

# WESTERN RECORDER

Faith, Hope and Love, these three.

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It was a surprise and a delight to read of the prayer-meetings kept up by the business men of London. In one of the committee rooms of Parliament a weekly prayer-meeting has been held by the members for twelve years. The members of the Corn Exchange have a similar prayer-meeting, as has the Stock Exchange, several London banks, the Shipping Union, the Lawyers and several large trading establishments.

In the meetings of Torrey and Alexander very many men are converted and very few women. Mr. Carpenter, who has attended the meetings, explains this by saying that Torrey appeals to the intellect and not to the emotions. He says: "Arguments are what Dr. Torrey employs. He states succinctly his proposition and briefly establishes his premise. Then with mathematical precision he elaborates his argument. His hearers become aware that he is appealing to their intelligence. This method is particularly effective especially with men."

A writer in the *London News* gives some samples of the religious instruction which is given to children in the schools. He quotes from a book by Prebendary Reynolds, Inspector of Schools in London. The book's title is "Handbook to the Book of Common Prayer, for the use of Teachers and Schools."

From this book he makes several quotations: "Christ gave his Apostles power to forgive sins. This power given to any priest at ordination." "The child is put into the water a child of wrath; it is taken out a child of grace!" The Non-conformists would be recreant indeed if they submitted to such teaching for their children.

A writer in the *Commonwealth* speaks a central truth when he says, "We need to be more, and more alone with God." The neglect of secret prayer, except the briefest, and of meditation is the cause of the inefficiency and want of joy and peace of many a Christian. More and more alone with God.

Lord Wolseley, Commander-in-chief of British army, said that it was thought soldiers the night before battle were given to thinking of their country. But his experience was by far the largest number of men thought of their mothers, and the valued love of those mothers. Certainly he thought of his.

It is a matter of very much more importance that we have great power of enjoyment than that we have many things to enjoy. Therefore cultivate the habit of being pleased.

## The Mothers in Israel.

BY THEODORE L. CUYLER, D.D.

When the Hebrew matron called to Joab from the wall of the beleaguered city of Abel and exhorted him to spare the town and "a mother of Israel," she did more than she bargained for.

She not only saved her own life, but she originated a fine proverbial expression which has constantly been applied to good women who have distinguished their maternity by a beautiful and godly influence. The holy-hearted Hannah heads the roll of these model mothers—the woman who dedicated her first-born son to God in these memorable words: "For this child I prayed, and the Lord hath given me my petition which I asked of Him, therefore I have lent him to the Lord. As long as he liveth, he shall be lent to the Lord." Samuel also heads the roll of eminent servants of God, who owed an incalculable debt to wise maternal influence.

What was true in ancient times has been true ever since. At the starting point of a vast majority of the best Christian lives stands a Christian mother. When I was a student in Princeton Theological Seminary, the chairman of the examining board requested all of us who had praying mothers to rise up, and nearly the whole 150 leaped instantly to their feet. There we stood, a living witness to the power of a mother's prayers, and of her shaping influence and example.

My own widowed mother was one of the best that God ever gave to an only son. She was more to me than school, or college or pastor, all combined. In our early rural home, the first Sabbath school I ever attended had but one scholar and she was the superintendent; the only book studied was God's Book, and committed to memory. During my infancy she dedicated me to the Christian ministry and kept that steadily before her own eye and mind. I can not now fix the date of my conversion; it was her constant influence that led me gradually along, and I grew into a religious life under her potent training, and by the power of the Holy Spirit working through her untiring agency. If all mothers were like her, the "church in the house" would be one of the best feeders of the church in the public sanctuary.

We ministers must not take on airs. There is a ministry that is older and deeper and more potent than ours; it is that ministry that presides over the crib, and impresses the first gospel influence upon the infant soul. Before the pulpit begins, or the Sabbath school begins, the mother has already begun, and has been moulding the plastic wax of characters for weal or woe, for heaven or hell. A prodigious power this; it is the power which sent Samuel out of the godly home of Hannah, and wicked Ahaziah out of the home of godless Jezebel. Both of them "walked in the way of his mother."

Far be it from me to underrate the influence of fathers for good or evil. But still the fact remains that it is mainly the mother who shapes the home influence and imparts to it its prevailing atmosphere; for the most important part of moral education is atmospheric. The purity or impurity, the tonic or the demoralizing qualities of that atmosphere of the home, depend, for the most part, on the mother as the sovereign of the home. There is her throne, there her sway, there she can make or mar the destiny of the immortal soul beyond any one this side of the throne of God. Among eminent ministers none preached the great vital doctrine of the atonement more powerfully than Dr. Newman Hall,

of London. He almost idolized his mother, and told me that the first words she ever taught him were, "God so loved that He gave His only begotten Son." That text became the keynote of his grand ministry, and of his world-known tractate, "Come to Jesus." Susannah Wesley's hand rings all the Methodist church bells around the globe today.

Would that I could burn it in the heart of every mother who reads these lines, that, under God, she is chiefly responsible for the moral and spiritual welfare of her household. If the mother is a frivolous worshipper, utterly prayerless and irreligious, or even careless of the spiritual welfare of her children, the whole home atmosphere catches the taint. The downward pull of her home preaching is quite too strong for the upward pull of the best preaching in God's house on the Sabbath. On the other hand if she does her utmost to make the religion of Jesus attractive to her family, if she is watchful of every opportunity to lead them Christward, if she follows up the effect of Sabbath gospel, by the powerful influence of home gospel, then there is almost a moral certainty that God will send His converting grace into that household. Let the mothers in Israel who read this try the blessed experiment for themselves.

Carlyle found the teachings and the granitic piety of his old Scotch mother about the chief breakwater against scepticism. His rugged roughness seems always to have sweetened in her presence. That eminent preacher, Richard Cecil, of London, tells us that when he was a youth he tried his utmost to be an infidel, but his mother's beautiful and eloquent Christianity was too much for him. He never could answer that. Sometimes she used to talk to him, and weep as she talked. He says:

"I flung out of the house with an oath—but I wept, too, when I got in the street. Sympathy is the powerful engine of a mother." Yes, there is power in her love when it is reinforced by the grace of God to reach and bring down the most stubborn heart; it is the power that goes miles deeper than pulpit appeals, for it links itself with the primal instincts of our nature. If every parent were thus faithful in prayer and winsome example, we should behold what Dr. House Bushnell called "the out-populating power of the Christian stock." The family would become the nursery and training school of religion. The home of natural birth would become the place of the new birth, and children, instead of running loose on the open common of sin to be pursued by "revival efforts" in after years, would be led early to Jesus and into His Church fold.

"Take this child away and nurse it for me, and I will give thee thy wages," said an Egyptian princess to Jochebed, the mother of Moses. She got her wages in better coin than silver or gold. She got them in the joys a mother feels when she yields up a part of herself to sustain her darling child; she got them in the love of the babe she nursed; she got them in the glorious service which her son wrought for Israel in after years. She was paid in the heavenly coin with which God pays good mothers. For all her anxieties and all her exertions to preserve the life of her "goodly child" was she abundantly rewarded.

When God lays a new-born babe in the arms of a mother, He says to her heart, "Take this and nurse it for me and I will give thee thy wages." The answer of maternal love should be: "O God, Thou hast put Thy noblest workmanship into my hands, I accept the precious trust, I will shelter this young life under Thy mercy seat. I

will be truthful that it may never learn falsehood. I will nurse this son in its infancy with the sincere milk of love, that in after years it may bear strong meat for strong service of God and righteousness. O Heavenly Father, make my life in harmony with Thyself, that this young life may reflect Thy blessed image in following my example."

To such pious fidelity God offers the highest wages; He pays the heart's claim in the heart's own coin. Faithful Harnah found her great reward in Samuel's great career. Moses on the Mount was the "wages" of the poor Hebrew mother who cradled Him in her basket of rushes. Saint Augustine's mighty service for the Gospel was the best reward that God could give Monica; our Washington was God's splendid recompense to Washington's mother. The Lord never breaks His covenant with those who fulfill their covenant.

Brooklyn, New York.

## God Our Comforter.

This is one of the sweetest attitudes which God has revealed himself as assuming towards us. "As one whom his mother comforteth" is one of the inspired descriptions of the troubled believer receiving divine consolation. No picture is more beautiful in itself or its significance than this one drawn from the everyday occurrences of domestic life. A little child, hurt or frightened, nestling sobbing in its mother's arms with a loving face smiling down upon it and gentle tones soothing it back to peace and happiness—so, says the sacred Word, our heavenly Father comforts his troubled children and cheers them.

Grown-up children often are the most childish of all, and none of us ever outgrow the need of divine comforting. When temptations assail, when sorrows engloom, when hopes fail, when all which this world can give proves empty, we should go distracted were it not for the relief which we find in telling everything to God and in being reassured by him. He comforts us by brightening our skies, by strengthening our hands, by opening for us fresh resources, and, most and best of all, by sending to us his spirit of consolation and cheer, by showing us new meanings in his Word and by perceptibly drawing near to bless us when we pray.

We should be ashamed to receive such comfort unappreciatively. And we can testify to our sense of its preciousness by seeking it often, by bearing witness to others of its sweetness, and by trying earnestly to deserve it. Especially must we strive to comfort others in their need, and not merely from a sense of duty but with something of that deep and unfailing sympathy and love which God shows so freely to us. To receive comfort and to refuse to give it in turn betrays a selfish heart indeed.—*Congregationalist*.

Every day that dawns brings something to do, which can never be done as well again. We should, therefore, try to do it ungrudgingly and cheerfully. It is the Lord's own work, which he has given us as surely as he gives us daily bread. We should thank him for it with all our hearts, as much as for any other gift. It was designed to be our life, our happiness. Instead of shirking it or hurrying it, we should put our whole heart and soul into it.—*James Reed*.

If man's device can produce pure white paper from filthy rags, what should hinder God to raise from the dead this vile body and fashion it like the glorious body of Christ.—*Gottlieb*.

QUESTIONS ANSWERED.

By Senex.

"When and where was the first Missionary Baptist church organized?" In Jerusalem. Exactly when I do not know. It was not complete in its organization till the deacons were chosen. Yet it was a church and known to be such, otherwise the disciples would not have understood what their Lord meant when he spoke of telling the church about the brother's offense. It may have been, of course, that he had told them about the constitution of his churches in the future. Therefore I do not know.

That it was a Baptist church is evident. It was composed of "baptized believers" who not only believed but delighted in the "doctrines of grace." It had a congregational form of government. I do not quote the Scriptures which prove these points, for all Baptists believe them and I do not need to convince them. Besides any Baptist can get the proof texts from the Philadelphia Confession of Faith. And no Baptist ought to be too indifferent to the "doctrines of grace" or too stingy to invest ten cents in buying that Confession.

That the first church there at Jerusalem was a missionary church no one who reads the book of Acts can doubt for a moment. They went everywhere preaching the gospel. The collections which Paul took were from the mission churches which he established. These were not only self-supporting but they gave money to Paul to care for the poor in the church at Jerusalem. But the Philippian church sent money to Paul to support him when he was at work in another field.

A deacon preferred charges against some of the members of the church for dancing. All but one made acknowledgments to the church. That one denied that she took part in the dance, and said she only "chased the squirrel," which chasing the squirrel was done in connection with the dance. The church accepted her denial and explanation without asking the deacon a question nor requesting his proof of the charge. I am asked if the church treated him as it ought to have done, and if it ought not to have called for his proof of the charge.

I never heard before of "chasing the squirrel," but suppose it is a game in which all run after one something like a house "hare and hounds" game. If this is the case, the fact that the young sister refrained from the dance and joined in the game only, showed her sense of her obligation as a church member in a praiseworthy way. It seems the church had no doubt of her truthfulness and therefore thought it unnecessary to go any further. It would have been courteous in the church, and I think it ought to have asked the deacon if he thought the explanation satisfactory, and would withdraw the charge. But I am sure the church had no intention of any lack of courtesy to the faithful officer, but took it for granted he was satisfied.

"At our church meeting one of our deacons took occasion to indorse alien immersion and further to glory in the fact that he had given the Lord's Supper to one not a member of our church, one standing approved for baptism. Now what is the duty of our church with reference to that deacon?"

The first thing, of course, is for the pastor and the other deacons to attempt to teach him the way of the Lord more perfectly. He is not only unsound, but his glorying in doing violence to what he knew to be the practice of the church showed that he is heady and high-minded and has not that regard for his obligation that a high sense of honor to say nothing of religion ought to teach him. If an infidel is an honorable man and joins any human organization, say, for example, the Elks, and takes office among them, he regards their rules and practices. Yet this man,

knowing the practice of the church deliberately violates it, and defiantly flaunts his disobedience in the face of the church.

The spirit he showed proves he is unfit for the office of deacon. But it may be that by faithful instruction and admonition on the part of the pastor and deacons, coupled with earnest prayer that God will grant him humility and wisdom, may lead him to repentance and acknowledgment. He ought in church meeting to express his penitence, beg the forgiveness of his brethren and assure them that in the future he would maintain the practice of the church in regard to the Lord's Supper. If he will do that, he will prove that he is truly regenerated. If he refuse, then he should be requested by the pastor and deacons to resign his office. If he refuse the matter can be brought before the church and he be requested by the church to resign. If he still refuse the request of the church there will be a necessity of deposing him from office.

"Is not the seventh commandment violated as really by a marriage of one party with another who has committed adultery as it is after the marriage when one of the parties commits the sin?" I do not understand this question clearly. I would need to know whether the wife of the guilty man is still living. If she is, then the woman who marries the guilty man violates the seventh commandment. But if the wife is dead, then there is no violation of the commandment in the marriage. Of course this is true if the woman was the guilty one.

For if the innocent party is dead the other has the right to marry. Therefore the one who marries him is not guilty of sin. Unless he has repented of his sin deeply and truly, it is a very unwise thing to marry him, and it may be a violation of the command not to be unequally yoked together with unbelievers. But there is no violation of the seventh commandment.

A brother became very angry because when he made a motion no brother seconded it. He put on his hat and swung angrily out of the house, came back, and sat down with his hat on and showed his temper in several ways. I am asked what should the church do about it.

Nothing at all. The church must not get into petty squabbles by taking up exhibitions of bad temper. Such things are best ignored. The angry brother did wrong in keeping on his hat in direct despite to the command of God, and ought to have been requested at the time to take it off or leave the room.

THE NEW EVANGELISM.

Our correspondent must admit that the newspapers had no opportunity whatever to discuss the committing of this Evangelism project to our Home Board.

They did not discuss it. They had never heard of it.

They would have discussed it, if they had known that such a thing was to be proposed.

If they had no opportunity to discuss it, neither did the Baptist people.

It was discussed in the Convention. It was advocated by specially selected pleaders. They swept the Convention. No one spoke in opposition to it; and no time was given for that. In that Sunday afternoon mass-meeting, the speakers were especially appointed. No self-respecting man would intrude himself under such circumstances.

Now, since the people had no chance to discuss this matter—one of the most important matters of the last twenty years; since the papers had no chance to discuss it; since the delegates to the Convention were not permitted to consider the other side—we humbly beg that the *Biblical Recorder* may be pardoned, may at least be permitted to present its view of the question without being charged with "misrepresentation," "misleading," "injuring the cause," "childish," "habitual criticalness of the Board, and virtual disloyalty, by the official representative of the Board in North Carolina.

We hold—  
(1) That Baptists have right to discuss the policies of Conventions and Boards.  
(2) That, if Conventions and Boards fail to give opportunity to discuss their pro-

jects before they are entered upon, it is our right and our duty to discuss them after they have been entered upon. And we have, therefore, no apology to make to the Board.

And we hold, moreover, that any other policy amounts to suppression. It becomes us in our zeal for loyalty not to forget that loyalty is true loyalty only when it is loyalty to principles. True to principles, one is true to all else.

Now, as for the main question, we do not see that our correspondent contributes any light. We agree that "the denomination can send evangelists to destitute places." But the Report on Evangelism contemplates sending them to places where Baptist churches are well established.

Nor does he say anything to convince us that the "new condition in the South" justifies us in abandoning the old principles of the ever New Testament. We judge that that Book is new enough even yet! New enough, if we only knew it.

Nor do we think our remark on the subject of depending on the Boards for revivals is so childish after all. In truth, already do the many churches depend on the professional evangelist; and even now some of our city churches are saying: "Not yet will we arise; let us wait till the Board's Band arrives."

We are trying to make revivals; and we shall fail.—*Biblical Recorder*.

[We republish this without endorsement by request of one who insists it is just that both sides should be heard, and in our report only one was.—Ed.]

FITS AND MISFITS.

BY REV. S. E. WISHARD, D.D.

This poor old world is slightly out of joint. It was not so in the beginning. Every cog and wheel was in its place when God set the machinery in motion. He pronounced everything good. There was not a jar or tremor. The adversary of God and man came later on the scene and broke up the harmony of the moral universe. He said that thing which has become very popular ever since. He lied outright, and by his fiendish falsehood he started the race in the same line of business, so that we all learned to be false and anarchists in God's moral government. And still the wreck and ruin goes on. In the beginning man was made to glorify God and enjoy him forever. That was fitting. Then was harmony, but the disjuncting came so soon! But God has not been idle. He has been fitting joint to joint, and has given his chosen children a blessed part in putting into place that which was out of place. That is the absolute and entire business of those who have found their way back to God. And in his good time the morning stars are going to sing again and the sons of God are going to shout for joy, when his great purposes are all accomplished. Then trial, toil and truth will all be in their place. No falsehood will obtrude.

In the meantime, he is the wise man among God's servants who knows what and when and how. There are things to be done, a time and a way to do them, and it is our wisdom to keep step with God's work, his time and method of accomplishment. A fit thing, fittingly accomplished at the right time, is beautiful and potential. A thing right in itself, thrust in where it does not belong, is sure to be untimely and may be disastrous.

There is a fitting way to deal with individual souls. A random shot may be fatal. Drawing a bow at a venture has been known to kill. To know what ought to be done is of the first importance. Memory recalls boyhood days when certain ministers used to lay the hand on my head and say, "My son, you ought to be a Christian," but never a word for a dark mind as to what it meant or how to become a child of God. A few practical and well directed questions would bring clearly into view the condition of a soul; then one can intelligently give instruction. Spiritual ignorance is the night in which the unregenerate walk and stumble. Men must have light. Truth pushed into the sinner's life is the illumination needed. It is not enough to say something good. The right thing, fitting to the case, is the thing

needed. Goody-goody talk is fog and deepens the darkness. There is always a right word to say, and such words bring life; they are apples of gold in pictures of silver.

It would be a misfit for a minister, who longs for and prays for anawakening in his congregation, to administer theological opiates. God's armory of truth is full of weapons for the arousement of the dormant life of the church. If darkness has settled down upon the people, the lightning flash of God's searching truth is the remedy. Nothing clears the fog of indifference, of unbelief, as does the blazing truth of God turned upon the lowering haze. It must be personal truth, aimed directly at the difficulty.

If the church needs to be built up in the Gospel, good, strong meat, well prepared, must be set before the people. Soups and gruels are not altogether adapted to build the most vigorous life. They may for a time be given to weaklings, but presently a stronger diet must be provided.

The reader has doubtless seen a telling sermon scattered to the winds by a choir singing inaudible words to classical music that floated away to the stars and left the congregation mute and chilled. It ought not so to be done in Israel. Vocal gymnastics, as a part of religious worship, is the worst kind of a misfit, and is an offense to God and all people who worship God in spirit and in truth. "Let all the people praise thee, O God." The needed truth, in the needed way and for a needy world, is God's great gift, for which we must ever thank and praise him.—*Herald and Presbyterian*.

THE PREACHER'S CORNER.

A writer in the *Pittsburg Times* has been discussing, under the heading of "A Sermon on Sermons," the quality of the discourses of a generation ago, and asks: "Why cannot we have such sermons now?" It is argued that those old-time sermons were thoughtful, positive and strong because they were preached to people who appreciated such sermons. The men went morning, afternoon, and even in the evening, too, to service. Many would rise at cock-crowing to do their chores and be off to church. In the days of those old preachers boys of a dozen years used to boast of the tickets they held for verses committed to memory and recited in the Sabbath school, while now the small boy devotes himself to the memorizing of the baseball score, and the only tickets he boasts of are those to the gallery. In that bygone day the earnestness of both preachers and people was very noticeable. The few books then at hand, too, were well read and digested. The novels were of the best type, such as tended to prepare for church going, while even the newspapers gave the public solid reading. "Consider all these things," says the writer referred to, "and no wonder that in those days there was such preaching as we shall never hear again. To shut yourself up for an evening with the old preachers who had something to say and believed every word of it, is an experience to be remembered in such a doubting and disjuncted time as this."

There is doubtless much force in these declarations. We do not believe that the preaching of the present day is, take it all in all and around the whole sweep of the horizon, inferior to the old-time preaching, although certainly its methods and terminologies are somewhat different. It is not fair in any case to put the whole blame of failure upon the preachers. If it be said that the people appreciate a good sermon when they hear it, it can be rejoined with a considerable degree of truth that when the people show their appreciation of good preaching, by attendance and attention, they get it. Pews make the pulpit, as truly as the pulpit influences the pew. If there be dearth of spiritual life at either end of the church (we use that expression because the front seats are in many cases staringly vacant), the other end will feel it. But good sermons will come of earnestness, just as earnestness comes of good sermons. There is the grave indictment of a vast deal of American life to-day—it is not in earnest!—*New York Observer*.

**IMPORTANCE OF GIVING SERIOUS ATTENTION TO CHURCH DISCIPLINE.**

R. A. LABUE.

Last year I tried to discuss this subject as a means of grace to constrain Christian conduct. This year I wish to consider it as a means of grace to the world. The church stands for the evangelization of the world: "Go ye therefore and disciple all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you." As the custodian of this great work, the church must maintain its divinity, its purity and its authority. Without these, like Samson, the church is shorn of its strength. These are preserved in the church by faithful, Scriptural discipline. It is a flaming sword turning every way, to keep the way of the tree of life.

I. The church is divine. "My kingdom is not of this world." Ye must be born from above before you can enter it. If ye have not the Spirit of Christ, ye are none of his—ye are made partakers of the divine nature—it is given the keys of the kingdom. Whatsoever things ye bind on earth, shall be bound in heaven, and whatever ye loose on earth, shall be loosed in heaven. To maintain this divine character is the great end of discipline. The world in the church is perhaps its greatest blight today. Lack of discipline makes the church worldly-like. A worldly church can not prevail against the gates of hell. Be not unequally yoked with unbelievers, for what fellowship has righteousness with lawlessness. And what communion has light with darkness. And what agreement has God's temple with idols. For ye are the living God's temple, as God said, I will dwell in them, and walk among them, and I will be their God, and they shall be my people. Wherefore come out from among them, and be separated, saith the Lord, and touch not anything unclean, and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters. Having therefore these promises, beloved, let us cleanse ourselves from every defilement of flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 6:14, 7:8.)

A worldly church forsakes the assembling of themselves together even once a month. A worldly church has preaching only once a month; has no Sunday school or prayer-meeting. A worldly church gives little or nothing to missions. A worldly church is surrounded by unsaved people and Sabbath-breakers. Surely the churches of today are not divine. Surely they are not God's temple. Surely God does not dwell in them and walk among them, else these things would not be so.

Wherefore, brethren, let us give serious and prayerful attention to discipline and get the world out of the church, that the church may be the light of the world—a glorious church, not having spot or wrinkle, or any such thing, but holy and without blemish.

II. The importance of discipline is manifest as necessary to maintain the purity of the church. The backsliders are not successful soul-winners. "Follow me and I will make you to become fishers of men. Ye are the light of the world and salt of the earth. Let your light so shine that others seeing your good works may be constrained to glorify God. If I be lifted up I will draw all men unto myself." The power of the church is in its Christ-likeness. A church of Christ is composed of a "peculiar people" called "saints," "zealous of good works." Jesus Christ has given to his churches the power of discipline that their purity may be maintained. One of the churches of Asia is commended because it could not bear those that were evil. Paul requires the Thessalonians to withdraw from every disorderly brother and advises the Corinthians to exclude a member incestuous. Purity of church membership is the best solution of the "tainted money" problem. Members of churches associated with companies and combines whose business methods are morally questionable, or engaged in the liquor traffic, either in person or property, are destroying the power of the church as the light of the world. It becomes a city hid under bushels of mighty dollars. Jesus found in the temple those who sold oxen and sheep and doves, and the money-changers sitting. And having made a scourge of small cords, he drove all out of the temple both the sheep and the oxen, and poured out the changers' money, and overthrew the tables, and to those who sold doves he said, "Take these things hence. Make not my Father's house a house of merchandise." (Jno. 2:14.)

Churches having members thus engaged are a cloak for their sins and partakers of their evil deeds, and need the washing of discipline to restore the purity of those washed in the blood of the lamb.

Another equipment of the churches for the evangelization of the world is their authority. "God set him at his own right hand in the heavenly places far above all principality and might and dominion and every name that is named, not only in this world but also in that which is to come; and put all things under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth it all." (Eph. 1:20-23.) He reigns in each local church as its only law-giver and head. All authority was given to Christ in heaven and on earth: Go, therefore and discipline all the nations. Behold I am with you always, unto the end of the world. A glorious equipment this—the church is not in the world alone, but its divine head and law-giver is with her in glorious power and authority as seen by the Revelator—"walking in the midst of the seven golden candlesticks," and to them is given "the keys of the kingdom of heaven." Having this divine authority, "Dare any of you having a matter against another, go to law before the unrighteous and not before the saints. Or know ye not that the saints will judge the world. Know ye not that we shall judge angels? How much

more the things of this life. Is it so, that there can not be among you even one wise man who will be able to judge between his brethren, but brother goes to law with brother, and that before unbelievers? Already it is indeed a defect in you that ye have law suits one with another. Why not rather suffer wrong? Why not rather be defrauded? (1 Cor. 5:6f.)

But this authority should be recognized not only in adjustment of differences between members, but in the enforcement of covenant obligations. A church ought to enforce its rules of decorum, covenant obligations and articles of faith. Else why have them? Are they for a show or pretense of obedience to the Law-giver? That were mockery, indeed, unworthy the world, much less the church of Christ. Shall we discipline members for non-attendance, covetousness, intemperance, heresy, refusal to give to church expenses and missions? Members refusing to do these things have not the Spirit of Christ and therefore are none of his. The church should pray for them, exhort them and instruct them faithfully—these failing—then exclude them.

The importance of discipline is further seen in the case of the "weaker brother." Many are weak and sickly among you. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Him that is weak in the faith, receive ye, but not to doubtful disputations. Bear ye one another's burdens and so fulfill the law of Christ. "Where is thy brother" has been God's call to discipline from the Garden of Eden till today.

"Keeping thy brother" is the great commission God has given to his children. "No man liveth to himself." It is thy brother for whom Christ died. Where is he? God is no respecter of persons. It is thy brother whom Jesus loves, in a far country, and wasting his substance with riotous living. What man of you, having a hundred sheep, and having lost one of them, does not leave the ninety and nine in the wilderness, and go after the lost one, until he finds it? And having found it, he lays it on his shoulders, rejoicing. That is the discipline we need today. Where is thy weaker brother? Surrounded by ravenous beasts of prey; in danger of the blind-tigers; in danger of the open saloon; in danger of the ball-room; in danger of the card-table; in danger of the Sunday excursion; in danger of avarice; in danger of lust; in danger of false teachers; in danger of infidelity. You know the danger that lurks about our homes all over our land. You see a brother in danger, go and show him his fault between thee and him alone. If he hear thee, thou hast gained thy brother; but if he hear not, take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he refuse to hear them, tell it to the church, and if he neglect to hear the church also, let him be to thee as the Gentile and the publican. If this plan were observed today among God's children, many a weak brother, no doubt, would be kept from backsliding and saved for bright shining in the vineyard of the Lord.

Remember it is thy brother for whom Christ died. It is thy brother whom Jesus loves and in so far as ye did it to one of the least of these my brethren, ye did it to me.

Remember thy brother at the altar, and if there is aught between, stop thy praying. God cares more for the straying brother than for your praying. Go after thy brother, then I'll hear and bless. Giving and forgiving, bearing and forbearing are doors admitting to heavenly places in Christ Jesus.

Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above.

We share our mutual woes,  
Our mutual burdens bear;  
And often for each other flows  
The sympathizing tear.

Before our Father's throne,  
We pour our ardent prayers;  
Our fears, our hopes, our aims are one;  
Our comforts and our cares.

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.

The Bible Student and Teacher for July makes us thank God and take courage as that invaluable magazine always does. It is strong and able and scholarly, and interesting. It is so clearly written that any one can read and enjoy its utterances though he be among the unlearned. There is not one among the writers in this issue who is not a leading man in his denomination. We wish we were Carnegie long enough to give a year's subscription to every preacher in the land.

The Treasury of Religious Thought for June is indeed a treasury filled with good things. The sermons are good, but the best part of the Treasury, as is always the case, is the various editorial departments. The Sunday School Lessons are given but a paragraph or two, but those do indeed contain the "gist" of the Lessons, clearly and tersely put. The Treasury is in the very front rank of magazines.

**CUT IT DOWN.**

BY OBADIAH OLDSCHOOL.

Reading the parable of The Barren Fig Tree the words "Cut it down" carried my thoughts back to the pioneer days in the wooded regions of the West. Those noble forests were cumberers of the ground. They must be cut down before golden grain and golden fruits could be cultivated. Hence the ax was the symbol of advancing civilization. The ax must go before the plough and the sickle. I can see, now, in memory's picture gallery, the sturdy woodmen going out early to their work. Each had selected his ax with care. It must not be too heavy nor too light. It must not be too stubby or it could not be ground to an edge, nor too thin, else the edge would splinter. But though each started out early with his ax, he did not go at once to the forest. If he had not read Ecclesiastes x. 10 he knew by experience that if the iron was blunt and he did not whet the edge he must put to more strength. So wisdom directed him to the grindstone. Then, with his well tempered and keen-edged tools each woodman selected his tree. They did not go about hacking here and there, but chopped down one at a time. And when they began to chop they did not strike the tree with a horizontal stroke, but at an angle of forty-five degrees. They made what is called a sloping cut. They knew that they could accomplish more by chopping partly with and partly against the grain. Each chopped right on in one place until he reached the heart of his tree. Then he went around on the opposite side, and chopped until the great oak began to tremble. Now he knew that his work was finished and that gravity would do the rest. He stepped aside and waited until the earth helping him, the giant fell. Then he cut off the limbs and chopped them up for fuel and made the trunk into timber for his cabin, or into rails for fencing his field.

Now that process of the olden time teaches us how to deal with the upas trees that cumber the ground today. They must be destroyed before our land can rejoice and blossom as the rose. They not only overshadow the plants of righteousness, but they absorb the strength and fatness of the soil. We all are agreed as to the work to be done, but how shall we do it? The reformer is the woodman now, and he must not spare the tree. He must rise up early and go forth manfully on his God-appointed mission, as the pioneer of the millennium. But before he goes he may profitably study the methods of the axmen of sixty years ago. They did not take sledge hammers to batter down the trees, but axes light and sharp. They ground their axes before they began to chop with them. Oh! that all our modern woodmen were as sensible. Alas! too many of them seem to think that they can clear the land with processions and shouting, as the walls of Jericho were leveled in the days of Joshua. There is an ax, and only one, that can fell the forests of selfishness and sin. Its name is Truth. Each reformer must take it, and it only, in his hand. He must sharpen it on the grindstone of prayer, until it has the smooth, keen edge of love. Then he can go forth "trusting in love" (Eph. iv. 15).

Again, in wielding this divinely tempered ax, the moral woodman must take one tree at a time. He can not cut down the forest at a stroke, or in a day. He must work patiently, yet persistently, work first on the leeward side, and that on which the tree is top-heavy, that he may get all possible help from the gravitation in human affairs which we call providence. And he must remember that the sloping cut is more effectual than the cut direct. Our Savior dealt with sin and sinners in this way. He never compromised with evil in any form, but he met the skeptic and the cavaliers on their own ground, and adroitly turned their own weapons against them. It is bad generalship to attack an enemy in front when you can outflank him. Our reformers need a great deal of sanctified common sense: of the zeal that is according to knowledge. Many of them are as Quixotic in their campaigns against saloons and dives as the famous Spanish Don who tried to exterminate the wind-mills. When the pioneers in Ohio and Indiana could not cut the trees down fast enough they girdled them. And we ought to employ every legitimate means for crippling the evils that we can not exterminate at once. Let us work for Sunday closing, for glass doors and shadeless windows, for the prohibition of gambling in the saloons and selling to minors and to drunkards. Nay, let us hold the rum-seller responsible for the results of his traffic, for the support of his paupers, and for complicity in the crimes committed by his patrons. Thus we will break up the business by making it unprofitable. It will soon die as did the girdled trees in the clearing.

To change the forest of the Central West to farms and orchards was a great work. But it was accomplished in the lifetime of a generation. And the trees that cumber the ground all over our broad and beautiful land can be cut down and even the stumps grubbed up before the young men and maidens who read this paper have reached the life-time of three-score and ten, if all the Lord's woodmen will work as earnestly and as wisely as did the pioneers of civilization in this country. They have bequeathed to us a noble heritage. Let us bequeath to our children and grandchildren, one nobler still—a land free from all organized evils, all upas trees that poison the hearts and lives of men. It can be done, but indiscriminate shouting and slashing will not do it. —Interior.

"Or those eighteen upon whom the tower in Siloam fell and killed them, think ye that they were sinners above all the men that dwell in Jerusalem? I tell you, Nay; but except ye repent, ye shall all likewise perish."

**JUSTIFICATION—HOW EFFECTED.**

He who is innocent can not be justified. He who has not sinned can not be persuaded to accept justification. It is the sinner who must be justified, not the righteous. When the righteous man is accused and brought to trial, he protests his innocence, and continues to protest, no matter what witnesses and juries and judges may say. The "friends" of Job could never persuade him to acknowledge that he had been guilty of some great sin, and therefore his afflictions. From first to last he declared his innocence. The Lord Jesus could look into the faces of his enemies and say: "Which of you convinceth (convicteth) me of sin?" He could declare that in all things he had done precisely the will of his Father. Yet he suffered. Jesus could not be justified. He was innocent. His righteousness was his own. It was not the righteousness which God bestows upon a guilty, but repentant sinner who implores his forgiveness. Not until the sinner acknowledges his guilt, and asks forgiveness, can he be justified. To justify is to declare righteous, to treat the guilty as though he had never sinned. The "righteousness of God" is that which he himself provides for the sinner, and puts upon him at the moment of confession of sin and acceptance of Jesus Christ as his Savior. At that moment the righteousness of Christ ("God's righteousness") becomes the righteousness of the believer, and he is, from that day onward, a justified saint. From that moment he thinks and talks of "grace." He has received grace. By grace he is saved. Not "free grace;" that is tautology. Grace is always "something for nothing." It is free, only in the sense that it is bestowed without merit on the part of the recipient—"without money and without price."

"The grace of God which bringeth salvation" has been exercised toward sinners, and so the foundation of God's method of saving souls has been permanently laid, and is now accessible to all who will resort to it. Only two things are needful for him who would rest upon it. The first of these is repentance. This is fundamental. The sinner must come, not as Dreifus, declaring his innocence. He must not continue to declare that he has not sinned. He must not claim that his condemnation is unjust, undeserved. He must confess his guilt, and must recognize himself as a justly condemned sinner. The second thing needful is a recognition of "God's righteousness," namely Jesus Christ, the crucified, as his hope, his Savior. As a sinner, standing alone before the bar of God, there can be no ground of hope for him. Repentance does not save him. Repentance can not make good the violated law. Repentance does not restore the broken mirror. Repentance does not insure against a relapse into sin. "The righteousness of God" must come into the life of the repentant sinner before he can be justified. And this "righteousness of God" is "The Lord our righteousness." He is God's righteousness, because God has provided him for us; and he is our righteousness, because we accept him as a substitute for the righteousness which we so conspicuously lack. It is when God's righteousness becomes our righteousness that there is peace in the soul. Then God and the sinner are reconciled.

And it is here that faith comes in. When the sinner, despairing of salvation by his own righteousness, comes to a recognition of God's righteousness, he no longer stands off, demanding acquittal. His conscience harmonizes with the provision of grace, and he casts himself into the arms of mercy, accepting forgiveness, giving himself up to One whom, before, he has rejected and denied. At the same moment a great change takes place within him, the Holy Spirit, He by whom he has been brought up to the point where he is willing to be justified, saved by grace, works a mighty change in the soul; it is his regeneration. Now he is "a new creature." Now "old things have passed away, and all things have become new." Now, having submitted himself to the righteousness of God, he is justified, declared just. He fully meets God's requirement. He is just, in the sight of a holy God. "It is God that justifieth; who is he that condemneth?" "Who shall lay anything to the charge of God's elect?" By regeneration the sinner is made "a new creature," and he has become what he was not, until now—a child of God. Now his future is assured. Weak, liable to temptation and to yield, mayhap, to temptation; yet a child of God, an heir of eternal life, a joint-heir with Jesus his Righteousness.

And all this comes by "faith." It is the result of belief in the justice of the condemnation; then in God's word of promise; then in Christ Jesus, as God's righteousness. And, "being justified by faith, we have peace with God, through our Lord Jesus Christ, by whom also we have received the atonement." —Journal and Messenger.

**DELAY.**

When Hannibal had swept over the Alps and brought terror down into Italy, the Roman army thirsted for the fight. They hastened out to meet the foe and died in sore defeat. The African swept down past Rome to stop the supplies of the city. A Roman general, Maximus, said: "Do not hurry, my countrymen; let them exhaust themselves in delay!" But the Roman was haughty and impatient. So out they went to do and to die, in sore defeat. At length they saw that Maximus was right. The Africans could fight, yet, under Hannibal they seemed invincible; but far removed from sunny home and their supplies they could not wait. And when Rome left them alone, to wait, they got on board their ships and in disgust went back to the dark continent. At that hour Maximus was the hero of Rome. The apostle of delay triumphant. Yes, there are times for delay, when the course that you are about to take is doubtful. But when before you stands the great strong Son of God, bidding you to follow in His steps, shall we then adopt the Marian policy?

## RIPE HARVEST—MORE LABORERS AND HOW TO GET THEM.

W. H. FELIX

There is a complaint that candidates for the ministry are sadly decreasing. Whether this be true or false I shall not attempt to show. It is certainly true that the supply of laborers is far below the demand, and the facilities afforded for their preparation for the work. There is a great effort made to increase the supply. Our theological schools are offering inducements, and looking out for young men, and urging them to enter the ministry, the churches and pastors are urged to keep a watch upon their young people, and if possible induce the most capable among them to enter the work. Great missionary rallies are held to call attention to the ripe harvest, and stir up enthusiasm. Other agencies are pressed, and still the demand increases, and the supply painfully short. There must be a reason for this. I have no fault to find with the methods employed, but it does seem to me that the one thing most needful is forgotten and without which all methods must prove very disappointing. It seems to me the Savior teaches us how to increase the supply of laborers, and to my mind it is an infallible way. In the ninth chapter of Matthew and thirty-eighth verse we have Christ's way of increasing the laborers, and surely we must believe that he knew what he was saying. He says: "But when he saw the multitudes, he was moved with compassion on them, because they fainted and were scattered abroad as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few, pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." Have we not abandoned this method? Can we improve upon it? Have not the churches ceased to pray that prayer? How seldom is it heard in our churches, and in our homes. If the Christian people would cry mightily to God to send our young men into the work of the ministry can we believe that he will not do it? If so, where is our faith. Without this prayer all our efforts must be disappointing. I verily believe if our people would get back to this prayer we would not have to discuss the question whether the number of candidates for the ministry was decreasing, the increase would be so apparent. There is wisdom in teaching this prayer. I take it that it is an absolute impossibility for one to make that prayer without asking himself the question, is it my duty to enter the harvest, must I choose the ministry as my life calling, must I preach the gospel to the heathen? If these questions did not arise in the mind of the praying disciple he might be sure it was not a genuine prayer. The Savior knew what effect the believing prayer would have upon the disciple. A great deal is gained when a man asks himself these questions. He simply has to decide these questions if he is honest in his prayer. He may resist the appeals of others, he may resist an aroused enthusiasm, and beside enthusiasm is likely to evaporate if it is only humanly inspired, but he simply cannot resist these questions originated by his own believing prayer, he simply has to decide them one way or the other. He may not decide it to be his duty to enter the ministry or to go to the heathen, but he will decide

another question almost as important, that it is his duty as far as he is able to help to send some one else. Here again is the wisdom of this demand upon the disciples seen. We are told that the fields are open, that there are young men anxious to go, but there are no means provided to send them. This absolutely could not be the case if the churches were earnestly praying the prayer Christ bade his disciples to pray. No man can truly pray that prayer and refuse to give liberally to send the gospel to the heathen. Now I submit would it not be better for us to use our utmost endeavors to get back to Christ's plan of getting more laborers, than to hew out ways of our own, and trying to stir up mere human enthusiasm. Human enthusiasm will not avail unless it has been pervaded by the prayer Christ enjoined. It would be a blessed thing if a campaign could be originated for the recovery of this lost prayer. If pastors, and agents, and missionaries, and churches would begin to lay stress upon this prayer the next few years would witness large results in the number of laborers. We should not deceive ourselves by supposing that this prayer is not almost wholly neglected. In our churches, associations and conventions it is not the dominant note. Should it not be? Our main work is to give the gospel to the world, it cannot be done as it should be without more laborers, and no great amount of laborers will be secured without this prayer. Another advantage in this method is the elimination of unworthy men. No man can honestly pray that prayer and falsely enter the work of the ministry.

## NORTHERN BAPTIST ANNIVERSARIES.

### THE MISSIONARY UNION.

This, the last of the Societies to hold its meeting this year, began its ninety-second annual meeting on Monday evening. Deacon W. W. Keen, one of the Vice-Presidents, presided, the President, Hon. William A. Monroe, having died. Deacon Keen delivered the address, his subject being "The Service Rendered by Missions to Science and to Society." He dwelt, as was natural for a physician, and Dr. Keen is the greatest surgeon for the brain now living in the world, of the good which missionaries had done in discovering remedies. Quinine was called "Jesuits bark" for a long time because it was brought to the notice of Europe by the Jesuit missionaries. Dr. W. C. Bitting introduced resolutions which were passed unanimously, which directed Congress what to do about the Congo atrocities. Baptists of olden time would never have dreamed of trying to dictate to the government. They went to God not to Congress. They would have prayed earnestly to put a stop to the atrocities. Separation of church and state means that the church must not attempt to run the state any more than the state must run the church. The Missionary Union is as much out of its place in advising Congress what to do as Congress would be if it advised the Missionary Union how to conduct its work.

Secretary H. C. Mabie presented the annual report.

For ninety-two years the blessing of God has singularly rested upon the work of the American Baptist Missionary Union. Never was this more conspicuously true than in the year just closed. We are permitted to record the largest number of converts, a total of 22,

586, ever gathered in a single year of our history. Of these, 15,621 have been won upon heathen fields and 6,965 in Europe. Signal tokens upon the work of our missionaries as evangelists have been especially prominent. Among the Muhsos and Kwes of Eastern Burma alone, peoples almost totally unknown to us until about three years ago, 3,152 baptisms are chronicled within two years. The number of native Christians in Burma has risen from 46,762 to 53,500, and in all our other fields there has been constant progress. "Surely the Lord hath done great things for us whereof we are glad."

Turning to the financial side of our work, while we are compelled to report a deficit of \$43,037.21, yet we are also enabled to announce so high an aggregate of receipts that our hearts are strengthened as we look into the future. The total received for the past year available for immediate work is \$883,160.34, from the following sources: Donations from churches and individuals, \$449,497.05; legacies, \$81,747.46; income from funds, \$47,462.33; receipts from the Woman's Societies, \$149,528.57; property fund account, \$145,642.34; annuity bonds matured, \$4,985.98; miscellaneous, \$1,923.40. Besides these amounts, \$142,231.95, including \$33,000 invested for the endowment fund, have been added to the account of permanent funds and annuity bonds. In cash and in pledges \$100,000 has been secured for higher educational work on the basis of plans set in motion two years ago, making a total amount of \$208,000 now pledged for this special undertaking.

### Foreign Department.

#### WORK FOR BURMANS.

Churches, 40; members, 2,782; added by baptism, 363. Changes in three years, churches, increase 3; members, increase, 220.

Numerically and in influence the Burmans are the first among the people of the land. In a population of ten and a half millions they number eight millions. The Burmans are Buddhists. This faith is of a more attractive type in Burma than in more eastern countries. But here, as everywhere, it is without a message for the deepest needs of the soul. Our work is conducted at sixteen stations. The Burmans, while courteous and freely discussing religious questions, like other leading peoples of eastern lands, respond but slowly to Christian influence. Yet the work is distinctly encouraging and an enlarging success is certain when provision more commensurate with its importance is made.

#### MISSIONS IN CHINA.

Churches, 127; members, 5,105; added by baptism, 597. Changes in three years, churches, increase 42; members, increase 1,358.

The year has registered a genuine progress in all sections of our work in China. Quiet conditions have prevailed uniformly. At the time of the sudden outbreak from which the mission of the Presbyterian Board suffered in Southern China, and later when alarming rumors were current, communication was had with each of the four mission centers; but reports were invariably reassuring. Anxiety at this time was peculiarly strong for the safety of workers in the South China Mission. In view of the fact that in this province from which almost exclusively the Chinese now in this country have come, agitation against the United States has been strong; continuance of peaceful conditions in that section of the province occupied by our missionaries bears testimony to the in-

fluence the work has gained among its people.

#### MISSION IN SIAM.

Churches, 4; members, 138; added by baptism, 23.

This mission has had a quiet, uneventful year. Dr. Adamsen continues to give oversight to the Chinese and Peguan work, though his time is largely required by exacting duties of his medical work.

The mission has four churches, two for Chinese and two for the Peguan or Mon people, a section of the Talain race of Burma. Dr. Adamsen's familiarity with the Peguan language has made his work peculiarly influential among his people. The coming of Dr. Foster, who is under designation to Siam, unfortunately has been delayed. The presence of a missionary familiar with the Swatow dialect, widely used by the Chinese in Siam, is an urgent need. It will be remembered that work for the Chinese was providentially forced upon this mission at an early period, this work proving a training school for Southern China, the great body of Chinese in Bangkok being natives of that section of the empire.

#### MISSIONS IN SOUTH INDIA.

Churches, 129; members, 54,649; added by baptism, 2,950. Changes in three years, churches, increase 13; members, increase 346.

Substantial progress has marked this work, notwithstanding adverse conditions. Famine, though fortunately not extending through the entire field, in some parts of the mission was very severe. Interruption of work and suspension of plans for the development of self-reliant life are in such circumstances inevitable. In addition to this, the city of Madras was swept by cholera, registering a very high mortality. Famine relief was wisely given in the form of payment for labor and supplies of grain for sowing the field. A bright touch is given the picture in one section in which Christian work heretofore has made little progress. At Atmakur, an earnest spiritual interest developed among the laborers in the field and the children in the school, and the little church rejoices in a large increase in membership.

#### MISSIONS IN ASSAM.

Churches, 86; members, 8,446; added by baptism, 959. Changes in three years, churches, increase 10; members, increase, 1,296.

The year will be memorable as witnessing the reopening of work at Sadiya, a station offering access to neglected tribes and affording closer approach to Tibet. The immediate work will lie mainly among the Abors and the Miris; the latter live in the plains between the town and the Himalayas, while the former are a powerful mountain people. The Miris, dwelling upon the plains, have become Hinduized. It is important that the Abor people shall be reached before this process develops. It will be recalled that Sadiya was occupied by our pioneer missionaries when work in Assam was first opened. It was left because conditions at the time were less favorable than those of other sections. Little was done for its people until two representatives of a mission work maintained by Mr. Robert Arthington, of England, translated portions of the Scriptures into the vernacular. This work will greatly facilitate the work now entered upon.

#### MISSIONS IN JAPAN.

Churches, 29; members, 2,112; added by baptism, 221. Changes in three years, churches, decrease 1; members, decrease 45.

The year has been marked with incessant activities. It may be

said that in no other year has so great a company listened to the message of the Gospel. To the columns of returning soldiers, to the sick in the hospitals, to increasing companies inside or outside the wide-open doors of the street chapels, and to friendly listeners in the homes of Japan, the message has been given. These conditions are favorable rather to wide diffusion of Christian influences than gain in church membership. Indeed, the unsettled conditions resulting from the war and the migratory influence affecting particularly the class among whom converts are won, have resulted in some loss in the membership reported. But it is evident that conditions are shaping for a strong advance.

#### MISSIONS IN AFRICA.

Churches, 23; members, 4,533; added by baptism, 1,132. Changes in three years, churches, increase 15; members, increase 1,429.

Work in the Congo State continues under the oppressive influences of the deplorable political misrule. The direct effect of this upon our own mission relatively is not great, since our work is removed from the rubber districts. One effect, however, is constant and far-reaching. Sales of land are refused to Protestant missionary bodies; thus extension of the work is prevented, and the Union is left still upon the outer confines of the land whose redemption it seeks. Even exchange of mission sites in the territory occupied is refused, as our workers in the unhealthful station at Kitwa have learned through the disappointment of efforts long made. This denial of sites for missionary work is in flagrant violation of pledges made by the King. It should be borne in mind that the status of missionary work in the Congo territory is different from that in other fields, since this work was definitely invited by the powers constituting the Berlin Conference, in pursuit of their purpose to seek the uplifting of the people. The course pursued toward the Union and other American Missionary Societies is also in direct violation of rights enjoyed under the treaty exchanged in 1890 between the United States and the Congo Government, this breach of faith constituting one phase of the indictment to which the Congo Government has exposed itself. Notwithstanding the attitude of the Government, it is now probable that relief may be secured at Kifwa by purchase from a European freeholder.

#### MISSIONS IN THE PHILIPPINE ISLANDS.

Churches, 26; members, 2,403; added by baptism, 919. Changes in three years, churches, increase 23, membership, increase, 2,031.

Our work in our island possessions continues with unabated vigor and promise. Constant accessions, a widening field and genuine growth toward Christian maturity are reported from each center. In no other field of the Union is the enthusiasm of the missionaries here surpassed, as reaping follows swiftly upon sowing, and every advance broadens the vision of the whitening harvest field. The year has been made notable by the expansion of work through the printed page. The revision of the translation of the New Testament Scriptures has been brought to completion by Mr. Lund, who secured a speedy and economical printing of the work by a visit to Japan. Correspondents in Japan state that he saw little of the country or of the missionaries during this visit, but by indefatigable labors the work in view was success-

fully accomplished. As the result of an agreement, similar to that made with the British and Foreign Bible Society in South India, by which the transliterated form of "baptize" and related words is employed in the text, with the literal translation of these words in the margin, this faithful version prepared by Mr. Lund is exclusively used in the entire field of the Panayan dialect. And 50,000 copies of the work have been purchased by representatives of the movement under the native leader Aglipay, thus ensuring access to the story of the Gospel for a great multitude of people who are not yet in contact with evangelical workers.

FRANCE.

Churches, 22; members, 2,314; added by baptism, 233. Changes in three years, churches, decrease 5; members, increase 12.

The situation in France makes strong appeal to Christian interest. Divorce of Church and State, which took effect on the first of January of the present year, was the outcome of a long conflict. It is traceable directly to the indignation aroused by intrigues of religious orders. The movement for release of the schools from control of ecclesiastical orders developed into a larger movement for complete separation of the State from the Church. The development originated nominally some five years back, but its true source is far earlier in forces working long in the hearts of the people.

MISSIONS IN EUROPE.

Churches, 1,057; members, 115,102; added by baptism, 6,956. Changes in three years, churches, increase 76; members, increase, 6,489.

The constituency of the Missionary Union has reason for satisfaction in its work in Europe. In eight great countries it is accomplishing a beneficial service, with indirect relation to at least seven others. In these countries, France now representing a single honorable exception, a church establishment is maintained by the government, and Baptist Churches suffer in varying degrees from civil and social disabilities. The old days of banishment and severe persecution are gone by. In the western countries of Northern Europe members of dissenting churches suffer as a rule only petty annoyances. Relief from the oppressive policy of the past is now gained in Russia.

GERMANY.

Churches, 187; members, 35,263; added by baptism, 2,577. Changes in three years, churches, increase 14; members, increase 3,502.

The work which begun with the baptism of Oncken in 1834 has grown into the German Baptist Union, which now includes 187 churches in German and has close affiliation with nearly 100 churches in Holland, Switzerland, Austria, Hungary, Bulgaria and Roumania. Work in Denmark, Sweden and Russia has sprung from this same source. In Germany proper the Missionary Union has direct relations only with the theological seminary at Hamburg and the publication house at Cassel. Aid, however, is extended to the weaker churches in countries lying to the southeast, funds being administered by a committee of brethren in Germany. German Baptists have gained a foothold in nearly every large city in the empire, the work being particularly strong in Berlin and Hamburg.

SWEDEN.

Churches, 586; members, 44,675; added by baptism, 2,598. Changes in three years, churches, increase 21; members, increase 1,797.

The Baptist cause in Sweden has

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- 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.

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attained such strength as to exercise a powerful reflex influence upon the State Church, which is almost hopelessly lost in formalism. In many instances the more spiritual methods of work, long characteristic of Baptist Churches, are being adopted by orthodox pastors. To this course they have been led by the increasing drift of the great body of their people toward indifference and infidelity in matters of religion. The membership of the churches now exceeds 44,000. Over 50,000 are gathered in 1,000 Sunday schools, giving large promise for the church of the future. The Swedish brethren have had much to do with planting the true Gospel in Finland and in Russia.

SPAIN.

Churches, 3; members, 113, added by baptism, 1. Changes in three years, churches, increase 0; members, increase 0.

In no other country in Europe is the pure message of the Gospel more needed than in Spain. Certainly in no country is the preaching of this Gospel conducted under greater difficulties. Of the population of 18,600,000 only a little more than one-quarter are able to read and write. One in every 200 is either priest or nun. The poverty of the people is evidenced by the fact that there are said to be 100,000 beggars. In spite of laws nominally granting religious freedom, the most stringent restrictions are placed upon Protestant

worship, all "public manifestation" of any other than the Roman Catholic religion being declared illegal.

RUSSIA.

Churches, 163; members, 24,132; added by baptism, 1,114. Changes in three years, churches, increase 51; members, increase 1,470.

Until Easter of last year missionary work among indigenous peoples of the Russian Empire, all of whom, with the exception of a few heathen tribes and some Mohammedans, are nominally members of the Greek Orthodox Church was prohibited by law. Practically all of the 25,000 Russian Baptists now reported belong to races who live in districts which have been absorbed by the empire in comparatively recent times. The Russian Baptist Union comprises five associations. Three of these the Polish, West Russian and South Russian, are almost wholly composed of Germans. The others are the Lettish and Esthonian, among the peoples of the Baltic provinces. In the new era opened by the edict of the Czar, there is not only liberty of belief, but freedom to preach, and the opportunity thus afforded is boundless.

DENMARK.

Churches, 29; members, 3,987; added by baptism, 168. Changes in three years, churches, increase 0; members, increase 46.

In Denmark Baptist churches have a larger membership than any

other dissenting body. Their work is conducted with exceptional vigor and is marked by wise methods in the development of small Home Mission centers. The 29 churches maintain over 150 mission stations. In Denmark, as in other Scandinavian countries, it is the privilege and opportunity of Baptists to aid in stemming the tide of religious indifference and skepticism which is rapidly invading the State churches. There is great need for a school for the training of preachers.

NORWAY.

Churches, 39; members, 3,061; added by baptism, 179. Changes in three years, churches, increase 3; members, increase, 267.

The political separation of Sweden and Norway has not greatly affected Baptist interests in these two countries, except as conditions of unrest and drawn attention from religious things. The Norwegian churches are grouped in four associations, each of which is served by a district missionary. Much attention is given to general denominational interests and an earnest appeal has been made for a general missionary to promote this work throughout Norway. The strongest church is located at Christiania; another large church is found in Andenes, in the far north. Emigration to America draws strongly from the young people, and our churches in all parts of Norway have suffered

from this outward movement. After the report an hour was given to a memorial service in honor of the dead President, Hon. W. A. Monroe, of Boston, Mass. Prof. (Continued on page 12.)

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THE BURDEN.

Master, the burden is heavy,  
Which, through the long day, I  
bear;  
Trembling and faint, I am ling'ring  
Aside from the sandy glare:  
Green the oasis, and tempting,  
In shadow or sun, its smile—  
May I not rest 'neath the palm-  
tree,  
Unbinding my load the while?  
Nay, thou must carry it further,  
The burden thou fain wouldst  
leave;  
Love, all its weight has appointed,  
A love thou wilt never grieve;  
Not for thee, now, palm tree or  
well—  
The desert hath still its lore—  
Pillar and cloud I'll provide thee,  
And Canaan lies just before.  
—L. C. Nevin, in N. Y. Advocate.

OUR PULPIT

TRUE AND NOT TRUE.

C. H. SPURGEON.

"Now we know that God heareth not sinners."—John 9:31.  
I have taken my text out of its connection, for a certain purpose. Part of the purpose will be answered immediately if I say how wrong it is to take any passage of Scripture away from that which comes before it, and that which follows after it; for you may, if you are so inclined, prove anything you like from the Bible if you wrench a line from its context, and hold it up by itself. You can, indeed, act in the same way with any other book. You may take an expression from any human being's writings, as some people do from these divine writings, and make the author say what he never meant. That is how many treat the Word of God. For instance, a man may say that he can prove from Scripture that God hath forsaken and forgotten his people. By turning to Isaiah xlix. 14, we find that Zion, in an unbelieving fainting fit said, "The Lord hath forsaken me, and my Lord hath forgotten me." It was not true, but was one of the falsehoods of unbelief. If you take from their connection the words in Psalm xiv. 1, "There is no God," you will have the opposite of what David wrote, "The fool hath said in his heart, There is no God." If you pick out a sentence from the New Testament, without the context, you may say that Scripture declares that our Lord Jesus Christ was a gluttonous man and a wine-bibber, because his enemies falsely said so; and you may declare that it is your duty to worship the devil because Matthew records that he said to Christ, "Fall down and worship me." You see at once the absurdity and wickedness of wresting the Scriptures in that fashion. Now take the words that I have chosen for my text, "We know that God heareth not sinners." Who said that? A man who was born blind, to whom Christ had given sight. And who believed it? A set of still blinder Pharisees. He was arguing with them, and he wished to convince them, so he used an argument which was specially suitable to them. It was their Pharisaic belief that God would not hear sinners. "Very well," he said; "but God has heard Christ; therefore, according to your own

belief, Jesus Christ, who has opened my eyes, cannot be a sinner." It was a capital argument *ad hominem*, as we say, an argument to the men themselves. But we are not going to accept everything that this man said. We are not bound to do so, for he did not speak under any sort of inspiration. The evangelist was inspired to record what the man said, but we should be very foolish if we believed all that he said, shrewd as he proved himself to be. Is it true that "God heareth not sinners"? It is true, and it is not true. It is true, most true as this man meant it; but it is utterly false in the sense in which some persons have understood it. So I am going to speak, first, upon how it is true that God heareth not sinners; and, secondly, upon how it is not true.

I. First, then, it is true that God heareth not sinners in the sense in which this man used the expression, namely, that, if Christ had been an imposter, it is not possible to conceive that God would have listened to his prayer, and given him the power to open the blind man's eyes, for that would have been for God, the just and the true, to set his seal to a lie, and that cannot be. The man was quite accurate in arguing, "If this Jesus of Nazareth is a deceiver, how is it that" (as the man supposed) "he has asked God to open the eyes of one born blind, and God has done it, thereby as good as saying that this deceiver was true?" It is not supposable that the Most High could have done anything of the kind. It can never be believed that God will listen to the prayers of men who ask him to support their falsehoods, and assist them in the propagation of that which is contrary to his own kingdom. That was the primary sense in which, I have no doubt, the man meant his statement, and in that sense it is true. God will back up the right and the true, and stand by the Christ whom he himself hath sent; but he will not support imposture and falsehood.

In another sense it is true that "God heareth not sinners;" that is to say, he will hear none of us—no sinner among us (and who among us is not a sinner!) in and of ourselves. If heard, it must be through the interposition of the Mediator between God and men, the Man Christ Jesus, for up to the immediate presence of the thrice-holy God the guilty sinner cannot come by himself. The fire of the divine holiness would burst forth, and utterly destroy the presumptuous rebel who might attempt such an intrusion; but Jesus meets us just where we are, we give our prayers into his hand, and he perfumes them and cleanses us with his own most precious blood, and then he presents both ourselves and our prayers before his Father's face. God could not hear those prayers of ours, neither could he have respect unto us or to our offering, apart from the mediation of Christ. He must use the language of one of our hymn-writers—"look through Jesu's wounds" on us, and then, but not till then, can he regard us favourably. As a matter of absolute justice, irrespective of the Mediator, God could not and would not hear any prayer from any sinful being in the universe.

It is quite certain, as you will see from various passages of Scripture which I will presently quote to you, that God does not, and will not hear the prayers of those who continue in their sins even while they pray. There are thousands of persons who would very much like to go to heaven, and they are dreadfully afraid of going to hell;

but, then, if they do go to heaven, they would like to take their sins with them—at least, most of the way. They would cut their acquaintance just a few yards before the brink of the river of death; but they feel that they must keep those sweet sins of theirs, and yet they hope to go to heaven! If this is what any of you are doing, be you sure of this, that God will not hear your prayers. He will hear your supplications if you repent of and forsake your sins; but if you come before him arm in arm with your sinful lusts, he will drive you from his presence. A man prays for forgiveness, yet continues to drink to excess; can God answer a prayer of that kind? It cannot be; he will never pander to our base passions by allowing us to indulge in sin, and yet to hope for mercy. I believe that there are many persons who do pray, after a fashion, for grace, and Christ, and heaven; they have never obtained an answer yet, and they never will as long as they continue to dally with their beloved sins. These must be given up; even if they were like their right arms, they must be cut off, or like their right eyes, they must be plucked out, for it is utterly impossible to keep sin and yet go to heaven. In this sense, "God heareth not sinners."

Do you wish to be saved from sin? Do you pray to be saved from intemperance, from dishonesty, from falsehood, from unchastity? Do you ask to be saved from everything that makes you unlike your God? Then he will hear such prayers as those; but to pray for pardon, yet continue to rebel—to pray for forgiveness, yet still go on to provoke him—such a prayer as that must be a stench in the nostrils of the Most High. You will find, in Isaiah's first chapter, 15th verse, that the Lord says, "When ye make many prayers, I will not hear your hands are full of blood." There is a similar passage in Jeremiah xiv. 12, where the Lord says concerning the people who would not turn from their evil ways, "When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence." "Thus, have they loved to wander, they have not refrained their feet, therefore the Lord doth not accept them; he will now remember their iniquity, and visit their sins."

Another true meaning may be attached to this passage, "God heareth not sinners;" that is to say, God does not hear hypocrites. Job knew this, and so did his friends; it hardly needs a revelation to make us know that it is true. If a man tries to play fast and loose with God—if he pretends to be the Lord's servant, and all the while he is the servant of sin—God will not grant the request that is made by his double tongue. Listen to these words of Job: "What is the hope of the hypocrite, though he hath gained, when God taketh away his soul? Will God hear his cry when trouble cometh upon him? Will he delight himself in the Almighty? will he always call upon God? No; hypocrites will not always call upon God, and God will not always hear them when they do call upon him; I may truly say that he will never hear them, for he abhors the sacrifice that is presented to him without the devout heart of the offerer.

We have further proof that our text has much truth in it if we think of another class of sinners that God will not hear, namely, the unforgiving. When we pray, "Forgive us our trespasses, as we

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forgive them that trespass against us," we expressly ask that God will not forgive us till we have forgiven our fellow-men. You may kneel till your knees grow to be part of the very floor; you may weep till you make your bed to swim; but no answer of peace shall ever come from God to you as long as you retain one black malicious thought against your fellow-man, however much he may have offended you. Perhaps this explains why some of you, who have been awakened of late, have not been able to find peace with God. If it is so with thee, my friend, thou must first take thy hand from the throat of thy brother, who owes thee that little debt, and then mayest thou hope that God will suffer thee to find mercy at his hands concerning thy far greater debt to him. Bring not thy sacrifice unto the Lord, pollute not his altar with it; nay, dishonour not the floor of God's house by treading upon it while thou dost cherish an unforgiving spirit; but go home to thy brother, and say unto him, "I freely forgive thee for the wrong thou hast done to me. Let this quarrel be ended, for I cannot meet my God till first I can meet thee;" for "he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

I may here remark, by the way, that God will not hear even his own people when they are living in known sin. You must have noticed that remarkable declaration in Psalm lxxvi. 18, "If I regard iniquity in my heart, the Lord will not hear me." Have you not found it so, my brethren and sisters who have been favoured with the presence of God? When you have backslidden, when you have grieved the Spirit of God, have not your prayers returned empty to you? You used to ask and receive; when you kept up constant, familiar intercourse with the Most High, you had but to express your desire, and it was granted unto you. But you grew cold, worldly, careless; and now, when you pray, it is like speaking into a brazen cauldron; your words reverberate, they resound in your own ears, but they do not reach the ears of God. You go to the mercy-seat, and groan, but you bring your wants away with you; they are not supplied, and so, groaning, and groaning, and groaning yet again, prayer has become a toilsome task with you, for no answer follows your supplication. Ask the Lord to cleanse your heart, my brother; then your power in prayer will come back to you. If you walk contrary to God, he will walk contrary to you, and your power in prayer will fail you when you in any way give place to sin. I do not think that the blind man, who had been cured by Christ, meant that, but it is true, and it is necessary that I should mention it.

There is another class of sinners whom God will not hear. In Proverbs xxviii. 9, we read, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." That is to say, if a man will not hear God, God will not hear him. You have a Bible, but you will not read it; then, when you pray, you must not expect God to give you audience. You will not attend the means of grace when you might do so; if anybody tries to explain the gospel to you, you tell him to hold his tongue, for you are determined not to know anything about the way to heaven. Well, then, friend, you may say what you like about praying, but while God's gospel is treated by you with such disrespect as this, you cannot expect that God will grant your requests.

Shut your ear to God, and he will shut his ear to you; but incline your ear, and come unto him, and, sinner as you are, your soul shall live, for God will hear you.

II. Having thus shown that there are some senses in which this declaration is true, I am going into the other side of the question, and shall show you that there are senses in which this text is not true, but the very reverse of true.

First, it is not true that God hears not those who have been, and still are, in a measure, sinful; because, my brethren, if he did not hear sinners, he would not hear any human being, for "all have sinned, and come short of the glory of God." Solomon truly said, "There is no man that sinneth not;" and David wrote, under the inspiration of the Spirit, "There is none that doeth good, no, not one." We have all erred, and gone astray from the right road; and when we approach God in prayer, we must feel this, and confess it. It is not true, therefore, that the Lord does not hear those who have sinned—those who still call themselves sinners, though they are saved by sovereign grace. Look at the long line of his people, and note how he has heard their prayers. Many beside David have said, "This poor man cried, and the Lord heard him, and saved him out of all his troubles." Even after his people have gone astray from him, he has heard them when they have repented, and returned unto him. The 51st Psalm is a sinner's prayer, is it not? Yet how graciously the Lord listened to it, and restored his penitent servant to his favour. If I thought that God did not hear sinners, that is to say, those who have any sin, then would it be of no use for me to open my lips in prayer, or to lift my eyes to heaven. But, blessed be his name, not only has he heard some of us, sinners though we are, but he has washed us from our sins, clothed us with the righteousness of Christ, and we are "accepted in the Beloved;" and now, when we plead with him, we prevail; we delight ourselves in him, and he gives us the desire of our heart. We dare not say that we are not sinners still; for, though we strive after perfection, and shall never be satisfied with anything short of it, and believe that we shall assuredly have it through Jesus Christ our Lord, yet we have not at present obtained it. We labour after it, not as though we had attained it, or were already perfect, for we still confess that there is iniquity about our holy things, unholiness in our holiness, unbelief in our faith, and something to be repented of in our repentance. Yet the Lord graciously heareth us, blessed be his name, so that it is not true absolutely that God heareth not sinners.

Neither is it true that God does not sometimes hear and answer the prayers of unregenerate men. I am going to speak upon a subject as to which there may be a difference of opinion, but I cannot help that; I am merely relating what I regard as facts. While I was but a child, and knew not the Lord in a saving sense, I was taught by my parents that God heard prayer; and I distinctly remember, as a boy, offering a prayer upon a very unimportant matter. If I were to tell you what it was, it would make you smile, but to me, as a child, it was a very great matter, and I prayed to God many times about it. I know that I was not then born again, neither had I true faith in the Lord Jesus Christ, but I did devoutly believe that God would hear me in that matter, and I asked him again and again, and he

gave me my desire. The result upon my mind was wonderfully beneficial, for it confirmed my belief in the existence of God, and helped to arm me against any doubts of the infidel kind that might afterwards assail me, for the first, and what was to me a very remarkable, answer to my prayers, always anchored me fast.

Let me say, however, that God sometimes hears the prayers of intensely wicked men out of no love to them. You remember how he heard the cry of the children of Israel when they said, "Who shall give us flesh to eat?" The Lord sent them quails in great abundance; but "while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague." Again and again, the Lord granted the requests of Pharaoh, cruel Pharaoh, hard-hearted, proud Pharaoh, who was afterwards destroyed in the Red Sea. Jehovah removed one plague after another from him, thus giving him (oh, dreadful thought!) an opportunity to exhibit the hardness of his heart, and to increase it by sinning against the answered prayer. I beseech any man or woman here, who, though not yet converted, has asked God for something, and has received an answer to that petition, not to abuse that answer. I pray you to follow it up. It may be that there are designs of matchless love in store for you, and that, loving you with an amazing love, even while you are dead in sin, God has given you a token that it is even so. But if, after having presented your request to the Lord, and had it granted, you continue to be his enemy, and even grow worse, it may be that the next communication from God to you will be the fatal sentence out of the lips of infinite justice, "You did pray to me, but you never sought anything but temporal things; and now, since you have rejected me, and have not sought the treasures of my grace, and have sinned against light and knowledge, I will depart from you, and leave you to that final hardness of heart which will irrevocably seal your doom."

Finally,—and here I want to throw the whole force of my message—it is not true that God will not hear sinners when they pray to him for mercy, confessing their sins, and believing in Jesus Christ his Son. I have known three or four persons, quite recent, who have been perplexed with this idea. They have said, "It is no use for us to pray, for God heareth not sinners." My dear friend, how can you, in the teeth of God's Word, believe that statement, understanding it in the sense you give to it? For, if it were so, we should be under the law, not under the gospel; and it would be necessary for us to be righteous before we could ask God for anything; and that is the teaching of Sinai, not of Calvary. It is the glory of the gospel that God does hear sinners, and that he does grant their requests. For you to say that he will not hear a sinner, when he confesses his sin, and forsakes it, and cries to him for mercy, is to contradict the gospel, which is not sent to the righteous, but to sinners—is not meant for the good, but for the bad, for those who are unrighteous, ungodly, in fact "sinners."

Look, for instance, at Manasseh, who "made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen." The Lord rebuked him, yet he would not hearken; but when he was carried away to Babylon, in his af-

fiction, "he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom." Look also at the dying thief upon the cross, and let not the thought that God heareth not sinners ever enter into your heads. There was a sinner dying as a malefactor, yet he said to Jesus, "Lord, remember me when thou comest into thy kingdom;" and Jesus said unto him, "To-day shalt thou be with me in paradise." Never say that God heareth not sinners. Have you not read the parable of the publican who "would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, 'God be merciful to me a sinner!'" God did hear him, but he did not hear the Pharisee who thanked God that he was not as other men were. Do you say that God heareth not sinners? Read again the familiar story of the prodigal son. Here he comes, fresh from the swine-trough, filthy without and within, ragged, disgraced; but he has scarcely had time to say, "Father, I have sinned," before he is heard even more fully than he has prayed, and the kiss of acceptance is on his lip, and the best robe has covered him. It is a lie, concocted in the bottomless pit, to say that "God heareth not sinners." If they do but cry, "O God, forgive us, for Jesus' sake," he must hear them; it would be contrary to his nature to turn away from them. Why, sirs, to deny this is to fly in the face of all the invitations and promises of the Word of God. Take this one, for instance, "Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." What does that mean but that God invites sinners to pray to him, and bids them come to him, plainly implying that he will not reject them? Then there is that gracious invitation, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Does that mean that God will not hear sinners? Why, my Lord Jesus came into the world on purpose to hear sinners—he came here to seek and to save sinners.

A man, who is not ill, would have to say to a doctor, "I do not need your skill, for there is nothing the matter with me;" but the man who is ill is the one the doctor wants; and the more ill he is, the more does he add to the fame of the physician if a cure is wrought upon him. As for you who think yourselves very good people, Christ does not want you; you do not want him, and he does not want you. But you sinful people, you who know that you are sinners, you who, when I read my text, said, "Ah! that is a death-blow to all our hopes," you are the very people whom Jesus Christ wants. He came into the world to save sinners—just the sort of people that you are; and let the news be published over the whole earth, that whosoever believeth on him is not condemned. He has shed his precious blood for these who are condemned through sin, that the condemnation might pass away from them through their believing on him. It is gloriously true that God heareth sinners, all sinners who come unto him through Jesus Christ his Son. Let the

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blind man say what he likes, we have tried it, and proved it for ourselves, and I hope that hundreds of you will prove, at this very moment, that he does hear sinners, for he has heard you.

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**Editorial**

**A PRACTICAL VIEW OF IT.**

A prominent Baptist pulpit in a certain large city was vacant, and a professor in the University of Chicago urged one of the Divinity School graduates for the position. The chairman of the pulpit committee is a leading lawyer, and is a Baptist. This lawyer raised the question of the soundness of the Chicago graduate's faith, and received in reply a published circular letter from a certain church committee where Chicago graduates had preached and the people liked them. The lawyer wrote in reply as follows:

"My Dear Dr. —: I have your letter and wish to say something in reply. For ought I know the Brother is as free from objectionable views as any minister in the country; but you must admit, I think, that Chicago University is not looked to as the citadel of orthodoxy. It may be if Bro. — should come and preach to us for a month, we might be delighted with him and approve all he would say; and yet in a pastorate of a few years, the teaching he may have received in an institution in which Dr. — is an instructor, would crop out—indeed is likely to crop out—when circumstances develop the occasion for it. Our good Bro. —, to whom you refer, when the question came up of withdrawing fellowship from — church, because it retained as its pastor Rev. —, who, as we understand his utterances, is a Universalist except his belief in immersion as baptism—gave his support and sympathy to Mr. —. I do not say he declared he agreed in all respects with Mr. —'s views; but his attitude toward the question was one that called for explanation and led to serious criticism. There are other Baptist preachers in this city whose drift is in the same direction. We can't afford to take chances, when there are an embarrassing number to choose from, as to whose education, training and views we take no chance. Let me refer to an experience. A few years ago, Bro. — came from your institution and supplied our pulpit several weeks while Bro. — was absent. His sermons were very thoughtful and satisfactory till the last Sunday, when he distinctly announced and preached a second probation.

"Allow me to dispose of this whole question by a simple illustration. I am an attorney. In the argument of their cases attorneys refer to and rely upon text books and adjudicated cases as an authority upon which they ask the courts to decide cases. What success could an attorney expect if he should, in citing an authority, say: 'If your Honor please, I refer you to the second chapter of the first volume of Kent's Commentaries (or any other authority relied on), where the law is laid down as I contend it is; but I am free to say I consider that other chapters, or parts of this authority on which I rely, are spurious, interpolated, or are contrary to reason, and so much so that I would not ask you to accept their teaching.'

"When any minister assails the Bible and denies its authority, because its teachings as to a particular subject, do not commend themselves to his reason or judgment, he discredits the Book and invites his hearers to reject any other part, or the whole of it, when it does not meet their views. In the

case supposed as to an attorney, I do not hesitate to say that any intelligent court would regard the attorney as either insane or unfaithful to his client, intending to betray him under the guise of serving him.

"If the Book is not the Word of God, let us say so and cast it aside, and renounce Christ as a myth and Christianity as a delusion; and take up some system of philosophy as a distinct substitute for it. It is every one's right to do this, and I would not curtail its exercise; but I do protest against people's writing and speaking in the name of Christianity and at the same time repudiating the Christ of the Bible. Fraternal yours,

We wish there were such members as this lawyer in all our churches. Unsound men could not then insinuate themselves into our pulpits, where they insidiously undermine the faith of the people. The churches cannot be too careful. And THE ONLY SAFE COURSE is for the churches to refuse to call preachers trained in institutions where unsound professors are retained in the faculty. While in individual cases the preachers may be untainted, yet the probabilities are that they are more or less tainted and the churches should take no chances in such a vital matter. And the very fact that a preacher selects a tainted school in which to receive his training is a confession on his own part that he does not regard "the faith once for all delivered unto the saints" worth *epi-agonizing* for.

Then since the churches have no voice in selecting the professors of most of our theological institutions, the only way the churches can protect themselves from wrong teaching, as well as the only way to bring about sound teaching, is to absolutely refuse to call men from tainted institutions. It is high time the churches waked up. Only when the tainted institutions find that the churches do not want their graduates, will they get rid of unsound professors.

The National Wholesale Liquor Dealers' Association met in Louisville last week. It was a significant meeting. They gave forth an "address" to the public, in which they advocate making drunkenness a crime. They are behind the times, drunkenness is already a crime. Any man who is drunk in public is liable to arrest and punishment. Drunkenness is a crime, but not of the highest order, it is a misdemeanor rather than a felony. If the Liquor Dealers' Association wish drunkenness made a felony, why do they not say so?

They also say they oppose disorderly saloons. We ask, what have they done in all these years to suppress such saloons? We are glad to hear that they oppose such saloons; we would never have known it had they not told us.

At the meeting Mr. Uri, a wholesale dealer in Louisville, is reported to have said: "I believe the time has come when active work should be done by electing members of the Legislature, electing men who are friendly." So there we have it. The good people of the State will take due notice. The liquor men propose to elect legislators "who are friendly" to the whiskey interests. Let us see to it that the men we vote for are "friendly" to temperance and civic righteousness. Vote for no man who wants to put a saloon in your boy's path or in the path of your neighbor's boy.

An orator out West kindled with his theme, and reaching the climax

said: "I will grasp a beam of light from the great orb of day, spin it into threads of gold, and with them weave a shroud in which to wrap the whirlwind as it dies on the bosom of the West."

A school has been established in Chicago to teach economy in house-keeping. At the recent commencement diplomas were given to several young ladies certifying their respective qualifications to "keep house" for a husband receiving \$10 a week. The examinations were of a most practical nature—the actual preparation of meals. One young lady prepared breakfast for four at a cost of 19 cents. Another had a dinner for four—meat, two vegetables, a salad and a pudding—for a total cost of 40 cents. This is a good thing. The American people need better cooking and less waste. Such schools should be established all over the land.

It is announced that all the graduates at the recent commencement are to be married soon. But whether they marry soon, or have been married long or never marry, all housekeepers should understand good cooking and economy in the kitchen.

Brethren are discussing the money basis of the Southern Baptist Convention, and this is well. Dr. Gambrell has an able article on the subject in the *Baptist Standard*. Among other things he says: "Certainly, it is sound Baptist principle that a Baptist missionary body should be so organized as to be missionary." Of course, but that is in no way helped by a money basis. Dr. G. fears that, without the money basis, churches that gave nothing would outvote the churches that contributed, but about what? Vote to change the body from a missionary body to something else? What possible motive could influence them for that? Has any body that had no money basis ever suffered in this way?

Is it feared that messengers from churches that give little or nothing will vote away money given by others, in a manner not desired by the donors? Has that ever happened? If there were danger, the donors could simply designate their gifts.

Such objections go upon the idea that the brother who is a member of a body, not on a money basis, is a suspicious character, beset on mischief and needing to be watched. The Southern Baptist Convention has hundreds of members not on a money basis; in what meeting did these ever attempt mischief? Wherein would the Convention have fared worse, had all its members been like these?

So far we have never known of anybody's advocating that there is any obligation on the part of missionary bodies to adopt a money basis. All admit, so far as we know, that no such obligation exists.

The report of the Committee, on the Florida request, in Chattanooga, was adverse to eliminating the money basis. There was no time to discuss the matter, and so it was allowed to pass. Had the body voted simply to do away with the money basis, the next Convention would have been composed only of one member from each district association, and that result nobody desired. Whenever the money basis is eliminated, as it will be, in due time, we have no doubt, the whole question of basis will have to be put in shape. It is not enough to simply object to the money basis; another and a better basis should be presented. Meantime let the discussion go on. We

do not believe there exists a valid argument in favor of the money basis, though we admit that some poor arguments have been used against it. While there are foolish arguments for and against every proposition, yet, so far as we know all the valid arguments are against a money basis for a Baptist body.

The *Fairview Review* publishes the following: "The Baptist growth in the North, where they number 1,075,833, was but 4,864, but the Methodist Episcopal Church North, 2,910,799 strong, had a growth of 62,847." An honored brother asks "is this correct?"

No; it is not correct, though the fault does not lie with the *Fairview Review*, since a Methodist preacher in New York published those figures. They were promptly corrected, however. The Baptists of the North report 50,091 baptisms. We have not the figures for the net gain at hand, but the Northern Baptists gained last year about 35,000 in all.

In the new minutes of the Southern Baptist Convention, the figures are, white Baptists in the South, 1,899,627, and colored Baptists in the South, 1,941,653.

This is Home Coming Week, and we gladly welcome our home comers. It was a happy thought, said to have been suggested by a young lady and it has been readily and enthusiastically received. Since there is no precedent with which to compare it, we have no means of judging the probable attendance, but a great number are expected from all parts where Kentuckians have gone. The occasion is proving a joyous one. Old friendships and old memories are revived; new friendships and new memories are formed. Home Sweet Home, My Old Kentucky Home and Heaven is My Home, are the melodies awakened by the occasion.

Mrs. Elizabeth Walling Moses, of Louisville (and a member of Walnut Street church), wrote the song that was accepted by the committee for special use in celebration: "My Old Kentucky Home, Once Again." The exercises are quite elaborate and appropriate, and they close in a grand farewell meeting in the Armory next Sunday night. Dr. W. H. Felix makes one of the three addresses. We will tell more of these exercises next week.

"There is no place like home," but thank God there is a place home is like. "I go to prepare a place for you, that where I am there ye may be also."

Dr. E. E. Folk has been having a round with some of the "Gospel Mission" brethren in regard to their methods. Reference is made to an independent missionary the writer investigated in some of his travels. This missionary could show nothing for his work, except that he lived in an elegant home. His two daughters were traveling in Europe. He evidently had plenty of money. He scorned the idea of working under any Board, and was full of just such talk as one hears from the "Gospel Missioners." According to the best information the writer could get, after several days effort on the ground, this missionary (?) spent his time resting and writing flaming letters to churches in England, Australia, Canada and the North, from which he received about \$10,000 a year. This figure was the estimate of other missionaries in the same field. Ever and anon this missionary (?) would take a trip to "mend his fences" and to get fresh churches to contribute to his "great work."

**Editorial Varieties**

We congratulate our good friend, Deacon J. W. Headden on being put at the head of the printing of the State of Kentucky. He will render faithful and most efficient service.

June 24th is the day our churches over the South are asked to make their contributions for our ruined and damaged churches in and around San Francisco. Our cause there has always been weak, and our brethren, prostrated by the disaster, can not rebuild without help. \$183,000 is what is positively needed. This figure was reached after careful examination. The Southern Baptist Convention, as well as the Northern Anniversaries, formally endorsed the appeal, and it is hoped the response will be general and generous.

Some brethren fear that the Home Coming will seriously diminish the attendance at our General Association in Richmond, June 27th. But the meeting is so important that we should not allow it to suffer. The work of the Kingdom of Christ outranks all other work. The Educational Conference in Richmond, June 26th, is one of the most important meetings ever held in Kentucky. Let there be full representation from all parts of the State. We hope for a great meeting in Richmond. The railroads grant one fare plus 25 cents for the round trip. Richmond is a fine place to go, worth visiting for its own sake.

The following comes from Oxford, England: "What is the difference between the quick and the dead?" "The quick are those who are quick in getting out of the way of automobiles, the dead are those who are not."

The *Brooklyn Life* tells of a "Christian Science" restaurant that has been started with "no tables, no chairs, no food and no waiters." The hungry customer goes in and thinks he eats, and pays so much a think.

Dr. Clifford and Mr. Loyd George have had many honors from their British fellow citizens. Their last, so far as we are informed, was that their names were hissed at a meeting at Albert Hall, held in the interest of ritualism and clericalism, in opposition to the new Education Bill.

Prof. S. E. Jones writes: "I have not words with which to express how much I appreciate your bold fight for the whole truth. I know thousands of true hearts join in thanking God for your life and labors, and are praying that you may be spared many years yet to His cause and kingdom." Thanks.

Some people have a funny idea of having peace. They cry "peace!" "peace!" "beautiful peace!" "Let us have peace"—meaning thereby that they want everybody to get out of their own way absolutely. They prate of peace, but keep up a fuss all the time, because they do not have their way, and then they seek to put all the blame of their own fuss on those who do not surrender everything to them, that they may have their way. They do not want peace, unless they can have control, and it is their tactics to keep up a fuss, and then plead that everybody should get out of their way for the sake of peace. Ahem! But such persons do not deceive anybody.

The *Baptist Standard* copies from our columns Dr. Nowlin's masterly article on "The Importance of Higher Denominational Education." It is indeed a strong and a timely article.

The *Journal and Messenger* does not admit that it was the church at Jerusalem that arraigned Peter, but only the brethren of the circumcision. We turn the *Journal and Messenger* over to Dr. McGlothlin.

There has been a good deal said about the British Princess becoming a Roman Catholic, in marrying the King of Spain. We regard that as simply a part of the marriage ceremony. Should she become a widow and marry a German Kaiser she would of course become a Lutheran. Therein is one of the beauties of having a state church.

We have been called on to prove that John the Baptist was baptized. We have no proof, nor is any proof needed. Somebody had to start baptism, and God chose John for the purpose. What we need to prove is that John had proper authority to baptize. This is proved by the fact that Christ accepted baptism from John. Why did not Christ get some one at Nazareth to baptize him? Why did He walk all the way to the Jordan to find an administrator?

AMONG THE Churches.

Walnut St. (Third and St. Catharine) Pastor Eaton: Home; Do it. Twelve by letter, one for baptism, one baptized.

Broadway—Pastor Jones preached both hours. Two baptized, one for baptism. Pastor Jones makes the annual address this week at Emory and Henry College.

Chestnut St.—Pastor Weaver: Glorious privilege. Evangelistic meeting. One by letter. East—Pastor Wilson: Christian service; Voices of blood.

McFerran Memorial—Pastor Hamilton: Preaching the gospel; Harm in profanity. Twenty-second and Walnut—Bro. J. W. Lowe: Missions. Twenty-five, including pastor's daughter, expressed willingness to go as missionaries.

Parkland—Pastor Taylor: God coming in a cloud; Religion the world wants. Pastor resigned, going to Shelbyville, Tenn., July 1st.

Portland Avenue—No report. Third Avenue—Pastor Ransom: Building the kingdom; Persuaded from torment. One by letter.

Twenty-sixth and Market—Bro. E. B. Farrar: Secret of success; Hindrances; Rich man in hell. One by letter, four baptized. Meetings nightly in the tent.

East Mead—Pastor Brandenburg: Confession; Good Shepherd. One by letter. Hazelwood—Pastor Alhoff: Temperance; Doors to the future. Pastor marries Thursday.

Eighteenth St.—Pastor Bolton: Confession. One for baptism. Thirty-sixth and Grand—Pastor Holloway: True revival; New life.

Ormsby Ave.—Pastor Williams: Woman's place and power; How men gain and lose. Five for baptism, four by letter, two baptized.

Oakdale—Pastor Mohler: Soul winning; Spiritual blindness. Two by letter. Beechland—Pastor Hill: Evil of drink; A race.

Van Buren St.—Pastor Root: Character; Wages of sin. Three professions. Hope Mission—Pastor Bruce reported good week.

Tabernacle (New Albany)—Pastor Poulson: Going forward; Crucifixion. Elk Creek—Evangelist Powell: Remember God; Go ye.

Gleevew—Bro. G. F. B. Stovall. Eminence—Funeral of Thomas Gaines, Esq.

Missionary Lowe made an earnest talk on missions, giving incidents of missionary revival in schools and churches, many young people volunteering for service.

He told of the great opportunity in China, especially in Manchuria. The brethren showed deep interest and many led in prayer for the work, closing with a fervent prayer by Bro. Lowe.

THE STATE.

Bro. C. G. Skillman locates at Burlington, and takes the field of labor of the late J. A. Kirtley of blessed memory. We congratulate the saints of that field. Skillman is a worthy successor to Kirtley. It is apostolic succession, the succession not broken by the brethren who came between them.

Bro. W. L. Norris writes from Columbus: "As we have lost trace of some of our past pastors, we take this means of inviting all of our old pastors to be with us on the occasion of the dedicatory services of our church June 17. All of our old pastors who can not come will you kindly send a letter of greeting to be read before the assembly that day?"

Bro. E. W. Coakley writes: "I am in the midst of a glorious meeting at Strunk. Fourteen professions to date, and thirteen additions to the church. This greatly strengthens the little band

of Baptists here. I go from here to Pine Knot and from Pine Knot to Perryville. Please pray for your evangelist."

Pastor J. T. Betts writes: "I have resigned the care of the Mount Pleasant church here, but will remain with them until the last of this month. The Lord has blessed my labors. During the 19 months we have had 70 odd additions. The contributions to missions have greatly increased."

Pastor B. J. Davis writes: "Last Sunday, June 3rd, it was my good fortune to have Dr. W. D. Powell, one of our State evangelists, with me at Little Mount. Our people there were delighted with him, both in the pulpit and in the social circle. Although the church had given \$91 this associational year, to State Missions, and is now taking its Foreign Mission collection, they gave Dr. Powell a cash collection of \$10 for State Missions, making \$101 for State Missions for the year. We hope Dr. Powell will come again."

Pastor W. R. Cooper writes: "Please change my paper from Louisville to Simpsonville. We are nicely located here in the pastors home, and received a great 'pounding' on coming. Much success to your paper."

We congratulate the Murfreesboro, saints on securing Bro. A. C. Davidson, of Birmingham, Ala., as pastor. He is at once a son of consolation and a son of thunder. Just such a man is needed in Murfreesboro just now.

Pastor W. D. Nowlin has now been with the Third Church of Owensboro for two years. He is one of the ablest and most eloquent of our preachers, and what is far more important is godly, sound, and an earnest Baptist. He went to a strong church and God's blessing has been upon the union. During the two years there have been 300 additions to the fellowship of the church. The Sunday school has grown wonderfully. Last Sunday there were 1,303 in attendance.

OTHER STATES.

Brother Albert Maddox writes: "On Sunday, May 24th, a church was organized at Hooker, O. T. On account of a misunderstanding as to time only seven were present to go into the organization, but there are several others who will join right away. The writer will serve them as pastor. We expect to organize at Pastelle, O. T., next Sunday, June 10th. About twenty-five have signified their intention to go into this organization. Pray for us here in Beaver county, O. T., for our needs are many."

Dr. J. W. Porter is aiding Pastor Rosser in a good meeting in Selma, Ala.

Pastor L. S. Foster writes from Romulus, Ala.: "Please change address of my copy of Recorder from Tuscaloosa, Ala., to Romulus, Ala. I am in my same pastorate, but getting closer to the churches."

Pastor T. O. Reese writes from Geneva, Ala.: "We have just closed a great revival in our church. Bro. M. B. Wharton did the preaching, and did it well. 31 accessions; 22 for baptism. The stores all closed and the attendance was good."

Pastor C. C. Pugh writes: "Please change my address from Auburn, Ala., to College Park, Ga. Have just entered upon the pastorate of the church at this place."

Pastor J. J. Farmer writes: "Please change my paper from Starke, Fla., to Palatka, Fla. I have been called to the pastorate of our church there, and have resigned here in order to accept I begin in Palatka June 10th. I don't want to miss a single copy of the Recorder."

Eld. W. A. McCain writes: "Please change my paper from Bayou La Barte, Ala., to Kentwood, La. I have moved here and the outlook is good."

NOTICE OF ORDINATION.

Pursuant to a call from the Walnut Grove and Union churches of the Mad River Association, a council met with the Union church, May 11, 1906, at 2 o'clock p. m., to consider the propriety of ordaining Bro. W. M. May, of Kentucky, to the full work of the Gospel ministry. It then proceeded to organize as follows: Rev. J. Randle, of West Liberty, O., Moderator, and Rev. J. E. Medick, of Springfield, O., clerk. After a careful examination the council expressed itself satisfied with (1) Christian experience; (2) call to the ministry; and (3) views of Bible doctrine, the church at this juncture authorized council to proceed with ordination services.

At 8 o'clock p. m. the following program was rendered: (1) Scriptures read

by Rev. West, of Ostrander, O.; (2) Prayer by J. E. Medick; (3) Sermon by J. Randle, West Liberty, O.; (4) Ordination prayer and the laying on of hands, led by Rev. Winans, Bellfountain, O.; (5) Charge to the church, Rev. J. E. Medick, Springfield, O.; (6) Charge to the candidate by Rev. West, Ostrander, O.; (7) Benediction by Rev. May. J. E. MEDICK, Clerk. Marysville, O.

The University of Alabama has conferred the degree of LL.D. on Dr. M. B. Wharton, of Eufaula.

We were specially glad to have a visit last week from Bro. C. M. Thompson. He is greatly pleased with the outlook at Paducah.

Prof. Preston Dargan, son of Dr. and Mrs. E. C. Dargan, has been appointed assistant professor of Romance languages in the University of Virginia. Congratulations.

Many hearts sympathize with President A. P. Montague in his sore bereavement in the death of his beloved companion. She was a woman of rare gifts and graces. We tender our condolences.

Dr. W. D. Powell, Walnut Street's State Evangelist, has removed his family from Milan, Tenn., to Louisville. His address is 4 Inness Court. They are heartily welcome.

MARRIED.

Miss Annie McClain and Mr. Edmond T. King were married in the parlor of the Louisville Hotel June 2, by Rev. A. F. Gordon. They are both Baptists and most excellent young people. He is a merchant at Southville, Ky.

The Religious Herald says of "Faith and The Faith": "It is an alert, keen, incisive discussion and will be a tonic for many weak and wavering minds. We are not surprised to hear of its large sale. It deserves wide circulation and careful reading."

The Rev. B. B. Warfield, D.D., LL.D., of Princeton Theological Seminary, writes of "Faith and The Faith": "I have enjoyed the little book very much and have found it sound and sane and well fitted to do much good in these confused and confusing days in which our lot is cast." Dr. Warfield is perhaps the most famous Presbyterian scholar living.

At our late Commencement the Board of Trustees conferred the degree of Doctor of Divinity upon Eld. W. H. Barker, editor Baptist Flag, and Eld. W. C. Golden, State Mission Secretary, Tennessee. Our Commencement exercises were very satisfactory in every particular, and we enter upon a new year with brighter prospects than ever before. R. D. SWAIN.

Pastor M. E. Dodd writes: "My word of appreciation may be a very humble one, but I want to thank you from a heart full of gratitude for that most priceless little gem 'Faith and The Faith.' I have just finished the third reading, and it gets better every time. I do a great deal of underscoring and marking in my reading, but have not put a line in this for I saw that to begin would mean I must underscore every line and every word. I wish everybody would read it."

TRYING TO MAKE BAPTISTS NOT MONEY.

Please allow me to tell the brethren about my tract on "Ought All Christians to Take the Lord's Supper?" My purpose being to make Baptists and not money. I am sending them out at 2 cents, about cost. It contains 15 pages and easily sells for 5 cents. Some buy 12 for 25 cents, sell 5 and give the others away to persons needing information on the subject. One pastor writes me that he has recently baptized two excellent ladies who were converted to our views by the argument. Almost any pastor can use at least 50 copies to great advantage. Let me mail you at least 12 copies for 25 cents. GILES C. TAYLOR. Corsicana, Tex.

DEAR RECORDER:

I want to say in regard to the Dawson Springs movement. We have let the contract for the brick and carpenter work, and the house is in course of construction. We have only about one half the money on subscription necessary to complete the work. Very few churches or individuals have responded to the many appeals that have been made by our best men. Churches that I have visited have responded most liberally, but the two months' meeting at Dawson Springs, beginning July 1st, will require my constant attention, and if the good people of the State do not respond the work will have to stop. We have

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reserved the windows and hope to use memorial windows. Any one wishing to put a memorial window in this church can do so for \$25. There is possibly no better place in the State for a memorial window than this great health resort. In doing this you can help the Lord's cause and at the same time honor the dead. There will be fourteen windows. If you desire a window, send money at once. Your servant in the Master's work, T. M. MORTON. Livermore, Ky.

DEAR RECORDER: Bro. E. B. Farrar closed a two weeks' meeting at Bell, in Christian county, Ky., June 3. The meeting was held in a Grange Hall. The meeting resulted in several conversions and many backsliders renewed. Also eight additions to Olivet church by baptism and one by letter; the organization of a Sunday school with an enrollment of 67 and preaching twice a month in the afternoon, under the supervision of Olivet church.

It is also understood that Dr. J. P. Bell will back Bro. Farrar for six months as missionary for the State Board. The people of Bell and community are rejoicing over Bro. F's visit to them and for his good preaching and never tiring work in the salvation of the lost. Fraternally, H. C. McGINN.

FREE BOOK TO ALL READERS. For the benefit of those who may be in need of advice or are seeking information regarding some affliction of the eyes, ears, nose or throat, attention is called to Dr. W. O. Coffee, Eye and Ear Specialist, of Des Moines, Iowa, whose advertisements have occasionally appeared in this paper. Dr. Coffee has recently published two books, either of which he offers to send free of charge to any reader of this paper, who will write and specify which of the two books is wanted. One book of eighty pages, tells all about eye diseases. Contains colored pictures of various eye diseases; tells how Cataracts, Granulated Lids, Weak Eyes, and all the eye diseases can be successfully treated at home by Dr. Coffee's new method. The other book of sixty-four pages, tells all about Deafness, Head Noises, Discharging Ears, and all nose and throat diseases, and how these diseases can be successfully treated by a simple new method, originated by Dr. W. O. Coffee, and with which he restored his own hearing. Book tells all the symptoms of these diseases, what causes them, etc. Tells how to live, diet, bathe, exercise, etc. Any one wishing either one of the books, free of charge, should write to-day, and specify which they want. Address, Dr. W. O. COFFEE, 952 Century Bldg., Des Moines, Iowa.

Campbellism Exposed. There have been many calls for the republication of this book, by Dr. A. P. Williams, with an introduction by Dr. J. R. 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

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... 1 1. PRIMARY QUARTERLY... 1 1. LESSON LEAF... 1 1. PRIMARY LEAF... 1 1. CHILD'S GEM... 1 1. KIND WORDS (Weekly)... 12 12. YOUTH'S KIND WORDS (semi-monthly)... 8 8. BAPTIST BOYS AND GIRLS (large four-page weekly)... 8 8. BIBLE LESSON PICTURES... 75 75. PICTURE LESSON CARDS... 2 1-3. B. Y. P. U. QUARTERLY (for young people's meetings), in orders of 10, each... 6 6. SUPERINTENDENT'S QUARTERLY, 56 pages... 12 12.

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Baptist Sunday School Board Nashville, Tennessee.

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# Family Circle

Stories for the Young and Old

## A SONG OF PEACE.

BY JOHN RUSHIN.

Put off, put off your mail, ye kings,  
And beat your brands to dust;  
A surer grasp your hands must know,  
Your hearts a better trust.  
Nay, bend aback the lance's point,  
And break the helmet bar;  
A noise is in the morning winds,  
But not the note of war!

Among the grassy mountain paths  
The glittering troops increase;  
They come! they come! how fair their  
feet—  
They come that publish peace;  
Yea, Victory, fair Victory!  
Our enemies are ours,  
And all the clouds are clasped in light,  
And all the earth with flowers.

Ah! still depressed and dim with dew,  
But wait a little while,  
And radiant with the deathless rose  
The wilderness shall smile,  
And every tender, living thing  
Shall feed by streams of rest,  
Nor lamb shall from the fold be lost,  
Nor nursing from the nest.

## THE MAN ARCHIBALD HORTON KNEW—A TEMPERANCE STORY.

FANNIE WILDER BROWN.

"Reformation is all right, if it goes deep enough," answered Sterling, thoughtfully; "but it generally means a patching up, an outside change. A man reforms to escape the consequences of his folly or sin. I want you to dig deeper, and start at the foundation; I want you to forsake sin, rather than try to escape from its consequences."

"You mean get converted, I suppose," said Horton, with a bitter sneer. "That's not in my line. If my keeping straight depends on that, I may as well stop here. I'm no hypocrite; I never have been, and I won't begin now."

"But what do you think of the life you've led this last year? Do you like to wallow in the mire?"  
"Look here, now! I've never done nothin' but drink! I've ruined no one but Horton—don't make me out worse than I am—I won't stand it," said Horton, roughly.

"What do you think of the life you've led for a year?"  
"It's hell—that's what I think of it! I tell you, I'm through with it, so help me God!"

"No, you didn't say that. You said you were through with drink."  
"I'm through with hell, the whole business! I'll start square, and live straight. I'll go where you say, and do what you tell me and if you want me to join a church or the Salvation Army, I'll do that, and live up to it, too. Give your orders, I'll obey."

Again Sterling was shocked by the over-ready promise. He recognized, too, the symptoms of personal devotion and hastened to say: "I'm not giving orders. Look higher than to me, or you'll never succeed. I'm under orders myself, a soldier under a Captain." The men were silent. Then Sterling went on, "Do you know much about the life and teachings of Paul?"

Horton shrugged his shoulders. "Used to, ages ago, when I went to Sunday school."  
"He was a grand fellow; got his orders straight, and wrote them out. Paul talked about life's being a battle, and gave all sorts of directions about armor and fighting. You will remember some of them when you come to think them over. He was loyal to our Captain, fought a brave fight, and won a glorious victory. You had better read what he says when you can; I do. But Paul was only a soldier, too. Read what the Captain said, and follow him. I say, Horton, did you ever—pray?"

Sterling spoke hesitatingly now, bashfully, and Horton looked about towards the door. "I don't mean before any one," went on Sterling; "and I don't mean 'saying your prayers.' I mean talking to God all alone, just as a child talks to a father whom he loves, and who he knows loves him, and saying right out of the depths of your heart what you feel most; or just feeling it, without saying the words 'I'm sorry,' or 'Help me,' or whatever you would say if you could speak. We don't have to tell him anything; he knows us better than we know ourselves. All we have to do is to give him a chance at us. Did you ever pray?"  
"No," said Horton, "I have never

done anything but 'say prayers,' and not even that for a long time." Sterling waited expectantly, and at length Horton went on, this time with deep solemnity: "I will begin tonight, before I go to sleep. I shall have to do it. There is no other way out of hell."

"No," answered Sterling, as solemnly, "no other way. And if you take that way, and keep it, you will stay out."  
"I will take it, and I will keep it," said Horton.

Horton crossed to one of the windows and stood apparently looking out, though he saw nothing there. His gaze was far into the past, where he saw his young ambitions, his work, his friends. Could he regain his old footing? how? and when? Sterling had taken out some papers and was making notes and computations with an alert business air. After a long silence Horton began, "I owe it to you, Mr. Sterling."

"Leave off the 'Mr.' Horton."  
"I owe it to you, Sterling," he began again, obediently, "to tell you all about this miserable business."

"Don't," Sterling interrupted again, "unless you think it would be a help to you. I'm not a confessor, or a judge. The less you think about the past year, except as a warning, or to help some one else, the better."

"But what can I do? I'm down to my last dollar. I was trying to hold on to that, for when that was gone—well, you would have been really too late," Horton shivered. "That was why I did not drink more this afternoon. But no one will give me a position. It's no use to try for one. What's your plan?"

"I haven't any. Don't get ahead too fast. Have you had dinner, or supper? Can you eat now?—I'll have something brought here."

"Eat? No. I've almost forgotten how to eat. What am I to do?"

"Well, the first thing, if you put me in command, is for us to go up street, or down street, whichever you call it here, and find some stores. I suppose you know where we can find some open tonight? We want to buy underclothes, shoes, a suit and a hat, a few toilet articles, and have a bath and a shave, and a good night's sleep. They have given me one of a pair of rooms; you shall have the other. After breakfast tomorrow we will see what can be done."

Horton's face was a study. Wonder, shame, pride, gratitude and curiosity struggled together. The latter, primal impulse, triumphed. "What are you doing it for?" he asked. "I don't understand. Who pays?"

"Tonight, tomorrow, I pay. If it were poker, and I lost, would you object? I don't care for poker; I play for higher stakes, if you care to put it so. I play, not for love of the game, but to win a prize—your life. Isn't a life worth a few dollars? What if it cost me fifty, or a hundred?"

"My life is not to be bought."  
"Is it to be thrown away?"  
"No, but I will not sell it."

"Good! I like that. You shall repay me if you will, when you choose, or never; that's for you to say later. I am only a servant, and my money is my Master's. Your life is and shall be his whose servant I am." Horton bowed his head in solemn response, and Sterling's face shone with a strange, glad light. Was it a reflection which lighted the face of the other, or was the light shining also through him?

Sterling went to the desk to say that he would take the second room, and then the two men went out the side door together. Two hours later Sterling came back, this time to the main entrance, and with him came the man Archibald Horton knew, for the lost had been found.

Horton lay sleepless for hours that Saturday night. Full of awe and wonder after his year of death and hell, he lay in a state of wordless emotion, too full of anxiety and repentance to be happy, too conscious of his return to life and hope to be miserable. He had knelt long by his bed, he did not know how long, and though no words had come but the name of God, he had prayed, with all his being, and now the Presence was with him.

He remembered long-forgotten scenes of his boyhood. He remembered the night of his grandmother's death, and the solemn hush in the room when his grandfather, white-haired and feeble, had stood and said, "Let us pray," as soon as the doctor had said, "She is gone." He heard again the note of triumph in the old man's voice: "O death, where is thy sting? O grave, where is thy victory?" He had not thought of the words for years, but he heard them now, as distinctly as though spoken by the voice of the Presence. "The sting of death is sin." He had known the sting of death, for he had sinned. "Thanks be to God, which giveth us the victory." Was God giving him the victory over sin and could he thank him? The slow, hot tears forced themselves between his closed lids. "O God!" he cried aloud, "God!" Then came peace, a peace of

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which he had never dreamed, and he slept.

When Sterling knocked at Horton's door Sunday morning, Horton, fully dressed, stood at the window. The morning sun shone on a few old trees, bright in their early June freshness, where busy birds, straws in beaks, were twittering among the branches.

"The sun was shining when I woke," said Horton. "I thought you might be gone out."

"I have been out once," replied Sterling. "I listened at your door and heard nothing, and now I'm in again. It is half past nine. Now we'll have breakfast."

"None for me, please. I'm not up to that yet."

"Coffee, then?"

"Yes. What then?"

"Well," said Sterling, noticing Horton's pallor and the tremor of his nerves, "suppose you take a car out to some park, or into the country, and walk about or lie on the grass, and get back about two o'clock for dinner? I want to hear some music, and a sermon, but perhaps you'd rather get your muddle from the birds; they will preach to you, too."

"Sterling, I say! were you ever—have you ever been—hang it all, how do you know how I feel? I thought you'd want me to go to church."

Jack laughed, a low, sweet laugh, gentle as a girl's. "I never experienced it personally, old man, but I do know. You will want to go to church before long. I shall not have to ask you."

"Thanks, awfully," said Horton. "Today I'll go into the country, but I'll walk."

The birds preached to Horton that morning a tumultuously joyful song of praise. And Sterling? He sat in a richly-furnished Back Bay church, where the dim religious light played in fantastic colors over the faces of those in front of him. The whole beautiful service, which he loved, and which had many a time said, "Peace, be still," to the storm of passion within him, seemed to him to be but an offering of stones for bread. He caught himself thinking repeatedly, "I'm glad I didn't bring Horton here," and it was a relief when the swelling tones of the organ followed the hush after the benediction, and he was free to go out into the open air and the sunshine. He had been worshipping in a temple not made with hands, the shrine of a wholly consecrated heart; he had been a coworker with God, and the earthly temple seemed to shut him out, and the formal words to be but a mimicry of worship.

The two men ate their dinner together in the great dining-hall. Horton, though intensely awake, cried now and then, "Pinch me, will you? I'm dreaming." But when Sterling, in the corridor, caught his arm, Horton cried, "Don't! I'd rather stay asleep." It was the only reference they made, ever so indirectly, to the past, and the future, too, was left for the afternoon.

Then they took an open electric car into the country, where Horton knew of a long grassy hillside with a fine view, away from every one. They threw themselves under the shade of a magnificent oak, and at last fell to planning, like true brothers, what should be done next. "I shall have to go away for a little while," said Horton, "to pull myself together, and to be quiet; unless," with a waning deference, "you think I ought to fight it out in the city."

"No," replied Sterling, "you are right. Are you sure your arm is going to be all right?"

"O yes, that's nothing! I shall be able to use it again in a little while." Horton stopped abruptly, smiling. Sterling remembered the girl's "An" he laughed, and smiled too. Then Horton went on, thoughtfully and sadly: "I said I hadn't injured any one but myself. I thought that was true, and prided myself upon it, but it wasn't. No one ever goes down alone. I'd like to help some one back up again, when I get where I can. I don't see how I could ever do so much for any one as you've done for me, but I'd like to try some day."

(To be continued.)

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# The Faultless Communion Service

## ANNOUNCEMENT

During the last few years a decided opinion has been growing, favoring the use of Individual Cups at Communion Services. At first it seemed very difficult to do away with the old custom of one cup for all. But custom has had to give way to better judgment. Sentiment is unanimously in favor of cleanliness. The drinking from one cup by many individuals would not be tolerated in the home, and for the same reason (and there are many others) it should be condemned in the Sanctuary, where, indeed, "Cleanliness is next to Godliness."

The thought of pure unstained lips being placed to the edges of a cup made unclean by a "tobacco chewer" is enough to detract seriously from the Spiritual consecration of the service. If this were the only fact to be considered it would be enough; but it is slight in comparison with the possibility of the transmission of disease.

It is not our purpose, however, to debate the question, pro or con, in this circular. The fact that not one church of the many who have adopted the Individual Cup would return to the old method is sufficient to substantiate the claims of the advocates of the Individual Cup Service.



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## Stories for Little Ones.

### HOW POLLY SAVED THE SWARM.

"Oh!" Polly was swinging lazily in the hammock when she said it. Then the hammock stopped with a jerk, and Polly tumbled out in a hurry. Straight to the Northern spy-tree she ran, and looked up excitedly at the great swaying bunch of buzzing black things on the lowest limb. Then she hurried away to the house.

"Grandma, grandma—grandma, the bees have swarmed! They're in the northern-spy tree, the 'normonest lot of 'em!" screamed Polly's shrill little voice. Grandma was deaf, but, oh, dear me! she could hear that. Her knitting needles clinked together in a little heap in her lap.

"You don't say so!" she cried. "Now, ain't that too bad, and your grandpa away, and all the men folks! Ain't that too bad, Polly?" "Will grandpa feel dre'ad'ly, grandma?"

"Oh, dear me, yes. He'll feel terribly to have it happen when he aint here. They're very choice, those bees are, and he sets such store by 'em. Ain't it—too—bad?"

Poor grandma's sweet, mild face was creased with little criss-cross lines of distress. She looked down at the crutch on the floor, and shook her white head.

"I can't help it. I could've once, but I can't now."

Polly was thinking hard. She and grandma were all alone on the farm that afternoon, and the bees had swarmed. Why couldn't they

have taken another day for it? They might cluster there in the spy-tree an hour or two, and they might stay fifteen minutes, and then fly to the woods out of reach. Then how'd grandpa feel?

"A swarm of bees in June Is worth a silver spoon," murmured grandma, dolefully.

"But that isn't so bad as in May, when they're worth 'a load of hay,' grandma," Polly added, cheerfully. Her mind was all made up. Grandpa shouldn't lose his bees.

"But I won't tell grandma. I'll s'prise her," she thought.

How Polly did hurry! She knew just what grandpa always did—grandpa or Abner. Hadn't she watched them "hundreds o' times?" But she was a little girl, of course. How could she help that? Grandpa shouldn't lose his bees 'cause o' that! Polly's lips shut together so hard that her little white teeth clicked, and then she went to work.

A saw—a ladder—the mosquito netting—hurry, Polly, hurry! She tilted the ladder against the tree, and covered her curly brown head snugly with the netting; but she never thought of the thick, black gloves grandpa always wore.

With a long breath—three long breaths, one to get ready, two to get steady, three to go—Polly was up the ladder, and the little saw was creaking gently, for Polly knew it must not "wobble" too much. The bees buzzed and flew around her and bumped against the mosquito netting; but they didn't seem angry really.

"Nice little bees, dear little bees! There, there, Polly won't hurt you!" crooned Polly. "Polly's going to carry you home, that's all. What made you—made you—run away! There, there, the-re!"

The limb was in Polly's hand then, and she was creeping down the ladder. How they buzzed! The whole world was full of bees. Suddenly Polly felt a sharp stinging pain in her hand, and she nearly dropped the limb—not quite. Grandpa shouldn't—ow!—lose his bees. 'S if a sting was anything, poh! Or—or—two stings.

When Polly and the bees got to the hive-row, there were three little aching, purple spots on Polly's hand; but the bees were safe!

Polly lifted off the top of the empty hive, and laid the ball of buzzing, piled-up bees inside as fast as she could. Then she went away to watch.

"Grandpa says they'll call the rest o' the bees to come in, too. Hark! Yes, I guess they're calling. If only— Oh, I hope the queen bee's in there. They'd be

homesick little bees 'thout any queen."

She rubbed the swelling hand and tried not to wince at the keen pain. It was several hours before she could forget it, though, and then maybe—who knows—it was as much grandpa's hearty praise as grandma's poultice that helped her.

"A s-warm o' bees in J-oo-ne Is worth a sil-ver sp-oo-n,"

sang Polly, happily, to herself. But she didn't know that grandpa was going to give her a "real live" silver spoon before long to eat her honey with!—*Sunday School Advocate.*

### A PROUD ASSERTION.

"Did you secure your title of 'colonel' in the army?" asked the formidably frank person.

"Certainly not," replied Colonel Stillwell. "It is the expression of general esteem by my friends and neighbors; not a mere formality of red tape."—*Washington Star.*

### BUILDING FOOD

To Bring the Babies Around.

When a little human machine (or a large one) goes wrong, nothing is so important as the selection of food to bring it around again.

"My little baby boy fifteen months old had pneumonia, then came brain fever, and no sooner had he got over these than he began to cut teeth and, being so weak, he was frequently thrown into convulsions," says a Colorado mother.

"I decided a change might help, so took him to Kansas City for a visit. When we got there he was so very weak when he would cry he would sink away and seemed like he would die.

"When I reached my sister's home she said immediately that we must feed him Grape-Nuts and, although I had never used the food, we got some and for a few days gave him just the juice of Grape-Nuts and milk. He got stronger so quickly we were soon feeding him the Grape-Nuts itself and in a wonderfully short time he fattened right up and became strong and well.

"That showed me something worth knowing and, when later on my girl came, I raised her on Grape-Nuts and she is a strong healthy baby and has been. You will see from the little photograph I send you what a strong, chubby youngster the boy is now, but he didn't look anything like that before we found this nourishing food. Grape-Nuts nourished him back to strength when he was so weak he couldn't keep any other food on his stomach." Name given by Postum Co., Battle Creek, Mich.

All children can be built a more sturdy and healthy condition upon Grape-Nuts and cream. The food contains the elements nature demands, from which to make the soft gray filling in the nerve centres and brain. A well fed brain and strong, sturdy nerves absolutely insure a healthy body.

Look in pkgs. for the famous little book, "The Road to Wellville."

The life of a man as measured against the slow changes of nature makes him appear but one of the more transient of God's creatures. It is well to remember, however, that man is but preparing to live, while other things are amending all their days on earth. Man's real greatness appears when he emerges upon the real life beyond the grave. Here he is "of but few days," but beyond the veil he is immortal.

When answering advertisements mention the RECORDER.

## FREE TO YOU—MY SISTER

Free to You and Every Sister Suffering From Woman's Ailments.



I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—yes, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand woman's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or White discharge, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 15 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Discharge and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address MRS. M. SUMMERS, Box 212, Notre Dame, Ind., U. S. A.

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### 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, JR., GEO. H. SPRINGER, Manager, 286-288 Washington St., Boston, Mass.

# BUFFALO

## LITHIA WATER

A Powerful Nerve Tonic and Restorative. Does it Contain Hypophosphites of Lime and Soda?

Hunter McGuire, M.D., LL.D., Ex-President American Medical Association, and of the Medical Society of Virginia. President and Professor of Obstetrics, University College of Medicine, Richmond, Va. "It has never failed me as a powerful NERVE TONIC when I have prescribed it as such. I sometimes think it must contain Hypophosphites of Lime and Soda. It acts as that compound does—as a tonic and alternative. I know from its constant use, personally and in practice, that the results obtained are far beyond those which the analysis given would warrant."

Charles G. Hill, M.D., Professor of Nervous and Mental Diseases, Baltimore Medical College, etc. "In many forms of Nervous Exhaustion, accompanying an excess of urates and phosphates, it is invaluable. Voluminous medical testimony mailed. For sale by the general drug and mineral water trade.

Hotel at Springs Opens June 15th.

PROPRIETOR, BUFFALO LITHIA SPRINGS, VIRGINIA.

### NORTHERN BAPTIST ANNIVERSARIES.

(Continued from page 5.)

G. E. Horr paid a most eloquent tribute to him. Mr. Monroe was one of the foremost lawyers in the land, and he carried his religion into all his business. He was a most devout Christian. His religion was the great thing in his life, and obeying God was his joy and delight. He did not allow his work as a lawyer to interfere with his regular attendance at prayer-meeting, as many a smaller man with not one tithe of his work is not ashamed to do. He taught a class of young men in Sunday school and always prepared himself thoroughly for the lesson. He felt himself only a steward of the very large income from his practice and was a princely giver to the cause of Christ. And last and greatest of his work was his personal work in protracted meetings with sinners who were under conviction and seeking the forgiveness of their sins.

#### NIGHT.

The night session was not one which an old-fashioned Baptist could enjoy. The address was by Secretary White, of the United Presbyterians. Imagine the Presbyterian General Assembly deciding that a Baptist could better edify and interest the General Assembly than any Presbyterian. I think the Presbyterians have too much denominational pride and too much confidence in the ability of their own speakers ever to do such a thing.

This Presbyterian was followed by a magic lantern show which, no doubt greatly pleased the children. It showed what splendid buildings had been put up by Pedobaptists and Catholics in heathen lands for their schools. And an effort was made to mortify Baptists by showing how much plainer and smaller the Baptist schools were. Baptist missionaries have been the means of the conversion of a far greater number of souls on the foreign field than have those fine building Pedobaptists. Imagine Spurgeon giving a magic lantern show of the great Episcopal cathedrals in England, contrasting with them the Baptist meeting houses.

#### TUESDAY MORNING.

The first address by Rev. D. Gilmore, returned missionary to Burma, was upon the preaching of the Gospel to the heathen. Some think because the word teaching is in the great commission it means we are to run free schools in foreign lands. But the Lord defines himself what teaching he meant—"teaching them to do whatsoever I have commanded you"—not geography, arithmetic, etc. Rev. D. Gilmore considers obeying the commission and making disciples the great work. He said the native churches should pay for their own native preachers. In Burma they do this. There are more converts in Burma than in all China and India.

The report of the committee on raising endowments for schools in foreign lands was read. The report suggested changes in the plan for raising \$500,000 for this purpose. The changes seemed wise to the Union and the report was adopted.

A lady in Massachusetts was to have made an address, but as she could not be present a representative spoke for her. Especial emphasis was given to this statement that the work accomplished by the missionaries should be considered on a par with the miracles of the New Testament!

Rev. F. P. Haggard thought the children in the Sunday schools

ought to be made familiar with modern fields and men and methods. Some could not help thinking that one hour a week could surely be allowed to be given to the study of the Bible without having anything else, no matter how worthy, thrust in to take part of that small allowance of time.

One of the best addresses of the entire meeting was that of Dr. M. C. Mason on "The Power of God in the Transformation of a Savage People." The people of whom he spoke, Garos of Assam, the most blood-thirsty and ungovernable people with whom the British government had to deal. There are many Christians among them and the change in the people is very great. The missionaries have been wise; there has been no temptation to any of them to be what is called in China "rice Christians." The missionaries do not give any money coming from this country to native workers, but compel them to get their support from their own people or to labour with their own hands as the famous tent-maker of old did. The Garos thus wisely trained not only support their own pastors, but are sending missionaries to the regions beyond the Himalaya mountains. It was a most thrilling speech. The Union closed its meetings on Tuesday. There were several very fine addresses, but I think the readers will be more interested if I give the remaining space to Baron Woldemar Uiskull.

The Baron stated that he was reared in luxury and on a magnificent estate, but found no peace of mind until he accepted Christ. He was baptized in his own castle and became the pastor of peasants, whose friend he has always been.

Through bad books and bad friends, by and by I became an atheist. I did not believe anything; I did not believe in God; I did not believe in eternity; and I was not happy. I feared to die. I tried to do what to me seemed just and good, but sin was always mightier than I. Then God sent a revival to the province where I lived, and when I heard that persons were gathering in their little houses, praying the whole night, I thought that was madness. I thought they were fanatics to pray and preach the whole night; but when I saw the life of those people I was obliged to say it was a good life. I knew a man who was a drunkard and a thief, but when he was converted he did not drink any more; several others paid back what they had stolen and confessed their sins; so I thought religion must be a good thing for uneducated people.

When the brethren came to me and asked if they could have meetings on my estate, I said: "Yes; and I will build them a hall where they can gather," as I thought it would be profitable for me if the people would be honest and my servants would not drink. After the hall was finished they asked me to be present when it was opened. I did not like to attend a religious service, but thought it was right that I should be there the first time, so I went. They sang and preached and prayed; after the meeting I shook hands with the brethren and said, "I wish you all success; may you convert many people. I think this movement is very well for the peasants." They said "O no; it is well for everybody." I replied, "People with higher education do not need it; the Bible is a book written no differently from any other book." They said, "It is the word of God," and I went home. They had two sorts of meetings; one where they called

sinners to Jesus, confessing their sins to Jesus, and then there were others where only children of God met; and they said, "We will pray for the baron until he is converted," but I did not know that they were always praying. I was troubled in my heart. I was alone in my home, and the Lord sent me difficulties, and I thought it would be a good thing to have a friend to speak to about all those things and difficulties, and I had nobody.

I thought perhaps the Lutheran pastor in my neighborhood could give me good advice, and I went to him. He was not a spiritual man, but God gave me good advice through him as I spoke to him and told him of my troubles. He said, "There is only one who can help you; that is God;" and I said, "Pastor, how can I pray? I do not believe in God. You know I do not believe in God." He said, "I cannot give you any more advice." So I went home but was not satisfied. Then I remembered my old Bible that I had when I was a boy in school; so I found it and began to read the gospels. Jesus was very interesting to me, his personality, his teaching, his life, his kindness, all were so attractive; and he seemed to grow and grow before me. Then at last I thought perhaps he really is more than a man. I was troubled. I did not know what to believe or what to think. Some people say he is the Son of God. Some people say he is only a great teacher. Which is true? What shall I believe? Then I remembered that the pastor told me to pray. How could I pray? I did not believe it. I can try.

My first prayer was in October, 1890, in the night. I prayed, "O God, if thou art there above, then show me the truth. I do not know if thou art there above, but if thou hearest prayers, then show me the truth." Then I went on reading the gospel of St. John. The book was changed; there was a new light in the book. My eyes were also changed; there was a new light in them to see things in the book. Then came light where before was only death. I know then I was saved.

#### COMMENCEMENT EXERCISES.

The commencement of Bethel College was one of the most pleasant and successful in the history of the school. The weather was good, the attendance large, and the speeches of a high order. The annual sermon was preached by Rev. T. S. Potts, D.D., of Memphis, Sunday morning, May 27. His text was a portion of the 14th verse of the 27th Psalm: "Be of good courage." His theme was the higher moral courage demanded by the social and moral conditions of the present. The sermon was strong and pleasing, and was much enjoyed by the large congregation which had gathered in the Baptist church.

The management of the Opera House tendered us this ideal room to use for the other events of Commencement week. Monday evening Rev. J. T. McGlothlin, of Franklin, Ky., delivered the Alumni address. Some of the ladies had beautifully decorated the stage with potted plants and cut flowers. The subject of this address was "Manhood," and the subject was discussed in its relation to the state, to self, to humanity, and to God. Each of these points was carefully elaborated, and the address was thoughtful and helpful.

Tuesday morning at 10 o'clock, the Seniors delivered their final orations as follows: H. W. Linton,

## 500 PIECES FINE FOREIGN WASH GOODS, ORGANDIES, BATISTES, LAWNS AND FIGURED SWISSES

At Most Remarkably Low Price of the Season.

LOT 1—Fine Sheer Lawns and Batistes, all this season's newest designs, never sold less than 10c yd.—

Sale Price Yard 5c.

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Sale Price Yard 8c.

LOT 3—Organdies, Mulls, Lawns, and Linons, all neat effects; large assortment of Black and White, 15c value—

Sale Price Yard 10c.

LOT 4—French Batiste, in all the new stripes and pastel shades, 20c value—

Sale Price Yard 12½c.

LOT 5—Imported Swiss, Black with White Embroidered Figures; White with Colored Figures, 35c and 50c values—

Sale Price Yard 19c.

LOT 6—50 pieces French Lisse Organdies, in the season's choicest styles, 39c value—

Sale Price Yard 21c.

Extra Special White Corded Chambray, with colored woven lace stripes in blue, pink, black and Havana, a Paris novelty, 39c value—

Sale Price 19c.

"Cote de Cheval" Chambray—150 pieces to select from, including new pinks, queen's grays and Alice blues, an extraordinary purchase on sale at Half Price—

Sale Price Yard 15c.

## STEWART DRY GOODS CO.

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

LOUISVILLE

KENTUCKY.

"Our Coming Rival in the East;" C. E. Boles, "The Old South;" W. D. Wilson, "Stay in the South;" H. P. Craig, "The Literary Spirit of the Middle West;" M. C. Vick, "The Log Cabin Home." The young men received many flowers and other marks of the appreciation of their friends.

Tuesday night, the speaker before the literary societies was Dr. F. W. Moore, of Vanderbilt University, who read a carefully prepared paper on "Individualism vs. Social Solidarity." This paper was thoughtful, scholarly, and earnest, and showed the touch of a master hand.

On Wednesday at 10 o'clock the closing exercises of the college took place. The Salutatory was delivered by Mr. C. E. Boles, Glasgow, and the Valedictory by Mr. H. W. Linton, Oakville. These were thought by many to be the equal of any similar addresses ever made here. The diplomas were presented by the president to the graduates as above named, and to Mr. H. E. Vick, who, by a year's residence work, had won the degree of M. S. since his graduation last June. The Baccalaureate address was delivered by Rev. B. B. Bailey, D. D., of Shelbyville, and was considered by all a masterly treatment of "The Actual and the Possible in Life."

The president announced that the classes in Bible would be taught by Dr. W. C. James, of Russellville; that the boarding hall would be in charge of Prof. J. C. Vick, and that additional teaching force would be added to the present

force in the Academic department. He also announced the election by the Trustees of Dr. J. W. McGlothlin, Louisville, to succeed Mr. Frank Walton, and of Dr. W. C. James, Russellville, to succeed General J. B. Briggs.

The Alumni held their annual meeting at 3 o'clock Wednesday afternoon, and the commencement exercises closed with the senior reception Wednesday night at the college.

Faculty and students look forward to the next session with high hopes.

Dr. Kerr Boyce Tupper was the guest of Dr. L. T. Wilson while in Louisville last week. Mrs. Wilson was a member of his congregation when pastor in Paducah.

#### BETHEL FEMALE COLLEGE COMMENCEMENT.

Bethel Female College, Hopkinsville, Ky., has just closed one of the most successful sessions in the annals of its history. With a full enrollment and an efficient corps of teachers, excellent work has been done.

The commencement exercises began on the evening of the 24th, with "As You Like It," presented by the young ladies, for the benefit of the gymnasium fund. Special scenery was made for the production, and the costumes were elegant and appropriate.

On Friday evening Dr. and Mrs. Harrison gave the annual reception to the students.

Saturday evening was the Expression and Physical Culture, re-

**STORY OF A REMARKABLE INVENTION THAT WILL EARN THOUSANDS OF DOLLARS.**

Should those who have an inventive turn of mind devote their talents to the little things of life, those of every day use, greater financial success would no doubt attend their efforts.

It is the simple inventions that have always earned the greatest sums; for instance, the sewing machine, telephone, barb wire, air brake, kodak, phonograph, to say nothing of hundreds of still smaller things.

A modern example of the earning capacity of simple things is the slot machine to sell small articles, one of the latest of which is designed to sell pencils.



This is a picture of the slot machine to sell five cent lead pencils. It is a very small machine, being about fifteen inches high and eight inches wide, but it holds 250 pencils in readiness for the American people, who use annually almost nine hundred million of them.

This machine, which has recently been put out for public patronage, is a wonderful device, needing no clerk, paying no rent, and it will not take a slug. It will be at work nights and days, Sundays and holidays, taking in nickles in exchange for pencils, and earning fabulous sums for its owners.

It was originally planned to put it in school buildings where the thousands of students could secure pencils when needing them, but later it was found so excellent a salesman that it is now being put in hotels, depots, office building entrances, and many other places, throughout the country.

A few years ago no one heard of a slot machine, but now there are thousands in use, and they have opened a vast source of revenue in selling many small articles of daily use, but it remained for a Los Angeles company to secure exclusive and valuable patents to sell lead pencils through a machine.

A unique plan has been devised to make the machine popular and insure patronage by forming a stock company, divided into shares, the owners of the stock to share in the profits of the hundreds of machines and advertise them everywhere.

There are three thousand shares at face value of one hundred dollars each, which are being sold at \$50 each now, but will soon sell at \$100 each.

To give an idea of the tremendous profit that will attend the sale of lead pencils, a single machine selling but ten pencils a day, at a profit of three cents a pencil, will earn more than \$100 a year. From these figures you can easily estimate the enormous profit to be derived from 1000 machines, or more, yourself. This company expect to put out 400,000 machines in the United States alone. In addition each machine is fitted with a revolving cylinder on which are advertising spaces that will earn additional hundreds of dollars yearly. The cost of the machines being less than ten dollars each, leaves a profit almost unbelievable when many thousand machines are at work.

Should the readers of this paper be interested in sharing the profits of this machine, they should write J. W. Musselman, 227 Mason Building, Los Angeles, California, asking him to reserve a share or two of the stock at \$50 a share, before it has all been sold; or better yet, making a remittance with the letter to insure his holding the stock for you.

The Company is already operating on the Pacific Coast, and the machines will spread eastward as their utility becomes known. The profit should be enormous, dealing as they are in a necessity and at the profit contained in a five cent pencil.

There will undoubtedly be dividends yet this year, which will within a few months cause the stock to go from the present price of \$50 a share to much above \$100, which is paid, as there are but 3000 shares to divide the profits among.

If our readers have not the entire sum in cash, with which to purchase the stock, a letter written to Mr. Musselman will no doubt obtain his consent for you to purchase it on easy payment plan.

Don't delay; write at once to Mr. Musselman for the booklet which the company has published telling all about the machines, and what they are earning selling pencils through their slot machines.

cial, under the direction of Miss Mae Susong, of the "Emerson College of Oratory."

Dr. Harrison always gives the girls the benefit of the best of speakers for the baccalaureate address, but this time he was particularly fortunate in securing Dr. W. C. James of Russellville. Dr. James is a speaker of fine presence and eloquence of diction, and his able discourse was an inspiration to all who heard him.

The Music Department, under the management of Miss Elizabeth Jones, of the "New England Conservatory of Music," gave its recital on Monday evening.

Tuesday was Alumnae day. At the annual business meeting Tuesday morning, Mrs. John Trice, of

Hopkinsville, was elected president of the association for the ensuing year. On Tuesday evening the Alumnae gave a lawn fete on the college campus.

The exercises were concluded Wednesday evening by an address by Dr. Harrison and the delivery of diplomas and certificates of proficiency. The graduates were as follows: Misses Lillian Eades, Greenville, Ky., M. A.; Mary Garnett and Viola Williams, B. A., Hopkinsville; Jean Pollard and Mary Carr, B. A., Clarksville, Tenn.; Ethel Golladay, B. A., Gracey, Ky., and Susie Boyd, Cadiz, Ky., Music.

Bethel Female College is certainly to be congratulated on its record for the past few years. During the presidency of Dr. Harrison the standard of the college has been raised, its patronage increased, and its welfare promoted, until Bethel Female College is now recognized as one of the high-class institutions of the State, and he as one of the finest of educators.

**DEAR RECORDER:**  
Suffer this word and announcement.

1. Whatever effect the special committee may have had on the income for missions in April no act of the committee can have tended directly to reduce that income. I do not believe that the committee had any such effect. If it did it is a pity and a shame. Let it be kept in mind that the committee was not so much aiming at immediate returns as at permanent work in behalf of missions. Nor is it true that special stress was laid on foreign missions. The committee is seeking to advance the entire cause of missions. Let that be understood once for all.

2. There is but one way Kentucky Baptists can advance from the low position we hold in mission giving. We must begin at once and keep at it all the year. It will take us a full year to give according to our ability and according to the example set us by our brethren of other States. Let us heed, too, the appeal of the Foreign Board for help on the immediate relief of that Board from its debt of \$20,000. A large part of this debt is chargeable to Kentucky's delinquency in giving. If we paid it off entire we should still have given less than Georgia or Virginia. Regular, systematic, persistent giving based on principle and information for a whole year will work a revolution.

3. The committee will continue its work till the meeting of the General Association. It will then be for that body or the new State Board to determine whether any such committee is to continue this work. The committee is primarily educational. I have on hand a limited supply of stewardship and missionary tracts which I shall be glad to furnish brethren who will inaugurate the mission campaign in their churches at once. The committee holds itself ready to help as far as possible any who may call upon us.

W. O. CARVER, Ch'm.

**DEAR RECORDER:**  
Our protracted meeting at Liberty, Casey county, Ky., was a success. State Evangelist E. W. Coakley did the preaching. We began the evening of April 21st and closed May 4. The Disciple brethren are largely in a majority at Liberty, and composed fully two thirds of the congregations at our services. Brother Coakley had splendid attendance throughout and very greatly strengthened our cause there by his earnest, forceful presentation of the Gospel.

The people, regardless of church affiliation, expressed a desire for his return at an early date. There were two additions to the little band of Baptists, and they were much encouraged by the meeting. We took a collection of \$20 for State Missions and \$4 for Foreign Missions, the largest amount ever contributed by this church for these purposes that we know of. The greatest difficulty at Liberty is to get the Baptists in reach of the church to unite with it, and thereby strengthen a point of strategic importance to our cause. We made an earnest effort to win them to this view, which we believe will ultimately bear fruit.

Our Circled meeting held with this church April 27, 28 and 29, was also a success, and we feel confident that the earnest discussion of pertinent questions went far toward building up our interests at Liberty. Brother Coakley rendered valuable aid in these meetings also.

I offered my resignation as pastor of the McKinney church to take effect April 15th. The church accepted, but unanimously requested me to serve them until September, unless I should accept a call elsewhere in the meantime. I agreed to this. I have been their pastor for more than three years, succeeding Rev. Eugene Sallee, who is now a missionary to China. Brother Sallee has some relatives and many friends here, who speak of him with love and admiration. This church has subscribed more for missions this year than ever before in its history. The church house is being improved to the extent of about \$200.

Through the kindness of the Liberty and McKinney brethren I was permitted to attend the Convention at Chattanooga without expense to myself. I very greatly appreciate their thoughtfulness.

J. L. OWENS.  
McKinney, Ky.

**DEAR RECORDER:**  
My work in Argenta, a city of 12,000 people, immediately across Arkansas River from Little Rock, Ark., is enjoying a substantial revival. We are not holding any special meetings, but there are frequent conversions at our regular services. We have witnessed six public professions of faith at the regular Sunday services during the month of May and there seems to be a general and deep interest among the unconverted. I baptized three persons Sunday night and three others were converted who say they will join the church next Sunday.

The church has purchased a lot in the north part of the city in the midst of a population of four thousand, where there is no church of any denomination, and an arm of the church will be extended there and that important field cultivated.

I send regards to the thousands of my Kentucky friends and associates of other years. A busy city pastorate prevents my writing to many of them, but I sometimes greatly desire to be back in my old Kentucky home. One never gets over having been born in Kentucky.

BEN M. BOGARD.  
Little Rock, Ark.

**THERE IS NOTHING SO SOOTHING AS A MOTHER'S KISS EXCEPT**  
Mrs. Winslow's Soothing Syrup. Millions of Mothers will tell you It soothes the child. It softens the gums. It allays all pain. It cures Wind Colic. It is the best remedy for Diarrhoea. It is absolutely harmless and for Sixty years has proved the best remedy for Children Teething. Be sure you ask for Mrs. WINSLOW'S SOOTHING SYRUP AND TAKE NO OTHER.

**WANTED**  
By young man, M. A. from Georgetown College, position as teacher of piano and pipe organ. Experienced. References. Would take pipe organ for church during summer. Address G. P. B., 2541 W. Walnut St., Louisville, Ky.

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

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

*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.

**Kaufman-Straus Co.**  
(INCORPORATED.)  
Fourth Ave. LOUISVILLE, KY.

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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.

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

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**WANTED**—By young man, M. A. from Georgetown College, position as teacher of piano and pipe organ. Experienced. References. Would take pipe organ for church during summer. Address G. P. B., 2541 W. Walnut St., Louisville, Ky.

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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. Peas, peaches, prunes, apples, apricots, nectarines, melons, tomatoes, English walnuts grow to perfection. Semitropical and never fail. Particulars for stamp. D. E. WOODS, Richland, Oregon.

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**The Farm and Household**

Jerry G. Reeves sold to Roger Early, of Fayette county, a horse mule for \$130; a horse to Sid Neil for \$90; a yoke of Small steers to Henry Wright for \$80, and bought seven heifers at 3 cents.

John Smedley sold to Sim Wisenback 24 hogs averaging 250 for \$6.15 per hundred. Sim Weil bought a fancy lot of yearlings for 4 cents. Wm. McIntyre, of Bourbon county, bought of J. D. Ockerman 40 head of export cattle averaging 1,400 lbs., at 5 cents per lb. John Burris sold to Mt. Sterling parties 24 steers averaging 900 lbs., for June delivery, at \$4.85 per hundred. Jonas and Simon Weil bought 341 fat cattle for \$4.64 per hundred to be delivered this week.

Mrs. Perry, of Hanley, sold her wheat crop of 5,000 bushels to R. A. Dodd, of Wilmore, for 85 cents a bushel. Thos. Lowry, of Wilmore, bought fifteen 200 lb. hogs from Frank Arnold for 5 3/4 cents per lb.—*Lexington Gazette.*

A goodly number of spring lambs bred in Kentucky and Tennessee will soon be in motion market ward. The advance guard has already reached Chicago, but no quotations are available as killers buy these lambs on the breeding ground. It is understood that thousands have been contracted in the two States at \$6 delivered at the loading points, which is practically \$7 per cwt. freight paid to Chicago. When these lambs begin to arrive freely there will be a demand for feed lot product, as the springer wears a valuable fleece and is more popular than the fed article with consumers. An increase of 25 per cent in the Ohio river crop is expected this year and the quality is reported to be excellent.—*Danville Advocate.*

J. W. White, of Mt. Sterling, bought three mule colts near North Middletown at \$100, \$110 and \$112.50, and R. N. Ratliff bought one for \$125.

J. B. Wilhite sold to Major Donnell, of Lebanon, Tenn., six combined horses for from \$100 to \$150.

A naturalist says that every time a farmer shoots a hawk he throws a \$50 into the fire, for although the bird takes an occasional chicken, it destroys at least a thousand rats, mice, etc., every year. Prof. Hodges, of Clark University, estimates that toads are worth \$18 each for their work as destroyers of cut worms.

Forrest Letton, of Lexington, sold to Thos. McClintock, of Bourbon county, a suckling mare mule, 43 inches high, for \$100.

Recently James Weil shipped from Maysville to Buffalo, N. Y., nineteen carloads of extra fine cattle that have been wintered at a local distillery. This is the largest single shipment of live stock ever made from that point.

At Nicholasville T. W. Duckworth sold 150 cattle at 4 cents per pound to Clel. Coleman, of Harrodsburg, for Rabenstein, Harris & Conner, of Cincinnati. Duckworth also sold 750 to Simon Wiel, of Lexington, for 4 1/2 cents per pound.

**Potato and Walnut stuffing.**—Another of the modern methods of using nuts, now so popular an item in our diet, is in combination with potato. Prepare a pint of good mashed potato and add a small cupful of English walnuts, cut in thin bits. Season with a little salt and paprika, and a teaspoonful of fine herbs powdered; a teaspoonful of onion juice or scrap onion may be added if the flavor is liked. With it, this makes a very good stuffing for a goose or duck. The potato should be generously enriched with butter, and the yolks of two eggs beaten to bind the whole together.

**Oyster Stuffing.**—Stir a pint of fine bread crumbs into four tablespoonfuls of hot butter in a frying pan, add two tablespoonfuls of minced parsley, salt, pepper, and enough oyster liquor to moisten. Mix with two dozen small raw oysters.

Another stuffing is made by chopping the oysters and mixing them in the plain dressing of bread crumbs mixed with sausage meat or chopped salt pork.

**Oyster Sauce.**—A pint of oysters should be used for the sauce to accompany an oyster stuffing. Make a smooth paste by rubbing together two tablespoonfuls of butter with two of flour over the fire. Add the liquor from the oysters and enough broth or hot water to make up a pint. When smooth and well cooked, add the oysters with salt and paprika and a squeeze of lemon juice. Let this boil up to ruffle the oysters slightly, then add a half cupful of rich cream.

Celery, parsley or chopped green pepper may be added if one prefers a higher seasoning.

**DOCTOR EXPLAINS**

His Article in the Medical Magazine About Coffee.

One of the most famous medical publications in the United States is the "Anatomical Clinic" in a recent number of which an entertaining article on coffee by a progressive physician and surgeon was published. In explaining his position in the matter this physician recently said:

"In the article in question I really touched but lightly upon the merits of Postum Food Coffee. I have had several cases of heart trouble, indigestion and nervousness where a permanent cure was effected by merely using Postum in place of coffee without any other treatment.

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Look in pkgs. for the famous little book, "The Road to Wellville."

D. G. Darland and Wm. Reed, of Cornishville, Mercer county, each sold a mare mule colt recently at \$100 each. Other offers of \$80 to \$90 have been refused for colts in that section.

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ITEMS OF INTEREST

News the World Over

Dr. C. W. Allen, of New York City, died of enteric fever at Gibraltar. He had gone to Europe to attend a congress of physicians in Portugal. He was born in New Jersey December 4, 1854, and was one of the most distinguished physicians in the land, his specialty being skin diseases. He had written several valuable medical and scientific works. Michael Davitt, the Irish leader, died from blood poisoning from necrosis of the jaw bone. He was 60 years old and had been in public life for a generation. He was a very fine orator and a man of great power with his people.

The man who threw the bomb at King Alfonso was tracked by the police. He shot the officer who arrested him and then killed himself. We do not give his name because those socialist assassins are eager for notoriety and rulers' lives would be safer if the papers would say nothing about them. Among the wounded by the bomb was Gen. Weyler, of Cuban notoriety. King Alfonso and his wife drove around the city the next day unattended.

Senator A. P. Gorman, of Maryland, died in Washington city, aged 67. He had been sick since January with stomach and heart-trouble. But he was much better and the end came suddenly. When a boy Senator Gorman was a page in the Senate for four years. He was serving his fourth term in the Senate. He was one of the ablest men in the body, and was personally one of the most popular men in Washington.

The English papers say the bridesmaids of the Princess Ena was the first ever seen in Spain. It was six feet high, nine feet in circumference at the base, and weighed over 3 cwt. At the top is a group of children in parian marble holding up a vase which held a magnificent bouquet. It was put on a large silver stand which was used for her mother's wedding cake.

The Kentucky mule forever! Automobiles have been killing and wounding people galore and no enemy has been found to overcome them till the mule undertook the work. An automobile sprang a leak and two mules were hitched to it to drag it into town. The mules took in the situation and began kicking. They kicked the big machine to pieces. The three men in it jumped, hurriedly and escaped from injury.

There is some effort being made to get the people of San Francisco to build up a city at Oakland instead of at San Francisco. Oakland is on the mainland while San Francisco is on the peninsula. And Oakland while acquainted with earthquakes is on much safer ground than the peninsula. But the effort will no doubt fail, for so large a part of San Francisco is left standing. The homes of 150,000 people were not hurt according to the engineer's report. The business part of the city was destroyed, but not the larger part counting by square feet.

In regard to rebuilding San Francisco the London Daily News says: "It is a question whether any city at all is to stand again, 'serene, indifferent to fate' where San Francisco stood. Will any people brave the repetition of the horrors of this week? If American boldness ever dares to re-establish at the Golden Gate another vast storehouse of life and wealth for the sport of the elemental powers, it will far transcend all its foregoing records of fearlessness or rather recklessness."

In 1901 Sir Harry Johnson sent to the British Museum the skin of an okapi, a rare African animal. This was the first skin of it ever sent to Europe. The Alexander expedition to Africa has secured the first living specimen of the okapi. The okapi is of the giraffe family, but has a short, thick neck. The coloring is the most remarkable thing about it. The cheeks are white, the forehead a deep red chestnut, ears the same color, but fringed with black. The neck is dark. The body black and red, the legs white or pale cream color.

The Northern Methodists, to judge by their papers, have been among the most devout believers in President Roosevelt's omniscience and infallibility. One is surprised in view of this fact to hear Chancellor James R. Day, of the Syracuse University, one of the leaders of the Methodists, say that in regard to the President's latest utterances that they "are the most dangerous form of anarchism."

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. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

STEPHENS.

This obituary is in loving memory of Bro. W. J. Stephens, who departed this life April 2, 1906.

Be it resolved that we as a church body have spread upon our minutes the death of our beloved brother, who was a devout Christian and pillar in his church, he having been a member for years, and a deacon for over 30 years, serving in this capacity until his death. He was always full of the spirit of Christ and for the growth of the church and for the upbuilding of the community, and by his love for Christ and ardent zeal and zealous work was a noble servant in the Master's vineyard, and cause here below, and that when our Lord and Master saw that his work was finished chose to call him unto himself where pain and sorrow are no more and where all is joy and happiness to those who love him here below.

Be it resolved that we, as a church, lose a true and faithful member and his wife a beloved husband and his children a devoted father, and we as a church extend to his bereaved family our heartfelt sympathy, and we can only commend them to the Lord, who can take away all our sorrow, and may we all have a joyful meeting on the other shore, where pain and sorrow and partings are no more; so we, as a church, commend you again to the care and protection of a blessed Redeemer and King, and may God bless us and keep us more strongly united as a church until we shall meet each other there and know as we are known, in our prayer as a church.

DR. F. W. RAY, Committee.

NEAL.

Little Forrest Neal, son of Mr. and Mrs. Perry Neal, aged seven, died Sunday night, April 29, and the funeral services were conducted at Pleasant Hill, where his father is a member.

He was exceptionally bright and was possessed with an understanding far in advance of his years.

He made many friends at home and in the school; many of his little school mates were present at the burial and literally covered his last resting place with a boundless profusion of flowers.

His short life on earth is done, but will not be forgotten. He leaves behind an aching void, in the home a vacancy which nothing earthly can fill.

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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.

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**ITEMS OF INTEREST**

News the World Over

Three slight earthquakes were felt in Manila on June 5 and 6, but they did no damage. The shocks were more severe in Samar, but the amount of damage done is not yet known. A shock was also felt in San Francisco, so slight, however, that if it had not been for the great disaster it is probable the people of the city would have paid no attention to it.

The sickening revelations of the kind of meat put up by the Chicago packing houses in their canned meats has startled the world. Is there any infamy of which great corporations are incapable in their greed for money? A London dispatch says that in consequence of President Roosevelt's message the sale of canned meats in London has ceased entirely.

There were several cloudbursts in Western Pennsylvania, in one of which poor Johnstown suffered. The cloudburst was 18 miles from Johnstown and caused Stony Creek to rise rapidly. In one place in the town the water stood 18 feet deep. In many streets it was up to the second story in the buildings. Island Park, a pleasure resort two miles off, was washed out of existence. One woman was killed.

Justice George C. Barrett, who has been justice of the N. Y. Supreme Court for 35 years, has died at his home in Saratoga, aged 68. He was born in Ireland, was the son of Rev. G. C. Barrett, who was a missionary to the Canadian Indians. Young Barrett worked his way through the law school by doing literary work. At twenty-five he was elected to the bench in New York City. In 1871 he was nominated for the Supreme Court by the Democrats. Such was his ability, dignity and sincerity that the Republicans also nominated him. He proved to be the greatest man who had ever been in the Court, upright and fearless and when his first term expired he received the nomination of both parties again.

The English House of Commons has passed a resolution calling upon the Government to take steps to reduce the expenditure for the army and navy. It also requests the Government to press the question of reduction of armament by international agreement upon the forthcoming Hague Conference. It is greatly to be hoped the other nations will agree and thus lessen the strain upon their people.

The Socialists in Russia are doing their utmost to prevent the new parliament, the Duma, from continuing to exist. They are as much opposed to representative government as to an absolute monarchy. Hence they are trying by infamous murders to force the resort to martial law, and the abolishing of the Duma. It would seem they must be in league with the Grand Dukes as the socialists of France were proved to be in league with the monarchists.

The worst of their recent outrages was the bomb throwing into the carriage of Admiral Dubassoff, Governor of Moscow, one of the ablest men in Russia. The coachman was killed and the Admiral dangerously wounded, but he may recover.

A "race" war has broken out at Coeymans, N. Y., twelve miles from Albany. Southern negroes had been employed in the brickyards at that place. There was no complaint that they did not do their work well. But the white men employed there opposed them because they were negroes and riot followed. The militia has been called out by the Sheriff to maintain the peace.

A majority of the House of Representatives favor the building of a big battle ship to beat the new English "Dreadnaught," and therefore to be the biggest warship in the world. Level-headed men who remember the tax-payer, and are disgusted with the warships already made which are every week having "explosions" in time of peace, are opposing it. One Congressman offered a sarcastic amendment to the bill that the new ship be named "Skeerd of Nothing."

In Great Britain during 1904, six railway passengers were killed, or one out of every 194,758,000 carried, and 534 were injured, or one out of every 2,244,478 carried. In the United States, 262 passengers were killed, or one out of every 2,730,609 carried, and 4,798 were injured, or one out of every 149,107 carried. With regard to the railway employees, the net result is that in America one in every 357 was killed and one in every nineteen was injured, while in Great Britain one in every 825 was killed and one in every eighty-six was injured.

**DISTRICT ASSOCIATIONS—PLACE AND TIME OF MEETING.**

1906.

JULY.

- 18—Ohio County, West Point church.
- 31—Simpson, Sulphur Springs.

AUGUST.

- 1—Blackford, Pelville.
- 1—Bracken, Mt. Sterling.
- 7—Bethel, Hopkinsville.
- 7—Davies County, Panther Creek church.
- 8—Liberty, Beech Grove church.
- 14—Logan County, Elk Lick, Logan county.
- 14—South Kentucky, Ellisburg.
- 15—Crittenden, New Friendship church.
- 16—Shelby County, Cropper.

- 21—Gasper River, Mt. Carmel church.
- 22—Barren River, Durham Springs, Allen county.
- 22—Campbell County, Second 12 Mile.
- 23—Ohio River, Piney Creek church.
- 28—Tate's Creek, Berea.
- 29—Elkhorn, Cane Run.
- 29—Ten Mile, Oakland.
- 29—Union, Indian Creek church.
- 29—Brekinridge, Hardinsburg.
- 30—Baptist, Sand Spring church.
- 30—East Concord, River Side church.

SEPTEMBER.

- 4—Central, Rockbridge church.
- 4—Rockcastle, Mt. Pleasant church.
- 5—Bay's Fork, New Middle Fork church.
- 5—Greenup, Salem church, Greenup county.
- 5—Long Run, Cedar Creek church.
- 5—Lynn, Cave Hill church, Hart county.
- 5—Owen, Shiloh church.
- 5—South Cumberland River, Russell Springs church.
- 7—Boonville, New Prospect church, Clay County.
- 7—Greenville, Mt. Pleasant church, Clay county.
- 8—Stockton's Valley, Mt. Hellen, Fentress county, Tenn.
- 12—Boon's Creek, Boon's Creek church.
- 12—Nelson, Bloomfield.
- 12—Sulphur Fork, Milton.
- 12—Warren, Providence church, near Bowling Green.
- 13—Upper Cumberland, Metcalf church.
- 14—Irvin, Davis church, Jackson county.
- 14—Lynn Camp, Mt. Olivet church.
- 14—North Concord, Greasy Creek church, Bell county.
- 19—East Lynn, Holly Grove church.
- 19—Landmark, Kerby Knobb.
- 19—Salem, New Highland church.
- 21—Freedom, Green Grove church, Clinton county.
- 21—Goose Creek, Manchester.
- 21—South Union, Crouche's Creek.
- 21—Three Forks, Jackson.
- 25—Pulaski County, Eden.
- 26—Concord, Pleasant Ridge church.
- 26—Edmonson, Bee Spring church.
- 26—Severn's Valley, Bethel church.

OCTOBER.

- 2—East Union, Old Poplar Creek church.
- 2—White's Run, Ghent.
- 3—Goshen, Liberty church.
- 3—Little River, Cadiz.
- 5—Laurel River, Friendship church, Jackson county.
- 5—South Concord, Freedom church, near Monticello.
- 10—West Kentucky, Hopewell church, near Arlington.

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  - 11—Wayne County, Beaver Creek church.
  - 12—Mt. Zion, Tidal Wave church, near Rockhold.
  - 17—Russell's Creek, Gradyville.
  - 17—West Union, Bayou church.
  - 23—Ohio Valley, Sebree church.
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give up the WESTERN RECORDER, we would try the "taxing the appetite" plan for a while any how. Wishing you success in the work and steadily increasing subscriptions, Sincerely yours,  
J. P. NEVINS.

**FROM NATCHEZ, MISS.**

The Lord has been gracious to His saints and has greatly blessed us in our meeting. I had our beloved brother, J. W. Gillon, of Mineral Wells, Texas, with me and he did some great preaching. The distinctive features of this meeting were the preaching, the earnestness of the people and the splendid results. Then our people were very much in earnest in the matter of having God's blessing. Twice there were held all-night prayer meetings. Two sunrise prayer meetings. Oh, how these souls prayed! One of our noblest men, whom many know in and out of the State, not being able to attend on account of sickness, fasted and prayed for the meeting. I never saw more earnestness on the part of God's people. We hungered after a great outpouring of the Holy Spirit. The blessing came; many made professions—between sixty and seventy. Many were made happy because of the salvation of their loved ones. This wicked city was stirred and men who never had been in church came to hear the Gospel. There were, of course, many obstacles. The first week we had the King's Daughters' State Convention. Several special "park theatres," base ball excitement and some other things. The devil was wide awake, as is his custom, but praise God, we gained a victory.

We look for good to continue to come as a result of this meeting. We all hope the Lord will send Gillon to us again some time in the future. Our church is going forward and we pray for greater things to the glory of God and the upbuilding of His kingdom.

Large crowds attended the meetings. A few times the house could not accommodate the people. The work here is tremendous. How I wish the necessary help could be secured to take Natchez for Christ. God be praised for his unspeakable goodness and love.  
JNO. A. HELD.

**THE BIBLE INSTITUTE, NEW ALBANY, MISS.**

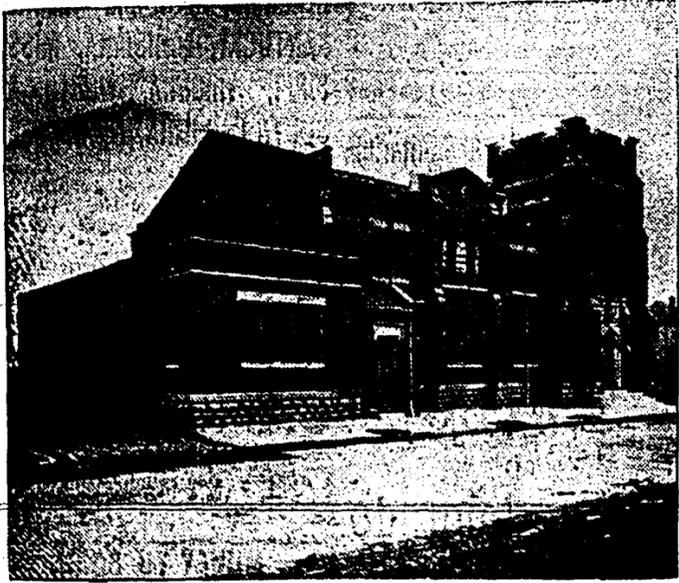
This is to be June 27 and 28. New Albany has a large hotel (cost \$65,000) right new, and a good country around. The people were never in better financial shape and able to entertain free. The money basis in missions is being discussed at New Albany.

Mississippi has not been disturbed as to whether a pastor is a Land Marker or an anti-Land Marker till recently.

Our fine peach crop will be ripe then. Come and you shall have sweet milk and peaches.  
S. M. STEWART.  
New Albany, Miss.

**DEAR RECORDER:**

Inclosed find \$2 for the renewal of my subscription to your valuable paper. My father was a subscriber of yours for twenty-five years, and I learned to love the WESTERN RECORDER and feel that I could not do without it any more. You publish about twenty-five of Spurgeons sermons annually, and eight cents apiece for these covers the cost of the whole paper, and if any one does not think that is a big reduction on the actual value of this great man's discourses, he simply does not appreciate good literature. We have not said anything about all the other grand reading matter that appears from week to week, and which helps one so much spiritually. This we consider as free, and words are inadequate to thank you for your generosity; but we believe that if we were in such straitened circumstances that it was "sacrifice one meal each day or



IMMANUEL BAPTIST CHURCH.

The dedication exercises of Immanuel Baptist church, at Clay and Oak streets, Louisville, closed Sunday night. Monday night there were addresses by the Revs. A. Jansen and L. N. Thompson, the latter the first pastor of this church. Tuesday night was a rally of young people's societies, with addresses by Secretary J. T. Watts and Dr. B. A. Dawes on "Young People and Power in Christian Service" and "Young People and Their Bibles," respectively. Then followed a social with refreshments.

Wednesday night the Rev. L. N. Thompson preached. Thursday night Dr. T. M. Hawes, of Highland Presbyterian church, spoke on "Christian Fellowship." Friday night the Rev. S. E. Ewing, a former pastor, preached, and Saturday night Evangelist J. A. Dew, also a former pastor, preached. Then came a reception to the ex-pastors.

Sunday morning there were Sunday school talks by Brothers Thompson, Lowe (another ex-pastor), Ewing and Dew, followed by a sermon from Bro. Ewing. At 3 p. m. came the dedication proper. The invocation was by Bro. W. E. Foster; Scripture reading, L. N. Thompson; prayer, T. T. Eaton; solo, Miss Willetta Epperson; sermon, Dr. Carter Helm Jones, "A Clarion Call to Character, Consecration and Service;" prayer, J. W. Lowe; collection by Pastor T. J. Watts (finishing a special \$2,000); benediction, F. M. Petty. At night the Rev. J. W. Lowe, ex-pastor and missionary in China, preached on missions and secured the support of a missionary. It was a most interesting and memorable week. We congratulate Pastor Watts and his people, as well as all who have aided in the erection of this beautiful, substantial and commodious house of worship.

All the ex-pastors were present except the Rev. D. P. Montgomery, whose absence was greatly regretted.