

# WESTERN RECORDER

Faith, Hope and Love, these three.

81st YEAR

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Huxley says: "Perhaps the most valuable result of all education is the ability to make yourself do the thing you have to do when it ought to be done, as it ought to be done, whether you like to do it or not." That is certainly one very valuable result. But the two greatest results are to be able to reason accurately and to be able to concentrate one's attention on a subject and hold it there at will.

C. W. Soluby knows there can be no religion without dogma, for dogma means merely the teaching. And he declares "the religion of the future will be the religion the dogmatic assertions of which are true." Unquestionably. That means, of course the old doctrines of grace which are infallibly true.

In view of the silly talk of the union of Baptists and Campbellites these true words of the Baptist and Reformer are refreshing: "The truth is there are no two denominations on the face of the globe further apart than they. They agree on only one point, and that is the form of baptism. On every other point they are as far apart as the poles."

In an address in Boston last week Dr. A. C. Dixon spoke of seeing in a recent meeting in a New York church a laboring man kneeling and weeping over his sins, and kneeling by his side a multi-millionaire with his hand on the poor man's shoulder as he prayed to God to grant to the penitent sinner the forgiveness of his sins because the Saviour had died for him.

Dr. S. T. Carter, of New York, has a frantic desire for newspaper notice. He came out as a heretic—denouncing the doctrines of the Presbyterian church. As he is no longer a pastor and is a harmless crank the Presbytery to which he belonged ignored his vaporings, and he did not get to pose as a martyr. His last effort at notoriety is to write a letter to the General Assembly in which he declares there never was such a God as the creed of his church declares. The worst punishment the General Assembly and the Presbyterian papers can give him is to take no notice of his letter.

The greatest guard in temptation is to feel "Thou God seekest me." The greatest consolation in sorrow is that God did it and He knows. The greatest help in trouble is to feel that God is near.

It is the duty and it ought to be the delight of every regenerated man to talk to the sinners with whom he associates about their need of God's forgiveness of their sins. It is a duty which must not be left to the preacher or delegated to a city missionary.

## The Epistle of James—The Epistle of Faith.

BY HENRY G. WESTON.

III Christian faith governs the tongue. This characteristic claims the next place in the portraiture of faith because the power of speech is man's highest endowment. No, you will say, that must be affirmed of reason. But reason is impossible without words. Emotion—sorrow or joy—that which man has in common with the brute creation, can be expressed by inarticulate cries, but reason must have words. The philosophic Greeks defined man as "articulate speaking man," and a little reflection will show the correctness of this definition. Our Lord says, "By thy words shalt thou be justified and by thy words shalt thou be condemned." For words are the truest exponent of character. Given the language of a nation with a perfect understanding of that language and everything relating to that nation can be told. Given all the words a man has uttered during his life and you can portray his exact character, whether he is pious or profane, learned or ignorant, a peacemaker or a quarreller. There is no fairer criterion of judgment than that which our Lord announces. Words are the truest criterion of character because they are the man's revelation of himself. Words have done all the evil from which the world has suffered and been the medium through which all its blessings have come. The gospel could never have been proclaimed had there been no speech. Nay, God himself would have forever remained unknown if it had not been for the Word of God. It is of the first importance that Christian faith control the tongue, that world of iniquity among our members. If a man's speech is always with grace—not always on grace or concerning grace—but always with grace then will both his speech and his silence glorify God.

IV. Faith purifies the heart. The source and fountain of the sin which finds expression by the tongue is within us, deceitful above all things and desperately wicked. The heart is the seat of that bitter jealousy and party spirit, the enemy of the love manifested in that brotherhood which is the object of the second great commandment, and the subject of Christ's fervent petition. It is by faith sin is driven from within, and all the graces of the spirit made inmates through faith of the heart, once the dwelling place of sin, now the habitation of Jesus Christ.

V. Faith recognizes in its plans of life its dependence on God. The Jew of the Dispersion is the Jew of today. In the Acts he is everywhere, as he is everywhere now, buying and selling and getting gain. His plans are shrewd and well laid; they have only one defect, and that is a fatal one, there is no God in them. Such a life is only a vapor, unsubstantial, transitory. It vanishes while you gaze upon it. The shivering mist with its cold gray feet, clinging to the hills hides them from your view, but in a few moments it has vanished; the hills remain, conspicuous, deep-seated, immovable. No matter how gorgeous or glowing the clouds, you cannot build on them. Glory in your boastings of what you are doing and of what you intend to do, but all such boastings are evil in their origin and will be evil in their end.

Leaving God out of your plans will have one most serious result. Forgetfulness of dependence on God will make one unmindful of obligation to him. The desire for

gain has so taken possession of the heart as to make the seeker forget both the commandment and the Judge. The eye which cannot see God is blind to the consequences of disregarding his law. In amassing wealth the rights of others are disregarded; the poor are stunted in their wages; feebler competitors are crushed out; luxury is attained, but it has been purchased at fearful cost, and the cries of those who have been defrauded are entered into the ears of the Lord of Hosts, the Judge of the widow and Father of the fatherless.

To whom is this terrific denunciation addressed? The question has been greatly debated in its bearing on the decision of the question, to whom was this Epistle written? It is said that we cannot conceive that such sinners as are here described were members of a Christian church, and the conclusion is drawn that James is writing to Jews indiscriminately. Whether there were any such church members, then or not, it is very certain that there have been such since. On the other hand it must be remembered that James is in form an Old Testament prophet. The only religious literature he had ever seen were the writings of such seers as Isaiah, Jeremiah, Ezekiel, and in the midst of their message to the chosen people it was their constant habit to turn suddenly to God's enemies with words of solemn doom. Examples of outbursts of denunciation addressed to surrounding idolatrous nations may be found in the utterances of all these great prophets of Israel. If James writing to Jewish Christians suddenly summons to judgment professed unbelievers in Christ who are oppressing the poor, he is following the example of all his prophetic predecessors.

But to whomsoever he is speaking his thought is clear. The world is full of injustice suffered by the helpless; from all quarters comes the cry of the suffering and oppressed. Does God hear? Does God care?

VI. Faith is waiting for the coming of the Lord. Yes, yes, a thousand times, yes. The first great mystery which our Lord revealed to his disciples was that in spiritual things as in natural there had been appointed a long interval between the sowing and the reaping. Wait for the harvest. In so doing you are acting in accordance with universal law established when the first seed was cast into the earth. Christ is coming. The harvest of the earth will be gathered. Not in vain do we wait for his Son from Heaven. The delay of the Lord is for salvation. Read the third chapter of Peter's second Epistle and see how he sets forth at length the same truth which James here declares, that the Lord is very pitiful and of tender mercy, and this is the reason why the sinner is not at once consumed. The judge stands before the door. Look at the patient husbandman; look at the suffering prophets; look at Job and see the outcome in all these. The happiness with which they are crowned will be yours if your faith fails not.

VII. Christian faith has for its end salvation. The first illustration of this is in the case of bodily sickness. In the first age of Christianity's warfare against sin, its power for salvation must be seen in the cure of physical disease, the effect of sin. After Christianity has had time to prove that it can save from sin, the miracles of bodily healing will cease. This was the curse of our Lord. His cure of physical ills belonged to the initial age and were superseded by the continuous proof of sinners made saints. But in the time this epistle was written many were weak and sickly and many slyly on account of their

transgression of the law of Christ. The prayer of faith could bring salvation and the epistle ends as it begins with the purpose and work of faith.

If you are where God would have you be and have nothing to lean upon but God's promises, do not rebel against the condition in which God has placed you in order that he may make your faith complete and mature. Plead his promise and follow his directions—as they are enumerated in this Epistle.

## Progress in Evangelism.

Denominational advance is not necessarily denominational progress. Many a march toward the enemy is followed by counter-march nearer to reserves and base of supplies. Not every revival campaign, even when converts are counted by scores, is a sure advance of the church. The manner in which converts were persuaded, as well as their character, the duration of the reaction which almost invariably follows, each step in preparing for, in conducting, in closing a series of revival meetings; these conditions may determine whether the "revival" is really a revival, or merely a series of meetings. In larger fields of operation, too, not every new movement looking to enlarged evangelistic efforts is necessarily an indication of progress. A locomotive on an electrically moved turn-table may be a most ingenious piece of mechanism. It may have every modern contrivance for increasing speed and decreasing possibility of accident. It may have a gilt lettered name, flags on the boiler; engineer and fireman may sit in the cab; it may move and be moved, but it is worthless and can get nowhere without steam and track. It is not enough to form national, state, associational and city committees for evangelism. It is not enough to plan and pay for evangelistic service; not enough to organize a group of evangelists, no matter how inventive nor how eloquent, persistent and optimistic. Revivals are not made up, they come down.

All this is trite enough, and yet, although most of us believe it theoretically, we seem to plan evangelistic campaigns with the cart before the horse. In other words, we have in our large cities too often produced first a great evangelistic machine and then attempted to compel it to move. Sometimes the noise and clatter, the ringing of the advertising engine bell, the shrieking of the surplus oratorical steam, have brought people to seek tabernacles, have awakened religious excitement and interest, and sometimes have done good. Often, however, these meetings have been failures. Even when many converts have been numbered in the reports of evangelists, the churches have not been able to discover them in the prayer-meeting or upon lists of members. We do not say that great religious meetings such as those with which the religious world is familiar are valueless, or always failures, but our contention is that a revival is something more than evangelistic machinery, more than a group of well organized evangelists.—Standard.

It does not follow that people forget because they cease to mourn as those refusing to be comforted. Remembrance may live under smiles as well as under tears. Indeed the truest, the sweetest, the bravest, are those who remember this way; who with a cheerful spirit go to meet all fair and pleasant gifts of God, yet carry with them, in sunshine as well as in shadow, the tender memory of some buried past.

The root of honesty is an honest intention.

## DENOMINATIONAL EDUCATION.

W. P. HINES.

The recent conference for education in the South, held in this city, was largely attended and created enthusiasm in the cause it represented. Some fine addresses were delivered, notably among them Dr. Edwin A. Alderman's, of the University of Virginia. The conference suggested some things that are applicable to our denominational schools.

However great the system of education by the State may become, it can never take the place of the denominational school. In selecting their teachers, the State schools are not careful in regard to their religious qualifications, and in some cases there are sceptics, one of whom can develop more scepticism in his pupils in regard to the Bible than fifty orthodox religious teachers can destroy. The hearts, as well as the heads, of our boys and girls need to be trained to fit them for the highest positions in the nation and enable them to attain unto real greatness. No one can make the most of himself and become great unless the principles of the Divine Teacher mould his character and direct the course of his life. The denominational schools must supply what the public schools cannot give. The denominational conscience has been aroused to a point in regard to the need for education that it has never known before, and, as Dr. Alderman truly says, "the greatest demand hereafter is to be, not so much for public agitation, as for sound bases of action and intelligent guidance in the scientific use of the moneys made possible by aroused public opinion." This sound basis of action and intelligent guidance are the supreme need in our denominational schools. Because—to quote Dr. Alderman again—"bad and unsocial individualisms still works its will in this field," and much of our money given by well-meaning but misguided individuals is being wasted. It is good to educate one generation; it is better to educate two generations; it is best to educate all generations. We should prepare to do the best. A case may be cited as an illustration. An academy was started by a man—a godly man—whom we will name John Franklin Deems. This academy, that had a modest beginning, grew from year to year, constantly enlarging its quarters and extending its influence until its fame went abroad. It laid the foundation for the education of farmers, merchants, lawyers, doctors, teachers and preachers, and that school lives today in the hearts of its pupils. But John Franklin Deems was the academy and the academy was John Franklin Deems. The good man died and, of course, the school died with him. If that school had secured funds from the denomination for building and equipments, the funds would have been buried with the good man and his school. If, on the other hand, a vital union had bound that school to a unified and self-perpetuating system, it would be living today and dispensing its blessings to the world. But the fountain head dried up and the stream is no more. This little narrow system had its day, and ceased to be.

Cannot the Baptists of Kentucky combine and formulate some plan by which the economic waste—as Dr. Alderman calls it—shall be abolished by the unification of all our schools in one grand system that shall live to bless all generations?

May this thing, so desirable, be speedily consummated.  
Lexington, Ky.

## REVERIES OF THE NIGHT.

(BY A BANKER.)

A child of earth, resting after the toils of the day, is indulging in that alluring but perhaps irrational diversion of building castles in the air. Gradually, these shadowy visions assume more vivid reality, and the fascinating creations of his fancy become endowed with a real existence; while he himself finds that he has cast off his earth-trammels and can roam at will

throughout the firmament. Now, with the stormy petrels, he is gambolling and curvetting amidst the rolling billows of the wild ocean, vaulting from wave to wave, disporting himself on the foaming crests of the curling breakers, or diving down into the chambers of the deep midst slimy monsters, great sea serpents, and graceful forests and gardens of the seas.

Now he emerges once more into the light of day, and, skimming along the heaving surface, alights upon the shore; now bounding upwards to the edge of the lofty cliff, now making a delicious plunge down again to the shore beneath; leaping far up to inaccessible coombes in the jagged rocks, never visited even by the most venturesome and reckless of climbers, and revealing in a naturalist's Paradise of the rare and the beautiful.

And then, with the flash of a thought he speeds upwards into the ether, this earth of ours at first a mighty rolling globe poised unsupported in space and careering onwards at a terrific pace on and on into the abyss of the infinite. But espying our beautiful satellite he alights upon its arid plains, and finds that he is on a dead world; not a vestige of life, not a blade of grass, not a living creature; no air, no water, no wind; not a sound, not a spark of fire, not a drop of rain; nought but the dread, oppressive silence of death; a drear and ravaged wilderness struck with the lethal spear of Doom. And there above him hangs the great earth, brilliant in the full glare of the solar rays; throbbing, as he knows, with life and vigour, adorned and embellished with all that is beautiful and attractive, and the home of a race of beings capable of appreciating all its superbounding loveliness. Then, aghast and awestruck at the sepulchral desolation around him, he vaults again upwards intending to return to his native planet; but only to realize to his horror that he is hopelessly wandering, lost in empty space. And he awoke, and behold it was a dream.

But a time will come when those who have served and obeyed their God, and who have not willfully rejected His offer of pardon through faith in the atonement made on the Cross for all believers by His well-beloved Son, will be able surely to roam at will throughout the universe, and to visit on angel-wing all its sublime wonders and all its stupendous, overwhelming magnificence and grandeur.

## LET THE OLD FOUNDATION STAND!

No architect is foolish enough to attempt to erect a foundationless building. Superstructure implies substructure. No man intending to build a house makes terms first with the decorator, or the roof slater; but with the contractor who must dig the cellar, and with the mason who must lay the first tiers of stone. The broad, strong things of rock and mortar must go down first, before the high, conspicuous, but less solid matters of joist, board and shingle can go up. Not only in mechanics, but also in other lines of construction, the foundation is a necessity. Trade has its substructure, which is capital; philosophy has its basal concepts; mathematics its axiomatic principles; society its regulative etiquette.

This principle holds true with especial force in the domain of religion. The search in theology is for bed-rock. On what can we base down our spiritual hopes? is the question which perpetually recurs, propounding itself in turn to each generation. The search for a foundation then is proper and legitimate. But when a sufficient and enduring base for morals and for faith has once been discovered, it is only the part of folly and shortsightedness to endeavor to overturn it in favor of a basis not so good, or at any rate, no better.

Such an adequate foundation has been afforded by the life and teachings of Jesus the Redeemer, supplemented and interpreted as these have been by the inspired comments of apostles. But we can know of these facts and teachings only as they are recorded in the Bible; and hence the idea of Scripture, as made luminous to us by the Spirit of God, must be included in the category of the rudimentary and foundational. This historic Christian foundation is the truly ample, firm and safe base for

trust and after effort. He builds upon no sands who builds upon the truth of Christ and his apostles. And yet there are many influences that nowadays tend to undermine faith in historic Christianity, or even actively to overturn the old religious base. The popular cry nowadays is: "Back to beginnings!" "Back to origins!" while some add: "Back to Christ!"

This is a very attractive programme. There can be no objection, of course, to the idea of returning to origins if these be the real rudiments of an intelligent faith, and not the imaginary creations of those who want to make over again after their own later designs this world which the Almighty had already made so well. But the spirit that inspires much of this specious decrying of established faiths and forms in the interest of a "new theology," or Christianless "Christian science," or what not, is essentially revolutionary and destructive. There are always those about who have constitutionally the temper of the destroyer. If there be government, such are against it; if there be regulation, they are opposed to it; if anything be custom, it is wrong; if aught be dogma, it must be railed at; if any matter be settled, it must be unsettled. Such destructionists are like the boys in the bowling alley. The fun comes in when the ten-pins are knocked down. There is no fun obtainable when the pins remain standing up in their provokingly steady files, and certainly no fun when, once knocked over, they have to be picked out of saw-dust and set in position again. Destruction is entertaining, and has zest, but construction, rehabilitation, comes hard. And yet, it is far easier to pull down than it is to build up again, after the ruin has once been accomplished; and accordingly, he is the greater fool who, when provided already with a firm and adequate basis for faith and practice, goes about seeking to induce a condition of spiritual anarchy, and thereafter to "lay again" on more novel and shaky lines, the "foundation."

The Bible, and Biblical thoughts regarding Jesus as Saviour and Master, provide us with such a sure spiritual groundwork. With them we do well to rest content. This old world will never see a better system of truth and morals. No religious influence can excel or even equal the old and yet unspent dynamic of the gospel. Still, there are those who are determined to refund Christianity. Let the old foundation stand! It may be built upon, but it cannot be improved upon. Emphasis may properly be placed upon that third word in the Biblical exhortation: "Not laying again the foundation!" Of course, the foundation must be laid in the first place, and if insecure, must be relaid—as was accomplished so successfully, for example, in the notable case of the Washington monument. But if the base is broad and firm, built of rocks fairly Cyclopean in dimensions, why try to substitute for it some rickety platform of novel theologic theory or barren philosophic speculation? Untested schemes for "religious" theory and practice can have no such sanction and success for the eternities as those old, well used methods of repentance from dead works and faith toward our Lord Jesus Christ, and reverent handling of his Word, which saints of all generations have found so satisfactory, alike for life and in the supreme testings of the dying hour.—*New York Observer.*

## "DELIVER US FROM EVIL."

The world is full of evil. There are evil men, whose thoughts, words, and deeds are evil, and who rest not until they have entangled their neighbors in their evil devices.

There are evil places, evil institutions, and evil forces operating to undermine the good and ruin men. Some of these are open to the eyes of all men. The mischief they do is wrought in broad daylight. They are protected by governments, fortified by vast sums of money, and defended by the press. Those who conduct and manage them walk the streets with heads erect, giving no evidence of fear or shame. In many cases the evil seems to triumph over the good. Right is on the scaffold

and wrong is on the throne. In all such cases the prayer, "Deliver us from evil," is exceedingly appropriate.

Other evil influences are hidden. They lie in wait to deceive. It is difficult to detect and fight against them. They are often so closely allied with good that one cannot readily draw the line of separation between them. A man may be a merchant, engaged in a respectable, useful, and honorable business. While transacting this legitimate business he may be betrayed into falsehood, dishonesty, sinful speech, or other evil ways which may ruin his soul. Here is a newspaper, a good institution, an educational force in the community, an important factor in modern civilization and progress. But its publishers and editors may be led into evil while trying to insure the success and increase the power of their paper. They may be betrayed into introducing the poison of death into its columns. At first it is difficult to detect the evil, but in the end many readers are damaged in life and home and soul.

But we can trust in God and say from the heart, "Deliver us from evil."

There is also an evil one in the world, one who is only evil, and that continually. The Bible tells us that he goeth about seeking whom he may devour, and that he is sometimes transformed into the appearance of an angel of light. He has poisoned many of the springs of happiness. He has led many an ignorant, unsuspecting soul down to ruin. He was never more busy than he is today.

There is evil also in our own hearts. Mr. Spurgeon once said he did not fear the world and Satan half so much as he feared his own heart. Evil has a mighty advantage when it lurks within and strikes from a secret place in our own hearts. Men are all partial to themselves. They are prone to call evil good when it is within their own hearts. They strive to hide the inward evil not only from their neighbors but from themselves. Evil thoughts, evil dispositions, evil passions, evil affections, evil propensities, O how they hide and fester in the secret places of the heart! Let everyone who is conscious of the presence of these dangerous enemies earnestly pray, "Deliver us from evil." And if we are not perfectly certain that we are perfectly safe. It is well to pray God to deliver us from the inward evil which we see and that which we do not see.

We have a strong Deliverer. He is able to deliver us. He will deliver us from an evil world. Trusting in Him we shall walk through this world without being harmed. He can keep us upspotted. He who delivered Daniel from the lion's den, and the Hebrew children from the fiery furnace, will deliver us from the evil that is in the world. Jesus said, "I pray not that Thop shouldst taken them out of the world, but that Thop shouldst keep them from the evil." That prayer shall be answered. He will deliver us from evil men, and from all the evil there is in the afflictions of this life. He will deliver us from evil when we have fallen into it. If we have been so foolish as to trust in our own hearts and fallen into evil, He will not leave us there. He is able to take us out of the horrible pit of mire and clay and to set our feet on a rock and put a new song in our mouths, even praises unto our God.—*Christian Advocate.*

## DEVOTION TO PRINCIPLE

Devotion to principle means standing your ground when it would be easier to yield to the tempter. The Christian who endures temptation does not go up to empty conquest. The strength which he gets in contesting his ground must be his defense when strong foes afterward assail him. Sometimes men have turned back appalled because of the foes and habit of evil passion that stood between them and a better life. Their need is of faith in God's power and willingness to give them victory. The real conquest of Canaan was when faith rose to the point of taking God at his word, and they said: "We will go up and possess the land." This is the victory that overcometh the world, even your faith.—*Mattie M. Boteler.*

AFTER DEATH WHAT?

REV. J. C. THOMPSON.

"Then shall the dust return to the earth as it was, and the spirit return to God who gave it." We learn from this Scripture, as well as others, that man is a dual being composed of body and spirit.

At death there is a division of the two elements, the body loses its identity in the common dust, the spirit goes back to God. We learn also, "that it is once appointed unto man to die and after death the judgment." Now as we are taught that the judgment is to be in the end of time, we may ask what will be the condition of the spirit from death until the judgment, will it too lose its identity and be only a memory in the mind of God, or will it retain its individuality and be an active intelligence?

We believe in the immortality of the soul. Some think that though the soul is immortal it will sleep from death till the judgment, and then be reunited with the body. I believe that in death the spirit goes to its eternal destiny.

But what of these bodies of ours? I must say I am not a materialist. When I lay aside this house of clay I expect to bid it a final farewell, because I think I will have no more use for it, for it will not be suited for the conditions and environments for which we hope. "Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." "That which thou sowest is not the body that shall be." "It is sown a natural body, it is raised a spiritual body." "A spirit hath not flesh and bones as ye see me have."

The martyred Stephen asked the Lord Jesus to receive his spirit. Can we think that Stephen asked the Lord to receive a lifeless spirit? We think not.

The Apostle Paul gloried in the cross of Christ and winning souls for Jesus made him happy; he also loved the companionship of saints on earth, but there was something Paul considered more glorious than these, that was "To depart and be with Christ which was far better." Did Paul think that a sleeping unconsciousness for thousands of years would be better than the glorious work in which he was engaged? We answer no, for he explains the matter fully when he says "Absent from the body present with the Lord."

Oyer in the land of Moab in Bethpeores lonely mountain, there is a grave and in that grave a body. Moses died and God buried him there. Has the spirit of Moses been slumbering all these years. We answer, no; because hundreds of years after this in another mountain, near Capernum, the wonderful Christ was transfigured in the presence of Peter, James and John, and there appeared with the Master, Moses and Elias, and this same Moses was so much alive that he talked with Jesus about his death which should shortly occur at Jerusalem, so we conclude that the spirit of Moses was still alive.

The Master said there was a rich man who lived, died and was buried, and in hell he lifted up his eyes in torments, and while suffering these pangs of misery he still had five brethren alive on earth. This same rich man while in hell talked with Abraham, who had been dead hundreds and hundreds of years. While the rich man was alive, there was a beggar lay at his gate. The beggar died and was carried by angels to a better land, where he was so much alive that he was comforted. Some tell us that the story of the rich man and Lazarus is a parable. Very well. A parable is the stating of one truth to illustrate another.

Did the Master ever use an untruth to illustrate a truth? I think not. So we conclude that as the souls of the beggar, the rich man, Abraham and Moses were alive after separation from the body and before the judgment; that all souls will be subject to the same law. And that the spirits of good men are conducted by angels across the dark river and enter at once into the paradise of God, while the spirits of wicked men will be turned into hell with the nations that forget God.

You ask me, then, if men go to their doom at once; why the necessity of a judgment? I answer that while God has a perfect right to judge and assign to his destiny each of the children of Adam, without consulting any of his creatures, yet it has always pleased him to give a reason for his actions, and may it not please him to let his intelligent creatures know why and upon what ground he renders his judgment, and thus he will be glorified in his saints concurring in his righteous decision.

If the spirit goes to its destiny at death will it be a different spirit after death to what it was before? We believe the spirit will retain its identity; there will be a change in conditions and environments, but the same spirit or soul to all intents and purposes. The rich man, while in hell, was told to remember what had happened to him on earth, and the saints are represented as rejoicing in glory because of their redemption while in time.

If we retain our identity after death will there be no difference in us then and now? We answer there will be a difference, but it will be in conditions and environments, and not in the individual, otherwise he would be the same individual. You may ask then, will the soul be always the same after it enters its eternal abode? In one sense, yes; and in another, no. The soul will be the same, but it will undergo degrees that development may effect.

I will state the matter thus: This time world is the nursery where the spirit begins its existence; death is the transplanting; eternity is the field where the soul may develop and bring forth fruit after its kind. You ask if the saint will not be perfect when he enters his heavenly home? Yes, perfect in kind, but not in attainments. There is but one perfect being in all the universe,

and I think it will be the glory of the redeemed to know more of and be more like our Lord.

We know that God's laws, like himself, are unchangeable, and one of the laws that emanates from the divine mind is the law of progression. God does not create the fully developed man at once. It is first the embryo, the organized body, the developed child, the youth, then the full grown man.

Neither does he create the tree in the prime of its fruitage. At first it is the seed cast into the earth, the bursting of the shell, then the tiny plant, then the bush, the sapling, then the full grown tree that may bud, bloom and bring forth fruit. Hence we see this law of development in nature.

Turn now to the realm of grace. In regeneration we behold the new born babe in Christ. These are represented as needing the sincere milk of the word that they may grow thereby. Then the mature Christian, who is represented as having attained the fullness of the stature of a man in Christ Jesus. Now as we see the trend of God's laws in nature and in grace toward development, may we not reasonably expect the same character of laws to be continued in eternity?

As I have said before there will be a change in conditions and environments. These new conditions and surroundings will be eminently helpful to development. Here in this world the soul is surrounded by good and bad influences. Good influences restrain the wicked in his downward course; on the other hand the world, the flesh and the devil strive to crush out all that is good in the human soul. Now, take the soul from these conflicting influences and surround him with the conditions of his choice, then each will be ready to make rapid strides in the bent of his own inclination. To the one you will give eternal life in heaven, to the other eternal damnation in the bottomless pit of hell.

Let us try to picture to our minds the righteous soul cut loose from all the weaknesses of mortality, freed from the influences of sin and sinful men, beyond the temptations and luresments that satan can offer; all suffering and sorrow and their causes gone; anxiety and fear forever banished from the soul; that soul entering through the pearly gates into the city whose maker and builder is God; entering a home prepared by a loving Christ; surrounded by a happy company who will never know a heartache, all loving God supremely and his fellow as himself; from whose glad hearts are going up continually glad anthems of praise to the King in his beauty; each helping him higher as he helps them all; amid these happy souls drinking from the river of the waters of life that flows hard by the throne of God; feasting upon the fruit of the tree of life that is planted on either side of the river, whose leaves are for the healing of the nations. While their ears are saluted by the shouts of victory and the glad welcome home given to God's saints, they come up from every clime, and the music of the harpers, harping with their harps of gold amid the glad hallelujah of praise that go up from all the fields of heaven, when they see Jesus, the sinner's friend, crowned King of kings and Lord of lords, knowing they shall forever enjoy his presence and behold his glory in a land where duration is not measured by years. These are undoubtedly conditions suited to the growth and development of the soul that is represented as a tree planted by the river of water.

Let us turn now to another picture and take a view of the soul that desires not a knowledge of God in all his ways, cut off from all the hallowed influences of the gospel of peace, deprived of all association with righteous men, to never have the ability and to never hear another invitation to turn to a better life, never to witness another righteous act, or a deed inspired by love, never to see again an old family Bible, never to hear a mother's prayer, never to feel the wooing of the spirit calling to happiness and heaven; cut off from happiness and happy associations by an impassable gulf where not even the faintest ray of hope of better things to mitigate his misery, surrounded by a darkness that is terrible in its intensity, consumed with a thirst that brings despair, tormented by flames that will never end their burning; surrounded by a company who never knew the hallowed influences of a Christian love, who are strangers to God in his redeeming grace; each one with hatred and cursing pressing his fellows down to deeper depths, while he lends his power to help others down, and there tortured by the presence of the archfiend of darkness, the enemy of God and the souls of men amid the awful cries and heart rending groans of souls that are lost and devils doomed; these all rushing downward and gaining speed as they farther go, and with the sad memory of what he was and what he might have been. Are conditions calculated to help a soul in its progress as it takes its awful flight down, down into the bottomless pit of hell.

These are some of the things, I think, will be after death. May God help us to be certain we are in the King's high way of holiness that leads to joys at God's right hand, where there are pleasures for evermore, and to strive with all the power of our ransomed souls to take as many as we can to the high lands of heaven.

BACK TO FIRST PRINCIPLES.

BY REV. WALTER V. COUCH.

Calvinism is synonymous with what are called "the doctrines of grace." And by grace, according to Scripture usage, is meant unmerited favor, or favor shown to the ill-deserving. This idea of grace is clearly set forth in such passages as: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins"; "God commendeth his love toward us, in that while we were yet sinners Christ died for us"; "The wages of sin is death, but

the free gift of God is eternal life through Jesus Christ our Lord"; and in hundreds of others.

Those who accept the Scripture doctrine of the fall and sinful state of man, will be slow about giving their assent to the oft-repeated statement that "love is the greatest thing in the world." God's love of benevolence, which he exercises toward all his creatures, causing his sun to rise upon the evil and upon the good, and sending his rain upon the just and upon the unjust, is indeed a very great thing. But there is a word which expresses a still greater thing: a word which awakens a deeper feeling of wonder and gratitude in human hearts on earth, and is the keynote of a richer, sweeter, nobler song of the redeemed in heaven. That word is "grace." It is this word which is used so frequently and with such emphasis by the New Testament writers, and especially by Paul. The word "grace," or its equivalent, occurs, I think, no less than eighty times in Paul's speeches and writings. In that sublimest of all his writings—the Epistle to the Ephesians—in which his thoughts rise as on cherubic wings, and his ideas glow as with seraphic fire, grace is the supreme word. The apostle's mind seems so surcharged with the idea of salvation by grace that it overflows in repetitions, superlatives and parentheses. Having premised, in the first chapter, that God had "predestinated us unto the adoption of sons by Jesus Christ to himself (according to the good pleasure of his will, to the praise of the glory of his grace, which he hath freely bestowed upon us in the Beloved," he goes on to say, in the second chapter: "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath made us alive in Christ (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace, in his kindness toward us through Christ Jesus. For by grace are ye saved, through faith; and that not of yourselves, it is the gift of God." Ask David, ask Peter, ask Paul, ask Augustine, ask John Newton, ask any or all of the blood-washed and white-robed multitude about the throne of God, what, in their minds, is the greatest thing in the universe, and with united voice they will tell us, It is not love, it is not mere benevolence, but it is that distinguishing grace which God showed toward us in saving us, the chiefs of sinners, and in bringing us here and making us what we are.

God's love of benevolence, or his love of being in general, has been preached so long and almost exclusively that it falls with slumberous accents upon indifferent ears. It hurts nobody, and it scarcely touches or moves anybody. It is accepted as a matter of course, like the air we breathe and the water we drink. That other and peculiar aspect of God's love, which is emphasized by the word "grace," requires an experimental standpoint, from which to view and estimate it. It is when, from a deep sense of our helpless sin and misery, Christ comes in and dwells in our hearts by faith, and we become rooted and grounded in love, that we are able to comprehend with all the saints what is the length and breadth, and depth, and height, and to know the love of Christ which passeth knowledge. It is from the depth of our sin and self-despair that we estimate the height of God's free love and mercy.

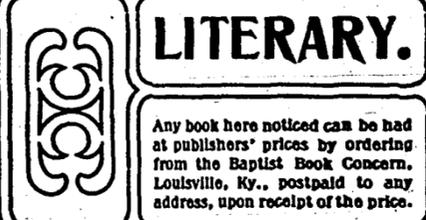
Kuyper says: "In the long run, the human mind cannot escape its oneness of impulse." It is not strange, then, that those who reject the Scripture doctrine of original sin should gradually modify their views of the meaning of grace and of the nature and ground of human salvation, making grace to mean a element, kindly, compassionate disposition on the part of God toward sinners in general; and salvation to be, instead of God's free gift, something which every sinner has more or less of a right to claim and toward which he contributes more or less of his own deserving.

Nor is it strange that with the change of view going on in regard to man's sinful state, there should be a change of mental attitude toward those closely related doctrines of Substitution and Retribution. Dr. Nichol, a bosom friend of Henry Drummond, author of "Natural Law" and the "Ascent of Man," says that while Drummond did not respect the doctrine of the atonement he did not know what to do with it. Of course he did not know; for there was absolutely no room for the idea in his theological thinking. If Adam never fell, or if his fall only hurt the race, without involving it in a guilt and corruption that was damnable, the necessity for such a stupendous sin-offering as that of Calvary is unthinkable. There are many others who, holding Drummond's view, or some view akin to it, concerning man's sinful state, do not know what to do with the atonement, and so they are quietly dropping it out of their preaching, or are substituting some phase of the "moral theory."

And so, likewise, the doctrine of eternal retribution—which is touched upon so lightly nowadays—seems to be going the same way as the doctrines of original sin and of substitution. And why not? For the doctrine of eternal judgment upon sin and sinners is bound up with the doctrine of the eternal Sacrifice for sin and sinners. These doctrines are of equal significance and value; they stand upon the same moral foundation. If, therefore, one of them remains, the other will remain; if one of them goes out of our thinking, the other will go out of our thinking. For, "in the long run, the human mind cannot escape its oneness of impulse."

Wesley objected to the Calvinistic doctrine of original sin on the ground that guilt cannot be transferred. This is a misconception of the whole subject. The Scripture teaching is that we are in such a real sense in Adam, our progenitor and natural head and representative, that his guilt becomes our guilt, and his death our death. Just as believers are in such a corporate sense "in Christ," their spiritual head and representative,

that his satisfaction and justification become their satisfaction and justification, and his life their life. As the whole system of Christian Soteriology centres about the doctrine of our mystical union with Christ, so the whole system of Christian Anthropology centres about the doctrine of our organic connection with Adam; and the word which properly interprets the two facts of "imputed guilt," and "imputed righteousness" is not "transference," but "union," or "incorporation." The question, therefore, of our just liability for Adam's sin resolves itself into the question whether God should have created man on an organic, or on an individual principle.—Presbyterian.



**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.

"Some Fancies in Verse." By Mary P. Thomas. Price \$1. New York: The Neale Publishing Co., Broadway and 23rd St.

The author is one of the Tennessee Thomas family which has been famous for talent through three generations. Her home was in Brownsville, but she is now a teacher in Baylor Female College.

In this volume Miss Thomas has given us many delightful "fancies" about the things which surround us during the long days, the bright days, and the dark days—books, lovers, flowers, pets, nature, ideals, children, men and women, fancies sometimes serious, sometimes gay, now witty, now somber. Her feeling is spontaneous; there is no straining after effects, no pretense to emotion not felt. In its form her verse is natural and easy, melodious and true, appealing directly to one's sympathies and experience.

The volume is divided into three parts: "The Four-Leaf Clover," "In Childhood's Realm," and "To Dreamland Sent." Miss Thomas' sympathy for little folks is very tender and her verses about children and to them are beautiful in their simplicity.

It is a book to pick up at odd times during the day and find refreshment and pleasure in its delicacy and purity, its naturalness and good cheer.

SERMONS FROM THE BACK WOODS.

I said in my haste, All men are liars.—Ps. 116:11.

David said in his haste, All men are liars. It is generally supposed that he regretted the remark as an outburst of temper, but I have seen nothing to convince me that David retracted the sweeping charge.

David had an imperial way about him, even in his sins and weaknesses, as well as in his praiseworthy actions. When he fought, he fought giants, when he sang, he made his own songs, and they have moved the centuries. When he gave, he gave magnificently and surprised himself—so much so that he exclaimed: "What am I that I should be allowed to give after this sort?" When he sinned, he sinned imperially as though the world was all for him. When he confessed, he confessed with contrition the record of which has set millions of readers weeping. In this same superb style David charges the race with lying, and though he declares that he said it in haste, he does not take back an iota of it.

The psalmist seems to regret that he let his thoughts out. He forgot to tie a string to the words. He certainly showed want of policy. Had he said, All men but one are liars, he would have retained some friends. Numbers of his acquaintances would have supposed themselves the exception. But he cut such a wide swath that he must have managed to arouse anger throughout a large circle. Learn, dearly beloved, from David's example not to talk in haste. Don't dump your heart in a hurry. It would have been just as well had David said, Some men are liars, or, A great many men are liars. Either remark made in response to a statement too severe for the backbone of one's credulity would be intelligible to the average liar.—Do not say too much at once then. Leave room for something more.

Brethren, it is not for the likes of a humble man, like myself to dispute what David says. I am inclined to believe what he states. His words have been a great comfort to me at times. I recall them when you make excuses for duties undone, or give way to scandalous and uncharitable talk about one another. Then I remember David's assertion and say to myself: "Poor things, they are built that way. 'Tis their nature." But I do not want to preach long or often on the text because it is too indefinite. When I say, All men are sinners, you smile your assent, or say, That's so, dominie. When I rebuke you in person with a Thou art the man kind of a clincher you object to be called a thief, or a liar, or even a sinner at arm's length, but it is that kind of preaching that reaches you. That is the talk which best does what the old New England deacon asked the Lord to do. "Lord," said he, "hold these sinners over hell fire till they see what they are by nature and what they ought to be by grace." I am refreshed as I remember that David once upon a time let his tongue slip, and without reserve expressed his own mind, and the mind of some of the rest of us. But some things that David did you and I cannot always, with propriety, do.—Peter Peculiar in New York Observer.

**SUNDAY-SCHOOL LESSON**

SUNDAY, JULY 1.

**OUR LORD AND THE CHILDREN.**

Matt. 18:1-14.

Motto Text—"It is not the will of your Father which is in Heaven that one of these little ones should perish."—Matt. 18:14.

"At the same time"—while they were in Capernaum, probably at Peter's house. "Who is the greatest in the kingdom of heaven?"—We learn from the other evangelists that they had been disputing along the road as to which of them should be greatest. One thing is very evident, they had not understood by Jesus' words to Peter, "Thou art Peter, and upon this rock," etc., that Peter was given any authority over them. If Jesus had meant to give Peter any such primacy, as the Catholics insist, it is unaccountable that he did not answer them. Peter is the greatest, Peter and his successors.

"Except ye be converted"—turned from their present ambitious ideas. They were all converted men, in the usual acceptance of the term (Judas excepted), but converted men often need to be turned from wrong ways and wrong ideas. The apostles, now convinced that Jesus was indeed the Messiah, thought he would soon establish a temporal kingdom and were eager to secure the first place for themselves. How sore they needed a lesson in humility! "Become as little children."—This illustration has been not only used, but sadly abused by being pressed too far. Children are not sinless, nor holy, nor pure. They are totally depraved and go astray as soon as they be born. There are several points in which Christians must resemble little children, notably in their faith in the wisdom and love and power of their fathers, and in their docility. But the lesson which the disciples showed by their question they needed, and the resemblance to which Jesus points them is the humility of an unspoiled child. Until taught to him by worldly-minded older persons, a child knows nothing of distinction of highest and lowest. "The child of a king if left to himself will treat the child of a peasant as an equal."

The docility and faith, and especially the humility of little children, are the points in which Christians are to resemble them. A little child will believe any marvelous thing you may tell him, having the wisdom which some grown people lack, to perceive there may be things true which are beyond, and even contrary to his experience. Had the missionary told the little child of the king Siam he had seen water made so hard by cold that loaded wagons could be driven over it, the child would have readily believed, and thus shown himself wiser than the king. A child's faith in the truth of God's word is the highest wisdom.

The very thing for which Jesus commends little children is their humility. Shame on those then who teach them pride. Teachers must beware of talking to children as if Jesus had any special love for them. For babes he has the tenderness which all feel to some degree towards helplessness; towards unregenerate children he feels that love of benevolence which led him

to die for the sins of the world. He loves far better his old saints. He loved all the world with a love which made him lay down his life for them. He loved all, but he seems to have loved young men best—John, Lazarus, that young ruler, etc. In this sentimental age, this apotheosis of women and children, so to speak, it is well to remember this. Jesus is infinitely tender and loving to all helplessness, but no infant was ever welcomed to heaven as was that young Stephen, still less as that aged prisoner who had indeed fought the good fight for his Lord.

"Ye shall not enter into the kingdom of heaven."—They were disputing who should be greatest. A more important question as he reminds them is whether they should enter at all. In the kingdom, then, the greatest is he who has the docility, faith and humility of a little child. And humility never seeks or desires the chief place. These child-like qualities are within the reach of all. The lowly and ignorant and poor may be the greatest in the kingdom of heaven, though of no esteem among men, if they will.

"In my name."—This shows that Jesus is now speaking of child-like disciples. Whosoever refuseth to receive one such, then, refuseth to receive the Lord.

"Whoso shall offend one of these little ones which believe in me"—that is, whoso shall cause one of them to stumble. Young Christians, young in their new life, however old they may be in years, are Christ's little ones. If by word or example we cause them to sin, whether the sin be of commission or omission, these words of Jesus, terrible in their significance, apply to us. How many professing Christians in the last day will find their hope vain, because they had by their indifference and self-indulgence caused little ones to sin! Wicked men who think it is fun to get Christians to do wrong would do well to consider the warning of Jesus.

"For it must needs be that offenses come"—since ours is a fallen race; and while it is a fallen race, offenses are sure to come. "Woe to that man by whom the offense cometh!"—It is better to sin ourselves than to cause others to sin. Which is one reason why Adam's sin was less than Satan's and Eve's, he had tempted no one else to his ruin. To sin ourselves is wicked; but human; to lead others to sin is devilish.

Verses 8 and 9. Anything, no matter how innocent and even helpful in itself it may be, which leads us to sin, or to cause others to sin must be given up, though it were a hand, a foot or eye. That this is a lesson of vital importance is shown by the many times in which Jesus uses these words. Is it a love of beautiful things, a love of learning, a love of anything which takes time and thought which ought to be given to God's work? It must be given up. We must pray to the Spirit to show us what is causing us or others to sin, and to give us strength and grace to cut off the hand or pluck out the eye which is guilty. Here, again Jesus warns his disciples of hell fire. Gentle and meek and lowly was our Lord, but from none of his apostles were heard so many solemn warnings and stern denunciations.

"Take heed that ye despise not one of these little ones."—It is dangerous to ridicule or despise any true Christian, no matter how lowly and ignorant and "queer." "In heaven their angels do always

behold the face of my Father which is in heaven."—"However humble in the estimation of worldly men, believers have angels as their attendants, sent forth to serve God for their benefit, and these angels of their's enjoy in heaven the highest dignity and consideration, like persons admitted into the very presence and allowed, not once, but continually, to behold his face" (Broadus). This verse is often quoted to show that all children have guardian angels. There is no ground for believing any such thing. The most which can, by any legitimate reasoning, be made out of it, is that all Christians have guardian angels. Whether these are appointed when the Christian is converted or whether, as God knows his elect, they are appointed at the birth of his elect, there is no saying. That is the utmost the verse can mean. That the elect have guardian angels. But it is not provable, the words mean that one particular angel is told to look after one particular saint. Most provably the same angel guards and helps many different Christians, and many angels serve the same Christian at different times. The angel which fed Elijah under the Juniper tree, may have, at the next hour, protected one of the seven thousand many miles away. Angels minister to God for us, but there is no proof that they act as body servants to care for one alone all the time. Either it is the highest angels who minister for believers (we know the archangel himself had special charge of the Jews in Daniel's time, and probably has to this day), or the angels who come bringing reports from God's people, or asking for instruction in aiding them are given precedence in the court of heaven over messengers from the whole universe. Such honor has God's children!

"Angels can doubtless reach and affect our minds in the same way as is done by Satan and his subordinates, all of whom appear to be merely fallen angels; but like human teachers they can influence the mind to spiritual good only by the Help of the Holy Spirit, while our fallen nature offers itself readily to the influence of the fallen angels" (Broadus). Was ever more truth, and more greatly needed truth, in these days, when too many ignore the Spirit, put into sentence!

"For the Son of man is come to save that which was lost."—No sinner who does not feel that he is lost and ruined and helpless will ever come to Jesus to be saved from sin. The law is the schoolmaster which brings men to Christ.

Verses 12 and 13. This beautiful parable shows the value which God puts upon one human soul. One soul may seem of little value to man, but God's care guards the lowliest believer.

"Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."—One of the lowly and ignorant rather than merely a child-like Christian, though it includes both ideas. Perseverance of the saints is a truth Jesus is fond of. It is intimated that those who do anything by which any of these little ones are brought into danger of perishing, contradict the will of God and highly provoke him; and though they cannot prevail in it, yet they will be reckoned with for it by him, who in his saints, as in other things is jealous of his honor" (Henry).

KNOXVILLE, TENN.

Things are moving along well with us. Our church has just

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**BAPTIST BOOK CONCERN, LOUISVILLE, KENTUCKY.**

bought a strip of land lying back of our building on which we will begin at once the erection of a fine brick building which will be used for Sunday school work. The plans are to change our present auditorium so the new addition can be thrown into the present building when needed, and that will be every Sunday evening. The new addition will be 95 feet by 31 feet, and it will have a gallery all around and all cut up into class rooms with folding doors. There will be a basement, which will be fitted up for kitchen, dining room and rooms for social gatherings. When completed it will be one of the best equipped buildings in the South for large things, and the auditorium will seat, when all thrown together, about 1,800 to 2,000 people. And from the way people press within our gates the building will be filled on Sunday evenings. We are wonderfully blessed in our location, and, then, since I came we have had a large number of Knoxville's fine business men to unite with our church, which has given strength and standing before the people as a great, wide-awake, pushing church. Our Sunday school showed last Sunday 802 on the roll. We think it will only be a little trouble to add four or five hundred when we get into our new addition. This all may look like a little exaggeration, but when I tell you that we are in the midst of a population of fifteen thousand people and on the most beautiful

street in the city, and only one small church in one mile of us, you can well see how unlimited our field is, and what great possibilities are for us. We expect to get into our new building by September, then we will start in for great things for the Master.

"Home-coming" is stirring the hearts of about 1,000 Kentuckians who are sojourning in this city. The L. & N. railway, which is so popular here and is always so willing to meet the demands, will run a special train bearing happy Kentuckians to "old Kentucky home." I expect to be among the happy throng and behold the faces of Kentuckians to the manner born—Hebrews of the Hebrews, ever ready to speak of the land of their birth and the home of their childhood. Of course the Baptist Book Concern will welcome Baptists from afar as well as near, and many of us will linger about the place of the days of yore and greet the many who have wandered far from sacred soil.

G. W. PERRYMAN.

ST. PETERSBURG, FLA.

Through the kindness of the First Baptist church of this city, of which we are pastor, we were privileged to attend the Convention at Chattanooga, where we met many of our old friends from Kentucky, and many were the inquiries, where are you located? and why don't you let us know what you are doing? Well, in just

## CONTINUED SALE OF LADIES' LINGERIE WAISTS.

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LOUISVILLE

KENTUCKY.

a few words, we are at St. Petersburg, Fla. This beautiful little city is situated twenty miles southwest of Tampa, lying on the west side of the beautiful Tampa Bay, on a beautiful elevation. On the west, near by, is the great Gulf, to which the electric cars take us every few minutes. Thousands of tourists from all over the country spend winters here. Oranges, together with all tropical fruits, grow here. This is what is called South Florida. We are only about forty or fifty miles from Bartow, where we spent four years of very enjoyable and profitable service. There is great progress being made by the Baptists of Florida. Our church here was never in better condition in all its history. Since our coming we have succeeded in paying off quite a large debt. Every department of the work has grown. Our mission gifts have been greatly increased, forty have been added to the membership. The baptismal waters are often troubled. If any of our friends come this way remember "The latch string hangs out." Success to the RECORDER, which is finding its way into many homes in Florida. More anon. S. G. MULLINS.

DEAR RECORDER:

I have just finished reading Spurgeon's sermon in RECORDER this week. When I read of how unexpectedly God raised up Saul

to become Paul and take the place of Stephen, at whose death he was a silent onlooker, and as Spurgeon so truthfully spoke of God's bringing men into the ministry, to the astonishment of men, I thought of the uneasiness on the part of some of our brethren regarding the scarcity of ministerial students. As I thought along this line I felt that I must express myself. It is proper and right that we should pray the Lord of the harvest to send laborers into the harvest, for God has so ordered it, but I do not see any need of such a spirit of uneasiness as though there might be danger of God's cause coming to a standstill because we have so few ministerial students. There has never been a time when God's cause needed human instrumentality to carry it forward that God did not have the person for the place. Had these brethren lived in the days when the Israelites were in Egyptian bondage, they would doubtless have felt that God's arm was too short to carry out his promise and doubtless some of them would have commenced instructing some promising young man for a leader, before God had let them know he had a man, slow of speech ready and equipped for the work. It is probable that some of our brethren would have become very much alarmed about the Savior for fear he could not find enough promising men to carry the

gospel to the unsaved in the early days of the Christian era. Who of these would have thought of his going to the lake and bidding the fishermen to leave their nets and become fishers of men. Let our brethren remember the cause is still God's cause, and we are only poor weak instruments in his hands endeavoring to do his will. Much uneasiness seems to be manifested because the enrollment at colleges is not flattering regarding the number of ministerial students as compared with other professions. Now I do not wish to be misunderstood and be set down as one who is opposed to ministerial education, for such is not the case. This is an age of isms and we should be able to meet them with perfect safety and in order to do this we need to have an educated ministry. There are some, however, whose education has made them mechanical. I am sure that fault to a large extent lies with the individual, but our brethren should not get the idea that our colleges and seminaries are machines to grind out preachers. A God-called educated preacher is a power, but one who has not the call from God becomes a mere machine and is no good at all. It must also be borne in mind that we have numbers of men who are doing a wonderful work who have never been in a college or seminary. So it is impossible to count the number of God-called men by the number in school. Another thing it might be well to think about is, that after many of these young men have graduated in law or medicine, God may lay his hand upon them and lead them into the ministry. This has often occurred, and I feel assured will continue to occur. When I see a young man whom I am convinced God has called to preach I would advise him to prepare himself as thoroughly as possible, but never shall I select a promising young man and advise him to study for the ministry for what would please me might not please God. So I prefer leaving the matter of calling to him, feeling assured that He will raise up men to carry his cause on, as he has done in the past. Jesus' "Lo I am with you always," rings out as clearly today as it did when first spoken. J. DENHAM HOCKER, South Carrollton, Ky.

### TRIP TO DENVER.

On June 2d it was my pleasure to commence a journey of two days and two nights to Denver, Colo., to visit my son Emmet and his wife and baby, and to accompany my wife to our home in Louisville. Going and returning over the Louisville Southern to St. Louis, thence Missouri Pacific to Pueblo and from Pueblo to Denver over the Denver & Rio Grande R. R. There is no better route from Louisville to Denver. Denver is one of the most beautiful cities of America. Snow-clad mountains are visible and far-away Pike's Peak, ninety miles away, in the rare atmosphere does not seem to be over a few miles. During my sojourn of eight days in Denver I met many dear friends, among them Mr. J. H. Eaton and family, Judges McNeal, Toney, Johnson and Brock, men who are leaders in their respective professions. By the courtesy of Mr. J. W. Kelley, official of the Moffat Railroad, wife and I enjoyed a ride of 76 miles, through the grandest scenery that I have seen in Colorado. To say that the scenery is grand, magnificent and sublime only approximately describes it. One mile of the road over mountain peaks covered with snow, cost,

I was told, \$200,000, and so far the cost of the road per mile averages \$75,000. There are many tunnels—one 1,870 feet long. A tunnel is being constructed for winter use that will be three and one-half miles long. The snow caused over an hour's delay, while snow plows plowed through drifts of snow from ten to twenty feet deep. Overcoats and heavy wraps were comfortable. The youngsters could not resist the temptation of throwing snow-balls until the conductor put a stop to it. The highest point over which our train passed was Rollin's Pass, 11,660 feet above sea level. It is the highest point in Colorado, reached by a standard gauge railroad. The Moffat railroad is a part of a line in construction from Denver to Salt Lake City over the Continental Divide, known as the Denver Northwestern & Pacific Railway. This, when completed, will shorten the distance between Denver and Salt Lake City about 200 miles.

By the kindness of Mr. Ward, editor of the Denver Post, we took a trip from Denver to Colorado Springs and from there to Cripple Creek. For scenery we have not seen anything in Colorado that equals this except the scenery along the Moffat Railroad. The Cripple Creek gold mines are famous and deservedly so. It is one of the greatest gold mining districts in America. The city of Victor almost adjoins Cripple Creek. This was the storm center of the

### KNIFED

Coffee Knifed an Old Soldier.

An old soldier, released from coffee at 72, recovered his health and tells about it as follows:

"I stuck to coffee for years although it knifed me again and again.

"About eight years ago, (as a result of coffee drinking which congested my liver) I was taken with a severe attack of malarial fever."

"I would apparently recover and start about my usual work only to suffer a relapse. After this had been repeated several times during the year I was again taken violently ill.

"The doctor said he had carefully studied my case and it was either 'quit coffee or die,' advising me to take Postum in its place. I had always thought coffee one of my dearest friends, and especially when sick, and I was very much taken back by the Doctor's decision for I hadn't suspected the coffee I drank could possibly cause my troubles.

"I thought it over for a few minutes and finally told the Doctor I would make the change. Postum was procured for me the same day and made according to directions; well, I liked it and stuck to it and since then I have been a new man. The change in health began in a few days and surprised me, and now, although I am seventy-two years of age, I do lots of hard work and for the past month have been teaming, driving sixteen miles a day besides loading and unloading the wagon. That's what Postum in the place of coffee has done for me. I now like the Postum as well as I did coffee.

"I have known people who did not care for Postum at first but after having learned to make it properly according to directions they have come to like it as well as coffee. I never miss a chance to praise it." Name given by Postum Co., Battle Creek, Mich. Look for the little book, "The Road to Wellville" in pkgs.

### HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

### WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the Louisville "Western Recorder." Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

strike in Colorado two years ago. The strike culminated when the depot was dynamited and thirteen non-union men were killed and eight were killed by bullets. At that time no man not a member of the unions could get work in the section. Now no man can get work in this section because he is a member of Miner's Union. Miners' Union disclaim responsibility for extreme acts at Victor and Cripple Creek, and say that enemies of the union are responsible for the violence that took place. To settle the trouble cost Colorado \$800,000.

There is a building called The Colorado Woman's Baptist College at Montclair, about one mile from Denver, and for situation most commanding. It is unfinished; it will cost \$20,000 to finish it. I learn most of the amount is secured by subscription. Completed it will cost \$45,000. It has a campus of 20 acres and at least 100 more lots in Denver. The property is valued at \$75,000. Rare opportunity for the right man. H.

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## LITTLE SAMUEL.

O make me, Lord, a child of Thine,  
And may I early seek Thy face;  
Fill my young heart with love  
divine,  
My Father, God of grace.

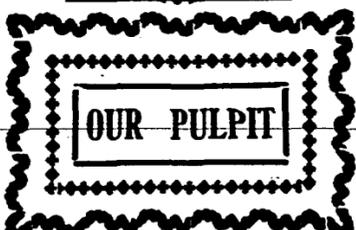
The silent stars that shine so  
bright,  
They speak of Thee, in heaven  
above;  
Dost Thou not call me oft at night?  
My Father, God of love.

And oft I hear thy Spirit's voice,  
That in the dark my soul dost  
call,  
To make Thy ways my early  
choice;  
My Father, Lord of all.

Speak Lord, Thy servant now will  
hear,

In Jesus all Thy glories shine;  
I trust in Him and cease to fear,  
My Father, Thou art mine.

I. HUNT COOKE.



## THE CIVIC LIFE: STRIVING TOGETHER FOR THE GOSPEL.

BY DR. ALEX. MCLAREN.

Only let your conversation be as it becometh the Gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel; and in nothing terrified by your adversaries.—Phil. 1:27

We read in the Acts of the Apostles that Philippi was a chief city and a colony. Now, as many of us know, the connection between a Roman colony and Rome was a great deal closer than that between an English colony and England. It was, in fact, a piece of Rome on alien soil. The colonists and their children were Roman citizens; their names were inscribed on the lists of Roman tribes; they were governed by their own magistrates, not by the provincial authorities; the code to which they owed obedience was the law of Rome, not of the locality which they inhabited.

Now, no doubt many of the Philippian Christians—like the Apostle himself—shared in these privileges, and to them the idea of dwelling in a community to which they were less closely bound than to the mother city beyond the sea was quite familiar. They lived in Philippi, they belonged to Rome. And it is that idea which gives the special coloring to the first words of my text, which our translation, unfortunately, entirely obliterates, for the rendering of the phrase which is expressed in our Bible "Let your conversation be" is really

"PLAY THE CITIZEN": "ACT AS A CITIZEN."

"Conversation" was an inadequate rendering, even when our version was made: it has become more inadequate now when the word has dwindled to express not—as it did then—conduct, but talk. But what the Apostle means is not, do your civic duties as citizens—of Manchester, for instance—as becomes the Gospel—though a great many of us would be all the better for laying that exhortation to heart—but the quality which he desires to stimulate in all Christian people

is the sense of belonging to the mother country, the city above the stars, and that idea is worked out, as it seems to me, in the subsequent clauses, which I have ventured to include in the text for that reason—"Let your conversation be," or, as I would read it, "Play the citizen, as becometh the Gospel of Christ." You have got the city's laws, and these are your code. The outlying colonists on the borders of Rome's empire received their little bit of land on condition of keeping the marches and, where possible, pushing forward the frontier. And so, says Paul—act the citizen, "striving together for the faith of the Gospel." The isolated outpost on the frontier, in some block-house or camp, felt that the empire was at their backs, and so they were not afraid of the hosts of barbarians in front; and so, says Paul, "in nothing terrified by your adversaries."

That is the outline of what I want to say this morning, and if I may, in a parenthesis, commend my words to the special attention of many old, dear friends, may I just point them to the one clause—"that whether I come and see you, or else be absent, I may hear of your affairs," and it will be all right if what I hear is what this text enjoins.

So then, by way of carrying out the tone of the text, may I venture, without assumption, to put my words into the shape of exhortation, or, if you like it better, of entreaty, or appeal.

## "BELONGING TO THE MOTHER COUNTRY."

First: I would say—Keep fresh his sense of belonging to the mother country—the mother city. Paul was writing to Philippi, where it was a distinction to say "I am a Roman," and he was writing from Rome, where, even in the degenerate days of Nero, he could see how the consciousness of citizenship gave dignity, and became almost a religion; and it is that kind of sense that he desires to stimulate in all of us professing Christians. There is a community, a civic community, in existence at this moment, to which we belong. There is a fallacy lurking in, and often deduced from, the common phrase, "the future state." Ah! it is future to you and me—it is present, "Ye are come"—not, "Ye are going to come when ye die"—"Ye are come into the city of the living God, the heavenly Jerusalem." And sometimes, in calm weather, our souls climb into some mountain top of quiet, contemplation, and discern, lying dreamlike in the opal wave, or gilded with unsetting lights, the towers and temples of the mother of us all. There is at this moment in existence the solemn and august community to which every Christian man and woman, in the measure of his or her Christianity, doth truly belong. For if you are living, however imperfectly, and tremulously, by faith in and obedience to Jesus Christ the Saviour, your true affinities are yonder and not here. The lives of Christian men on earth and the lives of the spirits of just men made perfect, who make up part of the inhabitants of that great city, are one in essence, however different in degree of approximation to that which makes them live; for the source is the same, and

THE LIFE OF THE SAINT ON EARTH, however imperfect his sanctity and however much he is embarrassed with earth, is fundamentally derived from the same source as the life of the perfect spirits who have longest drunk in the fullest vitality from the Lamb

who is the Life and the Light of all who live or "sleep"—one in source, one in essential characteristics, one in scope and direction. Therefore, "One army of the living God, at His command we bow," and the men who belong to Christ by rudimentary faith, love, and often imperfect and broken obedience, thereby are knit by closer bonds to the perfect spirits beyond the sea than they are to the men that stand beside them in the counting house, or sit beside them on the benches of the University, or work beside them in the workshop. Our affinities, if we are Christ's, are yonder, and not here.

And so Grace, like almost all the great capitals of the world, has a suburb across the river—a Rome on the other side of the Tiber; we are there, and they are yonder, but the municipality is one,

Though now divided by the stream,  
The narrow stream of death.

And so, dear brethren,  
OUR WORK IS CUT OUT FOR US.  
The thing to do is to try to keep vivid that consciousness that "here we have no continuing city." It is no painful consciousness if you go the right way to work to produce it, and let it be the result of the thrilling and glad consciousness that you belong to Jesus Christ and the City that is His. And that sense of detachment is by no means contradictory to—rather it is stimulative of—the intensest energy and effort in regard to the duties of this present. It is nonsense when people talk—and they sometimes do talk as if they believed it—it is nonsense to say that when I let the light of the other world into my little, low chamber here below I am diminishing the importance of what is there; I illuminate it. Shelley talks about "The many-coloured dome of glass that stains the white radiance of Eternity." It is the white radiance of Eternity streaming through the many-coloured dome of glass that gives all the lustre to its colour. And so we magnify the things of Time when we connect them with the things of Eternity, and the suburb across the river looks less mean and forlorn when we think that it belongs to the great municipality across the border. So keep fresh the consciousness of belonging to the mother city, and let the sense—"here we have no continuing city, but we seek one to come" not be the bitter fruit of the sad experience of earth's transiency, but the joyful result of seeking "the city which hath the foundations." So that is my first advice, or request.

LIVING BY THE CITY'S LAWS.  
Secondly: The second of them is this: Live by the city's laws. Act the citizen "as becometh the Gospel." Not the provincial code demands your allegiance, but the imperial prescripts, and if we belong to and have our affinities and the roots of our being on the other side of the river, then we shall take our commands from thence, and it will be true of us what was said to the heathen King, by their enemies, of the Jews—that they were a people whose laws were different from all the peoples that be upon the earth. Worthily—"as becometh the Gospel." Ah! then the Gospel is not a mere message of deliverance, but it is a canon of conduct; it is not a theology to be accepted only, but it is ethics to be lived; it is not to be believed only, but it is to be taken into the life as guide. Have you realized that when you say, "He loved me and gave Himself for me," you are thereby laying down the supreme and sovereign law for

## "Faith and the Faith,"

BY T. T. EATON, D.D., LL.D.

Noah K. Davis, Ph.D., LL.D., of the University of Virginia—"The treatise is admirable. Admirable because of its truthfulness, its clear logic and its sound psychology. What more can be said? Why this: the style is rhetorical, which makes the book very attractive and readable. I have greatly enjoyed the reading and profited by it, and commend the book to readers of intelligence and culture." Dr. Davis ordered copies for pupils and friends.

Henry G. Weston, D.D., LL.D., President Crozer Theological Seminary—"Have read it with delight. It is an admirable presentation of the place that faith holds in human life. The author has clearly grasped the prime place and function of faith in the human and divine economy, and has most clearly stated and illustrated his position. The book cannot fail of being very useful." Dr. Weston ordered copies for all his class.

B. H. Carroll, D.D., LL.D., Dean of Theological Faculty, Baylor University—"It is one of the most valuable contributions to religious literature and life issued by the press in the last one hundred years. This conviction is deliberate, resulting from three readings, each at one sitting with a week's interval between readings. The third reading leaves the impression of the value, power and timeliness of the booklet enhanced and more vivid. All hesitation vanishes. It becomes me to speak and to act. I have this day ordered one hundred copies for my class. . . . The book hits like lightning and does not need to hit again. Cold must be the heart of the Christian that will not throb with intenser heat as he reads the book."

Francis R. Beattie, D.D., LL.D., Presbyterian Theological Seminary, Louisville—"The entire discussion is keen, terse, popular and satisfactory. It shows that the faith of the Christian is entirely rational, and that its object in the Scriptures is altogether worthy of belief. It is a capital book to put into the hands of young people."

J. W. McGarvey, LL.D., Pres. College of the Bible, Lexington, Ky.—"I have read with much interest 'Faith and the Faith,' and I regard it as a very excellent presentation of the subject. I think it will do good wherever it is read and I hope it will have a very extensive circulation."

W. C. Wilkinson, D.D., LL.D., University of Chicago—"It is replete with solid good sense, readably and effectively

put. I am glad Dr. Carroll put it into the hands of his students. It cannot but produce a happy tonic effect. That text from Revelation at the close, how eloquently it comes in."

Theodore L. Cuyler, D.D., LL.D., New York—"It is bright and breezy, just as much of a tonic as a good 'Nor'wester.' I especially enjoyed the second part in which is handled so vigorously the claims of the destructive school of Biblical criticism."

Prof. Albert H. Newman, D.D., LL.D., Baylor University—"I have read with unflagging interest this well-thought-out and well-written booklet. It is fresh, vigorous and effective."

J. M. Frost, D.D., Sunday School Board, S. B. C.—"I have read it through twice with increasing interest. You have rendered the cause of truth a real service. You have carried the war into Africa. Your book is timely and I wish for it a large circulation and earnest reading. Surely there is great need for it."

H. Allen Tupper, D.D., New York—" 'Faith and the Faith' is as clear as crystal, as strong as steel and as true as two and two make four."

Journal and Messenger, Cincinnati—"A delightful book. We cannot too highly commend it. It is full of acute argumentation and happy use of Scripture and literature."

Herald and Presbyter (Presbyterian), Cincinnati—"This volume is well written, instructive, helpful and clear in its statements of truth and in its call to a life of religious faith."

The Presbyterian, Philadelphia—"The second part is positively refreshing. The author clearly and conclusively answers the attacks of infidelity and criticism. . . . Such books as Dr. Eaton's will do good."

Courier-Journal, Louisville—"The book is an eloquent and urgent plea for redemption through the faith that saves."

T. T. Martin, Evangelist—"I read it through at one sitting, and at the close found myself weeping. As I read the work I felt my heart's gratitude to God increasing for having led the author to write the book and for having guided him in writing it. As I finished reading the book I bowed my head and thanked God for it. . . . It is a great book."

Many others talk this same way. A New York Baptist ordered 100 copies sent to the ministerial students at Colgate University.

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what you are to do and what you are to be? Have you realized that in the story of the Cross there is the imperial law for all believers? Or do you think of it only as promising you—you don't know exactly why—impunity—you don't know exactly what that means—for your sins? Ah! brethren, act the citizen "as becometh the Gospel of Christ." There is

THE PERFECT IDEAL OF HUMANITY in the life and in the death of your Redeemer. Don't say that Death is inimitable, an act never to be repeated whilst the world stands. That is quite true; thank God it is true; it cannot be repeated because it does not need to be repeated. But it is not true that you cannot shape your lives so as to be partakers of His sufferings, and to know the fellowship of them before you know, or simultaneously with so knowing, the power of His resurrection. For there, not only in the gracious gentleness, and meek wisdom, and serene composure, and fuller submission of the life, but in a death for men that hated Him, stands the pattern for all men's lives.

I need not dwell upon the other aspects of this thought—how far out of that Gospel there come streaming, with vivifying energy, all the mighty motives which will make it possible for our conduct to be conformed to that great pattern. Not only the ideal of conduct, but the impulses, and the motives, and the power to realize that ideal are laid up most abundantly in the Gospel of Jesus Christ, and pour out from it into every heart that wills to receive them with the most electric and stimulating energy.

And then, don't forget that a part of this living according to the city's laws is that you don't live according to the laws of the community in which you are visibly present.

"THIS DID NOT I BECAUSE OF THE FEAR OF THE LORD"

must always play a large place in the regulation of the conduct of men whose affinities are beyond the bounds of this visible diurnal sphere. We report to headquarters—which is conceived to be a distinction to the officials of our widely-scattered empire. It is a feather in a man's cap when he has to send up his statements not to the Governor of the nearest colony but straight to Downing-street. And you and I don't need to mind what A. B or C say about us: "With me it is a very small matter to be judged of you, or of men's judgment." Why should I mind about that when He that judgeth me is the Lord? "Wherefore, we labour that whether present or absent we may be well pleasing to Him," nor know anything more fair than is the smile upon Thy face. Live by the laws of the city, and let the tongues of the suburb wag as they will.

Thirdly: My advice, or request, following the apostle's lead is: Fight for its advancement. "That I may hear of your affairs that ye stand fast in one spirit"—there is

THE UNITY OF SUCCESSFUL RESISTANCE.

opposing all the assaults that may be made upon you—"in one mind striving together for the faith of the Gospel"—there is the unity of conjoint aggressive action. And so there are two things there on which I would fain have dwelt if I had had time, namely: our calling and our discipline. The colonists had to stand as a barrier against the sometimes onrushing tide of barbarian invasion, but they had

also to hitch forward the frontier when they could. And so we have not only to "stand fast," but we have to strive for the advancement in ourselves and in the world, of the faith. And it is no easy matter to do that in a day like this, when there are so many occasional and incidental antagonists to faith, in addition to the permanent ones which belong to human nature always and everywhere. But note—for I have no time to dwell upon what I wanted to say—how strongly the Apostle here strikes the chord of unity as the one condition of either successful resistance or prosperous aggression—"in one spirit—with one mind—striving together for the faith of the Gospel." I don't speak about the wider version, which lies to some of us so tragically, apparently, unattainable, when Christian men will understand who their brother is, and who their enemy is, and when all Christian people shall be drawn together in a mutual comprehensiveness, which, if it does not include, at least does not allow, forms to isolate and separate. But I would say one word to my own old, dear friends here. Dear brethren during

MY NEARLY HALF A CENTURY OF PASTORATE IN THIS CHURCH

one of the great reasons for such prosperity as God gave us was that we held together, and I can say what I am afraid not many ministers can say, that during all these long years I never knew a ruffle in the happy relations that united us. I leave the tradition of that unity in your care, and pray you to remember that you will never do any good as a Christian Church, nor get any good for your own soul from your association here, unless you endeavor, not in the sense of a feeble attempt which is not sure of success, but in the sense of the strenuous, dead lift determination that it shall be so, endeavor to keep "the unity of the spirit in the bond of peace."

Fourthly: And now the last word that is here is: Be sure of victory—"In nothing terrified by your adversaries." The apostle uses a strong metaphor which is drawn from the shying of a horse from some obstacle that it does not understand. You are not to start aside or be frightened by nervous, panic fears, and so be diverted from your course.

There are a great many Christians at present who seem to be getting half ashamed of their Christianity, or of the parts of it that the world thinks offensive, and who don't like to state their views in any very definite and strong fashion, and, in fact, mumble "I believe" as if it were an apology rather than a creed. And I want you, dear friends, about yourselves and about the progress of the Gospel in the world and the success of Christ's Church in its crusade, to BE SURE THAT YOU ARE GOING TO

BEAT.

The certainty that I am going to do it has a wonderful knack of fulfilling itself. You be sure of success—and you have a good reason to be sure. You have all the powers of the City on the other side of the river there at your back, and you have got some of them in your heart. And you will succeed if you use what you possess. You remember the old story, which has been repeated in many another beleaguered city, of the men of Lucknow holding on grimly by the ruins, and with a shoreless sea of cruel savagery, mutinous and raging for their blood round them; and they heard through the air the faint notes that told them relief was coming. And in this very letter our apostle says—using some-

thing of the same metaphor, and using the same expression as in my text: "Our citizenship is in heaven, from whence also we look for the Lord Jesus Christ as Saviour." He is coming, and presently He will have come, and the black-visaged, rebel rout will be helter-skelter on the horizon. "Blessed are they that wash their robes, that they may have right to the tree of life, and may enter in through the gates into the City."

THE DEAD MADE ALIVE—HOW!

There are those who do not believe that Jesus, the First-begotten of God, rose from the dead according to the Scriptures. There are those who can not believe that a human body, dead and laid in the bosom of the earth, can be made to live again. Yet Jesus said: "He that believeth on me, though he were dead, yet shall he live." "The dead shall hear the voice of the Son of God, and they who hear shall live." Paul reasoned truly: "If by the trespass of one the many die, much more did the grace of God and the gift by grace abound unto many." And he says to the Ephesians: "And you hath he quickened (made alive) who were dead in trespasses and in

THEY LAUGHED At the Arguments on the Packages.

The husband of an Ohio woman brought home some packages of Grape-Nuts one evening and there was much discussion, but let her tell the story.

"Two years ago I was thin and sickly and suffered so from indigestion, was very nervous, and could not sleep at night, I was not able physically or mentally to perform my duties and was constantly under the care of our physician. I had tried plain living and all the different remedies recommended by friends but got no better.

"One day my husband brought home two yellow boxes and said, 'The grocer wants us to try this food and report how we like it, he thinks it will help you.' I read all it said on the boxes about Grape-Nuts and I remember how I laughed at it, for I thought it foolish to think food could help me. But the next meal we all ate some with cream. We liked and enjoyed the deliciously crisp and new flavor so we kept on using Grape-Nuts, not because we thought it would cure me but because we liked it.

"At that time we had no idea what the results would be but now I am anxious to have the world know that today I am a well and strong woman physically and mentally. I gained over 30 pounds, do not suffer from any of the old ails and I know that it is to Grape-Nuts alone that I owe my restored health. They call me 'Grape-Nuts' here in the home and all of my friends have asked me the cause of it all. I have persuaded several of them to use Grape-Nuts and every one of them who has done so has been benefited and I wish it were in my power to induce everyone who is sick to give this wonderful food a trial. We still have Grape-Nuts three times a day and never tire of it." Name given by Postom Co., Battle Creek, Mich.

Ten days on this nourishing and completely digestible food will show anyone who is run down from improper feeding a great change, sometimes worth more than a gold mine because it may mean the joy and spring of perfect health in place of the old ails. Trial proves. "There's a reason."

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

sins." So it is reckoned that there is a physical death and there is a spiritual death—a death of the body and a death of the soul. Every human being has already inherited the latter, and every one is sure to experience the former. So far as he himself is concerned, "no man has power over the spirit to retain the spirit, neither hath he power in the day of death." No one who has come to years expects to escape the death of the body. No one who knows his own soul, or has learned from the Word of God, can fail to recognize himself as "dead in sin."

Now how is this dead sinner to be made alive? There is only one answer to the question. Certainly he will never revive himself. The dead has no power to revivify itself. Only one who had died ever came to life by his own power, and that was Jesus, of whom it is said: "In him was life." He had and holds power over death, having wrested it from his enemy. And yet this Jesus does not do it by his own personal might. He has a second self, one whom he is accustomed to send in his own name, or in the name of the Father, and to him has been given "the power of the Spirit of Life." He is life. He is one with the Father and the Son, and yet he is a distinct person to whom has been assigned the work of vivifying human souls and winning them back to the Father and to the Son. Of himself Jesus said: "Whatsoever he seeth the Father do that doeth the Son likewise"; and so it may be said that whatsoever he seeth the Son do that doeth the Spirit likewise. The Son, having finished his work of redemption, dying on the cross and rising from the tomb, ascended to his Father, and fulfilled his promise to send the Spirit, who should abide among men and do all that is needful to the working out of the divine plan of salvation. It has been said of Christ that he is "the organ of external revelation," while the Holy Spirit is "the organ of internal revelation." Christ, having finished his work on earth, has gone into the heavens, there to intercede in the presence of God for his saints, while the Holy Spirit remains here on earth preparing a people for the abode of blessedness which Christ has gone to prepare for them. Christ prepares the mansions; the Holy Spirit prepares the saints for the mansions.

And he begins at the beginning. He begins with the dead sinner, the utterly indifferent, the hostile, it may be with the objector, the resentful, the willfully resisting. It is for the Holy Spirit to begin and to carry on the work. It is to him a matter of no consequence that the sinner is dead, that he is helpless, that he is obdurate, that he is resentful. By his omnipotence he turns the hearts of men "as the rivers of water are turned." But for him, no flesh could be saved. But for him, Christ had died in vain. But for him, the spectacle of Gethsemane and of Calvary would have been meaningless, and the results futile. But for him, Saul of Tarsus would have arrested saints in Damascus.

All along down through the ages the Holy Spirit has been at work in and upon individual souls, giving new life and guiding it to the truth as it was promised by the Son that he should do.

How shall the dead be made alive? The answer is ready, and yet it is not so simple as it may appear. There is no lack of power: there is no lack of love; there is no lack of desire to win the ungodly from error to truth, from

life to death. And yet, it is not for us to know why it is that two men may be on the house-top, one taken and the other left; two women grinding together, one taken and the other left; husband and wife bound together in love, yet separated, the one taken and the other left; children in the same family, the same surroundings, the same education, the same parental care and love, one taken—two, three—others left. We can not settle this question of why? We know only the facts. "Neither did this man sin nor his parents, but that the works of God should be made manifest in him." "Even so, Father, for so it seemed good in thy sight." "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." "The Spirit himself beareth witness with our spirits that we are the children of God." "He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

"He that soweth to the Spirit shall of the Spirit reap life everlasting."

So God has provided that the dead sinner may have life and may conquer every foe, finally entering in through the gate into the city. The Holy Spirit makes the work of Jesus effective.—*Journal and Messenger.*

SOFT WHITE HANDS In One Night by the Use of Cuticura Soap and Cuticura Ointment.

Soak the hands on retiring in a strong, hot, creamy lather of Cuticura Soap. Dry, and anoint freely with Cuticura Ointment, the great Skin Cure, and purest and sweetest of emollients. Wear old gloves or bandage lightly in old, soft cotton or linen. For preserving, purifying, and beautifying the hands, for removing redness, roughness, and irritations, for rashes and eczemas, with shapeless nails and painful finger ends, this treatment works wonders, speedily curing the most distressing cases, when all other remedies fail.

Campbellism Exposed.

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

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## Editorial

The Commencement exercises of Georgetown College were held last week. President J. J. Taylor preached the baccalaureate sermon on freedom by the truth. He was at high-water mark, and that is very high. The Rev. W. E. Mitchell preached the annual Y. M. C. A. sermon on seeking first the kingdom of Heaven—a sermon of marked ability and impressiveness. Dr. E. L. Powell delivered a telling address Monday night, on true manhood. The Alumni address on Tuesday night by Hon. W. W. Gaines, of Georgia, was greatly enjoyed.

The heavy rain Wednesday morning thinned the attendance at Commencement proper. The First Regiment band, of Cincinnati, discoursed sweet music. There were three Bachelor of Literature, four Bachelor of Science, ten Bachelor of Arts and three Master of Arts graduates. There were orations by Messrs. Eli Murray Bruner, General Perry Bruner and W. A. Williams and an essay by Miss Mary Kate Alexander, on Made perfect through suffering. What is it to be truly college bred, Art and life, Freedom of thought and The Hull House settlement, respectively. These were unusually good.

Dr. Taylor delivered the diplomas to the graduates, and announced the following honorary degrees: Doctor of Divinity on the Rev. Calvin M. Thompson, of Paducah; the Rev. W. W. Hamilton, of Louisville, and the Rev. J. W. Mitchell, of Richmond, Va. (associate editor of *Religious Herald*). Doctor of Laws: The Rev. Dr. George B. Eager, of Louisville, and the Rev. Dr. H. Allen Tupper, of New York. Drs. Mitchell and Tupper were present and the latter made a happy impromptu speech, closing with the wish for the College—"may its days be full of sunshine and its nights be full of stars."

Mrs. Alice Bristow, after eight years faithful service, retires from the management of Rucker Hall. Prof. and Mrs. W. F. Ramey will have charge. Dr. Arthur Yager after fifteen years' continuous and arduous service, takes a year's needed and well earned rest. Special arrangements have been made by him and the Executive Committee for his classes. He proposes to write a popular History of the Baptists of Kentucky. Dr. Spencer's great work does not fully cover the desired ground, and it is in two large volumes. Dr. Yager's work will be in one volume. It goes without saying that it will be a book of great interest and value.

President Taylor reported that he had secured the 1,000 names for his "regiment," and some over. Each one of these has promised to make a subscription to the endowment of the College, when 1,000 such promises were made. Now that they have been made, it remains for this 1,000 brave and loving hearts, by their contributions and efforts to lift the College to the place it ought to occupy. Dr. Taylor will specially stress this work, and we hope the responses will be hearty, generous and worthy both of the donors and of the cause.

The writer is under special obligations for courtesies to Dr. Taylor and to Dr. Yager.

Both Bethel and Georgetown Colleges have taken action favorable to forming a general Educa-

tion Society for the Baptists of Kentucky as contemplated by the Educational Conference. The writer was present at Georgetown when the proposed charter presented by the Committee of Sixteen was presented. With very slight changes this charter was approved. These modifications will be offered for adoption at the Conference in Richmond, June 26th. The votes in Georgetown were, most of them, unanimous, after full discussion, and those not unanimous were nearly so. A general and a hearty desire to move forward was manifested.

We have not heard directly from our other institutions, but we have no doubt they will come into line, and that our educational problem will be solved. This is cause for great joy.

The *Religious Herald* does not think Dr. Mell was right in saying "the right to applaud involves the right to hiss"—it thinks this is equivalent to saying that the right to do an agreeable, customary and courteous thing involves the right to do a disagreeable, unusual and discourteous thing. Is it really?

Certainly the right to express approval involves the right to express disapproval. Approval is expressed by applause, and how would the *Herald* have disapproval expressed? Hissing is the recognized method. Should wry faces, and groans be used instead? Should the disapproval be expressed by getting up and stalking out? If, then, the disapproval should not be expressed at all, surely the approval should not be expressed at all, in an assembly. If the body wishes to express approval of a particular utterance, it can do so by vote. If individuals desire to do so, they can rise and say so. It will not do, however, to say that those who approve an utterance are free to express themselves, while those who disapprove are not free.

As for the agreeable and disagreeable element, that works both ways. It is very disagreeable to hear an offensive statement applauded. It is agreeable to the speaker to be applauded, but it is disagreeable to those who object to his utterance. It is often quite aggravating to have an offensive utterance "rubbed into" you by vigorous clapping. Shall you not be allowed to express your disapproval?

We do not favor members of an assembly's hissing objectionable utterances, and because we do not favor that we cannot favor applauding acceptable utterances. And especially do we not favor applause in a body of such rank and dignity as the Southern Baptist Convention. Yes, hissing in the Convention is out of order; and so is applause.

"A Baptist is one who can't be anything else."—*Baptist and Reflector*. That is negative; how about the positive side?—*Western Recorder*. Well, how will this do: A Baptist is one who is loyal to God's word; a Baptist is one who insists upon regeneration before church membership; a Baptist is one who believes in immersion as the only baptism, who believes that baptism comes before the Lord's Supper, who believes in the independence of the churches, who believes in individualism, not in ecclesiasticism; a Baptist is one who believes that religion is a spiritual matter that nothing and no one can come between him and his God, that rites and ceremonies and ordinances are simply symbols to express the feelings and experiences of the heart. And so we

might go on defining a Baptist on the positive side, but these definitions, perhaps, will suffice. We hope the *Recorder* will accept them.—*Baptist and Reflector*.

In the main, yes. If "rites and ceremonies and ordinances are simply symbols to express the feelings and experiences of the heart," then, why may we not multiply rites, ceremonies and ordinances to our heart's content? Then immersion is not always baptism. Whether or not we should believe in "ecclesiasticism," depends on what is meant by it. There is a right ecclesiasticism and there are several wrong ecclesiasticisms. There is nothing in the above declaration of faith inconsistent with infant baptism.

Still we will bring no charge of heresy against the *Baptist and Reflector*. Certain it is, that when we find a man in the Dark Ages holding the above declaration of faith, we do not hesitate to claim him as a Baptist. Finding he believed that much, we decide that he believed whatever else was necessary to his being a Baptist, in the absence of any farther formal statement.

Home Coming week was full of interest. Many thousands of Kentuckians, living in all parts of the land, took occasion to return home. Greetings, embraces, laughter, smiles and tears of joy abounded. Relatives and friends long separated looked in each others' faces again. We were delighted to see so many friends of the *WESTERN RECORDER*, who kindly called to pay their respects. We wish we had kept a list of them, but we did not think of it in time, and to name some while omitting others, would seem invidious.

The displays were splendid and appropriate. The speeches were eloquent and fitting. The music was delightful. The ladies were (and are) gorgeously beautiful. Louisville and Kentucky did themselves proud, and furnished an occasion long to be remembered. Barring the rain of Wednesday, the weather was perfect. It was a memorable week. No doubt other States will take up the idea and carry it out. How about Virginia's carrying it out in connection with the Jamestown Exposition?

The *American Baptist Flag* calls on us to tell "all about that Gospel Mission fraud" we found in our travels. We have spoken of him several times and again last week. There is, let it be borne in mind, no connection between that man and our "Gospel Missioners." The only point is that he was full of just the sort of talk we hear from "Gospel Missioners," and that their system of mission work lends itself to such methods. Such a case is impossible under a Board. Whatever defects there may be in the Board system, it certainly does protect the people against such frauds. And that such frauds are liable to arise is proved by the fact that this one did arise and did "work" a number of good churches. When finally his career ended, and we probably had a hand in ending it, then the mission zeal of the churches he had "worked" received a chill, requiring many years to get over.

Now we do not for a moment believe that a single one of the missionaries supported by the "Gospel Missioners" is of that ilk, but that is due to their good fortune, thus far, and not to the merit of their system.

There are many matters of importance to come before the General Association this year, and

more time should be taken for deliberation. The Moderator can save much of the time of the body by faithful ruling, but when this is done to the limit, there has been too much of a sense of hurry in the deliberations. The trouble is brethren, who have causes they wish heard, desire a good hearing, of course, and they feel that "on the last day," so many will have left, that a good hearing cannot be had. Hence the tendency is to pack the business into two days, and this leaves too little time for deliberation. It were better to have only a few left to consider important matters on the last day, while due attention is given to the other subjects, than to not take adequate time for anything. Better deliberate on a few things than to deliberate on nothing.

We earnestly hope the brethren will leave home next week with the purpose of staying through the meeting. The Ministers' Meeting opens Monday night with a sermon by Dr. W. C. James. Tuesday at 9 a. m. the Educational Conference holds its meeting, which is of greatest importance. The Historical Society meets Tuesday night. The General Association proper opens 10 a. m. Wednesday, June 27th. The session should last through Friday. Brethren can leave Richmond Friday evening and reach any part of the State before Sunday. Hence remaining to the end of the meeting will not prevent any brother's being at his appointment the next Sunday. Let us take full time at Richmond next week.

Speaking of the action of the Southern Baptist Convention in regard to Evangelism, the *Word and Way* says: "There is no doubt that a slate was made for the discussion of the subject at Chattanooga. That is, a list of speakers was made out for President Stephens, placed in his hands and he called out those he was told to invite to speak."

This statement is misleading. When the report of the Committee on Evangelism was before the Convention there was no "slate." The floor was open to any brother who could get it. Dr. B. H. Carroll got it, and made a speech, never to be forgotten by those who heard it. Any brother could have followed him who so desired; but no one sought the floor. President Stephens would not be a party to having "a slate" in a Baptist convention. He fully recognizes the equal right of every member to the floor. It is true that at the memorial meeting Sunday afternoon, he called out the appointed speakers, and at the mass meeting on Evangelism that followed he did the same; but that was not a session of the Convention.

President Charles Lee Smith retires from Mercer University and Dr. S. Y. Jameson succeeds him. Dr. Jameson, in addition to other qualifications, knows the Baptists of Georgia, as probably no other man knows them. He has served faithfully and successfully as State Secretary, and he won the hearts of the people. His election to his new position is received with great favor over the State.

The Rev. "Father" C. A. Fourniss, a Roman Catholic priest at Grand Ligne, Canada, has become a Baptist and was recently baptized by Pastor M. P. Parent.

An exchange advertises for two "sanctified" teachers for a certain school. A sanctificationist reports "twenty-one saved and twenty-eight sanctified" in a recent meeting at Barefoot.

## Editorial Varieties

We earnestly hope the brethren will not allow the Home Coming or anything else to diminish the attendance at the meetings at Richmond, Ky., next week. Matters of the highest importance will be passed upon, and the wisdom of the denomination is needed. Let there be a good and representative attendance from every part of the State. The Ministers' Meeting opens next Monday night, the Educational Conference Tuesday 10 a. m. (in the Disciples' church), and the General Association Wednesday 10 a. m. The cost is one fare plus 25 cents for the round trip. From Louisville it is \$3.35.

The Farewell Meeting in the Armory, on Sunday night, was a fitting close of Home Coming week. Dr. Hardin (Presbyterian), of North Carolina, and our own Dr. W. H. Felix, delivered the two addresses. Dr. Felix was felicitous. He spoke for Kentucky, giving counsel to her children who live in other States.

The Tennessee Baptist Encampment opens at Estill Springs June 26th and closes July 6th. Beside a brilliant array of Tennessee talent, they call in from the outside Drs. Willingham, Gray, C. H. Jones, Sampey, Leavell, Spillman, Geistweit, the Hon. E. W. Stephens and the editor of the *WESTERN RECORDER*. A great and a good time is expected.

Ewing College, Illinois, invited the Rev. A. R. Willett, of Lexington, to make an address at Commencement, and conferred on him the degree of Doctor of Philosophy.

The Kentucky Baptist Encampment will be in Owensboro, August 1-4. There are on the programme Drs. Willingham, Gray, Bow, Carver, Bailey, J. J. Taylor, Mullins, Frost, Inlow, McGlothlin, Dargan, Mr. J. H. Chandler and the editor of the *Recorder*. Beside these there will be two lectures each from Dr. Russell H. Conwell and Dr. A. C. Dixon. So no one can afford to miss either day. Secretary J. T. Watts is the Generalissimo, and that means everything will be well managed.

The University of North Carolina has conferred the degree of LL.D. on President W. L. Potat, of Wake Forest College.

President B. G. Lowrey and Evangelist T. T. Martin have arranged a Bible Evangelistic Conference at Blue Mountain, Miss., July 31st-August 9th. On the programme are A. C. Dixon, B. H. Carroll, Geo. B. Eager, B. D. Gray, E. J. Willingham, P. T. Hale, W. T. Lowrey, B. W. Spillman, L. P. Leavell, M. P. Hunt, J. H. Dew, Geo. W. Sheafor, Austin Crouch, W. B. Kendall, H. L. Winburne, Joshua Gravett and the editor of the *WESTERN RECORDER*. Special railroad rates have been secured and board is provided at 50 cents to \$1 a day. A large gathering is expected.

In his admirable sermon at Walnut Street church Sunday morning, Dr. J. M. Frost rang out clear for the old faith. He smote with vigor the new theology doctrine that all men are the children of God, and need only to be made to recognize their relationship and to live up to it. Said he: "The believer is God's son, not by recognition but by regeneration." This great truth needs to be pressed in these days of laxness.

At the close of the worship Sunday morning at Walnut Street church, Gov. P. H. Leslie, Hon. J. C. C. Black and Mrs. Callie Rochester Ford, from among the ex-Kentuckians present, by request, stood in front of the pulpit and received the hearty greeting of the large congregation. It is probable that Gov. Leslie will be at the General Association in Richmond, Ky., next week. His presence will be a benediction.

By a mistake the general passenger agency ordered that tickets to the General Association at Richmond, Ky., be on sale the 24th and 25th instead of the 25th and 26th. The 24th is Sunday. We have applied to the individual roads to include the 26th, Tuesday. The L. & N. and the Henderson Route have consented. The Southern and the L. C. have taken it up favorably. It will be well, however, for you to inquire of your ticket agent. The Ministers' Meeting opens the 25th and the Educational Conference the 26th and the General Association the 27th. The Southern consents as we go to press.

The Sunday School Board has issued as a neat pamphlet, Deacon N. B. Broughton's admirable address on the Great Possibilities of the Sunday School \$1.75 a hundred; 25 cents a dozen.

AMONG THE Churches.

Walnut St. (Third and St. Catherine)—Bro. J. M. Frost: "The glory thou gavest me, I have given them." A clear, strong, tender sermon. Bro. H. D. Allen: Joy of Christians. Hearty greeting given Gov. P. H. Leslie, Hon. J. C. C. Black and Mrs. Sallie Rochester Ford. Broadway—Pastor Jones: Our old Kentucky home. One by relation, \$500 given for San Francisco churches. Chestnut St.—Bro. A. F. Baker: Life. Evangelistic meeting. Four by letter. East—Pastor Wilson: Home and Heaven; Transfiguration. McFerran Memorial—Pastor Hamilton: Christian's home coming; Tobacco. Twenty-second and Walnut—Bro. Lee Word: Joseph. Bro. E. G. Shouse: Deceitfulness of wordliness. One restored, one for baptism, three baptized. Clifton—Bro. E. G. Shouse: Power of the gospel. Bro. A. F. Baker: Christ knocking. Calvary—Pastor Gillon: Home religion; Spiritual wealth. One by letter. Bro. J. H. Thayer ordained Thursday night. Franklin St.—Pastor Harrington: Watchfulness. Church covenant. Six by letter, five baptized. German—Pastor Jansen: Reasonable service; Great remedy. Highland—Pastor Dawes: Reconciliation; Hospitality. One by letter. Immanuel—Bro. J. N. Prestridge: Prayer. Pastor Watts: Exercising unto godliness. Parkland—Pastor Taylor: Gospel partnership; Walking worthily. Next Sunday his last. Portland Ave.—Pastor Maddox: Crucified with Christ; Atonement. Bro. Maddox accepts the call. Third Ave.—Bro. H. D. Allen: Frame of mind for Lord's day. Bro. N. B. Word: Monument of character. Twenty-sixth and Market—Evangelist E. B. Farrer: Jonah; Secret sins; Regeneration. Eight for baptism, two by letter. Meetings nightly. Thirty-sixth and Grand—Bro. J. W. Thompson: Two aspects of judgment; Refuge of lies. Eighteenth St.—Pastor Bolton: Love and mercy. Highland Park—Bro. L. B. Arvin: Willing sacrifice; Transfiguration. One for baptism. East Mead—Pastor Greathouse: Jesus only; Faith. One by letter, one by relation, three for baptism. Bechtel—Pastor Hill: Responsibility; Character and destiny. Tabernacle (New Albany)—Pastor Coulton: King's table. Culbertson Ave. (New Albany)—Bro. E. P. Faust: Light. Pastor Clutton: San Francisco. Gleaview—Bro. G. F. B. Stovall. Van Buren—Pastor Root: Consecration; Steadfastness. Three baptized. Ormsby Ave.—Pastor Williams: How to grow; Last opportunity. Two for baptism, two by letter.

THE STATE.

Pastor J. C. Holmes writes: "I have just closed a meeting with my church at Augusta, in which Dr. Skillman, of Louisville, did the preaching. The meeting resulted in eight additions to the church, seven for baptism and one by letter. The youngest one converted in the meeting was my own dear little son, ten years old, and the oldest one an old man seventy years old. Dr. Skillman is a preacher of great power, and the meeting is the most remarkable in many respects in the history of the church."

Bro. S. M. Woodward writes from Tanglewood: "After eighteen years pastorate Bro. J. C. Holmes has felt it his duty to resign the care of Two Lick church and seek another field. The church is loth to give him up, as his work has been greatly blessed of God in the upbuilding of His cause. We pray God to bless him in his new field of labor and that He may send some faithful man of God to go in and out before us and break unto us the bread of life."

Bro. E. B. Caldwell writes from Waynesburg: "I see the time and place of Cumberland River Association is left out of your paper of June 14. It meets with Pleasant Point church on Tuesday before first Saturday in September, which will be the 28 of August. That church is two miles east of Kingsville, Lincoln county, Ky. Please insert."

OTHER STATES.

Pastor J. W. Lee writes from Scooby, Miss.: "Bro. T. T. Martin, of Blue Mountain, Miss., began a meeting with us at the Central church, Grenada, Miss., May 26th. He remained but eight days.

The immediate result was fourteen for baptism and two by letter. ...ing from the instructions when he left the results would have been much greater if he could have remained longer. Few men are as clear and forcible in preaching God's word as Bro. Martin. On the way of life through Christ he is a master. The prayers of our church go up for him and his work."

Evangelist F. M. Wells, lecturer and traveler, closed his meeting at Anniston, Ala., with much good done both to the church and community. He goes from there to Brenham, Texas, to hold a meeting.

Pastor F. W. Moore, assisted by Pastor E. E. Dudley, of Norfolk, held a two weeks' meeting in the Second church of Petersburg, Va. There were 42 additions to the fellowship of the church, 37 by experience and baptism.

Eighteen have been added to the fellowship of the Remington church, Va., as the result of a recent meeting.

In a meeting held in Young's Chapel church, Grayson County, Va., there were 38 professions of religion and two backsliders reclaimed. Twelve have been added to the fellowship of the church and others will follow.

A three weeks' in the First church, Norfolk, Va., resulted in 25 additions to the fellowship of the church.

The Keystone church, W. Va., has set apart its new house to the worship of God.

A three weeks' meeting in the Bentonville church, Va., closed with 14 professions of religion and 12 additions to the fellowship of the church.

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

Forty-seven have been added to the fellowship of the Arkwright church, S. C., as the result of a recent meeting.

A meeting in the Elkin church, N. C., resulted in 31 additions to the fellowship of the church, 19 by experience and baptism. The report in the Biblical Recorder says that Rev. Mr. Sprinkle, the Methodist minister, attended every service. The name struck us.

Forty have been added to the fellowship of the North Wilkesboro church, N. C., as the result of a recent meeting.

Pastor J. E. M. Davenport held a meeting in the Spray church, N. C., which closed with 60 additions to its fellowship.

The Americus church, Ga., has set apart Bro. J. A. Ansley, Jr., to the full work of the Gospel ministry.

A three weeks' meeting in the First church, Americus, Ga., closed with 4 additions by letter and 30 by experience and baptism.

Pastor L. T. Reed held a meeting without any assistance except from his own members in the Lithonia church, Ga. Twelve were added to the fellowship of the church.

"We doff our hat to Pastor Eaton, editor, pastor, author, traveller, debater and defender of the faith!"—Biblical Recorder. Off comes our hat, too, though what is meant by "debater" we do not know.

Howard College (Ala.) has made Dr. A. C. Davidson a LL.D. Wake Forest College (N. C.) did the same for ex-President Charles Lee Smith of Macon, Ga.

Dr. J. B. Hawthorne (Richmond, Va.) writes: "Faith and the Faith" is a valuable contribution to Christian literature. It is what is needed to clarify the situation."

Shurtleff College has conferred the D.D. on the Rev. John Roach Straton, of Chicago. He is doing, under God, a great work in that great and wicked and heretical city.

The annual meeting of the German Baptist Orphans' Home Board was held at that institution June 13 and 14, in this city. The past year was a successful one in every way under the new management. Mr. Geo. Miller, of Baltimore, was re-elected President; Mr. C. G. Ulrich, of Cleveland, O., Vice-President, and Mr. Ernest Horn and S. J. Dohrmann, of this city, Secretary and Treasurer. There are at present 27 children in this home. It is located on a beautiful three-acre park on East Broadway and a pride of our German constituency.

AHEAD OF EVERYTHING! GLORIOUS PRAISE

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

Read what the good Judges say!

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

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

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

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

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. CANVASSEES WANTED EVERYWHERE.

Clinton College conferred the degree of Doctor of Divinity on Secretary W. C. Golden, of Nashville, and on Editor W. H. Barker, of the Baptist Flag. The late editor of the Flag refused the degree of D.D. More than once colleges tried to write Elder J. N. Hall, D.D., and he would not allow it.

Read the notice of Dr. Weston Bruner. We hope all our churches will take up collections next Sunday for our stricken churches in San Francisco and vicinity. The relief funds sent in are not available for rebuilding churches. California Baptists appeal to their brethren, and the appeal should meet a hearty response.

Eld. N. W. Elkins has died in Fulton full of years and of honours. He was ninety-five years old and was so far as known the oldest man in that section of the State. He settled in Fulton county in 1816, and all these years he has preached the Gospel and was a great power for good under God. He acquired a wide influence which he deserved by his faithfulness and ability.

Dr. E. B. Pollard, of Georgetown, has been elected Prof. of Homiletics in Crozer Theological Seminary. We greatly regret to lose him from Kentucky. He has done fine work in Georgetown, both as pastor and in the college. He is a thoroughly Christian gentleman, worthy of his wife, who is a daughter of Prof. V. T. Mason, LL.D., &c., of Washington, whom she greatly resembles.

VIRGINIA INSTITUTE. This well known college is beautifully located at Bristol, Va., at an altitude of 1,900 feet. The building of 165 rooms is four stories in height and constructed of brick and stone. Lovely mountain scenery greets the eye on every side. An unusually strong faculty is in charge and students receive the very best preparation obtainable anywhere. Charges which are moderate, are given in catalogue which is mailed free.

Pastor Walter L. Brock was summoned to the bedside of his mother, Mrs. Mary F. Brock, at London, Ky., just as she was passing away. She had ten children, among them Pastor W. L. Brock and the Hon. Charles R. Brock, of Denver. She was a true helpmeet for her husband, Deacon D. R. Brock, who deeply mourns his loss. Hers was a beautiful life and a triumphant death. She was a woman of rare nobleness and beauty of character. We tender our condolence to the bereaved.

GENERAL ASSOCIATION. The selling dates to Richmond have been fixed for June 24th and 25th. It is too late to have them changed; so brethren will have to buy tickets June 25th in order to get reduced rates. Please give special notice next week, and oblige. J. K. NUNNELLY, Sec. [The L. & N. and the Henderson Route have consented to sell tickets June 25th and 26th. The matter is up before the Southern and the I. C. with a strong probability that they will consent also.—Ed.]

DEAR RECORDER: Please find two dollars to be placed to my credit. I still love the dear old paper, it being one of the first papers I can remember in my father's house, when it was called the Baptist Banner and Western Pioneer, and now I have almost reached the 72nd mile stone, and I enjoy the great truths and the spirit which it carries. Very respectfully, Mrs. E. E. ESTES. Seattle, Wash.

CALIFORNIA BAPTISTS. The churches in Atlanta, Nashville, Louisville, as well as in many other cities, have agreed to set apart Sunday, June 24th, on which to make offerings for our stricken churches on the Pacific

Coast. This call from our stricken brethren is most urgent and worthy and should be answered by all our churches. Would it not be a gracious thing for all churches in the bounds of the Southern Baptist Convention to unite in this offering? The committee of the Convention, therefore, respectfully ask the churches to take collections on June 24th for this purpose, or as near that date as their convenience will allow. WESTON BRUNER, Chairman.

Among the Home Comers last week was Dr. G. L. Morrill, ex-pastor of the First church, Owensboro. We had heard that he had drifted from the denomination, but he assured us he was a Baptist, the same as ever, though he is doing general work. He told us of his labors in Minneapolis. He preaches at a theatre every Sunday morning and at a great auditorium every Sunday night. He speaks to 4,000 people every Sunday. He has an orchestra, a \$25,000 organ and a male quartet. He uses illustrated songs, throwing the words on canvass so everybody can see and sing. He preaches along evangelistic lines and has hearers who do not attend church. Being the chaplain of the Actor's Association, the theatrical people go to hear him. The Sunday closing of the saloons and other places in Minneapolis has greatly increased his congregations.

He calls his place a "spiritual clearing house for the churches." When people profess faith they are referred to churches of their choice. The work is supported by voluntary contributions from those interested. Dr. Morrill is enthusiastic over it, and believes that he is specially called to this work. He seeks to work so as not to interfere with the churches, his aim being to reach the unevangelized and to evangelize them. It is interesting to hear Dr. Morrill tell of his work. Certainly the experiment is worth watching. If the results, after a fair trial, prove satisfactory, it will remain to consider whether such work cannot be done in other cities as well as Minneapolis.

Furman University conferred the D.D. on Revs. C. E. Burts and W. B. Oliver, and the LL.D. on Dr. B. L. Whitman and Hon. W. L. Scruggs.

Dr. W. J. Williams, of Hazelhurst, Miss., is in Louisville to submit to a surgical operation, from which it is hoped he will be relieved of a trouble that has long annoyed him and interfered with his usefulness. He is one of our best men, and we earnestly hope he will be completely relieved.

WHAT THEY ARE SAYING.

Mrs. S. E. Boswell writes: "When I left the old parental home, my father said I must not go without the family paper, and he made me a present of it as long as he lived. My sainted father and the RECORDER are so closely linked I can't think of doing without it." Mrs. M. T. Howard writes: "I have read the paper since before it was the WESTERN RECORDER. Can remember 'Billy Buck' as editor of the 'Baptist Banner and Western Pioneer,' when I was a very little girl at my father's home in Owensboro. I commenced taking the paper soon after I was married November, 1856, and continued a subscriber until it was suspended during the war. Commenced again in '78 and have continued ever since. Some years

I have paid for as many as three copies."

Mrs. Jane E. Winan says: "I have been reading the RECORDER about 60 years. Always liked it, but enjoy it more as I grow older. I expect to read it as long as I am spared to do so."

Mrs. Nannie J. Ashbaugh writes: "I have been a reader of the RECORDER for fifty years and feel that I cannot do without it. It is full of good things and its weekly visits are dear to me."

Mrs. J. A. Lyne says: "I do enjoy your noble paper and would miss it very much to have to give it up. Long may it live and prosper to battle for the truth."

Mrs. M. L. East says: "I cannot do without my RECORDER. I love it because it holds to the truth of the Bible. I am afraid some of our ministers are too courteous to preach the whole truth."

Mrs. F. H. Martin says: "Just 66 years ago I stood up a bride. I found the RECORDER in my husband's trunk. Have been a constant reader ever since, except during the war, when we were broken up. O, what a comfort! I read the editorial page without stopping. No one can tell the joy and comfort I find. I cannot go to church. God grant you great blessings."

The above is what some of the good sisters are saying, and their kind words are highly appreciated.

RENT PAYS FOR LAND.

Fertile Sections of the Southwest, Where Land Sells for \$15 and Rents for \$5 Per Acre.

One of the remarkable things about Eastern Arkansas and Northern Louisiana is the fact that cleared land rents for \$5 per acre cash, and can be bought for \$7.50 to \$15 per acre. It costs from \$6 to \$10 an acre to clear. Other improvements necessary are slight and inexpensive.

The soil is rich alluvial, or made. It produces a bale of cotton per acre, worth \$45 to \$60. This accounts for its high rental value. Other crops, such as corn, small grains, grasses, vegetables and fruits thrive as well.

Alfalfa yields 4 to 6 cuttings a ton to a cutting, and brings \$10 to \$16 per ton. In other sections of these states, and in Texas as well, the rolling or hill-land is especially adapted to stock raising and fruit growing. Land is very cheap, \$5 to \$10 per acre; improved farms \$10, \$15 to \$25 per acre.

The new White River country offers many opportunities for settlers. High, rolling, fine water—it is naturally adapted to stock and fruit raising. Can be bought as low as \$3 per acre.

See this great country for yourself and pick out a location. Descriptive literature with maps free on request.

The Missouri Pacific-Iron Mountain System Lines sell reduced rate round-trip tickets on first and third Tuesdays of each month to points in the West and Southwest, good returning 21 days, with stop-overs. For descriptive literature, maps, time tables, etc., write to R. T. Mathews, Traveling Passenger Agent, Louisville, Ky. or H. C. Townsend, General Passenger & Ticket Agent, St. Louis, Mo.

Dr. J. B. Hutson (Richmond, Va.) says of "Faith and The Faith": "A work of so great value will shine as a beacon light over life's troubled sea when you look down from the peaceful heights above."

Family Circle

Stories for the Young and Old

A SONG OF PEACE.

BY JOHN RUSKIN.

(Concluded from last week.)
You can help if you will. Don't wait to do some great thing, but take the first little opportunity, and do what you can.

They lay quietly, the summer breeze stirring the leaves above them; so quietly that two chipmunks chased along a branch directly above their heads.

"No, not what you would have been if this had not happened, but with that you have nothing to do. The question is never 'What might I have been?'

"As for tomorrow," said Sterling, "an older brother of mine living just out of White Plains has put up a little electric plant there he calls his 'Wheelerie,' and spends his spare time in it, working out his theories.

Horton could not speak. He threw up his head with a free, buoyant motion Sterling had not seen before, and caught Sterling's hand and shook it as a man shakes a brother's hand when he can not speak, and then he dashed away a big tear.

Before they went to bed that night, Sterling laid a hand on Horton's shoulder. "There's something you ought to know about, Horton, and I don't see but it rests with me to tell you.

A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Miliaria, Displacements, Falling of the Womb, Rectal, Pains, Desire to Cry, Creeping feeling on the Neck, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure.

having given up society, of the loss of her youth and happiness, and of the work she was doing. "How long," he asked, "before you will let her know that you are alive again?"

Horton had bowed his head upon his arm, hiding his face, and it was some moments before he spoke. "I must prove myself," he said at last.

"And let her suffer?" "Will you see her?" asked Horton. "No," said Sterling; "that isn't the thing to do. Just send her some token. You don't want to send her any verbal message yet."

Horton studied for some time. "I had a whiskey flask in my pocket last night, that I thought perhaps I'd keep myself as a relic. Suppose I break it and send her the pieces?"

"Just the thing," responded Sterling. "A strange gift for a woman," said Horton, with a bright smile, breaking the bottle and doing up the pieces in an awkward-shaped little bundle.

"But one she'll understand and like better than any other, I'm sure," replied Sterling, producing a shipping-tag and stamps, and balancing the package on his finger to test its weight.

"Yes, though I haven't held a pen for so long I don't know that I can make it go. I'll have to practice a while first." Horton sat and practiced on the name, "Belle Vincent," until Sterling called, "Time's up!" Then Horton wrote the address on the tag, they dropped it in the package mail-box and went to bed.

Again Horton lay sleepless, but now thrilling with renewed life and hope. Visions cherished long ago, but resolutely denied to himself during these months of agony, stole again into his quickened brain. He saw again the quiet river, sparkling between wooded banks; he was floating in a canoe, and leaning against the cushions facing him sat the girl whom he had dared to call his own.

"O God! help me to make up to her for the suffering I have caused her," he prayed, and smiled to himself in the dark to think of the joy it would be to her to know that he could pray. Once more he felt himself to be a man among men; once more he dared to face the future. What it held for him he could not foresee, but with childlike trust he rested in the consciousness, more real than life itself, of a present Help and Strength, and secure in that glad consciousness lost himself in sleep.

Sterling and Horton went to New York together on the first train Monday morning. After having luncheon together Sterling saw Horton off on the train for White Plains. "This for good luck," said Sterling, tucking a bill into Horton's waistcoat pocket, as they stood on the platform at the last. Horton winced, tried to swallow the lump in his throat, and could not say a word. Sterling clapped him on the shoulder. "That's all right, old fellow! I understand!" Two days later Sterling received this letter:

Oak Knolls, White Plains, N. Y.

Dear Sterling: Your brother says he can give me ten dollars a week on trial, to see if I can help him carry out some of his ideas so as to save him time here, and that I may have half the profits we make on improvements or inventions.

I told him you said to ask him if he could use me in his Wheelerie, and he said, "Come and see," and never asked me a question. It happened that he was working on a device that I had once planned to suit me, and we took off our coats and went to work. When we got the thing running, he shook hands with me and asked me where I was going to sleep. He showed me a cot-bed in a little room in the left right here at the Wheelerie, which he said they use sometimes in the summer when the house is full, and told me I was welcome to use it as long as I wish. This morning he made me the offer, so now I am all fixed.

There is a chum of mine, named Ned Vincent, who has stood by me through thick and thin, or would have, if I had let him. He is a cousin of the one to whom we mailed that package. I think I will write to him before long, and sometime, if you don't mind, I would like to tell him the whole story.

I have learned to pray. I have learned, too, what makes your eyes shine so. You can read the rest between the lines. ARCHIBALD HORTON. Consecrationist and Christian World.

IN THE UNLIGHTED CHURCH.

Three miles to the evening appointment, and a heavy rain. The young home missionary was tired, and the night was

near. The morning service at Belton had brought out a bare dozen through the rain; and the afternoon service, which had brought him five miles through the mud, had been little larger. "Don't go over to Keawood to-night," the people said. "What's the use? There won't be anybody out. The church won't even be lighted."

There was no light in the church. He saw that as he entered the straggling little settlement, and he drove to his stopping place and put up his horse.

"We didn't hardly look for you," said his host. "It's such a bad night. There won't be anybody out. You must be wet. Here, I'll take care of the horse; you go in and get dry."

"Thank you!" said the preacher. "I'll just run over to the church a minute, and be sure there's no one there."

He pushed open the door; the little room was empty enough. The tick of the little nickel clock on the cabinet organ sounded very loud in the silence. He groped forward to the pulpit, and kneeling a moment asked God's blessings on the work of the day. Then, his eyes a little more accustomed to the darkness within, he moved toward the door.

Just inside he met a man and a woman, who had come from a cabin some distance away.

"We thought it was a pity, if you should come, not to have no one here," explained the man, apologetically.

"It was kind to think of me in that way," said the preacher, "and it would be good if I could say something that would reward you for coming through the rain. You came because you thought of me, and did not want me to fail of some hearers. But have you no need of your own?"

There was silence in the darkness, and the clock ticked on. After an interval, the woman said, "It was a year ago today the baby died."

"It was that that brought you," said the minister. "Yes, and I know the Word you want to hear. No, we will not light the lamps. Sit here while we talk a little."

There in the dark they sat, and he talked till the place seemed light with the beautiful truths to which they listened.

When at last he said, "Let us pray," they knelt together, and the man and woman were in tears, but the tears were the welling forth of a new hope.

"It was her little angel brought you through the rain," said the woman. "I somehow knew you'd come, and we was so hungry for comfort."

Six months later the rough man lay dying. He clasped the hand of the preacher as the end drew near, and said: "Parson, you 'member that night—and what brought you? It's sorter like that to me. Kinder dark, but seems like she's guidin' me—like she did you that night."—Selected.

THE SMOOTHERS OF THE WAY.

"She always made things easier," was the tribute given a little while ago to a quiet woman, not much known outside the four walls of her household, and in a charity or two, but who yet left an aching void behind her when she passed on into the larger life. No one who knew her could help recognizing the simple completeness of the statement. From her husband to her housemaid, every one in the family felt his or her daily way smoothed and straightened by her tact and system and gentleness.

To some girls and women this seems a small end, perhaps, to live for. Yet that it is so often approached makes the hope and the happiness of home. Life is increasingly difficult, increasingly complex, in many communities today. The husband, the children, the friends, of the woman who makes things easier, more and more rise up and call her blessed. Her work is worth living for, because it continually makes every life within its influence seem better worth living. And when she is gone—how rugged the way, how heavy the burden, without her gentle ministry! We hear a great deal nowadays about the superfluous woman. Some branches of woman's work may be overcrowded—but never, never, surely, the high vocation of the smoother of the way.—Harper's Bazar.

THE HABIT OF THANKSGIVING.

The habit of thanksgiving is a brave and cheerful habit. It has no patience with the weak bitterness that complains that life is not worth living. It sees God everywhere in his world and praises him.

It does not dwell upon personal disappointment, but enters in the larger life of God's kingdom.

It gives thanks in all things, knowing that "all things work together for good to them that love God."

It is a habit that builds up character. It is a habit that no good Christian can possibly afford to live without.

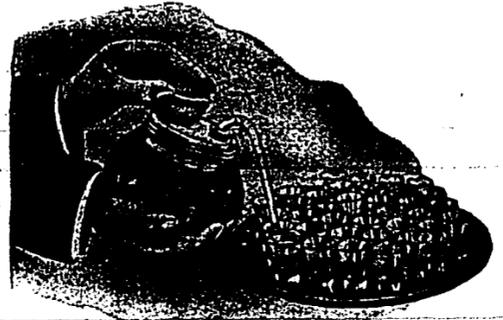
The Faultless Communion Service

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.



THE FAULTLESS OFFER

We will send a Service for the full membership of the Congregation on a four weeks TRIAL, to be used and returned if not satisfactory.

PRICES

- Tray filled with 37 Plain Cups, each.....\$4.50
Tray filled with 37 Gold Band Cups, each ..... 5.40
Tray filled with 37 Engraved Cups, each ..... 5.40
Cover, each ..... 1.50
Patent Glass Filler, each ..... 2.00
Oak Pew Racks, 2 holes, per hundred..... 5.40
Oak Pew Racks, 3 holes, per hundred..... 7.50

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

Young Man:—When you are forty years old

what kind of a coat will you wear to work, a Jumper or a Prince Albert? It's up to you. A good business education makes the Prince Albert possible. We can help you keep out of the Jumper—better than any other school in Louisville. Get the proof.



MISSOURI BAPTIST SANITARIUM. 629 N. TAYLOR AV. ST. LOUIS. A well equipped, Quiet, Restful, Sanitarium and Hospital. Large Grounds. Large, well-kept Buildings. Every Comfort. Every appliance, convenience and accommodation for the best and most successful medical and surgical treatment. We have a thorough Training School for Nurses. We also maintain a Nurses' Register for our Graduate Nurses and are able to supply Trained Nurses on call. For further information, address DR. I. H. CADWALLADER, Physician-in-charge. MRS. T. H. CADWALLADER, Supt.

DELICIOUS AS IT IS GOOD MEAD'S FLAKED RYE THE GREATEST OF ALL CEREAL FOODS. No fat or uncertain mixture. A Natural FOOD LAXATIVE. A whole kernel of Rye to each Flake. ASK YOUR GROCER FOR IT or write us for our THREE SPECIAL OFFERS. A pound package by mail, post paid, for 25 cents. It will positively cure the most aggravated case of constipation. Write today. MINNEAPOLIS CEREAL CO., Dept. 197, MINNEAPOLIS, MINN. CANVASSERS WANTED EVERYWHERE.

### In Warm Weather

use Glenn's Sulphur Soap daily. It cleanses and cools the skin, keeps the pores healthy and imparts a refreshing sense of personal cleanliness. Always ask for

### Glenn's Sulphur Soap

Sold by all druggists.

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

### Stories for Little Ones.

SHEP.

BY JETTE M. PHELPS.

Shep is a "really, truly" dog—a Scotch Collie shepherd. When he was two months old he came to live at the Walker farm, where he is the special property of Fred and Ted, the Walker twins.

He passed safely through the puppy stage, when his highest ambition was not only to carry off all shoes and rubbers left within his reach, but to catch hold of the clothes hung on the line to dry; and grew at length into a fine specimen of his breed—a large dog with shaggy black hair and well-marked tan points.

One warm day in summer the twins came disconsolately upon the veranda.

"I wish we had some one to play with," wailed Ted.

"I should think there would be lots of things two boys could play," said aunty smiling.

"We've played everything we know that just two can play," grumbled Fred. "Just two can't have any fun, hardly."

"I wish there's six of us, just like the Brown boys," put in Ted. "They have just piles of fun."

"Why, when there are three of you?" asked aunty.

"What do you mean?" cried both boys at once.

"Don't you count Shep?"

"Why, of course, but he can't play games. He's an awful smart dog, though," said Fred loyally.

Shep knew that his name was mentioned and he cocked his ears knowingly.

"Why don't you teach him to play Hide and Seek?" asked aunty.

"You don't suppose we could, do you, honestly?" They were all attention.

"Certainly. He's an unusually intelligent dog," said aunty as she laid her book aside. "We'll go out to the barn now and give him his first lesson."

Shep had been taught to hunt the boys when told to "Go find Fred," or "Go find Ted," and many times their mother had called him to her aid when they were nowhere to be seen. As she gave the command he would look into her face with almost human intelligence, give several short, sharp barks to show that he understood, and soon scent their tracks.

"I'll take Shep out behind the corn-house to blind," said aunty. "When you are ready, one of you must give a whistle as a signal."

The whistle soon reached her ears.

"Go find them, Shep," she said, but Shep was off without the order.

Around the barn he ran, nose to the ground, following the scent. Soon Ted was located in a barrel, and Shep expressed his satisfaction by leaping wildly about and uttering short, joyful barks.

"Go find Fred," said aunty. In a few minutes Fred was found in a horse-manger.

The next game Shep went first to the barrel and then to the manger. Not finding the boys in either of these places he began a general search.

Several games were played, the twins always hiding in the barn and aunty taking Shep each time out behind the corn-house to "blind."

Finally Shep understood his part so well that he did not wait for aunty, but as soon as he had found the boys, trotted off to the corn-house by himself. Here he waited until he heard the whistle.

When suppertime came it was hard to tell which of them had enjoyed the game most, Shep, the twins, or aunty.

"That was more fun than we'd have had with a crowd of boys,"

#### THE OLD PLEA

He "Didn't Know it Was Loaded"

The coffee drinker seldom realizes that coffee contains the drug Caffein, a serious poison to the heart and nerves causing many other forms of disease noticeably dyspepsia.

"I was a lover of coffee and used it for many years and did not realize the bad effects I was suffering from its use.

"At first I was troubled with indigestion but did not attribute the trouble to the use of coffee but thought it arose from other causes. With these attacks I had sick headache, nausea and vomiting. Finally my stomach was in such a condition I could scarcely retain any food.

"I consulted a physician; was told all my troubles came from indigestion, but was not informed what caused the indigestion, so I kept on with the coffee and kept on with the troubles, too, and my case continued to grow worse from year to year until it developed into chronic diarrhea, nausea and severe attacks of vomiting so I could keep nothing on my stomach and became a mere shadow reduced from 159 to 128 pounds.

"A specialist informed me I had a very severe case of catarrh of the stomach which had got so bad he could do nothing for me and I became convinced my days were numbered.

"Then I chanced to see an article setting forth the good qualities of Postum and explaining how coffee injures people so I concluded to give Postum a trial. I soon saw the good effects—my headaches were less frequent, nausea and vomiting only came on at long intervals and I was soon a changed man, feeling much better.

"Then I thought I could stand coffee again, but as soon as I tried it my old troubles returned and I again turned to Postum. Would you believe it, I did this three times before I had sense enough to quit coffee for good and keep on with the Postum; the result is I am now a well man with no more headaches, sick stomach or vomiting and have already gained back to 147 pounds." Name given by Postum Co., Battle Creek, Mich.

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

## WOMAN'S GENTLE NATURE CALLS FOR GENTLE TREATMENT

Delicately formed and gently reared, women will find, in all the seasons of their lives, as maidens, wives, or mothers, that the one simple, wholesome remedy which acts gently and pleasantly and naturally, and which may be used with truly beneficial effects, under any conditions, when the system needs a laxative, is—Syrup of Figs. It is well known to be a simple combination of the laxative and carminative principles of plants with pleasant, aromatic liquids, which are agreeable and refreshing to the taste and acceptable to the system when its gentle cleansing is desired.

Many of the ills from which women suffer are of a transient nature and do not come from any organic trouble and it is pleasant to know that they yield so promptly to the beneficial effects of Syrup of Figs, but when anything more than a laxative is needed it is best to consult the family physician and to avoid the old-time cathartics and loudly advertised nostrums of the present day. When one needs only to remove the strain, the torpor, the congestion, or similar ills, which attend upon a constipated condition of the system, use the true and gentle remedy—Syrup of Figs—and enjoy freedom from the depression, the aches and pains, colds and headaches, which are due to inactivity of the bowels.

Only those who buy the genuine Syrup of Figs can hope to get its beneficial effects and as a guarantee of the excellence of the remedy the full name of the company—California Fig Syrup Co.—is printed on the front of every package and without it any preparation offered as Syrup of Figs is fraudulent and should be declined. To those who know the quality of this excellent laxative, the offer of any substitute, when Syrup of Figs is called for, is always resented by a transfer of patronage to some first-class drug establishment, where they do not recommend, nor sell false brands, nor imitation remedies. The genuine article may be bought of all reliable druggists everywhere at 50-cents-per-bottle.



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LETTER FROM ALABAMA.

I read with great interest the account in the last RECORDER of the editor's 25th anniversary as pastor of dear old Walnut Street, now on St. Catherine Street, though the old name still remains. I remember well being in Louisville in 1881, a few months after he had taken charge. I was assisting Dr. Boyce in raising the endowment for the Seminary that has attained such large proportions. While there I received my appointment as U. S. Consul to Sonneberg, Germany, and left for my post at once. But I remember well his work at that time, succeeding Dr. Warder, as he had succeeded me just seven years before.

What I wish to say here is that the figures show that Walnut Street church have done a wonderful work. The statement of work did not include what it has done for general denominational interests. When I think of what has been accomplished I am amazed. The Walnut Street church in many respects the leading church in the Southern Baptist Convention, was surely enough for one man, and it is almost inconceivable how one man can stand all the work to be done in connection with it. It is as all know, a great church, taxing and engrossing. But in addition you have edited the WESTERN RECORDER during most of this time. When I was there J. W. Rust had it and Dr. Coleman and Dr. Caperton and Dr. Worrell and Dr. Dudley, all of them during three or four years. And yet for nearly twenty-five years the editor stood at the wheel and directed that ship often over the most troubled waters; and still the paper is greater than ever. It all seems marvelous to me. I notice that Deacon Theodore Speiden made a speech on the occasion of the anniversary. He was my treasurer when I was there thirty-two years ago. Glorious fellow he is, too!

I am just from Montgomery, another of my old pastorates, where I have been attending a great meeting conducted by my brother, Rev. H. M. Wharton. He is preaching to at least fifteen hundred people nightly, and Dr. Stakely, is happy at the great prospect of the greatest meeting ever held there. All the Baptist churches are co-operating in this meeting, and the other churches are falling into line. He had just concluded a meeting with Dr. L. O. Dawson, at Tuscaloosa, where over two hundred joined the Baptist church.

Dr. A. P. Montague is passing through the deep waters of affliction, his beloved wife having died last Monday while undergoing a desperate surgical operation. All Baptist hearts in the State go forth in sympathy to our dear brother in his unspeakable bereavement.

I was sorry I could not go to the Convention at Chattanooga, but a meeting which I have to conduct, a marriage I have to perform in North Carolina, and this meeting in Montgomery all prevented. The papers all say it was "great." I suppose the Baptist denomination is the only one where editors are so lavish in eulogies in connection with annual gatherings. You had the greatest attendance of delegates and visitors, the greatest auditorium and audiences, the greatest speeches by all who spoke, the greatest sermons by all who preached, the greatest reports ever made by secretaries. I felt like saying when I got through, "great is Diana of the Ephesians." Seriously, I am glad you all did so well. One intelligent brother told me yesterday it was the last he would

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- 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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# Western Recorder DEPARTMENT P LOUISVILLE, KENTUCKY.

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

attend on account of the crowd and the crush and the inadequacy of places of entertainment. He was a rich layman, too. Why not be satisfied with eight hundred or a thousand delegates, or have free entertainment, where the delegates can mingle freely in the homes of the people, and where everything will not be so short, quick and commercial as on the pay as you go plan? But I wrote you a long article on this subject which you did not publish, and maybe it was best for one so antiquated that you did not. Still I am for a reduction of number of delegates and free entertainment, always going to that plan which will be best for the Convention.

The Alabama Convention will meet at Talladega in July. The Recorder will doubtless have a representative there and we all shall be glad to see him. Brother Jenkins, of Montgomery, was praising the paper to me the other day and I wish you could have heard the good things he said.

Dr. Owen will appear in its columns no more. We were classmates in old Richmond College, and lived in a stone's throw of each other during the eight years I was pastor in Norfolk. I shall miss him greatly, but I am sure he will not be missed up yonder.

M. B. WHARTON.  
Eufaula, Ala.  
[So far from not publishing Dr.

Wharton's strong plea for the old plan we "saved it up" to put in the issue which went to the Convention.—Ed.]

DEAR RECORDER: Having been located on the corner of three Associations for ten years, viz.: Baptist, South District and Central, my work has been somewhat scattered, as you might suppose. My time has mainly been given to the weaker points, and for these my heart goes out to God. In the Baptist Association we have four churches that are not able to sustain a pastor for once a month, and yet here is where a strong man should be stationed for at least half time at each church. In the South District we have at least six in the same condition. Also in the Central some in the same line. Say at least in these three Associations a dozen churches, weak struggling and crying out for help. Where is the man, or half dozen men that will hear the Macedonian cry, "Come over and help us?" I know one church in this territory that was looking for a pastor and in the last six months there has been six or eight men that are ready to take the place at a salary of \$1,200 or \$1,500 per year. The question I raise, is God calling all of our men that is worthy the ministry to our strong churches (financially) and pleasant fields, or is it a fact that the great battle is being fought along the lines of self-sacri-

fice and labor of those men and churches who fall below the thousand or even hundreds?

Brethren, we sometimes feel at our Associations and Conventions that some ought to get down off the saddle, lay down the whip, take hold of the bottom spoke and help us lift, and thanks be to God many are thus coming to the rescue, and in no greater way is this being done than by our State Board through her evangelists. We have just had this experience by the help of State Evangelist G. W. Argabrite, who came to us at Battle, a weak little band of only sixty, and in fourteen days the Lord increased us 40 per cent, adding twenty-four to our membership, greatly reviving the saints and stopping the mouths of our enemy. There was a contribution of nearly \$40 for State Missions, bringing not only this little church, but others who attended, into closer touch and sympathy with the great work of missions. Oh, what a power for good in the world would even the Baptists of Kentucky be, if we were all united and working together for one thing, "Even to show forth his glory" to the end of the world and islands of the sea.  
E. W. SUMMERS.  
Georgetown, Ky.

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If you will send your name and address to the New York & London Electric Association, Dept. 83N, 829 Walnut St., Kansas City, Mo., you will receive absolutely FREE, a valuable book—Professor Wilson's Treatise on Disease.

**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, barbed 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 nickels 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 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, 237 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 enable a few months' cause the stock to go from the present price of \$50 a share to much above \$100, which is par, 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 machine, and what they are earning selling pencils through their slot machines.

**CROZER COMMENCEMENT.**

The sermon was preached in the Upland church Sunday morning, June 3rd, by Dr. Milton G. Evans. His text was 1 Cor. 3:11-15. Three ideas were enlarged upon: The foundation, the structure, the motive. The foundation we have nothing to do with—that is laid. We can never change it. We have the same relation to the foundation that the geologist has to the earth. He must take the earth as he finds it. The structure is our concern. By structure Paul means doctrines about Christ. The structure may be good or bad. If it be good it will abide; if it be bad it will perish, though the builder may be saved. The motive should be the desire for permanent results. Save thyself—but save also thy doctrine.

At the evening service the address before the Young Men's Christian Asso. of the Seminary was delivered by Prof. J. C. Metcalf, of Richmond College. His subject was the Missionary motive. Prof. Metcalf was asked to publish his delightful address.

**ALUMNI BANQUET.**

About one hundred Alumni assembled in the John Price Crozer Hall Tuesday evening. After a fine dinner and a good social hour the chief address of the evening was given by Dr. Curtis Lee Laws, of Baltimore. His text was "Take heed to thyself and to the doctrine."

It was well received. Several impromptu speeches followed. Dr. Weston received an ovation when he entered the hall late in the evening. He made one of his characteristic speeches, giving expression to his deep regard for the Alumni. Several speakers referred tenderly to Dr. E. H. Johnson, whose recent death was regarded by all as an immeasurable loss to the Seminary. One of the notable impromptu speeches of the evening was made by Dr. J. O. B. Lowry, of Atlantic City, N. J.

**COMMENCEMENT DAY.**

The marked features of Commencement day, Wednesday, were the address to the class by President Weston and the announcements by Dr. Evans.

Dr. Weston, after presenting the diplomas of the Seminary to thirteen graduates, spoke with great earnestness and power of the preacher's attitude toward the first commandment. He expressed the opinion that preachers were thinking too much about the other commandments and too little about the duty of honoring God. Their prayers and exhortations, and meditations were humanitarian. There is too little of adoration. Preachers have written over their pulpits, and all over their sermon paper the legend of the fool "there is no God." It was such an appeal as only Dr. Weston could make.

**ANNOUNCEMENTS.**

The trustees have transferred Dr. M. G. Evans to the chair of Theology. Thus Dr. Evans succeeds Dr. E. H. Johnson. Dr. E. B. Pollard, of Georgetown, Ky., was made Prof. of Homiletics. Dr. Pollard had sent a telegram signifying his acceptance of the call. He will begin his work at Crozer in September. E. E. A.

**DEAR RECORDER:**

We are hoping and praying for two men. One is urgently needed for this city, where we have now four Baptist churches, and where two more could be organized at once. Another is urgently wanted for the neighboring State of Alagoas, where the Lord's cause is suf-

fering for lack of a leader. It is impossible for us to do justice to that field from this place. You will be surprised to learn that the State of Alagoas is equal in territory to the Kingdom of Portugal in Europe and the State of Pernambuco is equal to half of the United Kingdom. Now for two missionaries to look after such an extensive territory is not only difficult but almost impossible, at least to do justice to such a field and such a work. That is the reason why we beg for new help, new hands or more men. May the good Lord hear our cry and help us in this our time of need.

Last month we had our annual "Union" of the churches of this State. Thirteen churches sent their delegates and organized a "Union" for the sole purpose of enlisting efforts on behalf of the evangelization of this State. A native missionary board was appointed and one of the native pastors chosen Corresponding Secretary. They seem to be going at it all right, and though we will have to stand by them some time yet, will in the near future be able to take hold of the work entirely. Please remember these brethren in your daily supplications. "This is the confidence that we have in Him, that if we ask anything according to His will, He heareth us."

The present membership of the churches that compose this "Union" is about 700. These contributed over 8,000 *mil reis*, or say \$2,750. The city church in Pernambuco contributed about seven-eighths of this amount. We had also about 150 additions during 1905 amongst these thirteen churches. In statistics we do not include the work accomplished in the State of Alagoas.

One of the greatest blessings in our field is our day-school that we have named after Mr. Gilraath, a brother that helped Dr. Cannada, our missionary and director of the school, in his first attempt to educate himself. The school seems to be blessed of the Lord to a remarkable degree and we cannot but praise and glorify His name, asking you all that read this to help us not only to praise, but also with your prayers. We want this school to be a great blessing to the vast North of this Republic and the Lord knows how much such schools are needed. Yours sincerely, SOLOMON L. GINSBURG. Pernambuco, May 5, 1906.

**DEAR RECORDER:**

The first of the year we entered upon our work as pastor of Earlington Baptist church. We found the Baptist cause had been greatly neglected at Earlington. There was, it is true, a faithful little band that had long borne the burden, but they were becoming discouraged. Earlington is a mining town, and a railroad center, and as is often the case in towns of this class, there is a large drift of population, and the Baptist church has suffered greatly on this account. Our first work as pastor was to try to interest the Baptist people living in Earlington in the work of the church, and we have succeeded in getting ten of them to place their membership with us, but there are a great many more that ought to do the same.

On May 21st we began a series of meetings, with Bro. A. B. Gardner, of Hartford, Ky., to assist us. He did nearly all the preaching in the meeting, and did it to the delight of both pastor and people. We found Bro. Gardner a strong and faithful minister of the Word and a sound Baptist. We greatly

enjoyed his work with us. The meeting closed June 6th, resulting in five professions of faith and eight additions to the church, five by baptism and three by letter. The church was greatly revived and encouraged.

There has been a great deal of dissatisfaction about the location of the church house, but all these objections were removed during the meeting by convincing the people that they (the Baptists) have the most central location of any denomination in the town.

We are now raising funds to repair the house and beautify the grounds, and when this work is done we will have one of the most attractive places of worship in Earlington. With our brethren encouraged and enthused, and a wide awake, God-loving band of sisters, and all of us striving to push the work of the church on all lines, I see no reason why it should long be said that the Baptists are behind in Earlington.

Brethren and sisters, let us come to the front, Baptists can lead and they ought to do it.

On the 20th day of May we closed our third year's work as pastor of the saints at Hebbardsville, Ky., and we are now entering upon our fourth year's work. Hebbardsville church furnishes a pleasant field of work, and we have greatly enjoyed our work there. During our three years' work as pastor the church has about doubled in membership. At our last service we had four additions, three by letter and one by baptism. May we not expect greater blessings to follow?

Our other pastoral work, Oak Grove and Kuttawa, both show signs of advancement. We will begin a meeting of days with Oak Grove, at Depoy, Ky., the fifth Sunday in July, with my brother, C. H. Gregston, of Morganfield, to assist us. Our prayer is that both pastor and people may be prepared for great blessings in His name, who giveth liberally and upbraideth not. CHAS. S. GREGSTON. Princeton, Ky.

**A TALE OF TWO CITIES.**

IN NEW YORK.

Every forty seconds an emigrant arrives.  
 Every three minutes some one is arrested.  
 Every six minutes a child is born.  
 Every seven minutes there is a funeral.  
 Every thirteen minutes a pair gets married.  
 Every forty-two minutes a new business firm starts up.  
 Every forty-eight minutes a building catches fire.  
 Every forty-eight minutes a ship leaves the harbor.  
 Every fifty-one minutes a new building is erected.  
 Every fifty-two seconds a passenger train arrives from some point outside the city limits.  
 Every one and three quarter hours some one is killed by accident.  
 Every seven hours some one fails in business.  
 Every eight hours an attempt to kill some one is made.  
 Every eight and one-half hours some pair is divorced.  
 Every ten hours some one commits suicide.  
 Every two days some one is murdered.—*Life's Unidentified Exchange.*  
 [These being the figures for the metropolis of the country, it would be interesting to have the figures for the entire country. Certainly New York is mission ground.—Ed.]

**WANT COLUMN**

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

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

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

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

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

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

**WANTED**—Six men to travel in each State, distribute samples and advertise our goods. Salary \$21 per week and expenses, guaranteed. Expenses advanced. Experience unnecessary. Address with stamp, stating age and occupation. REEVE CO., 419 Dearborn St. Chicago.

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

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

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

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

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

**FOR SALE**—Remington Typewriter; but little used and practically new. Will sell cheap if taken at once. Address Charles F. Hill & Co., 305 Tyler Building, Louisville, Ky.

**FOR SALE**—Remington Typewriter; but little used and practically new. Price, \$40. Just the thing to prepare your sermon on and equally useful for correspondence. Address Charles F. Hill & Co., 305 Tyler Building, Louisville, Ky.

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**THE GOLDEN AGE,**  
Atlanta, Ga.

"Mrs. Dora J. Coward,  
Morganfield, Ky.,  
breeds

**Hawkin's Barred Rocks.**

During March and April 50 hens layed 1,775 eggs. This paid about \$3.00 per hen.

June, July and August eggs 75 cents per sitting, or 30¢ for \$1.50. I will treat you right.

**PLYMNER CHURCH**

SEND FOR OUR BELL CATALOGUE. WE HAVE THE BEST BELL TONGUES AND BELL FOUNDRIES IN THE WORLD.

**The Farm and Household**

In Nicholas county, last week 34 mule colts were sold at an average of \$100.

John Cook, of Breckinridge county, sold to Ben Clarkson a pair of mules for \$300.

J. W. Hon, of Grassy Lick, Clark county, sold to James White a mare mule colt for \$90.

Mr. Fillmore Osborne, of Jasper, Clark county, recently sold three mules in Winchester, for \$535.

Robert Forsythe, of Harrodsburg, had a jack foaled recently that measured 41 inches in height.

Mr. Thomas Brown, of Mercer county, bought of Mr. W. R. Moore, of Sparrow, Anderson Co., a mule colt for \$86.

Mule colts of good size, bone and muscle, are commanding strong prices, future sales being made at from \$80 to \$125 per head. Buyers from the east and south are in the market and all colts showing good size and breeding are likely to be sold before weaning time.

"If the rain holds up for a short time Boyle will have one of the biggest crops of wheat in years," said a prominent farmer this morning. "In driving to town I noticed several fields that would be ready by the twelfth of the month for the machines.—*Danville Advocate.*

Nearly all the tobacco land has been set out and the plants are in excellent condition in this county. In all sections of the State the drouth that was anxiously being watched by growers, was broken last week and the 1906 crop should be a good one if nothing comes further on during the season to retard its growth.

Rouble Bros. shipped from Ber- gin recently to Philadelphia eight car loads of slop-fed cattle which they sold to Ed. Higgin, of Chicago, at 43-4 cents per lb., there being 163 head, average weight 1211 lbs. Also sold to Simon Weil 860 head, red at Curley's and shipped to Baltimore, for 41-2 cents per lb.

Thomas Metcalf sold to the American Tobacco Company's representative at Harrodsburg his crop of from 20,000 to 24,000 pounds of tobacco which was raised on 12 acres of land for 10 cents all round. The crop was superintended by Fred Tamme, who is one of the best growers in this section of the State. It was an unusually fine crop.

The American hen is a great bird and ought to be substituted for the Eagle as the national emblem. The Secretary of Agriculture reports that last year the eggs of the United States were worth more than the cotton or the wheat, more than all the potatoes, the barley, the tobacco, the sugar cane and the rice. They almost equal the dairy products, and are surpassed only by the corn crop, a good part of which is fed to hens. Every three months she produces more wealth than the capital stock of all banks in the New York Clearing House. In two months she lays more value than the annual production of all the gold mines of the United States.—*Exchange.*

**WAYS WITH RASPBERRIES.**

**Jelly with Pieplant.**—Take equal weight of black raspberries and pieplant, crush the berries in the preserving kettle to start the juice, add the sliced, unpeeled pieplant, mix, and cook slowly at first, then more rapidly, until soft. Strain through double cheesecloth, squeezing as it cools. Allow measure for measure of juice and sugar. Put the sugar in shallow dishes in the oven; cook the juice 20 minutes, skimming as needed. Add the sugar piping hot, stir until dissolved, then boil 10 minutes or less. When a little put in a sauce dish does not separate as it cools, the jelly is done. Set the glasses on a towel wrung from water, then folded several times; fill to the brim. When cold, cover with melted paraffine.

**Canned Blackcaps.**—Fill cans with the uncooked fruit, and shake down well. Set on a wet towel folded several thicknesses, pour boiling water, and seal. Let stand 10 minutes, pour off water, cover with a thin boiling syrup made from the water first poured off and a teaspoonful of sugar. Seal. When cold, put in a paper bag, and store in the cellar.

**Red Raspberries.**—Make a syrup by dissolving four pounds of granulated sugar in two teacupfuls of currant juice. When it boils, add five pounds of berries; cook 10 minutes, and can.

**Soy.**—Crush two quarts of very ripe currants and two quarts of red raspberries; add three teacupfuls of vinegar, a teacupful and a half of sugar, a teaspoonful each of ground allspice, cinnamon, cloves and pepper. Boil slowly an hour; put in pint cans, and seal.

**Marmalade.**—To two pounds of crushed black or red berries add a teacupful of currant juice, or of pieplant juice, the latter made by baking the pieplant in a covered dish with a very little water, and then strained. Cook 20 minutes, stirring constantly; add one and three-quarter pounds of sugar, and cook 20 minutes. Nice to serve for lunch at picnics.

**Pickled.**—Make a syrup with two teacupfuls of vinegar, four pounds of sugar, half an ounce each of cinnamon and cloves; when boiling add ten pounds of blackberries; simmer 20 minutes.

**Paste.**—Place ripe red raspberries in an earthen jar, and set in boiling water; when soft, rub through a colander to remove the seeds. Use measure for measure of sugar. Cook to a firm paste, carefully watching that it does not adhere to the bottom of the pan. Spread on plates, put in the oven until nearly dry, cut in strips or squares, dip in pulverized sugar, and pack between layers of tissue paper. Will keep indefinitely. Soak in cold water over night, and cook slowly until dissolved.

**Syrub.**—Add a pint of vinegar to each quart of berries. Let stand 12 hours; scald and strain, and to each pint of juice add a pound of fine granulated sugar; boil half an hour, bottle and seal.—*Claribel, in Country Gentleman.*

The best and quickest way to freshen salt fish is to soak it in sour milk till fresh, then rinse till the water is clear. Salt fish should never be laid skin side down to freshen, as it is difficult to get it freshened that way. Always lay it skin side up.

If there are worms in the soil of your house plants, dissolve a teaspoonful of dry mustard in a little water and pour it around the plant and if there are any worms there they will come to the surface

**The Great National Temperance Beverage**



Chemical Department South Carolina College.  
COLUMBIA, S. C., JAN. 17, 1906.

Mr. H. D. Crosswell,  
Care Columbia Coca-Cola Bottling Co.,  
Columbia, S. C.

Dear Sir: This is to certify that, pursuant to your request, I have bought in the open market (from the Murray Drug Co.) an original package of five gallons of Coca-Cola syrup, bearing the label of "The Coca-Cola Company, Atlanta, Ga.," and have subjected the same to careful analysis.

The object of this investigation being to establish the presence or absence of cocaine, and possibly of other injurious alkaloids, I operated on quantities of three to five times the amount contained in a bottle of the carbonated beverage. The extractions of the syrup were repeated until the alkaloids were entirely removed, and different immiscible solvents were used on different portions. The crystalline substance thus obtained was further separated by fractional extractions, after which it was concentrated and tested. Since this concentrated product, which would contain all of the cocaine, failed to respond to the tests for cocaine, it is clear that the alkaloid is absent, or, if present at all, then in quantities too minute to allow of detection.

The active constituent of Coca-Cola Syrup proved to be caffeine, and in quantities seemingly less than in a cup of good coffee or tea. There was no evidence of the presence of other alkaloids.

Yours truly,  
W. B. Burney, Chemist.

**5c On Sale at Soda Founts, or in Bottles, 5c**

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**Over 300 Hymns**

—Cloth, Silk Sewed—

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

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and die. The mustard will not injure the plant.

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Cancer, Tumors, Ointment, Elixir, Pills, Uterine, Breast and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address  
**DR. BYE, 642 4th St., Kansas City, Mo.**

When answering advertisements mention this paper.

ITEMS OF INTEREST

News the World Over

The Socialists in Russia are determined to do all they can to prevent the Douma now in session from accomplishing anything, by arousing the anger of the rulers and the army.

Mexico has had another year of prosperity, as is shown by the statistics just published by the Treasury Department.

The International Waterways Commission have made their report to Congress and the Canadian government.

Pittsburg has had occasion to examine its water mains and finds them so corroded in many places that one can stick a knife through them.

The big English battleship Montague went ashore on Lundy Island at the entrance of Bristol Bay.

The exhaustion of the nitrogen in the soil has been causing learned men more uneasiness than has any other of the ills threatened by the alarmists.

English juries have scant patience with Christian Scientists. The London Daily News says that Major J. A. White of the Lancashire Fusiliers who had always been a Catholic, had his spine injured in a hunting field in February.

According to Chambers' Journal a German doctor has discovered a cure for sea-sickness which is certainly simple.

Ex-Gov. William P. Whyte has been elected to fill out Senator Gorman's term in the Senate, which will expire in 1909.

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.

HENRY. Minor Henry, son of William and Lizzie Henry, both deceased, died at the home of his grandmother, Mrs. Matilda Rice, Little Mount, Spencer county, June 5th, aged ten years and five months.

ADAMS. On May 25, 1906, the Lord called to her reward Sister Martin Adams, who was a member of the Harrod's Creek Baptist church.

OVERTURE. In loving remembrance of our dear grandfather, Mr. Demarquis Lafayette Overture, who departed this life May 29, 1906.

Grandfather is gone, but not forgotten, Never will his memory fade; Sweetest thoughts will ever linger Around the grave where he is laid.

We loved him, yes we loved him, But the Savior loved him more, So the angels sweetly called him To that bright and happy shore.

The Golden Gates were opened, A gentle voice said come, And with farewells unspoken, She calmly entered home.

It was hard to part with Grandpa; O, so sad to see him die, But we will try and meet Him some sweet day by and by.

From his loving granddaughter, BESSIE LEE OVERTURE, Augusta, Ky.

Many Delightful Summer Resorts with the most picturesque surroundings, with mineral waters in abundance, and "brim full of Summer restfulness" are located in the Highlands and mountains of Tennessee and North Georgia, along the lines of the Nashville, Chattanooga & St. Louis Railway.

The accommodations afforded vary from the elegantly appointed inn to the humble farm house where the charms of country life may be enjoyed to the utmost. A beautifully illustrated SUMMER FOLDER, giving a list of these resorts and a brief description of each, also a list of hotels and boarding houses, with rates, etc., is now being distributed.

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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LOUISVILLE, KY.

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DROPSY Cured. Gives quick relief. Removes all swelling in 8 to 20 days; permanent cure in 60 days. Trial treatment free. Write Dr. H. H. Green's Sons, Box 1, Atlantic, Ga.

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

**Housekeepers must be watchful, for great efforts are made to sell the alum baking powders which every physician will inform you are poisonous to the human system.**

**The Government Report shows Royal Baking Powder to be an absolutely pure and healthful cream of tartar baking powder, and consumers who are prudent will make, sure that no other enters into their food.**

**ITEMS OF INTEREST**

News the World Over

Cuba's four years under President Palma have been years of prosperity and rapid recuperation. One thousand five hundred miles of railroad are now on the island, most of which has been constructed since the war. Its commerce is on a firmer basis and gives better returns to the producers. There has been a large immigration from Spain since the war.

Having read in the report and the President's message of the awful facts in regard to the canned meats, the sailors and mariners on the U. S. warships refuse and rightly to eat any more canned meat. The British army and navy were largely fed with this, and the soldiers and sailors have also declined to eat it. Yet it has been proved that the canners kept their vilest cans for this country.

The big Cunard steamer the Lusitania has been launched at Glasgow, Scotland. It is the largest liner in the world. She is 790 feet long and 88 feet wide. Her displacement is 40,000 tons, and powerful turbine engines will give her a sustained speed of 25 knots. Thirty-five thousand tons of material have been used in her construction. She can carry 550 first class cabin passengers, 500 second class and 1,300 steerage. Her crew will number 800 men.

The charge was made that David B. Hill, of New York, had received money when he was in politics as a Democratic leader from the Life Insurance Companies. He demanded an investigation. The Bar Association took the matter up and went through it with thoroughness. They found there was no foundation for the charge of any wrong doing. It is cause to be thankful that in these days when so many men are found out to be guilty that one man even is proved innocent.

The saloons have been closed on Sunday in Ireland by law except in the five cities—Dublin, Belfast, Cork, Limerick and Waterford. A bill has been brought into Parliament extending the Sunday closing law to these cities and requiring all saloons to close two hours earlier on Saturday nights. Mr. Bryce, Secretary for Ireland, said he supported the bill because of the increase of consumption and insanity in Ireland, which increase was caused by the drinking.

A Christian Scientist doctor was up for trial for murder in a London court recently. The patient had died of blood poisoning from neglected bed-sores. When the Christian Scientist doctor was searched by the police there was found on him a bottle of poisonous tablets. The Christian Scientist explained he took these for indigestion!

The strangest thing about our strange race is the fact that we will not shut the barn door of health until the horse has been stolen and then no time nor money is spared. Health is nothing in comparison to cheapness and saving trouble till it is gone. The New York Herald is preaching to deaf ears when it gives the word of various distin-

guished physicians that colds are largely due to the dry and over-heated air of furnace-heated houses. The doctors say the air passages are dried and as it were baked. But furnaces are much less trouble than open grates, so what do we care for the talk of the doctors?

There are ten thousand people living in Labrador, and every summer as many fishermen go there from Newfoundland. Crime is unknown. The only criminal charge in fifty years was one against an Eskimo who shot his rival in love. Years ago a circuit court visited Labrador every year, but as it found nothing to do, it was abolished.

Herr Bebel in open session in the Reichstag exposed the infamy of the German Government. The Emperor had better quit making speeches of good advice to the world in general and attend to his business. A Russian merchant in Berlin heard he was to be expelled with the Russian socialists who were rightly driven out. He was not a socialist, had taken no part in politics and had a good business, and he had a friend see Capt. Schone who had charge of the expulsion business.

Capt. Schone told him he was to be banished from Germany, but gave him no reason for it. But the Government would allow him to stay, and would give him a salary of \$4,000 a year if he would undertake to report Russian military and state secrets. He was to assume a German name, Ernst Fedler, and Schone would provide him with a passport under his name which would enable him to enter Russia as a commercial agent while he prosecuted his work as a spy. The man hurried out of Berlin after that, and reported the whole thing to the Russian Government.

**NOTA BENE.**

We clip this paragraph from the Examiner of New York. We hope our deacons will write this name in the list of imposters which we have urged them to keep in order to protect the churches. We hope our colored deacons especially will make a note of it:

"The Christian Advocate, of this city, in its issue of March 22 last, published more than half a column article, under the caption, 'A Smooth-tongued Scoundrel,' regarding 'a Negro advertising himself as the Rev. Bezie V. Wilson, of Liberia, Africa, and claiming to be one of Bishop Taylor's converts.' The article states: 'We have the record of his trial and conviction. He has been swindling a lady in Newark and in other places in this vicinity. In the Eighteenth street Methodist church in this city he collected a goodly sum, claiming that Bishop Scott had sent for him to return to Africa. Weeks afterward, on being asked why he had not gone back to Africa, he replied that he expected to work for the Baptists and was waiting for them to be ready to send him to Africa. (Baptist papers please copy.) If he appears anywhere notify the police. There will be no difficulty in securing affidavits as to his character. We understand that a man of this name is now 'working' the Baptist pastors in the Borough of Brooklyn."

**WAY NOTES.**

When in Bardstow recently, I visited Rev. A. N. Whittinghill, an old friend of the RECORDER, who lives near, in a pleasant home, where Sister Whittinghill presides and dispenses a kindly hospitality. She is a daughter of Bro. Bush, formerly of East Baptist church, Louisville, a man of saintly memory now in the glory land.

Bro. W. has, after much thought, invented a portable fence, with a prospective hope of an early patent, which will be of practical utility to hundreds of our farmers.

The Upper Street Baptist church at Lexington, Ky., now situated on High street was dedicated on Lord's Day, 7th inst., with appropriate exercises. Dr. J. Taylor, of Georgetown College, preached from John iv, "God is a Spirit," etc.

Dr. T. was at his best and his sermon was emphasized and exemplified by his own deeply-devotional spirit. To the spiritual it was spiritual, both melting and uplifting, withal simple and without strained effort. After the sermon several thousands were pledged to complete the indebtedness. Dr. Hines was aglow with zeal for his cause and is regarded by his brethren as a capable and faithful leader. Dr. Preston Blake and Bro. Elsey and their people were present to lend a helping hand. Dr. B. is ardently loved by his people, and is leading them to great endeavor. Bro. Hobbs of Mt. Sterling, preached an able sermon at 3 p. m. and Dr. Frost at night, always acceptable.

S. C. HUMPHREYS.

**DEAR RECORDER:**

The State Convention will meet with the churches of Vicksburg July 4th. We are looking for you. The "prop-

et's chamber" is in readiness in one of the best homes in the Calvary church for Dr. Harvey. Have read "Faith and the Faith" three times, each time with renewed interest and profit.

Cordially,  
W. B. HALL.

**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—Bathel, 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.
- 22—Ohio River, Piney Creek church.
- 28—Tate's Creek, Berea.
- 28—Cumberland River, Pleasant Point church.
- 29—Elkhorn, Cane Run.
- 29—Ten Mile, Oakland.
- 29—Union, Indian Creek church.
- 29—Breckinridge, 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, Cavo 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 Knob.
- 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.
  - 10—North Bend, Erlanger.
  - 10—Little Bethel, Slaughter'sville.
  - 11—Enterprise, North Fork, Magoffin county.
  - 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.
  - 24—Blood River, Poplar Springs church.
  - 24—Graves County, Mayfield.
  - Clover bottom Green River.
- If change or corrections are necessary write to the papers.  
J. K. NUNNELLEY, Secretary,  
Georgetown, Ky.

Dr. J. M. Weaver and Banker Theodore Harris are getting out a book jointly. Dr. Weaver has the religious and Banker Harris the financial part. It is sure to be a notable book. It will be issued about September 1st and the price will be a dollar.

**BETHEL COLLEGE,**

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Classical and Scientific Courses. Able and experienced Faculty. NEW LIBRARY and GYMNASIUM. Laboratories for Physics, Chemistry and Biology. Beautiful Campus, large Athletic Park. Adequate Buildings with modern equipments. High grade Preparatory Department with three teachers. Endowment makes expenses moderate. Especial inducements to offer Ministerial Students. Well furnished, carefully managed Boarding Hall, in charge of Prof. and Mrs. James Coleman Vick.  
OPENS SEPTEMBER 4, 1906. For catalogue, address—

**WILLIAM H. HARRISON,**  
PRESIDENT.

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