

WESTERN RECORDER

Faith, Hope and Love, these three.

81st YEAR

LOUISVILLE, KENTUCKY, THURSDAY, JULY 12, 1906.

NO. 33

Published Weekly
THE BAPTIST BOOK
(Incorporated)
Fourth Ave. (Opposite N. Office), Louisville.

TERMS OF SUBSCRIPTION.
—Per year in advance, \$2.00; after three months, \$1.25; after six months, \$1.00. Single copies, 5 cents.
—Receipt and credit of payment is shown in about two weeks by the date on the address label. If proper credit has not been given within two or three weeks, notify this office at once.

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The Baptist Commonwealth speaks of the great good done by the Torrey meeting in Atlanta, saying that among the large number converted were many men of prominence. The antagonism of the Unitarians was stirred up, and their preacher wrote to the Atlanta Constitution denouncing Torrey's preaching, especially his belief in hell.

The Commonwealth adds: "If Dr. Torrey still feels as he did in Philadelphia this opposition is a pleasing sign that something is being done." Wherever he goes Torrey is opposed by unsound men. In London the "liberal" preachers were most severe upon his old-fashioned doctrines. But their opposition disturbed him not the least.

There has been a great revival in Kengtung, Burma, which recalls the Welsh revival to mind. Three thousand nine hundred and eighty-five have been baptized and many more are asking for baptism. There are calls in all directions for men to come and preach the Gospel.

The drink bill of Germany for the last five years has been published, the official report. The total is \$672,588,000.11. This is an average of \$37.50 for every male over 15 years of age. The figures show that the Germans spent more for drink than for their public schools, their army and their navy. These together cost less than two-thirds the drink bill. To say nothing of the wickedness of it, when will modern men learn a little business sense in this terrible waste of money?

Rev. G. C. Hutton, D.D., is to be Moderator of the Scotch General Assembly. He is 81 years old, was ordained in 1851 and took charge of the Presbyterian church at Paisley, where he is still the active pastor, doing his preaching, his pastoral work as well as he did years ago. Where, oh, where is Osler?

The Congregational Home Mission Society has held its annual meeting. The number of additions to the churches was 7,315 and 57 houses of worship were built as the result of the work of the missionaries. The contributions increased more than \$70,000, which is a fine showing. But the legacies fell off \$60,000 and this prevented any reduction in the debt of the previous year.

One of the most soul-shrivelling of things is to put off on other people the work for God which every child of his ought to do. It is much easier to pay a hireling for example to care for a poor brother who is sick. But by so doing one misses the blessing of God on those who give themselves and not their money to care for his little ones.

THE DEIFICATION OF MARY, THE MOTHER OF JESUS.

BY PROF. ALBERT HENRY NEWMAN, D.D., LL.D.

In 1849 Pope Pius IX., himself an ardent worshipper of Mary who felt profoundly indebted to her for curing him of epilepsy in his youth, and thus making him eligible for the priestly office and for saving him from falling into the hands of his enemies on the occasion of his flight from Rome in 1848, wrote from his refuge at Gaeta an Encyclical to the bishops and other prelates requesting them to express their own opinion and that of their people regarding the desirability of a dogmatic definition of her immaculate conception. He expressed his own opinion without reserve as follows: "Ye know full well, venerable brethren, that the whole ground of our confidence is placed in the most holy Virgin," since "God has vested in her the plenitude of all good, so that henceforth, if there be in us any hope, if there be any grace, if there be any salvation, we must receive it solely from her, according to the will of him who would have us possess all things through Mary."

A number of German and French prelates expressed themselves strongly against the proposed definition, but at least three-fourths of those consulted heartily approved of the measure and the Jesuit order as a body, now high in the counsels of the papacy, was enthusiastic in pressing for the settlement of the age-long controversy by a definition of the strongest and most unequivocal kind.

On December 8, 1854, while celebrating the Feast of the Conception in the presence of several hundred cardinals, bishops and other dignitaries, the Pope in his most solemn manner made the following proclamation: "For the honor of the holy and indivisible Trinity, for the glory and adornment of the Virgin Mother of God, for the exaltation of the Catholic faith and the growth of the Christian religion, by the authority of our Lord Jesus Christ, of the blessed Apostles Peter and Paul, and our own, we declare, pronounce, and define: That the doctrine which holds that the most blessed Virgin Mary in the first instant of her conception, by a singular grace and privilege of Almighty God, by the intuitive perception of the merits of Christ Jesus the Saviour of the human race, was kept immune from any contamination of original sin, has been revealed by God and therefore must be firmly and constantly believed by all the faithful."

The proclamation of this dogma without the calling of a General Council was no doubt intended by the Pope and his Jesuit advisers as a preparation for the still more important dogma of papal infallibility. If on his own authority and the alleged authority of Christ and the Apostles the Pope could promulgate this dogma, notwithstanding the fact that it had been a matter of controversy among the theologians of the church for centuries and popes had declared themselves on both sides of the question, why should not he and his successors thenceforth be regarded as the sole and infallible organs of God in defining and promulgating dogmas?

"From the Roman standpoint," says Dr. Schaff, "this dogma completes the Mariology and Mariolatry, which, step by step, proceeded from the perpetual virginity of Mary to her freedom from actual sin after the conception of the Saviour, then to freedom from sin after her birth, and at last to her freedom from original or hereditary sin. The only thing now left is to proclaim the dogma of her assump-

tion to heaven, which has long been a pious opinion in the Roman Church. To this corresponds the progress in the worship of Mary, and the multiplication of her festivals. Her worship even overshadows the worship of Christ. She, the tender, compassionate, lovely woman, is invoked for her powerful intercession, rather than her divine Son. She is made the fountain of all grace, the mediatrix between Christ and the believer, and is virtually put in the place of the Holy Ghost. There is scarcely an epithet of Christ which devout Roman Catholics do not apply to the Virgin; and Pope Pius IX. sanctioned the false interpretation of Gen. 3:15, that she, not Christ, crushed the head of the serpent."

The enthusiastic zeal with which Roman Catholics everywhere are practising and promoting this grossly idolatrous worship is a sufficient justification for our effort to discover the rise and to trace the growth of one of the most stupendous and pernicious errors that ever afflicted Christendom.

That the highest human honor and reverence should from the beginning have been accorded to her to whom the angel Gabriel announced that she had found favor with God and that she should conceive and bring forth one who should be great, and should be called the Son of the Most High, to whom the Lord God should give the throne of his father David, and who should reign over the house of Jacob forever, and that she should conceive by the Holy Ghost, the power of the Most High, overshadowing her, was inevitable and proper.

When reverence came to be paid to saints and martyrs as the heroes of the faith, what more natural than that she who had borne the Prince of Glory and whose soul might well be supposed to have been pierced with an anguish equivalent to that suffered by a martyr should be given a foremost place? With the growth in strength and definiteness of the conviction that Jesus the Messiah was not merely a divine man, but that he was in the highest sense of the term God, and the refusal of an influential school of Christian thought (the Alexandrian, under the influence of the Platonic philosophy) to recognize any distinction, after the union of the divine and the human, between these elements, the growth in the exaltation of Mary went hand in hand. If that which was born of Mary though human and divine was absolutely the divine, the humanity having been exalted to divine proportions and no distinction being recognized as permissible between his deity and humanity, Mary must be regarded as in the most absolute sense "mother of God."

But long before controversy arose regarding the use of this expression leading theologians had been concerned to secure the recognition in Mary of all the gifts and graces that her position demanded. The growth of the ascetic spirit that unduly exalted martyrdom caused virginity to be looked upon as greatly surpassing in merit the purest marital life. Clement of Alexandria (beg. 3 cent) denies that Mary lost her virginity through the conception and birth of Christ. His contemporary Tertullian goes into somewhat absurd physiological discussion to prove that the conception involved no loss of virginity. His comparison of Mary with Eve became a favorite one and was elaborated by later writers: "Eve believed the serpent; Mary believed Gabriel: what evil the former wrought through faith, the latter through faith blotted out." It became very common to represent Mary as having played an important part in man's redemption.

Tertullian and his contemporaries seem

to have taken it for granted that after the birth of Jesus Mary entered into full marital relations with Joseph. By the middle of the fourth century this was commonly denied. Athanasius regarded Mary as the great exemplification of virginity for all times. The perpetual virginity of Mary was sharply called in question by Jovinian and zealously defended by Jerome and Augustine. The Latin Christian poet Prudentius (beg. 5 cent) makes the following interesting comparison of Eve and Mary: "Through one woman came evil, through another good; because through Eve we fell, through Mary we stand; through Eve we were cast down, through Mary we are raised up; through Eve we were condemned to slavery, through Mary we were made free. Eve deprived us of duration of life, Mary restored to us eternal life. Eve delivered us over to damnation through the fruit of the tree, Mary redeemed us through the gift of the tree, because Christ also hung upon the wood as a fruit. . . . What was made guilty through Adam, is washed clean through Mary."

The growth of Mariolatry could be abundantly illustrated from the apocryphal literature of the third and following centuries. By the middle of the fourth century Mary had become a favorite subject of Christian art and her representation with the infant Jesus tended powerfully to increase her credit among the people and to promote her worship. In the picture of the worship of the infant Jesus by the Magi Mary could hardly fail to come in for a share of the veneration. Bishop Nabalus of Edessa (d. 435) prepared liturgical hymns in honor of the Mother of God. The following is a sample: "O purest mother, help us all, as thou art wont to do! Thou seest indeed how we children of earth are approaching our end and passing away. Vouchsafe to us therefore grace through thine intercession, pure and holy Virgin! Plead constantly for us that we may not go to ruin on account of our wickedness! O blessed one, concern thyself on our behalf by praying to thine only born Son who sprang from thee, that he may have mercy upon us for the sake of thy holy prayer! Hail, O ship, that bringest to man the new life! Hail, holy city, into which the king of Life descended that he might dwell in it! Hail, humble Virgin, Mother of God. Hail, thou blessed one! Hail, thou fortunate one!" Such quotations from this and the following time could be multiplied.

"When he saw the wind boisterous." It is a pity that we should ever get so keen sighted as to see the wind. That is getting far too sharp on the temporal side of things. We ought to be blind to the wind. We ought to be deaf to its noise, and deaf to the roaring of the wave. If we would glorify God, and if we would show what Faith is in its essence, substance and its outcomes, we must go on as we begun, "looking unto Jesus, the author and finisher of our faith." But when he saw the wind, he gave up faith. As somebody says, he began to be sensible that it was after three o'clock in the morning and a rather wild morning at that; and down he went, quicker than I can take time to explain it. You have to forget all about what o'clock it is. You have to forget all about this nineteenth century. You have to forget all about your surroundings, if you would know God, and do his work, and serve the hour. There has to be a splendid inconsiderateness.—John McNeill.

It has been truly said it is the fact of sin and not the degree of it which makes the need of an atoning Saviour.

QUESTIONS ANSWERED.

By Senex.

A brother asks: "If we have a democratic form of government in the Baptist churches, ought not the balance of power to be with the majority?" He goes on to say that when a question was before the church it was moved before the vote was taken that after it was taken it should be made unanimous. Those who thought themselves in the majority agreed by a rising vote to make it unanimous whichever way the vote went. The other side refused in advance to agree to make it unanimous. This party proved to have the majority. Then, of course, there is no further trouble in the church.

For the defeated party had agreed to make the vote unanimous. This does not mean merely letting the vote be so recorded in the minutes. It means honorable acquiescence in the decision and making no further effort to carry their point. They must not continue to agitate the question among the members. They are not required to rejoice in it or to think it best. But they have bound themselves in honour to cease all controversy and agitation on that subject. Of course it was not a point in which conscience was involved or they would not have agreed in advance of the vote to make it unanimous.

Take the case in which it is usual to make a vote unanimous if possible, and that is in calling a pastor. At the first vote brethren may oppose the call because they prefer some other man, thinking he would be a better choice. If the majority decides to call him they allow it to be made unanimous, and do it conscientiously. But if they opposed the candidate because they regard him as not of a good private character, or not sound in the faith, then they could not conscientiously and in the fear of God make the vote unanimous. But the majority has an unquestionable right to call the pastor over the opposition of the minority, because churches ought to have pastors and it is no innovation to introduce one.

A Baptist church is a democracy with limitations. In spiritual things it has a Lord and Master and is strictly limited by "Thus saith the Lord." It recognizes no human authority with the right to control its church action. But the church is also a family in which brotherly love must continue. And brothers and sisters in a family ought to show regard for the wishes and consciences of all. The peace of Zion is so precious it must not be sacrificed except when disobedience to the Lord is involved. Therefore it has been the immemorial practice of Baptist churches to have innovators in worship yield so long as any one is opposed to the innovation. A man must not join a church and disturb the peace of Zion by trying to introduce new things into its worship.

"Does the spirit go to its final place of reward at death?" I so believe. We know nothing of life beyond the grave except what is revealed in the Scriptures. The soul of Dives was in hell and that very soon after death for his brothers were still alive. The saints were in Heaven when John had his revelation on the island of Patmos. For the one who talked to him was one of his brethren who had the testimony of Jesus. Besides the souls of the saints were there in the immediate presence of God before the end of this dispensation because their persecutors were still living. The soul is not dependent on the body either for existence or consciousness. In one sense there is an intermediate state in that the souls till the resurrection are without their bodies. But I see no ground for believing in an intermediate place. Paul, writing by inspiration, said that to be absent from the body was to be present with the Lord. And the Lord sits at the right hand of the Father.

"What is the difference between regeneration and the new birth?" None what-

ever. One is Latin and the other English, and both refer to the same thing. I suppose some one infected with the insidious Keswick heresy has been talking to this brother or preaching to him, and has tried to make out that regeneration refers to the beginning of Christian life and the new birth to the beginning of the higher life or the surrendered life—or the Spirit-filled life which is the latest name I have heard for it.

I wish every good Baptist would fix these few things so firmly in his mind he is in no danger of being blown about by these second blessing men. There are not two classes among God's children. There are only two classes in the world, the saints and the sinners, the regenerated and the unregenerated. There is as much difference among the saints as there is in the children of earthly parents. Some are babes in Christ. Some are strong men. Between them are all ages. Babes advance by growth in grace. And growth follows well-established laws. No Christian has any second life except the life he received in regeneration.

You cannot believe yourself nor pray yourself into any sudden growth in grace any more than a boy can believe or pray himself into a bound into manhood. You cannot gain a consecrated life by going to meetings. Every regenerated man is consecrated, and to talk about being more consecrated is as silly as to talk about being more regenerated. Consecration is taking the oath of allegiance on the part of a soldier, and it is done when he becomes a soldier. By trying to "deepen your spiritual life" you will only make yourself conceited. You will be in danger of reaching a point where you will put your notions or feelings or "impressions" above the Word of God. You will be in danger of saying you have the Spirit-filled life, and therefore your impressions are infallible. One sister actually told me she did right to violate a plain command of God because she had made a "complete surrender" to the Spirit and she felt moved to that disobedience. There is for every regenerated soul a growth in grace. He grows by fearing God and keeping his commandments; by doing justly, loving mercy and walking humbly with God.

Busy yourself in doing these things. Don't think about your spiritual health. It is as bad to be continually feeling your spiritual pulse as it is to be always feeling your physical pulse. Any doctor deprecates that. But forgetting yourself and thinking only of pleasing God you will grow in grace as a healthy child grows in stature. How much easier it would be to grow with a sudden bound by going to meetings for deeping the spiritual life and having your feelings wrought up than day by day patiently and without ostentation to do justly, love mercy and walk humbly with God. Yet that is God's law of growth for his children.

ATLANTA'S GREAT AWAKENING.

BY GEORGE T. B. DAVIS.

For four weeks Torrey and Alexander have conducted a revival campaign in Atlanta which has stirred the city to its center. Many converts have been recorded, and thousands of Christians have been fired with a passion for soul-winning that they never knew before. Revival fires burn so brightly that men and women have been converted not only at the revival meetings in the large skating rink in the heart of the city, accommodating 4,400 people, but they have been converted on the street corners, and in the stores and office buildings. The meetings were held under the auspices of the Business Men's Gospel Union, an organization composed of the most prominent business men of the city, and headed by ex-Governor W. J. Northern.

Some of the most distinguished features of the revival were the conversion of leading men; the complete transformation of many drunkards; the payment of old debts and return of stolen money by converts and by professing Christians; and the giving up by large numbers of church members of such worldly amusements as card playing, dancing, theatre going. Before the campaign ended the city was honey-combed with personal workers and

cottage prayer circles. No one can estimate the effect of such action on the part of Christians.

Probably the most notable convert of the whole month was Rev. Sam Small, the once famous evangelist, who has been a backslider for a number of years. For some time he has been working for an Atlanta newspaper, and one night was reporting Dr. Torrey's sermon on "The Judgment Day," for his paper. When the invitation was given for those who would accept Christ or come back to him Mr. Small slowly arose in full view of the large audience, and in a voice shaking with emotion, declared that he then and there repented of his backsliding and would come back to God.

Not only the audience, but the evangelists themselves were deeply moved by the occurrence, and Dr. Torrey called upon Mr. Alexander to pray. The singing evangelist offered a fervent prayer, saying: "Our Father, when we were boys we heard of Sam Small, and it encouraged our hearts when we saw what Jesus could do through him for men who were away down in sin. We do thank thee for the privilege of praying for him to-night, and we ask that thou wilt do such a work in his heart to-night as shall last through all eternity."

The next day at a meeting for business men, conducted by the evangelists, Mr. Small melted down the meeting by declaring that for years he had walked the streets of Atlanta and not a soul had spoken to him about his salvation. He said:

"I have gone up and down the streets of Atlanta for the five years I have been away from God, with a hungry heart, and wished for some Christian to speak to me, but there never has been a Christian man to speak to me in all these years, and I felt a bitterness in my heart toward all Christian people. But as I listened to Dr. Torrey, I saw that my responsibility could not be shifted on to God, and I repented and came back to God a new man."

He had scarcely finished speaking when a man in the audience said: "I prayed for brother Small, and wanted to speak to him, but I felt that I was below him intellectually, and would not make any impression upon him. I ask God to forgive me for not speaking to him."

Another got up, and said: "I prayed for brother Sam for years. I have his picture on the wall of my home, and I prayed for him every time I looked at it. I was on the eve of speaking to him several times, and hope God will forgive me for not doing so."

A deep conviction has been a noticeably marked characteristic of the revival. One day a young man who was so convicted of sin that he was in agony of mind and body went to Dr. Torrey to find relief. The evangelist told the incident in a recent sermon saying:

"Last night when I got back to the Majestic Hotel, after the meeting, a young fellow was sitting out on the portico. He sprang up as I went in and said, 'Are you Dr. Torrey?' I said 'I am.' He said, 'I want to see you in your room.' We went up into my room. He belonged to one of your best families. He was in awful distress. He said, 'My sisters have been praying for me, and trying to get me to the meeting, but I wouldn't go. Then they got me to come and take them home from the meetings, and finally on Sunday night they got me to go to the men's meeting. Your sermon burned into my soul. I was there Monday night, last night, and again to-night, and heard your sermons on Hell, and they have filled me with wretchedness. 'Oh!' he said, 'is there any salvation for me?' and he told me the story of his bondage and ruin. 'Come down to the telephone,' he said, 'and telephone my mother to pray for me; tell her that I am here with you.' I want you to pray for that young man," concluded Dr. Torrey.

When the invitation was given at the close of the sermon, among those who stood up and came to the front was the young man of whom Dr. Torrey had spoken earlier in the evening.—*Christian Worker*.

"GIVE THE CHURCH A CHANCE." The editorial in *The Standard* of May 12 on "The Deification of Machinery" seems

to me to be timely. Indeed it would have been timely at any time for a long time past, and it will be timely for indefinite time to come. Its closing paragraph, on the tendency of other organizations to push the church into the background, is none too strong, and its last sentence, "It is time that we gave the church a chance," is as pertinent as it is incisive. Say it again!

While I believe in division of labor in the church, I do not believe in any organization, composed of church materials, on church ground, to do church work; and never have, women's or men's, young people's or old people's. The whole distribution of fields and forces should be of the church and by the church as well as for the church. The philosophy of this is that such organizations or distributions will not long continue for the church unless they are of the church and by the church. Every organization, separately officered and operated, is a perpetual temptation to clannishness in the church. The fracture of the unity of the form reacts to break the unity of the spirit. This is pre-eminently true with the young, sufficiently true with the women, and more or less true with all of us. But clannishness, even a light strain of it, in the church is rank poison. It is more than an inconvenience irritating the surface; it is a disruption rending the foundations; not a tremor but an earthquake. No one will ever measure the spiritual loss in our churches resulting from the current craze for organization, a loss beside which transient, practical gains are trivial, the loss in the impairment of that fine fellowship throughout the whole body, which is the delight of the Holy Spirit, and the prime condition of his power through the church. When people come together in a Christian church they constitute therein the most sacred and sensitive fellowship possible on earth. It must not be trifled with if it is to be preserved, and it must be preserved if the church is to be the residence of the Divine Spirit and the channel of the divine processes.—*A. L. Vail, in The Standard*.

OF INTEREST TO OUR READERS.

A brother writes us that he has read the paper for many years; that he has "dearly loved it, and loves it yet," that its spiritual department has been to him "a source of benefit, bringing comfort in hours of deep trouble;" that the "editorials are rich in sound doctrine;" that "the National and International Notes are the essence of all news;" "the letters of the Editor instructive;" and goes on with further commendatory statements; but he proposes to stop because he disagrees with the paper and the Editor on one point, and that one which is of temporary duration. Sometimes we receive similar letters, based upon comments upon current news.

To all subscribers we have this to say: Each week we exercise our best judgment on everything we treat, and long since learned that there is not a single number of *The Christian Advocate* which does not contain something to which some reader objects.

This only means that if such reader were editing *The Christian Advocate* we should object to his views on the same questions on which he objects to ours. To consider what known or unknown subscribers may think is one of the ways of paralyzing or distorting judgment. We are sorry to lose subscribers, but would rather do that than lose self-respect or freedom. If we were to conscientiously set forth a certain view and should receive a thousand letters stopping the paper—unless those letters contained reasons sufficient to convince our judgment—we should sleep as sweetly as a long walk in the open air would prepare us for; and if only one letter came from any subscriber convincing us that we were in error, we should retract it flatly and fairly in the most conspicuous place in the paper. The man who will stop a paper because he disagrees with the editor upon one thing, would much better write his views concisely to the editor for publication. There is no subject on which we write—except on the fundamentals of religion or morality—upon which we have not allowed the presentation of a contrary view.—*New York Advocate*.

[Leslie Waggener came to Murfreesboro to attend Union University, now Southwestern University, a bright, handsome boy, sixteen years old. He boarded at our father's house. We learned then to love and to admire him, and as the years went on our love and admiration increased. Few such men have lived. We are glad to publish this eloquent tribute to him from Hon. B. F. Proctor. The author loaned us for publication the manuscript of the address which belongs to the Historical Society.—Ed.]

DR. LESLIE WAGGENER.

(Paper read by B. F. Proctor, June 26th, 1906, at Richmond, Kentucky, before the Baptist Historical Society.)

The old Trojan of the Aeneid though singing of the arms and heroes of his fallen people, and their glory as founders of imperial Rome, yet spoke with a heavy heart. He was a part of the things he told of, and suffered to remember them. So, tonight, as I tell you of the excellent life and character of this Kentuckian who, more than twenty years ago, left us, I do so with an intensified feeling of personal loss and sadness.

Dr. Leslie Waggener, whose life has been selected as the subject of this paper, by your executive committee, was my teacher, my friend, my brother, in the order named.

He was professor of English when I entered Bethel College. Our fathers were friends, and he gave me a glad welcome. A few years later as a young lawyer, I again met him in his hospitable home, as the friend, and later the husband of the young sister of his wife, and again and ever he was my friend.

Those who are no longer young in this audience will remember a period before the war, when the master of a slave plantation was a ruler, and the sons were princes. The master felt that his slaves were his subjects, dependent upon him for moral training, for support, even life. Developing the good and repressing the bad, gave him a wise insight into human nature. His servants rendered him obedience, homage, and love, for his care, and his sons and daughters, the young masters and mistresses of the household, were likewise objects of their love and admiration. The young people were looked to for examples of modesty, honesty, and courage, and great indeed was the humility and mortification of the servant, when reproach came to any white member of his household.

Dr. Leslie Waggener was born in Todd County, Kentucky, on the 11th day of September, 1841. Reared in this atmosphere of pride, homage, and authority, inheriting the best blood of his country, he could not have been other than a Southern Gentleman—the best and most perfect product our country has known, and no combination of circumstances can again produce him. His youth was spent in the country, feeding upon and bathing in the "all-embracing air," which Annamese declared, "is the soul and essence of life. By breathing it we become intelligent, and because we breathe the same air understand one another," and which Plato said, with exercise, "would almost cure a guilty conscience." Emerson says: "We might say the Rock of Ages dissolved himself into the mineral air to build up the mystic constitution of man's mind and body."

His father, Stokely T. Waggener, was born in Culpepper County, Va., though the greater part of his life was spent in Kentucky, where he acquired large property and was noted for energy and integrity, and gave to his children the record of a stainless life. His mother, Elizabeth Ross, was the daughter of Elder Reuben Ross, of North Carolina, a man of extraordinary mind, and wide influence, a pioneer Baptist preacher whose name was a household word in Kentucky and Tennessee, for half a century. After attending several private schools of local celebrity, he attended Union University, Murfreesboro, Tennessee, for two years, and then entered Bethel College, where he graduated with the highest honors in June, 1860. He became a Phi Gamma Delta at Murfreesboro, and was always fond of that Society. I remember with pleasure, when I became a member of that Society at Bethel, as the Chief actor, he made the initiatory lessons beautiful and impressive.

In September, 1860, following his graduation at Bethel, he entered the Senior class in Harvard University, and was graduated the following June, being one of the first twenty, or honor men of his class.

One of the speakers for the University at the Memorial Meeting held at Austin, in his honor, thus speaks of this scholastic feat:

"I do not know how I can pay a higher tribute to his great industry and ability than to state the fact that he entered directly into the senior class at Harvard College in 1860. Before the war no college in the United States stood so prominent for scholarship as Harvard. Its alumni knew no superiors. But apart from this, there was a prejudice against a student entering the senior class. It was deemed best that they should pass through the lower classes before they should receive the diploma of the University; and the fact that he passed an examination, necessarily rigid and unfriendly, attests the fact of his splendid training and superb work. He had passed the senior examinations with honor and was enrolled upon the list of those who were to receive the A. B. degree at the next commencement, when the marshaling of armies and the thunder of hostile guns warned the young Southerner that he must decide, and decide quickly, to which side he would cleave in the conflict which was now on. He did not hesitate a moment. President Felton, great scholar and man, said that he should not forfeit his diploma by leaving before com-

mencement, and promised to send it to him, which he did during the war."

THE SOLDIER.

A company had been organized in Russellville, and he entered as a private in Company A, Ninth Kentucky Regiment, commanded by Capt. John W. Caldwell. He told me that he stood upon the streets, and heard parlor knights talk of black-horse cavalry till his soul panted for a black horse as the heart panteth for the water-brook, but the horse came not, and the cavalry did not materialize, and he walked away to Bowling Green, a private in the infantry. His camp was in the immediate vicinity of my home. I have heard him say that his first lesson in obedience was taught him there when he was assigned to guard duty, and was roughly ordered out by a corporal of inferior standing. His first impulse was to refuse to go, and then for the first time it dawned on him that he was a soldier, and it was his duty to obey, and he took his musket and went out in the rain. When Bowling Green was evacuated and taken and Donaldson fell, and Gen. Albert Sydney Johnson stood for a fight at Shiloh, Waggener was with him, and in a charge of his regiment a minnie ball went through his lungs, tearing its way and leaving a ghastly wound. When he regained consciousness he was lying upon his back unable to move, with blood running from his mouth. Col. Caldwell came searching for his dead and wounded, and said to him: "Leslie you are shot through the lungs. You will get well. Shields was shot as you are in Mexico, and they passed a silk handkerchief through him and he got well."

It was curious to hear him tell of his experiences as he lay wounded. A Federal surgeon came by and said to him: "Young man you will die. Have you anything or any word you want sent to your people?" He gave the surgeon his name, his watch and the address of his father, and told him to send home his watch. He never heard again of either surgeon or watch.

When the retreat was begun to Corinth, and the wounded were being moved, his faithful body-servant, Tom, looking among the dead and wounded, found his young master, left as hopelessly wounded. He went from wagon to wagon begging for a place for him, saying: "I told Marse Stokely when I left with him, that I would come home with him if he lived, and would carry back his body if he was killed, and I can't leave him." Finally Tom was told to put him in a wagon and he was taken to Corinth, and the jostling of the wagon cleansed his wound and he was taken to the country home of Judge Clayton, and nursed back to convalescence when he again returned to his command, which had been changed to the Ninth Kentucky Infantry, Hanson's Brigade, Breckinridge's Division.

He was with Morgan's expedition to Hartsville, Tennessee. He was then made second lieutenant of the company with which he enlisted. He was again wounded at Chicamauga. He was with the expedition to Chattanooga, where the battle above the clouds was fought, and was in the retreat from Missionary Ridge. While in Winter quarters at Dalton, Georgia, he held a staff appointment under Brigadier General Jos. H. Lewis. With his regiment he took part in the engagement at Resaca, Dallas, New Hope Church, Kenesaw Mountain, Peach Tree Creek, Atlanta July 22 and 28, and at Jonesboro. At Jonesboro his brigade was cut to pieces by overwhelming odds, and the remnant was transferred to General Joe Wheeler, and mounted. He surrendered with Gen. Joseph Johnson and was then adjutant of his regiment. It is needless to say that at all times and places he acted the part of a gallant soldier, discharging every duty with that firmness and modesty that characterized his whole life. His courage was of that high type that did not need recklessness to give it assurance.

I remember of his telling, with tears in his eyes and voice, that while on out-post duty at Stone River, his squad was in touch with a young officer who sat against a tree talking of his home, and his sweetheart, and the officer took from his pocket a letter from her, and was reading it. After a few minutes he spoke to him and received no response, he turned and looked, and the bullet of a sharp-shooter had gone through his head, and he died sitting erect, with his last thoughts of his loved one, and with her letter in his hand. Poet and dreamer that he was, his concern was for the sorrow of that young girl, when her dead lover came not back to her, and it was ever with sadness that he remembered that in a few minutes the battle was on, and he got no name nor token to give her of her fallen lover.

It was interesting to hear him tell of the incidents that impressed him as he lay conscious upon the battle field. His colonel had told him he would get well, and it was his duty to do so, and that matter settled he became a curious observer of the bloody drama. He told of a young soldier of good family, and proud, who had dropped out of the charge, and came back in its path scanning the faces of the dead. Young Waggener attracted his attention, and he bent over him and looked into his eyes, and saw that he was conscious and alive, and perhaps he saw the look of contempt come that is felt for the coward by the brave. The straggler spoke no word, offered no assistance, but crept back to the rear. Both young men returned home, the young straggler before the other at the close of the war. Dr. Waggener used this incident to illustrate the truth that if you detect a man doing a mean or cowardly thing, he will be your enemy ever after.

It is needless for me to say to this audience that when the war was over, the servant, Tom, shared the fortunes of his master, to the end of life. Dr. Waggener owned, while connected with Bethel College, a large and beautiful country home adjoining the college campus. On this he

built Tom a cabin in which he lived and reared a family. On Shiloh day he took a specially prepared dinner in the servant's eating room, at the mansion house, and all the family of his devoted master expressed their gratitude and appreciation of "Uncle Tom", by some gift. Tom was proud of his war record, and led an honest life. The attachment ended at Tom's grave, where his master and his family were among the bereaved. Only once was Tom accused of crime. In the absence of his master he was arrested for stealing a hog. His indignation had the appearance of guilt. His only response to the charge was, "Send for Marse Leslie." This being done, he was immediately released, and his explanation was, "I jest trusted God and Marse Leslie."

We of the South are proud of the records made by our soldiers in gray. We claim and the claim is not denied, that as a soldier his achievements, under such difficulties, have never been equaled. Their war cry was the wide-mouthed yell of the fox hunter, wild with joy of the chase, cheering his hounds to pursuit and death. It was heard first at Bull Run and Manassas, last at Appomattox, as the survivors of these young cavaliers, with jests and songs upon their lips, like the last of the Cardigans, rode "into the valley of death." The fox hunter's cry has gone down in history as the "Rebel yell."

THE TEACHER AND COLLEGE PRESIDENT.

At the close of the war he returned to Russellville and began the study of law and was admitted to the bar. It is needless to say that if he had continued in it the highest honors, as advocate, judge or counselor, or all combined, were within his reach, but that divinity that shapes our ends, had destined him for a teacher. He left the law office and took charge of the preparatory department of Bethel College, in 1867.

Three years later he accepted the professorship of English Literature in Bethel College, the first of its kind in any American college. Another three years passed and in 1873, Dr. Noah K. Davis resigned the presidency of Bethel College to accept the chair of Moral Philosophy in the University of Virginia. This position Dr. Davis has held continuously for thirty-three years, the allotted life of a generation. He has done as much of deep and clear thinking, and has as profoundly impressed upon men the beautiful lessons of high living, as any man in this age.

When Dr. Davis resigned, Dr. Waggener became the responsible head of Bethel College, and three years thereafter, in 1876, he was formally elected its president. This position he held till 1883, adding to the success and influence of the college each year, then resigning to become professor of History and English Literature in the University of Texas. When the University was formally opened in September, 1883, Dr. Mallet was chairman of the faculty. The Legislature met in special session January 8, 1884. It was forehad-owed that an attack would be made on the University and its Board of Regents, and the chairman at once gave notice that his resignation must be accepted at the close of the session in June.

I quote from the Memorial proceedings of the Faculty, and Board of Regents, and others:

"As the greatest confidence was placed in Dr. Mallet's ability to organize and carry forward the University and in his great reputation, the outlook was extremely discouraging to the board, for the resignation would discredit the University. The Legislature met, and it was not long before its hostility was clearly manifested. The salaries of the professors was the subject of intemperate attack. That the board had gone outside the state for professors instead of employing home talent, was largely dwelt upon. Criticism upon the value of learned professors were harshly made by members whose professional ideas were largely drawn from the village school master. To the new faculty, composed of strangers, the sentiment against the University was a revelation. They thought it was doomed. The chairman became irrevocably fixed in his purpose to leave, and at the close of the session in June, 1884, found employment elsewhere. Dr. Brown was then placed in the chair, but he, too, quailed before the tempest and left the state in August, 1884. It was at this dark hour, when the hopes of this institution were trembling in the balance, when the faculty were demoralized, when resignation seemed to be the order of the day, that Dr. Waggener came to the front and caught up the reins that had fallen from nerveless hands. I knew but little of Dr. Waggener before this time, but I soon had occasion to recognize his great ability, and succeeding years but deepened my admiration and esteem."

"In the troubles pressing upon the board, his frank sympathy, his confidence in the outcome, his advice, ever tempered with good sense, won their regard and consideration. The result of that Summer's work was that new chairs were established, vacancies filled, new lines of policy decided upon and the students of '84 and '85 gathered in their new University building under a corps of professors as able as any in the South, and his immediate election as chairman by the faculty, when they assembled in September, '84, was but an acknowledgement of the confidence that Dr. Waggener had inspired in his brethren. Again the University moved forward in hope and the clouds seemed to have broken away. When the board gathered in December the new chairman made a splendid report of the progress of the various chairs of the University, of the obligations that had been met, the sources of revenue, suggesting methods of popularizing the institution. These reports were not only made at every annual meeting, but at all other meetings of the board, with rare exception."

(Continued next week.)

LITERARY.

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

The Czar's Gift. By William O. Partridge. Small 12 mo. 40 cents; by mail 45 cents. New York: Funk & Wagnalls, 23d St. and 6th Ave.

This is the latest issue in the House Glass Series. This Series is of short stories which can be read in an hour and they are exceptionally well written stories.

The hero is little Paul, eight years old, who lived in St. Petersburg with his brother, a wood carver. The young man was a nihilist, engaged in plots with a gang of anarchists who met twice a week in his house. But his little brother never saw this side of his character; to him he was altogether lovely.

Frederick's plotting was discovered and he was sent to Siberia. Little Paul's one object was to get a pardon from the czar. How he worked and how he succeeded this interesting book tells.

Tuxedo Avenue to Water Street. By Amos R. Wells. Cloth, 12 mo. Price, \$1. N. Y. City: Funk & Wagnalls.

In this story a wealthy church in the best part of the city finds its building picked up bodily and set down in the slums. If this should ever happen what would be done would be that the church would sell their building for whatever price they could get for it and would immediately build in the part of the city in which their homes were.

The author does not take that view of it. In his story the members go to work for the salvation of souls as they never have before. Many questions of social life are discussed, in many of which we agree with the author, but not with all. The book is one to set Christians to thinking whether they are doing their whole duty to bring men to repentance and faith.

We have received the *Southern Farm Magazine* for July and have read it with interest. The editorials are not only good but spicy. We like their ring. There is much information for the farm and the household. Miss Maria Parloa's article on preparing vegetables for cooking will prove of great value to all young housekeepers, and to many older ones.

The editor is a man of convictions and we like such men and need them, even when we do not agree with all their opinions. The *Southern Farm Magazine* is published in Baltimore, Md. Price, \$1.00 per year. Sample copies 10 cents.

The Bible Student and Teacher is always interesting, always instructive, always scholarly, keeping abreast of the latest scholarship of the world. The July issue in all these points is the ablest and best of them all. Any wealthy man could not put money to a better use than to send this magazine for a year to one, ten, fifty, a thousand preachers if he had money to do it.

The Lord's Supper. I am to have from the press in the near future, a little treatise on The Lord's Supper. It will come in eight parts, thus: (1) Accounts of it; (2) Definition of it; (3) Name of it; (4) Essentials of it; (5) Nature of it; (6) Requirements for it; (7) Pseudo-Baptist Justification of Baptist Views of it; (8) Objections to Restrictions of it, all followed by an Appendix. Some other features of it: The treatment is strictly, rigidly, analytical, and is intended to assist the eye, the ear and the memory of the one who reads, or hears read, what it says. In the main discussion are 181 arguments and conclusions. This is followed by a fair and strong statement of 13 objections to which are given 97 answers. It will contain about 60 pages, and advance orders are being received at the rate of 25 cents a copy. Already brethren from several States have sent me advance orders, some with the money enclosed and some saying they want the book when it comes out. I appreciate this, and shall be glad to have a large list of such orders. B. R. WOMACK.

The July Treasury: Sermons—Four things to Do, by Rev. Edward B. Bagby; *A Woman's Ministry,* by Rev. J. Wesley Johnston, D.D.; *The Use of Education,* by Rev. Nehemiah Boynton, D.D.; *Through the Tabernacle to God,* by Rev. Charles L. Herald, Ph.D. Outlines and leading thoughts of Sermons—Does It Pay? by Rev. Dr. Donald S. Mackay; Must See Perfection to Attain It, by President L. Clarke Seelye; Fraternalism to Win in the Coming Age, by Dr. Lyman Abbott; The Right Use of Wealth, by President W. H. P. Faunce; The Church Triumphant, by Bishop E. G. Andrews, D.D., LL.D. Sermon in Illustration—The Held of Christ. The Unity of the Scriptures, by Prof. George H. Scholde, Ph.D.; The German Protestants, by Rev. C. W. Heisler, D.D.; Editorial: Current Thought and Events; Movements Among the Churches, by Rev. Charles H. Small; The Pastor and His Work; Christian Edification; Paul's Three Days' Fast, by Rev. Joseph Hamilton; Home and Family Life; Temperance; Thoughts for the Hour of Prayer. New York: E. B. Treat & Co., Publishers, 241-243 West 23d Street.

SUNDAY-SCHOOL LESSON

SUNDAY, JULY 22.

OUR LORD TEACHING HOW TO PRAY.

Luke 11:1-13.

Motto Text—"Lord teach us to pray."—Luke 11:1.

"And it came to pass, that, as he was praying in a certain place."—Where this place is, is not known. Our Lord prayed often, and sometimes whole nights through. It would be well for his disciples today if they were as their Master in this thing.

"Teach us to pray."—Such is the depravity and ignorance of the human heart that men do not know how to pray aright and need to be taught of God. There is sin in the best deeds of the best men on earth, we are all unprofitable servants. "Likewise also the Spirit helpeth our infirmities: For we know not what we should pray for as we ought." (Rom. 8:26.)

"When ye pray, say."—This is not the same occasion as in Matthew 6:9. These words which Luke gives were spoken long after the Sermon on the Mount, during the last few months of his life. That our Lord, on two such different occasions gave the same prayer in substance but used different forms of expression shows two important things very plainly. The one that he had no sympathy with ritualism or set forms of words, for in saying the same things he took care to vary his words. The other is that he considered the praying for certain things chiefly necessary to true prayer. Set forms he cannot abide, but always and ever certain things must occupy the first place in the hearts of his praying disciples.

Then let us note carefully what petitions he puts first, remembering that this prayer is for disciples. For while the unconverted ought to pray, while in fact they of all men should be most constant in prayer, yet there are petitions in this prayer which on the lips of those who will not believe to the saving of their souls, are but mockery of the God who detests lip service.

"Our Father which art in heaven."—God is the creator, preserver and bountiful benefactor of all his creatures. He is the father only of those who have been born again. "But as many as received him to them gave he power to become the sons of God, even to them that believe on his name, which were born, not of blood, nor of the will of man, but of God." It would be well if instead of talking to his enemies of the "Universal Fatherhood of God," a doctrine contrary to the Scriptures, men would say with Christ to the wicked, "ye are of your father, the devil."

"Hallowed be thy name."—"That is that God, in all his character and dealings, may be revered and glorified." "Thy kingdom come."—God is an absolute sovereign, decreeing even the fall of the sparrows. This petition is that he may rule in our hearts as an absolute sovereign—let us beware of mocking him with words unless we mean just that. "Thy will be done, as in heaven, so in earth."—Done cheerfully, joyfully, unhesitatingly, thoroughly.

The great sin is disobedience to God, in fact that is the whole of sin. When once God's will is done on earth as in heaven, sin will be known no more. Gods will is done on earth and in hell now and forever. But it is done by his power, and not by the glad obedience of faithful hearts.

In prayer our hearts should be chiefly concerned for God's glory. He must be first. He will accept no other place. We must care more for his sovereignty than for ourselves. But having prayed for the hallowing of his name, and the coming of his kingdom, then it is right that we should lay before his love our own needs. Let all compare their prayers with this prayer and see if they do indeed put God first when they are praying.

"Give us day by day our daily bread."—All our temporal blessings are God's gifts, and it is right that we should pray to him for what we need. But it is only for what we need, and not for luxuries, for which we are to pray.

"And forgive us our sins; for we also forgive every one that is indebted to us."—Christians need to pray for the forgiveness of their sins so long as they live. This does not mean that their forgiving the offenses of others is the ground upon which God forgives them. God forgives solely because he has already received the last jot and tittle of their debt from their substitute. But he will not forgive those who have refused to forgive others. And this petition acknowledges the justice of that refusal and tells him that obstacle to forgiving us has been removed. "If forgive means merely to 'bear no malice,' to abstain from revenge, leaving that to God, then in that sense we ought to forgive every wrong doer, even though impenitent and still our enemy. But this is not the Scripture use of the word forgive; and in the full sense of the term it is not our duty, and not even proper to forgive one who has wronged us until he confesses the wrong and this with such unquestioned sincerity and genuine change of feeling and purpose as to show him worthy of being restored to our confidence and regard." (Broadus.)

"And lead us not into temptation."—Temptation here means trial. This petition shows that humility, that consciousness of weakness, which shrinks from having our principles put to the test, lest we be found wanting. It is right to ask God so far as he sees best to guard us from spiritual dangers, and to strengthen our faith for those which we needs must encounter. It is presumptuous to put ourselves in the way of temptation where duty does not call us to go. "But deliver us from evil."—Sin primarily and chiefly as the great evil. Of all things such as afflictions and misfortunes which men call evil, we can know nothing certainly of their nature. They may be great blessings. Hence this prayer leaves God to decide what of them is evil for us and asks to be delivered only from that.

Having taught his disciples for what to pray, the Master encourages them to continued and persistent prayer. If God answered all our requests immediately it would raise in us such spiritual pride as would be our destruction. We should cease to have trust in him and have faith instead in our own importance in his sight. In the parable (5-8) our Lord contrasts sharply the selfish man with the loving Father in heaven. If even a selfish man loving his ease, will

yield before earnest and continued petitions, how much more will God?

"For every one that asketh receiveth; and he that seeketh findeth and to him that knocketh it shall be opened."—The three clauses refer to the man in the parable and there is no special meaning to be sought in each. The promise is absolute to those who comply with conditions carefully laid down again and again (John 15:7; 14:14; Jas. 4:3). And of course every Christian and every man who acknowledges God is wiser than he will ask only "if He sees best." Being unable to see the future, what we consider a blessing may be the greatest curse.

And the idea of thus leaving the answer to God's wisdom seems to me the underlying thought in verse 11. The round flat cakes in that country looked like stones a serpent might well be taken for a fish, and a coiled up scorpion for an egg. Now if a child thinking a stone was bread or a scorpion was an egg, should ask his father for it, what would the father do? Give the ignorant child the scorpion, or give him something else which would satisfy his hunger? Often if God should answer our prayers literally he would treat us as a human father would who should give his hungry child a stone which the child's dim eyes had taken for bread. Thus if we ask for something which we think would be a great blessing, but which God sees would be a curse, he gives us something else which he knows is a blessing.

V. 13. The Holy Spirit is the greatest gift God can give to his creatures, whether as a Regenerator or a Comforter and Guide. If our Father gives gladly this greatest of gifts, we may be confident he will not withhold smaller ones.

DIFFERENT NOW

Since the Slugger Coffee Was Abandoned.

Coffee probably causes more biliousness and so-called malaria than any one other thing—even bad climate. A Ft. Worth man says:

"I have always been of a bilious temperament, subject to malaria and up to one year ago a perfect slave to coffee and at times I would be covered with boils and full of malarial poison, was very nervous and had swimming in the head.

"I don't know how it happened but I finally became convinced that my sickness was due to the use of coffee and a little less than a year ago I stopped coffee and began drinking Postum. From that time I have not had a boil, not had malaria at all, have gained 15 pounds good solid weight and know beyond all doubt this is due to the use of Postum in place of coffee as I have taken no medicine at all.

"Postum has certainly made healthy red blood for me in place of the blood that coffee drinking impoverished and made unhealthy." Name given by Postum Co., Battle Creek, Mich.

Postum makes red blood.

"There's a reason."

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

BIBLE EVANGELISTIC CONFERENCE.

We announced some weeks ago that we were arranging for a great Bible Evangelistic Conference at Blue Mountain, Miss., July 31st to August 9th. We feel confident that a larger list of as strong, able lecturers has never before been arranged for a Bible Conference. Consider this partial list of the speakers: A. C. Dixon, of Boston,

Dr. Lapponi

Physician to the Late Pope Leo XIII., and Now Physician in Ordinary to Pope Pius X., Finds

BUFFALO LITHIA WATER

Of "Marvelous Efficacy in Gout, Rheumatism, Gastro-intestinal Dyspepsia, and in all the Various Forms of Uric Acid Diathesis."

Following is an Exact Translation of Dr. Lapponi's Testimonial as Written by Himself:

ROME, August 24, 1903.—In the Hospital of San Giovanni Calibrita (del Fatebens Fratelli) in Rome, directed by myself, I have largely experimented with the natural mineral water placed in commerce under the name of **BUFFALO LITHIA WATER** that, by its richness of composition of lithia, it is of marvelous efficacy in cases of Gout, of Chronic, Articular, and Muscular Rheumatism, of Hepatic Congestions and Functional Disorders, of Gastro-intestinal Dyspepsia, of Gravel and Renal Insufficiency, of light Nephritic Affections and of all the various forms of Uric Acid Diathesis.

The same water is also to be recommended highly in the initial processes of Arterio-sclerosis and in obstinate forms of Bronchial Asthma.

May also be used as a good table water. So much I declare for the truth.

(Signed) PROF. GIUSEPPE LAPPONI

Principal Physician of the Hospital of San Giovanni Calibrita (del Fatebens Fratelli) in Rome, Member of the Academy of Medicine of Rome, etc., etc.

BUFFALO LITHIA WATER is for sale by Grocers and Druggists, generally. Testimonials which defy all imputation or question sent to any address.

Hotel at Springs now open.

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VALUES OF ASTONISHING MERIT IN MEN'S SUMMER UNDERWEAR.

Men's White Lisle Thread and Balbriggan Underwear; very best quality; shirts have French neck; drawers are all reinforced; all sizes, long or short sleeve shirts; \$1.50 quality—

Clearance Price, 85c a garment.

Men's Sea Island Cotton Underwear; light weight; soft finish; every garment perfect; NO SECONDS; a full line of shirts and drawers; 85c quality—

Clearance Price, 65c, \$1.25 a suit.

Men's French Balbriggan Underwear; IMPORTED, light weight; shirts, drawers and athletic shirts; in all sizes; 75c quality—

Clearance Price, 50s a garment.

MEN'S FANCY HOSIERY.

A great selection of Men's Fancy Lisle Thread Half Hose—plain and silk-embroidered; the very latest ideas in summer hosiery; 50c. and 75c qualities—

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Mass.; B. H. Carroll, of Texas; T. ident B. G. Lowrey, of Blue Mountain, of Kentucky; M. P. tain Female College.

Hunt of Louisville, Ky.; Geo. B. Eager, of the Southern Baptist Theological Seminary; J. H. Dew, Evangelist, of Missouri; George W. Shea, Evangelist, of Kansas; Austin Crouch, of Birmingham, Ala.; W. B. Kendall, of Texas; B. D. Gray, of the Home Mission Board; R. J. Willingham, of the Foreign Mission Board; L. P. Leavell, of the Sunday School Board; B. W. Spillman, of the Sunday School Board; H. L. Winborne, of Arkansas; P. T. Hale, President Southwestern University of Tennessee; W. T. Lowrey, President of Mississippi College, and others.

Board can be had at Blue Mountain at from fifty cents to one dollar a day, or arrangements can be made for camping. Address President B. G. Lowrey, of Blue Mountain, Miss.

Note—Since the above was prepared for publication it has been definitely arranged for Pastor-Evangelist Joshua Gravett, of Colorado, to be with us. Let the brethren remember that this is to be an Evangelistic Conference; the keynote will be soul-winning; hence every pastor, pastor-evangelist, evangelist, Sunday-school worker and B. Y. P. U. worker who can possibly do so, should arrange to be at this great gathering.

Railroad rates will be published later.

T. T. MARTIN.

THE HISTORICAL SOCIETY.

The annual session of the Kentucky Baptist Historical Society was held Tuesday night of the General Association. Bro. W. J. McGlothlin presided. He read the second Psalm, and Secretary J. M. Frost, of Nashville, led in prayer. "Jesus lover of my soul" was sung. The president referred to some valuable historical materials received during the year, among them the unpublished manuscripts Dr. John L. Waller.

W. J. McGlothlin was re-elected president of the Society; B. F. Procter, vice-president; W. E. Foster, secretary and treasurer. Brethren T. T. Eaton, J. S. Dill, J. N. Prestridge and J. J. Taylor, with the officers of the Society, form the executive committee.

DR. LESLIE WAGGENER. Hon. B. F. Procter delivered a commemorative address upon the life and character of the late Prof. Leslie Waggener. The address was well conceived, was heard with marked interest and was a noble and beautiful tribute to a worthy man. The address will be published in the WESTERN RECORDER and it will well repay a careful reading.

BAPTIST HIGHER EDUCATION. President E. Y. Mullins delivered an address upon Baptist Higher Education in Kentucky. He first gave sketches of the history and condition of the Baptist schools in Kentucky, taking them up in their chronological order.

The speaker next called attention to some considerations growing out of a study of the situation. There is, said Dr. Mullins, no attempt to secure unity in the curriculum of our secondary schools, and there is no correlation of these schools with the colleges. There is diversity of management of the schools. Many of our schools are doing both academic and collegiate work. There is among the schools a lack of unity in raising money. It is to be feared that Kentucky Baptists are not sufficiently aroused to the importance of educating their children.

The speaker next considered the present general situation among us. Most joyfully do we recognize the many noble men and women who have in the past put their support to our higher educational institutions, and all honor to the long list of men and women who have made generous gifts to education. There is still a crying need on all hands for increased endowment. Within recent years there have been no large gifts to any of our institutions by any Kentucky Baptist.

The address next took up the question, What are our greatest needs, and how shall we meet them? The speaker said he had been in correspondence with all these institutions. He had been moved by some of the letters received. One of the most frequent words used in these letters is apathy. Non-cooperation, strife and discord, are in places hindrances to progress. Dr. J. H. Spencer's History of Kentucky Baptists was quoted, showing the discord among our brethren in the early part of the 19th century, and the hindrance it brought to denominational progress.

We long for an educational revival in Kentucky. We are practically a unit on the great fundamentals for which Baptists stand. We need a great constructive policy and ideal to be pursued to the finish. Let us set out to raise a half million dollars for education, and quadruple our gifts to missions—city, state, home and foreign. If we cannot have a great

AN EXCEPTIONAL OFFER TO OUR READERS

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

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

university, let us build upon the foundations we already have. Give attention to the curriculum of our schools, and differentiate the academy from the college. Let us seek to correlate our academies with our colleges. Let us face the question of the location of some of our schools. To quote Dr. Eaton, let us epi-agonize for the faith—work—once for all delivered to the saints.

Dr. A. Gatliff, of Williamsburg, had an announcement to make. When he came to the stand, he said he had a proposition to submit. He proposed to give to the Kentucky Baptist Educational Society a tract of coal and mineral land, comprising about four thousand acres. This land was to be given with some reservations, among them it was a condition that the whole of the \$500,000 for educational purposes should be raised. It was stated that experts had gone carefully over Dr. Gatliff's mineral land, and they considered that it was worth \$100,000. It is hoped this noble gift may be realized, and that it will prove an inspiration to other Kentucky Baptists to do liberal things for the cause of education.

ADDRESS OF THE KENTUCKY ANTI-SALOON LEAGUE TO THE PEOPLE OF THE COMMONWEALTH.

Following each session of the General Assembly the Kentucky

Anti-Saloon League issues an address to the people of the Commonwealth rendering an account of the matters which have been entrusted to them. Great success has attended our efforts in the way of agitation, legislation and enforcement of law. We wrought for several years to create a public sentiment which would support the high civic and social ideals for which the League was organized. We believe, as has been said by the Supreme Court of the United States, that licensed liquor saloons are responsible for most of the crime and misery that exist. Similar sentiments have recently been expressed by the Kentucky Court of Appeals through Judge Settle.

The public at last responded to our appeals and supported by the power of the aroused citizenship of this State, smarting under the wrongs inflicted by the lawless, immoral and domineering saloon interests, we were able to win in the Legislature this spring a great victory. Some of the just demands of the people have at last been crystallized in the words of the statutes and Kentucky is in a fair way to be free from the curse of the saloon.

At the beginning of the Legislative session we introduced by the kindness of Senator J. W. Cammack in the Senate and Hon. M. M. Redwine in the House, what is widely known as the "County Unit Bill."

The provisions of the measure are so well known that we will not restate them.

During this session of General Assembly, we also secured the passage through Mr. Mitchell of the House and Mr. Gorin of the Senate of what is known as the "Shipping Bill." This probably is the strongest enforcement law on the statute book of any State, and if it passes the crucible of the courts, will make the running of a blind tiger impossible in dry territory. We also had amended the wholesale bill by confining the privilege of manufacturers to the place of manufacture.

We take this means of extending to Governor J. C. W. Beckham our gratitude for his active sympathy in our contest. Without this the bill could not have become a law. We think that the State is to be congratulated on having as its Chief Executive a man who has boldly put himself in line with such measures for the moral relief of the people. While speaker of the House, Governor Beckham extended a marked favor to the then pending County Unit Bill. We hope his successors may emulate his good example.

The greatest social and moral and religious problem of the present time is that which centers in licensed saloons. The churches find that their work is hampered and their influence for good nulli-

fied by the evils arising from bar-rooms.

The greatest social and moral League has no political alliance, is non-partisan and omni-partisan, and is the one organization wielding great influence in this State which has no ambition for public office and to whom the offer of official positions would prove no temptation. The better classes of politicians in both parties are rejoicing in their emancipation from the corrupt and galling bondage to the bar-room interests which has been made possible by the sweeping and determined anti-saloon sentiments of the masses of the people. All that the Anti-Saloon League asks of each party is that they nominate good and moral men for official positions, who will stand for the home against the crime producing bar-room.

G. Y. YOUNG, Sup't., M. B. ADAMS, President, Ky. Anti-Saloon League.

Mrs. Al de Mustahd: "You appear to be very fond of your people, Mrs. Bunch."

Mrs. Justin de Bunch: "Yes, indeed. Mrs. Cutler was unkind enough to say that I loved it more than I do my child."

Mrs. Al de Mustahd: "Well, that's natural. The dog has a pedigree, hasn't it."—Cleveland Leader.

CONVERSION.

REV. T. S. HUNTER.

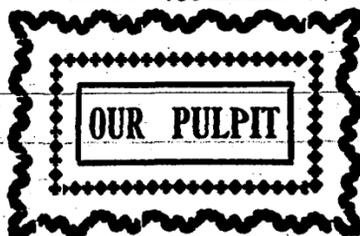
Man of sin, becomes convicted,
Sees his attitude to God;
His heart is filled with deep con-
trition,
He sees the path the Saviour
trod.

God with love and deep compassion
Elects the heart for the Spirit's
home;
Transforms to loyalty, opposition,
Cleanses pure, and plants His
throne.

The heart now ready for the teach-
ing,
Receives the truth the Spirit
gives,
And repents of sins committed,
Turns to God with Faith, and
lives.

God with justice seals his pardon,
Through His mercy, grace and
love,
Frees the soul from condemnation,
Points the way to heaven above.

Man rejoices in God's favor,
And the heart once dark with
sin,
Now desires to do God's bidding,
And at last to reign with Him.

ROYAL EMBLEMS FOR LOY-
AL SUBJECTS.

C. H. SPURGEON.

"And he shall be as the light of
the morning, when the sun riseth,
even a morning without clouds; as
the tender grass springing out of
the earth by clear shining after
rain."—8 Samuel xxiii. 4.

I. David says of Christ, "He
shall be as the light of the morn-
ing, when the sun riseth." This
he is as King, already, in his
church, and as the rightful Mon-
arch in the individual heart of
the believer. Wherever Christ
comes into a soul, it is "as the light
of the morning, when the sun riseth."

The light of the morning is joy-
ous. Then all the birds begin to
sing, and the earth, which is silent
at night, save when its stillness
is disturbed by stormy winds, or
by wild beasts, or by riotous drunk-
en people, becometh vocal with
songs from many mouths; so, when
Christ cometh into the heart, the
tuneful notes of the singing birds
are heard, and the voice of the
turtle welcomes the glad season.
Where darkness had brood-
ed before, the sun-light of Christ
bringeth mirth and blessed rejoic-
ing. Oh, what streamers there are
in the town of Mansoul when
Prince Emmanuel rideth through!
Happy day, happy day, when
Jesus comes into the heart! Save
the day when we shall be with him
where he is, I suppose there is no
day that is comparable to the first
one, when we behold Christ, and
see him as our Saviour and our
King.

The rising of the sun is joyous;
and, besides that, it is comforting
and consoling to those who have
been suffering from ills which
night aggravates. "Would God
'twere morning!" has been the cry
of many a languishing one tossing
upon his couch. "Would God
'twere morning!" may be the cry

of many a heart that is troubled
exceedingly with the guilt of sin.
Ah, let the morning come; let the
watchman say, "The morning
cometh;" let the day dawn, and
the day-star appear in our hearts,
and there is "the oil of joy for
mourning, the garment of praise
for the spirit of heaviness." Joy
to cheer and comfort the discon-
solate Christ bringeth, for he is as
the rising of the sun.

And, how glorious is the sun
when from his pavilion he looks
forth at morn! Job describes the
sunrise as being the stamping of
the earth with a seal; as if, when in
darkness, the earth were like a
lump of clay that is pervious; then,
as it is turned to the light, it be-
ginneeth to receive the impress of
divine wisdom; mountain and vale
all stream with it, till impressed
on its surface we begin to perceive
the glorious works of God. So,
when Christ riseth upon the heart,
what a glorious transformation is
wrought! Where there has been
no love, no faith, no peace, no joy,
none of the blessed fruits of the
Spirit, no sooner doth Christ come
than we perceive all the graces in
blossom; yea, they soon become
fragrant and blooming, for we are
made complete in him. The ad-
vent of Christ bringeth to the heart
celestial beauty; faith in him
decketh us with ornaments, and
clothes us as with royal apparel.
Better garments than Dives had,
though he wore scarlet and fine
linen, doth Christ give to his peo-
ple when he cometh to them; and
better fare than Dives had, though
he fared sumptuously every day,
does Jesus bestow upon his saints
when he shineth into their hearts.

Oh, the glory of the sunrise of the
Saviour on the darkness of the
human soul! If a man might rise
every morning of the year to look
at the rising sun, and yet never
be tired of it, because of the sub-
limity of the spectacle, methinks
a man might consider his own con-
version every hour in the day, and
every day of his life, and yet never
be wearied with the thrice-heav-
enly spectacle of Christ arising
over the mountains of his guilt, to
banish the dense darkness of his
despair.

As the sunrising is thus joyous,
and comforting, and glorious, let
us remember how unparalleled it
is—unparalleled because divine.
By no method of illumination can
we manufacture such a light as the
sun exhibits by his simple rising.
O ye priests, ye come, with your
incantations and mysteries, to
make light in men's hearts, and
sometimes ye strike a spark that
doth but show the darkness; it
dieth too soon to be called "the
light." And ye pile your deeds
to heaven—your faggots of good
works—ye bring your van-load of
superstitious observances, and
vainly try to make an illumination;
but ere it beginneeth to blaze it
dieth out, and a handful of ashes
alone remains to disappoint the
expectant ones. But Christ aris-
eth, and with what boundless maj-
esty he looks abroad! The joy, the
peace, the comfort, the confidence,
the full assurance, the blissful
hope, which one ray of Christ's
light gives to the heart of man, is
not to be equalled; nay, scarcely
to be compared with anything else.
It is a joy that God only giveth us,
and, thank God, a joy which none
can take away.

And, as this sunrise of Christ
in our heart is divine, so likewise
it is irresistible. No curtains can
conceal the sun from the world
when he willeth to rise. No ty-
rant, by any law, can prevent the
sun's beams from gilding the cot-
tage of the poor. Shine he must,
and will. Like a giant he cometh

out of his chamber, and where is
he that shall wrestle with him!
Where art thou, O man, who can
take the bridle of the sun, and bid
his coursers stay their race? Until
they have climbed to heaven, and
then gone down again to bathe
their burning fetlocks in the West-
ern Sea, they must, they will pur-
sue their onward course, for none
can stay them, or say to their
mighty driver, "What doest
thou?" So, when Jesus comes in-
to the heart—avaunt, thou fiend!
Thy time of flight is come! Away
despair and doubt, and aught that
can prevent the soul from having
joy and peace! Thus the eternal
mandate runs, "Let that man go
free!" Thus saith Jehovah to
Pharaoh:—"Let my people go,"
and go they must and shall, for the
time of their light and their lib-
erty is come. Like the rising of
the sun, when he springs forth "as
a giant strong, and as a bride-
groom gay," even so is Christ
Jesus when he riseth in the human
heart.

The sunrise, moreover, is very
much like the coming of Christ,
because of that which it involveth.
Those rays of light, which first
forced the darkness from the sky
with golden prophecy of day, tell
of flowers that shall open their
cups to drink in the sunlight; they
tell of streams that shall sparkle as
they flow; they tell of the virgins
that shall make merry, and the
young men that shall rejoice, be-
cause the sun shineth on them, and
the darkness of night is fled. And
so, the coming of Christ into the
heart is a prophecy of years of
sweet enjoyment—a prophecy of
God's goodness and long-suffering,
let night reign, elsewhere, as it
may; yea, and it is a prophecy of
the fulness of the river of God;
for ever and ever, before the
throne of God in heaven. Hast
thou Christ, poor soul? Christ is
to thee the promise of eternal hap-
piness. Thou canst not be dark
again if Christ hath once shone on
thee. No night shall follow this
blessed day; it is a day that lasts
for ever.

"Doth Jesus once upon thee shine,
Then Jesus is for ever thine."
Hath Christ appeared to thee?
Dost thou trust him now? Art
thou reposing only upon his finish-
ed work? Then the sun hath risen
upon thee, and it shall go down
no more for ever. The everlasting
Joshua biddeth the sun stand still,
and to-day, and to-morrow, though
the whole world revolve, that Sun
of Righteousness abideth still to
shine on thee with healing in his
wings.

II. We must proceed to notice
that the psalmist uses another fig-
ure: "Even a morning without
clouds."

Brethren, there are no clouds in
Christ when he riseth in a sin-
ner's heart. The clouds that most-
ly cover our sky come from Sinai,
from the law, and from our own
legal propensities, for we are al-
ways wishing to do something by
which we may inherit eternal life;
but there are none of these clouds
in Christ.

There is, in Christ, no cloud of
angry rebuke for the past. When
Jesus receiveth the sinner, he chid-
eth not. "Neither do I condemn
thee," is all that he hath to say.
I thought, when I came trembling
to him, that he would at least bring
all my sins before me, and chide
before he sealed my pardon with
the kiss of mercy; but it was not so.
The Father received the prodigal
without a single word of rebuke.
He did but say, "Take off his
rags," he did but command them
to kill the fatted calf that they

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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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might make merry; not a word did he speak of his hungry look, or his filth, or of the far country, or even of the harlots with whom he had spent his substance. Christ receiveth the soul without rebuke, for he is "as a morning without clouds."

And, as there is no cloud of anger, so there is no cloud of exacting demand. He doth not ask the sinner to be anything, or to do anything. That were a cloud, indeed, if he did. A sinner by nature can do nothing, and can be nothing, except as grace shall make him be and do. If Christ did ask anything of you or me, if he did but ask repentance of us, unless he gave us that repentance, his salvation would be of no avail to us. But he asketh nothing; all he bids us do is to take him as everything, and be nothing ourselves. So, to the empty-handed sinner, he is such a full Christ that we may well say, "He is a morning without clouds."

And, as he is without cloud of demand, so he is without a cloud of falsehood. I know that some say Christ may reject those who have put their trust in him—that, after they are saved, they may yet fall from grace and perish. Surely, that would not be a morning without clouds. I should see, in the distance, the tempest gathering that might ultimately destroy my spirit; but no, if thou trustest Christ, he will surely save thee, even to the end. If thou putteth thy soul into his hand, there is no fear that he will be false to the sacred charge; he will undertake to be Surety for thy soul; he will bring thee to his Father's face without hindrance, when the fullness of time is come. Trouble not yourselves, O ye anxious ones, concerning the future! Does faith reach only to the present? Do ye trust Christ only to save you today? I pray you take a larger sweep of confidence, and trust him to save you to the end. If you do so, he will be better to you than your fears would suggest; or than your faith can conceive; to the end he will love you, and in the end he will bring you to be like him and to be with him where he is. Happy is that man who seeth Christ "as a morning without clouds." They who see any clouds in him make the clouds. The clouds are only in their vision; they are not in his person. The spots and defects are in themselves; they are not in his person, nor in his work. If thou wilt only trust him fully, simply, without any admixture of thine own merit or confidence, thou shalt find him to be equal to the brightest description—a morning without a single cloud.

III. But, now, to the last figure. Upon this we intend to dwell at somewhat greater length. David says of Christ, the King, that his sway is like "Clear shining after rain," whereby the tender grass is made to spring out of the earth. We all understand the metaphor. We have often seen how, after a very heavy shower of rain, and sometimes after a continued rainy season, when the sun shines, there is a delightful clearness and freshness in the air that we seldom perceive at other times. Perhaps, the brightest weather is just when the wind has driven away the clouds, and the rain has ceased, and the sun peers forth from his chambers to look down upon the glad earth. Well, now, Christ is to his people just like that—exceedingly clear-shining when the rain is over.

Sorrow and sadness do not last for ever. After the rain, there is to come the clear shining. Tried

believer, after all thy afflictions there remains a rest for the people of God; and if, just now, thou art tried and vexed by some extraordinary trial, there is a clear shining coming to thy soul when all this rain is over. Look to Christ, and thou shalt find where that clear shining is. The quiet contemplation thou shalt have of him, when this time of rebuke is over, shall then be to thee as the earth when the tempest has sobbed itself to sleep, when the clouds have rent themselves to rags, and the sun peers out, shooting forth virtue with its lustrous rays.

And while sorrows, like the floating clouds, last not for ever, they do work together with the bliss, that, as the clear sunshine, followeth afterwards, to produce good. It is not in the sorrow alone, perhaps, to bring forth good, any more than the rain might, by itself, bring forth the spring blade; but when the sorrow and the joy, when the affliction and the consolation, come together, then the joy of the heart is indeed benign. None bring forth much fruit for God but those who have been deeply ploughed with affliction, and deluged with grief; but even they do not bring forth much fruit till they have had the joy of Christ's presence after the affliction is over. Clear shining after rain produces an atmosphere good for the herbs, and the joy of the soul in the presence of the Lord, after a time of sorrow, makes it able to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

Thus, after times of great trouble, Christ becometh to his people more specially and delightfully sweet than he has ever been before. I notice this in many instances. It is manifest in conversion. What happy, happy days were our first young days in the faith! I cannot forget mine—I never shall. When talking with those who come to tell me what God has done for their souls, I notice the freshness upon their memory of every separate event on the day of their new birth; they can tell how Christ appeared unto them, and how they looked unto him, and were lightened. "I can never forget that, sir, till I die," says one; "I have a very bad memory, and I forget almost everything that is good; but that I shall never forget, for it was such a joyous season." I know that many of you have had good days, but they have been like pieces of money that you received when children, very bright once; but they have lost the image and superscription which were once so bright to your eyes. Not so the day of your new birth; it has been like a coin, as fresh as when you laid it aside; and when you take it out again, it is as fresh as the mint delivered it, and you can read it still, and read the image of Christ which it bears. I think there is scarcely such a day on earth to be had in Christian experience as that first day when we came to Christ, and knew him as our Saviour.

The like is true also, in its measure, after great and heavy affliction. You have been bereaved. A wife, a husband, a child, has been removed from you; or, you have had a great loss in business, you were crossed in some expectation, and you were cast into the lowest depth of trouble. Friends failed you, consolation fled from you; but, after a time, you felt a sweet resignation; you could say, "My soul is even as a weaned child;" your troubles somehow or other, grew sweet as honey, though before they had been bitter as gall. You saw the finger of a loving Lord in

all those graving lines of affliction, which the chisel had made upon your brow; you saw the great Refiner sitting at the mouth of the furnace, watching your gold that it might not be destroyed, and rejoicing over your dross, because it melted away in the flame. Do you remember it? Why, I can look back to some of the happiest seasons of my life, and see them stand in juxtaposition with the blackest times of trial. Oh, it has been, sometimes, a glorious thing to be cast down by rebuke and slander, and then go into one's chamber, and lay Rabshakeh's letter before the Lord, and then to go down, and feel more glad than a king of a hundred kingdoms, because we have been counted worthy to suffer reproach for Christ. At such a season, there is a calm within us more deep and profound than we felt before.

Ask ye, now, why is it that God giveth to his people sweet seasons just after the bitter?

One reason is, to take the taste of the bitter out of their mouth. Even as to our little children, when they take their nauseous medicine, we give some sweetmeat; so doth the Lord often, when he cometh to his little ones, give them such sweet honey of his grace that they forget their sufferings in the sweet nectar which he vouchsafeth them.

Another reason, no doubt, is lest they should be utterly destroyed by the terror of his judgment. "He tempereth the wind to the shorn lamb," but, better than that, he taketh it to his bosom; and when it lieth there, little doth it know that but for the rain and the tempest it had not lain in his bosom, and been fondled there so

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tenderly. He put it there lest it should perish.

Then, again, he doth it as a sweet reward of faith. He seeth thee in trouble, bravely struggling with the tempest, and saith, "I will reward that man." He seeth thee following him in the garden, still clinging to him amidst all the darkness and temptation; and, therefore, he saith, "I will give to that soul such joy, by-and-by, that it shall be well rewarded for its faithfulness to me in the past."

Is it not also to prepare you for the future that, in looking back, you may say, "The last time I had trouble, there was clear shining after the rain, and so I feel it will be next time"? Ah, thou timid one, there is a trial coming; it looms over thy head. What! and didst thou behave valiantly for thy Master in former times, and wilt thou be a coward now? Ah, my brother, thinkest thou there is a time of ruin threatening thee, and thou sayest, "His mercy is clean gone for ever; he will be faithful to me no more"? Oh, wherefore dost thou say that? Doth my Lord deserve it? Hath he been with thee in six troubles? Then, why should he forsake thee in the seventh? He that hath helped thee hitherto will surely help thee to the end. Wherefore hath he delivered thee in the tempest, if he means to let thee sink at last? By the kindness of the past, the love experienced in former days, let thy faith put out its great-sheet anchor, and outride the storm, for there shall again be "clear shining after rain."

And, surely, these changeable seasons of ours, and that constant ordinance of his, ought to make us sick of self, and fond of him. He putteth gall on the world, and he putteth honey on his own lips; so that we may eschew the one and love the other. We are so fond of this world that we must be drawn away from it: and when we are drawn away from it, and enticed to him, our foolish hearts come to know his value, and we yield ourselves up to him.

I cannot tell to whom this sermon is addressed. I am sure it has a mission to fulfill. O brothers and sisters, it may be that these words may be worth a mine of gold to some of you, as clear shining after rain! If they reach thy case, do thank my Master for it. He may have a harvest from thy soul yet. Be sure that thou givest him the first fruits of the harvest.

When there is clear shining after the rain, honour him more, serve him better, give more to his cause, pray for his people, live more in his fear, commune more with him, and walk more closely to him. Let it be true, that, in thy case, as in that of this round world, the rain and the clear shining after it have brought forth their abundant fruit. When you and I shall get to heaven, we will talk on its green and flowery mounts of all the showers through which we passed, and of the clear shining; and, in the sacred high eternal noon, which shall be our portion for ever, we shall, with transporting joys, recount the labours of the past, and sing of the clear shining after the rain.

How sad the thought that there is no "clear shining after rain" for some of you! There is a rain of trouble in reserve for you—that you know; there will be more troubles yet in this life; there is a heavy shower coming yet in death, and then it shall rain for ever, and there shall be a horrible tempest—that is your portion. If ye believe not that Jesus is the Christ, and trust not your souls to him, all the woe you have ever

known is as nothing; it is but the first spattering of the drops on the pavement; it is nothing compared with the storm which shall beat upon your unsheltered head for ever and ever. But the refuge is before thee, man! The sky is dark, the tempest lowers; but the refuge is before thee. Run! in God's name, run! The storm comes hastening on, as if God were gathering up all his black artillery that he might discharge his dreadful thunders upon thee. Run! "But can I enter?" Yes, the door is open; run! "But may I enter?" Yes, he invites thee: "Come unto me, yea, come unto me—come this night—trust me," he says, "and I will save thy soul." "But I am unworthy." Well, see the tempest! Run! Let thine unworthiness put feathers to thy feet, and not stop thee in thy haste. Jesus calls thee from his throne in heaven; he invites thee: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "The Spirit and the bride say, Come; and let him that heareth say, Come." Heaven and earth say, "Come." Sinner, wilt thou avoid the tempest? Wilt thou flee, and find shelter in Christ? God help thee to trust Christ now, and unto him shall be the glory, for ever and ever. Amen.

It is sometimes said that a minister has a perfect right to do what any Christian has a right to do. That is not true. The specific nature of his work imposes limitations. His calling demands that he shall throw all his energies into a certain line of effort. Other men may rightfully expend their powers in making money or in achieving personal distinction. It is their duty to do so. The Christian minister has no right to work for these ends or to waste himself in pursuing them.

The laws of Great Britain prohibit any ambassador or consular representative from engaging in the commercial affairs of the nation to which he is accredited. He is there for one purpose, to protect the rights and promote the interests of England. The minister of the Gospel holds a similar relation to the community in which he labors.—George E. Horr.

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Take Christ for your strength, dear soul, he will give you power. Power to overcome the world, the flesh and the devil; power to crucify every besetting sin, passion, lust; power to shout in triumph over every trouble and temptation of your life; "I can do all things through Christ which strengtheneth me."—D. L. Moody.

When sickness undresses a man for death, then Job's "I know," and St. Paul's "I desire," are the words of sweetest comfort.—H. Montague.

Subscribe for the RECORDER.

Editorial

A New York paper recently published an article setting forth the dreadful (!) situation in a Western town of 800 inhabitants, where there are five churches, all of them weak. The horrors of sectarianism were duly dwelt upon, and the beauties of Christian union were duly emphasized. This was used as a decisive argument that those five churches in that town should unite and form one church that is self-sustaining, instead of having five weak affairs almost helpless. The case was stated with great earnestness and emphasis, and it was calmly assumed that nothing but the greatest bigotry and the most intense sectarianism kept those churches apart. The one argument for union, and it was assumed to be decisive, was that it was better to have one strong church in a town than five weak ones.

For years we have heard a great deal of just that sort of talk. It has been proposed to compromise by one denomination's giving up its church in this town, another in that town and so on, so that the general average will be kept up. And we are complacently told that each denomination would thus gain as much as it would lose, and why—it is naively asked—would not this be satisfactory?

If one's church membership were merely a matter of convenience, and no principles were involved, then it would be better to have one strong church in a town than five weak ones, and that argument would be decisive. But if any principles be involved, then the matter of convenience is not to be considered. A preacher out West, said in a funeral sermon: "Our deceased friend was just as honest as circumstances allowed." When honesty became inconvenient that man let honesty go. That is—strange to say—the way some people regard their church membership. When it becomes inconvenient to maintain that membership they are ready to let it go.

Again, if no principles were involved in church membership, and people were willing to be swapped off in such a bargain, there might be such an exchange of members as has been suggested. If, for example, the Methodists should, under this arrangement, give up 20 members to the Presbyterians in one town, 15 to the Episcopalians in another, 18 to the Congregationalists in another, and 20 to the Disciples in still another; while in yet another town, where these others gave way, the Methodists got 73 members from all these others, then the Methodist aggregate would not suffer. In that case the denomination to which a man belonged would depend entirely on what town he lived in. In one town he could be a Methodist, in another a Presbyterian and so on—just as whether the King of England is a Presbyterian or an Episcopalian depends entirely on whether he be in Scotland or in England. Such an arrangement might be made to work, provided there be no principles involved in church membership.

If it be true that no principles are involved, so that it makes no difference to which church a man belongs, then what possible difference can it make whether he belongs to any church at all or not? If no principle is involved in church membership, what principle would be violated by a man's

refusing to be a member at all?

No denomination has a moral right to maintain a separate existence unless it stands for what are believed to be important principles. And the importance of these principles in no way depends on the number of people who live in a town. If Methodists and Presbyterians, for example, ought to unite in a town of 800 population, then they ought to unite in a town of 80,000 or of 800,000. Principles are not settled by statistics.

No man has a moral right to be a Methodist unless he believes Methodism is taught in the Scriptures and is of vital importance to the highest interests of mankind. Believing this, it is as binding upon him to maintain Methodism in a town of 800 population, as in a town of any size whatever. Those people in that town of 800, who maintain five weak churches, should be praised instead of censured, supposing they believe in the principles for which they stand and in the value and importance of those principles to the world.

In our remarks, we have purposely left the Baptists out of the account, that our argument might not be suspected of being colored by our own denominational feelings.

The editor had a full week. Monday, July 2nd, he ran down to Estill Springs, Tenn., to the Baptist Encampment, and found a large and enthusiastic band of saints from Memphis, Nashville, Clarksville and other points in the State. The success of this, the first encampment, was phenomenal, and Manager T. B. Ray was in his glory. The programme was carried out without a break, we believe, and with great *eclat*. A large tent was spread and well seated on the hill just above the hotel, which was filled to its capacity. The exercises were for the most part, held in the tent, though when it rained the spacious halls and porches of the hotel furnished good quarters. The writer heard echoes of the speakers who had preceded him, and had the pleasure of listening to Drs. Sampey, Boone, Aeree, Golden and Sims, beside the pleasure of addressing the brilliant company on Egotism. The social intercourse was charming and the goodly fellowship delightful. There were over 300 in attendance. Manager Ray has vindicated the wisdom of his appointment.

Having to go to Murfreesboro on Tuesday, the writer missed hearing the Hon. E. W. Stephens, Senator Carmack and others. The encampment was unanimously and heartily voted a great success, and they will have a larger one next year. They are tearing down the old Union University building, so long a prominent landmark, and are beginning to erect the handsome building of the Tennessee College for young ladies. The old corner stone, laid May 1, 1849, was opened and very interesting relics were taken out, of which we will speak later. The new building is to cost not less than forty thousand dollars, and it will be up-to-date in all respects. The Murfreesboro saints are rejoicing at the coming of Dr. A. C. Davidson as pastor, and well they may.

July 5th was John W. Thomas Memorial Day at Monteagle, and it was the writer's privilege then and there to deliver a eulogy upon that great and good man. He was President of the Monteagle Assembly, in addition to his other func-

tions, and here, as elsewhere, he did invaluable service. Capt. and Mrs. M. B. Pilcher are in charge and they are fully equal to the demands upon them. Monteagle is a beautiful place, with delightful atmosphere, charming society and comfortable surroundings, to say nothing of the literary and musical treats daily supplied. A good Baptist lady (Mrs. C. D. White) from Kentucky, and her two children have charge of the Assembly Inn, where first class comfort (the writer tried it) is furnished at most reasonable rates. Then there are plenty of boarding houses and cottages. The great fire did not cripple the management seriously. Two of the burnt buildings have been replaced. The auditorium is magnificent.

Thence to the Jackson, Tenn., Chautauqua, to lecture on "Poor Kin" and "Egotism." Wonder if there be any connection between those two things? This too is the first year of the Jackson Chautauqua and it also has been phenomenally successful. Dr. J. L. Crook, H. C. Jameson and W. T. Harris and others have hold of it, and, of course, it succeeds. The grounds, admirably adapted to the purpose, are in Highland Park, and are reached by electric cars. Large assemblies have been attracted. The work of raising money for endowing the Southwestern Baptist University is being vigorously pushed by President Hale, who rejoices in the completion of the special \$100,000 subscription. More is needed, however, and more is coming. The more they get the easier it will be to get still more.

The writer is specially indebted to Prof. and Mrs. Irby for their elegant hospitality.

JACKALS AND GRASSHOPPERS.

In his interesting address before the Historical Society at Richmond, Dr. Mullins regretted that the peace of the denomination in Kentucky had been disturbed, and noted especially "alien immersion," "universal invisible church" and "1641." He illustrated his meaning by the story of the people who complained that the rains did not come acceptably, and who were told that this was because the people had been running after jackals and grasshoppers, and that until they ceased such running the rains would not come right.

Though we do not say Dr. Mullins so intended it, yet this was very hard on those brethren who have taken up with those "jackals and grasshoppers"—"alien immersion," "universal invisible church" and "1641." It is gratifying to be able to say that the WESTERN RECORDER has never taken to either of those things, and it has been a source of regret to us that any of the brethren should go after such things. We earnestly hope that the brethren who have been running off after these "jackals and grasshoppers" will heed Dr. Mullins' counsel, and will cease thus to interfere with the coming of the rich showers of God's grace upon our people.

Drs. W. B. Crumpton and A. J. Dickinson are discussing just what Dr. Foster teaches in his last and most ponderous book. While some of the sentences are so involved that they can be made to mean anything or nothing, the teaching of the book is bold and bald infidelity. There is no more distinct infidelity taught by Tom Paine or by Voltaire than is taught in this book by Dr. Foster. Any one who can explain away the

language of Dr. Foster, can as easily explain away the language of Paine and of Voltaire. Dr. F. denies Christ's divinity—saying (p. 446): "Jesus did not transcend the limits of the purely human." This is but one of many of its kind.

It is said that there are less than 250 drinking saloons in all North Carolina. We have three times that many in Louisville alone, though by far the greater part of Kentucky is "dry" territory. North Carolina is blessed by having no large city. Happy North Carolina!

Dr. Edward Judson proposes to celebrate his 25th anniversary by paying off the debt of \$90,000 on the Judson Memorial church. Mr. Rockefeller offers \$40,000 on condition the rest is raised.

On both sides of the water the people and the papers are talking much about the "present crisis." Among the writer's earliest recollections was a public address in Murfreesboro, Tenn., at the college commencement, on "the present crisis," and that was the theme of a goodly company that gathered in his boyhood's home. To his certain knowledge there has been a "present crisis" on hand ever since, and that was half a century ago. It is certain also that "the present crisis" did not begin in the fifties, but long before. Indeed about the most persistent thing in the world is this same "present crisis."

The American Baptist Year Book gives the number of Baptists in Ireland as 2,988. The recent Church of England Synod for Ireland gave out figures for the different denominations in Ireland and conceded to the Baptists 7,062, or nearly two and a half times as many as the Year Book claims.

The *Congregationalist* says, editorially: "It is a ground of satisfaction that there is no distinctively congregational theology." Then the Congregationalists have no right to maintain a separate denominational existence. A denomination that has no distinctive principles, has no right to exist.

Some of the papers, and of course the N. Y. *Independent* is one of them, object to the Episcopalians suspending Dr. Crapsey from their ministry for denying the virgin birth and the resurrection of Christ. Why a man who denied these doctrines wished to be an Episcopalian we are unable to understand. He had definitely bound himself to teach these doctrines, along with others, and every Sunday he repeated language plainly teaching them, and yet he hung on. As a matter of course he was suspended. That any persons should have supposed that anything else could or would be done, shows simply how slack-twisted such persons are.

An honored brother asks for "decisive Scripture proof" that a man once regenerated can not be lost at last. Here it is: "He that believeth on the Son hath eternal life." What ceases is not eternal. The man who is lost therefore never believed on the Son.

We are asked to explain 1 Cor. vii. 11. The meaning is that by leading astray the man with a weak conscience we sin against Christ as well as against the man. Christ died for all men, then when we do what leads men away from Him we sin against Him.

Editorial Varieties

A soap maker in England advertises that the use of his soap will greatly improve the women's tempers.

Unfortunately, some brethren identified with denominational interests seem to have the notion that they are perfectly free to do as they please, while nobody has any right to offer any objection.

It is said that a girl wears an engagement ring on the same principle on which you tie a string around your finger—so that she will not forget she is engaged.

Prof. Nathaniel Schmidt, having denied well nigh everything Baptists stand for, has decided to leave the denomination. Joy go with him. "And there are others."

It is said that certain Sardinian soil is so intensely bitter that even the honey of the bees is flavored with the bitter taste. There was a man, a long time ago and away off yonder, who was so bitter in spirit that even his compliments to his friends were bitter.

A Japanese paper is not so sure of the advantages of the new civilization in that land. It says: "The coming Japanese woman will be six feet high, will wear hoop-skirts, cowhide boots and a seowl."

In Europe they are arranging to celebrate the 400th anniversary of the birth of John Calvin in 1909.

Of the 300,000 children of school age in Porto Rico, only 68,000 are in school.

Soule Female College, at Murfreesboro, Tenn., has conferred the degree of LL.D. on Miss Anna McFadden. It is not usual for female schools to confer honorary degrees, nor is it usual to confer such degrees on ladies. We congratulate Miss McFadden on the honor she has received. Soule College is a Methodist institution.

The Sultan of Turkey wanted to confer decorations of honor on the Hon. W. J. Bryan, on the latter's visit to Constantinople. The honor was politely declined.

In the recent oratory contest at Columbia University, New York, a Zulu took the prize.

In England they are calling women suffragists "suffragettes."

"The WESTERN RECORDER is the soundest in doctrine and the ablest edited of any Baptist periodical it has ever been my privilege to read."—W. A. Atchley.

We are glad the friends of temperance in Kentucky are making use of the County-unit bill, lately becoming a law, and are voting saloons out of the towns, where the towns left to themselves have not been able to do so. In this connection we express our gratification that Dr. G. Y. Young has come back home to Kentucky to stay. He will do great and valiant service.

The Bible Evangelistic Conference at Blue Mountain, Miss., July 31st to Aug. 9th, promises to be a great occasion. Blue Mountain is a delightful place for such a conference. Write to Pres. B. G. Lowrey, Blue Mountain, Miss., and find out all about it.

The Rev. Thomas Spurgeon, on account of severe illness, has cancelled his engagement to preach in Tremont Temple, Boston, this summer. This is greatly regretted.

The Rev. M. G. Johnson went to Little Rock, Ark., where he has a sister who is a Universalist preacher. The brother and the sister held a public debate, he on the Baptist and she on the Universalist side. It was a unique affair.

Miss Fannie E. S. Heck informs us that the Woman's Missionary Union will continue their Literature Department. The "Monthly Literature" is 30 cents a year. The "Monthly Literature" and "Our Mission Fields," together, 50 cents a year. Address W. M. U. Literary Department, 801 N. Charles St., Baltimore, Md.

We are pained to learn of the death of the Rev. A. A. Lomax, long a leader in Mississippi, widely known and loved. He died at the ripe age of 76, and he lived "a faithful minister of Jesus Christ." We tender our condolences to the bereaved.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) Pastor Eaton: Love, I Cor. xiii., Trip to Gadara, Mark iv. 35, v. 17. Young people's social Thursday night.

Broadway—Pastor Jones: 23d Psalm; Ethics of a sting.

Chestnut St.—Pastor Weaver: The church. Evangelistic meeting.

East—Pastor Wilson: God of the storm; Seeking Jesus. One by letter.

McFerran Memorial—Bro. E. F. Wright: Abraham's trial; Sunshine.

Twenty-second and Walnut—Bro. A. Finch: Gen. xv. 2, Waiting for God. Pastor Hunt: Moral measuring lines. Six by letter, one for baptism. Tent meeting at 27th and Madison.

Calvary—Pastor Gillon: Grace of God; Prodigal son.

Clifton—Pastor Foster: Latent resources; Salvation through secret orders or Christ.

Franklin St.—Pastor Harrington: Deacon. Bro. E. Y. Mullins: Church extension. Bro. Merryfield ordained deacon.

Highland—Bro. W. M. Bruce: Christ's compassion.

Immanuel—Pastor Watts: Loftiest piety; Model penitential prayer. Four by letter, one baptized.

Parkland—Bro. E. T. Poulson: Need of Christ; Household of God.

Portland Ave.—Pastor Forrest Maddox accepts and was recognized Friday night. He preached Sunday on God coming to help; Vain efforts. He begins well.

Third Ave.—Pastor Ransom: Watchfulness; Birth of Christ.

Twenty-sixth and Market—Pastor Reed: Outer and inner witness; New heart. Baptized 19.

Hazelwood—Pastor Althoff: The old home; Sabbath.

Highland Park—Pastor Arvin: Hidden manna; Good tidings.

Oakdale—Pastor Mohler: Opportunity and obstacles; Jesus passing by. One for baptism, two by letter. Meeting begins Sunday with Evangelist E. B. Farar.

Ormsby Ave.—Pastor Williams: Training children; Walking with God. One by letter.

Eighteenth St.—Pastor Lee: Ingratitude.

Glenview—Pastor Brock: Consecration; Justification.

Lagrange—Bro. W. P. Harvey: Peter. Elk Creek—Pastor Knight: Heaven; Sinner's difficulties.

East Mead—Pastor Blankenship: Humility; Backsliding. Three baptized.

Tabernacle (New Albany)—Bro. E. T. Faust: Faith; True light.

Culbertson Ave. (New Albany)—Pastor Chilton: Jesus, a friend; Lesson from Joseph.

Beechland—Pastor Hale: Time for all things; Judas.

Bro. Hunt opened a discussion of the outlook in the State. He spoke of the General Association in Richmond. Also Bro. McFarland, Foster, Wright, Wilson, Harvey, Walker, Bow, Eaton, Mullins, Weaver and Hunt.

THE STATE.

Pastor B. F. Hagan writes: "After eleven years of service with Old Nolynn I parted with them as pastor, leaving as noble a band of people as any man ever served. They called Eld. Don Q. Smith, of Rowlett, Hart county, Ky. Bro. J. S. Daugherty preached for them last Sunday; he has been in Texas for 25 years and will spend some weeks around Toniaville and is very anxious to see or hear from his friends. Buffalo has moved forward to half-time with me."

Pastor L. F. Caudill writes: "As missionary of Enterprise Association I have just closed a meeting of good results at Lakeville in this county (Magoffin). The meeting continued two weeks, with 13 additions to Licking River church. (This church is four miles above Lakeville, at the Licking Station of the Cumberland Pipe Line Co.) All 13 were baptized. Fifteen of the members of Licking River church obtained letters of dismission last Saturday and these with the 13 new members will constitute a new church on Saturday, July 28th."

Pastor T. H. Johnson leaves Bellevue, Ky., for Birmingham, Ala., and he is succeeded by Bro. J. S. Taylor. Both enter upon their new fields with fine prospects.

Evangelist W. D. Pöswall went up to Shady Point, Rowan county, where was a Baptist house of worship started and left unfinished. He preached, raised money, sawed, nailed, rallied the brethren and secured the completion of the

house which will be dedicated by Secretary Bow.

Pastor Wright, of New Liberty, is being aided in a series of meetings by Evangelist W. W. Hamilton, with fine prospects.

Pastor T. V. McCaul writes from Providence: "Bro. Joseph T. Watts was with us June 17, 18 and 19, and the Sunday School Institute which he conducted proved to be a most enjoyable and helpful work. Bro. Watts is the right man for this great work and the Lord is richly blessing his labors. He stirred our Sunday school and church with his intelligent, enthusiastic addresses and with several strong evangelistic sermons. May the Lord awaken our churches to the great opportunity which they have in the Sunday school."

OTHER STATES.

Pastor L. E. Barton held a meeting in his church at Quitman, Ga., without any outside assistance. There were 15 professions of religion and 17 additions to the fellowship of the church. Pastor Barton has been greatly blessed in his work at Quitman.

Pastor S. A. Cooper writes from Coeburn, Va.: "Enclosed you will find check for \$2. Please credit to my account on RECORDER. We have just closed our series of meetings at the Coeburn church in which Bro. J. M. McFarland, of Monticello, Ky., did most of the preaching. His preaching was clear, strong and convicting, and many were saved. We have baptized 11 and we have 8 more to baptize. In all there were 23 additions to our church. We thank God and take courage. Our Sunday school has grown from about 35 to 120. What Baptists we have are the best on earth, for they have stood the test and we are glad to say that God has many people here, and there is great things for the Baptists in Southwest Virginia. God bless the editors of the grand RECORDER of truth. Brethren, pray for us."

ME'S PUZZLED, TOO.

Mr. Editor, the article of a puzzled contributor in your issue of June 28th, signed "A Baptist Layman," has served to puzzle me, too.

1. What first puzzled me in that puzzling contribution was that one should for a moment think that nobody but a Baptist might instructively lecture to our theological students on Sunday school work. It seems to me a species of sectarian narrowness to think that nobody in the world knows how to do anything save us Baptists. While to recognize the fact that other people are doing things and to go after and secure as lecturers, now and then, their wisest leaders is to seek to put our coming pastors in possession of the best things in Sunday school work from all quarters. One of the most profitable days of my life as a busy pastor was that of a visit to a great State Union Sunday School Convention in an adjoining State where I heard such men as Hamill and took notes that enabled me on my return to at once advance my school in numbers and efficiency. Nor had it ever occurred to me until I read your puzzled friend that I had been guilty of any thing unbaptistic. Some few months ago it was mine in common with the other Baptist pastors of our city to go to the Seminary chapel and hear the great Bishop Vincent lecture on Sunday school work, and I came away a wiser and broader minded man, while not consciously any the less a Baptist. Is it not puzzling to see wherein the sin consists upon the part of our great School of the Prophets, in having such a man address the student body occasionally upon Sunday school work?

2. I am puzzled to know why you, Mr. Editor, did not comply with the request for enlightenment upon the part of your puzzled contributor. He asks certain questions, pertinent or otherwise, which you as a trustee could have answered, thus at once serving the institution and enlightening your inquiring contributor.

3. I am puzzled to know why you, Mr. Editor, turned over that puzzled contribution to President Mullins instead of giving it attention yourself. You were specially asked for the information. The President of the Seminary had only a few weeks since rendered to the Board of Trustees of which you are a member an account of his stewardship and from the very nature of your office it devolves upon you in common with other trustees to give attention to such communications.

4. I am puzzled to know how it has come to pass that the trustees and faculty of this institution have dared to go ahead doing things without knowing whether they would please our puzzled friend or not. Such conduct seems inexcusable. Years ago when a child our puzzled friend made a contribution and

besides that now evidently poses as a guide in matters of orthodoxy both of which ought to have secured for him long since official recognition. If the institution goes to the bow-wows great will be the guilt of the trustees and faculty in having willfully closed their eyes in the face of this effulgent light.

5. I am puzzled that so wise and so thorough a Baptist could be so narrow as to believe that nobody but a Baptist knows anything about the Commission. I regret to say it, and yet some people wearing another than our name could teach some among us, both by precept and example lessons on the Commission. At this point where above all others we might most glorify our crucified and risen Lord by being orthodox to the core, alas, many are heterodox to the shame of the name they wear.

6. I am puzzled to know why, or to see wherein, it was so unbaptistic to have a certain leading spirit in another denomination address the Seminary student body, when upon more than one occasion the Editor of the RECORDER has joined with that same brother and others in a union effort for the salvation of souls, and that, too, without so much as even startling our now sadly puzzled contributor.

7. I am puzzled that our puzzled and seemingly bewildered "Layman" has seen nothing out of the way or unbaptistic in this same leading spirit addressing the student body of Georgetown College. Wherein the sin of permitting in the Seminary that which is admissible at Georgetown? Are the students at the Seminary more likely to wrongly interpret the presence of such a man than at Georgetown?

8. I am puzzled that so great a Baptist should take so seriously to heart, words found in a heretical Methodist sheet.

9. I am more puzzled that the words quoted should have caused a good Baptist pain rather than joy. This excerpt says: (1) The spirit of the younger Baptist ministry is "irreconcilable," that is, that they "seek peace with all men without which no man shall see the Lord." Heb. 12:14.

2. They "surrender no doctrinal position," which shows that they still 'hold fast the form of sound words'. 2 Tim. 1:13.

3. They show a "fairness and beauty of spirit" which would indicate that they are seeking "to do justly, and to love mercy and to walk humbly with (their) God." Mich. 6:8.

Whether they learned these three qualities at the feet of a Whittier or a Mullins ought we not to thank God since they are at once thoroughly Biblical and thoroughly Baptist and well calculated to help in winning this old world to our God and His truth.

Have we not an occasion for our hearts to thank God for this "good report of those without."

10. I am puzzled that a Baptist so staunch as to think it a foretoken of coming doom for a leading spirit in another denomination to occasionally address our School of the Prophets should himself feed upon the output of a Methodist press.

11. I am puzzled as to the real purpose and purport of that contribution. I could but ask myself what prompted it love for the cause or rather a want of love and fellowship for brethren who happen not to see all things past and present from his angle of vision.

12. I am singularly enough puzzled over the sex of this would-be defender of orthodoxy. To be sure the non de plume signature seems to settle that and yet doubting Thomas that I am somehow that does not thoroughly satisfy me. [Wonder what woman Dr. Hunt suspects, and why he suspects any. There is no woman in this case.—Ed.]

13. What puzzles me worst and most of all is that one after such a bugle blast for orthodoxy should find it in his heart to hide behind a non de plume. Why lower the would-be lofty tone of such a communication with an anonymous signature?

Why, when so bold to hold up to criticism his brethren ashamed of his own name? God and man can honor the brother who fights in the open, but shame on the man who fires from ambush.

M. P. HUNT.

2208 W. Chestnut St., Louisville, Ky. [The Trustees have nothing to do with inviting speakers and lecturers to the Seminary. All that is managed by the Faculty. It has been our rule to send every criticism of the Seminary professors to them before publication in order that their reply might appear in the same issue. Hence we referred the article in question to Dr. Mullins. Since he declined to make any suggestions or comment, we did not feel called to do so. It does not appear that Dr. Hunt represents anybody but himself. Each writer is to decide for himself whether or not he will sign his name to his articles.—Ed.]

Dr. Len G. Broughton writes: "I have been reading 'Faith and The Faith.' It is a great book."

Dr. E. B. Pollard says: "'Faith and The Faith' is a rapid firing gun, but its firing is from the old breastworks. No smokeless powder is used, and so you can tell just where the man behind the gun stands. This book of Dr. Eaton's is not at all for old fogies, but will be found a very helpful corrective for those who hasten to adjust their theology to every popular intellectual fad, to every guess of daring critics, or to each new 'assured fact of science'—before it really is either assured or a fact. Such persons will find a liberal injection of the first century spirit to be just the anti-toxin they need."

"The book to which I refer is Dr. Eaton's 'Faith and the Faith.' . . . This is preeminently the most timely and genuinely helpful volume I ever read . . . The book is the legitimate outcome of Christian scholarship and the mind of a philosopher."—A. S. Bush in Baptist Chronicle.

DEAR RECORDER:

Allow me to say that the prospects are very bright for a large attendance at the Encampment of Kentucky Baptists, to be held in connection with Seven Hills Chautauque, Owensboro, Ky., August 1-4, 1906. The interest is growing rapidly and it is very necessary that those who expect to go should write me about it at once, stating what kind of accommodations are wanted, so that reservations may be made in good time. Do not wait until you get to Owensboro, but write now, the very day you read this, if possible, and then you will have no difficulty. Remember it will cost just \$4.50 for each person four days, including tent, bedding and board, provided four persons occupy one tent. If two persons occupy one tent the cost for each person will be \$5.50. This also includes season ticket into the grounds for the four days. The railroad fare will be one fare, plus 25-cents, for the round trip. JOSEPH T. WATTS, Sec.

"A PREACHER'S AND A BANKER'S VIEWS ON IMPORTANT SUBJECTS."

By J. M. Weaver, D.D., and Theodore Harris, Banker, Louisville, Ky., introduction by T. T. Eaton, D.D., LL.D.

Dear Friend—I propose to publish a book with the above title, about September, 1906. It will have about 250 pages and sell at one dollar a copy. Theodore Harris, a banker who has been a member of my church over 40 years, a brilliant writer, has consented to write a number of valuable articles in it, especially one on Trusts.

Will you subscribe for a copy to be paid for when delivered? I will be glad thus to get an idea of the number that will sell. It will be a book of interest to you as a thoughtful person. Please let me hear from you soon. Address Rev. J. M. Weaver, 709 West Chestnut St., Louisville, Ky.

The Southwestern Baptist University at Jackson, Tenn., will open a Law Department next fall. This is one of the best locations in the entire South for a great law school. Every court known to jurisprudence, except the U. S. Supreme Court, meets in the city of Jackson. They are on the hunt for a suitable man for Chancellor for the Law Department. Any one knowing a suitable lawyer can write to Pres. P. T. Halo about the matter. The University also desires the services of a gentleman and lady to take charge of Adams Hall, the large boarding hall for young men.

The annual report of the Board of Trustees of the Southwestern Baptist University at Jackson, Tenn., shows that during the administration of Pres. P. T. Halo for the last two years the endowment had been increased more than \$100,000, while more than \$20,000 has been raised and expended in improvements and equipment. The attendance last year ran up to three hundred and eighteen, of whom about fifty were students for the ministry. The prospects for next year give great encouragement to the friends of this famous institution.

FORTY FREE SCHOLARSHIPS

For tuition in Meridian Female College or Meridian Male College given out of tithe money to worthy girls and boys. Apply at once to J. W. Beeson, President, Meridian, Miss. See their ad. elsewhere in this issue.

DEAR RECORDER:

Please announce that Bracken Association will meet Wednesday, August 1, 1906, 10 a. m., with the Mt. Sterling Baptist church. All messengers and visitors must send their names to the pastor on or before July 20, 1906. The Editor of the RECORDER and its "H" have a special invitation. J. R. HOBBS.

PERIODICALS

of the Southern Baptist Convention.

EACH ORDER contributes to the Bible Fund and fosters the Sunday School interests of the Convention.

PRICE LIST PER QUARTER

Table listing prices for various periodicals: THE CONVENTION TEACHER, BIBLE CLASS QUARTERLY, ADVANCED QUARTERLY, INTERMEDIATE QUARTERLY, PRIMARY QUARTERLY, LESSON LEAF, CHILD'S GEM, KIND WORDS, YOUTH'S KIND WORDS, BAPTIST BOYS AND GIRLS, BIBLE LESSON PICTURES, PICTURE LESSON CARDS, B. Y. P. U. QUARTERLY, SUPERINTENDENT'S QUARTERLY.

Children's Day Program for June FOR THE BIBLE FUND.

OTHER SUPPLIES.

Table listing other supplies: SUNDAY SCHOOL RECORD, CLASS BOOKS, CLASS COLLECTION ENVELOPES, EXCELLENT MAPS, B. Y. P. U. SUPPLIES, HOME DEPARTMENT SUPPLIES.

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Campbellism Exposed.

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

We are pained to hear of the drowning of the 14-year-old son of the Rev. Arthur Willett. He was a boy of bright promise, and his death seems most untimely, but God knows best. We tender our profoundest condolences to the bereaved family.

Family Circle

Stories for the Young and Old

NEWFANGLED SCHOOLS.

They taught him to hemstitch and they taught him how to sing, And how to make a basket out of variegated string, And how to fold a paper so he wouldn't hurt his thumb; They taught a lot to Bertie, but he couldn't do a sum.

They taught him how to mold the head of Hercules in clay, And how to tell the difference 'twixt the bluebird and the jay, And how to sketch a horsie in a little picture frame, But strangely they forgot to teach him how to spell his name.

Now, Bertie's pa was cranky, and he went one day to find What 'twas they did that made his son so backward in the mind. "I don't want Bertie wrecked," he cried, his temper far from cool; "I want him educated!" so he took him out of school.

MOTHER BONN'S HOUSE-WARMING.

BY I. McROSS.

Nellie Bonn stood in front of the old log house watching the carpenters putting the finishing touches upon the pretty, new cottage a few rods away. After a few moments she turned and looked at the old house.

Hop vines, clustering full, ran over one corner of dove-tailed logs, and "Creeping Jennie" had not crept but scrambled all over the side in its haste to reach the caves, where it hung in festoons of feathery cream-white sprays. "It's a pleasant old home," she thought tenderly, "and I've been so happy here that I almost hate to leave it." There was the sound of approaching wheels and Nellie sprang forward with a glad cry of welcome: "Mother and Father Bonn! How glad I am to see you! Come right in, mother, you must be tired."

"I'm so tired," said Mother Bonn, as she climbed from the rickety buggy into Nellie's strong arms, "but I can't rest a minute until I've seen your new house."

"But if 'twas ten times better 'twouldn't be any too good for you," Mother Bonn gave Nellie's shoulders a loving pat. "You've been so good an' worked so hard an' economized. I used to look forward to the time when I'd have a frame house, too, but the years have been full of trouble, an' I gave up the idea long ago. I didn't mind the log-house when I was young; the country was now then an' most of the folks lived in log-houses, but all the girls I grew up with have nice houses now. I wouldn't feel it so much if I could live in a frame house just long enough to have one tea party an' invite all my old friends in. I've thought about that party for more'n forty years, and I've planned it out hundreds of times." Her old eyes brightened as she described it.

"I'd put my best white cloth on the table, I mean the cloth I made; I took the flax out of the field, broke, swunged, hatched, carded, spun, an' wove it. Then I bleached it whilst apple trees were in bloom, an' it's white as any boughten cloth. I'd use the chiny tea set that was mother's; they're as thin as shavin's, but I've never broken one. I'd have white poun' cake, black fruit cake, an' 'lection cake, crumpets, an' cookies, cream biscuit an' rix bread, straw'ry preserves an' bee's honey an' a bouquet of flowers on the table. I can see the table now. But, of course," sighing, "I never could have such a grand party in the old house, it's small an' wallows; a stranger's likely to tumble down walkin' across it."

"I'm sorry that you could never have your house and tea party," said Nellie, sympathetically.

"Oh, well, this is like havin' one of my own; an' I keep sayin' over an' over to myself, 'My heavenly home is bright an' fair.'" She stopped trembling with her effort at self-control, but her voice was quite steady and she smiled bravely into Nellie's face.

"Here I am complainin' 'bout the old log-house that's sheltered me so many years; it's like findin' fault with a good old friend that you're fixin' to lose, isn't it?"

"What do you mean, mother? Have they—"

"Yes they have, Nellie; they've really foreclosed, and we're without even the old log-house for a home, an' what we're going to do, an' where we're going to live I don't know unless you and Frank let us live in your log-house."

"You're welcome to it, of course," Nellie assented, heartily, "or you and father may come and live in the new house with us."

"No, no." Mother Bonn shook her head decidedly. "Father an' I have got used to bein' by ourselves, an' we wouldn't be contented any other way."

"You'd better move soon, then," Nellie suggested. "Frank will finish harvesting this week, and next week he can move your things for you."

Father and Mother Bonn stayed with some old neighbors while Frank, their son, moved their household goods. Then, instead of taking the two old folks to his log-house, he took them directly to the new one. As soon as Mother Bonn stepped into the sitting-room, she looked around astonished and a little hurt.

"Why, Nellie, you've got my old spindle-backed rocker, an' my old sofa, an' my brass andirons, an' all my things!" she exclaimed, with trembling lips. Then she smiled bravely into Nellie's face. "Well, I intended that you should have 'em sometime, an' I 'spose you've left enough in the old house for us to keep house with."

"Our own things are all in the old house mother; we have decided to live there a little longer. It's real comfortable and homey there, and this is to be your home as long as you live."

"An' I can have my party!" Mother Bonn cried, eagerly.

Sometimes it is easier to make a sacrifice than to have it unrecognized, and for a moment Nellie regretted the step she had taken, but the next instant the feeling was gone and she said, warmly:

"You shall have your party right away; we will call it a house-warming, and I'll help you get ready for it."

When Nellie and Frank started back to the old log-house Father Bonn followed them into the hall. "Nellie," he began, huskily, "maybe you think I don't understand how hard it is for you to give up your nice new house, but I do, and I appreciate it. We are not going to keep you out of it long, though, for mother's fallin' fast, an'— an'—"

He stopped and swallowed painfully, then, seizing Nellie's hands: "I believe your house will seem better an' dearer all your life, after being christened by such loving kindness. Mother don't realize the sacrifice you're making."

"I'm glad she doesn't," said Nellie warmly; "I want her to enjoy the house without a single feeling that would lessen her enjoyment."

All of Mother Bonn's cherished plans were carried out. Girlhood friends—grown old and wrinkled like herself—came and entered with zest into the spirit of the feast. It was Mother Bonn's new home and they praised and admired it to her heart's content. When supper time came she was too happy and excited to eat much, but kept urging her guests: "Have a piece of poun' cake, Ann Richards, it's made honest poun' for poun', an' ev'rything in it's the very best. Take a piece of this fruit cake, Tildy;—O, don't break the slice. There's four kinds of fruit in it besides walnuts, an' almonds, an' orange, an' lemon peel, an' all kinds of spices. Have another help of straw'ry preserves. Eunice; they're wild berries, Nellie picked 'em over on the old farm."

After the last guest had left Mother Bonn sank into a chair with an expression of such perfect happiness that the tired and care-worn lines were all wiped from her face.

"Lie down on the couch and rest, mother," Nellie gently commanded, "I'll clear away the things."

Mother Bonn lay down and closed her eyes a few minutes, but opened them and smiled brightly when her husband and son entered the room.

"All of 'em come. An' they said that my house is just perfect, an' the supper couldn't a been better. Ev'rything turned out just right, didn't it, Nellie?"

"Yes," Nellie assured her, "there wasn't a single failure."

"It's been such a happy day that I feel paid for all the hardships I've been through. I 'spose that's just the way the first day in heaven will seem. Just think what it will be to be there! I feel ashamed now to think I've complained when all the time this beautiful house an' this happy day was comin'."

"I don't seem to remember 'bout that complainin', mother," said Father Bonn as he stroked her thin, old hand.

"I've ken' it to myself, mostly, but it's been there. Come here, Nellie." She took Nellie's hand in hers. "No mother ever had a better daughter than you've been to me. Remember that always when you think of this house-warming. Why! my heart's been happy

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enough to warm a dozen houses. Now I'm ready to move into the log-house an' let you have your new one, an' I hope that ev'ry day you live here you'll be as happy as I've been to-day."

She smiled at Nellie, then closed her eyes. In a few moments her hand fell from Nellie's. She had moved into that "heavenly home, so bright and fair."—The Presbyterian Banner.

JACOB'S SERMON.

"Had a good sermon, Jacob?" my wife asked me last night when I came home from church.

"Complete, Rachel," said I. Rachel was poorly, and couldn't go to meeting much, so she always wanted me to tell her about the sermon and the singing and the people.

"What was the text?" "I don't think there was any. I didn't hear it."

"What was the subject, then?" "As near as I can remember, it was me."

"You, Jacob Gay?" "Yes, ma'am. You think it is a poor subject. I'm sure I thought so, too."

"Who preached? Our minister?" "Well, not exactly. The minister preached from the pulpit, but I could not listen. I was thinking about my sermon. I will tell you about it. You know that young woman at the postoffice, Mrs. Hyde's niece. She and I were the first ones at meeting, and we sat by the stove, warming. I had seen her a good deal in the postoffice and at her aunt's when I was there at work. She is a pleasant-looking and a nice, pretty girl. We were talking about the meetings. She was speaking of this one and that one who was converted. There was quite a silence, and then she said, sort of low, and trembling in her voice, and a little pink blush on her cheek, and the tears just a-starting:

"O, Mr. Gay, some of us were saying at the prayer-meeting last night that we did so want you to be a Christian."

"Her cheeks flushed redder, and the tears fell. I know she felt it, and it was a cross to say it. I never was so taken back in all my life.

"Why," I said, "my child, I have been a member of the church forty years."

"My tears came then, and I guess my cheeks would have been redder than hers, if they weren't so tanned.

"Do excuse me, Mr. Gay," she said; 'excuse me for hurting your feelings, but I didn't know you were a Christian. I never see you at prayer-meetings or Sabbath school, and I never notice you at communion. I'm sorry I've hurt your feelings.'

"Tut, tut, child," I answered. "No harm done. I'm a member, as I said; but I haven't worked at it much, I'll allow. I made the excuse to myself and other folks that Rachel was poorly, and needed me to stay with her; but I'm afraid the Lord wouldn't accept it."

"Just then the people began to come, and I took my seat; but the looks and words of that young woman went to my heart. I couldn't think of anything else. They preached to me all the meeting-time. To think that some of the young people in Wharton who didn't know I was a member, were concerned for the old man! I said to myself, by way of application, 'Jacob Gay, you've been a silent partner long enough. It is time you woke up and worked for the Lord; time to let your light so shine that the young folks can see it.'—Ez.

God is ever present with you, if you trust in him. What strength and encouragement are there in that thought. In a moment when in need, or under stress, you can turn to the Rock of refuge. It may be but a cry of agony, or pain, but made in faith. God understands the prayer even better than the petitioner and answers it in his own wise way.

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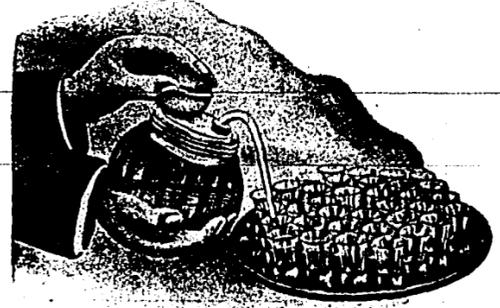
The Faultless Communion Service

ANNOUNCEMENT

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

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

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



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treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green, Stickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address MRS. M. SUMMERS, Box 212, Notre Dame, Ind., U. S.

Stories for Little Ones.

BESSIE'S INFLUENCE.

BY REV. WM. PORTER TOWNSEND. Pastor Jones took a more hopeful view of affairs than did the other good people of the neighborhood. The opening of mines and the building of railroads, it is true, had brought in a disreputable class; but he had neither lost his faith in man nor in God. He had met "bad" men before, and had learned that beneath the apparent wickedness were hearts that could be made like unto God's own. Jack Dalton was perhaps the roughest and wickedest man in the lot. Endowed with the qualities of a leader, others were not slow to follow him in bad and forbidden paths. Albeit he was but one among his fellows, yet what Dalton said or did was gospel to them, and not a man but would have stood by him to the death. Pastor Jones was not slow in noting the leadership of Dalton, and concluded it would be very largely a matter of "win one, win all." And so it proved to be. But the plan and its results could not be said to be his own.

uncouth sons of toil, and then "farewell." One might have chosen for her a more fitting passage, but God prepares and commissions His own chariot when He purposes to bring His true ones home.

Contract was overdue, and things were being rushed at the works. Much blasting must needs be done on the tunnel ere the drive was made. The men bewailed not so much the overwork as the infringement on their time with Bessie. But with it all they were learning to be true men, and labored with a ready heart. With hustle and hustle everywhere, with scarcely time for proper thought, we are hardly surprised that things sometimes go wrong, and with disastrous results. And not a man that would not have given his own life in exchange for the little life that went out one eventful day.

God wrought a perfect work through Bessie. Bessie was Mr. Jones' only child, lovable and loving, and his heart must indeed be hard that would not open to receive her. Jack Dalton's heart must have had a soft spot in it somewhere, for Bessie was quick to make a friend of him. "How like my own little Bess she is. God bless her!" he reasoned to himself, just after his first meeting of her. No heart but Dalton's own knew its bitterness. He had almost cursed God on that day when the destroying angel took from him in the flame his wife and child. He had hardened himself against Jehovah and sought to drown his sorrow in a life of sinfulness. He had held himself aloof from all influences that might demand of him better things. And now all unwittingly Bessie was entering into his life as a tie to bind him to God.

Having made her way to the camp one day with her father, Bessie continued her visits. At first Mr. Jones would interfere, but having learned of the goodly influences of his child, he encouraged her, always sending with her some little tokens for the men. Dalton was always the first to greet her after the day's work had ended. While yet the others were washing their grimy hands and faces, he was out on the roadside awaiting her coming. Hand-in-hand they would walk back into the camp where, seated on Dalton's knee in the midst of the men, Bessie was the life of the whole.

And what a change had come over that motley group! A word from Dalton perhaps at first had much to do with it; but gradually the sweetness and innocency of that little life had won its way into rugged hearts. And a heart that responds to the heart of a child is not far from the kingdom of God. The men themselves marveled at the transformation. They were becoming real gentlemen in her presence, and were even beginning to consider the rightness of this better way when Bessie was not with them.

But all unknown to them, Bessie was rounding out her lifework and nearing the reward that always crowns disinterested effort. A final impress of the spirit that sustained her must yet be made upon these

Jack Dalton was not at his place at the roadside, and Bessie was unconscious of the danger lurking near. Carrying with her a basket of flowers and thinking only of the pleasure they would afford the men, her little feet quickened their pace and then—a loud explosion and a mass of debris hurled high in air. Bessie saw only a shadowy throng of human forms hurrying toward her, and heard a voice cry in despair: "Bessie!" as she fell beneath the weight of a cruel stone.

Jack Dalton had seen the danger. Instinctively he looked toward the place of Bessie's approach, and saw what for the first time he prayed might not be—Bessie's form approaching the cabin door—saw her, but too late to save her.

Work for the day was abruptly ended. In his strong arms, and pressed close to his throbbing heart, Jack Dalton bore the unconscious form of his "little love" home to the bereaved parents, followed by a host of toil-stained, weeping men. With anxious hearts and bowed heads, grouped on the lawn without, the men awaited news from within.

Bessie was tenderly cared for. Once only she regained consciousness—and her sun set while it was yet day. In the brighter moment a parting message was spoken to the sorrowing parents, and then seeing Dalton at her side, she said: "Jackie, you love your Bessie, don't you?"

"Indeed, I do, Bess," was the reply: "my heart is all your own." "Well, Jackie," she continued, "if your heart is mine, won't you give it to God for me?"

For a moment only Jack Dalton was silent. He had already resolved on better things. Bessie's face took on something of heaven's own radiance as Dalton answered: "Yes, Bess; my heart is yours and God's."

"And, Jackie," added Bessie, "give the flowers to the men. Tell them 'good-night,' and to meet me in the morning."

Jack Dalton tenderly planted a kiss on the scarred brow of his dead friend and led the men back to the camp and—to a higher life. On the morrow each man dropped into the open grave a tear and a flower, pledges of their unceasing love for Bessie and of their resolve to meet her "in the morning."

"Wife," said Mr. Jones, returned to the quietness of their lonely home, "God demanded a great price for the redemption of the camp, but not greater than He paid for the redemption of the race."

"Strange," remarked the neighbors later, pleased that former con-

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When answering advertisements mention this paper. ditions were so largely restored, but Pastor Jones explained it all in saying: "A little child shall lead them."—Christian Work.

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DELUSIONS AND FALLACIES AND FAILURES IN THE HIGHER LIFE DOCTRINE.

For many years now the more popular literature of our religion has been characterized in greater or less degree by the doctrine of special gifts in the Christian life. In varying degree we say, for while some have claimed only the dominance of the Spirit of God, others have claimed sanctification unto perfect holiness; while some have claimed the Endowment of Power, others have claimed the Power of Healing, and other miraculous functions.

These claims are invariably associated with "The Higher Life"—an expression which, in the mouths of its followers, does not merely contain the idea of living unto God and endeavoring ever to more and more so live; but with them it confessedly carries also the idea of separateness from the ordinary course of the Christian life. They claim to have especially received the Holy Spirit to have made a surrender to this end more complete than others of their brethren. They thus set themselves apart. If by Higher Life they only described the Christian's desire for a better life or if they meant consecration, there could be no objection. But they not only assume to be better than their brethren, but "higher"—closer to God, having an indwelling of His Spirit in degree above any experience of their less blessed brethren. They not only claim consecration, but they assert that they have made "a full surrender," and in response thereto God has given them a special dispensation of His Spirit by means of Whom they lead not only a consecrated life, but a "Higher" Life. They claim, moreover, to have suddenly received this gift; and to be, if not sinlessly sanctified at any rate, blamelessly kept.

If it were only a change of phraseology, one could not object, but it is a change of doctrine; and a very serious change.

We have some objections to offer to this doctrine.

In the first place, it implies a seriously mistaken emphasis. Jesus Christ put the emphasis of His teaching upon love, humility, purity of heart, gentleness, long-suffering, peace-loving and righteousness. (See Matt. 5.) Paul gives us the teaching that above all gifts—endowments, tongues, etc.—are faith, hope, love. (See 1 Corinthians 13.) But these exponents of the Higher Life put their emphasis upon a sentimental mysticism, a subjective and indefinable union with the Spirit of God, an introspective absorption, rather than a definite series of virtues and ideals, such as Christ and Paul give us.

It would be the greatest pity to substitute for the practical teachings of Jesus a mysticism so indefinable and so sentimental. We will only mention the disobedience to Him involved in such a departure. Viewing it from the human side, the average man must have definite moral and spiritual attainments to work toward. He can understand the Lord when He says, Blessed are the meek. But neither he nor anyone else can understand the modern mystic when he tells him to receive the Spirit and live the Higher Life.

And we may remark in passing that the Higher Life propaganda has, after fifteen years, made a flat failure just at this point—response from the rank and file—and it must always fall flat here. For while Keswick and Northfield and the Chicago Bible Institute have

numbered hundreds of preachers in this school of religious thought, these preachers have failed to lead any considerable number of men anywhere to embrace this Higher Life. It is too unreal, too vague for unsentimental men. And, moreover, we are not to overlook the fact that the average man has been pretty well schooled in the Bible, and it is not the work of a day to change the emphasis from Jesus and Paul to—shall we say a system of thin but noisy and insistent sentimentalism?

Our chief objection to the new doctrine is that it is calculated to create—and has created—a fatally low conception of conversion. It is one thing to be a convert, another to lead the Higher Life! It is not. To be a child of God is to lead the higher life—or it is a sorry imposture! Being born again is one thing; being born of the Spirit is another! That is false. To be born of the Spirit of God is to receive of Him more deeply than flesh and blood receives of them of whom they are born. Out of this sort of fallacy has come the modern idea of easy conversion—"give me your hand and enter the kingdom." "quit your meanness and join the Church." There is infinite loss here. In their anxiety for the Higher Life they make a farce of the obligations of conversion.

Out of this fallacy has come likewise a dangerously false conception of the Christian life. In the first place, it is despised. Just an ordinary Christian in the eyes of a higher life man is pitifully low. Again, we are told that by definite act of surrender one receives from God that which puts him into the higher life. We lose not only the idea that conversion requires surrender, but we also lose here the idea that consecration is a daily and hourly and ever-increasing necessity. We lose here the idea of the Christian's necessity of daily heating down his body, the struggle with sin and the ever-rising heights of temptation working out higher triumphs. We lose, in fact, the Christian view of life. It is delusion in many. It is spiritual conceit in others. It is under any circumstances a variety of religious teaching that is fraught with many hidden dangers and that we do well to beware of. There are, to be sure, men of the saintly mould that represent this fallacy; but there are others. And there are thousands of robust Christians to whom the doctrine is phoront.

In this editorial we have treated only the general doctrine of the Higher Life. We have not taken up the doctrines of Endowment and Healing so practically associated with it. It is plain that the objections to these are even more pronounced than those that we herein set forth.—Biblical Recorder.

FRAGMENTARY.

J. N. BARBER.

The Chicago Chronicle of recent date has the following:

"Like a thunderbolt from a clear sky comes the announcement that the University of Chicago, which was supposed to have all of the Rockefeller millions at its command, is in financial straits. Several of its departments complain of deficits and eight valuable professors have resigned because the trustees are unable to increase salaries. This may all be a ruse, but if so it is a most regrettable one. The removal of President Harper, for whose sake, we may say, Mr. Rockefeller founded the institution, and Mr. Rockefeller's apparent indifference since that

removal, raise a suspicion that the institution is no longer a matter of interest to its founder."

CHURCH MEMBERS IN AMERICA. According to the most recent information there is in the United States 30,000,000 church members, of whom 10,000,000 are Catholics. Nearly a million of this number are in Missouri.

EDUCATION.

The number of pupils enrolled in the common schools of the country last year was 16,256,038, or 21.01 of the population.

The average monthly wages for teachers was—males, \$50.96; females, \$41.54. In addition nearly 200,000 students attended private schools.

UNCLE'S BOOKS.

The Library of Congress now contains 1,344,618 books, 410,352 pieces of music, 183,724 prints and 82,744 maps and charts, according to the annual report of the librarian, Herbert Putnam, just presented to congress. The library gained 68,951 books and about 50,000 pictures and pieces of music during the last year. There were bought 22,998 books, 16,348 were received by gift, 11,763 by copyright and 6,474 gained by exchange with foreign governments.

CHURCHMEN IN POLITICS.

This is from the Pittsburg (Pa.) Post and certainly has the right ring. What was done in Pennsylvania can be and ought to be done in every State in the union:

"There is no doubt that the results of the recent elections were considerably influenced by the fact that many church members were thoroughly aroused to a sense of their duty as citizens. Especially was this the case in Pennsylvania. Here the question of honesty in public affairs was brought most strongly home to the people, and the issue was so clear that many church members who had long been indifferent to their duties as citizens felt compelled to take an active interest in the campaign.

"It is to be hoped that the participation of the churchmen in political affairs will not cease, but that it will continue and become greater. If we have a bad government in this country and evil conditions flourish, it is because the men who are church members do not rightly appreciate their duty as citizens. Heretofore, too many of them have allowed partisanship to blind their eyes to their duty, or else they have been indifferent to the latter. Hereafter, however, they should see to it that they take a proper interest in public affairs and that their votes and influence are always given to the side of right and honesty."

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"EVANGELISM."

BY REV. J. W. SLATEN.

The world's greatest need to-day is New Testament evangelism—Gospel.

In this electrical age when even the buzz of notoriety and self-esteem is heard in the religious world, the heart of the true, humble Bible minister is made sick at the hearing. The men who realize the need of pure gospel and feels responsible before God for the souls of men sicken at the sight which sometimes is seen in modern evangelistic meetings. Some are little more than public gatherings, and but little emphasis placed upon the real conversion of the soul. Too often a person hears some preachers tell his hearers to hold up the hand if they are ready to quit sin and join the church. The

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sweeping, catching invitation to "confess" is offered and many confess without possession at all. But little is made of the old time doctrine of repentance toward God and faith in the Lord Jesus Christ by many. It means but little more than a mere reformation, and with some hardly so much, these days to become a convert and member of some order. It makes our heart sick indeed to see how the churches of the land are loaded down to the water-line with dead weights of pig-iron members who have never gone through the refining process of regeneration by the Holy Spirit.

What we most need to-day is the establishing of the old-time, New Testament refinery of that evangelism through which, when men pass, they will shine for God and glory. Many of the professed membership of to-day are worthless and powerless in the evangelization of the world. Why this? We believe that for the fact, in part, the conviction, conversion and realization of the "professor" are not emphasized as should be by present day evangelism. The preaching of to-day, in many cases, is void of the New Testament doctrines which were preached by Christ and his early disciples. Souls can not be saved by other means than those contained in the gospel and so preached by the apostles.

We need, then, first, men who have felt the worth of immortal souls and who have been called by the Holy Spirit, as was Paul and Barnabas as evangelists. Thank God, there are many such men giving their lives to soul-winning which we cannot mention, but God knoweth them all.

The first need then is men who believe in and have experienced a deep repentance and faith and regeneration of the soul and who are themselves on fire with a holy passion for sinners, and not popularity or money. When such men are in our pulpits, towns, cities, countries, the problem that crushes the heart of the pastor will at least partially be solved, so many "dead members."

Evangelism, the New Testament sort, will prove the key to the great mission problem—Home, Foreign. What we need then is evangelism—soul-saving.

God bless every man who leads a soul to Christ and give him power to lead many more. God bless those among us who are doing the work of an evangelist in the true sense of the word. You have my prayers and sympathy, brother, whoever you be, and wherever your lot may be cast.

Alanreed, Texas.

DEAR RECORDER:

At the close of our great meeting the church gave me a vacation. I spent a week of the time in Chattanooga during the Convention, and thence went to my home in Escambia county, Florida. I preached a week for my friends, comrades and relatives, whom I had not seen for six years. Finding the church as sheep without a shepherd and nearly all having gone astray, not even prayer-meeting, and a very feeble Sunday school maintained, I felt the call to preach as forcible as never before in my life. Never has God used me with greater results than in this week's work. The church revived and decided to call a pastor, took up prayer-meeting, etc., and 31 new members were received into its fellowship, all but three young men and women and nearly all for baptism. Three nieces and two nephews; praise the Lord! I baptized them in the same old spot

where I was baptized. I preached also in Pensacola from Tuesday night through Sunday night following, when 15 united with the church. Seeing these souls coming to God and into his church (Baptist) helped greatly to make my visit home one long to be remembered by me.

I also stopped over at Florence, Ala., and preached for the First Baptist church on my return. I found there a noble band of able workers and bright prospects for the right man.

The past year in Covington has been prosperous and the future is bright and full of hope, yet our hearts have been very saddened by the late loss of several worthy members. Sister M. A. Tylor, the cultured and Christian daughter of Bro. Allen, of Winchester, Ky., died very suddenly and left behind the devoted and broken-hearted husband, Bro. M. A. Tylor. Sister Minnie Boluss also passed away suddenly and left a devoted and bereaved husband and son, who have since taken their stand for God and expressed a desire to have a family reunion in heaven. Also Sister Graden Walker, who has borne the heat and toil of the day, passed over to her reward, leaving behind sons, daughters and relatives to mourn her loss. Sister B. F. Dorely, who was one of the first members of this church and who worked hard and faithfully to buy a lot and to build the church house, left behind a son, relatives and friends to mourn her death. We extend to all the surviving loved ones of these deceased, our greatest sympathy, and pray God's comforting blessings to be bestowed richly and abundantly upon them.

E. T. ANDREWS.

MISSISSIPPI BAPTIST STATE CONVENTION.

The above named body met in Vicksburg, Miss., at 10 o'clock a. m., July 4, 1906, an historic day in the history of the city and nation. An inspiring gathering marked the opening exercises. After an absence of twelve years Rev. J. B. Gambrell, who belongs to Mississippi, but is now in Texas, was with us and conducted the devotional exercises.

It was wisely ordered that the brethren present who knew themselves to be delegates to the Convention, be so recognized and entitled to vote before their names were enrolled. This aided in hastening the organization of the body.

Our honored Moderator, Rev. H. F. Sproles, declined to allow his name to appear before the Convention for re-election. He is one of the most modest and efficient men in our State. After much speaking the following officers were elected: Capt. W. T. Ratliff, President; A. H. Longino and B. G. Lowrey, vice-presidents; John P. Hemby, recording and corresponding secretary; S. G. Cooper, statistical secretary; W. P. Price, treasurer.

The following visiting brethren were recognized: Rev. J. B. Gambrell, Superintendent of Missions in Texas; Rev. W. P. Harvey, president of the Baptist Book Concern, Louisville, Ky., and representing the WESTERN RECORDER, and Rev. J. B. Searcy, of Little Rock, Ark., who recently left us to become a citizen of Arkansas.

AFTERNOON SESSION.

In the afternoon the reports of the various boards were made. The writer was privileged to hear only that on State Missions. It shows a total of about \$57,000 for all purposes, with an increase over last year for Home Missions of close to

\$2,000, and an increase for State Missions of \$6,000. It was the finest mission report ever made to the Convention. We sang "All hail the power of Jesus name" at the close of the report, and many sang it with full hearts. This was followed by a prayer of thanksgiving, Bro. M. K. Thornton leading.

WOMAN'S WORK.

The report on Woman's Work was read by the chairman, Rev. J. B. Quinn, of McComb City. Though to be perfected later it was then discussed by brethren J. B. Quinn, R. A. Venable, E. Z. Simmons, of China, and J. B. Gambrell, of Texas.

The writer did not have the privilege of hearing the Convention sermon, preached by Rev. E. B. Stubblefield, of Oxford, but he was told it was a sound, helpful and uplifting sermon. Other visiting brethren were recognized: J. N. Prestridge, of the Baptist Argus; B. D. Gray, of the Home Board, R. J. Willingham, of the Foreign Mission Board, E. E. Folk, of the Baptist and Reflector; I. J. Van Ness, of the Sunday School Board, W. T. Tardy, Monroe, La.; W. B. Sansing, of the Mississippi Baptist, Newton, Miss.; T. J. Miley, J. E. Chapman and J. W. Rooker, of the General Association of Mississippi.

THURSDAY MORNING.

Rev. J. B. Searcy, of Arkansas, led in devotional exercises.

The new ministers of the State were introduced to the Convention—H. L. Weeks, First church, Vicksburg, Miss.; — Hall, Calvary church, Vicksburg; W. C. Tandy, Hazelhurst; H. C. Roberts, Biloxi; J. F. Sherman, Senatobia, and J. A. Held, Natchez. They are a fine company and we welcome them most heartily.

ORPHAN'S HOME.

Bro. N. W. P. Bacon, chairman, read the report and Bro. A. E. Jennings—"Orphanage Jennings"—spoke feelingly on the subject. This was followed with song, prayer and contribution for the orphans, amounting to \$72.47. Later it was made \$100.

STATE MISSIONS.

Bro. E. B. Moberly, chairman, read this report. Several earnest speeches were made, among those speaking were E. B. Moberly, J. L. Law, W. C. Grace, W. A. McComb and J. B. Gambrell. So much interest and enthusiasm were aroused on the subject that a further discussion of the subject was made a special order for 9:30 a. m. Friday morning.

FOREIGN MISSIONS.

A full house was present to hear the report on Foreign Missions. Bro. E. B. Stubblefield, as chairman, read the report and made the first address on the subject. Our oldest missionary from Mississippi, Bro. E. Z. Simmons, was most willingly heard, as was also Bro. R. J. Willingham, Secretary of our Foreign Mission Board. He spoke eloquently and tenderly.

THURSDAY AFTERNOON.

After 30 minutes given to devotional exercises the subject of CHRISTIAN EDUCATION came up for consideration. The chairman, Bro. J. C. Hardy, President of the A. and M. College, read the report and spoke upon it. He was followed by J. B. Gambrell and J. H. Gambrell, of Texas, J. N. Prestridge, of Kentucky, and W. T. Lowrey, the President of our College; J. B. Searcy, of Arkansas, and B. G. Lowrey. Much interest was manifested in the endowment movement.

THURSDAY NIGHT.

The night session was devoted to Home Missions. Short addresses were made by Brethren W. A.

Jordan, I. P. Trotter and B. Simmons. The chief address was made by Bro. B. D. Gray, Secretary of the Home Mission Board. The cause of Home Missions was helped forward as a result of the magnificent address of our secretary.

FRIDAY MORNING.

Devotional exercises were led by Bro. I. A. Hailey. Much confusion arose over correcting and adopting the minutes.

The subject of State Missions was again taken up. Earnest speeches were made by Brethren H. L. Weeks, John A. Held and A. V. Rowe, our missionary secretary.

The report on Sunday Schools was read by the chairman, Bro. J. F. Tull. He also spoke on the subject, as did also Bro. S. E. Tull. The chief address was made by Bro. I. J. Van Ness, editorial secretary of the Sunday School Board.

The B. Y. P. U. report was made in connection with this report. Some were very anxious for the appointment of some one to take charge of the B. Y. P. U. work in the State and organize societies in the various churches of the State. The matter was finally turned over to the State Mission Board. This decision was later changed. Nothing was done.

Bro. E. C. Dargan, Professor of Homiletics in our Seminary, spoke charmingly to the Convention about the Students' Fund of the Seminary. He secured in subscriptions \$852.50. The prospects of the B. Y. P. U. encampment were encouragingly presented by President B. G. Lowrey. Several brethren spoke on various phases of the subject.

The treasurer's report was the best ever made to the Convention, the sum total for all purposes being \$97,371.33.

FRIDAY AFTERNOON.

Bro. J. R. G. Hewlett led in prayer.

Bro. A. P. Pugh, chairman, read the report on

OBITUARIES.

He also spoke on the subject, as did also Brethren J. B. Gambrell, W. T. Ratliff, J. A. Hackett and B. D. Gray. "Blest be the tie that binds" was sung with much tenderness and then Bro. A. V. Rowe led in a prayer for the aged brethren present who were companions of those who have recently passed away and who were the real forces in building up the Baptist cause in our State.

Bro. Palmer, Bible Instructor in Jackson College, was recognized and addressed the body.

Sustentation and other matters came up in the closing hours. Temperance was briefly considered. The body decided to meet with the Baptist church at Hazelhurst, on Friday before the second Sunday in July. Thus the time of meeting was changed from Wednesday to Friday, thereby including Sunday.

The past Convention year was the most prosperous in the history of our paper, the Baptist Record. Improvement marks our work seemingly on all sides. I. P. T.

DEAR RECORDER:

In behalf of the Morehead church I am glad to state that we were agreeably surprised the 15th of this month to meet Dr. W. D. Powell, of Louisville, after (using his own words) he "had been about half way invited not to come." We thought, all things considered, that this was not an appropriate time for a meeting, but God knew best and sent him. We had most excellent preaching, good attendance and car-

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tion. His lecture on Sunday afternoon, June 17th, on his experiences in Mexico, when a missionary, and the one on his travels in the Holy Land, were both interesting and instructive and much appreciated. The ten days he spent with us were most profitable to us, and Dr. Powell certainly has won his way into the hearts of many good people at this place. He seemed to make a good and lasting impression on all whom he met. We were loth to give him up, but hope to have him with us again soon, if only for a few days. The church is much encouraged by his good work and kind admonitions.
G. H. RULEY, C. C.
Morehead, Ky.

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The Farm and Household

Some new wheat has been sold in Woodford county at 80 cents.

The Maysville Bulletin reports that wheat near Sardis will make 35 bushels to the acre.

W. H. Lillard bought of A. M. Pence, Sr., of Lincoln, recently, 70 94-lb. lambs at 5 3-4 cents.

W. H. Lillard shipped to Lebanon parties this week 186 stock ewes for which he received \$3 per head.

L. S. Hamilton, of Rankin, Wayne county, sold two mules to Ernest Ecton, of same place, for \$260.

Mr. Ezra Gibbs, of Glensboro, bought of W. S. Gibbs, of Willisburg, a three-year-old jack for \$350.

Mann & Clark, of Bourbon county, sold last month about 100 head of mules at from \$125 to \$180 per head.

W. D. Clark weighed up June 20th to J. W. Baber 152 lambs, weight 81 pounds, at 6 1-2 cents.—Winchester Democrat.

Hon. Alf. S. Thompson, of Bourbon county, had in a large acreage of alfalfa and cut same recently. The yield is estimated at two tons per acre.

It is a risky business to contract in the winter or early spring for June lambs at six cents, but much of this was done this year and the purchasers are making money.

Sam K. Hodgkin sold a car load of lambs in New York recently for 9 1-4 cents, which he says is the highest price he ever received. These lambs cost 6 cents and made good money.—Winchester Democrat.

Thomas F. Dunlap, of Versailles, purchased of James W. White, of Montgomery county, 25 yearling mules for \$145 per head. This bunch of mules was extra good and the price is the best ever received in Montgomery county for yearlings.

Says the Fairview Review: "The average farmer is probably not aware of the fact that an average mule sells for \$10 a head more than horses, yet such is the case, and the price has been gradually rising for a number of years. There has never been an overproduction of mules."

A Missouri paper says: "Nicholas H. Gentry, of Pettis county, sold a Berkshire hog for \$2,000. At the home of its owner, George W. Null, of Lafayette county, a Poland China hog has just died for which \$1,575 was paid. This hog held the world's record for farrowing the highest priced litter of hogs ever known, eight bringing \$3,055."

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. Blagrove, 20 acres; Robert McConnell, 25 acres; Hackett and Witt, 25 acres; Marshall and Searey, 15 acres.—Versailles Sun.

THE PLUM CURCULIO AND THE PLUMS.

We might well print in letters of burnished gold across these pages the following facts. That we can grow all the plums, domestic and foreign, peaches, apricots, nectarines, and other fruits, in every part of this wide country where the trees will withstand the climate, without any damage from the plum curculio (*Conotrachelus nenuphar*) by spraying the trees with arsenical poisons Paris green and London purple, one pound of either to fifty or sixty gallons of water, properly with a spraying pump. First, just before the blossom buds open. Second, two weeks after the petals fall; if a weak soap emulsion is used at this spraying to mix the poisons in, it will also destroy the leaf lice, aphids, bugs, and all other insects injurious to the fruit and foliage. Then a third spraying about June 10, and your fruit is safe. The plum curculio is a native of this continent. Its native natural food plant was the different species of wild plums. When they are present among other fruit trees in plenty it seeks out and prefers them for food above all others, with possibly the exception of the foreign plums, and scarcely one will be found on any other fruit.

I have demonstrated on my place during the six years that the natural plums, which are the wild plums of this continent, and their descendants from seeds, will produce year after year immense crops of fruit (in a neighborhood where the plum curculio was so plenty as to destroy every late cherry, peach, apricot, nectarine and foreign plum) and mature the crop into salable, useful fruit. And they have reduced the number of plum curculios in the six years, so that none of the other fruits were last year damaged by them at all, and the numbers of the curculio on the place were reduced 98 per cent. During the whole time nothing whatsoever was done on the place to interfere with the curculio. She had perfect freedom to work out her own salvation or perish. She perished, and her expected offspring, by her own fault or mistake, in laying her eggs by choice in a fruit in which but very few of her eggs would hatch, and still fewer of her grubs that did hatch could feed to maturity on its pulp. These plums are infertile with their own pollen, and two or more varieties should be planted quite near each other, so that they may mutually pollenate each other's flowers (a fact now accepted by every practical grower of these plums North).

Some time ago I wrote to a firm in Northern Indiana who are growing fruits in great quantities, among others 450 Wild Goose plums that gave them last season 2,000 half bushel cases of select fruit that sold at \$1 to \$1.75 per case, wholesale, and the season before 1,600 cases, selling at \$1.50 to \$3, with a vast amount of peaches, cherries and other fruits. I asked what fruits they had found most profitable and how they managed insects. They replied: "Since we have been growing plums it seems as though all, or nearly all, of the curculios leave our peach and cherry trees and concentrate on the plum trees. Years ago, before we raised plums, the curculio had to be fought on peaches and cherries; now they seem to have abandoned the last two and concentrated on the plums, so when we destroy them on the latter it answers for that insect on the whole orchard."—American Garden.

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ITEMS OF INTEREST

News the World Over

The most infamous thing England ever did was to make war on China to force her to allow opium to be carried from English possessions into China.

The Senate carried its point in regard to the statehood bill. This was due to the firmness of Senator Foraker, the leading Republican of Ohio.

The British steamer Haverford from Philadelphia had reached Liverpool and the passengers had landed when there was a terrific explosion.

The death of Gov. John M. Patterson of Ohio, was a great loss to his State and the country. He was a man of earnest convictions, supreme indifference to the wrath of bad men.

The Filipinos are still fighting for their independence as they have opportunity and guns. Under their general, Cesarario Pastor, they made an attack on the garrison at Burauen, island of Leyte.

It seems modern civilization is progressing in Europe in the matter of architecture. We are used to reading how houses in the progressive cities in the United States fall down before they are finished.

The Japanese Government sent a commission headed by Dr. T. Nakamura, professor of architecture in the Imperial University of Tokio, to investigate the effects of the earthquake in San Francisco.

In England the strong-minded women who wish to vote are called "suffragettes." They make up in noise what they lack in numbers.

Prof. Battelli, of Rome has been examining various mineral waters. He found in the San Giuliano waters a very active substance which he calls "Radio."

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.

MIDDELTON.

On May 11th, Elizabeth Armstrong, second daughter of Mr. and Mrs. John T. Middleton, of Shelbyville, Ky., suddenly fell on sleep.

Death is never a welcome visitor, but it seemed that his coming was especially untimely in cutting down this happy and charming young woman, whose very presence lent life and cheer to every company.

The writer of this sketch had unusual opportunities for knowing her well, for, besides being with her in her own home, he had the pleasure of having her as a visitor for several months at his home in Baltimore.

And so, to many, the world is sadder because she is gone, as to others it is more blessed because she lived in it. To the happy home, happy still though bereaved of this loved one, and though bowed at the heart with grief, the evangel of Jesus bringeth peace as they hear His words.

"I did not know, till on a grave I saw the wind-blown grasses wave, How futile and how fugitive The haubles are for which we strive.

I did not know until above God called the idol of my love, Beyond the reach of yearning eyes, How beautiful is Paradise."

JUNIUS W. MELLARD. Atlanta, Ga.

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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.

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MISSISSIPPI BAPTIST CONVENTION NOTES

We are fortunate in having a well written report by Pastor I. P. Trotter, of Hattiesburg, Miss. He is affectionately remembered in Kentucky as pastor at Maysville and Bardstown. His success at Hattiesburg, Miss., has been phenomenal. The Baptists of Mississippi in proportion to their financial and numerical strength are leading other States in the bounds of the Southern Baptist Convention. The entertainment committee had ample arrangements for the free entertainment of over six hundred messengers and visitors. We greatly enjoyed the hospitality of Bro. P. L. Davis and family.

Many hearts will be deeply pained to learn of the death of Mrs. Ida B. Broadrick, of Taylorsville. She was a daughter of Dr. J. A. Booth, so widely loved and honored. She leaves a husband and one child. A woman of rare gifts and graces. We deeply sympathize with the bereaved. The critical illness of Mrs. Broadrick prevented her father from attending the General Association.

ROANOKE COLLEGE.

Roanoke College closed its 53rd year of useful work on June 13th with a successful commencement. Students were enrolled last session from 14 States, and Korea. There was an increase of 30 per cent in student attendance over the preceding session. A handsome new administration building has been provided. The College has a curriculum with elective studies, well adapted to suit the wants of all students. The instruction is thorough and the standard high. The Faculty is composed of men of liberal scholarship, five having had 17 years of post-graduate work in American and foreign universities, and two others being authors of College text-books. The library contains 23,000 volumes. Few institutions offer so much at so little expense. The Roanoke Valley is famous for its beautiful mountain scenery and healthful climate. The moral, social and religious advantages of Salem are unsurpassed. The Catalogue of 62 pages shows that Roanoke is abreast of the times in its facilities and methods. For a copy of the Catalogue, with the June Collegian, address Roanoke College, Salem, Va.

LAGRANGE.

Last Sunday it was my pleasure to preach for the beloved pastor, M. E. Staley, of Lagrange. Found the Sunday school under the able management of Superintendent J. T. Wilson, in a flourishing condition. We had a good and attentive congregation, and the singing of the choir of fourteen voices was excellent and inspiring. Brother and Sister Staley are strongly attached to the church and community. They greatly appreciate the kindness of their friends in giving them a lot in the beautiful cemetery, and in defraying all burial expenses of their charming little daughter that died recently. The people of Lagrange know how and when to do kind deeds.

DEAR RECORDER:

On Sunday, July 1, W. C. Taylor, of Russellville, Ky., was regularly installed as pastor of the First church of Arlington, to succeed the lamented J. N. Hall. The church has been pastorless since Bro. Hall's death several months ago. Bro. Taylor is the youngest son of Eld. W. C. Taylor, deceased, who is held in sacred memory by the saints at Mayfield, Ky. He comes to us without experience as a pastor, having preached only a few weeks and being, so far as we know, the youngest pastor in this section, now only nineteen years of age. He has already made a good impression and has promise for great usefulness. We shall be grateful if he proves to be "a chip off the old block."

J. C. NEVILL

NORTH CAROLINA MILITARY ACADEMY.

In another column of the WESTERN RECORDER will be found the announcement of the North Carolina Military Academy, located at Red Springs, North Carolina. This beautifully located and splendidly equipped institution offers excellent advantages to students. A few of its leading features are:

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DISTRICT ASSOCIATIONS—PLACE AND TIME OF MEETING. 1906.

JULY.

- 18—Ohio County, West Point church.
31—Simpson, Sulphur Springs.
27—Three Forks, Jackson.

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. Helen, 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.
12—Russell's Creek, Gradyville.
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, Kirby Knob.
19—Salem, New Highland church.
21—Freedom, Green Grove church, Clinton county.
21—Goose Creek, Manchester.
21—South Union, Cronche's Creek.
21—Three Forks, Jackson.
25—Pulaski County, Eden.
26—Concord, Pleasant Ridge church.
26—Edmondson, Bee Spring church.
26—Severn's Valley, Bethel church.

OCTOBER.

- 2—East Union, Old Poplar Creek church.
2—White's Run, Ghent.
3—Goshen, Liberty church.
3—Little River, Cadis.
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—West Union, Bayon 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. NUNNALLEY, Secretary.
Georgetown, Ky.

YOUNG PEOPLE'S UNION OF AMERICA.

Addresses and speakers at the Convention of the Baptist Young People's Union of America, Oma-



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Owensboro, Ky., August 24, 1906. Mission, Education, B. Y. P. U. and Sunday School Work: Russell A. Conwell, A. C. Dixon, BANDS, SOLOISTS, ENTERAINERS. Address JOSEPH T. WATTS, Cor. Secretary, 1427 Second St., Louisville, Ky.

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ha, Neb., July 12-15, 1906. Key- "The Development of Power by word—Power: Service"—Rev. F. P. Haggard, Thursday, July 12—Address of Massachusetts.

welcome and response. "The Power of God in Evangelism"—Charles A. Eaton, D.D., "The Need of Spiritual Power for Life and Service"—E. B. Bryan, Ohio.

an, LL.D., Indiana. "Secrets of Power in Personal Service"—J. Q. A. Henry, D.D., "The Price and Compensation of Spiritual Power"—W. J. Williamson, D.D., Missouri.

Saturday—Address to the "The Baptist Young People and the Power of God"—O. W. Van Osdel, D.D., Washington. "The Power of God in the Use of Wealth"—John E. Earl, D.D., Iowa.

Prize Banners. "The Baptist Young People's Union of America a Factor in the Development of Denominational Power"—H. L. Morehouse, D.D., New York.

President's Annual Message—Mr. John H. Chapman, Illinois. "The Culture of the Life of Power Through Prayer and the Bible"—Walter Calley, D.D., Pennsylvania.

"Our Future Power" (Junior Work)—Rev. S. J. Farmer, Ontario.

"The Manifestation of Power in Modern Missions"—R. J. Willingham, D.D., Virginia.

Sunday—Convention Sermon—E. Y. Mullins, D.D., Kentucky.

"Our Response to God's Gift of Power"—Austin K. deBlois, D.D., Illinois.

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