with his strong bill, and hold on hard while he drummed with his wings till he hurt very much.

At length the one who had adopted him decided that if Jack was to be made a gentle pet his training must begin. So she picked him up in her arms one day, and though she is a grown woman, he made a large armful for her, and went to a seat and sat down and held him in her arms, picking him up so suddenly that he had no chance to bite or drum with his wings.

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"MY CHURCH" BY J. B. MOODY. 1 The Messengers of the Churches, the Glory of Christ (Hot Springs Address) 2 The Churches the Stewards of the Faith 3 Church Characteristics, or, Was the Church at Jerusalem a Baptist Church? 4 Loyalty to the Church 5 Church Communion With Christ 6 Church Perpetuity (a) It is Scriptural (b) It is Reasonable (c) It is Credible (d) It is Historical (e) It is Conclusive. Dear Brother, Just finished reading "My Church." You make your case clearly, both from Word and reason. Why some who call themselves Baptists do not believe the doctrine, I am unable to see. My soul rejoices in Baptist church perpetuity, as it rejoices in the Divine Promise. Your brother, T. T. THOMPSON. BAPTIST BOOK CONCERN INCORPORATED. 612 FOURTH AVENUE, LOUISVILLE, KENTUCKY. JOHN W. HILL, Manager Book Department.

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MISSOURI LETTER

REV. N. BARNETT.

Lines to Jackson, Tenn.

H. W. Hulce, of Benton Boulevard Kansas City, goes to Jackson, Tenn. Mr. Hulce went from Nevada to Kansas City about two years ago. He closes his pastorate at Kansas City July 3rd. Bro. Hulce will be greatly missed from the denomination in Missouri.

In Spring City, Tenn.

Rev. C. A. Mitchell, of Mexico, is in Spring City, Tenn., visiting his daughter and assisting in a protracted meeting. The interest at last accounts was very good, and Mitchell remains two weeks longer. Bro. Mitchell is one of our most successful and popular pastors and preachers.

Negro Baptists in South Carolina

They number 165,000. *Word and Way* says: "What a stir they would make if they were in one night to move to New Hampshire. This is not a political question. It is a religious question."

Delegates at Oklahoma City.

It is reported that in the number of delegates to the Northern Convention, Mississippi is given twenty-six. It gives Arkansas none. F. C. McConnell says Missouri had seventy-eight at Hot Springs, and twenty-eight at Oklahoma City, and that some of the delegates at Oklahoma City were from Hot Springs, Texas was close to Oklahoma City, and reported none, and Kentucky one and Arkansas none. *Word and Way* says: "It must be a mistake about Mississippi having twenty-six."

Went Wet.

Within the past week Moberly and Sedalia have voted on local option, and went "wet" by big odds. Both are railroad cities and as good towns as we have in the State, according to population. The local option people made a strong and gallant fight, but victory went the other way. At same time their work will not be in vain.

Rain, Rain, Rain!

May was the most leaky month Missouri has experienced for many years. Three-fourths of the month was characterized by precipitation, and many times it precipitated sure enough. April was not quite so wet, but June, up to date, has been wet. Mississippi river is on a rampage; much bottom land under water, and crops destroyed. However, corn is looking well and wheat will turn out very well, with favorable conditions until harvest time.

"Is Ours a Christian Nation?"

This question formed the subject of an address by the Hon. John B. Pew, before the Alumni of William Jewell College during commencement. Mr. Pew took the negative view. The orator appealed to Christians to create healthful public opinion. He affirmed this was to be done by living constructive lives. In my next, I'll give his reasons for his position.

Indicate Good Results.

The closing exercises of all our colleges and schools are flattering, and indicate fine work for the year. Missouri Baptists are justly proud of their educational institutions.

Going to Kentucky.

Missouri Baptists are going to lose one of their favorite sons in the person of Rev. J. J. Porter, and Winchester, Ky., will be the

gainer. *The Word and Way* says: "J. J. Porter, notably gifted in evangelistic work, has been captured by the First Baptist church of Winchester, Ky. He is once more a pastor. He will soon move his family to that charming community. Bro. Porter will enrich the columns of this paper with some of his best writing. He has hosts of friends in Missouri and almost everywhere. He was pastor in Mexico and Joplin in Missouri. He has held meetings in many places in Missouri."

Dr. Porter is no slouch of a Baptist. He is a Baptist made "of whole cloth—all wool and a yard wide." He did, indeed, a great work in Missouri.

Alexander Campbell On the Bible.

The Bible is such a good and great book that an allusion to it of which the following is a sample, will be read with interest. In an address on Collogia delivered by Alexander Campbell, in Wheeling, Va., in 1854, he said:

"The literature of the Bible is the most sublime literature in all the libraries of earth. Its history, too, is the only authentic history in the world almost half its existence. The Jewish people and institutions antedate all the literature of Greece and Rome—those two great fountains of European and American literature. More than half the years of the world had passed into eternity before Hesiod or Homer sang, or Plato, Socrates or Aristotle reasoned on the work and ways of God or man. The Jewish Scriptures were finished before Aristotle, Socrates or Plato were born; and David sung in Hebrew verse before Hesiod or Homer saw the light of day. The biography and the autobiography of the Bible saints—the achievements of its heroes—the wisdom of its sages—the sublimity of its orators—and the rational and heaven inspired purity of its saints and martyrs, have commanded, and will till the last generation of men, command the admiration and homage of the world. The Book of God spans the whole arch of times, emblazoned with its momentous deeds, and leaning on an eternity past, it reposes upon an eternity to come. It is the only Book of life, and the only charter of immortality to come. And shall man, whose grand epic it is, withhold it from his fellow-man, or exclude it from the nurseries, the schools and the colleges in which are educated the generations of men—our sons and daughters, for whom we wish to live, and for whom we would dare to die? Forbid it reason, conscience, and every tender sympathy of our hearts!"

Church Appeals to Men—Christianity Essentially Masculine.

Dr. Landreth, President Belmont Female College, Nashville (Presbyterian), recently said in an address in Kansas City, Mo.:

"Christianity is not exclusively but essentially masculine. The Redeemer of mankind was a man. The Bible is essentially though not exclusively masculine. I maintain that the evangelization of the world is the work of men. Every man who starts on a downward course is led by men; men who are to be raised to a higher life must be led by men. I want to see men represent the spiritual power of the churches. The present condition, which shows an average of only forty men members in every congregation of 200 must be changed. It is the purpose of the Presbyterian brotherhood to make the men

the active workers of the churches, and such a result will be realized." Louisiana, La.

MINISTERS' AND MEMBERS' MEETING.

The Ministers' and Members' meeting of the Ohio River Association of Baptists met with Cave Spring church, Livingston county, Ky. May 29, 1908. At 10 o'clock former Moderator Elder R. A. Larue called the body to order. Music by choir; prayer by Bro. P. A. Clarke.

On motion, Bro. R. A. Larue was re-elected Moderator by acclamation, and Bro. P. A. Clarke was elected Clerk by acclamation.

At 11:15 the introductory sermon was preached by Rev. W. R. Gibbs, from Rev. 1:2.

Friday Afternoon.

House called to order. Prayer by Bro. J. S. Henry. The programme was then taken up. Subject, "How should a Church Proceed in Securing a Pastor."—Rev. T. C. Carter. Bro. Carter being absent, Bro. J. S. Henry was assigned the subject. After comment by Bro. Henry, received for criticism. Remarks by Brethren W. R. Gibbs, R. A. Larue, C. T. Clarke and others.

"Duties of a Church to Pastor."—Bro. U. G. Hughes. He being absent, Bro. Frank Padon was assigned the subject. Comment by Bro. Padon, and remarks by Brethren T. A. Conway, J. S. Henry, W. R. Gibbs and others. Subject passed.

"Duties of a Pastor to His Church."—Bro. E. B. Blackburn. He being absent, Bro. W. R. Gibbs was assigned the subject. After comment, received for criticism and remarks were made by Brethren J. S. Clarke, T. A. Conway, R. A. Larue and others.

Saturday Morning.

House called to order; prayer by Bro. E. M. Eaton. New business called for. On motion of Bro. P. A. Clarke, speeches were limited to ten minutes, after which the programme was taken up.

"Compare Baptist Churches of Today with the Apostolic Churches."—Rev. T. A. Conway. As usual Bro. Conway had given the subject careful study and read an able essay. Received for criticism. Remarks by Brethren W. R. Gibbs, R. A. Larue, P. A. Clarke and others.

"Exegesis of II. John 10:11."—Rev. R. A. Larue. Bro. Larue's essay on this Scripture was both interesting and instructive. Essay received for criticism. Remarks by Brethren E. M. Eaton, T. A. Conway, C. T. Clarke and others.

At 11 o'clock sermon for criticism preached by Rev. E. M. Eaton, from Psalm 81:10. Received for criticism. Remarks by Brethren J. S. Henry, T. A. Conway, W. R. Gibbs and others.

On motion of Bro. P. A. Clarke, adjourned to meet at 1:30 p. m. Benediction by Bro. T. A. Conway.

Saturday Afternoon.

Prayer by Bro. W. R. Gibbs. "Should the Churches of this Association Have Every Sunday Preaching?"—Bro. J. B. McNeely. He being absent, Rev. C. T. Clarke was assigned the subject. After Bro. Clarke's comment on the subject, remarks were made by Brethren Glad Threlkeld, J. S. Henry, P. A. Clarke and others.

"Exegesis of John 3:5."—Rev. C. T. Clarke read an able essay in explanation of this Scripture. Es-

say received for criticism. Remarks by Brethren G. N. McGrew, Frank Padon and others.

"Was the Commission given to the Churches or Individuals?"—Rev. M. E. Miller. Bro. Miller being absent, Bro. T. A. Conway was assigned this subject. Comment by Bro. Conway, and remarks by Brethren R. A. Larue, J. S. Henry, W. R. Gibbs and others.

On motion, adjourned to meet at 9 a. m. Sunday.

Sunday Morning.

The Sunday School lesson was read and commented on by Brethren E. M. Eaton, W. R. Gibbs, T. A. Conway and others.

"God's Truth."—Rev. J. R. Henry. The essay read was able and very forceful. It was one of the best read during the meeting. Essay received for criticism. Remarks by Brethren Clarence Long, Frank Padon, T. A. Conway and others.

After Bro. Henry's essay talks were made by Brethren Conway, Gibbs and Henry on the subject of missions, and were very interesting. A collection was then taken for missions, and \$66.75 were collected.

On motion of Bro. W. R. Gibbs, the District Board was requested to have Bro. J. S. Henry's essay published in the *Western Recorder*.

The Moderator appointed Brethren T. A. Conway, G. N. McGrew and Frank Padon as a committee to arrange the programme for the next Ministers' and Members' Meeting.

The committee on resolutions made the following report:

Resolved, That this body extend its thanks to the church and community for the hospitable entertainment which they have given us during this meeting.

Rev. R. A. LARUE, Moderator.
P. A. CLARKE, Clerk.

PAUL THE RADIANT

BY W. J. MOSIER.

From the time of Paul's conversion until the time when he writes "of such an one as Paul the Aged," we search in vain for any note of despair, discouragement or discontent. The rather we find his whole life permeated with triumphant faith psalms of praise and shouts of victory. To be more specific:

1. Paul knew no worry, but enjoyed rest, peace and confidence. He never borrowed trouble. The care-lives of anxiety never wrote themselves across his heart and face deforming his character, destroying his testimony and defaming his Master. He believed in God—his love, his wisdom, his power. These divine realities were woven like threads of gold in the whole fabric of his life. He believed that his Father of love could and would guide him, his trusting child. Whether into the arid deserts of Arabia or the hard fields of Judaism, or the white harvests of the gentile world, or into captivity in Rome Paul cared not. Enough for him to know that his life-plan was divinely mapped out, that he was yielded to God and would know the plan as he needed to know it; that there would be no conflicting duties; that one providence would follow another, easily, simply, naturally; that grace would be sufficient for all, that all things would work for him, and that no good thing would be withheld from him.

What a source of satisfaction for the finite creature to rely thus upon the Infinite Creator! For poor, blind, ignorant, imperfect, needy

man to rest thus confidently upon the wisdom, foresight and bountiful provision of the Omnipotent and Omnipresent God! How can worry or anxious care find any place in the heart or life when these priceless privileges are apprehended, "Where faith begins anxiety ends, and where anxiety begins faith ends." No wonder Paul exclaimed triumphantly and inspiringly: "I have learned in whatsoever state I am therewith to be content." "I have all things and abound." "Rejoice in the Lord always, and again I say rejoice." "Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God, which passeth all understanding shall keep as with a garrison your hearts and minds through Christ Jesus."

2. Paul was free from the spirit of hatred, rancor, envy and retaliation and was possessed with the spirit of love, peace, liberality, forbearance and forgiveness. Once an intolerant persecutor and partner in murder he was transformed until he was filled with that love which he says suffers long and is kind, the love that is not provoked and thinks no evil, the love that rejoices not in equity, but rejoices in the truth, the love that bears all things, believes all things, hopes all things, endures all things, the love that never fails and ever abides. From his Master he had learned not to resist evil and out of his own experience wrote with the pen of inspiration, "The servant of the Lord must not strive, but be gentle unto all men." No doctrine of "an eye for an eye" with him. No striking back, no speaking evil of any man, no censorious criticism, no lashings from the unruly member, no thunder clouds of wrath, no bitterness, "envyings, strifes, back-biting, whisperings, tumults," but rather heavenly sunshine, and effectual benedictions.

3. Paul was no coward in danger no weakling in suffering and trial, but rather brave, fearless, strong, manly and triumphant. "I am filled with comfort, I am exceedingly joyful in all our tribulations," was his testimony. "What persecutions I endured, but the Lord delivered me out of them all." "Who delivered me from so great a death and doth deliver, and in whom we trust that he will yet deliver" was his experience and confidence. "Neither count I my life dear unto myself that I might finish my course with joy" was his unselfish desire and aim and resolve. "God forbid that I should glory save in the cross of our Lord Jesus Christ," was his personal charge to himself. "Thanks be unto God which giveth us the victory through our Lord Jesus Christ" was his appropriate note of praise and, "I am ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith! Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but to all them also that love his appearing," is his farewell message of victory, peace, rest, hope, confidence and assurance. What a radiant life is this! Down through the centuries it has been shining with increasing luster. Not till sorrow and sighing shall flee away shall it lose its charm and inspiration.—*Christian Work*.

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Misses R. and R. Burton, 2127 West Walnut street, Louisville, Ky., Medicine and Purchasing Agents. Special attention given to out-of-town orders. Your patronage solicited. References furnished on application.

All that can be said of the moralist, all that he will say for himself, is that he has had it for his law to speak the truth, fulfill his promises, and deal fairly by his fellowmen. Still it is not, and has never been, his aim or object to do what is right to God; and that is a matter of much higher consequence and more necessary to his real integrity. God is a person as truly as men are more closely related to us than they, a better friend, one who has more feeling to be injured than they all, claims of right more sacred. What, then, does it signify that a man gives men their due, and will not give God his?—Bunuel.

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"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.

THE MEETING OF JESUS AND MARY AFTER THE RESURRECTION.

PRESIDENT HENRY C. WATSON.

"Jesus saith to her, touch me not, for I am not yet ascended to my Father."—John 20:17.

Why this prohibition? All the explanations which I have seen assume that Mary desired to hold her Lord with a grasp expressive of the unexpressed love. Had the word here translated "touch" in every word in the New Testament to express a grasp or an embrace it occurs in the Gospels and Epistles thirty-six times, always with the same signification—a transient touch and always with the idea of reception or transmission. Its meaning is most clearly seen in the detailed account, characteristic of Mark, in his Gospel 5:13.

Why does our Lord forbid this act? Because Mary, recalling the promise of Christ, that he would impart the Holy Spirit after his resurrection, craves, with a woman's loving instinct, this greatest of blessings. Christ tells her that he had not received the Spirit and so could not impart it. He must first, as Peter says at Pentecost, be "exalted to the right hand of God the Father," before he can pour forth this great reward of his sufferings. He must receive before he can impart.

DOING EXPLOITS.

"The people that do know their God shall be strong, and do exploits." Paul said, "I can do all things through Christ which strengtheneth me." It is written also: "As thy days, so shall thy strength be." There are mysterious resources in humanity when they are aroused by the touch of divinity. Man was never made to be without God. When one sets himself to do right and takes hold of God by faith his strength is more than the strength of ten.

The same Lord who says, "Love your enemies," also says, "My grace is sufficient for thee." The same God who says, "Be perfect as your Father in heaven is perfect," says also, "I am thy strength." The man with a withered hand did stretch it forth although it seemed impossible. Moses did go down into Egypt and lead the children of Israel out of bondage although it was an impossible task. A camel can go through the eye of a needle, and a rich man can enter into the Kingdom of God. Nothing is too hard for God. The lame man doth leap as an hart and the tongue of the dumb doth sing when touched by the finger of the Almighty.

You can say you cannot pray in your family, or pray in the prayer-meeting, or give one-tenth of your income to the treasury of the Lord, or love your enemy, or pray for those that persecute you, or go into the dark places of the world to teach the heathen the ways of the Lord, or go out after a wanderer, and bring him back to God. But you can. You can do all things through Christ. He will go before you. He will stand by your side. He will be round about you. He will come after you. He is in you. He says:

"Fear not, I am with thee. O be not dismayed, For I am thy God, I will still give thee aid; I'll strengthen thee, help thee, and cause thee to stand, Upheld by My gracious, omnipotent hand." —The Christian Advocate.

A CUP OF WATER

Did you ever think how touchingly tender are those words of our blessed Saviour, when he says "A cup of water given in my name, because ye belong to Christ, shall not lose its reward." What a wonderful truth that Christ blesses those who administer to his disciples. What is more encouraging than to believe our simplest need is looked after by our blessed Saviour, and supplied according to his wisdom and love and not as we often pray and desire for we often desire things merely for our pleasure and profit and seek not the glory of God.

I fear we do not read our Saviour's loving letters to us often enough or think on what he says seriously as we should or we would surely love Him more and serve Him better and give him our full and true love, such a friend deserves our life, our love our all. We know he is able to do all he promises, and there was never a necessity for him to make a promise that he did not wish to fulfill, it is his great pleasure to do all he has promised and more. For all the beauty and gladness that could ever be emitted from our beneficent friend and yet he does not forget the smallest kindness done us; considers it of enough importance to receive a reward. And yet it should be done for Christ's glory. There is hardly a verse in the Bible that speaks more of his tender care for us than this, aside from his death. Oh, open arms! Oh, bleeding side! Oh, head beset with thorns! Oh, feet and hands all bruised and torn; all this for me was borne.

This beautiful verse is large enough and tall enough and broad enough for us to pitch our tents and dwell a while, rich with fruit and with blossoms of hope and good cheer for the doubting, fearful ones who move in and rest in peace and security. How sweet, how kind for Jesus to tell us if we believe in God to believe also in Him. Who can afford to doubt Him? Can philosopher, sage or statesman adduce a reason worthy of doubting our loving Lord? Oh, we feel that our best thoughts our purest feelings, and our holiest desires need to be washed in the blood of our Redeemer, for without Him we are nothing.

And when we desire more consolation or different, let us move over into II. Cor., 5th chapter, and revel midst those sustaining statements made by our fearless Paul, when he says: "For we know if our earthly house of this tabernacle were dissolved we have a building of God eternal in the Heavens." Paul knows he doesn't just believe 'twill be good to pitch our tent in the green pastures and besides the still waters (such a healthful place and with the hills of paradise almost in sight and lovely forms and radiant faces of our loved ones almost in view. What a good old chapter to live in! But there are so many precious chapters in the Bible and all are ours, and none are borrowed, rented or bought, but a blessed gift from the father above—a book full of letters of love to all his children here below. H. C. H.

WHOSOEVER WILL.

The conditions of salvation are not such as to shut the gates in the face of any sincere and seeking soul, but rather to open them wide enough for any one to pass

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through who earnestly wishes to do so.

To be willing to be saved, or rather, to wish to be saved, is to be in an intensely earnest and positive attitude toward this supremely important and momentous matter. It is not a negative or indifferent disposition, but an active, positive, intensely desirous condition of the soul. To such God is not only favorably disposed, but has wrought his Holy Spirit to awaken such a condition within the life.

The invitation that is given to the world is not an invitation to come to heaven unprepared, but to come to Christ and be prepared for heaven.

God's heart is infinitely loving and gracious. He is ready and willing and waiting for all who are willing to come to him and be saved. But until they do so come they remain unsaved. All of God's love and willingness do not save of themselves, but they do open up the way for sinners to come and be saved.

We might imagine God as being as angry with sinners and so disgusted with sin as to refuse to have any tolerance of them. But in his revelations of himself in his Word and in his Son he lets us know that this view is incorrect. Sin is a hateful and deadly thing, and they who cling to it and remain involved in it are ruined forever. But God is not bitter. His heart is very tender and loving, and he has sought and is seeking to win men away and save them from their sin.

The Gospel is the story of what God has done to save men, and he has made known to us that he is willing for all men to be saved. He is willing, that is, for all to come and avail themselves of that which he has provided for the benefit of all who come and claim it.

He does not say that any are too sinful or too unpleasant or too ignorant. He makes no preference of individuals along the lines of race or color or wealth or rank or culture. All who realize their lost conditions as sinners may come and seek salvation, and, if they accept of his conditions, may have everlasting life.

In his infinite love he gave his own dear Son to be our ransom

and to make atonement for our sin. Christ has done what we could never have done for ourselves. He has borne the burden and suffered the penalty due to us for sin. God has not simply loved us, and told us of his love, and given us his loving invitations, but he has made infinite cost in our behalf and has done all that was necessary in order to make eternal life and salvation possible for us.

Now he invites us all to come and be saved. Of course, if we are not saved there can be no heaven and no happy eternity for us. But we are invited to come and be saved. If we will not come, if we will not repent, if we will not believe, we can not be saved, but God has made all this possible to us and has invited us to these infinitely precious privileges.—Exchange.

Trust in God always minimizes the power of the tempter. One with God is a majority; but it is more, it is an invincible majority. The overshadowing wings are a defense that no spirit of evil can break down or break through. "He shall hide me in his pavilion; in the secret of his tabernacle shall he hide me." When thus hidden, who shall discover our hiding place or wrest us from his power? "Because thou hast made the Lord, which is my refuge, even the Most High thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling."—United Presbyterian.

Love cannot be hid any more than light, and least of all when it shines forth in action.—John Wesley.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address F. J. CHENEY & CO., Toledo, O. Sold by all Druggists, 75c. Take Hall's Family Pills for constipation.

**The Farm
and Household**

Mr. W. H. Houtt sold to H. H. Alvey, of Elizabethtown, a span of mules for \$435.

Mr. C. H. Head, of Bath county, sold to James White, of Mt. Sterling, a seven-day-old mule colt for \$110.

Edna Hran sold 145 export cattle weighing about 1,500 lbs. at 6 cts., and W. H. Cook sold 54 head of the same grade at same price. *Law Center Record.*

Simon Weil bought recently of T. J. Redman and Gino Hildreth a car load of 20 lbs. hens, for which he paid 5 cents per pound. *Paris Kentuckian.*

In Bourbon county the harvest will be over in another week. The corn crop is a splendid stand and is growing nicely, many farms having received the second plowing. Hemp is making rapid growth, many fields are now waist high.

In Franklin county all of the small grains are showing fine grain and unusually full and heavy heads. The wheat yield will be top-top; oats are in fine shape; the late rains have been just right for corn and the fields of hemp are now nearly waist high. Stock prices have held their own well and are beginning to pick up.

Farmers in Jessamine county are making preparations to cut their wheat, which promises to be a very heavy crop. Corn is late but growing rapidly. Grass is fine. Gardens are doing well. Cattle in fine condition and bringing a fairly good price. Turkeys and chickens are numerous and growing rapidly.

Barley in Woodford county is practically all cut though the army worms destroyed a few fields and much was cut a little soon in order to save it from them. Lambs are doing well but not many except those for July delivery are being bought. The blackberry crop will be large.

Peale, Collier & Co. have bought 15,000 bushels of bluegrass seed at prices ranging from 40 to 45 cents per bushel. Joe Stuart bought in Carlisle, recently, ten 600-pound heifers for \$26.50 per head and afterwards sold them to W. H. Whaley, for August delivery, at \$1.35. Ed Blake, of Centerville, sold a pair of mare mules, six years old and 15 1-2 hands high, to Ed Graves, of Georgetown, for \$400; also to M. A. Grace & Co., 100 barrels of corn, at \$4 per barrel. *Kentucky Citizen.*

The farmers in Fayette county have about gotten up with their work by this time and with a few more weeks of favorable weather the harvests will be over and their barns full. Fruit is not so badly damaged as was at first reported. Cherries are nearly gone and it will be only a short time before raspberries and blackberries will be in the market. The stripping season of bluegrass is at its height. Clover fields are ready for the mower and many farmers have started cutting. Hemp is growing fast. The barley harvest is at its height and there will be a good yield.

BEGIN WITH GOOD STOCK

It is usually admitted that for the greatest number of eggs during a year from a given number of hens at the least average cost per dozen, the Leghorns have the lead. But this does not prove that they are most valuable as profit makers, since it is well known that they produce the greater part of the eggs when these are cheapest in spring and summer. Some poultry keepers believe that it is more profitable to produce eggs at this time than in winter, for in cold weather, to lay well, they require better care and more expensive buildings. I do not look at the matter in this way, especially when eggs bring fifty cents or better per dozen in winter on the open market, and only sixteen to twenty cents all the spring and first of summer. Then again, in keeping hens in the North, no matter if they are Leghorns or Brahmas, to have good healthy stock such as will lay well in the warm season and raise strong, vigorous chicks, they must have comfortably warm houses and be reasonably well-cared for, and in providing these two necessities it will require but little extra effort and slight additional expense to place the flock in position to be profitable egg-producers all winter.

Leghorns can be made to lay in winter as well as other breeds if we give them the needed attention. Of all the fowls that are kept simply for producing eggs for market, there are probably more White Leghorns than any other variety of breed. They are preferred to the Brown Leghorns, because a great many prefer a white fowl to a dark one, as the stock turned off in market present a little better appearance when dressed, and, as a rule, many strains of Browns lay a little smaller egg than the White Leghorns. In other respects I have found them equal, and I have frequently found strains of the Browns that laid fully as large, if not larger, eggs than the ordinary White Leghorns.

As with other breeds, a very important part is to make your selection for breeding purposes from Leghorn families, of either variety, having good laying qualities bred in them, and also choose good-sized and well-proportioned hens. The size of the egg laid by the strain should also be carefully noted. Your future success depends a great deal on this. I know of some who have started with Leghorns, buying from the first or cheapest flock they could get hold of, and what was the result? In a year or two they had a flock little better than scrubs, and layers of small eggs and very few of them. When a person starts in like this, and with these results, it discourages him, and he is not likely to go any further in the poultry business, but sells out for whatever he can get, and with the determination never to invest more in poultry. Such investments do a great deal of injury to the business.

There are comparatively few farmers, and not a great many others outside of the fancier's class who are willing to pay \$3 for many settings of eggs or \$2 or \$3 a piece for birds. But it will be cheaper in the end to pay even \$5 for a single setting, or that much each for two or three birds, and get that which you know is all right, that to buy such eggs or birds as are commonly offered for 75 cents or \$1. It sometimes happens that pretty good stock can be obtained at these

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low prices, but it is better to be sure than to be sorry. I have found that it is better to start and go slow in this work rather than to begin on a large scale all at once.

Albert I. Mason, a Washington orchardist, claims to have produced a seedless and coreless pear. The coreless apple is no longer a wonder and the seedless orange has been thoroughly established. Mr. Mason has a tree six years old that bore 300 pounds of the fruit last season. The pears are of the size of the Bartlett, of deep yellow and delicate flavor. The flesh is finely grained, solid and altogether we here have a novelty that cannot fail to commend itself to fruit growers and fruit consumers.

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ITEMS OF INTEREST

News the World Over.

Mr. G. Thomas, an engineer of note, says that he has seen the wreckage of the Wright Brothers' machine...

A correspondent of the Boston Free Press says: "The Vatican has stretched its long arm and the Postmaster General has forbidden the entrance into the United States of a Roman paper called the Avion..."

As a general thing the Episcopal services are reverent and quiet, whatever other failings they may have...

Every now and then discussion arises as to the ring owned by the Earl of Ashburham. It is a block of gold revolving on swivels at the end of a thick loop of gold...

After a year of hard fighting the good people of Chicago have at last won a decided victory. One year ago there were 10,000 policy games in operation in the city...

March is always a disastrous month at sea, but the official report for March of this year shows the record broken. Ninety-seven steamships and sailing vessels were entirely lost...

There has been a notable rise in the price of stocks in New York City which has occasioned much comment. For April's commercial failures were the largest of any corresponding month on record...

The famine grows worse in Uganda, a part of Eastern Africa under British rule. Already 40,000 have starved to death. The government is feeding 50,000 of the natives...

The British Museum was offered Dr. Oldham's collection of violins and refused the offer. These violins are among the finest in the world, the product of Italian masters...

The city authorities in New York City are going to try an experiment this summer which will be watched with great interest. As is well known the farmers have trouble in getting help enough in the summer...

With a visible world so entralling, so bewitching, so deceiving; with an invisible world so near, so urgent, so capable of being wholly unnoticed and forgotten...

but watch him with his little child. There is more good in the world than we have been ready to allow, more kindness, faith and hope and joy...

Stand in the lot where Christ places you and learn to the work. Walk the mental trail to which Christ assigns you, until the relief shall come...

That was a sad child's face at the window but now, to what sunny smiles it lights up at the wave of a greeting hand! This is a budding, smooth stranger on his dull way to his morning's work...

He will gather the lambs in his arms, and carry them in his bosom. I saw a shepherd with the folds of his coat bent far outward, and I wondered what was contained in that amplitude of apparel...

far outward, and I wondered what was contained in that amplitude of apparel, and I said to the dragoon: "What has that shepherd got under his coat?" and the dragoon said: "It is a very young lamb he is carrying; it is too young and too weak and too cold to keep up with the flock..."

God gives truth revealed truth—to man. He gives also the great privilege of prayer—prayer to himself—to ask the meaning of the thing revealed. The Bible abounds in promises, the most direct and specific, to give light and wisdom, and holy guidance and Holy Spirit, to them that ask him...

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

Do not let the good things of life rob you of the best things. Matthew D. Babcock.

THE CHANCE OF A LIFE TIME. THE ORIGINAL EDITION OF MATTHEW HENRY'S COMMENTARY ON THE ENTIRE BIBLE, WITH ALL THE ORIGINAL ILLUSTRATIONS. PREFATORY NOTES BY REV. JOHN A. BROADUS, D.D., LL.D. IN THREE LARGE VOLUMES. SUBSTANTIAL CLOTH BINDING. GOOD TYPE. Ministers, Students, Laymen, Periodicals of all denominations unite in pronouncing Matthew Henry's Commentary unsurpassed and unsurpassable. Here are a few of the things they have said: SPURGEON: First among the mighty for general usefulness I am bound to mention the man whose name is a household word, Matthew Henry. He is most pious and pithy, sound and sensible, suggestive and sober, terse and trustworthy. You will find him to be glittering with metaphors, rich in analogies, overflowing with illustrations, superabundant in reflections. He is unusually plain, quaint, and full of pith; he sees right through a text directly, and gives the result of an accurate critical knowledge of the original fully up to the best critics of his time. His is the poor man's commentary; the old Christian's companion, suitable to everybody, instructive to all. Every minister ought to read Matthew Henry entirely and carefully through once at least. He will acquire a vast store of sermons, and as for thoughts, they will swarm around him like twittering swallows around an old gable toward the close of autumn. DODDREDGE: He is, perhaps, the only commentator so large that deserves to be entirely and attentively read through. BICKERSTETH: No subsequent commentary has rendered it less valuable or less desirable in every Christian library. REV. THEO. L. CUYLER: To how many a hard-working minister has this book been a mine of gold. Next to wife and children has lain near his heart the porrod-over and prayd-over copy of his "Matthew Henry." REV. WM. M. TAYLOR, D.D.: The habitual perusal of "Matthew Henry's Commentary" will do more than most other things to indicate to the preacher how he is to turn the passage that is under his hand to practical account, while at the same time the unctious that it exhales will mellow and fatten the roots of his own piety. DR. JAMES HAMILTON: It has now lasted more than 140 years, and is at this moment more popular than ever, gathering strength as it rolls down the stream of time, and it bids fair to be the "Comment" for all coming time. True to God, true to nature, true to common sense, how can it ever be superseded? Waiting pilgrims will be reading it when the last trumpet sounds. WHITFIELD: When asked where he studied theology, he replied: "On my knees, reading my Bible, and 'Henry's Commentary.'" Whitfield read it continually through four times. THE SUNDAY-SCHOOL TIMES: There is nothing to be compared with old "Matthew Henry's Commentary" for pungent and practical applications of the teachings of the text. DR. ARCHIBALD ALEXANDER: Taking it as a whole, and as adapted to every class of readers, this "Commentary" may be said to combine more excellence than any work of the kind which was ever written in any language. The Original Price of Our Edition was \$15.00. We reduced it to \$10.00, and now offer it for the small sum of ONLY \$6.00 ONLY. The Cheapest that this Famous Commentary has ever been offered. THIS IS ALSO PUBLISHED IN SIX VOL. FOR \$7.20 TRANSPORTATION ADDITIONAL. THEY ARE GOING RAPIDLY. SEND YOUR ORDER AT ONCE TO THE W. R. DEPARTMENT BAPTIST BOOK CONCERN. (INCORPORATED.) JOHN W. HILL, Mgr. Book Dept.

ITEMS OF INTEREST

News The World Over.

The prize of Male theater... of New York, in all good men's mouths. When the time for the vote for the bills to suppress gambling at the race tracks came on, it was evident the vote in the Senate would be very close.

The Republican National Convention met in Chicago last week. Secretary Taft was nominated on the first ballot. Jan. N. Sherman, of Syracuse, N. Y., was nominated for Vice-President.

The Earl of Derby was the sixteenth to wear the title to which he succeeded on the death of his brother. He has died at an advanced age. He served in the army, in the House of Commons and in several offices.

The volcano Maui, on the Island of Hawaii, one of the Hawaiian group, is in violent eruption. The lava has covered seven square miles of land, and at the latest report was spreading rapidly.

It spoke well for the conscience of the Northern Methodist General Conference that it was so sensitive on the subject of divorce, even if it was more sensitive than was necessary. Dr. Goodall, one of their greatest preachers had a large vote for bishop, but when it was told around the house that he was a divorced man, the vote fell to a very low figure.

Two of the minor parties have held their national conventions, and each one nominated the same old defeated candidate. The People's Party nominated Thomas Watson, of Georgia, and the Socialists nominated Eugene V. Debs.

The Watchman has no high opinion of the modern navies which cost so enormously. It says: "The navies of the world are keeping up a record which confirms our assertion that the modern ship-of-war is more dangerous to its own crew than to any body else."

The New York Advocate says: "Rapid Socialists and Anarchists bear the same relation to each other that a panther does to a tiger and neither of them should be allowed freedom in a civilized community. Most men would omit the adjective and say amen."

The oldest Methodist, and one of the oldest persons living, was Mrs. Mary R. Wood, who has recently died at her home in Oregon. She was born in Knoxville, Tenn., May 20, 1787. She went to Oregon on horseback in 1852 and has lived there ever since.

THE INTERNATIONAL SUNDAY SCHOOL CONVENTION.

The Twelfth International Sunday School Convention, which met in Louisville, was called to order by President J. J. MacLaren, of Toronto, Thursday, June 18th. The great Assembly was filled by warm and enthusiastic crowds.

Dr. George W. Truett, pastor First Baptist church, of Dallas, Tex., spoke daily on some devotional theme. His addresses were refreshing, spiritual and helpful. He was one of the master spirits of the Convention. Four delegates from England were present and brought messages that were characteristically British.

The Executive Committee made a report, showing marked progress in its work for the past three years. The Convention also heard reports from the various departmental and field secretaries.

The newly elected Bishop of the M. E. church, E. H. Hughes, of San Francisco, Cal., took occasion to foist upon the Convention some of his radical heretical views, much to the disgust and chagrin of those who love the old Book and prefer its pure, clear truths to the vaporous theories of modern faddists and pseudo-scholars.

The Convention departed from its policy which has obtained for thirty-six years in electing only two Baptists on its Lesson Committee. Heretofore there have been three Baptists, three Methodists, three Presbyterians and six from the various smaller denominations.

A wholesome feature of the Convention was the address of Rev. A. C. Dixon on "Bible Study for Men." After the radical utterances of some of the speakers our hearts rejoiced to hear a clear, weighty plea for the whole Bible in its purity as the Word of God.

The Lesson Committee was instructed to provide a graded system of lessons to meet the demand of the Sunday Schools and workers who have felt for some years the need of just such a lesson system. There seems to be in the minds of some of the workers, however, a question as to the character of lessons to be provided. Let us hope for the best and "wait to see what we shall see."

DEAR BRO. THOMPSON: In response to your request, I take great pleasure in stating the facts regarding my action in presenting to the International Sunday School Convention the resolution to substitute the name of Prof. F. Tracy, of Toronto, Canada, in place of that of Prof. W. G. Morehead, of Ohio.

The Committee on Nominations is made up of one from each State and Province. I was the committeeman from North Carolina.

For many years it has been the custom of the Convention to name the International Lesson Committee. The Committee on Nominations nominates this Lesson Committee.

It has been the custom for thirty-six years to place on this committee three Methodists, three Presbyterians and three Baptists. There are six other members. These are passed around among the smaller denominations.

In the Nominating Committee three Presbyterians were named, one for the North, one for the South and one for Canada. The name was done for the Methodists. When it came to the Baptists the names of Prof. J. R. Hampey, of Louisville; Prof. Ira M. Price, of Chicago, and Prof. J. H. Farmer, of Toronto, were presented. The first two were unanimously selected by the committee.

I entered my protest before the committee and announced my intention to take the matter before the Convention.

The committee closed its work at midnight on Friday night. On Saturday morning the Nominating Committee reported. I introduced my resolution. Dr. Morehead is a United Presbyterian, which gave to the Presbyterian family four members and to the Baptists only two. It was not fair to our people.

As I walked off the platform, Dr. Van Ness said, "Old fellow, you died game." My reply to him was, "I'm not dead yet." We have more than two millions of white Baptists in the South, and while we have no kick about our own treatment the species of unfair treatment to our denomination by this convention and the shutting off of the opportunity for the consideration of a minority report brought in by a Baptist affecting the representation on this most important inter-denominational committee in the world may well afford to us the opportunity to do some thinking.

June 20, 1908.

OTHER STATES. The Central church, Douglas county, Ga., has set apart its new house for the worship of God. The sermon was preached by Elder J. M. Hord.

The new meeting house of the saints at Bogue Chitto, Miss., has been set apart to the worship of God. This little church supports a native preacher in China.

Bro. John E. Barnard writes from Cartersville, Ga.: "On Wednesday night of the 17 inst. I closed a meeting with Rev. J. I. McCollum and his church, Carbon Hill, Ala., which resulted in a general revival among the Christians and sixty-five additions to the church. I organized this church sixteen years ago, built the church house while pastor there thirteen years ago, assisted Bro. McCollum in a meeting there eight years ago. It was a great pleasure to be with so many friends of former years."

We wish the story of the work as a Baptist which that brilliant young lawyer, Robert Ford, did in Tucson, Ariz., could be known. It would be an inspiration to other plous young laymen, who go into a town where there is no Baptist church or a very small and struggling one. The First Church of Tucson, to show its gratitude for the labor of the devoted and godly young man has changed its name to "The Rochester Ford Memorial Church."

Prof. J. J. Howe, of the Kansas City Baptist Theological Seminary, has received the Hebrew professorship and accepted a chair in the Southwestern Baptist Theological Seminary. The Word and Way mentions the qualifications which the Kansas City Seminary desires in Prof. Howe's successor. He must be a Southerner, orthodox, scholarly, practical and fervent.

June the 10th was the thirty-third anniversary of the marriage of Dr. J. O. How and wife. The employees of the Baptist Book Concern sprung upon them a most agreeable surprise by presenting them with flowers, books, etc., at an unexpected moment. Such things are remembered and fondly cherished as the bright days in life's pilgrimage.

One of the most delightful trips to make is one from Louisville to Cincinnati and return. The two boats that ply between our two cities are perfect palaces, one the City of Louisville, the other the City of Cincinnati. Every comfort is prepared for those who wish to take this delightful ride. Think of it! You can make the round trip for \$5, including supper and breakfast. This is cheaper than by rail, not even including your meals. The nights on the river are delightful to sleep and the veteran steamboatman, Capt. Fuller, who is the superintendent, employs none but the most painstaking officials from the captain down to cater to the enjoyment and comfort of the passengers. We know this to be true, for we have often tried it. Try it once yourself and you will always take the boat when going to Cincinnati or to any of the intermediate points, Madison, Carrollton, Vevay, Warsaw, Patriot, Rising Sun, Aurora and Lawrenceburg. These are all prominent points between Louisville and Cincinnati. The scenery is beautiful. Boats leave each city at 5 p. m. every day.

COMMENCEMENT EXERCISES OF TENNESSEE COLLEGE, MURFREESBORO, TENN.

The closing recitals began as far back as May 28, Wednesday morning, June 10, the closing day, at 10 o'clock, Prof. L. P. Leavell, of the Baptist Sunday School Board, was present and there were thirty-five young ladies who received diplomas and certificates in Bible study. There was a splendid audience present, and Prof. Leavell made an excellent address. This was a very interesting occasion, and more so because these were the first diplomas to be granted to a student of Tennessee College.

One of the greatest days of all was Sunday, June 7th. It was great in every way, ideal as to weather, an immense throng of people, a very large number of visitors from all parts of this and other States, and sermons long to be remembered. The morning theme was "Things that Last." This was the commencement sermon and was preached by Dr. Henry Alford Porter, of Louisville. It was a magnificent sermon.

The evening service was under the auspices of the Tennessee College Missionary Band. The sermon was preached by Dr. G. W. Perryman, of Knoxville, the theme was "Go Down to the Pool and Help Some One." It was a splendid, practical appeal for real service.

There was great enthusiasm during all of the exercises from beginning to end, it reached the highest pitch, however, on Wednesday evening, at which time the commencement exercises proper took place.

A most interesting programme had been arranged and the main feature was the most excellent address of Dr. A. U. Boone, of Memphis, on "A Chapter in the History of Female Education in the South, as it Relates to Mary Sharpe College." Just at the close of this address Mr. C. H. Byrn, the president of the Board of Trustees (who met on the same day), rose and read the following resolution:

"Be it resolved by the Board of Trustees of Tennessee College, in this first annual meeting, That we hereby record our entire confidence in the ability of Messrs. Geo. J. Burnett and J. Henry Burnett in their management of the affairs of our college, and that we will use our utmost endeavor with them to carry forward this institution to yet greater success in the future."

At the close of the exercises, Dr. G. H. Crutcher, the College Evangelist and Field Secretary, made a statement and an appeal to the audience, and received \$2,150 in response. There were ten young ladies who received diplomas, three in Senior College and seven in our Junior College. There were four who received certificates, two in piano, one in voice, and one in elocution.

Thus closed the first year of Tennessee College. It was indeed a great closing of a great year. It was indeed a

revelation and a surprise to our many visitors on this occasion and all during the year. The enrollment was over 300, of these 133 were in the home department. The average attendance was splendid, a high grade of work has been done, and there have been no serious cases of sickness.

We feel grateful to patrons, pupils, friends and teachers, but above all to Almighty God, who rules and reigns, and to Him we ascribe the glory. God J. and J. Henry Burnett.

We again call attention to the advertisement of P. H. Field, the carriage, survey, and buggy man. He wants to send you one of his catalogues; it will surprise you when you get it and see his prices. He handles the very best, which he guarantees to be just what he claims them to be. Read for a catalogue at once and we think you will give him an order, as we know him to be reliable.

Live Stock Markets.

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

Table with columns for BURLLEY—Dark Red and BURLLEY—Bright Red. Lists various types of burlley and their market prices.

Table with columns for DARK. Lists various types of dark livestock and their market prices.

Table with columns for BUTTER. Lists various types of butter and their market prices.

Table with columns for POULTRY. Lists various types of poultry and their market prices.

Table with columns for EGGS. Lists various types of eggs and their market prices.