

WESTERN RECORDER

Faith, Hope and Love, these three.

81st YEAR

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God loves a cheerful giver. But we must never forget that money is one of the least things to give, and the easiest. To give time and thought and love and care is far more difficult and more blessed.

There has been quite a stir in England over an attack on Dr. John Clifford about his D.D., which is said to have been given him by Bates University in this country. It was shown, however, that he had never used the degree, but only the M.A., which he received from the London University.

Pastor C. F. Aked, of Liverpool, in a note to the *Daily Post* of that city said he had accepted D.D. from Temple College, Philadelphia, but he relinquishes it. He says: "In the future Non-Conformists will look with growing disfavour upon a man who accepts an honorary degree." Pastor Aked refuses to be called "Reverend," saying it is papal.

Prof. Osler evidently stirred up the press to notice the ages of the distinguished men now living, and it is surprising to find how many are at work who are over eighty. Herr Galle, the great German astronomer, has just celebrated his 95th birthday. In 1846 Herr Galle discovered the planet Neptune.

Prof. E. A. Steiner, of Iowa College, has been on a trip through New England. He was delighted with the churches in the towns built in the old way; all churches except the Catholic Cathedrals were built fifty years ago. He asks the question: "Why have not these meeting houses remained the type for our churches? What drove us into building these combinations of theatre, parlor and kitchen, but our unfaithfulness to past ideals, our eagerness to adjust ourselves to modern tastes and what we call modern needs, which also adjusted nothing and satisfied no need?"

The *Baptist Times and Freeman*, in speaking of the new house of worship built by the Blaenare Gwent church in Wales, gives a brief sketch of the history of the church. The church was organized in the house of John Ap John in 1650. It worshipped in his house for ten years and then in other farm houses. When the persecution was the worst the church held its meetings in the woods and on the mountain sides, the brethren dragging bushes after them to hide their foot-prints in the snow.

This church worshipped in the farm-houses till 1715, when it was strong enough financially to build a house of worship. The late pastor, Rev. John Lewis, was pastor for forty-six years when God called him home. The Welsh revival brought 390 into the church, which now numbers 753.

What is the Higher Criticism?

BY DAVID HEAGLE, D.D.

The movement known as the "higher criticism" has in these days gone so far, and become a matter of such extensive human interest, that, it seems to the writer, some exposition of the subject, adapted to mere ordinary intelligence, may not be out of place. Therefore, without claiming to be himself either a higher critic or the son of a critic, or even to entertain views any way favorable to this peculiar theory, the writer purposes in this article to give, in briefest form, what may be regarded as a popular exposition of the subject in general.

What then is the higher criticism? What are its aims, principles, methods, history and so-called "assured results?"

To answer these questions most satisfactorily it might seem advisable for us to seek our information directly from the higher critics themselves; but unfortunately here we are met with the objection that all the processes of this peculiar method of interpreting the Bible are so recondite in their nature, or of such an esoteric character, that mere outsiders can neither understand those processes nor the results obtained from them; consequently all they can do is merely to receive the views doled out to them by others, and not to find fault with the critics, no matter what may be the results claimed to be achieved. But surely this puts the outsider at no little disadvantage to persons on the inside of the ring; and such an arrangement looks not unlike that of the papacy, where the believer blindly accepts doctrines prepared for him by others; his chief duty being only to submit to authority. But in our judgment somewhat more liberty must be allowed to persons engaged in earnest Biblical study; also that enough "results" have already come forth from that mysterious conclave of the higher critics to enable even an ordinarily intelligent person to form pretty correct notions regarding the character of the work done there, as well as of the results achieved.

Accordingly, taking our stand with people of only common intelligence, we raise again the question, What is the higher criticism? What is its peculiar nature?

A very good answer to this question, it seems to us, is one which we will give partly in the words of another. The higher criticism is an undertaking, made especially by Biblical scholars, to determine, mostly from internal evidence, the date, authorship, genuineness and composition of the different books which form our Christian Scriptures. It differs from what is termed the "lower criticism" particularly in the fact that, while this latter busies itself in determining the purity and correctness of any special text, the former, proceeding on the ground of that text already established, undertakes to draw therefrom certain conclusions. In other words, its entire work is with the literary contents of any particular text, and it does not concern itself especially with the text itself.

So much for a general definition; and now, if we are requested to state the particular methods or principles which are employed by this criticism, we mention some of them as follows:

First, one of these methods is to regard and treat the Bible like any other book. Our Christian Scriptures, the higher critics tell us, form only a peculiar literature by themselves; and now, just as we study Homer, Plato or any other purely human composition, so we should study also the

Bible; regardless of the fact that both this book and all its orthodox friends claim for it, that it is, in a peculiar sense, divinely inspired, and regardless also of all the wonderful and beneficial results which this book has accomplished in the world.

Second, another of the higher critic methods is, whenever external evidence is wanting, to claim that internal evidence alone is sufficient to establish both any point of doctrine and even a historical fact; no matter what may be the opposing views of tradition regarding such items, and whether even the Saviour himself and his inspired apostles, approve or disapprove of the positions taken. This is certainly a venturesome, as well as a very effective way of getting rid of disagreeable matters found in the Bible, whenever such items do not coincide, it may be, with the preconceived opinions of the higher critic.

Third, still another of these same critical principles, which is often used, is, whenever in the Bible miracles are reported, or the writings contain what may be denominated predictive prophecy, or anything else of a supernatural character, there a specially eliminating process is called into exercise, and all such supernatural and miraculous elements are excluded at once, or at least the supernatural in them is so minimized that it amounts to nothing.

Moreover in this connection another kind of process should be mentioned, because it is very often employed to help out the higher critic procedures, especially where other methods fail. We refer to the abundant use made by the critics of that now widely discredited doctrine of evolution which has been reigning so long in all the natural sciences. As everybody knows, this doctrine is now not only seriously discredited by many of the most eminent men of science, but it never was fully substantiated by facts or even capable of being thus proven. It is therefore to be regarded only as a postulate, or a philosophical speculation; and as such, of course, it has no right to be used in any really scientific investigation of the Bible. Nevertheless it is, as we have said, abundantly employed by the critics; and with many of them it would seem to be about their only stock in trade. We venture another assertion, which is that the doctrine of evolution, as used by the critics, has caused more destruction in matters connected with the Bible, than has been accomplished by all their other principles put together. That is, destruction such as the higher critics claim or admit.

Fourth and last, the special kinds of evidence employed by this peculiar method of interpreting Scripture are (1) a noticeable difference in the use of names for the Deity, such as Elohim and Jehovah. (2) Certain differences found in the reports given by the Bible of the same event, or it may be similarities in the report of two different events. (3) Anachronisms and other such seeming mistakes as to the time and place. (4) Style or purely linguistic characteristics. (5) Where all other evidence is unattainable the argument from silence, in any subsequent record, concerning matters reported to have existed or taken place, is not infrequently employed to establish the conclusion that no such matters—religious institutions, customs, etc.—ever existed or took place in the world. All this, moreover, it may be added, when there was no special reason why, in subsequent writings, such matter should be mentioned.

We have no space here for narrating even any part of the history of the higher criticism; therefore we will close simply with a quotation from Dr. C. A. Briggs,

respecting the character of the work done by this peculiar method. Says he: "It may be regarded as the certain result of the higher criticism that Moses did not write the Pentateuch or Job; Ezra did not write Chronicles, Ezra or Nehemiah; Jeremiah did not write Kings or Lamentations; David did not write the Psalter, but only a few of the Psalms; Solomon did not write the Song of Songs or Ecclesiastes, and only a portion of the Proverbs; Isaiah did not write half of the book that bears his name. If this is, destroying the Bible, the Bible is destroyed already."

Such is the testimony of one of the most advanced, and widely known higher critics in our country; and from it we can certainly learn something about the destructive character of this criticism in general. In our opinion that method of interpreting the Bible is the surest way of overthrowing all belief in this sacred book. For it reduces much of the Old Testament history to merely myth or legend. It makes some of the books of the Bible to be simply forgeries or literary frauds. It upsets the whole order of the composition and compilation of the Old Testament canon; making some of the last produced writings to be first in existence, and the first last; and it also fills the whole Old Testament—or the entire Bible, for that matter—with any number of mistakes, contradictions and errors of every kind. And what is more material still, it does not leave a single book, integral as it came from the hand of its original author. But all those books have been doctored over, and changed, any number of times; so that the Bible as we now have it, is only a great patchwork of all kinds of compositions coming from all kinds of authors.

Surely, as Dr. Briggs says, the Bible would seem to be "destroyed already," and a book of that kind cannot long remain, as it is now, the basis both of our great Christian faith and of our great Christian civilization. In contending therefore for the old faith "once delivered unto the saints," we are really, as a late English writer has said, "contending for our all."

Would it not be better to leave to-morrow with God? That is what is troubling men; to-morrow's temptations, to-morrow's difficulties, to-morrow's burdens, to-morrow's duties. Martin Luther, in his autobiography, says: "I have one preacher that I love better than any other on earth; it is my little tame robin, who preaches to me daily. I put his crumbs upon my window-sill, especially at night. He hops upon the window-sill when he wants his supply, and takes as much as he desires to satisfy his need. From thence he always hops to a little tree close by, and lifts up his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing and goes fast to sleep, and leaves to-morrow to look after itself. He is the best preacher that I have on earth.—H. W. Webb Peckoe.

Let me claim your kindness for the old; they are well entitled to your sympathy. Through this bright world, they move mistily, and though they may rise as early as the birds begin to sing, they cannot hear the music. Their limbs are stiff, their senses dull, and that body which was once their beautiful abode, and their willing servant, has become a cage, and a heavy clog. And they have out-lived most of those dear companions, with whom they once took sweet counsel.

Religion, like the serial story, should be continued in the next issue.

QUESTIONS ANSWERED.

By Senex.

"Do you think there is any religion in the city churches? Let me tell you in what an un-Christian way several of them treated us. We are building a new church and we need help to finish it. We wrote to quite a number of them asking them to take up a collection for our benefit, and they never answered our letters." And served you right, my brother, I say, hoping that you have religion enough not to be offended by my abruptness. Why should they answer? Did you send stamps for replies? Why should they take up collections for you? You were strangers to them, and they knew nothing of the circumstances except your brief letter. They had not the time and the money to send a man into your town to investigate the case. While you no doubt were entirely truthful in saying you were not able to build yourselves, a disinterested man looking over your farms and stores might decide that you could build if you made the sacrifices you ought to make.

Or he might decide you did not need a building there; that you were near enough to other churches of the same faith and order to attend them, and strengthen them and wait for your house of worship at the more convenient place tell you were ready to build yourselves. He might decide that you were trying to put up too expensive a house. You are not called on to build such a house as you think may be needed in future years, nor one to compare favourably with the houses of other denominations. You see there are many things to be considered beyond the fact that earnest and honest brethren think they need such a house and think they are not able to build.

I am writing plainly and bluntly, because I have heard city churches found fault with before because they were not willing to take up collections for every beggar who writes to them. One woman wrote to a city church that she was a Baptist who used to live in another part of the State in which the church was situated. She had been living for many years in another State, but thought she would enjoy a trip to her old home and wished the church to take a collection for her and send her the money—\$20—which she would need for her expenses. The church was rich and would not miss that amount, she argued. It is needless to say she received no answer.

One of the saddest things I know of is the terrible spread of the spirit of pauperism among those who once were too proud and self-respecting to beg. It is a mortifying thing that so many of our Baptist churches are so ready to "hand round the hat" in the denomination, instead of doing for themselves or doing without, as their noble fathers would have done.

Let me beg my good brother who sends this question to think. Cultivate the old Southern manliness that scorned to receive alms and stood with proud self-respect on its own feet.

The greatest of all Baptist preachers preached for two years in his own hired house. He took no collections to help churches build their houses of worship. One of the best of all our English Baptist churches worshipped for just one hundred years in a barn, caring nothing for the fact that the Episcopalians had a fine church near by. They were not concerned to equal or outshine the Episcopalians, nor to have a house which would do credit to the town. They scorned to make beggars of themselves. They could pay for the use of the barn without asking for alms, and they could make it comfortable while they attended to their business of preaching the Gospel and saving souls. And that church with the true Baptist spirit of sturdy independence was the mother of many churches during that century and sent out

many of the most godly and able of preachers.

Now, my brother, don't beg from city churches or any body else. Has no one of you a room in his house or a barn large enough to hold the congregation? If not, rent such a room. If you cannot find one, then buy a tent or put up a barn. Lay by you in store as the Lord prospers you a building fund. And do not grumble nor beg if it is one hundred years before you can build. If you will all deny yourselves and give all you can for your house of worship it will not be many years before you can put up a neat one, large enough for yourselves, and can also have the noble consciousness that you have obeyed a command in the Bible too much ignored in these days. "Owe no man anything."

Of course there come times when it is right to ask others for help. The San Francisco churches ought to be helped. I was never prouder of a church than I was of the Citadel Square church, of Charleston, when its house of worship was wrecked by the cyclone. Some of the churches unsolicited took collections and sent the money. Citadel Square returned the money, thanking the sister churches for their kindness, but saying that they were able to repair the church without help. And it is not a wealthy church. But when the earthquake not only destroyed their house of worship, but their homes and their places of business, the church gratefully received the aid of their sister churches for rebuilding their church.

I felt prouder than ever of that noble body when I read of the first collection they took for Foreign Missions after the earthquake. They put those benches which were not broken into Citadel Square in front of their wrecked church and there the pastor preached to them. When the Sunday came for their regular collection to Foreign Missions it was taken and they gave the usual amount. There was no falling off. And yet, remember, their homes and their business houses were destroyed. They were in dire distress and many in sore straits. But they paid their subscriptions to the cause of Christ. I could not find adjectives to express the admiration I felt for that heroic people.

THE REPROACH OF THE CHURCH.

It is a shame that the church should be under the necessity, and subjected to the humiliation, of begging. When the church of Christ was first established the disciples were very poor, but they did not go about begging. They went about offering to men freely of the good things which had been committed to them, but they "coveted no man's silver or gold." Is it so now?

Some years ago a Christian worker went through one of the principal business streets of one of our great cities soliciting for the Young Men's Christian Association. He declares that he did not get much from those prosperous worldly men, but he learned a great deal. According to his testimony every man to whom he applied, whether he was a church member or not, expressed his utter disgust with the churches on account of their everlasting begging.

This is a startling fact. Has it come to this? Has the church awakened the disgust of worldly men by its begging? Is this what we are doing? This solicitor is not alone in his experience. Hundreds of solicitors have met a similar greeting. And it is true. The churches are beggars. It would seem that in some cases this is the chief thing they are doing. This is a disgrace. The church of God ought not to go begging. There is no need of it. If when the church was very poor there was no need to beg, why should this thing be done among us when the church is rich and powerful?

If the members of almost any church would pay into the treasury of the Lord one-tenth of their income, all the current expenses would be fully met, the benevolent contributions would be doubled, and a city missionary well supported, and not a collection taken during the entire year. There would be no begging, no huxtering or doubtful methods of raising money resorted to, and no one would be asked for a penny. Would not this be a happy day?

Is it not well worth trying?

We need not insist that the law of the tithe is binding on Christians, but certainly, every Christian may be expected to do, from pure love, as much as the Jew did from constraint of law. The liberty of the New Testament is not freedom from reasonable moral obligation. The law of love covers the Ten Commandments, but he would be a strange man who would contend that the law of love sets him free from the commandments. What would we think of one who would claim exemption from the commandments on the ground that he obeys the law of love. "Love is the fulfilling of the law." But no one can obey the law of love without obeying the Ten Commandments. So no one can obey the law of the free-will offering without obeying the law of the tithe. He may go beyond the law of the tenth and do more, but he cannot do less.

Some will say this would be a great hardship. The rich and poor alike maintain that this is too heavy a yoke. The rich man who now gives one hundred dollars and thinks it a generous sum to pay into the treasury of the Lord would then have to give one thousand dollars, and he thinks it more than he can afford. The poor man, whose income is meager, thinks he cannot support his family and give one tenth of his income. But neither the rich man nor the poor man regards the law of the Sabbath a hardship. He gives one seventh of his time to the Lord without feeling it. He has been taught to do so from childhood. He learned at the start that it is a sin to devote the Sabbath day, or any part of it to worldly business, and he has practiced that teaching all his life, and never considered it too much to give. Nay, he has found that he can do more and support his family better working six days and resting one than he can by working seven days and resting none. This is true of the rich and the poor. The law of the Lord is right.

We need the effect of giving to counteract our tendency to covetousness and worldliness. No man is safe from the evils of covetousness. It is one of the principal dangers to which we are exposed. It is the danger of the poor as well as the rich. "Take heed, and beware of covetousness." "Thou shalt not covet." The love of money is one of the crying sins of our time. The grace of God alone can save us, and the grace of God cannot save us if we persist in disregarding the law of God. There is a law of giving. The only way to contend successfully against the love of money is by keeping that law. An open heart and an open hand will counteract this evil tendency.

Nothing else will save the church from reproach. It is not merely the disgust of worldly men that makes us ashamed. Our own weakness is our reproach. We feel our weakness most keenly, and try to wipe away the reproach. But it is vain to cry to God so long as we continue to disregard His commandment. In the time of the prophet the Hebrews grew weary of giving. They thought the law of the tithe a heavy yoke, and threw it off. They kept their money and let the house of the Lord fall into decay. But it was a bad speculation. The Jew lost more than he gained by his parsimony. His fields did not yield their increase as of oldtime, and the devourer ate up the fatness of the land. Nothing could be done until the people should repent and keep the commandments. "Bring all the tithes into the storehouse that there may be meat in my house, and prove me now herewith saith the Lord, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

So shall we wipe out the reproach of the church in our day. No man can be niggardly in his offerings unto the Lord without becoming in a measure responsible for the weakness and reproach of the church. When we think of the amazing goodness of the Lord we sing:

"Were the whole realm of nature mine,
That were a present far too small,
Love so amazing, so divine,
Demands my soul, my life, my all."

But how much of our all do we give to

the Lord? What a man loves he will care for, and serve to the extent of his ability. A large part of our ability consists in our earthly substance. You know where a man's heart is when you see what he does with his money. If he loves God and His house and His cause, he cannot withhold his substance when that cause is languishing and crying for aid.—N. Y. Advocate.

SINGING VS. WORSHIP.

"While the congregation is retiring will Brother Jones lead us in prayer?" Did any reader of the *Standard* ever hear his pastor make such a request as that? As a travesty of religious worship how does it differ from this, that we may hear in every church in the land at some time, the Episcopalian and Roman Catholic churches—to their credit be it said—being exceptions—"While the congregation is retiring let us sing hymn No.—?"

A hymn so sung cannot be called worship. It is singing vs. worship; it is using religious ideas expressed through music as a sort of counter irritant, making one noise to drown another. That is its declared purpose, for the noise is to be made "while the congregation is retiring." If Brother Jones could pray loud enough to drown the noise of the chatter of tongues and clatter of heels of the departing congregation who shall say that his prayer would not be as much an act of worship as the singing of "All hail the power of Jesus' name" under such circumstances?

If the pastor spies a visiting brother "of the cloth" in the congregation he waits until a hymn is being sung and then comes down from the pulpit and greets him, and invites him—sometimes he has to urge him—to come up and take a seat on the platform. If this religious (?) service is part of a convention program when a number of ministers are on the platform together the time for "praising God in the use of hymn No.—" is taken for all sorts of whispered arrangements as to the program and other matters that cease at once when some one begins to lead in prayer. It goes without saying—only, however, to those who have never seen anything of the kind if there are any such among the readers of *The Standard*—that in such greetings of ministerial brethren, either in the pew or on the platform, the congregation takes no interest, but with an undisturbed and reverent spirit continues to worship God in its singing.

These thoughts have been suggested by reading the answer that Lester Bartlett Jones gives in *The Standard* of May 12 to his own question, "Are we making the most of music in our churches?" He takes it for granted that worship of God is the only purpose of the singing in "the service of the sanctuary," but says truly that "the phrase, 'preaching service,' is an index of the prevailing idea of worship."

If one may judge by the attention paid by the average church congregation to the several parts that go to make up our regular Sunday service they are graded as acts of worship as follows: First, the sermon; second, the prayer; third, the reading of scripture; fourth, the singing.

Yes, "let all the people praise Him" in the sanctuary service, and let them all, including the preacher or preachers, be as reverent in that service as they know that they ought to be while prayer is being offered. Singing in the church service ought to be worshipful singing, where it is now so often singing vs. worship.—A. H. Nelson, in *Standard*.

The mountains that rise in our path are God's kind provision to enable us to see farther into the glories beyond; and also to afford us an opportunity to get the miasma of the lowlands out of the system while breathing the pure air of the highest altitudes.

Not To Be Trifled With.—Love had just laughed at the locksmith.

"Why don't you laugh at the milliner and the landlord and the grocer?" asked a bystander.

"Because," replied Love, "they always make me feel mighty serious."—Houston Post.

THE GREAT REVIVAL IN VARLEY CHURCH

BY N. L. ROBERTSON.

The church at Varley, located in a thickly settled and wealthy neighborhood, had once been a great power for good in all the surrounding country. But at the beginning of our story it was in a very lukewarm condition. It was rich in this world's goods and proud of it, but it was spiritually poor and did not care if it was. It was too careless to raise a church quarrel. The members paid their pastor and gave liberally to missions, through pride, not because they loved Christ or his cause, but because they loved themselves and wanted a great name in this world as a liberal church. The church was full of "societies" and the societies were full of jealousies and back-biting and the hearts of the members were full of this world and its lusts. So there was little room in the church, the societies or their hearts for the love of God or his cause. Not that they were hypocrites or false professors. The good seed had been sown and had germinated, but the cares of this world, the lusts of the flesh and the pride of this life had overgrown and choked the tender plants till they were unfruitful. The church resembled a stately oak in winter, not a leaf or an acorn on its boughs; not even a hog could find food beneath it.

The pastor had preached to and prayed for them, but all was so cold that every thing looked like he had as well be preaching to snow-covered granite mountains. Not a tiny drop of Godly sorrow flowed down their stony self-satisfied cheeks. The organist was a fine musician but not a Christian. The young people (and they were numerous) sang in the church because they loved music, not because they loved God. They made fine music, but it was like a glittering iceberg. There was no soul in it. It charmed the ear, but it touched not the heart. The pastor, Eld. F. H. Winston, became discouraged. He felt so alone in the midst of all this glittering desolation; his faith even in the promises of God trembled though it was never destroyed. He was like the weeping prophet Jeremiah, he was in the miry dungeon of Malchiah the son of Hammelech. The dungeon was so dark, the mire in it was so deep and filthy that he thought he must resign the pastorate. He was wasting his life and labor. There was not a member of the church, raised there that was under thirty years old. Still he felt and believed that God had called him to that place to prophecy in that valley of dry bones. He felt that he must try once more. There was a few still left even in Varley church who had not forgotten their first love, but they were so few that they could not stem the tide, and had become disheartened. They could only mourn over the cold, careless, sleeping condition of the church, and pray in secret for its restoration to the joy of salvation. One day at the close of a sermon on the message to the church at Laodicea, found in Rev. 3:14-22, Eld. Winston proposed that as many of the members of the church as really felt deeply concerned about the spiritual condition of the church meet him at the church house at 4 o'clock that evening to unite in prayer for its spiritual welfare. He had decided that if none came he would resign the pastorate, believing that the church was totally dead. When the time came only Bro. Jones and his wife, and his own wife were with him. He knew Bro. Jones to be one of the poorer in worldly wealth in the church, but also that he and his wife were orderly, well behaved and attentive listeners at all the church meetings, but very quiet and silent. When Eld. Winston asked Bro. Jones to lead in prayer he was at first astonished. Bro. Jones poured forth his whole soul in earnest supplication at the throne of grace. It was like Jacob wrestling the angel. The blessing must come. He used every plea with humility and persistence, like the Syrophenician woman. There was nothing fine or what the world calls eloquent about it. Just the earnestness of faith, humility and strong desire. Very quickly Eld. Winston's astonishment was all gone. His whole soul joined in with Bro. Jones' earnest pleading. His faith was strengthened; he was comforted; he felt that the blessing must come; that it would come and that it would come early. This little meeting comforted and strengthened all of them. Elder Winston felt that it was the best meeting he had attended since he had been pastor of the church; he felt that the blessing was sure. That a church with such members as Bro. Jones and his wife in it could not be dead. He would stay and toil on. The harvest time would come. On the next Sunday Eld. Winston felt that there was but one verse in the whole Bible that he could use as a "text" that day, and that was Eph. 5:14. Never had he felt such freedom, such loving boldness, such confidence in God's help, such strong faith that a blessing would come. The members of the church listened as they had never listened to him before, while tears ran down their cheeks. Many bowed their heads in sorrow and shame while they thought of the miserably guilty life they had so long led. Truly the sleepers were awakened and heard the call or God to arise from the dead amongst whom they had been sleeping so long. That evening at 4 o'clock many met with the four, and they had a real prayer meeting. There was Godly sorrow working repentance in their hearts. There was full confession and strong pleading for pardon and the Lord met them as he met Peter after His resurrection, with love and forgiveness. There was a true revival. It seemed almost like a resurrection.

When the church met the next Sunday the members who were not at the prayer meeting hardly needed to be told what had happened. They could feel it; there seemed to be a change in the very air; life, activity and energy seemed to be everywhere. Such changes cannot be confined by church walls nor limited by lists of

church members' names. It is their very nature to overflow and carry life to those who are dead in trespasses and sins. The members of the church immediately became deeply concerned for those who were lost and felt that the gospel was their great need. So they set the next Sunday to commence a meeting to last as long as should be expedient. A neighboring minister was requested to assist Elder Winston in the preaching. They would not have asked any help for him, but they knew that he was not physically able to bear the labor as long as they hoped the meeting would last and they wanted him after the meeting would close. So Elder Fuller came at the time and the meeting began. The two preachers were true yoke-fellows. Both were able, sound and faithful and full of zeal and prudence. From the first hour the Holy Spirit seemed to have control of the whole affair. The first hymn sung was, "Oh, for a closer walk with God," followed by Watts' hymn pleading for the presence and help of the Holy Spirit, "Come, Holy Spirit, heavenly dove," and the tender words became, indeed, the prayer of the Christians there. And the prayer was answered. The Spirit came and their walk was closer with God.

On the first day two young men and their wives who had been lying off on account of the cold, worldly state of the church, presented themselves, asking membership and were received. The members of the church were very much rejoiced and encouraged, but also humiliated. It had been so long since such a sight was seen there and they knew it was their own fault. The organist, Miss Nellie Finch, that day, for the first time in her life, realized that she was a sinner, already condemned, though she had heard it hundreds of times before. And there were many more in the same condition. Among these were Fannie Call and her brother, James. There had been rivalry, jealousy, envy and bitterness between Nellie and Fannie ever since Nellie had been organist. Fannie was as good a musician as Nellie and thought she ought to have been chosen instead of Nellie, while Nellie was insolent toward Fannie in her triumph. So they avoided each other as much as possible, and quite often expressed their dislike to each other to other persons. Of course there were plenty of tale-bearers to carry such talk back and forth, and, of course, such talk lost nothing in traveling, unless it lost a little truth. But now they had something else to think about. Something else they must think about; they could not shake it off. And yet that old quarrel was like a thorn in the heart of each. Sin was crushing them down into the very depths of despair. Nellie kept her place at the organ and did the best she could, but in spite of all her efforts at self-control the tears would chase each other down her cheeks and her voice would tremble and sometimes falter and cease for a few moments.

On the second day she felt like her doom was sealed. There was no hope. Bro. Fuller selected Matt. 11:28 and preached a tender loving sermon, inviting burdened souls to come to Jesus, and many of the weary, heavy laden came and found rest in trusting. But Nellie still remained in the desert of weariness. She could not come. She had nothing to bring but sin. She was not worthy, and the blessing she craved was so great. At the close of the sermon Elder Winston rose and directed that Charlotte Elliott's imitatively tender, true and beautiful song—

"Just as I am without one plea,
But that thy blood was shed for me;
And that thou bidst me come to Thee,
O Lamb of God, I come, I come,"

be sung. Nellie commenced it and she thought in it seized her very soul. She knew now why she was still in the dark valley. When she came to the last line of the first stanza, she sang it with her whole heart, "I come, I come," and she did come, and she found rest, peace, light and joy. It was like a burst of glorious sunshine piercing through the darkest cloud. She was no longer in the valley; she was on the mountain top. The clouds were all below. With her and many others the rest of the hymn was a song of rejoicing. Among these were Fannie and her brother. That day there were ten who bore testimony by coming to Jesus. But neither Nellie or Fannie Call or her brother were among them. Nellie felt that she ought to confess her sin against Fannie and ask her pardon whether Fannie would forgive her or not. For Nellie's back being turned to the congregation and her own sin pressing her so heavily, she did not know that Fannie was in the dark valley with her or that she also had found the mountain top. Fannie felt toward Nellie just as Nellie did toward her, but Fannie knew more, for she sat where she could see Nellie and neither their trouble or their joy could be hid. Besides wanting to confess her sin to Nellie, Fannie had another reason for waiting, which was shared by her brother. They could see that their father and mother were in the valley of shadows yet, and had not found the mountain top, and they hoped that by waiting a day father, mother, son and daughter might all go together.

On the morning of the third day Nellie and Fannie were hunting each other in the large congregation. They both wanted to confess their sin and ask pardon, and besides that Nellie wanted to ask Fannie to take her place at the organ when the invitation was to be given to applicants for membership to come forward, as she intended to present herself. At last they met. At first there was a slight constraint, but as soon as Nellie began to make her confession it all vanished and they rushed into each other's arms weeping, confessing, forgiving, loving and rejoicing. They did not care who saw them. They had found a joy they had never known before. And God used their reconciliation to kindle a flame of confession, forgiveness and love among the women of the church and the world that burnt out the

old jealousies, hatreds and divisions which had so long deprived them of enjoyment. When the two girls became a little quiet, Nellie said to Fannie: "I want you to take my place at the organ when they open the door of the church, as I want to join." "Oh, Nellie, I had rather refuse anybody else, but I can't do it. I am going to join, and so is father and mother and James." This again raised the flood gates of joy. They could not speak. They could only embrace each other and shed tears of joy and thankfulness.

At the close of the sermon Bro. Winston rose to give the invitation and Bro. Fuller sat down on the front seat near the organ to join in the singing. Services had commenced before Nellie had found anybody to take her place, and now she did not know what to do. Bro. Winston began talking and Nellie looked around. There was but one organist near enough for her to speak to without rising and going to them, and that one was Bro. Fuller. She knew he was a good organist; but he was a young man and unmarried; but her condition was desperate. She must get some one and he was all the one in reach. She timidly leaned toward him and said: "Mr. Fuller, won't you take my place; I want to join the church." "Yes, yes, don't hesitate to ask me to do anything that will help the meeting." She instantly rose and Elder Fuller took her place. Some of the congregation were a little surprised but there was little time to think of it, as the singing quickly began. The song was Mrs. Bethel's, "If you have a hope in Jesus," etc. It instantly raised the courage of many timid ones and a thrill passed through the congregation when Nellie and Fannie rose from different seats, and walking to the aisle, locked arms and advancing presented themselves. Some who did not know what had occurred in the morning, were surprised, as they knew of the bitter feeling which had existed between them, but it only increased their joy.

So much of the part these two girls took in the meeting is told because it is a fair illustration of the spirit and results of the whole meeting. James Call and his parents joined the same day the girls did, and before the meeting closed about a hundred more followed them.

On the last day a vast congregation assembled on the banks of a bright, clear stream, and Elder Winston led them into the water and buried them with Christ in baptism. When they had "come up out of the water" the whole congregation joined with wonderful spirit and power in singing that wonderful burst of Christian love and joy, "All hail the power of Jesus' name," then closed with the old and precious Doxology, "Praise God from whom all blessing flow," and the benediction.

Varley church was alive now, and Elder Winston was overjoyed that he had not resigned. The church established a live working Sunday school. Even the old men and women formed classes and studied God's word that they might know how to live by it and learn what God had really taught, not what some man said He had taught. Soon they discovered that in every department of work and study James Call was a great power among them, and so was Bro. Jones. Those two were the most active and the most intelligent among the members, and yet they were the humblest and most loving. There was not a shade of rivalry. They loved each other like David and Jonathan. The church licensed them and finally ordained them and they became able and faithful ministers and the bond of love between them could never be broken.

spark of noble passion in our hearts." The remedy for this is "imperial thinking." This is the first essay, and there are fifty-three, of varying lengths, in the volume, covering a wide range of subjects. Each topic treated is brightened and adorned. The volume is keen, bright, suggestive and stimulating.

The Inner Chamber of the Hidden Life. Andrew Murray, D.D. 75 cents, net. Fleming H. Revell Company, New York and Chicago.

A book of devotional meditations: "The morning hour; The door shut—alone with God; The door open—the open reward; Moses and the Word of God; Moses, the man of prayer; Moses, the man of God; Power of God's Word; The seed is the Word; Doing and knowing; Blessedness of the doer; Keeping Christ's commandments; Life and knowledge; Heart and understanding; God's thoughts and our thoughts; Meditation; Revealed unto babes; Learning of Christ; Teachableness; Life and light; Bible student; Who art thou? Will of God; Feeding on the Word; Holidays; Inward and outward; Daily renewal—its power, its pattern, its cost; Holiness—chief aim of Bible study; Psalm cxix; Holy Trinity; In Christ; Himself alone; Soul winning; Power of intercession; The Intercessor. These subjects are treated in Dr. Murray's best style.

Spiritual Flashlights From Godly Men and Women. S. A. Perry. S. B. Shaw, Chicago.

The author has selected a great many brief utterances and has arranged them under proper headings. Most of them seem to come from sanctificationists and are along that line. Most of them also are from persons of whom we do not remember ever to have heard. There are repetitions, e. g., "The atonement is as broad as the fall—Rev. M. L. Haney," is on the 13th page and also on the 14th. The book is evidently the result of much patient labor.

The New Testament, and Familiar Hymns and Tunes, with Selections and Forms. 25 cts. American Tract Society, New York.

After the complete New Testament in good print there is a good collection of evangelical, home and patriotic songs, followed by selections of Scripture for various occasions and for responsive readings, closing with a family register. The selections were made by the Rev. John H. Kerr, D.D.

Key Words in the Teaching of Jesus. A. T. Robertson, D.D. 128 pp. 56 cents. American Baptist Publication Society, Philadelphia.

Dr. Robertson presents seven of these Key Words: God the Father, The Son, Sin, The Kingdom, Righteousness, The Holy Spirit and The Future Life. The little book shows much careful study and whether you agree with the author's interpretations or not, you will find the discussions interesting and suggestive. We were specially interested in the discussion of the Kingdom. There are three indices added: I. Scripture references; II. Topical and, III. Bibliography. A wide range is covered in these 128 pages. The material was originally delivered as lectures at the Summer Assembly at Jackson Springs, N. C., and the lecture form is preserved, and the book does not suffer on that account.

The Pilgrim for July opens its fourteenth volume with a beautifully illustrated story in reference to a vacation retreat, selected by Mrs. Roosevelt in the fastness of the Virginia Mountains. "Two Famous Monasteries" illustrates in picture and story the famous old Chartreuse retreat. "Outdoor Life for Women and Children" is a timely special article, attractively illustrated, and "A Vanished Corner of Cathay" tells of "Frisco's Chinatown, which will probably never be resurrected.

Probably never has *The Pilgrim* put out such an attractive collection of fiction as is to be found in this July number. "An Error in Judgment" by L. G. Moberly, "The Threshold of Fame" by Kendrick Ferris, "The Circumventing of Ann Todd" by C. E. Jacobs, and "A Broken Condition" by James William Jackson, are all of high order. *The Pilgrim* excels in its handling of current history, illustrated by some of the best cartoons, and in its editorial page.

A writer in *The Christian Standard*, who has spent some time in the University of Chicago, and who evidently has a clear head, as well as a sincere heart, gives some account of what is known as the higher criticism, and illustrates by things heard and seen in the lecture-rooms of the University. Here is a paragraph:

"One of the most striking facts about the conclusions of higher critics regarding the New Testament is that John not only did not write the Gospel bearing his name, but that the Gospel is not to be taken as reliable. This is, of course, the poor little tactics of German rationalism, and especially of Baur of Tubingen, who fathered the attack upon John's Gospel long ago. A student at the University of Chicago will find that John is discriminated against in the classroom. If a man is appointed to write a paper on Christ's teaching concerning judgment and the future life, say, no quotation he makes from John is acceptable in the class-room. I regard this as infernal, and I made it a point myself to give John his true place in any work I did, without apology. What is the trouble with John's Gospel? Only this: If John's Gospel is true, higher criticism is DEAD. The first chapter of John's Gospel cuts higher criticism to the heart, or cuts where the heart ought to be. The deity of Jesus is there. It is taught elsewhere; isn't it? Yes; but by manipulating the synoptics, first one way, then another, the higher critic gets rid of much in Matthew and in Luke. Oh, it's an old game, characterized by the oily, twisting trickery of scholasticism."

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.

Expositions of Holy Scripture. Alexander MacLaren, D.D., Lit.D. Isaiah and Jeremiah. In sets, \$1.25 a vol., net. A. C. Armstrong & Son, New York.

Dr. MacLaren is the prince of expositors and here we have his best work. The whole Bible is covered in thirty volumes and they are issued in sets of six, at \$1.25 a volume, net. In the two volumes before us, we have, in the first, forty-eight chapters of Isaiah, and in the second the rest of Isaiah and Jeremiah. The questions of criticism are not touched, except incidentally and only occasionally. The aim is to set forth the meaning of the Scripture language. This is done with deep spiritual insight, with great clearness of vision and with profound reverence for the Word of God.

It is a happy idea and it has been well wrought out so far. We have no doubt the remaining volumes will be on a par with those already issued. It is fortunate that they are issued so cheaply—crown octavo volumes, over 400 pages each, at \$1.25 each, net. That the books will have a wide sale goes without saying. They are books of great and permanent value. They will never become out of date.

The Duty of Imperial Thinking and Other Essays. W. L. Watkinson, D.D. \$1, net. Fleming H. Revell Company, New York and Chicago.

In his previous books Dr. Watkinson has profoundly and favorably impressed the Christian public, but here he rises highest and shines clearest. He says: "Our age is specially materialistic, industrial, mechanical, commercial, and we are steeped in belittling, condescending influences. The conditions of modern life seem to forbid that a grain of poetry should be left in our brain, a

SUNDAY-SCHOOL LESSON

SUNDAY, JULY 8.

THE DUTY OF FORGIVENESS

Matt. 18:21-35.

Motto Text—"Forgive us our debts as we forgive our debtors."—Matt. 6:12.

"Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?"—Peter thought, no doubt, he was making a most liberal suggestion. The Jews had a saying that one would forgive three times, but not the fourth. It is understood that the offender is sincerely penitent (see Luke 17). God requires us never to show malice, and to return good for evil even to our enemies, much less to a brother who has wronged us. But we are not required to restore him to our affection unless he repents sincerely and asks for forgiveness.

"Jesus saith unto him, I say not unto thee, until seven times but, until seventy times seven."—That is practically as often as he sins and repents. God has to forgive us every day and every hour; we are always coming short in our duty. And shame on us if we refuse to forgive our brothers their offenses, so small in comparison with ours!

"Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants."—God is a king, an absolute monarch, doing his will among the armies of heaven and the inhabitants of earth. The king would make a reckoning with his officers who received his revenues. Every one of God's rational creatures must reckon with God for the gifts entrusted to their hands, no matter, whether they acknowledge the obligation or not.

"And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents."—About twelve millions of dollars, and money in that day had a much greater purchasing power than in this. There is simply no computing the debt all of us owe to God for life, health, sanity and innumerable blessings. It would seem this man must have been governor of a province to have embezzled so great an amount. He did not simply owe the king taxes or borrowed money, which would have been wrong enough. "His Lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made."—Debtors were sold in the East for debts. But all that could be sold would not have paid an appreciable amount of the debt.

"The servant therefore fell down, and worshipped him."—Threw himself on his face before his king in humblest homage. He did not ask for forgiveness, but only for time. If he had gambled away his Lord's money he would have a gambler's sanguine hope of making the loss good.

"Then the Lord of that servant was moved with compassion,"—thinking the man's repentance genuine. A human king could be deceived as God could not be. He released the man from arrest and forgave him the debt. Surely his heart will be overflowing with love and gratitude to his king and a

desire to follow the example of forgiveness so grandly set him.

"But the same servant went out, and found one of his fellow servants, which owed him a hundred pence."—Supposed to be about seventeen dollars. The contrast between the debts, great as that contrast is, cannot express the difference between the greatness of our sins against God and the smallness of our neighbors' sins against us.

"And he laid hands on him, and took him by the throat, saying, Pay me that thou owest."—Begun to shake him, according to the Greek. The rough brutality of the man was not softened by the scene through which he had been. The Roman law allowed a creditor to arrest a debtor himself and drag him before the Judge. This fellow-servant did and said just what he had done to his lord, using his very words. But it did not touch his heart. "But went and cast him into prison, till he should pay the debt."

Such conduct seems impossible. But it is exactly the conduct of every one of us who ask God to forgive our sins, and do not forgive even the greatest sins which have been committed by our fellows against us. Not one of us who is cherishing anything against one who has wronged him and has repented can cast the first stone at this debtor of old. His fellow servants told their lord what he had done, giving, as the Greek indicates, a full account of it. "O thou wicked servant."—The king had used no such strong words at first, although the man had deserved them. But the contemptible meanness of his last action, although legal, made it a crowning wickedness. Some men think it is all right for them to be as mean as possible if only they do nothing the law forbids. But sordidness and hard heartedness are sins which rouse the most burning indignation.

"I forgave thee all that debt, because thou desiredst me."—Though the man only asked for time, he desired release from the debt. "Shouldst thou not also have had compassion on thy fellow servant, even as I had pity on thee?"—There is no answer recorded. What could the servant say?

The man was not now merely sold. He was put in prison and subjected to torture. And there he must remain till he paid the utmost farthing. That he could never do; therefore his punishment would be life long.

"So likewise shall my heavenly Father do also unto you."—He will send to hell to be punished forever. For no sinner has one farthing which he can pay on his great debt to God. It is a terrible warning which the Lord gives. The true child of God will heed the warning and forgive with fear and trembling, praying God to make his forgiveness from the heart.

A WISE LETTER.

We commend this letter to our Northern subscribers and hope they will not only read it themselves, but hand it around among the Baptist brethren who do not get this paper. We call the attention of our friends in the North to it, because Southern Baptists do not need it now. They are not looking around for any body to unite with except sinners. They wish these, of course, only after regeneration, and as they are very anxious to have hundreds of thousands to unite with they are much

concerned in the salvation of these sinners. At the recent Anniversaries the Home Mission Society voted to recommend the Union, declaring there is now no difference of any moment between Northern Baptists and Free Will Baptists. Dr. George Whitman has shown himself a man of ability and steadfast adherence. He never did his brethren more service than in this letter.

UNION WITH FREE WILL BAPTISTS.
"I have read with interest *The Standard's* editorial on the possible union of Baptists and Free Baptists, and I am prompted to put into writing a few plain thoughts that seem essential to the consideration of this subject. Much as I desire a union of all Christians yet I assume that no Baptist desires any union that is to be secured at the sacrifice of vital doctrine, and that involves a denial of the commands of our Lord. Between Baptists and Free Baptists there exists, in fact, less real unity than among Baptists and several paedobaptist bodies. We are likely to be deceived by the word Baptist. *The Standard's* editorial implies that Calvinism is no longer a barrier between these two bodies. I am not so sure of this. If we Baptists are not 'extreme Calvinists' I do not think we are ready to become extreme Arminians. But, aside from that question, there is a matter of more immediate importance, of which I wish to say a few words.

"Is it known to our people that Free Baptists are largely unbaptistic? That is, the practice of many of their churches, and countenanced by all, allows the admission to membership of persons who have never been baptized. The two Baptist churches of Buffalo do not make baptism a requisite to church membership. People are encouraged to enter these churches without baptism; and hence, many of these so-called Baptists have never been baptized. Years ago a lady came to me with a letter from the First Free Baptist church, desiring to join the church of which I was then pastor. To my amazement I found she had never been baptized. My duty was plain, and she gladly went into the waters of baptism. But suppose we should consummate this proposed union, and persons should come from a recognized Baptist church with letters (unbaptized persons, I mean), what would we do with them? To refuse to receive them would seem unbrotherly, but to receive them would make all our churches, in time, Free Baptist churches. Our members would be half-baptized, half-unbaptized. The recognition of such mixed churches would sow discord everywhere, and it takes no prophet to foresee that such a 'union' would produce a discord and bring about schisms that would repeat the 'Campbellite' schism with four-fold fury.

"GEORGE WHITMAN."
Buffalo, May 11, 1906.

THE DISTRICT ASSOCIATIONS.

Next to the local churches the voluntary local associations lie at the foundation of Baptist polity. These associations have been of immense influence and usefulness in directing and stimulating the progress of the Baptists in the past, but there is some indication that the importance of the associations is waning, at least in some localities. In the light of Baptist history any serious weakening of the associations must be regarded as threatening serious injury to Bap-

tist prosperity. They are the only opportunities, outside of large cities and centers, for the churches to confer regarding their general welfare, and should be maintained in vigor and strength as an important element in our denominational life. The association season has already begun, and we urge our readers to attend their local associations if they are able to arrange to do so. You need the warmth and helpfulness which comes from contact with those who are near you. We repeat the advice of last year that the letters from the churches be read in full. Abstracts or summaries may tell facts but they will not convey the atmosphere and quality of life of the churches. You might as well allow a stenographer to read you a summary of a letter from your wife as to have presented to an association mere abstracts of the letters from the churches. What would an abstract of Paul's letter to the Ephesians amount to? Take time enough to hear the letters from the churches. Perhaps some of the letters may be rather brief but this is probably because from past experience the churches have learned that a long letter will not be read in full. If the churches learn this year that the letters will be read they will take pains to prepare letters telling of their struggles and joys, their hopes and fears, which will excite the sympathetic interest of every true Christian who hears them. We repeat, do not let other matters crowd out the reading of the letters.

We have no need to defend our interest in general denominational interests, but if they are allowed to crowd the local interests out of the associations a blow is struck at the foundations of our denominational life, from which all general interests will suffer. The best way to keep up the interest and the attendance at associations is to give plenty of attention to the work and problems of the local churches. If the associations are allowed to degenerate into platform meetings the people will stay away.—*Watchman.*

BATH OF BEAUTY
Is Cuticura Soap, Assisted By Cuticura Ointment, Purest and Sweetest of Emollients.
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DEAR RECORDER:
In the Russell's Creek Association is a great boundary of destitution, where no church of any denomination is convenient. Should not we Baptists take it for Christ and the Baptists? I submit the following report for publication:

I began to work for the Board of this Association the first day of April, 1906. Have sold Bibles and Testaments, 47; other books, 106; made visits to families, 183; organized Sunday schools, 3; preached sermons, 3; made other religious talks, 25; held worship, 28; traveled miles, 531. I had the pleasure of being at Trammel's Creek church Sunday, June 10, and heard Bro. W. L. Pierce on one of his best sermons. The church holds

Campbellism Exposed.
There have been many calls for the republication of this book by Dr. A. F. Williams, with an introduction by Dr. J. B. Jeter. Dr. W. H. Fair 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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Crutcher & Starks
Jefferson & 4th, Louisville, Ky.
him very dearly; his call this year was unanimous. The Sunday school was good—51 pupils in attendance. The blind-tiger was also well represented. Sunday school report was good from Macedonia, also New Salem; Russell Creek reports a good Sunday school. Rev. T. C. Innis has resigned at Greasy Creek. They have no Sunday school. Fifteen churches in this Association are pastorless.
I. M. GARDNER,
Missionary and Colporteur of
The Russell's Creek Asso.
Greensburg, Ky.

ENCAMPMENT OF KENTUCKY BAPTISTS.

BY JOSEPH T. WATTS, COR. SEC'Y. Kentucky Baptists are to be congratulated upon the arrangements which have been made for holding a great Encampment at Owensboro, Ky., August 1st to 4th inclusive under the auspices of the Baptist Young People's Union of Kentucky, in connection with the Seven Hills Chautauqua.

For several years it has seemed desirable to bring together under some such conditions, an assembly of our Baptist hosts, old and young, for the purpose of discussing our great denominational enterprises.

At the Convention of 1905, held at Elizabethtown, Ky., last November, it was unanimously decided to hold the Convention in 1906 as a Baptist Encampment, enlarging the scope of the discussions so as to include those features of denominational life in which all of our people should be interested, such as Missions, Christian Education and Sunday School work.

Ideal arrangements have been made with the Seven Hills Chautauqua Co., by which the Baptist Encampment secures the use of all their facilities, including their magnificent auditorium, lecture-room, the beautiful hilltop for camping purposes, etc., and terms upon which we may be entertained at a minimum cost for each person. These terms may be briefly stated as follows:

A season ticket for four days, covering the entire encampment for 25 cents; this ticket redeemable at its face value in purchasing a full season ticket if one wishes to remain at the Chautauqua longer.

A tent 10x12, containing four cots, for \$1.00, or \$1.00 each for four persons, during the four days of the Baptist Encampment.

Single meals in the restaurant on the grounds will cost 25 cents, but a ticket for twelve meals will cost only \$2.50.

Bedding for the four days will cost 25 cents for each person, making the total expense for each of four persons occupying one tent, \$4.50 for the entire encampment.

PROGRAM.

WEDNESDAY, AUGUST 1, 1906.

Conquest Day.

7:00 a. m.—Morning Devotions.



A VIEW OF CHAUTAUQUA GROUNDS.

9:00 a. m.—Opening of Encampment—President B. A. Dawes
9:30 a. m.—Loyalty to Our State—J. G. Bow, Prof. W. O. Carver.

10:30 a. m.—Loyalty to Our Country—B. D. Gray, D.D.

11:15 a. m.—Loyalty to the World—R. J. Willingham, D.D.

2:30 p. m.—Special Music by Orchestra.

3:00 p. m.—Lecture by Russell H. Conwell, D.D.

7:30 p. m.—Band Concert—Rogers Band.

8:00 p. m.—Oriental Demonstration—Florence Ben Oliel.

THURSDAY, AUGUST 2, 1906.

Education Day.

7:00 a. m.—Morning Devotions.

9:00 a. m.—Loyalty to the "Old Kentucky Home"—B. B. Bailey, D.D.

9:45 a. m.—Loyalty to Christian Education—J. J. Taylor, D.D., President Georgetown College.

10:30 a. m.—Loyalty to the Seminary—E. Y. Mullins, D.D., President Southern Baptist Theological Seminary.

11:15 a. m.—Loyalty to Christian Literature—J. N. Prestridge, D.D.

2:30 p. m.—Special Music by Orchestra.

3:00 p. m.—Lecture by Russell H. Conwell, D.D., "Acres of Diamonds."

7:30 p. m.—Band Concert—Rogers Band.

8:00 p. m.—Oriental Entertainment—Florence Ben Oliel.

FRIDAY, AUGUST 3, 1906.

Convention Day.

7:00 a. m.—Morning Devotions.

9:00 a. m.—Service of Song.

9:30 a. m.—Loyalty to Our King—E. C. Dargan, D.D.

10:15 a. m.—Loyalty to Our Church—T. T. Eaton, D.D.

11:00 a. m.—Loyalty to Our Union—J. H. Chandler, President Baptist Young People's Association of Louisville.

11:30 a. m.—Brief Addresses by Local Presidents and others.

12:00 m.—Business—Annual Election of Officers.

2:30 p. m.—Special Music by Orchestra.

3:00 p. m.—Lecture by A. C. Dixon, D.D.

7:30 p. m.—Band Concert.

8:00 p. m.—Ross Crane—Cartoonist.

SATURDAY, AUGUST 4, 1906.

Bible Day.

7:00 a. m.—Morning Devotions.

9:00 a. m.—Loyalty to the Bible—E. Y. Mullins, D.D.

9:45 a. m.—A Loyal Laity and the Sunday School—J. M. Frost, D.D.

10:15 a. m.—Loyalty in Reaching the Unidentified—R. M. Inlow, Field Secretary.

11:00 a. m.—Loyalty to the Teaching Function—W. J. McGlothlin, D.D.

1. The Aim of Sunday School Teaching. Music.

2. The Principles of Sunday School Teaching.

1:30 p. m.—The Adult Department of the Sunday School—W. J. McGlothlin, D.D.

1:30 p. m.—Primary Department Problems—Miss Adeline B. Zachert.

(Primary Department Conference will be held in Lecture Hall.)

2:30 p. m.—Special Music by Orchestra.

3:00 p. m.—Lecture by A. C. Dixon, D.D.

7:30 p. m.—Band Concert.

8:00 p. m.—Ross Crane—Cartoonist.

THE PERSONNEL OF THE ENCAMPMENT.

The character of the program insures a large attendance of members of the various Young People's Societies, by whatever name they may be known, representatives of Woman's Missionary Societies, a host of the students and teachers from various schools and colleges, the pastors of our churches throughout the length and breadth of Kentucky and Superintendents, Teachers and Workers from the Sunday Schools. There will be no less than one thousand representatives of these various departments of Christian work in addition to the thousands who will attend daily from the immediate vicinity of Owensboro.

SOME OF THE SPECIAL FEATURES.

1. Everything possible will be done to give to the entire Encampment season a deep religious tone. At seven o'clock each morning there will be brief devotional services held in the Auditorium, led by one of the pastors in attendance and the program will be interspersed with special Gospel solos, congregational singing and prayers.

2. Dr. Russell H. Conwell, the famous pastor of the Baptist Temple in Philadelphia, will deliver his noted lecture on "Acres of Diamonds" on the afternoon of August 1st. He will also lecture on the second day of the Encampment. Dr. A. C. Dixon, of Boston, will deliver two lectures on the last two days of the Encampment. If these four lectures were all that was offered, it would pay the Baptists of Kentucky to assemble at Owensboro to hear them.

3. The Sunday School question is to be given full consideration. Dr. Mullins will lay a solid foundation for the special day set apart to Sunday School work, and this foundation will be built upon by Dr. Frost as he appeals for a Loyal Laity; by Dr. McGlothlin as he presents the Aims and Principles

of Sunday School Teaching; and by Rev. R. M. Inlow of the Sunday School Board as he pleads for Loyalty in Reaching the Unidentified. Then, too, Dr. McGlothlin will emphasize the Adult Department work, which is one of the most interesting questions in modern Sunday School development.

4. Special efforts will be made in connection with Convention Day to have a number of our young laymen take an active part in the discussion of the young people's work in Kentucky. Bro. J. H. Chandler, who will make the address on Loyalty to Our Union, is a young lawyer and President of the Baptist Young People's Association of Louisville. Let all of our presidents come prepared to speak of the work being done in their local unions.

A SUGGESTION.

Let the churches see to it that the pastor goes to the Encampment. It will be a vacation for many of the pastors and at a very moderate expense. Again, let us urge that every Society and organization in the church arrange to have one or more represent them. Send your Sunday School Superintendent, your B. Y. P. U. president, some officer of your Ladies' Society and then just as many more as you can. The Seven Hills Chautauqua would be a fine place for one to take his whole family. The camping arrangements will be perfect and the expense will be reduced to the minimum.

THE ARRANGEMENTS FOR AMUSEMENTS.

Through the liberality of the Seven Hills Chautauqua Co. a magnificent orchestra and band will be present to enliven the Baptist hosts with concerts of a high order. In addition to this, Ross Crane, the famous cartoonist, will demonstrate his art two evenings of the Encampment. On the other two evenings Miss Florence Ben Oliel will entertain with Oriental demonstrations, bringing out the manners and customs of the eastern peoples among whom she has lived. Then there will be boating, tennis and many other forms of amusement suitable for such an occasion.

RAILROAD RATES.

The Southeastern Passenger Association has authorized a rate of one fare plus 25 cents for the round trip, from all points within their jurisdiction in Kentucky to Owensboro. From points not included in this arrangement the rate will be one and one-third fare for the round trip.



BEAUTIFUL SEVEN HILLS.

COMFORT.

But passing is the night of pain,
Eternal is the morn of peace;
Our suffering is fraught with gain,
A little while and it will cease.

"Our light affliction worketh out,
Of glory an exceeding weight:"
This word divine our fears should
route,
And make us brave for any fate.

Meanwhile, the pain most hard to
bear,

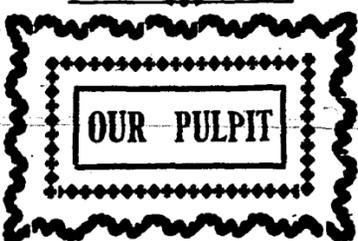
Is that which racks the heart we
love;
Our solace is the tender care
Of Him who feels and reigns
above.

God feels: most sweet, consoling
thought!

No pang of love but thrills His
breast.

He reigns: beyond His sway is
naught,

And in His sovereignty we rest.
—George Hawker, in Baptist
Times.



OUR LORD'S ATTITUDE IN
ASCENSION.

C. H. SPURGEON.

"And he led them out as far as
to Bethany, and he lifted up his
hands, and blessed them. And it
came to pass, while he blessed
them, he was parted from them,
and carried up into heaven. And
they worshipped him, and returned
to Jerusalem with great joy: and
were continually in the temple,
praising and blessing God."—
Luke xxxiv. 50-53.

Our Lord Jesus, having spoiled
the grave, and so proved his power
over things that are under the
earth, tarried for forty days
among men, and so claimed his
power over the earth itself, and
then ascended through the air to
show that the dominion of the
prince of the air was broken, and
finally, entered into the heaven of
heavens to claim sovereignty there,
that so, from the lowest depths up
to the extremest heights, he might
take possession of his vast domains.
I like to think of him as traversing
his domains from end to end, like
a conqueror looking over the provin-
ces which have been subdued by
his might.

Think of the scene itself. There
are Christ's disciples gathered
around him, the apostles certainly,
and perhaps some more of his fol-
lowers. They have come out to
Bethany and Olivet from Jerusa-
lem. I cannot tell whether they
walked through the streets at mid-
day: I think it is very likely: and
if so, many must have stared
wonderingly at the Nazarene,
whom they had seen nailed to the
cross on Calvary, now alive again,
and passing through their streets;
whether it was so or no, I cannot
tell. They crossed the Kedron,
that gruesome brook in which the
defilements of the temple were
taken away; and then they passed
by Gethsemane, by the winding
path, till they came to the brow of
Olivet, where Jesus could look
down, on the one side, on Jerusa-
lem, and, on the other side, on
Bethany; and he began to talk with
his disciples: what if I say that he
began to sing his dying song? No,
I must not say that, for he did not

again die, but he sang his parting
hymn, and gave his farewell mes-
sage, and then he began to rise.
How astonished his disciples must
have been! How they must have
shrunk back as the majesty flamed
forth from him! He began to
rise, and up he went,—slowly, ma-
jestically rising, and the disciples
looking on till he must have grown
less and less to their astonished vis-
ion; and when he was about to
vanish from their sight, they saw
a cloud float between himself and
them, and he was gone,—gone to
his throne. I like to think of our
Lord's ascension in this simple but
sublime manner. I might have
been terrified if I had been Elisha
walking with Elijah when the
horses of fire and the chariots of
fire came to take him away, but
there was nothing terrible about
this ascension of Christ. He was
not a prophet of fire; he was gen-
tle, meek, and lowly, and there was
nothing to inspire terror in the
way he ascended to heaven. It is,
to my mind, very beautiful to
think of there being no medium
employed in connection with his
ascension,—no angels' wings to
bear him upward,—no visible arm
of omnipotence to lift him gently
from the earth,—no eagle of Jupi-
ter to steal away this choice and
chosen One. No; but he rises by
his own power and majesty; he
needs no help. Glad would the
angels have been to come once
more to earth as they had come at
his birth, as they had come to the
wilderness, as they had come to
his tomb, gladly would they have
ministered to him; but he needed
not their ministry; at least, in the
beginning of his journey. He
proved the innate power of his
Deity, by which he could depart
out of the world just when he wil-
led, breaking the law of gravitation,
and suspending the laws usually
governing matter. Well could he
do this, for he made those laws,
and could alter or control them as
he pleased. "A cloud received him
out of their sight," for I suppose
they had then seen all that they
ought to see; and, perhaps, behind
that cloud there were scenes of
glory which it was not possible
for human eyes to gaze upon, and
words which it was not lawful for
human beings to hear. I do not
know about that. I like the
thought of our hymn-writer con-
cerning the angels, after the cloud
had hidden him from mortal
view,—

"They brought his chariot from
above,

To bear him to his throne;
Clapp'd their triumphant wings
and cried,

"The glorious work is done."

There does seem to be some guide
to us in that matchless 24th Psalm:
"Lift up your heads, O ye gates,
and be lift up, ye everlasting
doors: and the King of glory shall
come in." It does read as if the
warders at the top of the gate en-
quired, "Who is this King of
glory?" and that the attending
angels replied, "The Lord strong
and mighty, the Lord mighty in
battle. Lift up your heads, O ye
gates: even lift them up, ye ever-
lasting doors: and the King of
glory shall come in." Of these
things we speak with bated breath,
for we know not all that happened
then, but we do know that "a cloud
received him out of their sight."

The point upon which I want
specially to dwell is this: what was
the attitude in which Christ was
last seen by his disciples? I will
read the words: "He lifted up his
hands, and blessed them. And it
came to pass, while he blessed them,
he was parted from them, and car-
ried up into heaven;" so that the

last attitude in which Christ was
seen was this; his hands were lift-
ed in the act of blessing his dis-
ciples. I am going to keep to that
one thing—Jesus Christ's hands
uplifted in blessing as he took his
departure from this world. There
is sometimes a good deal in the at-
titude which one assumes. The
actor, the orator, and the preacher
all know that there should be ap-
propriate action in whatever we do.
When Raphael represents Paul as
standing with uplifted hands at
Athens, preaching, he did it with
good purpose. Perhaps the art-
ist's skill has not always been ob-
served, for what was Paul saying
when he lifted up his hands?—
"God that made the world and all
things therein, seeing that he is
Lord of heaven and earth, dwelleth
not in temples made with hands;
neither is worshipped with men's
hands"—and up went his hands at
once; and I can very well under-
stand Paul lifting up his hands
before Agrippa when he said, "I
would to God, that not only thou,
but also all that hear me this day,
were both almost, and altogether
such as I am, *except these bonds*,"
—and the manacles rattled appro-
priately on his wrists.

We are not told much about the
action with which our Lord Jesus
Christ accompanied his speech.
There is one thing recorded of him
in which it would be a great bless-
ing if all ministers would imitate
him: "He opened his mouth, and
taught them, saying." We do not
always know how he stood; but,
on the occasion of his ascension we
know exactly what his attitude
was: "He lifted up his hands, and
blessed them."

I observe, first, that His hands
were uplifted to bless.

Christ blessed his disciples, how-
ever; this time in a different way,
for he blessed them with a new
authority. You know that the
high priest came out, after the day
of atonement was over, and all the
sacrifices had been offered, and
took off the white robes which he
had worn in the early part of the
day as a common priest. Those
robes must have been all bestained
with blood, for the whole day he
was occupied with the shedding
and the sprinkling of the blood.
And then the high priest put on
his robe of glory and beauty, the
garment of blue, and scarlet, and
fine linen, with its bells of sweet-
est sound, and its pomegranates,
and a glittering breastplate on his
breast, and a mitre on his head;
and then he came out, and gave to
the people the blessing which could
only be given when the atonement
was completed. And so, to-day,
Jesus Christ blesses his people, not
as the priest who is offering sacri-
fice, but as the one who has offered
it. It is all finished; and now, with
authority, not as a pleader, but as
one who has power to give, he
blesses his people. He had invoked
blessings upon them before; now he
pronounces blessings upon them.
He had looked up to heaven for the
blessing; but now, as it were, he
looks down from heaven, and him-
self bestows the blessing, for he
has it now in his own hands.

"All his work and warfare done,"

he is now going up to his heaven,
and he proves his right to reign
by beginning now the reign of ben-
ediction among the sons of men.
If I may so say, he had before
blessed his disciples as the preacher
pronounces the benediction at the
close of the service; but he blessed
them now as he never had blessed
them before, and in that sense it
was the beginning of that golden
discourse, from yonder consecrated
pulpit at the right hand of God,

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with nerves all played-out, need the help of a pure, restorative medicine, to put them on their feet again. "I am a thankful woman," writes Mrs. W. E. Lawrence, of 821 6th Street, Portsmouth, Va., "I just had to write and tell you how much good

WINE OF CARDUI Woman's Relief

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"Faith and the Faith,"

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

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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.

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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 Presbyterian (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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which he continues still to preach to us from this text, "Because I live, ye shall live also."

Our Lord Jesus Christ's blessing, on that occasion, was, no doubt, a very full one. We are not told what he said; I am quite content not to know. I like to think that, possibly, he did not utter any words at all; but that he looked—a blessing; and, above all, bestowed a blessing with those blessed hands of his—*not* going up with his hands closed, as though they were full of something for himself alone; but outspread, as if he would empty out of his hands the countless blessing which he had grasped for our sakes, "Look, my children," says he, "look; I am keeping nothing for myself; all I have is for you. Hear, my disciples, hear; whatsoever the Father hath made known unto me, I have made known unto you. Look, my children; look, my brethren; behold, I have given you all that I have—my manhood and my Godhead, my life, my death, my resurrection, and my glory." And so, with those blessed hands uplifted, he seems to bestow the fullest conceivable blessing, for he gives us all that God can give, he gives us all that he has to be ours for ever and ever. Can you not picture him doing this? He is before my mind's eye now. My imagination seems to help my faith, and I bless his dear name that the last time his disciples saw him, they saw him with his hands emptied out upon them in blessing.

Note, also, that this blessing was for his disciples. May I not lay the emphasis there? "He lifted up his hands, and blessed them." Yes, there are common blessings in which all men have a share; but there are special blessings for his chosen ones. He is benevolent universally; but he is specially generous to his own elect. He loved his Church, and gave himself for it. He has redeemed his people by his blood out of every kindred, and tongue, and people, and nation. There was a specialty about Christ's benediction even as there was about his intercession. He said to his Father, concerning his disciples, "I pray for them: I pray not for the world, but for them which thou hast given me;" and now that he had risen from the dead he blessed them. May I hope that I am among *the them*, for on those disciples the blessing came that it might come on the whole Church of Christ of which they were the representatives? Has that blessing come on you, beloved? Has God "blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world?" Have we had the blessing of forgiveness, the blessing of justification, the blessing of adoption? Have we, to-day, the blessing of fellowship, the blessing of power to conquer sin? All these things the Lord gives to his own who know him—to his sheep that hear his voice, and that follow him, and to whom he is indeed the good Shepherd.

Then let me whisper in your ear—if he has blessed you, you shall be blessed, for there is no power in heaven, or earth, or hell, that can reverse the blessing which he gives. If Jesus says it, you are indeed blessed; and he will say it again in the last tremendous day, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Notwithstanding all your trials and your troubles, your weaknesses and your infirmities, you are blessed—"blessed of the Lord that made heaven and

earth;" and you shall be blessed for ever and ever; for he, who has gone up on high, has left you the legacy of his blessing, which never shall be taken away from you.

I look upon this blessing of the disciples by their ascending Lord as a fitting finish to the Saviour's life—as if the Saviour would say to them, "There that is a summary of the whole of my life; I have lived to bless you. That is the sum total of my teaching, that is the grand end of my ministry, that is the sure result of my death—that I might bless you." That resurrection blessing is the culmination of our Saviour's life; that is the last stone put upon the pyramid of his mighty work; that blessing is the last, and highest, and best thing of all. Let us glory and rejoice in it. Who shall add anything to what Christ has finished? Luke closes his Gospel most appropriately with an "Amen," and Amen it is. Verily, it shall be so. There are no curses to follow the divine blessing. There shall be no terrors of wrath to follow that benediction of love. He has said it, and it stands fast; though heaven and earth pass away, blessed shall his people be.

That is my first point, the posture of our ascending Lord. His hands were lifted to bless.

II. Now, secondly, those hands were pierced hands.

See! He is rising from the Mount of Olives. He has not gone high enough yet for us to have quite lost sight of him;—my imagination is trying to picture the scene, and I look, and say, "Yes, I know him; I can see the nail-prints still." As long as he is in sight, holding up his hands, you can see the distinguishing marks of the Lord Jesus,—the emblems and tokens of the Crucified. You cannot mistake him. Those are the hands that were nailed to the cruel wood of the cross.

Those pierced hands, as we look up at them, are useful and comforting, because, first, they let us know that they are really Christ's hands. 'Tis he that blesses us; by faith, we are receiving blessing from Jesus Christ, not from someone else. But those hands do far more than that for us. They show us the price of the blessing which he has given to us. He is blessing us; but, oh, how much those blessings cost him! Unnumbered mercies flow down to us—

"Joys, like his griefs, immense, unknown"

but he would not have us forget the griefs with which he bought our joys.

"There's ne'er a gift his hand bestows

But cost his heart a groan."

You are blessed, brother, by the Lord Jesus Christ, but the blessing is given to you by Christ's pierced hand. Had he never suffered, you could never have been saved. "The chastisement of our peace was upon him, and with his stripes we are healed." The disciples saw, not merely that it was a blessing from their Lord, and a blessing that cost him the nail-prints, but that it was a blessing which came by the way of his pierced hands. We get everything good through Christ, and especially through his atoning sacrifice. We cannot have his righteousness apart from his suffering. We cannot get power to conquer sin and Satan apart from the hand that was pierced.

You may try all the royal hands in the world; but they cannot cure the true "King's evil"—the terrible evil of sin—till the pierced hand of Jesus is laid upon the poor sufferer; and, then, straightway the fever of despair ceases, and the

desperate love of sin is sucked out. The wounds of Jesus alone can cure the wounds of our sick humanity. What a blessing it is to know that the way to God's heart is through the wounds of Christ! You cannot get anything from God except through those wounds. This is that ladder which Jacob saw in his vision. This is that gate of Paradise through which the righteous must enter. This is the refuge of those poor souls that are hunted by the roaring lion of hell; they must speed away, like frightened fawns, to Jesus's wounds, and find protection there. You know how our hymn puts it—

"Him and then the sinner see,
Look through Jesu's wounds on me."

It is a blessing even to look at those pierced hands—not with these mortal eyes, for they might have gazed upon them, and yet we might not have believed on him; but it is a great blessing to look at him whom we have pierced, and so to be caused to mourn over the sin that pierced him. It is a great blessing to have a broken heart mourning because of sin; and to look at Jesus Christ, and to know that he has carried my sins right away with those dear pierced hands of his—that is a still greater blessing. I pray the Lord to enable some of you to look at the pierced hands of Jesus. There is life in a look at him. Turn now your eye, though dimmed with tears, almost blinded with unbelief, with a cataract of despair forming over it, and look as best you can to him—

"Who bore that you might never bear,

His Father's righteous ire."

In those pierced hands alone you can find salvation, for all power in heaven and in earth is given to those hands, and therefore is it that we preach the gospel to you. Jesus is able, with a touch, to bestow salvation upon the very chief of sinners. So the blessing comes by the hands that were pierced.

I think that this action of Christ is an epitome of the gospel, the substance of the whole matter—pierced hands distributing benedictions. There is Jesus, going up to heaven from earth, out of which he has risen from the grave where he was buried after he had died as the Substitute for sinners; and as he goes up, he is blessing men with his pierced hands. To a sinner, I would say, "This is the way the blessing must come, from the pierced hands of the Christ who rose from the dead. Look up to him, and live."

III. I must not linger longer, though the theme is enticing; but must close with a third reflection. I have reminded you that the hands of Christ were uplifted to bless, and that those hands were pierced hands; now, thirdly, I have to show you that those hands sway the sceptre. We look back to Calvary and Olivet, and remember that the hands that blessed us were the hands that bled for us. Now look forward, and see that the hands that blessed us are the hands that rule the world.

At this very moment, the sceptre of providence is held in the hand that was pierced—the hand of the Man of love, the Crucified; for "all things were created by him, and for him: and he is before all things, and by him all things consist." There is not an angel in heaven who does not delight to do his bidding, and the time shall come when "at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; and every tongue shall confess that Jesus

Christ is Lord; to the glory of God the Father."

What is to come out of all this? Have you seen Christ in any measure to-night? Has the Holy Spirit made use of my tongue, as a brush, to paint a picture? Have you, by faith, seen Christ rising with uplifted hands, the pierced hands, the hands that are to sway the sceptre of universal sovereignty? Then do just what his disciples did. First, "they worshipped him." Let us render to Jesus now, in our mind, a distinct act of worship; let not the day close till, in addition to all those devotions which we are accustomed to render to him, we do adore him. A cloud is between us and him, but the comfort is that it is only a cloud; and the sun soon breaks through a cloud. It is a cloud that is raining blessings on us; for it was expedient for us that Christ should go away, and the descent of the Spirit is one of the results of his ascension to heaven. He can shine through that cloud, and shine through it gloriously, too. Let us worship him now. "Blessed be thy name, O thou Eternal God, Immanuel, God with us!" Adore him, brother, in the silence of thy soul.

Then, next, like the disciples, let us be filled with joy, for we are told that "they worshipped him, and returned to Jerusalem with great joy." Yes, you must go back to your Jerusalem, you must go home, you must go among ungodly men and women to serve your Lord; but go, as the disciples did, "with great joy;" go with this jubilant note on your lip—

"Our Lord is risen from the dead;

Our Jesus is gone up on high;

The powers of hell are captive led,

Dragged to the portals of the sky."

I have known that one thought of our Lord's exaltation lift me up from the borders of despair, in a dread hour, long since past, when reason almost reeled after great calamities had overtaken me. I recovered my balance and my peace of mind, in a single moment, by the recollection of that one text, "Wherefore God also hath highly exalted him, and given him a name which is above every name." I felt, after the accident in the Surrey Gardens Music Hall—like the soldier who was mortally wounded, and lying in a ditch, but I seemed to hear the shout, "God hath highly exalted Him," so I did not care what became of me so long as my Lord was exalted. It is said that one of the great Napoleon's soldiers lay wounded, and bleeding to death; but he saw the Emperor ride by, and his eyes flashed fire again, and he said, "Never mind what becomes of me, for the Emperor is safe." That was how I felt, in a far higher sense, concerning my exalted Lord, and I said to myself, "So long as he lives and reigns, all is well. Men may rave at me as they will, but what does it matter so long as he is exalted?" I want you, dear friends, to feel that concerning your ascended Lord. Go home, and worship him, and be filled with great joy.

Then there was another thing that the disciples did; they "were continually in the temple, praising and blessing God." Let your joy have adequate expression. Jesus is risen, so begin to praise him; and, having once begun, keep on praising him, and never leave off so long as there is cause for praising him, and that will be for ever and ever. Jesus has gone up to heaven, and cleared an open way for us right up to the throne of God, so send your praises up to him; let your heart mount from the

BLINDNESS

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earth right up to the heart of God. I can urge you to do this, but only the Holy Spirit can enable you to do it, and I pray that he may do this for all the Lord's people now.

If outsiders are asking, "What have we to do with this Jesus who has gone up into heaven?" let me just remind you of another purpose of his exaltation. Peter said to the high priest, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel,"—that is, to the very chief of sinners—"to give repentance to Israel, and forgiveness of sins;" and it is through faith in him that this forgiveness may be given to you. If you trust in him who has risen from the dead, and gone into his glory, you shall be saved, for "he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." This is what he is doing now, so trust him with your case, trust him now, for his dear name's sake. Amen.

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Doctor Was Fooled by His Own Case for a Time.

It's easy to understand how ordinary people get fooled by coffee when doctors themselves sometimes forget the facts.

A physician speaks of his own experience:

"I had used coffee for years and really did not exactly believe it was injuring me although I had palpitation of the heart every day.

"Finally one day a severe and almost fatal attack of heart trouble frightened me and I gave up both tea and coffee, using Postum instead and since that time I have had absolutely no heart palpitation except one or two occasions when I tried a small quantity of coffee which caused severe irritation and proved to me I must let it alone.

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"I have advised a great many of my friends and patients to leave off coffee and drink Postum, in fact I daily give this advice." Name given by Postum Co., Battle Creek, Mich.

Many thousands of physicians use Postum in place of tea and coffee in their own homes and prescribe it to patients. "There's a reason."

A remarkable little book "The Road to Wellville" can be found in pkgs.

Editorial

We extend our heartiest greeting to the General Association in Richmond, invoking God's richest blessing upon the meeting and praying that it may mark a great advance in denominational life and work. The Baptists of Kentucky were never in better condition for highest service than now, and never was the opportunity brighter or greater.

We are told we must distinguish between different schools of "higher criticism;" that we must not condemn by wholesale because some critics go to extremes. It is grossly unfair, it is claimed, to include the "constructive" in the same condemnation with the "destructive" critics; that after all these "constructive" critics are doing valuable work, &c., &c. We are gravely informed that the higher criticism is a method of studying the Scriptures, and it is unreasonable to condemn a method of study because some persons go to extremes. Now this sounds well; but what are the facts?

As an abstract proposition it may be claimed that the "higher criticism" is a method of study of the Scriptures, but as a matter of fact the "higher criticism" is a theory about the Scriptures, and a theory that is fatal to their authority. Some critics carry the theory to its logical consequences, while others seek to stop short, accepting the premises and denying the conclusions. Some critics deny everything, while others do not yet go quite so far, and admit that there may be, after all, some authority in the Bible. These latter are called "constructive," but we challenge any one to produce anything they have constructed. They do not deny everything, and they point to what they leave and claim to be "constructive." They have never constructed anything; they simply leave a few things undenied.

Dr. W. Robertson Nicoll, in a recent issue of the *British Weekly*, says: "The present writer can never forget a walk in the fields near Greifswald, with the most brilliant of Higher Critics, many a year ago. The critic spoke of the effect of criticism on the religion of the country, and he declared that he could see no way out of it. He thought then that the Higher Criticism was fatal to the use of the Bible as a book of popular religion." That is it exactly. That tells the story—"fatal to the use of the Bible as a book of popular religion." This "most brilliant of Higher Critics" is not named, but the other masters say the same thing. Wellhausen, for example, laughs at the position of the "mediating" critics, as they call themselves. The recognized masters of higher criticism say that it is fatal to the acceptance of the Bible as authority in religion. Indeed it is becoming a fad in higher criticism circles that as the Reformation took away the authority of the church, so the "scientific" method has taken away the authority of the Bible. Some of the critics feel there is need of some sort of authority in religion, and so they claim authority for the "Christian consciousness." Quotations in proof of this could be easily multiplied. The man who

claims that the higher criticism is not "fatal to the use of the Bible as a book of popular religion," thereby exhibits his ignorance.

To attempt to accept the premises of the higher criticism and to deny its logical conclusion, is like attempting to leap off a precipice and to stop half way to the bottom. That criticism is "fatal" to the Bible. This, be it remembered, is not the language only of orthodox people, it is the language of the recognized leaders of higher criticism. So when your "mediating" critic says to the WESTERN RECORDER, "you should not be so sweeping in your condemnation of higher criticism as 'fatal' to the Bible," we answer—The masters from whom you get your ideas of higher criticism, whose premises you adopt, and whose disciples you are—they say the same thing. Why do you not reply to them? Why do you not charge them with ignorance and unfairness, when they say "the higher criticism is fatal to the use of the Bible as a book of popular religion"?

While as an abstract proposition higher criticism may be claimed as a method of Bible study; as a matter of fact it is infidelity, pure and simple, its chief apostles being witnesses. How thorough an infidel a higher critic is, depends on how far he has gone in that criticism. There is just as much infidelity in him as there is higher criticism in him. And the sooner this is generally recognized, the better it will be for all concerned. "The most brilliant of higher critics," says "the higher criticism is fatal to the use of the Bible as a book of popular religion;" and if he does not know what higher criticism is, who does know? The man who looks with favor on the higher criticism, not as it might, could, would or should be, but as it is, has taken his first degree in infidelity. This is the simple truth and we had as well fairly face it.

"Who's Who in America" furnishes interesting material for study. It contains the names and addresses of 16,216 men and women who, by their prominence, are deemed worthy of special note. The work is not done perfectly, of course, and there are names omitted which deserve mention more than many that are mentioned. But when this is said, there remains the result of much care and work in gathering facts from the whole land.

Since the Metropolis attracts people of prominence, we would expect to find more from the state of New York than from any other state. The places of birth as well as the places of residence are given in all cases. So the number of prominent people (as given) born in a given state, can be compared with the number living in that state. In some states—as in New York, the number living in the state exceeds the number born there, while in other states it is reversed.

In Kentucky, for example, there were born 295 who are on the list, while there are now living in the state only 165. In Virginia, those born there number 448, while those living there number 208. In Tennessee the figures are, born, 182, resident, 184. So Tennessee has gained two beyond what she has furnished. North Carolina reports 187 born and 131 resident; South Carolina 179 born and 90 resident; Georgia 157 born and 138 resident; Alabama 153 born and 134 resident; Mississippi 94 born and 67 resident; Louisiana (affected by New Orleans) 100 born and 104 resident; Missouri 257 born and

343 resident (many of these from Kentucky).

In the new states to which emigration has tended, we would naturally expect to find the resident list exceed the birth list. Thus Texas reports 54 born and 150 resident; Arkansas 30 born and 58 resident; Kansas 35 born and 141 resident, and Colorado only 2 born with 157 resident.

The severest drain upon a country is to lose its best people. The highest gain for a country is to attract the best people from other lands. How to hold our best people, and how to attract the best from elsewhere is an important problem. It is well that there be exchanges of good people between the states. It works good in many ways; but there should be reciprocity. If Kentucky sends some of her best people to Missouri, for example, she should attract an equal number of good people from Missouri; else she sustains a loss. Measured by the standard of "Who's Who in America," which is admittedly defective, Kentucky has furnished 295 to the list and yet now has only 165, a net loss of 130 or 44 per cent. We submit that this loss is too great. It is worth considering, how we can hold our prominent people as well as how we can attract such people from elsewhere. It is admitted that the Who's Who list is far from ideal, but the point involved is the same.

The decision of the Court of Appeals that both the general Sunday law and the specific law against selling liquor on Sunday, are constitutional clears the way of all rubbish which the saloon men were throwing in the way, and enables our officials to enforce these laws. All now needed is the determined purpose that they shall be enforced. Let good citizens watch, and promptly report every violation of the law.

Here in Louisville the police have been strictly ordered to be on the lookout and to see that the law is enforced. Notwithstanding this, citizens report that a good many side doors to saloons were open and liquor was sold on Sundays. Yet these citizens shrink from appearing as witnesses lest they incur the ill-will of the saloon keepers. Such cowardice is inconsistent with good citizenship and it is a reflection on the manhood of Kentucky.

We honor Governor Beckham for his brave and square stand on this subject, and we assure him that the overwhelming majority of the people of the state are with him. He has frankly warned the saloon-keepers that if they refuse to obey the law, or if they make trouble in the enforcement of the law, the people will rise up in their might and adopt absolute prohibition by a majority of 50,000. And he is right. The people are in no humor to be trifled with. They have borne a great deal and the time of reckoning has come.

The saloon men and their advocates have been saying that the people did not want Sunday closing, that only "some preachers and a few temperance cranks" wanted it. But it has become manifest to the dullest that the people do want it, and that they mean to have it. And if the saloon men will not obey the law, the law will soon put them out of business entirely.

The ex-Cumberland Presbyterians are having trouble convincing the "Loyalists" that the Cumberland Presbyterian church continues to exist in the Presbyterian church U. S. A., i. e. the Northern.

Whatever be the merits of the union, certainly the fact is that the ex-Cumberlands have given up their denomination and have joined the Northern Presbyterians. They have given up their confession of faith and have adopted the Presbyterian instead, claiming, of course, that with the "explanatory statement" there is no serious difference. They have also given up their name and taken the name of the Presbyterians (North). The Cumberland General Assembly formally dissolved and commissioners went over to the Presbyterian (U. S. A.) General Assembly, and were duly received. The latter Assembly did not dissolve, but adjourned to meet in due course. The Presbyterian Church U. S. A. keeps its name, its organization, its confession of faith, its everything intact, while the ex-Cumberlands have given up theirs absolutely. They went over to the Presbyterians and were kindly received, only in doing so, they claim to have abandoned no doctrine they held before. The union was that the Cumberlands joined the Presbyterians—not vice versa. There was no merging into a new and united body. The identity of the Presbyterian Church U. S. A. is preserved, while the identity of the Cumberland Presbyterian Church is lost, unless indeed the "Loyalists" can succeed in their efforts to maintain that identity.

For many years we have not believed the differences between the Presbyterians and the Cumberlands were great enough to warrant their separation into two denominations; yet we thought that when the union came it would be between the Cumberlands and the Southern Presbyterians—i. e., the Presbyterian Church in the United States.

SOME REVISIONS.

Old Version: "I came, I saw, I conquered."

New Version: "I came, I saw, I concurred."

Old: "Poets are born, not made."

New: "Poets are born, not paid."

Old: "The poor ye have always with you, and whensoever ye will ye may do them good."

New: "The poor ye have always with you, and whensoever ye will ye may do them."

Old: "Do unto others as you would that they should do unto you."

New: "Do others, before they get a chance to do you."

Old: "Home is where your heart is."

New: "Home is where your hat is."

Old: "Resist the devil and he will flee from you."

New: "Resist a deacon and he will fly at you."

Old: "Have business before pleasure."

New: "Make pleasure your business."

These are partly original and partly selected, and they illustrate some of the tendencies of our times.

The publishing interests of the country have sustained a severe loss in the death of Mr. Henry O. Houghton, of the firm Houghton, Mifflin & Co., Boston. His father was the founder of this famous house. Mr. Houghton died of pneumonia in Cambridge, Mass., June 14th.

A public speaker was once described: "In description exuberant, in argument loquacious and in narration tiresome."

Editorial Varieties

An Englishman spelt saloon—"a hees, a hay, a hell, two hoes and a hen."

In an account of a recent commencement sermon, the statement was made that the preacher "referred to his text." We think the least a preacher can do is to "refer" to his text. We do not approve of the ministerial habit of utterly ignoring the text.

The *Christian Index*, congratulating the writer on his twenty-five years pastorate of Walnut Street church, and speaking of the church, says: "And out of it in these years have gone several colonies, or at least a large number of members to help build up new churches." It is both. Colonies have gone out, and a large number of members have gone to form new churches where there were not colonies.

Since President P. T. Hale began his administration at the Southwestern Baptist University, Jackson, Tenn., two years ago, more than \$100,000 has been added to the endowment, and over \$20,000 has been expended for improvements and equipment. Last year there were 318 students, of whom 50 were studying for the ministry. The Theological Department next session will have four teachers—Drs. Hale, Savage, Irby and Williams. The faculty will spend the vacation in canvassing and coming in closer touch with the people. This will do good both to the school and to the people.

Dr. David Heagle has retired from the headship of the Theological Department of Southwestern Baptist University. His place is supplied by Dr. G. M. Savage, just returned from nearly a year's absence of foreign travel and study. The American Baptist Publication Society will soon issue a book by Dr. Heagle on the Second Coming of Christ. A sane book on that subject is needed.

The frequent saying that men cannot be made holy and happy by passing laws, is well answered by *The Defender*—"that passing laws protecting and legalizing the saloon makes thousands of people unholy and unhappy." While wholesome laws do not directly create holiness and happiness, they greatly diminish unhappiness and unhappiness and they make holiness and happiness easier.

Brown University has conferred the degree of LL.D. on our brilliant fellow-townsmen, the Hon. Henry Watterson.

We greatly regret to lose Dr. W. W. Hamilton from Louisville. He accepts the call to the work of Evangelism, from our Home Board, according to the action of the Convention at Chattanooga. Dr. Hamilton's aptitudes and tastes lie largely in that direction. During his faithful and efficient pastorate at McFerran Memorial church he has been in great demand to hold meetings. We hope and believe that God will do a great work through him, in his new field of labor. Hamilton has got religion, and that makes a great difference in any man, and especially in a preacher.

The "Congress of Religion" has been started in Chicago. Its avowed purpose is "to emphasize the spiritual life as the abiding reality of earth, religion as the supreme dynamic in human history, and to voice the cry of human need as the challenge and the bugle call to the genuine co-operation of all 'seekers after God' in such unselfish ministry as will hasten the coming of the kingdom of righteousness, joy and peace on the earth." What a fine sound that has! Its author could get a good salary composing advertisements. What a word "dynamic" is coming to be! With all that fine sound, nothing is offered to justify the formation of such a Congress. Why not organize a Congress "to make people better," without any high-sounding phrases and thrive on them. Wheresoever the Congress is, there will the high-sounding phrases be gathered together.

A revival has broken out in Norway very much like the Welsh revival. Mr. Lunde is the leader, and he resembles, in many respects, Evan Roberts. Especially does he resemble Roberts in the character of his preaching. He preaches the old-fashioned gospel, without any of its modern modifications. This must ever be so. No revival will follow any other kind of preaching. It is the only kind God has promised to bless.

"There was an ape in the days that were earlier, Centuries passed and his hair became curlier; Centuries more gave a thumb to his wrist, And he became an evolutionist."

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Pastor Eaton: Value of trouble. Bro. W. T. Amis: Voice from beyond the grave.

Chestnut St.—Pastor Weaver: Transfiguration; Evangelistic service. East—Pastor Wilson: Why preach Christ crucified; Daniel's greatness. Third Ave.—Pastor Ransom: The Measure of Obligation; Our chief responsibility.

Twenty-second and Walnut—Pastor Hunt: Children's day exercises took place of 11 a. m. sermon. Evening subject, The tree of life.

German—Pastor Janzen: Personal responsibility; The Christian's happy lot. One by letter.

Portland Ave.—Pastor Maddox: Who is on the Lord's side? Be still and know that I am God. Increase in congregations at both services.

Eighteenth St.—Pastor Bolton: The great refusal. The second Sunday in July will be our S. S. rally day.

Highland—Pastor Daves: The caretaker; The thought revealer. Tabernacle (New Albany)—Pastor Poulson: Prosperity within thy palaces; The great white throne.

Beechland—Pastor Hill: Walks of life; Children's exercise. Highland Park—Bro. G. D. Sloan: Sheep and goats; What must I do to be saved? Rev. L. B. Arvin called as pastor.

Twenty-sixth and Market—Bro. E. B. Farrar: Effects of sin; Wages. Fifteen by baptism, three by letter. Meeting continues with good interest.

Clifton—Pastor Foster: The world a missionary field; When is the Christian saved? One by baptism.

Franklin St.—Pastor Harrington: The tongue. Parkland—Pastor Taylor: A parting message; The theme that never grows old.

Oakdale—Pastor Mohler: Power, and how to obtain it; Harden not your hearts; Neglect. Three by baptism. Baptized nine since last report.

Ormsby Ave.—Pastor Williams: Partaking of Christ; Leaving all for Jesus. Hazelwood—Bro. J. H. Thayer, Jr.: The Young man who came to Christ; The convenient season.

Glenview—Bro. B. F. Stovall: The garden of God; Salvation.

THE STATE.

Evangelist E. W. Conkley is aiding in a meeting at Pine Knot, with good prospects. He had just helped in a meeting at Strunk, resulting in twenty additions.

Evangelist W. D. Powell is preaching at Morehead to fine congregations, and with good prospects.

Pastor T. C. Ecton has just closed a meeting with Dallasburg church, doing the preaching himself. There were 22 additions, 20 of them on profession and baptism. The church is greatly revived.

Pastor J. A. Taylor closed his pastorate of six years with the Parkland Baptist church. During this time there have been 369 additions to the church, 149 by baptism. The church has raised for all purposes about \$13,000. There has also been constituted a branch of this church—the Eighteenth Street Baptist church—which now has 34 members.

Rev. George Green, after a pleasant and successful pastorate at Lawrenceburg and Salvisa churches, has resigned to become pastor of Mount Vernon church, Woodford county. Brother Green is one of our ablest young pastors, and while we sympathize with Lawrenceburg and Salvisa churches, we congratulate Mount Vernon.

Bro. W. D. Powell writes: "I have enjoyed a week's work with the church at Morehead. Yesterday a large crowd assembled to witness the ordinance of baptism. The church has about doubled its subscription for pastoral support. The Lord be praised."

OTHER STATES.

Pastor H. W. Virgin, well known in Kentucky, has been pastor in Nevada, Mo., for less than three and a half years. In that time he has welcomed 460 new members into the fellowship of his church. This is worth recording and worth thanking God for.

Pastor W. A. Whittle, of the First church, Evansville, has accepted the call to the First church, Fayetteville, Ark. He wrought well the four years he was in Evansville.

Pastor T. J. Porter, a native of Kentucky, has welcomed 230 new members into the First church, Cairo, during the three years of his pastorate, 150 of them being by profession and baptism. This church has been in existence only 25 years, last October, Cairo having been regarded as a hard field for Baptists. The First church is the largest in the city, and has the best house and free of debt. The outlook for our cause there is bright. The pastor is one of our Kentucky Porters, and that means much.

Pastor J. J. Bennett, of Griffin, Ga., has been chosen to succeed Secretary S. Y. Jameson as State Secretary for the Baptists of Georgia. A good choice.

Pastor T. E. Ennis writes from Larned, Kan.: "I have made a change in work from Kentucky to this work. I have accepted the First church of this place."

J. D. Allen writes from Commerce, Tex.: "Commerce church has just closed a good meeting of eighteen days, resulting in about forty professions and forty-four added to this church, 25 by baptism. Brethren C. A. Stewart, of Fort Worth, and S. J. Robinson assisted. Bro. Stewart is an evangelist of marked gifts. Our young converts did fine service in the meeting."

Bro. J. B. Bozeman writes from Fitzgerald, Ga.: "Please change my paper from Douglas, Ga., to Fitzgerald, Ga. Have taken charge of the mission work here, with great and glorious prospects."

A two weeks' meeting in the Dunn church, N. C., resulted in 72 additions to the fellowship of the church

The Antioch church, Tenn., has set apart Brethren John Turner and J. W. Wood to the full work of the Gospel ministry.

Pastor W. A. Christopher held a meeting in the Second church, Bolton, S. C., which closed with 12 additions by experience and baptism and 6 by letter.

Eleven have been added to the fellowship of the Seneca Mill church, S. C., as the result of a recent meeting.

Pastor T. H. Harrison, assisted by Bro. G. P. Hamrick, held a meeting in the Clifton church, S. C. Sixty were received, all by experience and baptism.

The Waterloo church, N. Y., having taken a man as pastor who proved thoroughly unfit, one of the members, in defence of the church, writes to the Examiner that the man was recommended to the church by the Secretary of the State Board. When will men learn to be careful in giving recommendations.

The Second church, Cleburne, Texas, had Bro. A. N. Hall with them in their meeting. Twenty-one added by experience and baptism. Their house of worship is growing too small for the congregations. Four classes of the Sunday school go across the street to find room.

The new meeting house of Cottonwood church, Texas, has been set apart to the worship of God, free of debt.

The meeting at Ennis, Texas, was the best in the history of the town. Bro. Sid Williams aided Pastor E. F. Lyons. Fifty-seven added to the membership, 42 by experience and baptism.

Pastor T. W. Staton, of Iowa Park, Texas, closed his meeting with 14 accessions.

Pastor A. Chamblee, Sandersville, Ga., assisted by Dr. J. D. Chapman, held a meeting resulting in a general revival of the church and in 14 additions.

Brethren Fort Callaway and R. E. Neighbor closed a good meeting at Dudley. Eighteen were added to the membership. Bro. Neighbor begins his work at Salisbury, N. C., at once.

The new meeting house at Brownwood, Ga., has been set apart to the worship of God.

Bro. C. M. Sprunell has been set apart to the full work of the Gospel ministry by the church at Salem, Ga.

At Bainbridge, Ga., the meeting closed with 26 additions.

The new meeting house at Baconton, Ga., has been set apart to the worship of God. Bro. Thos. M. Callaway, of Talladega, Ala., preached the dedication sermon.

Bro. J. R. Jester aided Pastor S. B. Cole, Abbeville, Ga., in a meeting resulting in 14 additions.

Pastor M. E. Parish, Shelby, N. C., closed his meeting with 13 received for

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."

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Baptist Sunday School Board Nashville, Tennessee. believers are very much encouraged and are praying that this Bible may be used by Him who has all power for His honour and glory. Help us with your prayers. SOLOMON L. GINSBURG, Pernambuco, Brazil.

THANKS. The ladies of the Elk Lick Baptist church, Logan county, Kentucky, have my sincere and heartfelt thanks for a handsome watch. They have formed the good habit of doing nice things to encourage their pastor. Their church is doing a grand work and will make an advance this year in her contributions for missions. May the great Head of the church greatly bless the donors and their church, that it may abound in every good work is the prayer of their pastor. J. R. KENNELLY.

Sin stupefies the conscience at the same time that it corrupts the heart and perverts the will.—Godet.

baptism. He was aided by Bro. Wm. Lunsford, of Asheville.

The meeting at Hickory church, N. C., resulted in 13 baptized with others to follow.

Bro. S. R. Morgan has been set apart to the full work of the Gospel ministry by the church at Verda, La.

Eleven were added to the church by experience and baptism and 7 by letter, result of the meeting at Oak Ridge church, La.

Banker Theodore Harris says of "Faith and the Faith": "I have just read your little book on Faith and it is a capital book."

On June 14th, in Mayfield, Ky., Miss Susan Long Pettie, daughter of Dr. and Mrs. A. S. Pettie, was married to Mr. Joseph Clinton Grant. Congratulations.

On June 16th, in Chester, Pa., Miss Hannah Jane Nicholls was married to Mr. Henry R. Vedder, son of Prof. Henry C. Vedder, D.D. Congratulations.

The clear and decisive discussion of "The Future Punishment of the Wicked" by the Rev. T. E. Richey, Princeton, Ky., has reached its 6th thousand. It is a good campaign document. 10 cents a copy.

On June 14th, at her father's country home at Edgemont, Miss Martha Keyser Levering, daughter of Hon. and Mrs. Joshua Levering, of Baltimore, was married to the Rev. Arthur Mason Sherman, of Hangchow, China. The couple will live in China. Congratulations.

DEAR RECORDER: Dr. Garrett Ryland has declined the call to Richmond College and remains with Georgetown. This will be pleasing news to our student body and to all who know his worth as an instructor in Chemistry and Physics. J. K. NUNNELLEY.

At the Louisiana Baptist Male College commencement W. N. Johnson preached the baccalaureate sermon and J. S. Campbell the annual sermon before the ministerial students June 10. The address before the societies was by J. W. Parsons. The baccalaureate address was by D. F. Lawrence. T. M. Campbell, one of the ministerial students, received the B.A. degree.

The happiest man we have seen in many a day is Pastor H. C. McGill, of the Howell church. He is sure he has the best church, the best wife and the—all the adjectives—baby in the world. When he had told us about these we agreed there never was a better church than Howell, never a better wife, and with mental reservation in behalf of two babies we wot of never a baby to whom all the praiseful adjectives could be more truthfully applied.

The Bible and Evangelistic Institute at Blue Mountain, Miss., the last of July and first part of August, promises to be a great occasion. Blue Mountain is a charming place, high and pure aired, with fine scenery around, mineral water, elegant quarters, fine fare and reasonable cost and all the appointments. Then the lecturers are worth going anywhere to hear. Combining the best place and the best lecturers, the results will be all that is to be desired. Address Prof. B. G. Lowrey, Blue Mountain, Miss.

Pastor H. W. Virgin writes: "I, too, want to thank you for writing 'Faith and the Faith.' I had tried to preach upon the question, and somewhat upon the lines you suggest, but after reading your book three times, I tried it again and preached a series of sermons upon this all-important doctrine. It's every-

thing to a workman to know how to use his tools. Your book teaches him what he must know in meeting a soul. He may know it—suppose he does!—that book shows him how to tell it to another so that he can't make a mistake. Thank you again and again for the book."

Many hearts will deeply sympathize with Pastor and Mrs. M. E. Staley, of LaGrange, in their bereavement. Their bright little 15 months old daughter died at 1 a. m. Sunday. The writer was called to conduct the funeral Monday morning. Bro. Staley and Mrs. Staley have taken strong hold of the hearts of the people, and our cause there is prospering. The community manifested tender sympathy with the bereaved parents. God is girding them for higher and nobler service.

SOMETHING GOOD. Beginning first Sunday in July, Dr. J. B. Moody will hold a week's meeting at Pewee Valley Baptist church. The following are some of the subjects to be discussed:

- How we live and how to live. Atheism immoral and irrational. How to let live and help live. Salvation by grace (divine side). Salvation by faith (human side). The importance and place of works in salvation. The immaculate Gospel. Knowing God's will. Submission to God's will. This will certainly be a feast of good things, delightfully served, and something which no one can afford to miss.

- PROGRAMME. The Ministers' and Members' Meeting of the Gasper River Association will convene with the church at Forrest Grove, Muhlenburg county, Kentucky, Friday, July 27, 1906, at 10 a. m. 1. Sermon for criticism.—Jas. T. Casebier; alternate, E. L. Howerton. 2. What are the Scriptural qualifications to partake of the Lord's Supper?—W. H. Smith. 3. Duty of pastor to church.—J. J. Pogue and J. W. Gill. 4. Duty of church to pastor.—D. F. Rhodes, R. T. Johns and F. G. Jones. 5. Exegesis of Matt. 28:19-20.—G. W. Milam and W. Y. Clardy. 6. Final perseverance of the saints.—J. E. Gardner and E. J. Ragan. 7. John's Baptism.—O. B. Gardner and J. V. McClearn. 8. Exegesis Matt. 14:4.—E. L. Howerton and Jas. T. Casebier. We anticipate a good time, hoping the brethren will turn out and respond with their respective topics. Those coming by rail will be met at Drakeboro or Browder. J. W. GILL, E. J. RAGAN, JAS. T. CASEBIER, Committee.

DEAR RECORDER: Just a postal as there is no time for long letters. The Lord is with us and is blessing us. Thirteen additions during May in this mission. Many inquirers. Persecutions and troubles all over the field, but the believers are being strengthened in their faith. Yesterday was a memorable day. The State Baptist Union offered a splendidly bound Bible to the President elect of this Republic who was passing through our city. The future President heartily accepted the Bible and amongst other good things said that he is against religious intolerance and persecutions. The

Family Circle

Stories for the Young and Old

THE SIGN THAT NED HUNG OUT.

BY WILLIAM RITTENHOUSE

A little Lie, one summer day
Met a Bad Habit on the way.
"Come right along," it cried with joy,
"We'll make our home with this small boy.
Who lives upon the corner here,
He'll give us welcome, never fear!"

But Neddy Green was not the kind
Of boy the Lie had hoped to find;
He had a sign that he hung out
When such intruders were about,
A good big sign, with letters clear
Proclaiming, "No Admittance Here!"

"Pshaw," said the Lie. "That's just a
game!
We can get in here, all the same."
So both of them began to knock,
They pushed the door, they tried the
lock,
But not the sign was really true,
For Neddy meant it, through and
through.

"Well," said the Habit, with a sigh;
"We can't get in here, you nor I.
If signs like this should come in style,
We'd starve in just a little while!"
And off they slunk with footsteps slow—
Oh, how Ned laughed to see them go!
—S. S. Visitor.

NANCY'S PRIDE.

BY ZEPHINE HUMPHREY.

There was once a little girl who did
not have any pride. It was a great fail-
ing her Aunt Jane said, and drew her
black shawl about her shoulders, sighing
resignedly. Nancy's failings were mani-
fold.

But Nancy at least was conscientious.
"What is pride, Aunt Jane?" she in-
quired, sitting down on her little stool
and propping her chin in her hand. She
was going to investigate this thing.

"Pride?"

Aunt Jane considered a moment, hold-
ing herself erect. Perhaps she thought
that by giving the sentiment expression
with her shoulders she might hit on the
right definition.

"It is only a proper self-respect," she
asserted at length.

Her tone was unconsciously defensive,
but then that might have been only be-
cause Nancy was such a critic. One had
to be on the defensive with her.

Self-respect! Self! Nancy glanced
down at her new brown shoes. She re-
spected those, if you please. Were they,
perhaps, a part of herself? But it is
wrong to be proud of one's clothes; all
Sunday school books say that. Self!
Nose and fingers? Arms, legs and feet?
No, impossible.

"What is self-respect, Aunt Jane?"
she was forced to inquire humbly.

Aunt Jane sighed explosively this time.
The child was just too impossible!
"Nancy! Have you no right feeling?"
she cried. "Asking me what self-respect
is!"

Then she folded her shawl across her
breast with immense determination, and
set to work to make matters clear to
this strangely lacking intelligence.

"You are always being imposed on,
you know," she began not unkindly,
though very accusingly. "The other chil-
dren can do anything they choose with
you. I saw Susy Jenkins the other day
take your doll right out of your arms.
And when there's any mean work to be
done, running errands or mending dolls'
furniture, you are always the one to do
it. It makes me so angry; I'd like to
run out and send those children about
their business. They make fun of you
too; they don't like you the better for
your easiness. People never do, you
know. I thought Tommy Baldwin in-
sulted you when he laughed at your loose
teeth yesterday. I was looking for you
to fire up then; but, my goodness, if you
didn't laugh too! I never saw such a
child. Susy and Lucy aren't loyal
friends to you, not a bit. They wait till
you're looking, then they put their arms
round each other's necks and walk off
whispering. My patience!"

Aunt Jane was quite worked up by

BETTER THAN SPANKING.

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

this time. Her thin face was flushed and
her eyes shone bright. She confronted
Nancy squarely. But something in
Nancy's answering gaze checked her
suddenly. There was a dawning trouble
of pain which did not become those clear
gray orbs, serene as a summer sea.

"I guess the cake's done now," Aunt
Jane said, and vanished abruptly into
the kitchen.

Nancy went slowly up to her room.
She had much to think about. She
stopped on the way and looked out three
words in the dictionary, "pride," "self-
respect," "impose." She sat down by
the window and leaned her chin once
more in her hand. She was very grave
and thoughtful. So, they did not like
her, it seemed, these dear companions of
her play-time. It had never occurred to
her before to question the matter of like
or dislike; she had simply played and
been happy. But now that she came to
think about it, she knew that she loved
Susy and Lucy dearly; yes, and Tommy
Baldwin, too, there was no doubt about
it. And they did not like her, they made
fun of her, imposed on her. "Let me
see," Nancy paused to think, "what
does 'impose' mean? O, yes; 'to de-
ceive, to delude, to mislead.'" Those
were hard terms indeed. Alas! the real-
ization of "self," which had been so
difficult half an hour ago, was sharp
enough now under this new stress.

Nancy quivered and shrank. Very well
then, she must fire up. She must rid her-
self of this scornful disgrace. Not even
to know she was being laughed at! Not
to have suspected once that she was be-
ing imposed upon! No wonder Aunt
Jane was humiliated to have such an ab-
ject niece. She blushed with her shame
and confusion. But how begin to re-
deem herself, to fire up and have pride?
"If I only had known it yesterday,"
she thought regretfully, "when Tommy
laughed at my teeth. But it's too late
now. I went and laughed too. I am so
ashamed! And how am I ever going to
know when it happens again? If Aunt
Jane's around, I can ask her; but mostly
she isn't around. It's going to be very
difficult. I shall have to watch and
watch."

Poor Nancy screwed her forehead into
fierce little puckers, and her gray eyes
looked very stern and determined as she
went out to face this new problem.

But she need not have disquieted her-
self. It is easy enough to discover of-
fense.

"What's the matter, Nancy?" Susy
asked, as they played together that after-
noon. "Are you waiting for some-
thing?"

Nancy hesitated. She could not quite
bring herself to say, "Yes, I am waiting
for you to impose on me." But the case
was even so. She forgot to play every
now and then, she held her breath, she
was restless and uneasy. She was so
afraid the thing would happen and she
not be quick enough to see it, that was
the difficulty. It was distinctly a bore,
she discovered, this matter of having
pride; but then many things are bores in
this world that are nevertheless one's
duty. Nancy was, as we said before,
very conscientious. She held on her way
determined.

"Nancy!" Susy's tone was indignant.
"What are you thinking about? You've
let your doll fall out of her chair. What
is the matter with you?"

Nancy pricked up her ears at that tone.
Perhaps her chance was coming. But no.
Though she pondered the matter with
care when Susy had quite finished, she
could not make the occasion seem one
for a just resentment. She had let her
doll fall out of her chair; that was the
simple truth. She felt a certain vague
disappointment, for it is hard work hav-
ing pride, and she was growing tired.
But she must bide her time.

"I declare, you do act so queer to-
day," Susy's exasperation was keen.
"It's your turn to set the table and you
haven't touched a dish."

This time perhaps? Nancy turned her
head thoughtfully to one side, viewing
the situation. No, for she had not set
the table. Again the accusation was
true. One cannot resent the truth.

"Dear me!" she sighed in her trou-
bled soul. "It is very difficult. I wish I
could go and ask Aunt Jane. I'm
afraid it is always going to be true,
whatever Susy says; and then how can I
O, dear me!"

Susy broke in on her like a whirlwind.
"Nancy!" stamping her foot very
hard, "why don't you answer me when
I speak? You're a stupid, cross little
girl, and I don't like you one bit."

Ah! Nancy's heart stood still in the
presence of her great opportunity. There
could be no doubt about it this time; the
chance was surely hers. Slowly she drew
herself erect. Aunt Jane had done that.
But she had no shawl to fold about her
shoulders. She wished very much she
had thought to ask just what should be
said and done to show pride, just how
one should fire up. She had only her
own intuition to follow, and that was
confused. Moreover, Susy was turning
away, her brow clearing a little. That

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must never be allowed. Quick, Nancy!
The moment flies.

"Susy," she mounted a footstool to
show her ignored erectness the better.
She folded her arms across her breast in
default of the shawl. Her tone was con-
scientious and mild. "Susy, I am going
to be angry with you. I am not going to
play with you any more. You have in-
sulted me, I think. I am going away
now. Good-by."

She swept splendidly out of the room,
her head well thrown back.

It was rather fun, that magnificent
exit. Nancy paused in the outer room,
wondering if she could go back and do it
over again. But her sense of the fitness
of things restrained her. She and Susy
were enemies now, they must not speak
to each other. So she wandered out,
feeling a little forlorn in the midst of
what should surely have been but a sat-
isfied sense of accomplishment, and took
her way up the hill.

It was a beautiful summer's day. The
hillside lay steeped in a golden sunlight,
with flocks of white butterflies dancing
in it, and an indigo bird high against the
sky on the tiptop twig of a tree. The
brook came dancing. "Ha, Nancy!" it
said. "Take off your shoes and stock-
ings." The mountains sat grandly all
round about, blue misty mountains with
violet shadows. It was good to be out of
doors. Nancy took off her shoes and
stockings, in obedience to the brook, and
sat on the bank splashing happily.

"What is the matter?" she thought to
herself suddenly after awhile. "O yes,
I remember; I'm mad at Susy."

She knit her brows then with renewed
energy and stared fiercely into the water.
But a fish swam by at that moment and
wriggled his tail so humorously that she
had to laugh aloud. She broke off some
bits of a twig by and by and raced them
down the stream. It was very exciting.
She tumbled and scrambled over the logs
and rocks.

"I wish Susy were here to help me,"
she thought involuntarily.

Then she caught her breath and blush-
ed with shame. What a faint-hearted re-
specter of self! What a very weakling in
pride!

She lay on her back in the shade of a
tree and looked up into the rustling
greenness above her. The brook slid by
near at hand. Her thoughts slid off with
it gradually and sang little tunes of
their own. She was happy, happy, so
safe and free there on the open hillside.
The sky was blue through the chinks of
the tree. How sweetly the song-sparrow
sang! If she were a fairy now!—Yes,
if!—With that elastic conjunction to
start her, she leaped out into the un-
known and was lost to time and space.

"Nancy! Nancy!"

It was Susy's voice.
Nancy sat up and rubbed her eyes.
She was bewildered, quite at a loss. For
one thing, her dreams had been suddenly
broken. For another thing, she knew
there was something, there in the back-
ground, behind the fairies, having to do
with Susy; and she could not remember
what it was.

"Must be I had something nice to tell
her," she decided, springing to her feet.
"I'll think of it by the time I meet
her."

And she hurried down the hill.
"Susy," she cried, standing on a rock
a little above her friend, "I've some-
thing awfully nice to tell you. I know,
'cause I feel it there in my mind. But
I can't think what it is. I'll know in
a minute. Wait. O, dear me!"

Nancy sat suddenly down on the rock
and hid her face in her hands, as her
failure rolled over her crushingly, her
complete and entire failure. After such
strenuous efforts, such care! What
would Aunt Jane say!

"Well, now what's the matter?"
Susy was tried beyond endurance by
Nancy's mysterious conduct today.

But Nancy shook her head sadly at
her. "It's no use," she said. "I
shan't do it again. You needn't try to
make me. I don't know how to be
proud at all. And I am so ashamed!"

Aunt Jane looked at her closely that
night when she was putting her to bed.
"A penny for your thoughts," she re-
marked, in conventional parlance.

"Well, I was just wondering,"
Nancy raised her troubled eyes from
her brown shoes—"if there wasn't some-
body in the world for me to respect in-
stead of myself."

"Humph!" Aunt Jane answered
shortly.—Congregationalist.

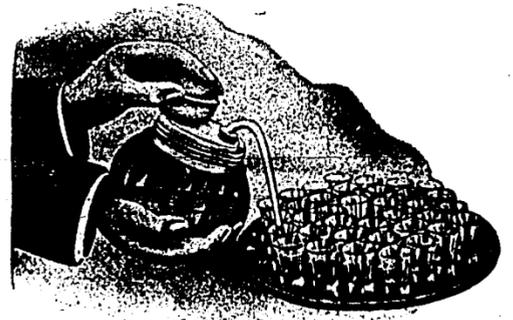
The Faultless Communion Service

ANNOUNCEMENT

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

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

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



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Little Ones.

ALF'S TEST CASE.

BY GENIE O. STOVALL.

Alf Lee was in the brightest of spirits as he went whistling on his way home from the bank where he was employed. Although only a messenger boy, his position was growing more responsible daily, as he had become the confidential messenger boy for the President of the bank, who often intruded him with large sums of money and important papers when it became necessary to post or deliver them to parties living in the city. His honest face and polite, willing manners gained for him the confidence of not only the bank officers, but every one associated with the business was partial to the bright little fellow.

"Are you not afraid to trust that boy with such big sums of money?" asked Judge Swann one day, as he saw the teller of the bank call Alf and hand him a large envelope, in which he had placed several hundred dollars, with directions to whom it should be delivered.

"Afraid to trust Alf Tennant? Why, trust, indeed! I trust that boy absolutely," said the bank officer, as he closed his ledger with emphasis. "No, indeed. I have no fear of his ever violating our confidence."

"That may be true," said the Judge; "but it's my rule never to trust a boy until he has had a strong test—I mean, until you know as a certainty he can stand temptation." So saying, Judge Swann left the bank and went his way, while the bank officer began thinking of what he had said.

"Now, there's truth in what the old Judge says. I never thought before of the risk we run in trusting such a young fellow as Alf with important papers, and money besides; and yet I have faith in him. But I wonder how he would stand a real temptation, were it presented in an attractive form?" Mr. Glenn said to himself.

In the meantime Alf was making his way home, not dreaming that Mr. Glenn, the teller in the bank, was thinking of him, and that before the close of the day his desire to see his little messenger boy weighed in the balance of a real temptation would be gratified.

"Hello, Alf!" some one called, as he turned up Whitehall Street.

"Why, how are you, Jack?" Alf said, as his friend, a boy of about his own age, joined him.

"Are you going to Athens to the foot-ball game?" he asked.

"No; I wish I could, but I

haven't the money. I have holiday; but, you see, it takes something else."

"Yes, indeed. Why can't you borrow the money?" Jack asked. "Seems to me a boy who works as hard as you do ought to have some fun occasionally."

Alf looked troubled for a moment, for he longed for a day's outing, and to see the game between the Tech students and the Georgia College boys. "Heigh-ho, I wonder what this crowd is looking at?" he said, a moment later, as he wedged his way through it and paused before the window of a corner drug store.

"Why, we're guessin' how many beans is in that jar," said a boy with red hair and a face that looked like a frost-bitten turnip.

"Yes," said Alf, as he stepped nearer and saw placed conspicuously in the window a large, round glass jar, half filled with small white-and-pink beans. On the jar was a card, which read: "The person who comes nearest to guessing the number of beans in this jar will receive ten dollars reward. Write your guess on a slip of paper, with name and address, and drop same in the box at the door. Contest will close to-night."

"Guess there is in that jar just ten billion cow peas. If I is the lucky man, pleas' send the tenner to Mister Toot Tiplers, Jam Alley."

"Now ther' ain't no tellin'. Toot might yit be one of them Mr. Vanderbilts or Carneggars. So here goes." And with a wink and a grin he let fall the slip of kimp, greasy paper into the box.

Alf was so interested that he did not see his chum and best friend, who was a clerk in the drug store, making signs at him through the window. The next moment he slipped out into the crowd and nudged Alf. "See here, Alf, I've a big scheme in view where each

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of us can make a slick five without a lick of work. If you're in for it, both of us can go to the football game to-morrow with our pockets well filled."

"Why, how's that?" Alf asked eagerly.

"That's all right. Never you mind; meet me at the ice-cream parlors at six sharp."

"I'll be there, George, without fail," Alf said. And the two friends separated until a few hours later, when they met according to appointment.

"It's my treat," said George, as he ordered a phosphate, while Alf took a lemon soda. "Now we can talk while we drink, and no one will know what we're up to."

But in this George was mistaken, for Mr. Glenn, the bank teller, who by chance had dropped into the ice-cream parlor, heard distinctly the conversation between the two boys. His heart beat quick and fast as he heard George place before Alf a temptation that was the strongest of character tests to a pleasure-loving lad.

"Now, Alf, this is what I want you to do, and we will divide the profits. You know Dr. Bates gave me the task of counting and putting the beans into the jar. I have the number on this strip of paper. Now you sign your name and address, and slip it in the box. The money will be handed you, the lucky guesser. You pocket one five; I pocket the other. We will go to Athens to-morrow and have a big time. Now how does that strike you?" George asked bending forward and looking eagerly into Alf's face.

Mr. Glenn waited for Alf's reply with bated breath.

"Why, it strikes me that you think me a contemptible thief—mean and dishonest. I can't bo-

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SAN ANTONIO SIFTINGS.

In this beautiful historic, wicked city "things are getting better" from the Baptist standpoint, yet there is great room for improvement, and none of us are doing our level best. We only have four Baptist churches here, and it is the largest city in Texas, with 75,000 population. The total membership of the four churches is about 1,200. All of the churches are in better condition than ever before. Calvary, Prospect Hill and Flores Street churches have all had very successful revival services this year, and Flores Street will begin another meeting on the 17th inst., and hold it under the Baptist City Mission tent. General Missionary M. M. Wolf, the writer and W. W. Lee, the pastor, will hold it. Many of us are asking God for 100 conversions, and we expect them. The First church has 700 members, a new house of worship that will seat 1,200, is clear of debt. Cornelius C. Coleman, a Seminary graduate, is its pastor. During his thirteen months' pastorate over 150 have been added to the church. They have conversions nearly every week. The Calvary and Flores Street churches have bought good, large lots, well located, and will both soon build a meeting house. Prospect Hill, Jud. B. Holt, pastor, is in fine shape in every regard. The writer was sent here by our Baptist State Board as city missionary. The Baptist churches here have given me a good, large tent, good seats, lights, song books and an organ. I will hold meetings under it the year round, mainly in destitute parts of the city. The revival services under the tent have been very successful. I am sorely in need of money to pay tent expenses.

Brethren, we give you all a hearty welcome to the Lone Star State and especially to the B. Y. P. U. encampment at Pallacios on the Gulf, July 3-12. Come and enjoy yourself fishing, bathing, resting and hearing our greatest men speak and preach.

DOCK PEGUES,
City Missionary.

DEAR RECORDER:

I am sorry to say that for some time I have not had the privilege of reading the RECORDER, since I resigned at Ridgeway, Ill. It always gave me much pleasure to read it when I was pastor there. I went to see a grand sister, Aunt Drue Johnson, who loved to sit down and read this grand paper and would tell me how she loved the Kentucky Baptists. God bless Aunt Drue, she will never forget the RECORDER.

Since I had a word in the RECORDER I have changed my work, having resigned at Ridgeway about six months ago. I have now accepted a call from the First church at Nashville, Ill. I have just been here two months. We have a nice brick church, well equipped in every respect, and a large membership. Nashville is a city of 2,184 people and is a good town, too; not only a good town, but it has a host of good Baptist people who are growing in the cause of Christ. We intend to have a roll-call the first Sunday in July. We expect a grand success and a good time among our people. We have a good Sunday school; all of them are young people, numbering about 100, and a good B. Y. P. U.; we have at present sixty members, and believe many more will yet come with us. When I came here they had been without a pastor for some time. R. H. Claxton, of Morrisonville,

was here last, but resigned in a short time after his call, but I believe for a church to have been pastorless so long we have the best workers in Southern Illinois. I am glad to say our people are Baptist and are proud of it. No higher criticism in ours, if you please; nor do we receive persons into our church on alien immersion; we stand by the old landmarks which the fathers set. God bless the RECORDER; long may it live to speak for the old faith as it does now.

E. B. HIBBITTS.

Nashville, Ill.

DR. W. W. HAMILTON, GENERAL EVANGELIST OF THE HOME BOARD.

The Home Board has secured Dr. W. W. Hamilton for leadership in the evangelistic work which the Southern Baptist Convention instructed the Board to undertake. The selection was made after much prayer and serious thought and with great heartiness and unanimity. We believe the entire brotherhood will approve the action of the Board.

Dr. Hamilton is a man of culture and consecration. He is a full graduate and a Th.D. of the Southern Baptist Theological Seminary, has been eminently successful in the pastorate, and equally so in evangelistic work. He is sound and sensible, a man of fine practical judgment, and a soul winner of the first order. Under his leadership we confidently believe Southern Baptists will soon see the wisdom of this great movement now to be undertaken by the Home Board.

We beg the brethren everywhere to remember us constantly in their prayers. No people ever had such an opportunity as is presented to Southern Baptists for saving lost souls and hastening the Redeemer's kingdom. The future, if we are but true to God, is glorious for our great denomination.

B. D. GRAY,
Cor. Sec'y.

Atlanta, Ga., June 19, 1906.

DEAR RECORDER:

I am puzzled. I have been puzzled for some time. But I am more puzzled now than ever. I am even beginning to wonder who I am and where I am "at."

That which for sometime—for some few years—has puzzled me, is that some of the Sunday school lectures at the Southern Baptist Theological Seminary are delivered by men who are not Baptists. That which has puzzled me more is why a recent lecture at the Seminary on Missions was delivered by a noted "Campbellite" pastor in Louisville!

I wish to say here parenthetically that I do not mean to be offensive in using the term "Campbellite." I know no other way to distinguish a certain denomination of "Christians" or "disciples" from the many other denominations of "Christians" or disciples, but all of whom have some special name by which they are distinguished.

As a matter of information I would love to know who arranges for these lectures on Sunday Schools and Missions. Is it the Board of Trustees, or is it the Faculty; either or both or neither; and if neither, who? I am anxious to know. I believe many thousands of Baptists in the bounds of the Southern Baptist Convention would like to have the same information. This belief makes me hope that I shall not be pronounced or thought guilty of *lese majeste* for venturing to ask the question. I admit I approach the question of the Gamaliels with some

misgivings. You know it has recently been said by Peter Peculiar that "fools push on where angels and asses fear to tread." But be it so. This shall not deter me from asking for the information. I am serious. And I am frank to say that the things which have puzzled me do not please me. Am I an exception? Do these things please the Baptist hosts of the Southland? If so, they must be easily pleased and I have misjudged them. If, to be a Baptist of the type which I have thought differentiates the Baptists of the South from most others, I must be pleased with these things, I am not now and never have been a Baptist of that type. I prefer to learn my Bible and all that pertains to the religion of Jesus Christ from Baptists; and from Baptists who have been taught by Baptists.

Was it foolish in me to suppose, when, as a mere boy, I asked of my dear old Baptist father, a small sum to put in in my own name to help to get the Southern Baptist Theological Seminary located in Louisville—was it a boyish dream that that institution was to be and always to remain strictly and in every respect a Baptist institution? I have seen the time since that only one thing kept me from contributing largely to this great institution—I did not have it. *But these things don't suit me.* Is it criminal in me to say so? Think of Alexander Campbell, or one of his kind, lecturing to the student body of the Southern Baptist Theological Seminary on "the Commission!" Is it really possible?

But what has puzzled me most is the following from an article in a recent issue of the *Central Methodist* by a prominent Methodist divine in Kentucky:

"The common mind is apt to confuse spiritual unity and outward organization." "Let it be remarked that of recent years nothing has been more refreshing than the irenic spirit displayed by the younger Baptist ministry in Kentucky. While differing from us in several important points, they, for the most part, display a fairness and beauty of spirit which augurs well for the future. There has been no marked surrendering of any doctrinal position, but their education, the liberal atmosphere which Whittitt created and which President Mullins continues, is having a wide influence for good."

Brother, I believe you are one of the Board of Trustees of the Southern Baptist Theological Seminary, and I appeal to you to tell your readers *what does all this mean?* I am puzzled! and, some how, read in the light of the aforesaid state of things it kind o' makes me restless—and a little suspicious.

A BAPTIST LAYMAN.

[We referred this article to Dr. Mullins for suggestions or comments, but he did not wish to offer any.—Ed.]

FROM AFRICA.

Hereby I send you the condensed report of my recent trip to Jzebu country:

1. On the 28th of March, last, I left Lagos in the government "Steam Launch" at 11:30 a. m. and arrived at Eynrin Market, our landing place, at 5 p. m. We slept there that night. The next day we walked several miles and arrived at Jzebu Ode, the capital (several miles east of Lagos on main land). Two hours walk took us to our station and mission.

About thirty children come running to meet me, with the teacher as their leader, and we were well

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\$12.50 Coats reduced to	\$7.50
\$8.50 Coats reduced to	\$5.00

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received by all, very much glad. The first Sunday was spent in preaching and praising God "for His goodness."

We have at Jzebu three churches located in three different places—Oghogho, West and Nisam—the last named being a new field. I visited twenty-five villages and preached to crowded congregations about Jesus, and prayed for their conversion.

I traveled several days in the large forest on my way to Nisam, where live wild beasts. One of them saw me and ran away.

I spent four weeks in preaching, visiting, traveling and baptizing the converts. During my short stay among them I baptized sixty-five converts; twenty-five at Oghogho, twenty-four at West and sixteen at Nisam, including thirteen at Lagos, making a grand total of seventy-eight baptisms during the last quarter. Almost all of them are young men and young women. It was a happy occasion to them singing songs in praising God "for He is good." Also the Lord's Supper has been administered to the churches. Attendance at the communion have been from 150 to 200 members. I received three different kinds of "idols" given up by the new converts.

The members at Oghogho are making preparation to build a new church house and the Nisam members have already started their new building of "mud walls." Nisam has a fine river for baptism, and I baptized nine converts there. The other two churches made "baptistry" in the church, as the rivers are not close by. The present membership is 250. Several members have left us and gone back to join A. M. S., which causes some trouble among the members. Ijebu churches are self-supporting and self-governing. Lagos church takes care of them and sent a man there to teach them the "way and word" of God. The A. M. S. is doing a great mission work at Jzebu. One hundred and fifty villages are under their care, baptizing 1,000 converts every year. The field is very large for them alone. Their Bishop met me there going on his yearly rounds, confirming 1,000 converts. The A. M. S. is very strong, then the Wesleyan is the strongest. The Baptist is the smallest of the two. I was carried

in the hammock from place to place by the members and made me present.

2. A very fine gift received. I was made glad when on my arrival home, April 28th, I found six volumes of Matthew Henry's Commentaries on the whole Bible waiting for me. In fact words failed me to express my hearty thanks and gratitude to the Board and Dr. Willingham, the sender.

May the Master make it a blessing to me and to the conversion of my people and for the edification of my church. Amen!

Yours in Christ,
M. L. STONE,
Native Pastor Lagos Baptist Church.

PROGRAMME.

The Ministers' and Members' Meeting of Ohio Valley Association will convene with New Hope church at Hearin, Webster county, Friday night, July 27.

Introductory sermon Friday night, Eld. John Norris.

Themes for Saturday: What are the most efficient methods in Mission work.—W. F. McMurry, John Norris, H. A. Watkins, E. G. Sisk.

Four great essentials to an ideal progressive church.—Prof. J. J. Watkins, C. H. Gregston, S. B. Withers, N. T. Martin.

Importance of individuality in service.—Rev. Prof. H. W. C. Ainley, W. B. Brooks, H. C. Hopewell.

An Ideal Pastor.—Geo. McKean, Gus Hammack, A. T. Cinnamond, H. C. Hopewell.

Sunday school mass meeting 9:30 Sunday morning, conducted by deacon of New Hope church.

Dedicatorial service 11 a. m. Sunday. Sermon by H. C. Hopewell.

S. B. WITHERS,
JNO. NORRIS,
W. B. BROOK,
C. H. GREGSTON,
Committee.

Rodney—Do you have trouble with "shall" and "will"?

Dickey—Nope; my wife says "you shall," and I say "I will."—Pack.

It is the Real Thing that has to prove its identity; the Clever Imitation will pass without question anywhere.—Puck.

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

Should those who have an inventive turn of mind devote their talents to the little things of life, those of every day use, greater financial success would no doubt attend their efforts. It is the simple inventions that have always earned the greatest sums; for instance, the sewing machine, telephone, barb wire, air brake, Kodak, phonograph, to say nothing of hundreds of still smaller things. A modern example of the earning capacity of simple things is the slot machine to sell small articles, one of the latest of which is designed to sell pencils.



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

This machine, which has recently been put out for public patronage, is a wonderful device, needing no clerk, paying no rent, and it will make a big thing. 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 but ten pencils a day, at a profit of three cents a pencil, will earn more than \$100 a year. From these figures you can easily estimate the enormous profit to be derived from 1000 machines, or more, yourself. This company expect to put out 400,000 machines in the United States alone. In addition each machine is fitted with a revolving cylinder on which are advertising spaces that will earn additional hundreds of dollars yearly. The cost of the machines being less than ten dollars each leaves a profit almost unbelievable when many thousand machines are at work.

Should the readers of this paper be interested in sharing the profits of this machine, they should write J. W. Musselman, 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 within 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 machines, and what they are earning selling pencils through their slot machines.

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.

MISSOURI LETTER.

JOS. N. BARBER.

Our colleges closed, with the usual Commencement exercises, from June 5-10, and so far as your scribe is informed all have had prosperous years. LaGrange in northeast Missouri had commencement exercises June 6th. Dr. Crannell, President Kansas University, delivered the baccalaureate sermon, and Rev. A. Frank Houser,

our pastor, delivered the address before the graduating class.

J. E. Dillard has accepted the call from Macon and enters at once upon the pastorate. He did a good work at Clarksburg, receiving 250 into the church in six years.

Rev. Mr. Willihan, of Guide Rock, Neb., has recently visited Bowling Green with a view to the pastorate. Our Corresponding Secretary, L. West, has also placed before the church there the name of Eld. J. B. Crouch, of Carlisle, Ky. We would like to have Bro. Crouch as a neighbor, as Bowling Green is only twelve miles from Louisiana. We will see what we can do for him.

Mrs. Mary E. Stafford, mother of Dr. T. P. Stafford, professor of Psychology and Theology in Wm. Jewell College, died in Kansas City, Mo., May 1. She was a noble Christian woman and will live in her children.

Eld. H. J. Everly has entered upon the work of the pastorate at Kirksville. This is an important field. Dr. Still's great school and the State Normal are located in Kirksville. The former pastor, Bro. Weeks, now at Vicksburg, did a good work here.

Rev. Mr. Willihan supplies at Canton to-day, June 3rd, with a view to the pastorate. He is a good preacher.

Rev. Dr. H. H. Hulen, who came to Boles Chapel, Kansas City, a few months since, has, on account of physical disability, resigned and gone South, having accepted call to Charlotte, N. C. Besides him, counting those gone South from Missouri in last few years, and some in last years, not to say months, are Fred Hale, Simms, Boone, Jenkins, Weeks, Stubblefield and Hall, and others whose names cannot now be recalled.

Evangelist J. H. Dew is now engaged in special meetings with Forest Avenue and 45th Street, Kansas City. Bro. Brown, of Word and Way, says this is the youngest church in Kansas City and has a bright future.

Am very much of the opinion that I will be unable to go to Louisville this month. I presume it will be a great meeting. Have an invitation to be at Cynthiana at reunion of ex-Harrisonians, June 19th. Don't believe I'll get there.

Louisiana, Mo.

TRIP NOTES.

T. E. RIOHEY.

I enjoyed the recent privilege of preaching for Pastor C. L. Roberts' people at Audubon, a late suburb but now part of Henderson city. Bro. Roberts has a wide-open field for a great work, and very acceptably does he seem to be performing it. His congregations I learned are good and his Sabbath school and prayer-meetings are well attended. Accessions to the membership are frequent and all departments of church work are in a healthy condition. Bro. Roberts has a strong hold upon his people and the outlook is decidedly optimistic. I enjoyed the hospitality of my old friends, George Robertson and wife.

From Henderson I went to McLean county, among the old friends of thirty years ago. It was a special privilege, much enjoyed, to get to preach for the saints of Bethel church. Here was my first pastorate thirty years ago. How changed! Only a few of the members of that time remain, and they so changed in appearance that I recognized only one or two without first being informed. The reader may imagine, but certainly

I cannot describe my emotions in being brought again face to face with these dear people after so protracted a separation. But I must not dwell upon this subject. Bethel church is in a healthy condition and warmly attached to their pastor, the Rev. W. W. Schwerdtfeger, who is now serving his fifth year as their pastor. The village of Beech Grove, near which Bethel church is situated, is the most completely revolutionized place I ever saw. Thirty years ago a pandemonium, now a paradise may be too strong an expression, but it gives an idea of the facts. Once blasphemy, drunkenness, quarrels, fights, etc., reigned supreme; now they have almost no use for a policeman or town court. I was told repeatedly that all this is the result of the absolute abolition of the saloon. The fact is the saloon is completely driven out of the entire county. The reader will not be surprised, therefore, when I tell him that the society of McLean county is of the highest order and that the people are the happiest and the most prosperous in all the land. The church at Calhoun, the county seat, has torn down its house and will soon have on the spot a new building with baptistery and all other up-to-date paraphernalia necessary to meet the demands of the times. The pastor's name I do not recall, but learned that he hails from Logan county, and is esteemed highly by his people. I enjoyed on this trip the hospitality of a number of old friends of the long ago, but I owe special obligations to Deacon J. W. Dorsey and his excellent wife and two charming little girls. I fairly revelled with delight in the midst of this happy family and among a host of old-time friends. God bless them all.

Princeton, Ky.

DEAR RECORDER:

I see in the editorial of the Recorder for May 31, that in commenting on the first church trial that it is claimed that the church did wrong in arraigning Peter for preaching to Cornelius, he having been authorized to do so by the Spirit. It can hardly be supposed that the church was composed of members better informed than Peter himself in regard to giving the Gospel to the heathen. Would Peter have gone to the house of Cornelius before his vision on the house-top, or even then, had not the Spirit said go, doubting nothing? I think not. We notice among the first things he said when he began to talk to them on his arrival: Ye know how that it is unlawful for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me, etc., referring to the vision. And those six brethren accompanying Peter were astonished when they witnessed the outpouring of the Holy Ghost upon the Gentiles. Now, the church was ignorant of all this. Had heard nothing of Peter's vision and instruction by the Spirit or the outpouring of the Spirit on the heathen, and so they boldly arraign Peter for violating what he himself acknowledged before Cornelius to be the law. Had this church been as weak-kneed as most churches are, they never would have arraigned such a man as Peter; neither would they have received the blessing they received on being thoroughly instructed as to God's will, that the Gospel should be preached to the Gentiles as well as the Jews. So when Peter and the six brethren testified they held their place and glorified God. My contention is that if Peter himself had need of a special revelation

upon this subject, the church ought not to be expected to know more, and certainly did right in investigating a matter that to them was manifestly wrong. This defense of Peter before the church at Jerusalem might be helpful to some of our anti-missionary churches of the present day, if they would give it a careful study.

Q. J. WRIGHT.

Cox's Creek.

DEAR RECORDER:

I have read over the proposed charter as published in Recorder of this week. I see that my suggestions have been adopted, at which I feel flattered. So far as I see now, the only really important improvement that might be made would be to put the election of all the members of the Society in the hands of the Associations, and the General Association. That, I presume, is not now practicable in Kentucky. But suppose the \$10 and \$100 membership features were transferred to the general bodies. Let an Association (or a church, if you please) take up a collection for life memberships. Each \$100 raised would entitle that body to the privilege of electing one of its members to a life-time seat in the Society. Each \$10 over would entitle the body to one annual membership. That might possibly meet the conditions in your State. It is much simpler, however, with us, "The Educational Commission" is simply elected by the Convention, just as the Board of State Missions is, and so is also elected the Boards of Trustees, of Mercer and Monroe, and the Orphans' Home. But I believe the cause will be reasonably safe under the charter now proposed.

Yours fraternally,
J. L. D. HILLYER.

DEAR RECORDER:

I write you of the glorious meeting we have been having and the great good Bro. E. W. Coakley has done by coming among us. Had twenty additions to the church, among them an old gentleman eighty-three years of age, which I think shows us the great love and extreme mercy God has for his creatures. Bro. Coakley is the only one we have ever had that no fault could be found with; he is universally beloved not only by members of his church, but by all, he is regarded here as the highest type of a Christian gentleman, who is devoting his whole life to the cause of Christ, with a big heart full of love for God and mankind. He has promised to visit us again. We all wish for the time to come, and the hearty welcome will be extended him.

A METHODIST.

Strunk, Ky.

AGAPAO.

In a recent number of the Recorder I noticed an editorial on the Greek word, "agapao," translated love in our English version of the New Testament. In this editorial the editor expresses some concern and doubt as to its meaning, and tells us further that other men whose ability he is willing to acknowledge, has had similar experience. It is not strange that this word should be handled with deference when it is used to express that character of God in the passage "God is love." A word which has in its scope such a breadth of meaning could not well be circumscribed by a definition. In looking into a Greek Englishman's concordance, I see that this word is used 120 times in the New Testament, and in each instance it touches on God's character, his re-

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.

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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.

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lition to us or our relation to Him, and we are persuaded, through His grace we are "very much akin" to him in the references of the entire New Testament. This mystery does not obtain in the other word translated love in the New Testament, nor is very much kinship expressed by it in the twenty times it occurs in the New Testament. Your editorial has been very helpful to me, but this is only one instance of the many helpful things that come to me through the Recorder to aid me in the work in my Western home.

W. L. PAYTON.

Use a cork to polish with, or to wax anything with. Sandpaper it smooth before using.

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**The Farm
 and Household**

In Bath county Tom Robertson sold forty yearling mules at \$120 each.

Fully 60 per cent of the tobacco had to be reset in Mason county owing to the early drouth.

B. F. Buckley, of Paris, sold to Mr. and Mrs. Geo. Wells, of Crab Orchard Springs, two Arabian ponies for \$350.

The Southern Cotton Association bulletin shows the acreage this season to be 27,634,718, against 26,999,491 last year.

Dealers say that Clark county's poultry crop will largely exceed that of any previous year. Heavy shipments are made daily.

Sheriff Wells, Casey county, shipped 235 lambs to Cincinnati averaging 75 pounds, for which he paid 6 cents per pound.

A bad scare of shorts in corn last week sent prices up nearly two cents a bushel above the previous high price of the season, July touching 60 cents in the New York market.

The Versailles Sun says the growing crop of hemp is being engaged at \$6 per 112 lbs.—the highest price offered for some years. J. L. Bohannon has purchased the following crop: W. L. Reynolds, 60 acres; R. S. Soper, 10 acres; J. T. Blagrace, 20 acres; Robert McConnell, 25 acres; Hackett and Witt, 25 acres; Marshall and Searcy, 15 acres.

The 1906 bluegrass seed crop will be gathered the latter part of this week and the first of next in Boyle county and the crop is reported to be short as compared with the past two seasons. It is worth 40 cents on the local market.—Winchester Democrat.

Once in 1902 and twice last year Smith Bros., of Uniontown, Union county, topped the Chicago market with their fine cattle. Last Monday they repeated the success of former years, when they sold ninety-four head of prime Hereford steers for \$6.20, which was 10 cents above any other sales for that day. The cattle were raised on their farms near Uniontown, and averaged 1,884 pounds.

Young Bros., of North Middletown, sons of J. W. Young, sold their crop of tobacco, about 12,000 pounds, at 9 cents, the product of 8 acres, or about \$135 per acre. They sold to Boardman & Whaley 21 181-lb. hogs at 53-4 cents. They were nine months old, the pigs of two litters, and brought \$120.20. Last year they sold the product of one sow in one year for \$325.—Paris Kentuckian.

THE CORN CROP AND ITS NEEDS.

Indian corn is the greatest of our cereal crops used for the feeding of cattle and hogs and the food of mankind combined, and its importance to the farmers in all parts of the country can hardly be over-estimated. And yet there is no crop that varies so much in production per acre. Though one soil expert will make us believe that all soils have the same average amount of soluble plant food, there is no doubt that the wide stretch-

ing roots of the corn plant find more food in some soils than in others, no matter how carefully they are cultivated nor how well watered, and the farmer who neglects to accumulate more plant food in his soil, usually finds that his corn crop shows the effects of his bad treatment sooner than any other.

BREEDING CORN.

Much has been said and written of late in regard to the improvement of corn by selection of seed, and there is no doubt that by proper breeding the corn crop can be greatly increased independently of the improvement of the soil. But both should go hand in hand. Most of the co-called corn breeders give a great deal of attention to the character of the ear and grain, and these are important points. But the breeding of any plant that looks simply to the improvement of a single feature of the plant, can never be as successful as one that takes the whole plant into consideration. In breeding corn, one must know what his particular section needs. If he is in the region of short season and early frosts, he must take earliness of the plant into serious consideration, as well as its productiveness. If he is in the South, where he has time enough to mature any variety of corn, he need give attention only to the character of the plant and its productiveness.

USE SEEDS ONLY FROM TWO-EARED STALKS.

In the South the farmers have for generations been breeding simply for the biggest ear. They have gotten the big ear, and only one on a stalk, and that on strong land up out of a man's reach, and such a tall growth that it seems necessary to plant the crop wide apart. The result is that single stalks six feet apart, with a single ear at best on them, and some with none at all, make it impossible to get a large crop. The breeding then that is needed in the South is breeding for a more dwarf and sturdy plant and one that uniformly carries two ears or more. The editor of one of our farm papers recently told an inquirer who wanted to know how to overcome the tendency of corn in the South to grow so tall, that it was a climate effect which no breeder could overcome. But right here, in the South, it has been overcome and we have a corn that bears uniformly two or more ears near the ground and of a stature that admits of its being planted nearly as closely as in the North, and which on sandy uplands has made eighty-eight bushels of corn per acre, while the ordinary corn all around it on similar land made about ten to fifteen bushels.

CUT OUT TASSELS OF BARREN STALKS.

In breeding corn, we must form in mind an ideal of the plant we want to produce and breed toward it year after year, for the result cannot be had in a single season. Then we want to remove disturbing influences. In hundreds of fields we see nearly one-third of the stalks without any ear. These barren stalks are the strongest males in the field and if allowed to ripen pollen will make more and more barren stalks the next season. Cut out the tassels from such as soon as they show, then select the stalks that bear two ears and to get the plants down to a more dwarf and sturdy character. Use for a time only the lower ear for seed; it will not be the best ear, but it will have a tendency to get nearer the ground and to bear an ear above it. When you have the ideal plant, then will be time enough to select the best ears. But

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always select in the field and from far north or south of any locality stalks that bear at least two ears. must always be acclimated before Corn is always best when bred it will adapt itself to the new conditions and do its best.—Progressive Farmer.

ITEMS OF INTEREST

News the World Over

In a meeting of the National Union of Teachers at Scarborough, England, Mr. W. Brenchley called attention to the abnormal number of cases of consumption among the teachers. This is due to the dryness and excessive heat of the air in their furnace-heated school-rooms. The teachers are in these rooms more hours than the scholars. Mr. F. W. Hearn urged the teachers not to stay in the school-rooms at their mid-day intermission.

The Watchman of Boston says: "The tendency to reduce the size of pages in periodicals which has prevailed in recent years has been wholly a concession to the advertising. There is already apparent a reaction." The Central Baptist of St. Louis is among the papers which have enlarged the size of the pages. It is now as long as the Recorder, but about a column less in width.

The San Francisco people are showing great good sense in their plans for rebuilding their city. They propose to make it less liable to fires. Last October the fire insurance experts examined the large cities in this country and reported that San Francisco's escape from a great conflagration was almost miraculous. There was but one sprinkler in the city and that was obsolete, and there was no way to utilize the water in the Bay. However the fire department was well organized and equipped.

Harpel's Weekly has compared the reports of the London and the New York Fire Commissioners for 1905. London had 3,511 fires, New York City 7,750. And London has 6,000,000 inhabitants. New York and Chicago have many more men in their fire departments than London has, and at double the cost. The houses in London are built more solidly and the people are not so careless in the use of matches nor so negligent as regards chimneys and heating apparatus.

That the land bill, imperfect as it was, has greatly improved the economic conditions in Ireland is shown by the greatly decreased flow of immigration. The agricultural lands in the island are rapidly becoming the property of the farmers who work them. The prosperity of the farmers has caused manufactories to spring up. The population of Ireland has greatly decreased in the last twenty years but from this date it will probably increase again.

When the First Gloucester Royal Artillery regiment of England was practicing with their guns firing at a floating target in the Sound, a gun exploded. Four gunners and a boy were killed. It is a pity modern guns cannot be made so as to be safe in times of peace.

The Russian giant, Machnow, gave an amusing exhibition of cowardice. He had engaged to come to New York. But when the railroad train reached Dover he refused to get out of the car to go on board the steamer because he was afraid of the ocean! He is nine feet six inches high and large in proportion. As he would not go peacefully he was made to go forcibly. Twenty hardy seamen were necessary to overcome him and carry him on board, but they did it.

Among the items in the bill for civic appropriations which was brought into the House was \$25,000 to pay the traveling expenses of the President. Some protested because heretofore all the Presidents had paid their own expenses and President Roosevelt is the richest man who was ever in the chair. But times have changed rapidly since McKinley's death and the item was allowed by a tremendous majority.

Christian Work says that many persons, mostly children, have been recently bitten by rattlesnakes. And it gives an antidote which cures if used promptly. Put enough kerosene in a pan to cover the wound. It will draw the poison out immediately and the oil will turn green. When it has, pour that oil out and refill the pan and keep on using fresh oil as long as there is any green color in it.

Two facts have come out in regard to the anarchist attempt on King Alfonso on his bridal day. The same anarchist threw the bomb at him in Paris just a year before to the day. The contents of the bomb were poisoned as shown by the deaths among the wounded. One hundred and three persons were hurt. One bomb exploded on the verandah of the house from which the boquet was thrown killing two persons on the verandah and three in the room back of it.

DEATHS

For actual subscribers we insert an obituary of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

SULLIVAN.

Our beloved brother, John D. Sullivan, passed away suddenly May 30, 1906. He was born in Henry county, March 3, 1839. About 1861 he married Miss Rebecca Shelton. One daughter blessed this union, which death early severed. September 16, 1865, he married Mrs. Penelope Wingate Clark. Mrs. G. T. Forsee, of this union, mourns his loss. April 29, 1896, he married Mrs. Maggie Thomas Giles, who laments his departure. His grandchildren, who loved him dearly, feel keenly their loss. He filled admirably the place of husband, father, step-father and grandfather. He was amiable, excellent, noble, kind, tender and sympathetic. His memory is fragrant. B. F. SWINDLER. Owenton, Ky.

GAINES.

A serious loss has just befallen the Baptist church of this place, the family of the deceased and the community in general in the death of Mr. Norman Gaines, which occurred early Saturday morning June 9th.

The subject of this sketch was born at Port Royal, Henry county, June 3, 1826, being one of twelve children, all of whom have preceded him to the grave.

At sixteen years of age, under the preaching of Rev. Lewis Alexander, he was converted and united with the Port Royal Baptist church. He was modest and retiring in his disposition, had very little to say in public and yet his life was so exemplary and his counsel so wise that it may truthfully be said that he "adorned the doctrine of God our Savior in all things."

On the 23rd day of July, 1863, he was married to Sallie J. Hayden, who with their two daughters, Mrs. Tom Middleton, of this place, and Mrs. Thos. A. Johnson, of Madison, Ind., are left to mourn his departure and honor his memory.

With the exception of two or three years, spent at merchandising with his brother in Veray, Ind., he has lived in this county engaged in farming, having moved to this portion of the county in 1880.

He has never been a robust man, and yet, as a result of his indomitable will, when it became necessary for him to husband his strength so far as that was possible for a man of his temperament to do so. In January of this year he entered upon an evident decline and while confined to the house almost entirely since then, he was in his bed for less than a week before he passed away.

He was an ardent lover of God's Word and read its pages with great regularity. In the back of an old Bible which he used as a boy, he had made an entry of his conversion, mentioning the place, the text, the time and the preacher. It is a striking coincidence that he was born on Sunday, celebrated his eightieth and last birthday on Sunday and that his body was laid away in its last long sleep on Sunday. In the absence of his pastor, the funeral services, which were most impressive and largely attended, were conducted by Rev. J. N. Prestridge, D.D., of Louisville.

In the death of Mr. Gaines is involved the passing of an honored citizen, a wise business man, a useful Christian, a loyal husband, an affectionate father, a faithful friend and a true man. In all these relations he will be sorely missed, but "It is the Lord: let him do what seemeth him good." T. Eminence, Ky.

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Many farmers in the Northern and Eastern states are selling their high priced lands and locating in the Southwest. Many who have been unable to own their homes in the older country are buying land in the new country.

Unusual opportunities exist along the lines of the Missouri Pacific-Iron Mountain Route. The rich, alluvial, delta lands and river bottom lands of Southeast Missouri, Eastern Arkansas, Louisiana and Texas, capable of producing 60 bushels of corn, a bale of cotton, 4 to 6 tons of alfalfa, 150 bushels of potatoes and other grains, vegetables and hay crops, can be bought for \$7.50 to \$15.00 per acre. When cleared and slightly improved will rent for \$4.00 to \$6.00 per acre cash.

Uplands more rolling, lighter soil, adapted to fruit growing--peaches, pears, plums, grapes, berries--also melons, tomatoes and other vegetables, can be bought for \$5.00 to \$10.00 per acre in unimproved state. Many places with small clearings and some improvements can be bought very cheap.

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TRIP NOTES.

Last Sunday I was called to Paducah to unite in bonds of matrimony Mr. A. G. Warren and Miss Alice Young, and by request of Pastor A. H. Cunningham, I preached for the Second church at the evening service. One was received by letter and two, previously approved, were baptized by pastor. Echoes of their recent revival meeting and of the labors of missionary E. B. Farrar are still in the air. The church is decidedly on the up grade and Pastor Cunningham has a warm place in the hearts of his people.

The First church is still aglow with the fire, kindled by the great "Cates revival" and everybody is charmed with the superb ministry of the new pastor, Bro. Thompson. I heard but little about East church on this trip. T. E. RICHY.

DEDICATION.

Yesterday, June 17th, was a great day with us. Dr. P. T. Hale, President of the S. W. B. University, Jackson, Tenn., upon the invitation of the church, came and preached the dedicatory sermon on "Justification," a sermon of great power and far reaching results. And I am proud to say preached without notes! Dr. S. H. Ford, of precious memory, conducted services for this church at the laying of the corner-stone several years ago. A few years after which the church was completed but never dedicated. So it was very fitting to have dedicatory services on the occasion of the remodeling of our church, at a cost of about \$3,000.

Reading of church history was by Rev. A. J. Hess. Greetings from former pastors were read by N. I. Hess, church clerk. Brothers Sledge, Hewlett, Robinson and others were heard from. The debt of \$500 was raised by pastor in twenty-three minutes, had to stop contributions. Dedicatory prayer was by pastor.

Now we have our church remodeled, out of debt and money in bank to repair and paint parsonage. My people gave Dr. Hale \$325 for University endowment. I think my people will make by far the best financial report at the next Association, irrespective of numbers or wealth.

I have a noble little band. Made wife and myself about twenty valuable presents Christmas; gave us a pounding recently and for three years have paid my salary promptly every month—a noble record and a great kindness to an unworthy servant of the Master. I feel sorry for my people that they haven't a better pastor. W. L. NORRIS.

MARRIED.

At 1421 Second street, Louisville, by the editor of the WESTERN RECORDER, 7 p. m., June 20th, Miss Josie W. Taber and Mr. Abraham Allison, of Vine Grove, Ky. We extend congratulations.

Dr. A. P. Graves writes: "Your paper is true to the Bible, and I rejoice."

LABOR IN POLITICS.

Mr. Post Takes Issue with Gompers, and Says People Cannot be Coerced Into Supporting Candidates Nominated by Body Looking for Its Own Benefit.

In discussing the recent pronouncement of Mr. Gompers on the labor question, C. W. Post, of Battle Creek, Mich., president of the National Citizens' Industrial Association, says:

"The only safe answer a public man can make to the 'questions' of labor unions before election is that he will advocate only such measures as are in the interests of the people and defend his constituency from the acts of the labor or any other trust, when those acts are contrary to the best interests of the community.

"The public will shelve a candidate who dares stand for a trust, even the labor trust, as opposed to the people, the great masses, who are not members of that trust.

"The leaders of this trust now propose to gain complete control over the common people by electing a 'labor' Congress.

"This is an old threat, as stupid as it is idle. The instinct of self-preservation causes the average man to vote against a candidate put forward by any organization or trust, as ex-Senator McCann and a long list of ex-public men can testify. That instinct is based upon the knowledge that all trusts, including the labor trust, must wring from the consuming public extra pay for what it furnishes. The beef trust must overcharge the common man for beef, and the labor trust must get an extra price for labor, beyond the natural, normal price, otherwise there would be no reason for the existence of either trust.

"So the citizens begin to understand

that they supply the feeding grounds from which these trusts fatten. In the strenuous operations of the labor union, so much injury has been done to the industries and property of the community, and so much tyranny of citizens by insult, boycott, assaults, coercion, and even murder in hundreds of cases, that the people in the different communities were compelled to rise and protect themselves from this trust. In various towns and cities, the people formed citizens' alliances and associations, to demand the enforcement of law and order and punish the offenders.

"It is quickly discovered that the great majority of the people are not labor union members, the proportion throughout the country being about 2,000,000 labor trust members to 78,000,000 common people, and whereas the small minority of the labor union members had gained power to dictate to entire communities of peaceable citizens, by reason of organization it was found that the ruling power really rested in the majority, the common people, as it should, but could only be expressed through counter organization.

"When the citizens in any community become properly organized they quickly regain the power to elect suitable representatives and officers, and to see that law and order is maintained and industries continued, but, greatest of all, that each and every citizen be protected from assault and injury at the hands of labor trust members.

"Conditions became so bad in many communities that business operations had to be conducted as if in a land completely dominated by bandits and outlaws. Employers had to wall in and protect their work people. Peace and industrial prosperity has resulted in communities where the common people have established citizens' associations, and restrain and control the aggressive acts of the labor trust.

"After many such local organizations have been forced into being under stress of need, there arose a natural demand for a national organization to govern the locals. This took form about two years ago, in the National Citizens' Industrial Association of America, with headquarters in New York. There are about 500 local associations in as many cities, made up of free workmen, merchants, lawyers, doctors, farmers, and other citizens, and they stand for the people.

"This organized power is a sturdy rock of defence against the oppressions and tyranny of trusts of all forms. Many thousand upright and peaceable workmen are at heart, citizens first, and union members second, although the union oath endeavors to alienate them from citizenship, except as secondary to labor-trust interests. When the labor leaders snap the whip and then order them how to vote, they discover that they cannot ruthlessly take from the free American his personal liberty, and that partially explains the killing frost that puts out the average 'labor' candidate.

"It is conservatively estimated that upward of one-half of all the labor-union members are such by compulsion, and they naturally welcome every opportunity to safely exercise and assert their own manhood.

"Leaders of the labor trust denounce the citizens' associations and order their members not to join them, presenting the case in the clean, clear atmosphere where the following facts stand forth:—A citizens' association protects the citizens and community from attacks by the labor trust, therefore it is an obstacle in the way of the trust, preventing it in complete domination of the people. This trust is therefore clearly shown as an alien, opposed to the movement of citizens for continuance of industries and preservation of peace.

"It is useless for the labor-trust members to protest that the unions also want industries to continue, etc. They do, but only upon terms dictated by the labor trust, and naturally more advantageous to the trust members than to the balance of the citizens.

"Remember, this movement does not insist upon the abolition of labor organization, but it does insist that their rule shall be secondary to the rule and government of the citizens en masse. Workmen, lawyers, printers, manufacturers and merchants have an unquestioned right to organize and protect their class interests, but they have no right to dominate the balance of the people. When any man contests this position, mark him for an alien, and a quasi-enemy of the people, in his advocacy and support of some trust.

"The Citizens' Industrial Association was not organized with any political motive whatever, but when Mr. Gompers throws down the 'delf' that he will lead the members of the labor unions to the polls, to elect men to carry out trust operations, and make possible widespread tyranny of the people, it is time for the citizens to rise for self protection, and you may be quite sure they will."—Washington Post.

DISTRICT ASSOCIATIONS—PLACE AND TIME OF MEETING.

- 1906.
JULY.
18—Ohio County, West Point church.
31—Simpson, Sulphur Springs.

AUGUST.

- 1—Blackford, Pelville.
1—Bracken, Mt. Sterling.
7—Bethel, Hopkinsville.
7—Davies County, Panther Creek church.
8—Liberty, Beech Grove church.
14—Logan County, Elk Lick, Logan county.
14—South Kentucky, Ellisburg.
15—Crittenden, New Friendship church.
16—Shelby County, Cropper.
21—Gasper River, Mt. Carmel church.
22—Barren River, Durham Springs, Allen county.
22—Campbell County, Second 12 Mile.
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, Cave Hill church, Hart county.
5—Owen, Shiloh church.
5—South Cumberland River, Russell Springs church.
7—Boonville, New Prospect church, Clay County.
7—Greenville, Mt. Pleasant church, Clay county.
8—Stockton's Valley, Mt. Hellen, Fentress county, Tenn.
12—Boon's Creek, Boon's Creek church.
12—Nelson, Bloomfield.
12—Sulphur Fork, Milton.
12—Warren, Providence church, near Bowling Green.
13—Upper Cumberland, Metcalf church.
14—Irvin, Davis church, Jackson county.
14—Lynn Camp, Mt. Olivet church.
14—North Concord, Greasy Creek church, Bell county.
19—East Lynn, Holly Grove church.
19—Landmark, Kerby Knobb.
19—Salem, New Highland church.
21—Freedom, Green Grove church, Clinton county.
21—Goose Creek, Manchester.
21—South Union, Crouche's Creek.
21—Three Forks, Jackson.
25—Pulaski County, Eden.
26—Concord, Pleasant Ridge church.
26—Edmonson, Bee Spring church.
26—Severn's Valley, Bethel church.

OCTOBER.

- 2—East Union, Old Poplar Creek church.
2—White's Run, Ghent.
3—Goashen, 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, Slaughtersville.
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. NUNNELLY, Secretary, Georgetown, Ky.

DEAR RECORDER:

I am located here practicing medicine and preaching. I have been called to pastor a country church five miles from town. I preached Sunday morning and evening. One conversion. When I located here I found no Baptist church. I went about to see what I could find and located a number of Baptists, mostly all from Kentucky. I have secured the services of the State Evangelist, Rev.

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