

WESTERN RECORDER

Faith, Hope and Love, these three.

81st YEAR

LOUISVILLE, KENTUCKY, THURSDAY, MAY 31, 1906.

NO. 27

Published by
THE BAPTIST MISSIONARY SOCIETY,
111
662 Fourth Ave. (Opposite Postoffice), Louisville.

SUBSCRIPTION.
PRICE.—Per year in advance, \$2.00; after three months, \$2.25; after six months, \$2.50. Single copies, 5 cents.
RECEIPT and credit of payment is shown in about two weeks by the date on the address label. If proper credit has not been given within two or three weeks, notify this office at once.

POST-OFFICE ADDRESS.—Instructions concerning renewal, discontinuance or change of address should be sent two weeks prior to the date they are to go into effect. The exact post-office address to which we are directing paper at time of writing must always be given.

SAMPLE COPIES.—We print each week a limited number, which may be had for the asking.

William Bullien Johnson.

"Elicit, Combine and Direct."

BY A. L. VAIL.

The Constitution of the Southern Baptist Convention, adopted May 10, 1845, declares that the organization is "for the purpose of carrying into effect the benevolent intentions of our constituents by organizing a plan for eliciting, combining and directing the energies of the whole denomination in one sacred effort, for the propagation of the Gospel." The clause, "eliciting, combining and directing," attracts attention for its felicity from one point of view and for its floridity from another. To one mind it may seem apt and strong, to another, obscure or bombastic. We would hardly expect any similar assembly now, striking out an original document of this class, to use this phrase; but for that time it was more natural, and the naturalness of it increases as the time recedes from the present. Those called into co-operation by it have had considerable trouble with it, because some of them have thought it not consonant with the democracy in which they delighted. It has a centralizing squint, at least for those who are looking for such a squint, and some have also thought that the tendency they seem to see in it toward undue assumption of authority under it, has actually developed; but the largely predominating spirit toward it has been sympathetic and admiring. So in one way and another it has attracted extended attention. Our attention now is directed to it under the question, Who was the author of it?

In order to reach the original use of it in connection with Baptist missions we need to push our investigation at least three points backward from 1845. And when we have done this we will find ourselves having described a circle, coming out where we started in, which may possibly bring something new to our notice and shed light on the name at the head of this article.

First, going back to the constitution adopted at Philadelphia, May 21, 1814, founding the Baptist General Convention for Foreign Missions, we find the phrase above quoted from the constitution of the Southern Convention precisely duplicated, except that in the place of "for the propagation of the Gospel," this appears, "for sending the glad tidings of salvation to the heathen, and to nations destitute of pure Gospel-light."

Second, looking now into the *Massachusetts Baptist Missionary Magazine* of March, 1814, we find in the editor's address "to his patrons" announcement of the coming Convention in Philadelphia, in which he uses this language: "The object of this meeting is to establish a General Committee, or Board of Commissioners; and also for the purpose of devising and adopting some practical method to elicit, combine and direct the energies of the whole Baptist denomination in the United States, in one sacred effort to diffuse among the idolatrous nations the glorious Gospel of salvation." This appears in the magazine without acknowledgement by quotation marks or otherwise, as if original with the editor. He was Dr. Thomas Baldwin, who was secretary of the General Convention two months later. If, then, we should stop here, we could easily conclude that he originated this famous phrase. But we must not stop here.

Third, under date of December 17, 1813, the Savannah Baptist Society for Foreign Missions issued an address "to the inhabitants of Georgia and adjacent parts of

South Carolina," referring to the proposed General Convention, "in some central situation in the United States, for the purpose of organizing an efficient and practical plan on which the energies of the whole Baptist denomination throughout America, may be elicited, combined and directed, in one sacred effort, for sending the word of life to idolatrous lands." So far as I know, that is the first use of this often used "sacred effort" and "eliciting, combining and directing" terminology. This Savannah document was reproduced in full in the same magazine in which the editorial quoted above appeared. The fact that it was so published in almost immediate conjunction with the editorial may account for all absence of acknowledgement noted, the editor assuming that the reader would see for himself where he got that part of the editorial.

Who wrote the Savannah address? William B. Johnson was the President of the Society and William T. Brantley was its Secretary, both of their names being officially attached to it in the magazine, which doubtless exactly reproduced the original. One's natural conclusion, in the absence of all contrary intimation, would probably be that the Secretary was the author, and Brantley, one of the most gifted men of his time, was well adapted to producing it. We find no reason for thinking that he did not write it until we come on a statement of Dr. Daniel Sharp in 1842, seeming to mean that the President was its author. Dr. Sharp was closely and eminently identified with the foreign mission movements of Baptists during the first half of the nineteenth century. In 1842 he was president of the Board of the General Convention and Dr. Johnson was president of the Convention itself. Dr. Sharp was therefore not only exceptionally informed in this field generally, but he was in close touch with Dr. Johnson specially. His statement is positive and he probably got it directly from Johnson. In the *Religious Herald*, December, 1866, Dr. Richard Furman stated that Dr. Johnson "prepared one of the first and ablest papers on the subject of missions," the reference being almost certainly to the same. Dr. Furman was still more favorably situated for securing accurate information about Dr. Johnson's record than Dr. Sharp was. Neither of these witnesses precisely designates the Savannah address, but there is only one other document that could possibly have been in their minds; and concerning this, my ever helpful friend, Dr. H. T. Cook, of Greenville, S. C., and I have collaborated as "higher critics" until we are both satisfied that the address of the Savannah Missionary Society was intended by these two witnesses. Dr. William B. Johnson was the author of "elicit, combine and direct." Now let us look up our circle.

Mr. Johnson, a youth of thirty-one years, wrote the Savannah paper in 1813, and went from Georgia to Philadelphia in 1814, as one of the founders of the General Convention for Foreign Missions. Dr. Johnson, an honored leader, at the age of sixty-three, went to Georgia in 1845, as one of the founders of the Southern Convention. He was its President. As such he presumably appointed the committee of fifteen on preamble and resolutions. This committee, enlarged by the addition of eight members, was made committee on Constitution. The first of the eight additions was Dr. Johnson. He thus became the central figure in the committee which reported the Constitution which he had written before the Convention met, and which was, with but slight alteration, adopted, and in which the famous phrase

appeared once more. It was not, therefore, a quotation, but a reiteration by its original author.

In connection with the origin and direction of Baptist missionary organizations, Dr. Johnson has a series of distinctions, in addition to that already delineated, that is without a duplicate. Note these: He was one of the founders of the General Convention in 1814, a member of its first Board and member of the committee to draft the by-laws of the same, and its last President from the South, 1841-1844. He was one of the founders of the Southern Baptist Convention in 1845, its first President, author of its Constitution, and chairman of its committee to present its first address to the public, of which he was doubtless the author. He was the only man who was present at the origin of both these Conventions and the only man who was President of both of them. He was the only representative from the South in 1814 who was alive in 1845, except Daniel Dodge, of Delaware, who was of Northern origin and returned from Delaware to the North where he remained to the end of his life. There is possibility that Rev. James A. Randallson, who represented North Carolina in 1814, survived till 1845, but it is highly improbable. (I trace him to 1824, in Alabama, where he was apparently the chief force in securing the organization of the State Convention in 1823, and its first secretary, but I cannot trace him further. Any information about him later than that will be very welcome.) It then seems safe to say that Dr. Johnson was the only native and permanently Southern man in the 1814 Convention who was living in 1845.

If the facts about him here mentioned had been known to his associates at Philadelphia in 1814, young Johnson would certainly have attracted more attention than he did there. Historically he holds a peculiarly high place in the missionary field, and his personal character seems to have been as high as the place into which the circumstances contributed to lift him. It does not require much imagination in one conversant with the facts, to fix the attention on him with a glow of substantial romance at the climax in 1845; and it would not be at all amiss if some skilful pen even yet should set the story of his life in a fuller frame and more radiant colors than it has ever had.

Philadelphia, Pa.

THE RACE IS TO THE TRUE.

Your life is longer than the few years of your earthly pilgrimage.

The life that now is is the vestibule to the life that is to come.

Wastage of life must be settled somewhere, sometime. Therefore don't waste it.

One way to make the most of life is to do the most for those who need you most.

It is all right to be glad, and to rejoice in the fulness and promise of life; but the silly and frivolous person is an abomination before the Lord and in the sight of men.

Youth is the time for the making of moral fiber. The strain of later years is fatal to character that is without a lot of it.

In the race of life every one can be and ought to be a winner. There are crowns enough to go around. Yours are waiting for you.

Don't mix millions gathered with success won. They often mean character sacrificed; hearts crushed; duty betrayed; manhood debased; religion reviled; humanity defrauded.—Selected.

A religion without its mysteries is a temple without a God.—Robert Hall.

When Dr. Torrey learned from the pastors that the average increase to the membership of 100 churches in Philadelphia had been 130 since his meetings began, he said he feared he had been unjust in his criticism of the Philadelphia Christians. For this great number, double those who made a profession in his meeting, showed the Christians had been at work.

The Congregationalists, Methodist Protestants and United Brethren are trying to unite. They have formulated a new creed. The old statement was "Man's chief end is to glorify God and enjoy Him forever." They change that into "Men of the Christian world, unite for the service of men." This is the new humanitarian religion, making man the centre instead of God. We prefer the old.

John McDonough gave a very large sum to Baltimore and New Orleans to be used for the public schools on the condition that the Bible be used as a reading book in all the schools founded by his money. Both cities took the money. Baltimore has honorably fulfilled the condition. New Orleans has violated it and yet kept the money, according to the *Southwestern Presbyterian*. Where is the old Southern high sense of honor? We are glad Baltimore has it.

Rev. F. C. Woods in the *Baptist Commonwealth*, in speaking of the council or presbytery called by the church to ordain a candidate to the ministry says that "it is made up of two laymen for each minister." Baptist custom is for a church to send to its sister churches what is called a "letter missive" and in that to request each church invited to send "the pastor and two brethren to assist in the ordination."

Rev. C. R. Brown, of Oakland, Cal., writes to the *Congregationalist* that the fire has "swept away the last vestiges of the doctrine of total depravity even from the most archaic mind." And this because of the kindness, the courage, etc., shown in the trial. Mr. Brown displays abysmal ignorance of the doctrine of his own denomination. Total depravity does not mean that any man on earth is as bad as he can be, but only that all parts of his nature are fallen.

But take total depravity to mean what the ignorant some of them, suppose it means, and it was illustrated in San Francisco. What of the looters who had to be shot? What of such cases as that of the man who was caught biting the diamond rings out of a woman's ears whom he had said was his mother and whom he pretended to be kissing and drying over?

QUESTIONS ANSWERED.

By Senex.

Here is a sad state of affairs: "What ought to be done with a pastor of a Baptist church who makes a habit of lying? A charge has been preferred against him, and he told the deacons to turn him out of the church, he did not care." The church ought to go on with the charge, examining it thoroughly and impartially. It would be best to appoint a strong committee and on that committee appoint some two of the warmest supporters the pastor has. Let this committee carefully examine all the evidence of his falsehood and report to the church. If he is guilty and will make no acknowledgment and expresses no sorrow for his sin, then it would be best for the church to call a presbytery or council from its sister churches. If that decides he is guilty let the church depose him from the ministry. She might wait awhile before excluding him from her fellowship to pray and labor with him that she may, if possible, bring him to repentance. There should be no delay in deposing him. Whether it would be best to bear with him longer as a member will depend in great degree upon the spirit which he shows and the enormity, malice and number of the falsehoods.

"When we pray should we ask God to answer our prayers if it is His will?" I cannot imagine a child of God praying in any other way. The words may not be used, but that will be the spirit of the prayer, and I think Christians ought to use the words or others of similar import such as "If thou seest best"—the form I generally use.

How would a man, unless he thought himself all-wise and all-seeing dare to pray for anything saying "even if it is not in accordance with thy will? Even if thou seest it is not best?" Would you wish to have a prayer granted if God knew the granting as you ask it would be harmful to you or yours? You cannot see the end from the beginning. You do not know the results which would follow either immediate or remote. God does. Therefore a child of His would not pray for anything not in accordance with God's will.

We have an illustration of this point in the Lord's words in regard to a child's asking for an egg. Some serpents in the East when curled up, they say, resemble an egg—though whether this is true I have never examined into natural history enough to know. At any rate our Lord's words show that a father might have something which the child took for an egg and which was really a serpent. Now no wise and loving father would give a child a serpent because the child in his ignorance asked for it. If then, we being evil, would not so treat a child, knowing how to give good gifts and withhold evil ones, how much more shall our Father in Heaven refuse to give things which we think are good but which He knows would be harmful?

The brother goes on to say, "If so, then I cannot see any reason why we should pray at all, for if it is His will to save us or a friend he will do so." In the first place, you could not keep a child of God from praying. He will talk to his Father. Otherwise he is clearly shown to be no child of God. You could not prevent a Mohammedan nor a heathen from praying. Praying is an instinct with all men. Even an atheist in sorrow or danger will pray, as that one did in a storm, "O God, if there be a God, save my soul if I have a soul."

Requests for ourselves, and other men are part of prayer, but they are not all of it with truly regenerated persons. Much prayer is adoration of God for what He is—for His justice, His love, His mercy, His wisdom, His sovereignty. There is also the gratitude for His loving kindness, first

and greatest beyond all compare the giving of His Son to die in our stead.

Again no Christian ought to suppose that his seeing the reason of God's commands is a matter of any consequence whatever. We are not bidden to obey the commands for which we see a reason. God gives us no reason except "I am the Lord," and that is sufficient for all his saints. He has commanded us to pray; He has His reason for it. That is sufficient. We must not forget that God is infinite; His reasons may be entirely beyond the comprehension of such finite creatures. Man is a rational being. We are to use our reason to discover what are the commands of God, and then obey them gladly because it is well-pleasing in His sight.

But God has not only commanded us to pray, but He has promised to answer true prayer. Yet has He decreed all that comes to pass and chosen his elect in the ages of the past eternity. And yet as some one has said while God's will shall surely be done—and who would be willing to live in a universe ruled by a God whose will might or might not be done—a weak God who could not control his own machinery—we know the weak voice of a child does move the omnipotent arm. God decrees means as well as ends. He decreed the prayer which he answers.

Here we reach that ultimate problem of the Universe—God's sovereignty and man's free agency. God has decreed the prayer and yet we are free to pray or not. How to reconcile this is above human intellect. This has puzzled the great heathen philosophers, and atheists have labored over the problem which, as they put it, is "necessity and freedom," as the heathen philosophers put it "fate and freedom." They have labored in vain. The Christian sees that God's sovereignty is clearly taught in the Bible; he is conscious of his own free agency. He believes both, and leaves the understanding of the facts to God. Such knowledge is too high for man—he cannot attain unto it.

The only answer the Holy Spirit gives to this question is "Nay—but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" To the question, asked by another brother some time ago in which he asked what was the use of praying, I reply there is no use in the world for any one to pray or to obey any of God's commands who has any such spirit as that. It is impossible for one to please God who stops to take the Almighty to task and to demand to know what profit he can gain by obedience. But this brother asks in a very different spirit. The trouble is he is vexing his spirit over God's part in prayer. It is for us to pray humbly and sincerely desiring the things we ask only if God sees best. Thus we do not set our ignorance up against His omniscience. No good thing will God withhold from them that walk upright. And his children can trust His wisdom and love and rejoice that He will give them nothing which is not good even though in their ignorance they desire it.

HEROES OF THE SEA.

(BY A BANKER.)

A wild tempest is raging, and the breakers on the great sand-bank a few miles from the shore are lashed into foam. The curling white-crested billows are hurled with the roar of thunder upon the sloping barrier of pebbles which guards the land from the onslaughts of the ocean, and the scattering waters and the wind-driven surf eddy and swirl in a very turmoil of confusion and uproar after each rebuff from the adamantine buttress, which all the might of their infuriate assaults fails to overmaster; while a fierce hurricane lashes the tossing ocean into a frenzied chaos of contending waters.

And now in the distance, but approaching nearer and nearer, is observed a vessel in distress driving helplessly before the blasts of the storm, her sails in ribbons; her topmasts torn away and violently swinging to and fro, and the waters hurtling across her decks; while she herself now plunges, bows forward, into the ocean-depths, or now climbs up on the breast of the rolling wave towards the clouds above.

Rudderless, and wholly at the mercy of the wrathful elements, she approaches ever nearer and yet nearer to the fatal death-trap of the seas, until at length she strikes the bank, her keel is embedded in the yielding quicksands, and with the impact of every wave she quivers and trembles from stem to stern as though in mortal terror and dread.

But those heroes of the seas, the life-boat men, realizing the dire peril in which she stands, are launching their boat. About a dozen gallant and heroic men, grim and determined, but not daunted by the knowledge that perhaps the raging waves will claim them as their prey and will engulf them in their wild embrace, have now boarded her, and with a rush she takes to the waters, in a moment a towering wave breaking completely over her, succeeded by another and another. Hoisting their small sail, and rowing as for their lives, they rapidly forge through the buffeting surges, at length arriving close to the fated barque. The mariners, mostly lashed to the masts, are rescued, and the brave men pull for the shore, happily beaching their boat in safety.

And some of us, too, make utter shipwreck of our lives. Ignoring our Pilot's orders, and choosing our own course, we find ourselves stranded on the quicksands of despair; the present but an unsatisfying, aching void, the future a dread and grim uncertainty. But if we will take Him who on the bitter cross received the punishment due to us, as our Saviour and our Guide, we shall be protected from real harm in this life, and then on angel-wing be conveyed to the thrilling and startling joys of the glory-land.

BAPTISTS AND "CLOSE COMMUNION."

It is called "close communion," though it is really a misnomer, and well-instructed Baptists should not and do not allow themselves to be disconcerted by the use of the term. The Lord's Supper is not "the communion," as it is often called. Paul teaches that the bread is "the communion of the body of Christ," and the "cup" is "the communion of the blood of Christ." So at the Lord's table there are really two communions, and it is improper to speak of the institution as though it were a single "communion." The use of that phrase has wrought much confusion and a good deal of mischief. It is often spoken of as though a Christian could not evince his love for another Christian without sitting with him at "the communion table." While it is true that at the Lord's table "the unity of the Spirit" and "the bond of peace" ought to prevail, yet that is not the first idea in the observance of the Lord's Supper, the true idea being the showing forth of the Lord's death. He spoke of it when he instituted his Supper, and so Paul speaks of it in 1 Cor. xi. 26.

Because Baptists restrict the Supper of the Lord to those who have made a personal profession of a personal faith in Christ, have been baptized and are walking "orderly," or, according to the rule of the Gospel, therefore they are spoken of as "close communionists," and are taunted as though guilty of some great breach of the divine law.

They are called "narrow" and "bigoted." Sometimes it is said of them that "they think that no one will go to heaven except themselves," and many other such taunts are thrust upon them. But the wise and well-instructed among us do not care for such things. They are willing to stand or fall by their principles. They do not think that they have authority to change the order of God's house, nor may they minimize a great principle, pushing into the background that which the Master has placed in the front, and bringing to the front something which is entirely incidental to the Gospel and altogether contrary to the spirit of the Gospel. They sometimes hear sounding in their ears the words of the prophet—"To the law and to the testimony! if they speak not according to this Word, surely there is no morning for them."

Only the other day we quoted from Balthazar Hubmaier, one of the ablest of

those who adopted Baptist principles in the sixteenth century, that no one ought to be welcomed to the Lord's table except those who had been baptized on profession of faith in Christ. The Baptists of the seventeenth century declared that, in their view, only those who had been baptized (immersed) on profession of faith in Christ, ought to be welcomed to the table of the Lord when spread by Baptists. The Confession of Faith issued in 1646 says that baptism ought to be "dispensed upon persons professing faith in Christ," and that they "ought after to partake of the Lord's Supper."

In very early ages, when infant baptism came into the distracted churches, it was customary to first immerse the infant and then immediately give it a little bread saturated with wine, and such a practice has been maintained in some quarters to the present time, especially in the Greek Church.

He who is called "Justin Martyr," who lived in the second century, wrote of the Supper: "This food is called by us the Eucharist, of which it is not lawful for any one to partake but such as believe the things taught by us to be true, and have been baptized." The manuscript found a few years ago in Constantinople, entitled "The Teaching of the Twelve" (apostles), has a paragraph on baptism, in which it says that it should be an immersion, and then says, telling how the Lord's Supper should be administered: "But let no one eat or drink of your Eucharist except those baptized in the Lord's name; for in regard to this the Lord hath said: Give not that which is holy to the dogs."

He who is called "St. Jerome," of the fourth century, says: "Catechumens can not communicate at the Lord's table, being unbaptized." Augustine, in the fourth century, said of infants and the Lord's Supper: "of which certainly they cannot partake unless they are baptized." And so we might go on quoting from those called "the fathers" of the early churches. Tertullian, Bede, Theophylact, Bonaventura and unnumbered others testify to the opinion held in their days all to the same purport.

In later years the scholars who have investigated ancient doctrines and practices agree in the view that in all the ages it was not thought that one ought to come to the table of the Lord until he had been baptized. So Mosheim, and Neander and Gieseler, and Kurtz, Pressense and Spanheim, Milman, Robertson, Waddington, and the great church historians of the ages testify to the same thing. In still later days, Presbyterians and Methodists, and Lutherans and Episcopalians, a great host of them, testify and argue that not only has baptism always been regarded as prerequisite to the Lord's Supper, but that it ought to be so regarded and held. Dr. Wall, the great writer on infant baptism, says that "No church ever gave the communion to any person before they were baptized. Among all the absurdities that ever were held none ever maintained that any person should partake of the communion before he was baptized." And this has been the universal opinion up to within a few decades, since opponents of the Baptist faith and practice have been seeking to undermine us and bring our peculiar tenets to naught.—*Journal and Messenger.*

The identical body will be raised, and that as surely as there cometh out of the ground the seed that was put into it, though in a very different guise—for it cometh not forth as a seed, but as a flower—so surely shall the same body rise again. The same material is not necessary; but there shall come forth out of the earth, or out of the sea, though devoured by sea-monsters, the self-same body, for true identity, which was inhabited by the soul while here below. Was it not so with our Lord? Even so shall it be with his own people.—*Spurgeon.*

Friend: "What's that big box on the front of your machine?"

Automobilist: "That's a camera for taking moving pictures. You see, I go so fast I don't have time to look at the scenery, and so I photograph it as I go along."—*Translated from L'Illustration.*

BAPTIST SENTIMENTS CONFIRMED BY THE TESTIMONY OF LEARNED PEDOBAPTISTS.

E. O. WHITE.

Infant Baptism is not in the Bible.—Foremost of Pedobaptist witnesses we will take Neander, the well-known Church Historian, with whom few will presume to compare themselves in knowledge of Christian antiquity. In his "History of Planting the Christian Church by the Apostles," he says: "Since baptism marked the entrance into communion with Christ, it resulted from the nature of the rite, that a confession of faith in Jesus as the Redeemer, would be made by the person to be baptized; and in the latter part of the Apostolic age, we find indications of the existence of such a practice. As baptism was united with a conscious entrance on Christian communion, faith and baptism were always connected with one another; and thus it is in the highest degree probable that baptism was performed only in instances where both could meet together, and that the practice of infant baptism was unknown at this period."

In the times subsequent to the Apostles, Neander says: "Baptism was at first administered only to adults, as men were accustomed to conceive of faith and baptism as strictly connected, we have all reason for not deriving infant baptism from Apostolical institution."

Grieseler, a church historian, second only to Neander, in writing of the second century says: "Baptism was preceded by instruction." Infants were incapable of being instructed.

Hagenback, a theological professor of high reputation, in his "History of Doctrines" says: "Infant baptism had not come into use prior to the time of Tertullian." (The close of the second century.)

Hahn, a learned professor, says: "Baptism, according to its original design, can be given only to adults, who are capable of knowledge, repentance and faith. Neither in the Scriptures nor during the first one hundred and fifty years is an example of infant baptism to be found; and we must concede that the numerous opposers of it, cannot be contradicted on gospel grounds."

Lange, a professor of high standing, says: "All attempts to make out infant baptism in the New Testament fail. It is totally opposed to the spirit of the Apostolic age, and to the fundamental principles of the New Testament."

Olehauser, a learned commentator, says: "We are destitute of any passage in favor of infant baptism in the Apostolic age; nor can its necessity be deduced from the idea of baptism."

Schleiermacher, a devout man and able scholar, says: "All traces of infant baptism which we find in the New Testament, must first be put into it."

Augusti, a famous scholar, says: "Infant baptism rests on tradition and the practice was gradually introduced into the church."

Lindner, a doctor of divinity in high repute at Leipzig, says: "There can be no question about any infant baptism if the Christian Church will remain true to the Gospel. Neither the baptism of John nor Christian baptism can be fulfilled in respect to new-born children."

Noa Callu (Dr. D. G. C.) says: "Baptism can be fulfilled on those only who are capable of instruction; and it was certainly not the design of Jesus to introduce infant baptism. Its later introduction into the church, was an effect of erroneous notions which were entertained of the connection of baptism and salvation."

DeWitte, a first-rate translator of the Bible, says: "No proof has been found of the Apostolical authority of Infant baptism. There is no evidence that any, except adults, were baptized."

Gesenius, the well-known lexicographer, says: "How, exactly like the primitive Christians, are the views and practices of modern Baptists," in baptizing only believers, upon a profession of faith.

This jury of twelve true men, all Pedo-baptists—many of them of deep piety, all of undoubted learning, standing high as church historians, or theologians, or ecclesiastical scholars, find the verdict that infant baptism "is not to be found in the New Testament," "was not certainly instituted by Christ or his apostles," "was not in use in New Testament times," "was introduced later because of legal state to which the church had sunk required it," "has come down to us only as a tradition of the church."

This jury of twelve men, eminent Pedo-baptists, affirm that the Bible knows nothing of infant baptism.

New Testament Baptism is Immersion.—Archbishop Cramer, father of the Anglican Church, says: "The dipping into water doth betoken that the old Adam, with all his sin and evil lusts, ought to be drowned and killed by daily contrition and repentance."

Martin Luther, father of the Reform church, says: "Baptism is a sign both of death and resurrection, being moved by this reason. I would have those that are to be baptized to be altogether dipped into the water, as the word doth express and the mystery doth signify."

John Calvin, father of the Presbyterians, says: "Baptism was administered by John and Christ, by plunging the whole body under water. Here we perceive how baptism was administered by the ancients, for they immersed the whole body in water."

John Wesley, founder of the Methodists, says in his notes on the New Testament, A. D. 1788: "We are buried with Him in baptism," alluding to the ancient manner of baptizing by immersion, "that as Christ was raised from the dead by the glory of the Father, so we also, by the same power shall rise again, and as he lives a new life in Heaven, so we should walk in newness of

life. This, says the Apostle, our baptism represents to us. Immersion is manifestly alluded to."

Dr. Chalmers, the great Scotch Presbyterian divine, says: "The original meaning of the word baptism is immersion. We doubt not that the prevalent style of administration in the apostles days was by the actual submerging of the whole body under water."

Phillip Doddridge, the famous Congregational divine and Scripture expositor, says: "Buried with Him in baptism. It seems to me the part of candor to confess that here is an allusion to the manner of baptizing by immersion in Apostolic days."

Dean Stanley, a bright light in the Anglican church, says: "In the Apostolic age, those who came to baptism came in full age and of their own choice. Those who were baptized were immersed in the water."

Richard Baxter, the great English Presbyterian, says: "In the Apostles days the baptized were dipped over head in the water, and that this signified their profession of believing the burial and resurrection of Christ."

Dr. Hibbard, a famous American Methodist commentator, says: "Jesus was baptized in the Jordan. The act that He performed, we are to perform. His own baptism is an example of the baptism He requires of us. It is His own practical exposition of the meaning of baptism. Nothing but immersion made it necessary for Him to go into the Jordan. Immersion, then, is what He meant by baptism."

Dr. Pain, Congregationalist, Professor of Ecclesiastical History, says: "Immersion is the baptism of the Christian church for the first thirteen centuries."

Hon. and Rev. B. Noel, Chaplain to Queen Victoria, says: "The baptism ordained by Christ is an immersion in the water, a being buried in the water. Immersion is meant to be a profession of faith in Christ."

Bishop Bossuet, a famous French theologian, says: "It is a fact invariably admitted, that baptism was instituted by entirely immersing the body; that Jesus Christ, so received it, and caused it to be so administered by His Apostles. That the Scripture knows of no other baptism; that antiquity so understood and practiced it."

The sum is, that all these first-rate Pedo-baptists—Anglican, Presbyterians, Methodists, Congregationalists—pronounce that "baptism is immersion"—that "Christ was immersed," that "the Apostles practiced immersion," that "the New Testament knows of no baptism but immersion."

The verdict of this jury of twelve Pedo-baptists is solid for baptism, as practiced by Baptists in this twentieth century, on this continent of America. It may be safely asserted that no set of men in the world, have studied both tradition and Scripture more fully than they, and their united verdict is that "New Testament baptism is immersion."

Pedo-baptists of the first standing in scholarship, of the deepest piety, of the profoundest research, agree in sentiments most harmoniously with Baptists on the subject and the act of New Testament baptism.

THE CROWN OF RIGHTEOUSNESS.

A crown is a mark of distinction. It belongs to kings to mark them as royal. It is a high mark of honor, when it is worn rightfully. It is a way of marking its wearer as a king, and as it is considered to be a very distinguished honor for one to be a king, the crown is looked upon as a mark of very great dignity.

Paul speaks, however, of a different sort of crown from that which is worn by earthly royalty. It is the crown which only those who are righteous shall be entitled to wear. This sort of crown is grander and more to be coveted than the one which an earthly monarch places on his brow. It marks the wearer as righteous, and only the righteous are entitled to it. It is grander to be righteous than to sit upon a throne or sway a scepter. Some kings have been righteous and will, at last, wear the crown to which Paul refers, but some have not been righteous, and there will be no crown upon their heads in eternity.

There is a great exclusiveness in this matter of wearing crowns on earth. The king wears one, on appropriate or state occasions, to emphasize the fact that he is the only one of his class in the whole kingdom. But the Apostle Paul rejoices to think that so many would have the privilege of wearing the crown of righteousness. The wearing of it by one person does not exclude any one else from the same privilege, but rather opens up the way for many others. Thus the life and work of the Apostle Paul have been the means of leading multitudes to a saved life in Christ.

There are minor distinctions on earth that are marked by miniature or imitation crowns, as in fraternity of theatrical affairs, or as rewards for excellency in athletic events this mark of distinction is conferred and worn. Such pageantry has its place for the gratification of the hour, but all realize that it is not a matter of great or lasting importance. But there is one distinction that exists here on earth among men, and that will continue to exist forever, that is of the very highest possible importance, and is the distinction that belongs to those who are really righteous in the sight of God. This is the highest and noblest kingliness of character to which souls may attain.

To attain this righteousness one must have the divine assistance and grace of God. One cannot make himself righteous. He needs forgiveness and divine cleansing and continued help. He must come to God for this, and he will receive it freely from God, for of all that God does, in his omnipotence there is nothing that he does so readily and joyously as that which leads to the new birth of

souls and their growth in righteousness.

The soul that is made righteous does not boast of his own goodness. He attributes it all to God, and is himself humble. Nothing is more hateful than the proud boastfulness of the Pharisee over his own supposed excellence. Either he is not good, and in that case he has no reason for claiming to be so, or God has made him so, and in this case he will be utterly void of self-conceit and be full of gratitude to the Lord. So the good man who said that he "had no religion to boast of," was like Paul and all others who have really been marked by righteousness.

So the apostle does not say that he has earned his crown and that he will some day come into the possession of his own, but he says that the Lord, the righteous Judge, is to give it to him. He accepts his salvation and all the accompaniments and results of it as a gracious gift. He does not claim that he deserves it or that he has won it, but he remembers that by grace he is saved through faith, and that not of himself, but as the gift of God.—Herald and Presbyter.

AMONG THE WHEAT OR TARES.

The parable of the tares is a great lesson in genuineness. The growing tares did not present to the casual onlooker an appearance specially different from that of the wheat. The thing which was wrong in this field where the enemy had done his mischievous work was not the appearance of it; it was the bad quality of so much of the growth in it.

But Jesus shows plainly where the distinction comes in. When the tares "head out," as farmers say, then their real character is evident. The leaf of the plant looks like wheat, but the grain it produces is of no account whatever. It is fit only to be burned. So the outward behavior of a counterfeit Christian may not betray the difference between him and a real Christian, but the ineffectiveness of his influence for good must betray it. That was the standard on which Jesus continually insisted. "By their fruits ye shall know them," is an idea that reappears in many forms in his teaching. "I never knew you," will, he says, be his answer to men who had the reputation of being his followers on earth but did not live the kind of life that he demanded.

Now the tragedy of this teaching is the manifest indication that some people who are thus rebuffed in the last day of accounts and rewards will be themselves most astonished of all that they are not acceptable in heaven. That is to say, the saddest thing about persons who live this "tare" life is not that they deceive others but that they deceive themselves. Because they have learned to count so much on appearances and on the impression which appearances make, they are themselves cheated. The vanity of being well accounted of by those who see the outer life, only makes them forget the higher necessity of being approved where not externalities but internalities are the measure.

It used to be counted by some farmers here in America that their wheat seed under unfavorable conditions would change to "cheat" in the ground. But investigation has disproved this. There is never any "cheat" in a field of wheat unless in some way it has been sown there. It is the kind of seed and not the conditions of either soil or weather by which a field of grain is mixed and spoiled. And the same thing is true in the Christian life. Not evil surroundings but the wrong seed in our hearts is responsible for the growth of a "cheat" character. The only way to be sure of living the real Christian life is to get the power of it implanted in us by going to Jesus Christ for the real principle of life. This is just another way of saying what the Lord taught Nicodemus: "Ye must be born anew." Christianity in its genuine sincerity is a new kind of character put into sinful human hearts, and it is obtainable only from the Saviour of men. That is to say, it is useless for a man to say that he will make himself good. He may make some fair outward show, but he can't create within himself the good seed of the kingdom.

For many of us who have long called ourselves Christians it may seem foolish to ask the question which the topic suggests,—whether we are tares or wheat. But let us not put the question carelessly aside. As we have already said, the Master teaches that it is possible for men to be terribly deceived about this in their own opinion of themselves. Let us examine ourselves and make sure whether we are trusting ourselves or Christ,—whether we are counting on our respectability to assure us of spiritual worthiness, or whether we truly have some sign of good fruit in our influence or our service to make us feel that the great Doer of all good is really living in and through us.—Interior.

Everything becomes possible to those who love. The commands of the Lord are no longer grievous, for the soul that loves is gifted by that love with fresh energies; it discovers in itself unsuspected possibilities, and is supplied with overflowing currents of new vigor. We shall be enabled to do so much if only we love. We live by loving, and the more we love the more we live; and therefore, when life feels dull and the spirits are low, turn and love God, love your neighbor, and you will be healed of your wound. Love Christ, the dear Master; look at his face; listen to his words, and love will waken, and you will do all things through Christ who strengtheneth you.—Henry Scott Holland.

What we want, now and onward, is not Christian cant, but Christian character for wear and tear. We want good sons and daughters; good brothers and sisters; good husbands and wives; good fathers and mothers; good business men, good neighbors and citizens.—Roswell D. Hitchcock.

LITERARY.

Any book here noticed can be had at publishers' prices by ordering from the Baptist Book Concern, Louisville, Ky., postpaid to any address, upon receipt of the price.

Appleton's Magazine for June is a most admirable number. H. C. Rowland continues his series in regard to the "Truth about Panama," this installment treating of Panama and Labor. George Calvert writes in a learned but easily understandable way of the "Unsolved Problem of Mechanical Flight." Harold Bolu tells plain truth on the "Remoteness of Real Consular Reform." There are many other articles of note. The stories are by writers of reputation, but we have not had time to read them.

"By Love's Sweet Rule" is the title of a book for girls which has just been published by the John C. Winston Company. The author, Gabrielle Jackson, has shown deep sympathy and understanding of girl nature in the drawing of her very engaging and attractive characters.

Margaret lost her mother when almost a baby, and has felt the restrictions of an unsympathetic aunt. At last a young woman is engaged to take the latter's place as housekeeper, and a transformation is wrought. How she gilds the dullness of Margaret's life with sweetness and brings mutual love and happiness into her home, form the main theme of the story. There is romance and adventure enough in the narrative to satisfy the most exacting.

The book is brought out in a most attractive form, being a credit to the publishers as well as the author. It is bound in cloth, 320 pages, and cleverly illustrated. Price, \$1.00.

The Pilgrim, "a magazine for the home," makes the June bride the subject for its beautiful cover page for June, drawn by Allan, and then has a prettily illustrated article for her special benefit. The breath of early summer is evident on many pages. James McC. Bulky contributes a charming article, "From the Land of Legend." Reginald W. Kauffman has the sixth of his clever short stories entitled "Cupid, Housebreaker." "The Most Wonderful Man in Alaska," by Katherine L. Smith, tells of Father William Duncan and his work; the illustrations are striking. "Perquisites of Forty" is a pertinent sketch by Helen A. Saxon. "The World's Happenings" is a page devoted to matters of more than passing interest. Probably no magazine has a better editorial page than The Pilgrim—sane, practical, wholesome, and thoughtful discussions of pertinent themes.—There are four pages, generously illustrated, devoted to June fashions, and informing pages illustrating Porch and Cottage Rugs, a page for men, stimulating articles which might be called the Success page. "The First Fruits of Summer" by Coral Havens tells the housewife how to serve the luscious strawberry.

The solemnity and marvellous coloring of a Jerusalem sunset are so exquisitely reproduced in the June Century, from studies in oil by Corwin Knapp Linson, that it would seem as if the art of reproduction could go no further. The artist has written, to accompany his pictures, a brief description of the semi-tropical sky, "a vision of prismatic light holding carnival in the air."

The June Century is a travel number. There is an account, by Wladyslaw T. Bendis, of "Tatra," a mountainous region between Galicia and Hungary. There are word and picture memories of the charming river Marne from its source to Paris by Elizabeth R. Pennell and Joseph Pennell. Harry S. Edwards writes of "The Negro and the South." Another of Camille Gronkowski's papers on the historic palaces of Paris deals with the Elysee Palace, the official home of the French President; and Ernst von Hesse Wartegg describes with interesting detail the wonderful Alpine trolley party completed to the Jungfrau peak. In this number also begins the new serial by Anne Warner; "Seeing France With Uncle John" is the title, and the first chapters promise that Uncle John will prove to be a creation full of humor. Some of the short stories—there are several of them—also have the travel spirit. A presentation of "The Spelling Problem" and the present aims of the reformers by Dr. Benjamin E. Smith is of much timely interest.

If we are like Christ, there will be about us the savor of his name. We are to be chosen witnesses to his resurrection. Men can believe that there is a God up in heaven if they can see a God dwelling in our hearts. The greatest evidence of the spiritual religion is a holy life. A man that will be pure in the midst of impurity, that will be loving in the midst of bitter sarcasms of a cruel world, that will reproduce the lowly character of the dear Saviour in a polluted, sinful world, is the most clear and irrefragable argument that God is true and that his word is true.—M. B. Baldwin.

FORGOTTEN BLESSINGS.—The commonest blessings are most commonly forgotten in our praise. Who thinks of praising God for home until he has been without a place to lay his head? Food, too, we accept as a matter of fact, though thousands of soldiers have declared that when once they should return home they would forever be grateful for good food and home comforts. Health, sunshine, light, beauty, liberty—these really great blessings should be oftener remembered in our thanksgiving.

SUNDAY-SCHOOL LESSON

Sunday, June 10.

PETER'S GREAT CONFES- SION.

Matt. 16:13-28.

Motto Text.—"Thou art the Christ, the Son of the living God."—Matt. 16:16.

"Caesarea Philippi"—In the northern part of Palestine, two and a half miles east of Dan, near the foot of Mount Hermon. Philip the Tetrarch enlarged the town and named it for Tiberias. It was called Caesarea Philippi to distinguish it from the seaport Caesarea. The inhabitants were mostly heathen. At the fountain by which the town was built, Herod the Great had built a temple to Augustus. Mark tells us it was on the way as they were walking from one village to another, when Jesus had withdrawn his disciples to themselves alone, that he asked these questions.

"Whom do men say that I, the Son of man am?"—His fame was raised abroad through all the land, and men, who in those days did not pride themselves on having no opinions, had very generally come to some conclusion concerning him. To do men good and teach them the truth, it is necessary to know what they think of Jesus.

"Some say that thou art John the Baptist."—Herod was among these. "Some Elias"—Elijah, who was to come as a messenger as foretold by Malachi. "Others Jeremiah"—Perhaps from his many denunciations, his "woe-unto-you." Probably, however, because the Jews regarded Jeremiah and Elijah as the two greatest prophets; and as Jesus had none of the asceticism of Elijah, some thought him Jeremiah. They had a legend (Broadus) that when the temple was destroyed Jeremiah hid the tabernacle, altar of incense and ark in a cave of Mount Pisgah and would come himself some day to restore them. There was as great a difference of opinion in regard to Jesus when he was upon the earth as there is now.

"Whom say ye that I am?"—The Revised Version is guilty of the pedantry of changing the "whom" to "who." The "whom" in such cases is good old English and is found in Shakespeare, and should have been left unless the revisers, after the manner of the American Bible Union, had rewritten the whole New Testament into modern English. The one test question for every human soul. What we think of Christ determines what we are. Wrong ideas of Him are fatal. It matters little to us, it matters nothing except as relates to our work for others, what the whole world think of

Rheumatism

Does not let go of you when you apply lotions or liniments. It simply loosens its hold for a while. Why? Because to get rid of it you must correct the acid condition of the blood on which it depends. Hood's Sarsaparilla has cured thousands.

Christ. If teachers will press that question home to the consciences of each one of their scholars, they are in danger of finding a woeful ignorance of the vicarious sacrifice of Jesus. There has been so much said of his life, so little of the vital thing in our religion, his death as the Sin-bearer, that many believe "accepting Jesus" means being willing he should take them to heaven at last, and being willing to join his church and to live a decently moral and consistent life here for the sake of the heaven.

"Thou art the Christ, the Son of the living God."—That was a grand triumph of faith, as Jesus was so different from their preconceived ideas of what the Christ should be. Whether Peter recognized the divinity of Christ is doubtful. It seems to me probable, that, while his enemies perceived he made himself equal with God (as they remembered he said he would rise again in three days, which his friends had so thoroughly forgotten, the women took spices on that third day to embalm his body), the first instance of his disciples grasping the truth was when Thomas called him no longer the Son of God but "My Lord and my God."

"Blessed art thou, Simon Bar-jona."—Bar means son—Simon son of Jonas. It is interesting and profitable to note those whom Jesus calls blessed. It shows us what things are greatest and who are the happiest in God's eyes. Jesus never called a man blessed for his rank, his genius, his fame, his wealth; do we never find ourselves judging men happy for any of these things? Peter was blessed because God had revealed to him the truth in regard to the Messiah.

"Thou art Peter, and upon this rock"—evidently referring to Peter, but to Peter as spokesman for the Apostles. The Apostles and the prophets are the foundation. (Eph. 2:20). The new Jerusalem has the twelve Apostles for its twelve foundation stones (Rev. 21:14). Peter was the chief spokesman for the Apostles. He began the preaching on the day of Pentecost; he opened the door to the Gentiles in preaching to Cornelius; but a greater than he went through that open door. God sent him to become the Apostle to the Gentiles. The foundation stones are the first laid. Moreover, upon the faithfulness of these disciples to the trust committed to them depended the salvation of the world. That these words conferred on Peter any authority over the other Apostles is impossible. Peter never asserted such a claim, and the others never recognized such. They disputed afterwards as to who should be greatest; John and James asked for the highest positions in the kingdom; the Apostles sent out Peter and John instead of being themselves sent out by Peter (Acts 8:14) and took him to task sharply (Acts 11:1-3). Peter in answering them claimed no special authority for himself but plead the authority of God. When Paul and Peter quarreled about Mark, the church evidently sided with Paul. And in Galatians Paul tells us how he withstood Peter to the face, for he was to be blamed.

"My church"—his elect people, and no "visible" organization. When such are spoken of, it is the church in Rome, the churches of Galatia, etc. "The gates of hell"—the gates of death. There shall never be a time when some of that elect people shall not be living upon the earth. One of the many reasons which have led to the general rejection of the Revised Version is the pedantry which substi-

tuted the Greek word *hades* for hell in such places as this when the good English words "death" or the "grave" would have served the purpose.

"The keys of the kingdom"—of the Messianic kingdom. Peter had missionary direction and control—to admit (Acts 11:17) or to deny admittance (Acts 8:21) (Stiffer). But others shared this power with him (Mat. 18:18), and all the Apostles had power to forgive sins (John 20:23). The exercise of their power over the churches is seen in the letter (Acts 15:23-29), which they wrote to all Gentile Christians. "For it seemed good to the Holy Ghost and to us to lay on you no greater burden"—this authority over the keys of heaven was controlled by the Holy Ghost acting through men whom He had filled with his influence.

"Tell no man."—There was danger such a proclamation would have excited the fanaticism of the people and led them to come by force to make him a king, thus injuring his spiritual kingdom and bringing on the Jewish people the vengeance of the Romans (v. 21). Is it not strange the enemies of Jesus remembered these sayings of his and his disciples did not?

"Be it far from thee, Lord; this shall not be unto thee."—Human nature was strong in this fiery young Galilean. Too many prayers have in them this element of dictation to God, an arrogance which ill beseems a creature before a Creator. Jesus had just praised Peter, now he has need to rebuke him sharply.

"Get thee behind me, Satan."—Those who forget that out of Jesus' mouth went a sharp, two-edged sword, and who are unwilling he should speak as he saw fit, but endeavor to make all his words like oil, try to explain away the harshness of this rebuke. But there it remains nevertheless. It is better to consider what Jesus did say, and not what we would have liked to have had a Lord after our heart, say. It is sheer idolatry to worship a Savior evolved from our own ideas of fitness. Peter was doing the devil's work of tempting Jesus to forego that sacrifice which must needs be if the sins of the world are to be taken away. Peter had the keys but he was far from infallible. Let Christians beware of the presumption of Peter, especially when they have just been highly blessed. We are all in danger of answering our Lord's words, "Not so."

"Thou art an offense"—a stumbling block. The "rock" quickly became a stone of stumbling when he expressed his own thought instead of a truth revealed by the Father.

"Then said Jesus."—Mark tells us he called together the multitude of disciples and spoke the following words to them: "Deny himself"—"love himself last," as Wolsey said to Cromwell. Forget himself, his own pleasure and inclinations and think only of God's will and his own duty. "Take up his cross."—Crosses were only taken up by those who were to be crucified, when the time for crucifixion had come.

"For what is a man profited?" A question in profit and loss for business men and others to work out while yet there is time. Men lose their souls with no prospect of gaining the whole world in exchange. If the world was worth as much as the soul, it could only be held for seventy years, and after that eternity.

When writing to advertisers mention the WESTERN RECORDER.

The Ideal Life-Insurance Policy



MILES M. DAWSON, Actuary to the New York Legislative Investigating Committee, in his recent book on "The Business of Life-Insurance," outlines the following requisites of the ideal life-insurance policy:

- Safe Rates and Reserves;
- Protection for Whole of Life;
- Convenient Premium-Deposits;
- Liberal Terms; Non-Forfeitures;
- Surrender-Values; Loan Privilege;
- Exemption from Creditors;
- Privilege of Changing Beneficiary;
- Frequent Surplus-Accounting;
- Liberal Privilege to Apply Surplus;
- A Just Loading of Premiums.

Every one of these prime requisites and other advantages are found in the policies of the

Life-Insurance Club Of New York

The Insurance Company that employs no Agents

Perpetual Charter from the State of New York

We reach the people direct by advertising and corresponding, thus cutting out the big commissions paid to agents: our policy-holders keep these commissions in their own pockets. Let us tell you all about it by mail—we have no agents.

In your first letter please do not fail to answer the two following questions:

1. What is your occupation?
2. What is the exact date of your birth?

When you write, kindly mention WESTERN RECORDER and we shall be pleased to send you a copy of the LICNY DIAL, a bright little magazine for men and women who appreciate economy in life-insurance. Address

Life-Insurance Club Of New York

(Section B-4)

RICHARD WIGHTMAN, President.

425 Fifth Avenue, New York City

GENERAL ASSOCIATION AND MINISTERS' MEETING OF KENTUCKY BAPTISTS.

The Ministers' Meeting will convene in the Baptist Church, Richmond, Ky., June 25th, 8 p. m. The General Association will meet at same place June 27th, 10 a. m. The annual sermon will be preached by Rev. A. S. Pettie, or his alternate, Rev. B. B. Bailey.

Railroad Rates.—All roads connected with the Southeastern Passenger Association, the L. H. & St. L., L. & A. and the F. & C. will sell round trip tickets from all points in the State for one fare plus 25 cents. Dates of sale June 25th and 26th, return limit July 2nd. It may be well to see your local agents a week or more before starting time and see that they have instructions.

J. K. NUNNELLEY, Sec. Georgetown, Ky.

A VISIT TO DR. PERRYMAN'S CHURCH, KNOXVILLE.

Dr. Perryman having been a pastor for a long time in Kentucky before coming to Knoxville, am sure his friends all over Kentucky will be pleased to learn of his great church of which he is now pastor.

It was my privilege and delight to spend the third Sunday with him in his morning and evening services. There are many things of interest which strike the visitor. First the Sunday school. Deaderick Avenue Sunday school is one of the largest in the State, numbering over 700. April 15th was the sixteenth anniversary, which was being celebrated the day of my visit. There were 600 present, including many old people who were looking young again because of the joy experienced in having the pleasure of being present. The beloved Dr. J. K. Powers of the First church was present and told of the organization of the Sunday school sixteen years ago, in the home of Bro. Leek, with 74 present. This was a great work begun by Dr. Powers. The movement soon proved to be a wise one. Only ten of the charter members were present at the anniversary. Bro. Powers spoke very feelingly and forcibly on the text, "Sir, we would see Jesus."

The Deaderick Avenue Sunday school is one of the best and most

AN EXCEPTIONAL OFFER TO OUR READERS

The Christian Life Bible

"The most helpful and valuable aid to the reading and understanding of the Word produced in a generation."

The Main Points in Scripture AS BROUGHT OUT IN

The Christian Life Bible

SUBJECTS.—The five subjects or great themes which are here presented in colors may be said to form the heart of all Bible truth. There are many who wish to know what the Word of God has to say respecting sin and the means by which it is overcome.

SCHEME.—By orderly steps the reader can now follow the very language of Scripture as it first pictures Sin, and then puts over against it Christ, with Faith on man's part leading to Love and Salvation.

COLORS.—The choicest passages from all parts of the Bible have been brought together and arranged in colors.

- SINScarlet
- CHRIST.....Gold
- FAITHBlue
- LOVEPurple
- SALVATION.....Green

ESSENTIAL SCRIPTURE TRUTH

The following are the Vital Bible Themes with their headings as presented in the

Christian Life Bible

- SIN.—Nature; Examples; Results; Divine Feeling toward Penalty; Remedy; Repentance and Forgiveness.
- CHRIST.—Son of Man; Son of God; Sinless; Atoning; Risen; Ministering; Exalted.
- FAITH.—Relies on God; Honors His Word; Centers in Christ; Renews the Believer; Endures Trial; Certainly Triumphs Produces Joy and Love.
- LOVE.—God is Love; His Love to us; Our Love to Him; Lord and Disciple; Christian Brotherhood; Man and Neighbor; Love Abideth.
- SALVATION.—Plan; Conditions; The Spirit's Work; Assurance; Power; Service; Eternal Reward.

ADVANTAGES OF THE CHRISTIAN LIFE BIBLE.

The Bible's Best Thoughts in the very words of Scripture are placed at a glance before the reader—each great theme in its own color.

The great simplicity of this work is such that it requires no key or intricate system of reference and is readily understood at once by all.

The saving of time, heretofore necessary in searching out the Concordance references to these subjects, will be clearly apparent.

To any one paying their subscription in full, we will send this Bible for \$1.65, or with full Index for thirty-five cents additional

Western Recorder DEPARTMENT P LOUISVILLE, KENTUCKY.

P. S.—THIS BIBLE WOULD MAKE AN IDEAL COMMENCEMENT GIFT

enthusiastic I have ever seen. Everybody seemed happy and enthusiastic; nothing seemed to drag.

The singing was fresh and inspiring. Bro. J. M. Leek, the efficient and greatly beloved superintendent, and seemed to be all eyes; he was awake to every need and was watching with an eagle's eye for the weak places that he might strengthen them. Bro. Leek has been superintendent almost from the organization, the second the school has had, and from present indications he will be till he goes to his heavenly home. Fortunate the Sunday school with such a corps of teachers and officers.

Pastor Perryman is alive to all interests of the church and school. The first present and the last to leave.

The pastor preached to a very large congregation on "We are in debt," Paul's statement in Romans, "We are debtors." This was a master piece of eloquence. The great audience was moved, and I am sure when he takes his collection for missions the amount will be large.

The large auditorium was taxed to its uttermost at the night service, chairs being brought into use. This was one of the most powerful services I ever attended. The great audience was stirred and sinners were moved to repentance; many came forward weeping, asking for prayer. Two were received into the church. God is using this

great church in checking sin in Knoxville.

Plans are now being drawn to enlarge their already commodious building. This is an absolute necessity, as the Sunday school is greatly crowded. It is the intention of the church to spend \$10,000 on this improvement. When completed it will be one of the largest auditoriums in the South, yet none too large for the growing crowds who come to hear this noble preacher. Dr. Perryman is doing a marvelous work in Knoxville. His influence is felt in the municipality of the city's affairs. A striking feature about this church is the men's Soul Winning Society and Pastor's Helpers. It was my pleasure to attend one of their meetings, which was a great blessing to me. About 60 men meet every Sunday at 6:30 p. m. for the purpose of prayer and council as to what can be done for fallen humanity. After this meeting they are ready for work in the after-meeting, which generally follows the night service, and in which many are led to Jesus. Happy the pastor and church with such "backers" as Bro. Perryman has.

With the outlook and opportunities before the Deaderick Avenue church it is destined to be one of mighty power. May God continue to give their pastor physical strength to carry on the work.

T. F. HUDSON, Field Editor of Baptist and Reflector.

Kaufman-Straus Co.

(INCORPORATED.)
Fourth Ave., LOUISVILLE, KY.

WOOLEN DRESS GOODS

THE COLORED DRESS Goods Department offers this week a complete assortment of "CREAM WORSTED" dress fabrics, very desirable for a dressy suit, as well as for mountain and seashore wear, including Serges, Panamas, Cheviots, Chevrons, Crash, Sicilians, Voiles, also cream grounds with black stripes, plaids and checks.

TWO SPECIALS FOR THIS WEEK.

- Cream Mohair Per Yard **37c**
 - Cream Serge Per Yard **69c**
- Thirty-eight inches wide; a fabric with a good finish, and guaranteed to wear well.
- Forty inches wide, and all wool. This is a fine weave. It is a regular \$1.00 quality.

We cheerfully send samples and promptly fill all mail orders. All letters of inquiry answered. Address Kaufman-Straus Co., W. R., Fourth Avenue, Louisville, Ky.

KAUFMAN-STRAUS CO., W. R., 4TH AVE. LOUISVILLE, KY.

George Boardman Eager, Jr., son of George B. Eager, D.D., of wins High School valedictory. Last year he won the Jefferson Monument prize in English, in competition with the students of all the local High Schools. He is editor-in-chief of the Male High School Spectator, which has found its way into the reading room of Oxford University, England. He is the

the Southern Baptist Theological Seminary. We congratulate the parents of such a worthy son, H. The atheist who spent a few days with the saintly Fenelon said: "If I stay here much longer I shall become a Christian in spite of myself." Fenelon had used no word of controversy or solicitation.

SUITS FOR SUMMER.

Have you bought your Summer Suit? If not give us a trial. We are confident we can hold your trade. Our \$10 Suits will not sag or crease.



We know too well that if the cloth is not good—the suit cannot be good. The substitution of "shoddy" cloth, taken, pressed, and scamped labor so as to sell suits at a cheap quality price, has reached such a state that we feel it up to us to warn you not to buy a suit for less than \$10, and then only from a reliable house.

A shoddy suit at a shoddy price is a sure loss to you all the way. It may show a semblance of style at the beginning, but the first time the rain gets at it, or the first time you subject it to a test, all the "superficial style goes" and the suit looks like a rag. Try a reliable suit—better grade—\$10 suit—here at

We prepay express charges on all cash orders—give satisfaction or refund money cheerfully. Catalogue and Samples FREE.

Crutcher & Starks
Jefferson St., Louisville, Ky.

I DARE NOT IDLE STAND.

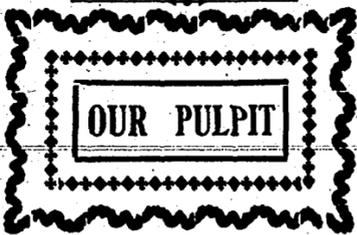
I dare not idle stand,
While on the shifting sand
The ocean casts bright treasures at
my feet;
Beneath some shell's rough side
The tinted pearl may hide,
And I with precious gifts my Lord
would meet.

I dare not idle stand,
While over in the land
Poor, wandering souls need humble
help like mine;
Brighter than brightest gem
In monarch's diadem,
Each soul a star in Jesus' crown
may shine.

I dare not idle stand,
But, at my Lord's command,
Labor for him throughout my life's
short day.

Evening will come at last,
Day's labor all be past,
And rest eternal my brief toil re-
pay.

—The Missionary Monthly.



STEPHEN AND SAUL.

BY C. H. SPURGEON.

"And cast him out of the city, and stoned him; and the witnesses laid down their clothes at a young man's feet, whose name was Saul."—Acts vii. 58.

The Holy Spirit does not tell us much about the deaths of saints at any time, and he says very little about the deaths of the martyrs. He gives us much more about Stephen—the first of them—than about any other. A few words are made to suffice for the death of James, the brother of John. As to the deaths of Peter and Paul, they are incidentally mentioned as yet to be; but we have no account of them whatever. I suppose there was no need, and the Holy Spirit never gives us superfluous information. There were hundreds of years to come, in which martyrologies might be written; and the Lord has taken care that there should be eye-witnesses with ready pens to record the deaths of martyrs. Hence we have many volumes, and, especially in our own country, the renowned "Acts and Monuments" of John Foxe, which record how, through seas of blood, the martyrs swam to their crowns. The noble army of martyrs has never been without a chronicler, and there was no need that the Holy Spirit should give us the details of the deaths of the witnesses for Christ, because we should have plenty in another form.

And it is noteworthy that, in this one, which is the fullest we have, there is nothing said about the sufferings of Stephen. Have you not had your feelings harrowed by descriptions of the burnings in the reign of Queen Mary—how the fagots were slowly lighted; how, sometimes, the martyrs actually cried out, "For pity's sake, give us more fire;" and how they writhed in agony, and yet cried out, "None but Jesus!" Such details may be proper, but I think that they mispister to our sentiment rather than to our edification. The Holy Spirit takes a different line, and tells of the triumph of the martyr, of the light which shone upon his face, of the vision which he beheld, which cheered his spirit, and of the blessed calm which came over him as Jesus rose up, and re-

buked the winds and waves that gathered round his barque, so that the martyr entered into the port of peace in a perfect calm. I believe that every incident which is recorded is intended for our profit; and it is not always profitable to have sensational descriptions which harrow one's feelings. There is something better than that, namely, to teach us the true source of strength, and to guide us to a heavenly calm, come what may.

However, in this instance, the Holy Spirit was pleased to direct the pen of Luke to record that the witnesses laid down their clothes at the feet of a young man named Saul. According to the Jewish law the witnesses were bound to be the first throwers of the stones. They were, in fact, the leading executioners, for they gave evidence against the accused, and on their witness he was condemned to death. They had to take the responsibility of his death, and to throw the first stones. In order to do this, they took off their long flowing robes, and, casting them down, they left them in the charge of one who would appear to have been much delighted with the death of Stephen. Now, why is it recorded that these witnesses laid down their clothes at the feet of the young man, whose name was Saul? It was not to gratify our curiosity, but it was doubtless for some good reason; so let us try to find out why it is recorded, and learn some lessons from it, God helping us.

And, first, does not the Holy Spirit here suggest to us a very noteworthy contrast?

Here are two men—Stephen and Saul—both in heaven now. I wonder how they felt when they first met there! What joy they must have both had—Stephen to see Saul, and Saul to see Stephen! I suppose it is incompatible with the heavenly state for Saul to have any apologies to make; but, certainly, if they could have been indulged in there, he might have made them most lovingly and tenderly. The joy of meeting there must have been exceedingly great. Look at the two men—the one about to die, and the other taking care of the clothes of the executioners. Let us do them justice.

They were both sincere men. There was no hypocrisy about Stephen. You could see that the words that he spoke came warm from his heart. Neither was there any hypocrisy about Saul. He really thought that he was doing God service in what he did. He was quite as sincere, in his own way, as was the martyr who was about to die. What is more, they were both thoroughly earnest men. It was not in the nature of Stephen to quench his convictions, or to silence his testimony, neither was it in the nature of Saul to keep quiet when he thought that a miserable imposter ought to be crushed out of existence. He is all on fire from the first moment when we meet with him to the last record we have concerning him. He had a zeal for God, though not according to knowledge; and, as he sat there, and took care of the executioners' garments, he felt in his conscience perfectly satisfied that what he was doing was for the glory of God. Sometimes we cannot understand how this could be; yet I do not doubt that many, who have persecuted the saints of God, have done it ignorantly in unbelief, and it has not struck them that they were really rebelling against the Most High, and fighting against the Lord himself.

But, now, observe the difference between them. Look first at Saul, a man wrapped up in self-righteousness. He will tell you that he

has kept the commandments from his youth up. If you gave him time, he would, perhaps, tell you that, by descent, he was a Hebrew of the Hebrews—that, as touching the law, he was blameless—that he belonged to the strictest sect of his religion, and was a Pharisee. If you began to charge him with sin, you would see the fire flash from his eyes as he declared that, concerning the righteousness which was by the law, he was without fault. If any man was accepted before God, he felt that he was; and there he sat, in all the pride of self-righteousness, assisting at the murder of a truly righteous man. Had you spoken to Stephen, you would have found a man of quite another class. The martyr's only hope was in the crucified Christ of Calvary. That which gladdened him was not a sight of himself, but a sight of his exalted Lord. He drew his comfort, not from what he had done, but from the finished work of him who was, at that moment, standing at the right hand of the Father.

Look again at Saul, and you will see a man Ritualistic to the utmost extent—a formalist of the deepest dye. He is a man who highly esteems everything that has to do with the temple, and the priesthood, and the law. You will find that his phylacteries are exceedingly broad; and if you speak to him about the sacred roll of the Old Testament, you will find that he can debate and discuss with you upon every letter of it, for he has a great attachment to the letter. He is a man entirely taken up by the externals of religion; the shell is everything to him. But now look at Stephen, and you will see a man who has put external matters altogether on one side. That last speech of his shows that it is so. He has not despised the temple, but he has said of it, "Howbeit the Most High dwelleth not in temples made with hands." He has not despised the chosen people, Israel, but he has spoken of them as "stiffnecked and uncircumcised in heart and ears." He has not despised the outward forms of religion so far as they were ordained of God; but he has shown that, in themselves, they were useless, because, even when they were in the full tide of their glory, they did not change men's hearts, for many of them remained idolaters and murmurers in the wilderness. Stephen is the spiritual man, and Saul is the formal man.

The contrast mentioned in our text is a very painful one, and though we see it illustrated every day, it is none the less painful, and we ought to look at it with weeping eyes, praying that the young man named Saul may yet be converted to God. "But," says one, "there are none of us who would be like Saul." No, you would not stone the saints, but perhaps those who do so would be permitted to lay their clothes at your feet. You do not invent the jest against the saints; but, perhaps, you repeat it, and laugh at it, and give countenance to those who use it.

There are many persons who are keepers of the clothes of open sinners. For instance, I believe that, very often, a merely moral man may exert a very detrimental influence upon sinners, because they will say, "Look at So-and-so: he is not a Christian, yet he is a man of good repute," and so they are led to believe that they may stay where he stays—out of Christ. O, dear friends, may there be nothing about your walk and conversation which can be used to oppose the gospel of Jesus Christ, and there will be unless you are wholly on his side, for he himself said, "He that

Hard Work

has brought many a poor woman to the brink of the grave. Do not work too hard at tasks which strain your delicate womanly constitution, such as lifting, carrying, running a sewing machine, etc. Injury from these causes will weaken your whole system and cause dreadful pain and suffering. Take

WINE OF CARDUI
Woman's Relief

for all functional weakness, pains and other disorders peculiar to women. As Mrs. Malinda A. Akers, of Basham, Va., says: "It is a wonderful medicine," and will make you "feel like a new woman." It has helped thousands, when all else had failed. Try it.

Write Us Freely

describing symptoms and stating age. We will send you FREE ADVICE, in plain, sealed envelope and a valuable book "HOME TREATMENT FOR WOMEN." Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn. S1

At all Druggists

WHEN JESUS
WAS HERE AMONG
MEN

BY MISS HELM

A Very Fine Life of Christ

75c POST PAID
WAS \$1.00

BAPTIST BOOK CONCERN 642 FOURTH AVE.,
LOUISVILLE, KY.

is not with me is against me; and he that gathereth not with me scattereth abroad." If you are not on the side of Christ, you are on the side of his foes, for this is a fight which admits of no neutrality; and if you cannot feel that you would, like Stephen, defend the cause of Christ, then, I fear, you only lack the opportunity and the circumstances, if not to stone Stephen, yet, at least to let those who do the dreadful deed lay their clothes at your feet. The contrast recorded in our text is a very vivid one; I wish I could depict the equally vivid one between unconverted persons and Christians, for there is a contrast between them, a contrast which will come to this one day, that there will be a great gulf fixed between them, across which there will be no passage. At the last great day, the righteous shall be upon the right hand of the Judge, and the wicked upon his left, and Christ himself shall stand between them, so that the division shall last as long as Christ himself shall live.

Now, secondly, our text affords us a remarkable introduction of a person to true religion.

Perhaps there may be someone here, whom you know, who has nev-

er yet come into contact with real vital godliness, and you are very anxious that he should do so. I am equally anxious that he should, and I think it ought to be your earnest endeavour that not only he, but all who are like him, should, somehow or other, come into contact with real religion. Now, as far as we see in the Bible, this is Saul's first introduction to anything like real Christianity. We have not his name, before this verse, in the Acts of the Apostles; so here, for the first time, he steps forward into the arena of conflict: "a young man, whose name was Saul." Was he favourably impressed at once with Christ and his people? Certainly not; quite the reverse. The impression made upon him was that of intense hatred and enmity towards Jesus of Nazareth and all his followers.

But, perhaps, he saw a bad specimen of Christianity; perhaps, he listened to a very poor sermon that misrepresented the gospel; perhaps he never saw any sign of the working of the Spirit. On the contrary, Saul's introduction to Christianity in the person of Stephen, was of the most favourable kind. His own heart, however, was so desperately prejudiced against Christ that we

find him no sooner brought into contact with Christianity than he becomes the keeper of the clothes of those who stoned the servant of the Lord.

Notice, then, what his introduction was. He saw a Christian of the noblest type—a man full of faith and of the Holy Ghost; and he saw him at his best, for his face shone like the face of an angel. I wish that, when men of the world look upon us, they could see such Christians with shining faces. Perhaps, dear friend, the person, about whom you are concerned, may have taken a prejudice against true religion through the faults of believers; but that was not the case with Saul. I suppose that all the Christians that he had ever met with in Jerusalem—for it was the golden age of Christianity—were of the very best type, as Stephen was; and yet, though he looked into that face, which was burning with the light of grace and glory, he hated that face, and gnashed his teeth against the man whose glorious, calm demeanour ought at once to have won him.

And then he listened to a noble discourse. It was a discourse specially fitted to the Jews. They always liked to hear the history of their nation; their national pride was gratified by it. In after days, when Paul had to address them, he gave them a summary of their history very similar to this of Stephen, and wisely so. It was the best and most suitable discourse that could be given, yet the only result produced upon Saul and others was that they ran upon the preacher to stone him and put him to death. Now, dear friends, if you have brought some relative or friend to listen to the minister here, and the sermon seems to you to be most suitable and admirable, do not be surprised if, instead of seeing any good result come from it, you find, on the contrary, the provocation of the whole nature of the casual hearer, and a stirring up of rebellion in his heart. Think it no new thing and no strange trial, for this was the case with the young man named Saul when he was introduced to a Christian with a shining countenance, and to a ministry which was in all points admirable; yet, for all that, he was the more hardened in his enmity against the gospel of Jesus Christ.

But the young man named Saul saw something else. He saw a Christian die a triumphant death; and how many have been converted by such a spectacle as that! There have been some who could ridicule the life and ministry of a Christian, but the dying speech—the bright and lustrous glance of the closing eye—the triumphant hymn of the departing saint—these have been irresistible arguments, and they have been compelled to yield to them. But it was not so with Saul, for we read, after Stephen was put to death, of "Saul, yet breathing out threatenings and slaughter against the disciples of the Lord." Even that spectacle, which might have convinced an infidel, convinced not this young man whose name was Saul. And our first introduction of the gospel to our friends may not at first end as hopefully as we could have wished and expected, yet we ought not to be discouraged, for Saul did become a Christian after all.

At any rate, whether they yield or not, your duty is clear. Bring them to Christ; bring them under the sound of the gospel; do all that you can for their salvation, so that, if they will perish, when the funeral knell startles your ear, you will be able to say to yourself, "Whether he is lost or saved, I am not responsible. I am clear of his

blood, for I told him the way of salvation, I pleaded with him for God, and I pleaded with God for him. I persuaded him to go with me, and listen to the preaching of the Word; and if he has rejected it, and trampled it under foot, I cannot help it, though I would have helped it if I could. I must leave his fate in the hands of God." I think this case of Saul is a very encouraging one to any of you who are seeking to win sinners to the Saviour. Did a man swear at you when you spoke to him about his soul? Well, there is sometimes more hope of a man who has enough grit in him to denounce me, than of one who seems to agree with all that I say. He says, "Yes, sir; yes, sir; very good, sir;" and then passes it all off. Perhaps it shows that there is a bigger soul in man even when he becomes a persecutor than when he simply waves his hand, and says, "Go thy way for this time; when I have a convenient season, I will call for thee." A downright opposition may only prove that there is good seed where we may sow the good seed of the kingdom.

In the third place, I think our text is an instance of the security of the apostolical succession.

Do not be frightened at that expression. I am not a believer in that apostolical succession which is supposed to come by the laying of human hands upon human heads; but I believe that there has always been, in the Church of God, a succession of faithful men, so that, when one has died, another has been called to take his place, and I believe that it will always be so until Christ Himself shall come. What a dreadful thing it was for the Church to lose Stephen! She had many useful men in her ranks, but Stephen seemed just then to come to the front; he had made a stir all over Jerusalem. Though specially appointed to look after the poor, there never was a deacon who was more thoroughly in the front rank of the Church. He was worthy—I was going to say—to be an apostle, for his holiness and daring. He convinced many of the truth of the gospel of Christ. If he had been ill, his brethren and sisters would have prayed that his life might be preserved; and if they had known that he was going to be put to death, they would have said, "It is better that we should die than that Stephen should. We cannot afford to lose him." It is a calamity for the Church of Christ when her best men, whether ministers or deacons, are called home; yet, dear friends, it often is the case that God takes his servants home just when they are most useful. When would you have him take them home? When they are least useful? When they are little or no good here, you would let the Lord have them; that is not very generous on your part. The Lord is entitled to the very best. Some are getting ripe for glory, so it is but natural that the Master should take the ripest of them. You need not be astonished, therefore, when the most useful people are taken to heaven.

The saints in Jerusalem did not know where Stephen's successor was, but God saw him among Stephen's enemies, and he brought him out, and Saul was a mightier apostle than Stephen could ever have been. The Church lost Stephen, but she gained Saul, and that was a very good exchange; for, though nothing may be said that would be derogatory to such a high-souled man as Stephen was, yet the Church of Christ has never had a servant who, taking him for all in all, has been so useful to her as the famous apostle Paul, who was

once that young man named Saul. How much we owe, through divine grace, to his Epistles for their clear teaching of spiritual doctrines! No other apostle, though each one was excellent in his own way, ever had so clear a revelation of, or so clearly taught, those grand doctrines of grace which are the very backbone of the gospel of Jesus. And who else ever laboured as he did? He says himself—and he was always modest—"I laboured more abundantly than they all: yet not I, but the grace of God which was with me." When Stephen was taken away, it was a great mercy that he was succeeded by one who even surpassed him.

And, my dear friends, at this very time, we need not be asking, "What shall we do without So-and-so?" God has enough servants somewhere or other, and we need not say, "Would that he would raise up more evangelists!" He has already spied a man out in Chicago; and, without going so far as that, he could find one in any part of London, or in any hamlet or village in the country, wherever he chose to look for him. The Lord is never short of men to serve him.

"Remember that Omnipotence has servants everywhere;"—

and out of the ranks of Satan's army he can take the boldest champion of evil, arrest him by almighty grace, and lay upon him the charge to become a leader to the hosts of the living God. Never despair, and never doubt, nor let even a desponding thought concerning Christ's cause flit across your mind. They tell us that dark days are coming; that is quite true, but the Sun of Righteousness will never be eclipsed. They tell us that the powers of evil will grow stronger and stronger. Suppose they do; the Almighty will never grow weak. We will fall back upon the omnipotence and all-sufficiency of Jehovah; and then we shall know what it is not to feel any distrust or fear concerning the present or the future of the Church of the living God.

So, you see, in this case of Stephen and Saul, we have a clear instance of the certainty of true apostolical succession.

Now, next, and briefly, our text seems to me to be a gracious memorial of repented sin.

Saul became Paul, and there is a great deal of good recorded of him under the name of Paul; but the Holy Ghost has caused this fact to be remembered, "The witnesses laid down their clothes at a young man's feet, whose name was Saul." Then does God write down the sins of his people before they are converted? Yes, he does; and, in this case, he writes in the Book of books, so that, wherever the Bible goes, there goes the information that Saul of Tarsus was once a persecutor. When we read of Rahab, we are told that she was "the harlot." Why is this memorial kept of Saul's sins before conversion? It was meant to keep Paul, humble, and it always did that. You notice how very sorrowfully he always speaks about this matter. He says that he was not meet to be called an apostle, because he persecuted the Church of God. Once, in speaking to the Lord, he said, "And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him." He never forgot that, and it always made him walk humbly before God. He wrote to Timothy, "I was a blasphemer, and a persecutor, and injurious; but I obtained mercy." This sin of Paul's was always in

his mind, and so it continually increased his love. He was like the woman who loved much because she had had much forgiven—like the debtor who, although he owed the most, was most grateful because his lord had freely forgiven him all. Who was so zealous as Paul? He counted all things but loss for the glory of God; and surely that was because he felt himself to be a debtor beyond all others to the grace which had washed away the scarlet sin of murder from his guilty soul.

And, again, dear friends, this sin of Paul was recorded in the Bible, and retained in his memory, because it kept him to the doctrines of grace. I have generally noticed that those professors, who were always so very good, and had nothing very marked about their conversion, have gone off to that form of doctrine which I do not find in the Scriptures; but those of us who know how base we were before our conversion feel that there is only one kind of doctrine in which we can believe, and that is the doctrine of sovereign grace. It would take a great deal to grind me down into a belief in free will, because it is contrary to my whole experience. I know this, if the Lord had not first loved me, I never should have loved him; and if there is any good thing in me whatsoever, it must have been implanted there by the Holy Spirit. If salvation be of works, then I can never have it; and if it be the reward of natural goodness, then I shall never have it. I feel that it must be of grace, and of grace alone. No doubt, the recollection of his sin helped to make Paul what he was—the grand Evangelical preacher—the man who brought out the glorious doctrine of God's electing love—the man who, beyond all others, proclaimed the doctrine that salvation is of grace, and grace alone, and that God will have mercy on whom he will have mercy, and will have compassion on whom he will have compassion. It would have been incompatible with the experience of the apostle to preach anything else, and therefore was the remembrance of his sin kept before him that he might always make known those precious truths.

And, perhaps, dear brethren and sisters, this sin of Paul is recorded that he might always be hopeful about other people. You know, from the moment he was converted to the moment he died, he was always a persecuted man. His life was divided into two periods—first he was persecutor, and then he was persecuted. When he had been driven from city to city, and many times stoned, how he must have thought of Stephen, and the stones that fell on him. When he had been hated of all men for Christ's sake, he might well have despaired of the gospel ever spreading had he not said, "Ah! but, as it converted me, it can convert others." Did not I take care of the clothes of those who stoned Stephen—those rebels who took the pearls that fell from his lips, and trod them under foot like swine? This would encourage him to stand before the cruel Nero, and to tell him the gospel of Jesus, for he who could convert a Saul could convert a Nero if he would to do it. You never find Paul drawing back or flinching, but he went preaching almost to the ends of the earth, feeling himself to be a debtor both to Jew and Gentile, barbarian, Scythian, bond and free, because, said he, "I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting." Oh, yes! it is good for you to remember

what you used to be, for you will have hope for other people when you remember that.

Our text, in the fifth place, is an instance of the overruling of God.

If you look very carefully at it, and look long enough, it will appear not altogether a bad thing that Saul should be there taking care of the clothes of the murderers of Stephen. Possibly, you cannot, at first, see how any good can come out of it; but there never was a bad thing out of which God could not bring good. Even the death of Christ, which was the culmination of human sin, was the crowning point of divine love. If Saul had not been there, Stephen would not have prayed for him; but Augustine says, in a sentence which is always quoted in every Commentary on the Acts that I have seen, "If Stephen had not prayed, Paul had never preached." But Stephen's prayer, "Lord, lay not this sin to their charge," was such a comprehensive plea for his murderers that I can well conceive of his fixing his tearful gaze upon that young man named Saul, and in his thoughts including him in that petition, and beseeching the Lord not to lay it to his charge; and the Lord did not lay it to his charge, "because," said he, "I did it ignorantly in unbelief."

I believe it was a good thing for Saul to be there, and I have sometimes thought, when I have heard a man swear in the street, "That is an awful thing; but if he had not done it, I should probably not have prayed for him." I always make it a rule to pray for a man when I hear him swear, so, in that way, God may bring good out of evil. Take care, all of you who love the Lord, whenever you hear or see anybody doing that which is wrong, always to pray, for this is the way we are to be "the salt of the earth." The salt is always to be put where the putridity begins. This is the way in which we are to be "the light of the world." The candles are to be brought when the darkness comes on; you do not need them till the sun has gone, and the darkness has come. So, when you perceive the darkness, light your candles; when you perceive the putrefaction, scatter the salt by bringing the sinner before God in prayer.

ORDINATION.

On April 28, 1906, a council was called by the Baptist church at New Liberty, Ky., for the purpose of setting apart to the full work of the gospel ministry Bro. G. H. Poteet. The council was composed of messengers from the various churches; together with the following ordained ministers: Drs. J. M. Frost, J. J. Taylor, B. F. Swindler, pastor, E. F. Wright, J. W. Waldrop, N. F. Jones, T. C. Ecton, J. S. Ransdell and J. A. Burns.

The council was organized by electing J. W. Waldrop chairman and J. S. Ransdell secretary. Bro. J. M. Frost was chosen to interrogate the candidate concerning his Christian experience, call to ministry and doctrinal beliefs. The examination was thorough, and eminently satisfactory. Bro. Poteet evinced marked familiarity with the doctrines of grace.

The ordaining prayer was offered by E. F. Wright, after which the ordained ministers present laid their hands on the candidate's head invoking God's blessings upon him. The services were concluded by a ten minute talk from J. A. Burns on the "Qualifications of a Bishop," and an excellent sermon by J. J. Taylor from Isaiah 61:18.

J. S. RANDELL, Sec'y.

Editorial

In one of his lectures in Jackson, Tenn., Dr. McGlothlin brought out the curiously interesting fact that the first church trial, of which we have any record, was the arraignment of a preacher for preaching the gospel to the heathen. The church at Jerusalem put Peter on trial for going to Caesarea and preaching to Cornelius and his household. This is an interesting and a striking fact. But it is to be specially noted in this connection that the Apostle Peter recognized the authority of the church, promptly responding to their call and duly making his defense. And this, too, in the face of the fact that he was right and the church was wrong, although after hearing the case the church decided rightly. This is a profoundly significant point. The Apostles had authority beyond what any men have had since, and yet an Apostle recognizes the right of the church to discipline him. Even the Apostles had no authority over the churches, but they were subject to the churches.

And of all the Apostles, Peter's submission was most significant. At that time he was clothed with all the authority he ever had. When did he receive any fresh authority? This was after Pentecost, after his vision at Joppa, and after his using the keys to open the door of the kingdom to the Gentiles. Certainly all the authority Peter ever had, he had then to the full. Yet even Peter at his highest promptly submits himself to the authority of the church.

Peter has been supposed to be the leader of the Apostles, the one who held the "primacy." Roman Catholics hold that Peter was the first Pope, that he was, hence, infallible, &c., &c., &c. Peter thus has been counted as the vice-gerent of God on earth, the vicar of Christ Himself, before whom all the world should bow. Yet, Peter, this alleged infallible Peter, bows to the authority of the local congregation.

Here is a complete vindication of the authority of the church, of the local congregation. The highest authority on earth is a church of Jesus Christ, and yet such a church is far from infallible. Over and over again have churches made mistakes. Indeed the Papacy itself is the outcome of mistakes made by churches of Christ. The church in Jerusalem were wrong in arraigning Peter. He should not have been disciplined for obeying the Holy Spirit—who has absolute authority over the churches—and going to Caesarea to preach the gospel to Gentiles. After they heard Peter's defense the church acquitted him, to be sure, but they should not have arraigned him. Yet, knowing this, Peter made no question of the right of the church to arraign him, and he promptly and meekly bowed to the authority of the church.

The Southern Methodist General Conference at Birmingham, Ala., have appointed a committee to confer with committees from other branches of Methodism, to agree upon a formulated statement of the doctrines of Methodism. There are some who want the doctrines modified to suit the demands of the "advanced thought" of this age. Others do not want any change at all. We think Methodist doctrine could be modified with advantage in several particulars. For example let sprinkling, infant baptism and falling from grace be

eliminated, not because the 20th century demands this, but because, and only because, the Bible does not teach these doctrines. The movement, however, does not come from a desire to get the doctrine more in accord with Scripture; if that were the case, the movement would be a wholesome one. But the movement comes rather from the theological restlessness seen in many quarters, and we see little or no good to come of it. Let it be remembered that modernized Methodism is not the sort that won the triumphs which have given Methodists the proud position they occupy to-day. Should they throw away the basis of their success, Methodism will decay and perish. We do not wonder that old-time Methodists are deeply concerned. Bishop Wilson made a powerful plea for the old Methodism that melted his hearers to tears. Still the committee was appointed and how far they will dare to go, remains to be seen.

It has not been long since the Northern Presbyterians had a great ado over revising their creed; the revisionists and the anti-revisionists lining up in battle array. Yet when the result was reached, it consisted simply in an addition of an explanatory statement to the creed which, itself, remained unchanged. A similar result may be reached by the Methodists.

The Northern Presbyterian General Assembly and the Cumberland Presbyterian General Assembly have each taken final action merging the two denominations into one, and the latter takes the name of the former. The "Loyalists," however, as those Cumberland Presbyterians who opposed union call themselves, have proceeded to reorganize the Cumberland General Assembly composed of those members of the Assembly who opposed union. They have made full lists of appointments and will proceed to demand possession of the Cumberland Presbyterian property. Of course the demand will be refused, and then will come the lawsuits.

This case has some resemblance to the recent case in Scotland between the "Wee Church" and the Free Church. And the fact that the Wee Church came out triumphant encourages the Loyalists to hope they, too, will triumph. If it can be shown that the majority who went over to the Northern Presbyterians have abandoned the faith of the Cumberland Presbyterians, then the Loyalists will get possession of the property, but this is affirmed on the one hand and denied on the other, and the courts will have to decide the matter.

This union gives the Northern Presbyterians a hold in the South far beyond what they would have secured in fifty years, had the union not have taken place. Practically the Southern Presbyterians have had the field in the South, so far as Presbyterianism was concerned. Now the field will be divided. Just what effect this will have on the Southern Presbyterians remains to be seen.

The writer had a pleasant visit last week to the Southwestern Baptist University in Jackson, where he went to deliver several lectures in the Ministers' Institute conducted by Dr. David Heagle, Dean of the Theological Department. The Institute ran through last week and will run through this week also. Dr. McGlothlin delivered a series of scholarly lectures on the Life and Work of Paul, which were well received and highly appreciated. A number of visiting ministers were present, as

well as the students of the University.

We are glad the University is prospering. President Hale has been giving himself to the work of raising money for the endowment. He is just now closing up a special \$75,000 to secure \$25,000 offered through Dr. Buttrick. We congratulate the University and Dr. Hale on the success of this movement. Next session he will take up teaching, though he will be more or less in the field as occasion may require.

Dr. G. M. Savage has returned from his extensive travels and studies in classic and Bible lands, and he will teach next session, in the Theological Department. The Musical Department of the University has come to the front handsomely. Dr. W. W. Hinshaw, President of the Chicago Conservatory, visited and inspected this department, and he praises it in strongest terms. He thinks Jackson can be made the chief musical center of the South.

While instruction in the Bible has been given in the University, aside from the Theological Department, it is now proposed to have a Bible course that will be of equal grade with Greek, Latin, English, Mathematics, &c., &c. The student will receive a credit for this course, in taking his degree, equal to that he receives in any other course. We are glad of this, and we hope to see the like in every college and university in the land.

While in Jackson we were under obligations for special courtesies to President Hale, Dr. Heagle and to Dr. Crook, the Luke of Jackson.

After lecturing four times in Jackson the writer went over to Huntington and made an address before the Normal University there, of which President J. A. Baber is the head.

We often see the expression "born of water" used as if it were Scripture. The Bible does not say "born of water;" it says (Jno. 3:5), "born of water and Spirit." We have no right to chop Bible expressions in two, and quote a fragment as if it were Scripture.

An old preacher once did not like the way the women of his congregation banked up their hair on top of their heads, and he decided to preach a sermon against it. So he took his text "top-not come down," and argued that any woman who wore a top-not was violating that Scripture. He insisted that the top-nots must come down. What he did with Scripture was simply what those who cite the expression "born of water" do, viz.: he took a passage and chopped it off to suit him. We read (Matt. 24:17), "Let him which is on the house top not come down to take anything out of his house," in the perilous times which our Lord foretold. The Bible does not say "top-not come down" nor does it say "born of water;" and we have no right to quote either as Scripture.

The Rev. W. D. Turnley, of Dade City, Fla., is pressing the matter of eliminating the money basis from the constitution of the Southern Baptist Convention. The practical difficulty is that this question is so mixed up with other questions in the minds of many brethren that it is next to impossible to get them to look at it purely on its merits. It has come to pass that some who hold aloof from the Convention and are not friendly to it have made the money basis a part of their shibboleth, and some think that surrendering what there is of the money basis would be a concession to these op-

ponents. They do not wish to make the slightest concession to these elements. It is indispensable to success that Mr. Turnley shall keep the issue distinct. He did good service in this line in Chattanooga. The resolution of the Florida Baptist Convention, asking the Southern Baptist Convention to free itself entirely from a money basis, was referred to a committee. This committee saw fit to couple the Florida action with the demand sent up at Kansas City, though there was no sort of connection between the two, and this served with many to discount the Florida action. Mr. Turnley, however, protested against the coupling, and explained that no warmer supporters of the Convention could be found anywhere than these Florida brethren.

We think the money basis is so manifestly improper, that when once the brethren can be brought to consider the matter on its merits, and not at all on the demerits of some people they do not admire, the money basis will be eliminated completely. Meantime we do not believe the existence of the money basis, as it does exist, is a valid reason for refusing to co-operate with the Convention. Once the body had only a money basis for membership, one member being allowed for every \$100 contributed to the Boards. Now there is allowed one member for each district association, without any reference to money. And the amount of money needed for a money-basis member is now \$250, thus diminishing the power of money more than half. The Convention does not have a consistent money basis, for a man might give \$10,000, and yet he would be entitled to only one vote, whereas by a consistent money basis he would be entitled to 40 votes. Then, too, the money is not, as a rule, represented by the ones who give it; for the State Boards are allowed to appoint members from their respective States, at the rate of one member for each \$250 contributed by people in those States. Many who give the money do not attend, and they have nothing to say in the selection of those who do attend.

Several brethren have written and have spoken to the writer expressing regret that, in his little book, "Faith and The Faith," he did not elaborate more fully this, that or the other point. The reason was that such elaborations would have carried him too far afield, and would have made the book several times larger than it is. He wished to say only what urgently needed to be said, and to put it so that it could not be misunderstood, as well as to make the statement of the case as strong as could come from such an author. He is profoundly grateful for the enthusiastic welcome the little book has received, and for the many kind things that have been said concerning it.

We wish most heartily to commend the work of the Rev. T. M. Morton in building up our cause at Dawson Springs. The denomination should respond readily and generously to his call for funds to put a good house of worship there. Last year the visitors numbered in all 61,000, and Baptists should have a good place for worship. Pastor Morton has arranged for a constant evangelistic campaign at Dawson for July and August, each preacher giving a week. It is a capital idea, and we hope it will be adopted for other places of resort. Morton is a live man, and something is sure to happen when he is around. Contribute for this work, and do not fail to pray for it.

Editorial Varies

Brother, some time since we asked whether you had not noticed that a meeting where you make a speech, is always a much better meeting than one where you do not make any speech. Now we ask, have you not observed that a paper which has a favorable mention of you, is a much better paper than one that has no such mention? Is it not so?

The statement is published that the prosecution of criminals in the United States during a single year cost \$600,000,000, while the entire educational outlay for a year is \$165,000,000. How sadly the Gospel is needed in this fair land.

We heartily congratulate Gov. Beckham and also Mayor Barth on the firm stand they have taken for enforcing the law for Sunday closing. For the first time Louisville was last Sunday a closed city. Of course there was much squirming and cursing, but the saloons and theatres had to close all the same. Let all good Kentuckians strengthen the hands of the Governor, and all good Louisvillians strengthen the hands of both Governor and Mayor in this work of righteousness. We are specially glad Louisville becomes a closed city before Home Coming Week. This Sunday closing will greatly diminish crime, will greatly increase respect for law and will greatly curb the elements of lawlessness. All good citizens rejoice.

We trust the brethren are giving careful thought to the proposed charter for a general Baptist Education Society for the State and that the meeting of the Education Conference at 9 a. m., June 26th, in Richmond, Ky., will be largely attended by representative and enthusiastic Baptists from all parts of the State.

A Northern Baptist minister who visited the Southern Baptist Convention at Chattanooga highly praised the meeting at the Chicago Baptist Ministers' Conference, speaking especially of the enthusiasm and spontaneity of the meeting. Those two things go together, enthusiasm and spontaneity. Destroy the latter and the former perishes.

There will be in Asheville, N. C., June 29th-July 8th, a conference in the interest of the Young People's Missionary Movement. An elaborate and a brilliant programme has been provided.

Dean Swift, in his Tale of a Tub, describes the "Goddess of Criticism." Ignorance and Pride are her parents, Opinion her sister, while her children are: Noise, Impudence, Dulness, Vanity, Positiveness, Pedantry and Ill-Manners. Were Swift alive now, how would he characterize the "higher criticism"?

"Larger" is a favorite word with those who have tendencies to laxity of doctrine. They talk of the "larger home," the "larger view," the "larger Christ." Just what they mean by "larger" is no clearer than is what they mean by other expressions they are fond of using.

James Anthony Froude, praising John Henry Newman, among other things said: "Perhaps his supreme merit as a talker was that he never tried to be witty or to say striking things." Certainly he said many striking things whether he tried or not. Strained efforts at wit are disgusting. Wit is good only when it bubbles out naturally. Strained efforts to say striking things are also disgusting. Striking things must come straight from the heart.

In one of his lectures at the Southwestern Baptist University last week, Dr. McGlothlin told how that while the students of medicine, of law and of dentistry had greatly increased, the students of theology had actually decreased. Speaking of the remedy, he emphasized the Bible remedy—prayer and fasting. He will soon give us an article on the subject, and what he says should have prayerful attention.

Field Secretary, R. M. Inlow, has written a helpful little tract on "Sunday School Teachers' Meeting," which the Sunday School Board sells at 10 cents a dozen copies.

On last Sunday the saloons were closed in Louisville and there was but one arrest for drunkenness. The city has had no such record for fifty years.

Gen. Fred D. Grant, U. S. A., Commanding Department of the East, is a teetotaler. He will not allow intoxicating liquor in his house. He says: "When a man can say 'I never drink,' he never has to drink, is never urged to drink, never offends by not drinking."

AMONG THE Churches.

Walnut St. (Third and St. Catharine) Pastor Eaton: How I know the Bible is true. Why join the church? Sunday school outing Wednesday. Broadway—Pastor Jones: Battle at the gate; Sensible civil Sunday. One for baptism. Chestnut St.—Pastor Weaver: Church finances; Evangelistic meeting. Contemplate selling their property. East—Pastor Wilson: Prior engagement; Principal thing. Two by letter, four baptized. McFerran Memorial—Pastor Hamilton: Normal Christian; Harm in social glass. Twenty-second and Walnut—Pastor Hunt: All these things against me; Peace to those afar. Four by letter, one by relation, three baptized. 982 in S. S. Calvary—No report. Church edifice dedicated. Clifton—Pastor Foster: Home Missions; Salvation. Two by letter. Franklin St.—Bro. Otto Bamber: Bartimeus; Prepare for death. Five by letter, three for baptism. Meeting continues. German—No report. Hazelwood—Pastor Althoff: Successful life; Bolted door. Highland—Pastor Dawes: Divine Dividends. Four occupations. Parkland—Pastor Taylor: Right spirit; Not far from the kingdom. Ten baptized since last report. Portland Ave.—No report. Southgate St.—Pastor Gillon: Sorrow turned to joy; The kingdom. Third Avenue—Pastor Ransom: Conditions; Answer of heart. S. S. outing Saturday. Twenty-sixth and Market—Bro. A. S. Worrall: Riches of Christ; Give ye them to eat. Pastor Reed: Whosoever will. Two for baptism, one by letter, three baptized. Oakdale—Pastor Mohler: Fruit bearing; Unwillingness. Sunday school gave 10-23 cents each for missions. Ormsby Avenue—Pastor Willson: What will ye? What will thou have me to do? One baptized, two for baptism. Elk Creek—Bro. J. T. Watts: Sunday School teacher; Sunday School evangelism. Third (Owensboro)—Pastor Nowlin: Reconciliation; Christian race. One by letter, five baptized, 1,080 in S. S. Eighteen Mile—Evangelist Powell: Missions. \$40 for missions. Sunday school organized. Four deacons ordained. LaGrange—Evangelist. Powell: Missions. Good collection.

SEMINARY NOTES.

G. W. KNIGHT.

Bro. T. H. Boggess has been called to Chaplain Fork and New Hope churches. Dr. Dargan dedicated the church at West Point, Ky., Sunday. Dr. Mullins is to preach the commencement sermon for George Washington University. Dr. McGlothlin reports good time lecturing at Jackson, Tenn. Bren. Murchinson and A. R. Abernathy supplied for Eminence and Shelbyville, Ky. Dr. Williamson, of St. Louis, delivered the missionary address Monday. Subject, "Foreign Missions as an investment." Dr. T. P. Bell, of Atlanta, delivered the Alumni address Monday afternoon. Subject, "The Preacher's Outlook." Banquet at the Galt House Monday evening. Dr. Whitley, of Preston, England, delivers the Gay Lectures next session. Dr. Carver will spend some time in Washington, D. C., studying in the Library. Quite a number of visitors attending the commencement. The students appreciate the RECORDER. The paper being sent to them during the summer free. The RECORDER has ever been the student's friend.

THE STATE.

The writer attended the dedication of the elegant new meeting house in Lexington last Sunday. Cuts have come top late for this issue, and notices and cuts will appear next week. H.

OTHER STATES

The Ninth Street church, Charlotte, N. C. Pastor L. R. Pruitt, was dedicated May 20th. Pastor W. C. Tyree, of Raleigh, preaching the dedicatory sermon, after which a collection of nearly \$200 was taken.

The First church, Raleigh, N. C., is undergoing extensive repairs and will be entirely remodeled.

Pastor V. C. Hardin writes: "We have just closed a precious meeting in the Second church of Hot Springs. Twenty-two were received for baptism and a goodly number by letter. The pastor did all the preaching except three sermons by Dr. Frank White. Hot Springs is regarded as a hard place to have a revival, and so it is, but God gave us a real, old-fashioned revival from heaven, and we all bow in grateful reverence to Him for the salvation of precious souls. The winning of lost men to Christ is the chief desire of my heart. We all thank God for doubling the number of our Sunday school and the large number which come to hear the simple Gospel of the Son of God."

Pastor P. G. Elsom, of North Carolina, held a meeting in the Charlottesville church, Va., which resulted in 20 additions to the fellowship of the church. Others were converted who will yet come into the fold.

The Troutville church, Va., has set apart its new house for the worship of God, Bro. W. E. Hatcher preaching the sermon.

Bro. H. M. Wharton held a meeting in the Tuscaloosa church, Alabama, which resulted in 200 additions to the fellowship of the church, 150 by experience and baptism.

Ten have been baptized into the fellowship of the Warrenton church, Virginia, as the result of a recent meeting.

A twelve days' meeting in the Buena Vista church, Virginia, closed with 60 professions of religion and 45 additions to the fellowship of the church.

Pastor L. R. Smith held a meeting in the Deep Run church, Virginia, which closed with 18 additions to the fellowship of the church.

The Sevine church, Texas, has set apart Bro. J. I. O'Neil to the full work of the Gospel ministry.

The Second church, Durham, N. C., has set apart Bro. J. B. Witherspoon to the full work of the Gospel ministry. The report in the Biblical Recorder says the presbytery consisted of Elders A. D. Hunter, W. C. Barrett, J. W. Downey and the deacons of the Second church. "We see no reason why the names of the deacons on the presbytery should not have been given as well as those of the elders."

We regret that the report of the Seminary Commencement came in when it was too late for this issue. But it is about the best report of this interesting occasion we have ever had and our readers will enjoy it next week.



T. S. HUBERT.

We are glad to welcome Pastor T. S. Hubert back to Kentucky after his good work in Florida and Alabama. He has taken hold well at Barboursville, and the outlook is bright. He accepted a much smaller salary than he was getting in Roanoke, Ala., in order to work in his beloved Kentucky mountains. He has the true missionary spirit.

The J. B. Graves Society of Southwestern University have passed strong resolutions against match games of baseball and foot-ball. After giving strong reasons for their opposition to the match games they add: "We hereby pledge ourselves not only not to lend our support and influence to these games, but to oppose and fight them to the extent of our ability."

AHEAD OF EVERYTHING! GLORIOUS PRAISE

Is the GREATEST work of the GREATEST masters of Sacred Song. DR. W. HOWARD DOANE AND W. J. KIRKPATRICK.

Read what the good Judges say!

Dr. P. S. Henson, Pastor of Tremont Temple, Boston: "It seems to me to be admirably adapted for use in devotional meetings. It is a happy combination of things new and old." Dr. B. H. Carroll, Sr., of Baylor University: "I have examined with approval and pleasure 'Glorious Praise', this seems to be a splendid all round book for popular music and hymns." Dr. Samuel H. Green of Washington, D. C.: "I have examined your new hymn book, 'Glorious Praise', and regard it as one of the best of all song books recently offered for Christian service." Dr. Henry M. King of Providence, R. I.: "I think it an excellent collection." Dr. Carter Helm Jones of Louisville: "The best old and new hymns have been skillfully blended, and a fine musical sense and taste pervade the arrangement."

Dr. E. C. Dargan of the Southern Baptist Theological Seminary, and himself a master of sacred song: "It strikes me as a very handy and useful book, admirably serving the purpose for which it was intended." Dr. Kerr Boyce Tupper of New York: "In my judgment it is a remarkably fine collection." The great evangelist, T. T. Martin: "As a combination book I consider 'Glorious Praise' far and away the best book I have examined." Dr. B. D. Gray, Secretary of Home Missions: "It is in every way a splendid book of praise." Dr. J. M. Frost, Sunday School Secretary calls it "a glorious book." Dr. A. C. Davidson of Birmingham: "You can count on every church in the valley getting it when they get a new book."

SEND ALL ORDERS TO BAPTIST BOOK CONCERN, LOUISVILLE, KENTUCKY.

We take the liberty of publishing the following letter from President Weston: "My Dear Dr. Eaton—I have been reading the account of your 25th anniversary and do heartily congratulate you on the work of that quarter of a century and of the blessing of God upon it. It is a rare report, and I devoutly thank God for it. 'I congratulate you also on the reception of your 'Faith.' You are doing more and better in all directions than you know; the real battle now is on the very foundations of Christianity and in every way you are holding, presenting and contending for the very essence of Christianity. You have special gifts for this work and God bless you in it. 'Yours for the faith once delivered to the saints. "HENRY G. WESTON," Crozer Theological Seminary, Chester, Pa., May 26, 1906.

Attention is called to the advertisement of the Southwestern Baptist University at Jackson, Tenn., in this issue. This is one of the best and most famous institutions which Southern Baptists own. The city of Jackson, the beautiful home of the University, is celebrated for its healthfulness, culture and religious influences. The University educates both young men and young ladies, and has the following departments: Literary, Theology, Music, Art, Expression, Military and Academic. A handsome Conservatory of Music has been built during the past year, and at the head of this is the great teacher, Prof. Rudolph Richter, formerly professor in the Kulak Conservatory of Music at Berlin. During this year there has been added to the literary faculty three eminent professors—Prof. Charles Bell Burke, of Harvard University, in the Chair of English; Prof. A. L. Rhoton, of the University of Chicago, in the Chair of Mathematics; and Prof. H. L. Madison, of Brown University, Providence, R. I., in the Chair of Biology. The endowment of the University has been very largely increased and its growth in every way in the past two years has been gratifying to its many thousands of friends.

Dr. Kerr B. Tupper was the guest of his old classmate, Prof. Geo. B. Eager, while in Louisville. "How little we thought then," he said to Dr. Eager, "that you would one day be professor in the Seminary, and I a pastor in New York City."

Dr. Geo. B. Eager goes to South Carolina this week to preach the commencement sermon of the Winthrop Normal College.

STATE MISSIONS.

The total receipts for State Missions for the past year was nearly \$15,000.00. This is considerable advance over any previous year, but not near what we need for this work. Our disbursements, with the present appropriations, amount to almost \$1,500 per month. We must make additional appropriations at once or see the work suffer. The receipts for May, June and July have always been small. Unless they are very much increased during these months we shall find our Board seriously involved in debt. Will our churches rally to this work now? We have always paid our missionaries monthly for the past six years. We have not had to borrow any money. Let us not break our record. True we close the year with a small surplus, but not near enough to tide over the summer months without greatly increased contributions. J. G. Bow, Cor. Sec.

ANNUAL MEETING WOMAN'S MISSIONARY ASSOCIATION.

The date will be Tuesday, June 26th, and the place the Baptist church at Richmond, Ky. Sessions from 9:30 to 12:30 a. m., and from 3 to 5 p. m. One delegate should be elected from each

LIBERTY COLLEGE GLASGOW, KENTUCKY. A Select School for Young Ladies, Founded in 1874. Fourteen Instructors; thorough work; Christian atmosphere; Literary, Art, Expression, Voice, Piano, Etc. Two hundred and six enrolled last year. Over 50 in Collego Home. We are enlarging, making ready for increased members. Prices very reasonable. Write for catalogue. GEO. J. BURNETT, President. J. HENRY BURNETT, Bus. Manager.

W. M. Society, Young Ladies' Society or Sunbeam Band. Vice-Presidents of Associations and members of Central Committee are delegates ex-officio, and the Vice-Presidents are expected to bring or send reports of the work in their Associations during the past year. Please send names of delegates to Miss E. S. Broadus, 1319 Third St., Louisville, Ky., and for entertainment write to Mr. T. T. Covington, Richmond, Ky. MRS. B. F. PROCTER, Pres. MRS. C. E. EADES, Sec.

DEAR RECORDER: Onachita Commencement is close at hand. Rev. R. G. Bowers, who has lately come to us from Texas to take charge of our mission work, will preach the commencement sermon. Dr. Jno. R. Sampey, of the Seminary, will deliver the baccalaureate address, and Dr. A. J. Barton, of Texarkana, will preach the sermon before the young ministers. Following these exercises will be the Summer Assembly from June 7-14. Some of the best men in the denomination are expected to be here to lecture. The week will be an ideal one for those who wish to combine pleasure with a profitable study of God's word. J. P. OLIVE.

DEAR RECORDER: I notice in this week's paper that my old-time fellow-laborer, Bro. T. M. Morton, has undertaken to build a \$4,000 house of worship at Dawson Springs, one of the most important mission points in Kentucky. Please let me write this word as to the man who has been put in charge of this work by the Kentucky Baptist General Association. No better man could have been selected, nor one who would more honestly and efficiently use the money entrusted to his care. FRED. D. HALE. Wilmington, N. C., May 26, 1906.

GLORIOUS PRAISE. Continues to grow in favor. We are filling orders for hundreds every day. It is not unusual to fill orders for from 250 to 1,000 copies. It is as popular East as South, and North as it is West. Music Committees buy no other if they examine it. It has no equal. It is the best bound, the more and better songs—the cream of the old and new—compiled by the great masters of sacred song, Dr. W. H. Doane and W. J. Kirkpatrick. Silk sewed, not wire stitched. The best book for the money on the market. Price, \$25.00 per 100; \$3.00 per dozen, net, prepaid. Single copy 35 cents postpaid. Address all orders to BAPTIST BOOK CONCERN, Louisville, Ky.

Pastor J. E. Johnson writes: "I have just read 'Faith and The Faith.' I honestly believe it is the best book in the language on that subject. It is clear, strong, and wound to the core. I am thankful to God for the book. Now I want to help get it into the hands of the people." Pastor T. J. Duvall writes: "I have just read the second time 'Faith and The Faith.' One has this strong conviction that you ought to write a book many times larger 'contending for the Faith.' We hope you will write a book covering the entire ground of orthodoxy." President J. J. Taylor says of "Faith

OVER 300 HYMNS. ROUND AND SHAPED NOTES. Best Silk Binding, Sewed, not wire stitched. \$25 a hundred, not prepaid, single copy, by mail, 35 cents. IF YOU EXAMINE GLORIOUS PRAISE, YOU WILL BUY NO OTHER.

PERIODICALS of the Southern Baptist Convention. EACH ORDER contributes to the Bible Fund and fosters the Sunday School interests of the Convention. PRICE LIST PER QUARTER: THE CONVENTION TEACHER, single copy, 15 cents; in orders of 5 or more, each \$0 12. BIBLE CLASS QUARTERLY, single copy, 8 cents; 5 or more, each 4 2. ADVANCED QUARTERLY 2 2. INTERMEDIATE QUARTERLY 2 2. PRIMARY QUARTERLY 2 2. LESSON LEAF 1 1. PRIMARY LEAF 1 1. CHILD'S GEM 1 1. KING'S WORDS (Weekly) 1 1. YOUTH'S KIND WORDS (semi-monthly) 6 6. BAPTIST BOYS AND GIRLS (large four-page weekly) 8 8. BIBLE LESSON PICTURES 75 75. PICTURE LESSON CARDS 2 1-2. B. Y. P. U. QUARTERLY (for young people's meetings), in orders of 10, each 6 6. SUPERINTENDENT'S QUARTERLY, 56 pages 15 15.

Children's Day Programs for June FOR THE BIBLE FUND. OTHER SUPPLIES. SUNDAY SCHOOL RECORD (simple, complete and accurate), each \$1 00. CLASS BOOKS (for keeping class records), per dozen 40 40. CLASS COLLECTION ENVELOPES, per dozen 40 40. EXCELLENT MAPS (see catalogue). B. Y. P. U. SUPPLIES. Topic Card, Price per dozen, 15 cents; 75 cents per 100. How to Organize—with Constitution and By-Laws. Price 10 cents per dozen; 50 cents per 100. See B. Y. P. U. Quarterly in list above. HOME DEPARTMENT SUPPLIES. Its Plan.—J. M. Frost. Price 25 cents per 100. An Experience. Junius W. Millard. Price, per dozen, 5 cents; 50 cents per 100. Class Books. For visitor's use, 2 cents each. Collection Envelopes. Price 35 cents per 100. Superintendent's Quarterly Reports. Price, 1 cent each. Send for prices of Libraries, Song Books, Reward Cards, Reward Tickets and other supplies or samples.

Baptist Sunday School Books Nashville, Tennessee.

and The Faith": "It is a strong, vigorous, helpful presentation." Campbellism Exposed. There have been many calls for the republication of this book, by Dr. A. P. Williams, with an introduction by Dr. J. B. Jeter. Dr. W. H. Felix has written a special introduction, and we are now ready to take up the matter of the publication. The book will have 400 pages and will be neatly bound. We wish to hear from all who want the book, and so we offer it to those who order in advance at one dollar a copy, postpaid. The price will be advanced after publication. Should we fail to publish, we will refund every subscriber his or her money. Now, brethren, if you want this strong and valuable book published, let us hear from you. Address Baptist Book Concern, 642 Fourth Avenue, Louisville, Ky.

Family Circle

Stories for the Young and Old

THE NOISY SEVEN.

I wonder if he remembers— Our sainted teacher in heaven— The class in the old gray schoolhouse, Known as the "Noisy seven?"

I wonder if he remembers How restless we used to be, Or think we forgot the lesson Of Christ and Gethsemane?

I often wish I could tell him, Though we caused him so much pain By our thoughtless boyish frolic, His lessons were not in vain.

I'd like to tell how Willie, The merriest of us all, From the field of Balaclava Went home at the Master's call.

I'd like to tell how Ronald, So brimming with mirth and fun, Now tells the heathen of India The tale of the Crucified One.

I'd like to tell how Robert, And Jamie and George and "Ray" Are honored among the Churches— The foremost men of their day.

I'd like, yes, I'd like to tell him What his lesson did for me; And now I am trying to follow Through Christ of Gethsemane.

Perhaps he knows it already, For Willie has told him, maybe, That we are all coming, coming, Through Christ of Gethsemane.

How many besides them I know not Will gather at last in heaven, The fruits of that faithful sowing, But the sheaves are already sown. —Selected.

SARAH LOUISA'S BOY.

BY MARION M. THORNTON.

The screens had been up around the next cot all day since The Boy was brought in, but they were down now, and Sarah Louisa, turning restlessly upon her pillow, met a pair of bright, dark eyes fixed upon her. There seemed to be a voice attached to the eyes, and it was saying in friendly tones:

"Ain't it jolly here? I've never been to a hospital before, have you?" "No," answered Sarah Louisa, looking her amazement at this view of affairs; "I haven't and don't want to again. I've been here as long as ever I want to be."

"Why, I think it's fine. There's winders; I ain't never had winders in the room—not real ones, only teenty—an' oh my! don't this bed feel good an' soft! All the beds I ever seen is hummocky, an' there ain't no white things on 'em, neither."

Her listener drew a long breath. Oh, dear! she had always had windows and white things, at least.

"I got all smashed up this morning," went on the voice, cheerfully: "I was comin' out of the alley an' there was a carriage with a little girl in it 'bout as big as me, but my! wasn't she a queen! a reg'lar picture. Couldn't take my eyes off'n her, an' while I was lookin', another team got right on top of me. I don't remember nothin' more till I woke up here."

"Where did it hurt you?" asked Sarah Louisa, forgetting the pain in her hip.

"I dunno, I guess it's all of me. Can't seem to move nothin' only my hands. I don't care much, though, I been movin' pretty lively ever since I was born; I guess I can afford to take a rest. I'm glad you're here; it'll be comp'ny."

For the first time since her arrival, Sarah Louisa felt a faint gladness herself. She secretly resolved to be as entertaining as possible, and began casting about in her mind for ways to accomplish it.

"Maybe Susie'll come to-morrow," she reflected, "and bring some flowers. If she does, he can have 'em. I don't suppose he ever had flowers, either."

"Did you ever go to the country, Boy?"

"Nope. I was goin' onct Fresh Air, you know, but Billy didn't have no ticket, so I gave him mine. Billy's only seven, I'm eight, you know. Did you ever?"

"I live there, Susie and me. She's my sister that takes care of me. Mother's gone to heaven."

"I ain't got none, nor any sister, neither; there ain't nobody but just me, only Billy. Billy's my chum, lives in the next alley. He's got a grandmother—he lets me give her things sometimes like she was mine; Billy's awful good. He said the country was grand that time he went."

"Oh, it is! The sky's as blue and there's trees and grass and chickens, and—oh, everything! I wish you could see 'em."

The little country girl felt a curious enthusiasm over these things at this minute, quite different from the feeling when she had been among them. They grew suddenly dear by contrast.

"I wish I could," The Boy said, wistfully. "P'raps there'll be another chance sometime, when I get mended up. I should think you'd be awfully happy, livin' there for always. I guess I would be. But then, I'm pretty happy anyway. There's some sky here. If you go out into the middle of the street, you can see it."

Sarah Louisa had plenty of food for thought the rest of the afternoon. It had never occurred to her to be particularly thankful for her country home or for the loving care bestowed upon her by a devoted older sister. The perpetual pain in her hip seemed to overshadow all that. Now, as she lay thinking of this other one who had nobody, and who was thankful for a glimpse of the sky between roofs, it dawned upon her that there might be worse things than pains.

The friendship thus began progressed rapidly. Sarah Louisa came to regard The Boy with a peculiar sense of possession. Her twelve years of life had been mostly spent in thinking of her small-suffering self; and she had never loved any one with a real unselfish love before. Now, when Susie brought her flowers and fruit from their tiny farm, she lavished them all upon The Boy, watching his delight with eager eyes. If the sweet-faced nurses found time to read to their charges, it was always his favorite story that she chose. When the doctors were forced to hurt his poor, bruised little body, she cried in her pillow; and one day, when it seemed he must slip away from them altogether, she nearly broke her heart with grieving.

After that came brighter days, when The Boy found that he could move not only his hands but his arms, and predicted with unflinching optimism: "I'm a-limberin' up. It'll strike my feet next."

In three days, also, came Billy, to stand, red with shamefaced joy, fingering a ragged cap and delivering in astonishing English such news of the street as he deemed calculated to please his chum.

Sarah Louisa could sit in a wheeled chair now for a little while at a time. She was chiefly glad because she could get closer to The Boy's cot, and looking with him at pictures in the ward scrap-books, made up wonderful tales which made his eyes wide with interest.

After an especially happy afternoon spent in this way, she lay resting in half doze. Night had spread her wings softly over the ward, lulling to sleep those who might sleep, and quieting even those who must suffer. At intervals the night nurse made her rounds, soothing one, giving medicine to another, always noiseless and tender. Sarah Louisa wondered drowsily if angels were like that, ministering angels, you know, that the Bible tells about. She watched her white cap fade into the dim distances beyond the ward door. The hall light gleamed hazily like the evening star over Bennett's Hill when there was a fog.

The next Sarah Louisa knew she was wide awake, sitting straight up in bed. The haze had deepened in the room, she could hardly see the door, and a queer, strangled feeling was in her throat. Confused sounds came up from below. Outside, the bells of fire engines mingled with cries and shouts. Steps came bounding up the stairs, and doctors and nurses began to drag patients from the cots nearest the door.

Sarah Louisa sat fairly paralyzed with terror. Not for herself—she did not think of herself at all—but for The Boy. Would they ever get to him? His bed was nearest the wall at the extreme end from the entrance.

The rescuers had reached the lower hall with all the patients but these two, when the stairs fell with a sickening crash. The children did not understand what had happened, but they knew that no one came after that. Only tongues of flame curled around the doorway and licked greedily across the floor. All at once the girl's brain cleared when she realized that she alone, weak and crippled, must come between The Boy and swift destruction.

Making an effort, she put her feet to the floor and stood upon them, her lame hip rebelling at every move. A few painful steps brought her to the wheeled chair standing against the wall. She threw herself into it and wheeled to The Boy's side.

"Put your arms around my neck," she directed, bending over him. "You can't never do it, Sarah; you can't!" cried the poor child, shrinking back.

"Yes, I can, too, I must. Put 'em up, quick!" and this time he obeyed.

Exerting all her slender strength she drew this helpless little figure—pitifully light, but to her so heavy—into her lap.

"Hold on tight," she told him, encouragingly; "I'll get you out somehow."

Choked and blinded by the dense smoke, she turned the wheels with trembling hands, and finally succeeded in reaching a window. Thank heaven it was open! Struggling up toward the welcome air to breathe she screamed loudly for help. Even through the din without her shrill childish voice was heard. Looking up, the crowd became frantic at the sight revealed by the fire's glare—white faces of children doomed to a horrible death. Already the walls of the buildings trembled, while crackling flames hissed and seethed behind them.

"Come on, Jim," called one fireman to another, "put up the ladder there, quick. We've got to save 'em or die tryin'. Who'll go up with me?"

"I will!" came ready response. Up—up they crept, the spliced ladder swaying beneath them. It seemed to Sarah Louisa, quivering with agony under the strain of her precious burden, that they would never reach the window. At last, a helmeted head rose above the sill and a pair of strong arms was held out to her.

"Him first," she gasped, thrusting The Boy into them.

The crowd held its breath for an instant till it saw him passed along to the man just below and his brave little companion drawn out also, then as the descent to safety began, burst into mad cheering.

Sarah Louisa wears a silver medal presented to her for courageous action in danger, but she is not half so proud of it as she is of a certain small boy who accompanies her halting walks around the farm, and who, though not too strong himself, is her faithful body-guard and Susie's right-hand man.

As for The Boy, he often says: "Bill's right that time. There ain't no place like the country. It's worth bein' smashed up for, to get to live in it an' to belong to her."—Advance.

JUST AS I PLEASE.

I heard a girl say recently: "I'm not going to take music lessons of Miss Hayne any more; she's too exacting. She is always trying to make me hold my hands a certain way, and makes me play it over and over until I get it just so. I'm going to take lessons from Miss Brown. She lets you do as you please, and never worries you because you haven't your lesson."

Do you suppose you will ever hear of her as a great musician—or any kind of a musician?

A lady of my acquaintance remarked: "I will not study under Miss Harvey, for she criticizes me, and I won't stand it. I am just as intelligent as she is." Do you think you will ever hear of that lady as a great scholar?

I knew a bright boy who quit school right in the middle of the term last winter, and when I asked him the reason he answered: "O, the lessons are gettin' kind of hard, and I don't see any use in a feller workin' so hard for nothin'."

Do you ever expect to hear of that boy as a great lawyer or doctor, teacher or preacher?

I heard another boy who was hired to sweep the schoolhouse say: "I ain't going to sweep the dirt off the porch, 'cause I'm only hired to sweep the room."

Do you imagine you will ever hear of his securing an important position? Of course you do not. You never expect to hear of any of these people again. Now let me tell you, my boy, my girl, something you have been told often before: No one will ever amount to anything who is not willing to be taught, and to work hard after he is taught. The teacher who is most exacting is your best friend. Love and thank the one who makes you do your work over and over until it is just right.

Perhaps you remember the story of Agassiz and the fish. When Agassiz was a boy one day his teacher gave him a fish and told him to study it. In an hour or two he came back and reported that he was done. The teacher asked him what he had learned, and he described the arrangement of the fins and scales, and such other things as he had noticed. Without a word of advice the teacher ordered him to take that fish and go and study it. He kept it until the next day, dissected its flesh, studied its organs, and came back and reported what he had learned. The teacher again ordered him to study the fish. He took it home and studied the

IF YOU HAVE Rheumatism

Out, Lumbago, Sciatica, when drugs and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 30 years standing. This is no humbug or deception, but an honest remedy which you can test without spending a cent. Address: John A. Smith, Dept. 25, 302-304 Broadway, Milwaukee, Wis.

A COMPLETE CHURCH HYMNAL CHURCH HYMNS AND GOSPEL SONGS AND GOSPEL NOTES By the authors of the famous Gospel Hymns. Sankey, McGraw-Hill & Stebbins. ROUND OR SHAPED NOTES \$25, per 100. Single copies, by mail, 6c extra. Buy of Your Dealer or THE BIGLOW & MAIN CO., New York, Chicago. Returnable samples mailed to "earnest inquirers."

bones, even cut into the boxes and studied the marrow. The next day when he reported the teacher said: "Very well, sir." That was the real beginning of that careful system of study which made him one of the world's greatest naturalists.

Ask any great mathematician, and he will tell you that nothing pleased him better when in school than to get hold of a really hard problem and work on it for a week if need be. Ask any great writer or speaker, and he will tell you that he has pored over his dictionary and rhetoric for days and days, and nights, too. A famous musician once said to the writer: "Do you know that when I was at the conservatory I often practiced eight or nine hours a day!"

Hard work! Of course it is, but who that has a grain of pluck would not rather work hard and become skillful than to be such a poor workman that he never would have any work to do? If you have the true spirit of a learner, you will be thankful for corrections. It hurts to be criticised. I know it does; but who that has any spirit would not rather be criticised while learning than go on blundering all through life? The dead and useless limbs must be pruned away if the tree is to grow and be fruitful. When the pruning hook comes to you, don't dodge and flinch, saying you would rather always be a scrub and bear sour, little, knotty fruit than stand some smarting just now.—William H. Handy, in "Good Cheer."

HORSFORD'S ACID PHOSPHATE. Relieves Nervous Disorders, Headache, Insomnia, Exhaustion and Restlessness. Rebuilds the nervous system. Subscribe for the WESTERN RECORDER.

Will You Be an Anvil or a Hammer? NOW IS THE TIME TO CHOOSE

Invest a few months and dollars in a good business education. The Spencerian Course is best. Get the proof.

Spencerian BUSINESS COLLEGE. EXPERT ACCOUNTING DEPARTMENT. Union National Bank Bldg. Sixth and Main Streets. LOUISVILLE, KY.

MISSOURI BAPTIST SANITARIUM. 829 N. TAYLOR AV. ST. LOUIS. A well equipped. Quiet, Restful, Sanitarium and Hospital. Large Grounds. Large, well-kept Buildings. Every Comfort. Every appliance, convenience and accommodation for the best and most successful medical and surgical treatment. We have a thorough Training School for Nurses. We also maintain a Nurses' Register for our Graduate Nurses and are able to supply Trained Nurses on call. For further information, address DR. T. H. CADWALLADER, Physician-in-charge, MRS. I. H. CADWALLADER, Supt.

JOHN B. CASTLEMAN. ARTHUR G. LANGHAM. Barbee & Castleman, FIRE INSURANCE. LOUISVILLE, KY. Columbia Building.

Individual Communion Service. Made of several materials and in many designs. Send for full particulars and catalogue No. 41. Give the number of communicants and name of church. The Lord's Supper taken on a new dignity and beauty by the use of the individual cup. J. E. WILSON, D. D. GEO. H. SPRINGER, Manager, 256-258 Washington St., Boston, Mass.

Mavfield Sanitarium. W. H. Mayfield, M. D., Surgeon-in-Chief, W. G. Tyxer, M. D., Manager. A thoroughly equipped Medical and Surgical Institute. Send for Catalogues, 912 Taylor Ave., St. Louis, Mo.

LEE E. CRALLE FUNERAL DIRECTOR AND EMBALMER. 600 W. Chestnut Phone Main 530 Louisville, Ky.

GERMAN BANK. Fifth & Market St., Louisville, Ky. CAPITAL \$300,000 SURPLUS \$32,000 General Banking & Savings Bank. Interest Paid on Time Deposits. P. VIGLINI, PRESIDENT.

'Big Four' The Best Line to INDIANAPOLIS PEORIA CHICAGO And all points in Indiana and Michigan CLEVELAND NEW YORK BOSTON And all points East. Information cheerfully furnished on application at City Ticket Office, "Big Four Route," No. 259 Fourth Ave. or write to S. J. Gates, General Agent, Louisville, Ky.

NORTHERN BAPTIST ANNI- VERSARIES.

THE PUBLICATION SOCIETY.

There is a large and increasing number of organizations which hold their meetings at the same time and place as do the three great Societies. But we think the space we can give is best used in making as good report as possible of the three great bodies.

The three Societies take "turn about" in having their meetings, and this year the Publication Society came first. This was its eighty-second annual meeting. The meeting was held with the First church of Dayton, Ohio, and began on Thursday evening, May 17.

The beloved and venerable President, Samuel Crozer, was not present and Dr. W. H. Doane, the first Vice-President, presided. The committee on enrollment reported 255 delegates and 160 visitors present. Rev. H. P. Whidden, pastor of the church, made a model address of welcome which delighted every one. It was short. It did not brag about the city of Dayton nor tell how many attractions it offered to call their attention off from the business for the Lord they had come to transact. He spoke of the Dayton church, of some of its old families, and paid a most beautiful tribute to the venerated Dr. Colby, who was pastor of the Dayton church for thirty-five years.

The reply of Dr. A. J. Rowland was as happy. But Rowland has long been famous for saying the right thing in the right place and in a forceful and interesting way. He also paid an eloquent tribute to Dr. Colby's ordination, and had supplied his pulpit while Dr. C. was off on his wedding trip. For this and other reasons he was very glad when the Dayton church invited the meeting of Anniversaries.

Dr. Rowland then read the annual report of the Publication Society.

REPORT.

The past year has been one of the most eventful in the history of the Society. Several transactions of unusual importance have taken place during the year which entitle it to be so regarded. Among these the sale of the Crozer Building occupies the chief place. In a communication published in the denominational papers, announcing the sale of the Crozer Building the promise was made that the reasons which induced your Board to part with this most valuable property would be given in detail in the annual report. In fulfillment of this promise, and that the action of the Board may be thoroughly understood, these reasons are herewith given as follows:

First—The sharp competition in office buildings. Since the opening of the Crozer Building several large office buildings have been erected in the immediate vicinity, and the result has been a severe competition to secure and hold tenants. This made it impossible for us to obtain rentals at a sufficient price to make the property as profitable as was expected; that is, sufficiently profitable to pay the interest due on the investment in the building of the Missionary and Bible Department, the taxes, repairs, and running expenses, and still permit us to occupy the first floor and editorial offices at a nominal or moderate charge.

Second—The conditions in the book trade, especially in the religious book trade. These conditions have been set forth as fully in previous annual reports that it is not necessary to give them again

in detail. It will be sufficient to say that they made it impossible for us to be absolutely sure of making enough profits to fully offset the rentals with which we were obliged to charge ourselves in the Crozer Building, the regular running expenses, the administrative expenses of the Missionary Department, and the inevitable losses to which, in common with all other book publishers and dealers, we are exposed.

Third—The belief that with the expenditure of a much less amount than that invested in the Crozer Building, we could secure a building which would serve the purposes of the Society quite as well, and at the same time release a large amount of capital for needed enlargements in the Society's work.

Fourth—The opportunity furnished by the sale of the Crozer Building for a separation, in appearance as well as in fact, of the funds of the publishing and the missionary or Benevolent Department, and of investing those of the latter in first-mortgage or other high-grade securities.

Fifth—The release of the officers of the Society from the cares involved in the management of a great office building, and the consequent securing of more of their time for the proper work of the Society.

Sixth—The fact that an experience of eight years in the Crozer Building demonstrated that it was not so well adapted to our needs as was anticipated.

For these reasons your Board, after long, earnest, and prayerful consideration, believed it to be wise to accept a bona-fide offer of \$900,000, made for the property in July, 1905, and at its meeting, held August 17, unanimously concluded to effect a sale at that price, said sale to be consummated February 1, 1906. There were indeed many considerations which made it difficult for your Board to reach this decision. The Crozer Building, at 1420 Chestnut Street, was known throughout the entire land, and, indeed, throughout the world, as the headquarters of the Publication Society. It was probably the finest property owned by Baptists. The book store was the most commodious and beautiful book store in the world. The sale of the property at \$900,000 would at once release the Society from all business embarrassment and risks. It would also add largely to the working capital of the Society. As the Crozer Building cost the Society, including land and equipment, \$656,695.75, and was carried on our books at \$706,695.75, the sale would insure an advance of \$243,404.25 on the cost price, and an increase of \$193,404.25 in the net assets of the Society. It would furnish the means for paying all floating debts, return to the Missionary or Benevolent Department the full amount of its investment in the building, and leave a sufficient surplus to provide for a new site. These latter considerations were so weighty that your Board felt there was no other course to pursue than to accept the offer for the building, and to make the sale. The terms of sale agreed upon were \$200,000 cash, \$200,000 in ground rent, and \$500,000 in bond and mortgage, the mortgage to be taken for the Missionary or Benevolent Department, the balance in cash and ground rent for the Publishing Department. As will be seen by the report of the Treasurer, these sums are properly credited to these departments.

THE PURCHASE OF A NEW SITE. Immediately on the sale of the Crozer Building your Board began looking for a new site. A

large number of properties were canvassed, and much time and thought were given by the Executive Committee of the Board to the consideration of the matter. Finally the property at the north-west corner of Seventeenth and Chestnut Streets, was selected and purchased, at a cost of \$210,000. This property has a frontage on Chestnut Street of forty-four feet, and on Seventeenth Street from Chestnut to Ranstead of 126 feet. It is about two blocks from 1420 Chestnut, and is in one of the best and most rapidly growing business sections of the city. The price paid for it is not large as compared with adjacent properties; indeed we have already been offered an advance of \$40,000 for it. It is easy of access from all parts of the city, and only a short distance from the various railroad stations. In a word, it is believed that a more desirable property could not have been secured.

Upon this site we expect to erect a building which will not only be a fitting headquarters for the Society, but, in a short time, we believe, as much an object of denominational interest and satisfaction as was the Crozer Building. The property is now occupied, and the income from rents pays the interest upon the obligations against it. As soon as the leases expire, which will be during the summer of 1907, or perhaps earlier, if arrangements can be made with the present tenants, it is our intention to raze the buildings now occupying the site, which are unsuited to our needs, and to erect a new building. At this date the details regarding the new building have not been determined, but it may be taken for granted that it will be an edifice which will embody the results of past experience, and be worthy the Society and the denomination.

TEMPORARY HEADQUARTERS.

For temporary headquarters we have taken the building at 1630 Chestnut Street, two blocks west of 1420, and nearly opposite the site of our proposed new building at Seventeenth and Chestnut Streets. In securing this building we have been greatly favored. It is a new building, four stories high and 150 feet deep, and furnishes not only room for our own store and offices, but offices as well for all other general and local denominational organizations, including the Historical Society. It is, therefore, headquarters for Philadelphia and vicinity. We removed from 1420 to 1630 Chestnut Street the last week in January, and lost but two days in local business in the transfer. We are glad to report that in these new quarters our business, instead of falling off, as we feared it might, has constantly improved. Its nearness to the new site is also a great advantage. We are very grateful that the lines have fallen to us in so desirable a place until we can again have a building of our own.

SALE OF THE NEW YORK BRANCH.

In our last annual report it was intimated that it might be deemed advisable to dispense with one or two of our branch houses. After a thorough investigation of all the facts in the case, it seemed wise to your Board to dispose of the New York Branch to Mr. Theodore E. Schulte, for many years its efficient manager. The sale was effected on terms which were mutually satisfactory, September 1, 1905. Under agreement, Mr. Schulte was made the sales agent of the Society's books, tracts and periodicals. So far, therefore, as the New York field is concerned, the needs of the denomination will be supplied as if the branch had

ATTRACTIVE SPECIAL PRICES IN

LADIES' READY TO WEAR LADIES' COAT SUITS.

Special—Chiffon Taffeta Coat Suits; Eton style, silk-lined, fancy braid and fold trimmed, in silver gray, reseda, Alice blue and black and white checks—
\$25.00 Suits, reduced to \$20.00.

SPECIAL IN WASH SKIRTS.

Ladies' Wash Skirts; made of French poplin; plain or fold trimmed; circular or plaited styles—
Special Price \$2.98.

SPECIAL IN LINGERIE WAISTS

Ladies' Lawn and Lingerie Waists; all-over embroidery; panel and lace trimmed; short or long sleeve styles; large assortment of patterns—
Special Price \$1.98.

SPECIAL IN MUSLIN UNDERWEAR

Ladies' Muslin and Cambric Skirts; deep flounce, embroidery Torchon lace and H. S. tuck trimmed; extra dust ruffle; full width—
Special Price 98c.
Children's Drawers; made of good quality Cambric; hem-stitched ruffle; all sizes—
Special Price, pair 8c.

STEWART DRY GOODS CO.

IN CONNECTION WITH JAMES McCREERY & CO., NEW YORK.

LOUISVILLE

KENTUCKY.

been continued. We part from Mr. Schulte with the greatest regret, and commend him most heartily to the patrons of the Society who have been accustomed to deal with the New York Branch.

THE ST. LOUIS AND DALLAS BRANCHES.

During the past year an arrangement has been effected which combines the St. Louis and Dallas Branches under the management of Mr. B. J. Robert, of the Dallas Branch. Mr. Robert has permanently removed to St. Louis, and will have oversight of both houses. The Dallas House will be an adjunct of the St. Louis House, the principal stock being held, and the main orders filled, at St. Louis. This arrangement was made possible by the resignation and retirement of Mr. M. P. Moody, who was for twenty-five years in the service of the Society, and from whom we part with no little sorrow, and with the best wishes for his prosperity and success. Changes of this sort are painful, but we are compelled to make them to save expense.

THE PRESENT BUSINESS SITUATION.

Despite the fact just stated that in some directions the work of the Society is still attended with loss, the business situation is more satisfactory and hopeful than for many years. As will be seen in the report of the Treasurer, we close the year with a large balance in investments and cash. The call for our books and periodicals never

was greater and the year has shown constant advance in sales. In some instances, indeed, it is difficult for us to keep sufficient stock on hand to meet the demand. Relieved as we now are of the heavy burdens imposed upon us by the maintenance of the Crozer Building, and with diminished expenses at the branches, we are in a position financially which we have not occupied for years and which offers large promise for the future.

With this state of things in our finances we expect to make enlargements in all departments of our work. New appliances and machinery will be placed in our printing house. The business of the Society will be more vigorously pushed. New periodicals will probably be added to the long list we are now publishing, and all our periodicals will be improved where improvement is possible. We shall issue new books and pamphlets. Our missionary operations will be strengthened and extended. Our Bible and benevolent work will be increased. In a word, we will do our utmost to meet the demands and needs of our Baptist people in our special lines, not only in all sections of our own land but throughout the world.

THE RESULTS OF THE YEAR.

The aggregate receipts from sales for the year in the Publishing Department are \$700,260.31; Merchandise, \$390,742.52; periodicals, \$09,517.79. Last year the ag-

gregate receipts in this department were \$690,040.59; merchandise, \$381,053.79; periodicals, \$308,986.80, showing an increase in merchandise and periodicals of \$10,219.72. It was thought that the sale of the New York Branch, which necessarily reduced the amount of the Society's trade in outside or general publications, would sensibly diminish the total merchandise sales for the year. The increase of sales, especially at the Home office, has, however, more than compensated for this reduction. This increase, considering all the circumstances, is extremely gratifying.

In the Missionary Department the receipts from churches, individuals, income from invested funds, bequests, etc., were \$159,433.30. Last year they were \$138,072.74. The deficit last year was \$15,456.92. This year it is \$25,502.49. This increase is due more to the fact that we have enlarged our work and increased our expenses, than to the falling off of contributions.

For Bible work we received from all sources \$9,722.55. Last year the amount received for Bible work was \$11,509.60. The entire amount coming into our missionary treasury, not counting the expenses of the Missionary Department paid by the Publishing Department, is therefore \$169,155.85. In addition to this amount we have received during the year \$11,250 in annuity funds. The total amount received in all departments from all sources during the year (not counting the proceeds from the sale of the Crozer Building) is \$918,792.03.

THURSDAY NIGHT.

This session was held in the Victoria theatre, which is across the street from the church, and will accommodate a much larger crowd. The first speech would have made an occasion in itself, and it was followed by one of the greatest addresses ever heard in all the many meetings of the Publication Society.

The first speaker was Rev. J. P. Jacobs on Chapel Car Work. He spoke of his call from the pastorate to work in a Chapel car, which work has been greatly blessed by God. More than 12,000 have been converted in meetings in the chapel cars, and 117 houses of worship have been built and 139 pastors settled. He expressed his appreciation of the kindness of the railroads which have hauled the cars free of charge and have encouraged them in every way. The railroad officers regard a chapel car on a line as a great good to the employees and the people.

The address of the evening was given by Bro. W. J. Williamson, of St. Louis, upon "The Personal Touch in Missionary Work." The subject is one which is most timely in these days in which socialistic ideas are cropping out everywhere, even in the churches. Bro. Williamson said that men cannot be reached in masses. Even business men have learned that they must reach their customers, one by one. Men are saved one by one; it is the only way in which they are saved. Moody's power was in his wisdom in dealing with individual souls in the inquiry room and elsewhere. Our Lord committed the spread of his kingdom to twelve men who should bear his message and reproduce his life. Our Lord was concerned with the spiritual forces embodied in men, and not in machinery. Ecclesiasticism and neglect of the New Testament method have led to the forming of many organizations which are claimed to be useful as "arms" of the church, as though the church organized by

the Lord was a body without arms! It was a speech of great power and eloquence. The power was largely due to the fact that the hearers felt that back of the words was earnest and deep conviction. A man who believes with all his heart is always a power.

FRIDAY MORNING.

This session was held in the church. Rev. C. H. Moss, of Massachusetts, made the report on Bible Work and followed it with a strong speech on the work. He said:

"It is with gratitude we record the fact that during the past year our Bible work has in no way diminished. This is not, however, the way in which it should be possible to state the facts. In all the period of theological inquiry and unrest to which the world has been passing, the printing and reading of the Bible has been increasing. The Scriptures have found their way into hands and heads and hearts. Many interrogations have been made, the faith of many may have been affected adversely, but eventually the truth will assert and justify itself and the result of the inquiry will be a firmer and clearer faith in God's authoritative revelation of himself to the souls of men.

"To be the agent in spreading broadcast the seed from which the harvests of heaven are to be gathered, is an inestimable privilege. We believe the society of no other denomination exceeded our own in the matter of Bible distribution. Every reasonable request of missionary, church and Sunday school has been met.

The incoming tides of foreign populations can be met and directed wisely, only as they are Christianized and we should be able to offer to all the Bible in their own tongue. The four gospels have been printed in Spanish and will be scattered through Spanish provinces. There should be some way to meet the great need among the Slavs in our country, but no funds are at hand. Whatever may be the changing currents of opinion regarding matters of criticism, the great fact of God's redemptive plan as declared in the Bible will hold the Christian church true to Him who is the way, the truth and the life. By specific gifts, by legacies, let there be provided the funds to meet all the needs and give to every nation and tribe and tongue and people the

sacred Scriptures that alone are able to make wise unto salvation." Dr. G. R. Robbins made the report on the Missionary Department. He said:

"They say a Scotchman is so cautious that he never tells his wife how much he loves her until on his dying bed. With a similar reserve we are in danger of withholding our hearty appreciation and generous words of commendation of the worth and work of the missionary department of the American Baptist Publication Society.

"While during the past year many doors have been opened into fields which have not been entered because of limited resources, while the old debt of more than \$15,000, which is an accumulation of several years, and the new debt of \$10,045.48, making the entire deficit \$25,502.40, might seem discouraging, yet it is encouraging to know that the increase of debt is due mainly, not to a decrease of contributions on the part of Sunday schools and churches, but to aggressive enlargement of the work all along the line of endeavor; that there has been an increase of nearly \$20,000 in receipts over the preceding year."

Dr. R. G. Seymour followed with a few earnest words urging larger gifts for the Bible work of the Society.

Dr. R. M. West read the report of the Publishing Department, which was encouraging, but the principal points have already been given in the extract from Dr. Rowland's report. Bro. W. P. Harvey was seen by the chair in the audience and was called upon. The Watchman says he "was called forward and expressed fraternal greetings with the Southern humor which is always so pleasing to Northern audiences."

Rev. J. W. Sullivan, of Asbury Park, brought an invitation from the church at that place to hold the Anniversary next year with them. An invitation was also received from New York City.

At the election for officers Samuel A. Crozer was re-elected President, and Dr. A. J. Rowland, Secretary, and Dr. J. G. Walker, Recording Secretary.

EVENING.

The committee to examine the financial statement made their report through Bro. C. P. Senter, of Missouri. They congratulated the

Society on the profitable sale of their building and on the advantageous purchase of a new site. There had been a gratifying increase in the aggregate receipts of the Publishing Department. The committee urged the churches and individuals to make a special effort immediately to raise \$25,000 to pay off the deficit in the Missionary Department.

President J. J. Taylor was called forward from the audience. He spoke brilliantly and eloquently of the results of the missionary work in all the world and he rejoiced in the great success which had attended it. He spoke of Georgetown College and the great work it has done in the past, is doing in the present, and looks forward, with God's blessing to do in the future. He told of the influence which men who had been trained in Georgetown College had in "keeping the churches free from heresies which had swept over the West." What a great blessing it would be to the Northern Baptists if they could exchange Chicago University for Georgetown College.

Rev. E. W. Isaacs spoke on "Our work among the Negroes as seen by an Onlooker," and his was one of the best of the speeches. He spoke of the great good which the Publication Society had done among them. His speech was full of hope for the future.

The next speaker was Rev. H. E. Tralle, editor of the Central Baptist. His subject was the "Sunday School as seen by a Practical Worker." He gave statistics of the number of children in the Sunday schools. There are 2,000,000 in the Baptist Sunday schools. There is a lack of teachers, and diligent search should be made for competent teachers.

The last speech was by Rev. L. C. H. Biggs, of Nebraska, on "Organization of Sunday School Work." He plead for the conversion of souls in the Sunday schools. He said that was the great thing.

The committee favoured the acceptance of the invitation of the Asbury Park church for next year. But as the other Societies have a voice in the matter the decision was left to the Board of Managers.

ANNUAL REPORT.

The Annual Report of the American Baptist Publication Society is very encouraging, as indi-

WANT COLUMN

Want ads appeal to everybody. There is always something wanted in every home, church or community that can be advertised for in this department of the Western Recorder at a very small cost. Something to sell or exchange—lands, real estate, properties or merchandise of any kind; business changes, situations wanted, etc., etc., can be advertised for in this column at the rate of one cent per word each insertion. The cost is so small that remittance by stamps, currency, Postal or Express money order must accompany all orders for insertion of copy in this column.

SCHOOL PROPERTY FOR SALE—In several states. A fine property in Kentucky for \$10,000 cash, for a Baptist only. Address Box 225, Paris, Ky.

FOR SALE—Atlantic City, N. J.; bargain; Beach front cottage, quarter mile from Inlet; will include 800 feet Riparian grant. \$5,500 cash. 1630 Arch Street, Philadelphia, Pa.

Instantaneous Hair Dye. Best Made. Full instructions. Trial sample, ten cents. Full size, fifty cents. Julian Mfg. Co., Reading, Mass.

FREE—Our new magazine, also a book of popular songs—latest out. Enclose a dime for postage. You'll never regret it. WEST TENN. MAGAZINE, Trenton, Tenn.

WANTED—Refined, educated ladies to organize libraries in their own town. Pleasant, profitable work. No experience necessary, but references required. Address M. E. RODGERS, Mgr., Trenton, Tenn.

WANTED—Four men to travel in each State, distribute samples and advertise our goods. Salary \$21 per week and expenses guaranteed. Expenses advanced. Experience unnecessary. Address, with stamp, stating age and occupation, BEEVE CO., 411 Dearborn St., Chicago.

WANTED—Refined, educated ladies to organize libraries in their own town. Pleasant, profitable work. No experience necessary, but references required. Address M. E. RODGERS, Mgr., Trenton, Tenn.

WANTED TO SAVE YOU MONEY on your magazines. We will give you Success, Review of Reviews and Cosmopolitan for \$2.50, which is less than the price of Review of Reviews. We have a hundred club offers like this. Write today for our sixty-four page catalogue. THE EVANGELIST, Humboldt, Tenn.

FARM 100 ACRES TO SELL.—In beautiful Eagle Valley, Oregon. Pears, peaches, prunes, apples, apricots, nectarines, melons, tomatoes, English walnuts grow to perfection. Semitropical and never fail. Particulars for stamp. D. E. WOODS, Richland, Oregon.

'SALAYA'—What is Salaya? The best thing on earth to clean your CARPETS, RUGS, etc. Any body can do it. No removing of carpet from floor. Mail 50 cents to M. A. GELEB & CO., Carrollton, Ky., they will send you box Salaya prepaid. Reference: Carrollton National or 1st National Banks.

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

ated by the following items: The Crozer Building, 1620 Chestnut street, Philadelphia, that cost \$656,665.75, they sold for \$900,000.00, making a profit of \$243,404.25. The lot purchased by the Society, on which they will build, is two blocks from Crozer Building and cost \$210,000.00. They have already refunded a profit of \$40,000.

The aggregate receipts of the Society from sales, according to the annual report, was \$700,260.31; merchandise, \$390,743.52; periodicals, \$309,517.79, showing a total increase over previous year in both departments of \$10,219.72. The above facts eloquently proclaim the able management of Dr. A. J. Rowland, Secretary, and M. Strien, the manager. H.

Are You a Bible Reader?

"The most helpful and valuable aid to the reading and understanding of the Word produced in a generation."

The Christian Life Bible



The five great themes, SIN, CHRIST, FAITH, LOVE and SALVATION may be said to form the heart of all Bible truth. The choicest passages referring to these subjects have been brought together from all parts of the Bible, each subject in its own color.

The Bible's Best Thoughts in the very words of Scripture are placed at a glance before the reader.

The great simplicity of this work is such that it requires no key or intricate system of reference and is readily understood at once by all. The saving of time, heretofore necessary in searching out the Concordance references to these subjects, will be clearly apparent.

8750—French Morocco, divinity, circuit, long, primer, self-pronouncing type. Size of page 8 3/8x5 1/2 inches. \$2.40. (Carriage prepaid.)

Descriptive circular sent on application.

James Pott & Co. 119 W. 23rd St. New York

A CURE GIVEN BY ONE WHO HAD IT

In the Spring of 1903 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number of those who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Write right now. Address: **MARK E. JACKSON**, 47 James St., Syracuse, N. Y. Mr. Jackson is responsible Above statement true. -Fab.

BELLS

Church Bells Memorial Bells a Specialty. Write to Church Bell Foundry Co., Baltimore, Md., U.S.A.

CANCER CURED

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

PLYMYER CHURCH BELLS

Write to Church Bell Foundry Co., Baltimore, Md., U.S.A.

BELLS

Best Alloy Church and School Bells. Send for Catalogue. The C. B. BELL CO., Hillsboro, O.

THE SAN FRANCISCO Earthquake Disaster!

Complete story in Large Illustrated Book, which contains many half tones made from actual photographs. Big money for agents during next 60 days. Prospectus now ready. Only Edition having chapter on Divine Providence. You make half price. Write at once. Free Outfit. Send 10c stamp for postage. **R. B. SHAW, Publisher**, 212 - 214 W. Chicago Ave., CHICAGO, ILL.

REV. A. C. DIXON

Begins at once in

THE GOLDEN AGE

a series of ten Masterful Articles on the

Origin of Things

as revealed in Genesis.

THIS SOUTHERN HOME WEEKLY

Features

Torrey-Alexander Revival, Blue and Gray in Prayer and Song, Life on the College Campus.

EDITORIAL PAGE

Independent and Thoughtful.

SPECIAL PREMIUM

Second Coming of Christ, by L. G. Broughton. Representative Women of the Bible, by L. G. Broughton. Your choice sent postpaid as premium with a year's subscription—\$2.00.

THE GOLDEN AGE, Atlanta, Ga.

S. DRABELLE,

AGENT FOR

Coal

PITTSBURG, KENTUCKY, ANTHRACITE, JELICO AND W. VIRGINIA AND COKE

Office: 343 5th St., LOUISVILLE, KY. TELEPHONE, 914.

The Farm and Household

Dogs attacked a flock of sheep of Luther Burns, near Springfield, killing several and crippling between fifty and seventy-five. At this time Mr. Burns cannot tell just how many are dead. A number of head are missing and he believes they will be found dead in the thickets. Mr. Burns has given out the statement that he intends to kill every dog found on his farm, it matters not of what description or pedigree.

W. D. McIntyre, of Millersburg, sold to Roxie Davis seventeen cattle averaging 1,120 pounds, at 5 cents per pound, and also sold thirteen averaging 1,010 pounds to Ben Woodard, Jr., at same price. Mr. McIntyre was in Paris and received about 4,500 pounds of wool from farmers around Paris, which cost from 25 to 30 cents per pound.—Paris Kentuckian.

As indicating the steady growth in public favor which the mule is enjoying, we note that the proprietor of a Missouri jack farm has just sold some fine animals at high prices—\$3,000, \$2,000, \$1,500, \$1,250, \$1,200, five for \$1,000 each, \$900, \$800, \$700, three jacks and one jennet \$3,000. A letter from Austin, Texas, says there is great shortage of mules in that State. They are in strong demand by farmers and ranchers, and the supply is inadequate.—Winchester Democrat.

The trading in mules grows stronger and prices go higher in Metcalfe county. Good yearling mules are selling at \$150 and a good pair of mules sells as high as \$400 to \$500.

G. A. Ballard, of Wallaceton, sold to Jas. N. Denny, of Lancaster, a pair of yearling mules for \$190; also one extra mare mule a year old at \$140.

Oats are feeling the dry weather very much, and if it does not rain considerably from now on, the crop will be short.

Most of the strawberries which were in bloom at the time were killed by the frost and the crop will necessarily be shortened to some extent by the loss.

J. K. P. Sallie sold 65 stock hogs that averaged 105 pounds to Louis Jocum for 6 cents. Jack Burgess sold to Dan Scott 24 fat hogs, the best of the season, for 6 cents. Troutman and Crutcher, of Jessamine county, sold their 200 cattle to eastern parties for \$4.90 and 5 cents per lb.—Winchester Democrat.

Dock Gross, of Barren county, sold a pair of mules to Neal Franklin for \$325 and has bought a pair from the Terry-Hughes-Comer Co. for \$360.

Haiden Elmore, of Etoile, bought a yearling mule from J. L. Hawley for \$60; also one from Jack Higdon at the same price.

Mrs. John Goodman, of Todd county, has this season sold 27 eggs laid by one of her prize hens, and 26 laid by another of the famous fowls, at one dollar each. Besides these her sales of other turkey eggs aggregate over \$200 for the season.

C. W. Owens sold 450 fleeces of wool for 81 cents.

CURING PEAVINE HAY.

In the first place, be sure not to cut the vines too early. A great many have poor hay from no other cause except cutting the vines while in a growing condition, full of sap. I let my vines get fully matured, cut without dew, rake same day into windrows. If I have help plenty, I stack as fast as raked. For the past two seasons I have used fence rails, sharpen one end, stick them in the ground deep enough to be secure, throw the green hay around them with forks. Be careful not to have them too large at base, say 4 to 5 feet. Keep it a straight, uniform size until it's as high as you can get it conveniently. Then draw in, as you would any stack. If the weather is fine, it will cure well enough to house in a short while, or bale. I bale mine from these stacks or shocks. I have sold over six hundred bales done this way this year as fine as any one ever saw. It keeps the leaves on and has a green color. Of course, if the weather is wet, it will be black on the outside. I've had it to stay in the shade or stack until the last of December, and then be good hay.

I have another way you may like better, at least if you do not intend to bale. That is to put up three poles 15 or 16 feet high, 8 or 9 feet apart. Spike a pole across these with heavy spikes; let it extend by the end post 2 or 3 1-2 feet. The first pole should be 2 or 2 1-2 feet from the ground. Begin hauling, throw the hay over this first pole, letting it rest on the ground until you get it 5 or 5 1-2 feet broad. Carry it up say half way the stack poles, then spike on another pole on top of the hay. Throw the hay on this one just as the lower one. Put on until you get within say 3 or 3 1-2 feet of the top; then put on third pole. Put hay on this one, but you will have to shape hay on-top like roof of house. In this way it will stand as long as you wish. I have put more than twenty wagon loads to the stack. I don't mean all the green hay that could be packed on a wagon, but that a hand can throw upon wagon without packing.

I never put anything under the hay to keep it off the ground. If I intended to let it remain in those large stacks I should, when the hay settles. You have three ventilators lengthwise through your stack. The end of the three horizontal poles that extend by the stack poles should be covered with hay.

I never lost a stack put up in this way except a few in which the horizontal pieces broke at middle pole causing my stack to pack in the middle.

Now, Mr. Editor, if you can frame what I have said so it will do to print, I have no objection. I can save hay better than I can write.

I sold more than \$700 worth of one crop, besides what I used for my own stock. If you could not sell any, you have made the land where you grew the pea vines worth from five to eight dollars more.

I made year before last on a piece of land (22 acres) after a heavy pea crop twenty-six bales of cotton, averaging 505 pounds. Used \$4.80 worth of 10 and 4 acid per acre (10 per cent phosphoric acid, 4 per cent potash) and not an ounce of any other fertilizer. J. C. Sherwood, in Progressive Farmer.

A Pendleton county farmer from eight acres of alfalfa fed eight cows and three horses once each day during the winter, sold \$160 worth and has on hand \$25 worth.

The Men of The Bible

—BY—

The Men of The Century

17 Vols. Cloth, Well bound

THE SET \$6

This is a valuable set of Books at a Very Low Price.

BAPTIST BOOK CONCERN 642 FOURTH AVE. LOUISVILLE, KY.

GLORIOUS PRAISE

—THE SONG BOOK

FOR ALL PURPOSES.

Over 300 Hymns

Cloth, Silk Sewed

\$25 PER HUNDRED NOT PREPAID
\$3.60 PER DOZEN
35c. SINGLE COPY.

ROUND OR SHAPE NOTES.

BAPTIST BOOK CONCERN 642 FOURTH AVE., LOUISVILLE, KY.

IMPORTANT NOTICE

Louisville, Henderson & St. Louis Railway Co.

"HENDERSON ROUTE"

On and after April 1, 1906, all trains of this Company will arrive at and depart from 10th Street Station, Tenth and Broadway, instead of from Seventh Street Depot (formerly Union Depot), Louisville, Ky.

L. J. IRWIN, G. P. A. Louisville, Ky.

Don't Cover Your House or Barn before you see Samples of our Reliable Brands of

ROOFING

IF YOU CAN DRIVE A NAIL YOU CAN PUT THEM ON.

"NEVERWETT," COMPRESSED ROPE,

"FLO-ROID," RUBBER COATED.

Your dealer keeps them in stock. If not have him write us at once.

LOUISVILLE PAPER COMPANY,

249-253 E. Main St., LOUISVILLE, KY.

DELICIOUS AS IT IS GOOD

MEAD'S FLAKED RYE

THE GREATEST OF ALL CEREAL FOODS. No fat or uncertain mixture. A Natural FOOD LAXATIVE. A whole kernel of Rye to each flake. **ASK YOUR GROCER FOR IT** or write us for our **THREE SPECIAL OFFERS.** A pound package by mail, post paid, for 25 cents. It will positively cure the most aggravated case of constipation. Write today.

MINNEAPOLIS CEREAL CO., Dept. 197, MINNEAPOLIS, MINN.

CANVASSERS WANTED EVERYWHERE.

ITEMS OF INTEREST

News the World Over

DEATHS

For actual subscribers we insert an obituary of 100 words free. We charge one cent a word for all over 100 words, invariably in advance.

ROGERS.

Died at her late home near Wakefield, May 7th, Mrs. Nancy McCollum Rogers, in her 92d year. Mother Rogers, as she was affectionately called, professed Christ as her Savior, and early in life united with the Bloomfield Baptist church, where, in all these years, she has been a faithful member, always loyal to her pastor, ever manifesting an interest in the cause of Christ and always adorning the doctrines of God her Savior in all things.

CONNELL.

Sister Roxana Connell, wife of J. M. Connell, died at her home in Henderson, Ky., March 17, 1906, in the 73rd year of her age. She was loved by every one that knew her, and all spoke of her in an affectionate way as Grandma Connell. Sister Connell leaves a devoted and aged husband, J. M. Connell, two sons and one daughter, W. O. Connell, J. H. Connell and Mrs. Rosie B. Ashby, and a host of friends to mourn her loss.

NEW HOTEL ALBERT

11th St. and University Place, New York City, 1 Block W. of Broadway. The only absolutely fire-proof transient hotel below 23rd St. Location most central, yet quiet. Convenient to all department stores and the All modern improvements, including telephone in each room. 200 rooms at from \$1.00 to \$2.00 per day; 100 rooms with private bath at from \$2.00 to \$4.00 per day. Club breakfasts and meals at fixed prices. H. FRENKEL, Prop.

ILLINOIS CENTRAL R. R.

Reduced Rate Excursions to California, Dawson, and Grayson Springs, Ky. California, Colorado and the Northwest. Extremely low round trip rates to points in Mississippi, Louisiana, Arkansas, Indian Territory, Oklahoma, and Texas on the first and third Tuesdays of each month.

comment them for consolation to Him who does all things for the best. Dearest mother thou hast left us, And our loss we deeply feel, But 'tis God has bereft us; He can all our sorrows heal. O, how we miss her smiling face, And her loving tender care; Our home is made a lonely place: No one to use her chair. Resolved, That a copy of these resolutions be sent to WESTERN RECORDER for publication, and a copy be sent to each of the four families of deceased: J. M. Connell, W. O. Connell, J. H. Connell and Mrs. Rosie Ashby.

Whereas, It has pleased Almighty God to call from our midst our beloved brother, R. L. Tidrick, and, Whereas, We feel deeply the loss of a member so valuable; therefore be it Resolved, That the Smithfield Baptist church, of which he was for many years member and a deacon, has suffered an irreparable loss; that the community in which he lived has now a vacancy not easily filled; that the State had no more loyal or faithful citizen, and that the poor had no more zealous or generous friend; be it Resolved, further, That we extend our heartfelt sympathy to the bereaved widow and to all his loved ones, with whom we henceforth shall grieve continually. Respectfully submitted, HOWARD A. VERNON, WILSON D. CRABB, Committee.

FIRST SHOES. A woman came into his store very timidly. She was evidently unaccustomed to trading. "What can I do for you?" inquired the merchant. "I want a pair of shoes for a little girl." "What number?" "She is twelve years old." "But what number does she wear?" "I do not know." "But what number did you buy when you bought the last pair for her?" "She never had a pair in her life. You see, sir, her father used to drink when we had saloons, but now they are closed he don't drink any more, and this morning he said to me, 'Mother, I want you to go up-town to-day and get sissy a pair of shoes.'"

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

ORDERS SOLICITED

Communion Sets

Five pieces, plated Silver Set, including 1 pitcher, 2 plates, 2 goblets. Price \$12.50 Same number of pieces, nicer finish 16.00 A very fine set, same number of pieces, larger and finer finish 20.00

SUNDAY SCHOOL LIBRARIES.

All Kinds of Sunday School Helps. Engraved Visiting Cards and Wedding Invitations. Latest Styles.

Large Assortment of Pulpit and Teachers' Bibles. Headquarters for Religious, Denominational and Colportage Supplies. We are publishers of Books, Tracts, Etc. We cheerfully furnish Estimates. BAPTISMAL PANTS, ranging in price from \$12.50 to \$15.00. Send all orders to

BAPTIST BOOK CONCERN 642 Fourth Ave. Louisville, Ky.

TYPEWRITERS FOR HOME USE. Father uses it for business letters; Mother, for social club and church work; children, for school lessons; one and all, for personal correspondence. It isn't necessary to pay \$100. We have hundreds of used, shopworn, and rebuilt typewriters, of all styles and makes, at prices from \$20 up. These machines are in fine working order and just the thing for home use. Will answer your purpose as well as though you paid \$100. Write for address of nearest branch, or, samples of work and prices and state kind of machine preferred. Typewriter Exchange Department American Writing Machine Company 343 Broadway, New York, U. S. A.

HAVE YOU SEEN THE LATEST SUCCESS Glorious Praise? If not send 35 Cents for a specimen copy. Used in all the leading churches and Sunday Schools. BAPTIST BOOK CONCERN Louisville, Ky.

ONE FARE CHEAPER FARM LAND.

PLUS \$2.00 For Round Trip Tickets. SOUTHEAST OFFERS BEST OPPORTUNITIES FOR SECURING HOMES

Many farmers in the Northern and Eastern states are selling their high priced lands and locating in the Southwest. Many who have been unable to own their homes in the older country are buying land in the new country. Unusual opportunities exist along the lines of the Missouri Pacific-Iron Mountain Route. The rich, alluvial, delta lands and river bottom lands of Southeast Missouri, Eastern Arkansas, Louisiana and Texas, capable of producing 60 bushels of corn, a bale of cotton, 4 to 6 tons of alfalfa, 150 bushels of potatoes and other grains, vegetables and hay crops, can be bought for \$7.50 to \$15.00 per acre. When cleared and slightly improved will rent for \$4.00 to \$6.00 per acre cash. Uplands more rolling, lighter soil, adapted to fruit growing—peaches, pears, plums, grapes, berries—also melons, tomatoes and other vegetables, can be bought for \$5.00 to \$10.00 per acre in unimproved state. Many places with small clearings and some improvements can be bought very cheap. This is a fine stock country. No long winter feeding. Free range, pure water, mild climate. A healthy, growing country, with a great future. Write for map and descriptive literature on Missouri, Arkansas, Louisiana, Texas, Kansas or Indian Territory. Very cheap rates on first and third Tuesdays of each month. Address, R. T. G. MATTHEWS, T. P. A., Louisville, Ky. or H. C. TOWNSEND, G. P. & T. A., St. Louis, Mo.

CANCER 30 years experience enables us to scientifically treat and effectually cure cancer and tumors without the knife. 75 page book sent free. Address Drs. GRATIGNY & BUSH, 8 Odd Fellows Temple, 7th & Elm Sts. Cincinnati, O.

MONEY TO LOAN. \$1,000 to \$500,000 on Real Estate in Ken-tucky. 4 to 6 per cent interest. Call or address, The Sayers Life Agency Co. No. 323-25-27 Carlisle Bldg., Cincinnati, Ohio.

Church Organs. LATEST IMPROVEMENTS BOSTON NEW YORK PHILADELPHIA CHICAGO LOUISVILLE ST. LOUIS Main Office & Works: HASTINGS, MASS. P. O. Lock 611 Cross, Mass. HOOK-HASTINGS Co. PAIR PRICES ESTABD 1827 ALL SIZES

DROPSY Cured. Gives quick relief. Removes all swelling in 3 to 20 days; permanent cure in 30 to 60 days. Trial treatment free. Write Dr. H. H. Green's Son, Box 1, Atlantic, Ga.

The elections in Russia resulted in a sweeping victory for the Moderates, that is the men who wish a constitutional monarchy. The absolutists and the anarchists were alike overwhelmed. The weak czar was overwhelmed with dismay, Witte has resigned and the absolutists are in power in the court. Witte has shown himself to have been an over-estimated man. As Treasury official he has no equal, as prime minister he was a decided failure.

P. J. Clibborn, who is the head of Dowie's followers in Europe, has come to this country. He says there are 1,000 of Dowie's followers in Europe and 500 in England. But they have been disgusted with Dowie's performances during the last year, and they give their allegiance to Voliva. He added that Dowie's trip to New York City was his Moscow.

The losses of the insurance companies in San Francisco will be \$175,000,000. This amount will go a long way towards rebuilding the city. An inspection of the bank vaults shows them to be intact. The water supply is now adequate. The people of San Francisco are indignant at the way Secretary Taft used the money appropriated by Congress, but money is flowing in from the generosity of the East.

When the Bell telephone patents expired thirteen years ago independent companies sprang up all over the country. The monopoly fought them hard in every possible way, but they have gone on in spite of it. In ten years the independent companies have put in as many telephones as the Bell did in 27. They claim to have 400,000 more patrons now than has the old monopoly.

For twenty years the Chinese customs have been in the hands of Sir Robert Hart, an Englishman. He has managed them with great skill and perfect integrity. He has had many foreigners in his employ. Now an imperial decree has been issued in Peking making Tich-Liang the "Minister of Custom Affairs." Tich-Liang is the Manchu commanding chief of the Chinese army, and is a man of great ability. This appointment over Sir Robert has been made not to disturb him, probably, but to get rid of all the foreigners employed by him. This is no more than any other nation would do and is clearly within China's rights.

The building which stood the earthquake in San Francisco was made of reinforced concrete. One six story one was not even chipped. The majority of the engineers favor such buildings. They contend that reinforced concrete is not inflammable, will not warp nor twist when hot, has the same expansion as the steel frame-work, a most important point, and requires a hotter fire to injure it than any other fire-proofing substance.

The Watchman tells of a discovery by means of which mineral oil may be so treated as to be soluble in water. Ten per cent of oil, mixed by this new process with ninety per cent of water, "will harden the surface of any road so that dust will not be raised by wind or vehicles, and the rain is carried off so that mud is not formed."

Mr. Lindsay Dennison has been to Panama. He was very much pleased with the sanitary improvement which Col. Gorgas has made. Yellow fever is unknown. There are 19,000 men at work, but they are still employed in sanitary work and in building houses. When this necessary work is finished "dirt will fly." But the trouble, according to him, is that nearly all these laborers are Jamaicans and they are a "sickening problem." They do in one day not more than one-third of a day's work.

Wild animals are becoming scarce in Africa and Asia, at least in the sections which can be reached without difficulty. There has been danger of the extinction of the great beasts. But California enterprise will prevent this for awhile at least. A company has gone into the business of raising lions and tigers and other carnivora. The demand for these animals for zoological gardens, menageries, circuses, etc., and the large price paid will make raising them profitable. Another company has now been formed to raise elephants.

Subscribe for the WESTERN RECORDER.

Royal is the most economical Baking Powder, no matter how low others are sold, because being of greater leavening strength it goes further. Besides, Royal safeguards the food against alum from which low-grade, low-priced powders are made.

ITEMS OF INTEREST
News the World Over

On last Sunday evening as a base ball game was being played near Mobile, Ala., the lightning struck the crowd. Five were instantly killed and 25 were injured, five of these seriously hurt. Fifteen others were shocked into insensibility, but recovered and were able to leave the grounds. The field was strewn with bits of shoes and clothing of those who were killed or injured, and the bodies of the dead were terrible spectacles.

King Alfonso of Spain and Princess Ena of Battenburg, niece of King Edward are to be married to-day in Madrid. After she had landed in Spain a petition was presented to the Princess asking her intercession for Fernando Lopera who was to have been executed in Badajoz. She asked the king to pardon him. The king consulted his Cabinet and they agreed to the pardon as this was the first request made by the Princess after entering Spain. The Spanish people are much pleased with the marriage, which is more than can be said for the English people.

Henrik Ibsen, the Norwegian poet and dramatist, died at his home in Christiania, aged 78. His literary life began early, and he wrote much, especially dramas. His longest work is "Emperor and Galilean" and is based on the life of Julian, the Apostate. Ibsen might have been a great force for good but for his hatred of the laws and social customs of the age.

Just now the London papers are having their yearly shiver over the dying of the Anglo-Saxon race. They have it when the Registrar-General's report of births, deaths etc., appears. The birth rate is steadily declining in the United States and rapidly in England—a "precipitous fall," the papers call it. In 1904, the year of the statistics just published, the birth rate touched its lowest, 27 per 1,000. The editors are calling for a serious investigation into this state of affairs. The cause suggested is that "the urban life is burning up the vitality of a population subjected to a nervous strain which humanity could never for long endure."

The protest against automobiles is not confined to anger at the disobedience of the law by too rapid going, and the killing and wounding of innocent pedestrians. There have been explosions in the sewers, due it is thought to gasoline turned into them at the garages. In New York the city folks are complaining of the intolerable smell, and the people in the country of the clouds of dust raised.

When the British army occupied Philadelphia during the Revolutionary war, an ancestor of Earl Grey occupied Franklin's house and stole a portrait of Franklin carrying it to his castle in England where it has remained. Earl Grey has given it to the city of Philadelphia and it was received in time for the bi-centennial celebration of Franklin's birth.

The Wright brothers, near Dayton, O., have been a long time at work on a flying machine. This is a large box kite with a horizontal rudder in front to serve the same purpose as a bird's tail. The kite acts on the same principle as birds do in flying. The brothers added a motor, and have succeeded in flying twenty-five miles against the wind.

The members of the German Reichstag like the members of the English Parlia-

ment have never received any pay. Now a bill has been introduced into the Reichstag to pay them \$750.00 a year. One clause of the bill docks their pay 30 marks for every day of the session on which they are absent. Some such provision would be a good thing to increase the attendance of the members of Congress in this country.

THE WOMAN'S MISSIONARY UNION.

As is widely known, the Woman's Missionary Union adjourned without the appointment of a Corresponding Secretary, Mrs. Rust having declined the office. The responsibility of filling this important position for the present year, was left to the Executive Committee.

Feeling deeply the double burden of this responsibility and that of at once making provision for carrying on the work of the Union, a meeting of the Executive Committee was held Friday, May 18th, the newly appointed President going to Baltimore to be present.

As the result of arrangements there perfected, I take pleasure in making the following announcements:

First. That the present officers of the Executive Committee assure the officers of State Central Committees and through them the societies, that there shall be no lapse in the work on account of the present vacancy in the office of Corresponding Secretary, undertaking until such time as it shall be filled, to render every service in their power to this end.

Second. That as soon as consistent with the importance and responsibility of the office, the position of Corresponding Secretary will be temporarily filled, after due conference with the State Vice-Presidents.

Third. That programs and leaflets for three months' mission study, as heretofore given on the Mission Topic Card, will be ready for distribution to State Literature Committees and by them to the societies, by the middle of June.

Fourth. That the topics of study for these three months will be as follows: July, The Outlook; August, Japan; September, Our Foreign Neighbors.

Fifth. That the address of the Woman's Missionary Union Rooms will, until further notice, be the same as formerly, No. 233 N. Howard Street, Baltimore, Md., and that requests for free literature, mite barrels, etc., should be sent to this address. Later more convenient rooms may be secured.

Sixth. That Miss Fannie E. S. Heck, President, Raleigh, N. C., and Mrs. John Eager, Vice-President for Maryland, No. 233 N. Howard St., Baltimore, Md., will be pleased to give any information or help in their power to State workers, until such time as a Corresponding Secretary, shall be appointed.

Seventh. That the Executive Committee will be prepared to supply letters from Frontier Missionaries and also Sunday School Missionaries in need of boxes, by the usual time.

Eighth. And finally that we begin the year with great hope, realizing that broad and wise foundations have been laid in the past and believing that in the consciousness of our great common purpose and by the united support of every worker, the Union will go on to even larger things.

FANNIE E. S. HECK,
President W. M. U.

MISSOURI LETTER.

The Central Baptist has an elegant new dress. The paper has been enlarged and the all-around improvement is quite noticeable, and the "Central" is now very attractive indeed. Much more space is devoted to solid reading matter. In its last issue a very high and well merited compliment is paid to Hon. E. W. Stephens, President of the Southern Baptist Convention and several other positions of honor and trust.

Dr. John Earnest Cook financial secretary of William Jewell College, buried his eleven-year-old son May 9th. Interment took place in St. Louis.

Rev. W. D. Bowton, who has been pastor at Bowling Green, and whose labors there have been very greatly blessed of God, has accepted the call extended by the church at Mareilene, Mo.

The churches at Chillicothe and Kirksville have called and located pastors. LaGrange, Canton and Macon have not yet called. Canton has issued an invitation to any one who may desire to come and look over the field.

Missouri's share of public moneys for school purposes is \$1,400,000, giving each child (100,000 children) \$1.40 each. The total

I Can Cure Cancer

At Home, Without Pain, Plaster or Operation and I Tell You How, Free.



I Have Proven Cancer Can be Cured at Home. No Pain, No Plaster, No Knife—Dr. Wells.

I have discovered a new and seemingly unfailing cure for the deadly cancer. I have made some most astonishing cures. I believe every person with cancer should know of this marvelous medicine and its wonderful cures and I will be glad to give full information free to all who write me and tell me about their case.

Peer Keagan, Galesburg, Ill., had cancer of the mouth and throat. Doctors said, "no hope." Mr. Keagan wrote: "It is only a question of a short time—I must die. To-day his cancer is healed up and he is well. My marvelous radiated fluid did it. It has other just such cures to its credit. It is saving people every day and restoring them to health and strength. If you have cancer or any lump or sore that you believe is cancer, write to-day and learn how others have been cured quickly and safely and at very small expense. No matter what your condition may be, do not hesitate to write and tell me about it. I will answer your letter promptly, giving you, absolutely free, full information and proof of many remarkable cures. Address, Dr. Rupert Wells, 1421 Radol Bldg., St. Louis, Mo.

value of school property is estimated at \$45,000,000. There are 10,205 schools for white children and 414 for negro children. Seventeen thousand school teachers are employed in the public schools; nearly 300 new school houses are built each year. The average male teacher receives an annual salary of \$369.08; female teachers \$336.26. Of the colored children who attend school there are 15,102 males and 17,132 females.

The meeting at Columbia (the Athens of Missouri) recently closed with 85 additions, 45 by experience and baptism. It was a great meeting and Pastor Thomas and his good church are rejoicing. Evangelist J. H. Dew conducted the meeting. The Lord is most signally and wonderfully blessing Brother Dew and his wife.

There has been a great ingathering of souls all over the State since last fall, as a result of Evangelistic meetings. In some instances conversions have run into the hundreds. Many of our Baptist churches have experienced most wonderful revivals and large additions to their membership. God is greatly blessing Missouri Baptists.

JOSEPH N. BARBER,
Louisiana, Mo.

DEAR RECORDER:

The Ministers' and Members' Meeting of Gasper River Association met with the church at Nelson Creek, Muhlenburg county, April 27-29. Brethren present: J. E. Gardner, G. W. Milam, E. D. Howerton, W. Y. Clardy, E. J. Ragan, J. J. Pogue, J. W. Gill, L. L. Drake, J. H. Lawrence, W. H. Smith, J. McQueary and A. B. Gardner.

The meeting was full of interest from the beginning. A great part of the day Saturday was given to the discussion of missions. All the

MAIL ORDERS FILLED. **J. BACON & SONS** 330-338 West Market St. LOUISVILLE, KY. SAMPLES CHEERFULLY FURNISHED.

Misses' Dress Skirt Sale

This selling involves 300 Stylish and Wellmade Skirts bought at a sacrifice.



A large and prominent New York skirt manufacturer had a quantity of short ends of Worsteds to remain from the cuttings of Women's Skirts. These he made up into Misses' lengths and styles. By agreeing to take all he had (300), we secured the lot at a decided price concession, which, as per store policy we give to our customers.

These Skirts represent the acme of perfection in fit, style and workmanship; all the best selling materials of this season's production are represented among them. Lengths range from 30 to 38 in.

Misses' regular \$4 Skirts; on sale at only **\$1.98**

\$2.98 For Misses' regular \$5 Dress Skirts; excellent values.

Mail orders filled promptly, carefully and satisfactorily. When ordering please mention length and waist measure. All orders of \$5.00 or more delivered free within a radius of 200 miles of Louisville

When You Come to Louisville, HOME COMING WEEK, JUNE 13-20.

Be sure to visit its Greatest Department Store. We have everything for your convenience and extend to you a royal welcome to come.

It Tastes, Looks and Has the Aroma of Coffee, Still is not Coffee. **PERFECTION RYE COFFEE** Have you used it? If not, ASK YOUR GROCER for it; and, if he don't get it for you at once, write to us for our three special offers. A one-pound package by mail, postpaid on receipt of 25c. It positively aids digestion. No chicory or coffee essence in it. Nothing but clean Rye and other cereals. **MINNEAPOLIS CEREAL CO., Dept. 197, MINNEAPOLIS, MINN.** CANVASSERS WANTED EVERYWHERE.

speeches were full of enthusiasm. Nelson Creek church has already given more than twice as much as she ever gave for missions before and doubtless other churches will be influenced by the meeting and do more.

I am now settled on my field at Hartford. The work here is progressing nicely. Sunday school and prayer meeting both increasing in interest and additions to the church frequently.

Hartford, Ky. A. B. GARDNER.

TRAVELERS TO CALIFORNIA Naturally desire to see the grandest and most impressive scenery en route. This you will do by selecting the Denver & Rio Grande System, "The Scenic Line of the World," in one or both directions, as this line has two separate routes across the Rocky Mountains between Denver and Ogden. Tickets reading via this route are available either via its main line through the Royal Gorge, Leadville, over Tennessee Pass, through the Canon of the Grand River and Glenwood Springs, or via the line over Marshall Pass and through the Black Canon of the Gunnison, thus enabling the traveler to use one of the above routes going and the other returning. Three splendidly equipped fast trains are operated to and from the Pacific Coast, which carry through standard sleepers daily between Chicago, St. Louis, Denver and San Francisco. Dining cars (service a la carte) on all through trains. If you contemplate such a trip, let us send you beautifully illustrated pamphlets, free. S. H. Hooper, G. P. & T. A., Denver, Colo.

QUALITY BAND We Supply the U. S. Government. Prices Cut in Half to introduce. Don't buy until you see our large new 50-page Band Instrument text-book. Sent FREE. Write to-day. The Trade-Wind Music Co., 428 N. Second St., St. Louis, Mo.

CAPON TOOLS CAPONS bring the largest profit—100 per cent more than other poultry. Caponizing is easy and soon learned. Progressive poultrymen use **PILLING CAPONIZING SETS** Postpaid \$2.50 per set with free instructions. The convenient, durable, ready-to-use kind. Best material. We also make **Poultry Masher, etc.** Capon Book Free. G. F. Pilling & Son, Philadelphia, Pa.



Have you a Son or Daughter you wish to have the highest intellectual educational advantages under Baptist influence for the least money? If so, send for catalogue of the **Southwestern Baptist University, JACKSON, TENNESSEE.** COURSES: College, Expression, Art Music, Theological, Military, and Preparatory.