

WESTERN RECORDER

Faith, Hope and Love, these three.

81st YEAR

LOUISVILLE, KENTUCKY, THURSDAY, JULY 19, 1906.

NO. 34

Published Weekly
THE BAPTIST BOOK

[Incorporated in Kentucky]

642 Fourth Ave. (Opposite N. Office), Louisville.

TERMS OF SUBSCRIPTION.

PRICE.—Per year in advance, \$2.00; after three months, \$2.25; after six months, \$2.50. Single copies, 5 cents.

RECEIPT and credit of payment is shown in about two weeks by the date on the address label. If proper credit has not been given within two or three weeks, notify this office at once.

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

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The way to "deepen the spiritual life," or to grow in grace—we like that better—is not to go to meetings and try to pray or believe yourself into growth, but, in the language of old Nicholas Herman, the pious cook, "to do that for God's sake which we commonly do for our own."

When King Victor went to the destroyed Ottajens, he met the village priest. As 500 dead bodies were there the King asked the priest how he escaped, and he replied that when he saw the danger he escaped to Obla. The King replied wrathfully: "What, you God's minister fled! Who comforted the dying? My soldiers, I suppose." The Pope was very angry with the cowardly priest.

Dr. G. W. McDaniel, speaking of a church in Virginia, says: "Too often the men lazily shift the responsibility for improvements on the ladies. But the pastor called upon his men to bear the expense of repairing the seats, and seventy of them responded readily. Any pastor who discovers and enlists his men has done them a real service and has multiplied his own usefulness many fold."

Such words as these of Dr. H. A. Brown, one of the greatest men in the ministry, cannot be read too often nor spoken too earnestly: "When one has realized the bitterness of sin, the emptiness of his own righteousness and the futility of human help, he is prepared to appreciate the priceless blessing of salvation by grace alone. When one feels himself saved by grace alone he has an ever-present barrier against self-exaltation. He remembers the pit whence he was digged and the rock whence he was hewn. He does not forget that once he was a blasphemer and injurious. He magnifies the sovereign power that keeps him in a saved state. He finds fundamental truth echoed in his own personal experience. He speaks with confidence as to Christ's power to redeem."

Fifty years ago there was such a great work done by the Holy Spirit in Madagascar that the infidels of England sent a special commission to the island to disprove the report if possible. There has been another revival in South Betsiles, and 1,307 have been converted.

The Lutheran World is right in ninety-nine cases in one hundred. It says: "When a man tells you he doesn't believe the Bible, quote something from Aristotle or Shakespeare and ask him in what place in the Bible it is found, and ten to one he will assure you that he has often read it in the sacred book, but that he cannot recall the verse and chapter."

EVANGELISM.

BY J. M. WEAVER.

True Scriptural evangelism is and always has been the preaching of the full gospel of Jesus Christ. It is the publishing of the glad tidings of salvation as revealed in the Bible. This has been always the special work of the followers of Christ in carrying out the last great commission of the Savior: "Go ye into all the world and preach the gospel to every creature." It is or should be the main work of the pastors of all our churches, and of the evangelists called of God. The only difference is that the preaching of the pastors has been local, while that of the evangelists is general. There is an evangelism, so called, which is independent, irregular and hurtful. There is no good work that the devil has not counterfeited. This irregular evangelism is an injury to the churches and fatal to the souls of men. Such evangelism leads evangelists to leave out many important doctrines of the Bible. Often regeneration, repentance are ignored or neglected. The Bible teaches the importance of all the commands of God. There are no "non-essentials" in the word of God. Independent evangelists dare not teach the duty of Baptism and the Lord's Supper and union with the church. The impression made on the hearers is that one church is as good as another. Now, the true Scriptural evangelist teaches the way of salvation through the birth of the Spirit and also the importance of obeying all of the commandments of God recorded in His word. Hence all evangelists should be under the control of the churches. True evangelism is the winning of lost souls unto Jesus Christ, and bringing them into the kingdom of Christ, under the reign of God. A church non-evangelistic and anti-mission is dead.

One of the good signs of the times is the prevalence of the spirit of evangelism. The churches are waking up to their great obligations in this direction. Pastors are striving most earnestly to bring their members up to the work of winning the lost. Sunday schools are aroused to the need of bringing the scholars into the Kingdom of God as never before. The Southern Baptist Convention enthusiastically discussed and urged the importance of the work. A committee appointed a year ago brought in an earnest report to the Convention at Chattanooga, Tenn., this year. After urging its importance in burning words they recommended the following resolutions, which were adopted by the body almost unanimously:

1. "That the Convention instruct its Home Mission Board to create the department of evangelism and that a general evangelist, with as many associates as practicable, be employed.

2. "That the Home Board be requested to adopt such measures and methods as may be found necessary to give effectiveness to this department of the work.

3. "That in view of this advanced work our people be requested to increase their contributions by at least \$25,000 for its support, and that the Home Board be instructed to take the necessary steps to raise that amount in addition to the amount needed for other work."

On Sunday afternoon a mass meeting on evangelism was held and many earnest speeches were made and the interest developed was deep and abiding. The meeting was evangelistic, many asking prayers for the conversion of loved ones.

Many of the States are already engaging in the work, appointing good and Godly evangelists. The State Board of Kentucky

has now five or six evangelists engaged on the field, who are having abundant success in the work. Churches and individuals are guaranteeing the support of these evangelists. The religious condition of the world at the opening of the twentieth century is remarkable and startling! The forces of evil were never before so intense. The God-defying powers were never so active and zealous in their efforts to dethrone God. Even many professors in our professedly religious universities are publishing books which logically exclude a personal God from the universe.

But at the same time religious forces were never so enthusiastic and wide awake. The world was never so dominated by Christianity. The progress of Christianity has ever been onward, and it has never taken a backward step. Commencing in the first century with 500,000 members by the tenth century it had increased to 50,000,000. In the eighteenth century 200,000,000, and at the present time it is estimated that there are 490,000,000. The remarkable increase in the last one hundred years is found in the growth of foreign missions. "In the year 1800, there were probably not more than a score of foreign mission stations; now there are over 5,000, with more than 15,000 out-stations. The army of Christian workers in the foreign field to-day is little short of 100,000. This is the progress of a single century and in one direction only. The Lord Bishop Ripon, a distinguished English prelate, gives these figures, showing the increase of the power and influence of Christianity in the last 300 years. Of the earth's total land surface of 50,000,000 square miles, in the year 1600, 3,480,000 square miles were under Christian influence, and 45,619,100 square miles non-Christian. In the year 1900 the situation had been reversed; 40,317,200 square miles of the world's land surface were under Christian influence, and only 8,782,300 non-Christian. In 1800, according to Dr. Josiah Strong, there were some 3,030 Christian churches in America, with 9,651 ministers and 364,872 communicants. 1850 saw these figures increased to 43,072 churches, 25,555 pastors, and 2,529,988 communicants. In 1890 the churches numbered 142,599, with 93,776 pastors and 13,417,180 communicants. These are Protestants.

Jesus Christ the Son of God was never so loved and honored. In heathen lands idolatry is fast being undermined by Christian missionaries and is crumbling into ruins. The rumbling chariot wheels of the rightful Ruler are heard in the distance, telling of the coming glory. The hearts of Christians burn and exult as never before. The spirit of evangelism now seems to be pervading all denominations of evangelical Christians. The planning for greater efforts is more earnest than ever and more money is being expended for carrying out this planning. Individual members are more earnest in their prayers and efforts in winning lost souls to Christ and bringing them into the Kingdom of God. God is blessing these efforts in all parts of our land and in foreign countries. With glad joy Christians are singing:

"The morning light is breaking
The darkness disappears;
The sons of earth are waking
To penitential tears;
Each breeze that sweeps the ocean
Brings tidings from afar,
Of nations in commotion,
Prepared for Zion's war."

The deep and earnest prayer of multitudes is now heard on every hand:
"Hasten, Lord, the glorious time,
When beneath Messiah's sway,

Every nation, every clime,
Shall the gospel call obey."

Let us as Baptists seek to push forward the car of salvation looking for and hastening the time when the triumphant shout shall be heard: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

GRASS UPON THE HOUSE TOPS.

BY THE REV. ISAAC L. KIP.

This simple metaphor is a pure Orientalism drawn, as so many of the Bible figures are, from the range of common everyday expression and observation. The flat and often earth-covered roofs offered favorable opportunity, when moistened by the periodic rains and followed by the warm sun, to the quick germination of grass, and it was no unusual sight to see the house tops covered in the early portion of the season with the vivid green of the tender grass. But as the sun grew hotter and the moisture evaporated the brightness soon faded, and the growth was soon checked. It never reached maturity. With it the mower filled not his arms, nor the sheaf-binder his bosom. It was not for harvest, and withered afore it grew up.

Many practical lessons might be drawn from this quick but transient and profitless growth. The sacred writer, however, makes only a single application, and points it as a figure of all the efforts put forth in opposition to the cause of God, the eager, active energy of the entire array of Zion-haters.

The illustration is taken from that class of Implecatory Psalms which have created such needless disturbance in the minds of those who have more zeal for God's glory than confidence in His wisdom or respect for His authority. It is expressed in form of a prayer. But as a prayer it is also a prophecy which has had ample fulfillment in the history of the Church.

It is a striking illustration and an accurate picture of the futility of all the counsel and decree which the rulers of opposition have declared against the Lord's anointed. The carnal, unbelieving, Zion-hating world has centered its wisdom and marshalled its might and combined all its resources against the truth, against the faith, against the life of the Church of God, and this has been the result. Their plans and efforts and achievements have been like the grass upon the house tops, and withered afore they grew up. Time has been again and again when to all seeming they might succeed. Their evolutions have sometimes created a panic in the hearts of the sacramental host. But at all critical periods the Leader who has been on the field, and the Prince of Darkness, has ever been outgeneraled by the Prince of Peace.

We need not specify, and there is no space for itemizing the encyclopedic instances where the Alithopels have been turned into foolishness, and the boasts of the Senacharibs have been like the grass upon the house tops. There is just one simple comprehensive question which its answer covers all the field. Where are they? Those Goliaths who have time after time rung out their challenges before the armies of Israel, and defied their cause and their God. Where are they? Where are the Heresiarchs of the ages past, who with all possible malice and cunning skill and laborious industry, at different times and ways, have striven to undermine the citadel of faith?—*Christian Intelligencer.*

The Church does not amount to much, did you remark? Well, take away from society the ideals, the motives, the restraints and the inspirations which radiate from the Church, and what has society left?

WHEN THE DISCIPLE BECOMES AN APOSTLE.

W. W. HAMILTON.

The time when Jesus stood in the midst of the disciples gives a striking illustration of "the unavoidable Christ," of "the intrusive Christ," but most of all of the victorious Christ. He stands in their presence the victor over death and the grave, over sin and Satan, and is now about to begin the final instruction to those who are to be his apostles to the world. Evan Roberts in a recent message to McFerran Memorial church said, "I find that the true way to receive is to give; the way to find ourselves, is to be lost in God's work." "It is wrong to attend a place of service simply to receive." In speaking of the one who truly worships God he said, "Now this worshipper goes (1) to give, not to receive, (2) to satisfy God, not himself." There are two kinds of people, the givers and the getters. The getters get and lose, but the givers give and get, and then keep what they get, for he that giveth his life shall keep it unto life eternal.

The disciples must become apostles if the world is ever won for Christ, and Jesus seems to tell them as he stands in their midst how this victory over self and the world is to be gained.

1. The disciple cannot become an apostle if he has not peace. He breathed on them and spoke peace to them. Peace with God through Christ, peace with sin through the cross, delivered from cowardly fear of the evil one through consciousness of spiritual strength, unhindered by fear of man because of the presence of God with him—these must be possessed or the disciple can not be an apostle. The joy of salvation in the heart the peace of God passing all understanding, give a message which the child of God is glad to tell, give an eager heart, a ready tongue, and change the learner to a messenger. A young society woman recently wrote me that she had gotten victory over the worldly temptations and was able to talk to her friends about Christ and said that she had never before in all her life been so happy.

2. The disciple cannot be an apostle until he is able to carry that vision of the closed-door room along with him. The disciples saw his wounds and were reminded of the crucified, suffering Lord who had died for them, but they saw also the risen Lord victorious and glorious, speaking to them, blessing them. Happy the Christian who daily beholds that two-fold vision! "If Christ came to Louisville?" No, Christ is here! If Christ came to our church or our home, or store, or office? No, he is here all the while. If Christ were with you in your toil? No, he is with you. Do you and I see him is the question? That is a good motto which some put in their homes, "Christ is the head of this house, the unseen guest at every meal, the silent listener to every conversation." Once when Caesar was being taken across the Adriatic in a frail boat, the boatman hesitated and showed himself afraid, and Caesar noticing it said, "Ne timeas, Caesarem vehis." (Do not fear, you carry Caesar!) How much more may the apostle say "Christ is with me, what can be against me? He will never leave me nor forsake me!"

3. The disciple does not become an apostle until he realizes his responsible mission, that he is here in a sense, in Christ's stead. It is a good deal for Jesus to say that whosoever sins ye remit they are remitted, and it is a responsibility which we ought to realize. By our teaching and by our living we are binding souls for eternity or losing them for heaven, and by our faithfulness or unfaithfulness we are turning souls towards heaven or hell. Possibly all of us have some sad memories of this nature and have yesterdays which bring with them sincerest regret. Without this realization of responsibility the disciple will never be a worker, not feeling it his duty, will not say as did Paul, "My heart's desire and prayer to God for Israel is that they might be saved." A listener in a congregation of worshippers became convinced that the pastor was speaking of some one individual. He knew the membership well, but felt sure that something had taken place of which he was

ignorant, because the speaker was so earnest and so pointed. He leaned over to a brother officer in the church and said, "Who does the pastor mean?" The reply came quickly, "You or me." Yes, yes, we are looking about asking, "Who does Jesus mean?" and the answer is "You or me."

4. The disciple must receive the Holy Spirit. Just as God breathed into Adam's nostrils the breath of life, so would Jesus have his disciples know that their life as Christians, as apostles is the Holy Spirit. This is to be true not simply of the preacher, but in every walk of life. Someone has said that there are three special characteristics of the great Welsh revival: (1) That it is a movement among the membership of the churches; (2) that it is evident that men are working and speaking under the conscious power of the Holy Spirit, and (3) that people are giving expression to their emotions. Evan Roberts himself prayed he says, for thirteen years to be filled with the Spirit. Moody, Torrey, Morgan, Meyer, Dixon and such men lay special emphasis on this very point, that would we become men and women of power and blessing we must "Be filled with the Spirit." Tarry, brother; tarry sister, and go not in thine own power to any task, but be endued with power from on high that your work may not be in the wisdom of men, but in the power of God. This no doubt is the secret of much of our failure to win souls in the Bible school, in personal work, in preaching, and in this likewise we may find why so many of the ordinary duties of life become drudgery instead of being done heartily as unto the Lord.

5. Then, too, the apostle must have confidence in his Master's message. Jesus said to his disciples just before he went away that thus it behooved Christ to die and to rise from the dead, and that they were to go forth and preach repentance and remission of sins in his name, and that so inerrant was this message that whosoever shall receive it shall be saved, but that he who rejected it would be lost. Repentance toward God and faith toward our Lord Jesus Christ we find became the message of the apostles, and armed with these conditions we, too, are to meet every rebellious soul. How careful should we be to have the right message, and how careful to have the message right! How anxious we should be to tell the message, and how anxious to tell the message in the right spirit! The message becomes a savor of life unto life, or of death unto death, and this should lead us often to pray that we may love the Word, learn the Word, live the Word, give the Word, rest on the Word.

It is told that once during troublous times in Scotland a lad was met on the road by a cruel man in command of cruel soldiers. The officer asked the lad what he carried in his hand, and he replied "The Bible." "Throw it in the road," was the command. "No," said the lad, "it is the Word of God." Again the command and again the refusal. "Soldiers, prepare to fire," said the officer, but even they hesitated to obey. The order was renewed and the young fellow was commanded to pull his cap down over his eyes, but this too was refused. The lad said, "No, I will look you in the eye as you must look me in the eye at the last day." The lifeless hand had not relaxed its grip upon the Bible when the body lay dead in the road. The apostle clings to the Bible and lives or dies with the Word of God clasped to his heart. No man can have power with men who does not have in his preaching the note of authority, and no man can have the note of authority who lacks in the assurance of the inerrancy of his message. Jesus says come and be a disciple and then he says go and be an apostle.

Louisville, Ky.

SIGNS IN THE SKIES.

BY A BANKER.

From time to time displays of strange and varied optical phenomena take place in our atmosphere; some of surpassing beauty, some weird and startling, some altogether amazing in their grandeur and magnificence. Amongst the latter, that wonderful electrical phenomenon, the aurora borealis, is probably one of the most

gorgeous and striking spectacles ever witnessed from this earth. In a former article of this series the writer endeavored feebly to give an adequate description of a sumptuous outburst of this electrical phenomenon which he was fortunate in witnessing; when the entire northern hemisphere was bridged over by a great pillard arch of many-hued scintillating fires, flashing in all colours of the rainbow and quivering with a strange tremor as if nature herself were terror-struck at her own weird beauty. Geometric columns of amethyst, of sapphire, of emerald, or of fire-opal, clustered all aglow side by side, the base of some depending beneath the lower arch of the great vaulted bow; and all vibrating in a shimmering, ever-changing refulgence; now blazing out in metallic, iridescent streams of prismatic fires, now for a moment receding somewhat into the darkness, but only to pulsate again into an ever-angmenting vivid glow, until it appeared as if the heaven itself were on fire, and a vision of the glories of the hereafter were being unrolled for our delectation.

Another and seldom observed phenomenon, also (judging by a photograph which the writer took) of electrical origin, is the appearance of a great flaming cross in the skies. The scene—it was near Bray, in Ireland—was unspeakably beautiful and impressive. Right down to the sandy shore stretched a leafy, undulating wood, with an undergrowth of flowering shrubs and wild flowers. The sea glittered with that pelucid, wavy gleam which sometimes presages a coming storm. And there, over the waters, suspended in mid-air, hung the Sign of the Cross, the sacred emblem glowing with a pale, subdued fire, wondrously beautiful and altogether inexplicable. Well might they who were privileged to witness this strange natural phenomenon be held spell-bound, almost with bewildered awe, at the ineffably fascinating spectacle.

Somewhat similar in character, perhaps, to this electric cross, may be the "sun-pillar" which was observed quite recently in England. It was described as being a tall, well defined shaft column of bright light, standing vertically erect, its base resting upon the horizon, and its capital reaching high up in the skies. It was stated to have continued shining for half an hour or more, but before night had closed in had disappeared from view. Had the fire pillar, or still more so, had that fiery cross appeared in the skies during the darkness of night, how much more impressive; and, to the uneducated, even appalling, would the spectacle have been.

But a time is coming—and some think that it is nearer than we imagine—when the powers of nature shall be shaken, and there shall be strange signs and wonders in the skies above us. And then will those thrice happy ones, who have served and loved God, and have been redeemed through faith in His Son, look up in glad anticipation, for they know that their redemption draweth nigh. But those who have forgotten Him will verily cry in their agony for the rocks to cover them, and hide them from the angry glance of the Great Judge.

THE PRAYER OF FAITH.

When we are told that there is a power by which we can remove mountains, heal the sick, obtain the wisdom that we lack; nay, receive whatever we ask for, we ought to be interested. We ought to learn all that we can about it, and especially how to secure and use it. The power I refer to is the prayer of faith. We read a great deal concerning it in the Bible, and yet how vague and shadowy are our conceptions of it. We are told to ask and we shall receive. But we keep on asking, day after day, and seldom realize that there is any definite answer. Why is this?

Is it not because we fail to apprehend and to meet the conditions of prevailing prayer? We ask and receive not because we ask amiss.

I want to call attention to three elements of the prayer of faith which are presented with great clearness and emphasis in the Bible. The first I will designate as positiveness. James says: "The effectual fervent prayer of a righteous man availeth much." The Greek adjective here is lit-

erally "energetic." A man of energy is one who is positive in his convictions and purposes. He does not veer about with every change of wind, but is fixed, decided. A parallel passage we have in James i. 6-8: "Let him ask in faith, nothing wavering," etc. Faith and wavering are antagonistic. "A double-minded man is unstable in all his ways." He lacks character, and hence the Lord can not hear him. Dr. William Arthur says: "Trust, firm trust, straight-forward, childlike trust, is the everlasting condition of all co-operation with God." David said: "My heart is fixed," and again: "One thing have I desired of the Lord." The publican in the temple smote upon his breast and cried: "God be merciful to me a sinner." Oh, how rambling, how vague are our prayers! Let us think of what we really need. Let us think how able and willing God is to give it. Let us concentrate our thoughts, our desires, our faith and our hopes upon it, and we will be ready to pray without wavering—to pray fervently and effectively.

Closely allied with this is the second element—importunity. Our Savior teaches this in two of his parables—that of the man who went to his neighbor at midnight to borrow three loaves, and that of the importunate widow and the unjust judge. One who is really in earnest will not stop asking and knocking as long as there is any possibility of getting an answer. A man condemned to die will not give up when one application for pardon fails. Oh, no, he will try, try again. Augustine says: "When God gives tardily he commends his gifts; he does not deny them. And again, for a time he withholds his gifts that you mayest learn to desire great things greatly." If divine blessings are worth asking for, they are worth our repeated and persistent asking.

The third element is submission. If we have any real faith in God, we must believe that he is wiser than we are—that he knows better what we need than we do. No one ever prayed more earnestly and importunately than did our Savior in Gethsemane. He went back into the shade of the olive-trees the third time, saying the same words. And yet, with every repetition of the prayer, he added: "Not my will, but thine, be done." He is our teacher. It is our model. The man who thinks that he can tell God just how to help him is too carnal and conceited to pray aright.

There are other elements that enter into and give efficacy to the prayer of faith. But I believe that most of us err in the three that I have specified, and that if we went to God, as a hungry child goes to its father, crying, "Give me bread," asking for one thing because he realizes his urgent need of it, asking persistently because he must have what he asks for or perish, yet saying, "If some other kind of food is better for me than bread, send it. Feed me and save me in your own way," we should never pray in vain.—Herald and Presbyterian.

"Have you ever read 'The Ancient Mariner'? I daresay you thought it one of the strangest imaginations ever put together, especially that part where the old mariner represents the corpses of all the dead men rising up to man the ship; dead men pulling the ropes; dead men steering; dead men spreading the sails. I thought what a strange idea that was. But do you know that I have lived to see that time? I have seen it done. I have gone into churches and I have seen a dead man in the pulpit, a dead man as deacon, and a dead man handling the plate, and dead men sitting to hear."—C. H. Spurgeon.

Make it up to them as well as you can. Be eyes to the blind and feet to the lame. On their way to the sanctuary; be their supporting staff, and though it may need an extra effort to convey your words to their blunted ear, make that effort; for youth is never so beautiful as when it acts as a guardian angel, or a ministering spirit to the aged.—Hamilton.

One of the greatest evidences of God's love to those that love him is to send them afflictions, with grace to bear them.—Wesley.

DR. LESLIE WAGGENER.

(Continued from last week.)

In 1885 another Legislature met and so strong was the hostility that it seemed certain that the great University would be reduced to a high grade school, with teachers poorly paid. To the efficient aid of Dr. Waggener in furnishing arguments, and collating records, and evidence for the friends of the University in the Legislature, was attributed its success in defeating its enemies. A number of able men in the state espoused its cause, and some of them were elected to the Legislature of the State as avowed friends and made themselves its champions in the debates. At every conference their silent leader was there with arguments and facts to sustain them. It is said:

"Some of the regents, assisted by friends in and out of the legislature, threw themselves into the contest and after working day and night, obtained a hearing and defeated the measure in the very committee raised to destroy it. In this contest none took so active an interest as the able chairman of the faculty. As if by intuition he seemed to know where the opposition was gathering, and at all times the refutation of every charge was placed before the friends of the University."

In subsequent sessions of the Legislature he is given the credit of suggesting and aiding in enacting laws giving to the University \$125,000 of the funds refunded to Texas for defence of her frontiers; giving it possession and rendering available for school purposes the Two Million acres of land set aside for the University; and relieving it of a yearly tax upon its resources of \$5,000 theretofore given to another school. He lived to see its alumni in the halls of the Legislature, and in places of trust and power all over the state, pledged in interest and love to its support, and lived to see the state of Texas proud of the University, and ready to give to its support, time and money.

In the report of the University faculty to the Memorial Committee, he is credited also with special identification with the change to President from chairman of the faculty; and the establishment of the academic faculty. They say:

"Highly intellectual was the cast of his mind. He was ever thoughtful and could always give a reason for the faith that was in him. He had definite aims and expressed them forcibly. Few writers have been blessed with a clearer style; few have pressed their measures with equal persistency; and fewer still have been so successful in having their measures enacted into laws."

A distinguished state senator speaking at this memorial meeting said:

"In the five general and special sessions in which I represented the University in the Senate of Texas, I was never at a loss to answer any question as to its management or its rights, and for the simple reason that whenever the day arrived for the discussion of any bill affecting the rights of the University, there was always laid upon my desk by Dr. Waggener, a brief containing all information that was needed with authorities and references, and I seldom had to ask that a subject be especially looked into."

To me it was always a matter of profound astonishment how, in the midst of all his duties, he seemed to be always so posted on every movement in the Legislature affecting the University, as to be always ready at the time when it was to be discussed, with all needed information and always accurate."

Here was the blended work of the lawyer, teacher, and executive that astonished the law maker. That his work was appreciated in Texas is abundantly shown by the honors he received while living, and after death. Called there first to a professorship, he received ten annual elections as chairman of the faculty, and held the position of President at his death.

I know from frequent talks with him that he felt the hard task that lay before him in organizing and establishing a fixed and wise course of procedure. The education of the sexes was a problem to be successfully solved in this great school. He made it a success. Texas had so many great, good, and capable men, and he felt his position as a foreigner, trying to solve for them their problems. This task could not have been brought to as happy consummation save for the faithful aid of such men as Dr. Wooten, his family physician, the ruling spirit of the Board of Regents, and his gifted and eloquent son, the Hon. Dudley Wooten, and a host of other generous strong, Texans.

Dr. Waggener regarded his work in the organization and development of the University as the greatest of his life. It may be truly said to have cost him his life.

A distinguished Texan said of him: "He laid down a life, sacrificed for the Texas University, and while its friends may glory in its present condition, and the grand prospects opening before it, let them not forget that it is largely due, under God, to him who lies in yonder graveyard, awaiting the Master's call."

With its demands for the needs of its people; with its boundless possibilities; with its unlimited but undeveloped resources, it required the greatest constructive work and foresight, with all the other high qualities of leadership. His task was like marshaling the forces of a nation, and at the same time acting as chief of the Bureau of Information, and looking to the assets of the treasury. For this reason I have given it prominence in this paper.

THE TEACHER.

I shall in smaller compass, refer to his life as a teacher, after the manner of a lawyer, letting those who know the facts detail them in their own way. One of the closest friendships of his life was

with Dr. Noah K. Davis, already referred to in this paper. When it was decided that I should prepare this paper, I wrote to Dr. Davis, my friend and former president, requesting that he send me some facts that I could use. He sent me a most appreciative tribute, published by him soon after the death of Dr. Waggener, which I would gladly use as a whole, if space permitted. In this Dr. Davis says:

"To our sorrowful farewell we add these few words: As a soldier he was patriotic, brave, devoted to duty, and ever in the front. As a teacher he was diligent, faithful and successful. To his professorship he brought generous culture, broad scholarship, thorough acquaintance with English Literature, a critical knowledge of language and an enthusiasm that awoke a lively response in his pupils. As a President he displayed fine executive abilities and disciplinary skill, feeling a deep interest in the welfare of every student, and impressing upon all his own high standard of personal honor. As a friend he was faithful and true; as a husband and father he was tenderly sympathetic and affectionate, a loving providence."

From early manhood to the last, he was an active and consistent Christian, a member of the Baptist Church. His life was blameless, and his daily walk conformed to the high principles and pure virtues of the Gospel. Thank God we can say that and look upward."

Dr. W. S. Ryland, himself one of nature's noblemen, a ripe scholar, a co-professor with him in Bethel, and who was after him its president, thus wrote:

"He was a leader of men. Quiet, yet masterful in discipline; modest as a woman, yet fearless and bold on occasion; of serious, yet winning demeanor; clean of speech without show of learning; of handsome features, with dark eyes, soft with humor or gleaming with light; symmetrical in face and figure; graceful in action though not above the average in stature, he was indeed a notable character and a noticeable man. Dignified yet affable, he graced the office of deacon in his church and that of College President with equal modesty, and though he is pronounced one of the greatest teachers of his day, and in his speciality, ranked with the best, it may be safely assumed that he was hardly aware of such pre-eminence and was only sure of trying to do the best that was in him. His pupils believe in him and the faithful are his witnesses today. They learned to speak and to write, a thing that not every winner of college honors can do, and save his immediate kindred, they mourned more than all others his passing away. It may be added that above his culture, his acquirements, his power with men, young or old, his success in life, whether as a teacher, or as head of two great institutions, one values most the simplicity and self-poise, the gentleness and manliness, the kindness and confidence that made him a choice friend and marked him a Christian gentleman."

Prof. J. P. Pruitt, an alumnus of Bethel, and now an honored professor in William Jewell College, said:

"He was a scholar but he was at the same time that which makes scholarship of double worth, he was a teacher. He became a scholar because he was first a born teacher. His own sterling self recommended anything he taught, and was in after life to the student his inspiration to greater efforts for learning and culture."

Our own John Rust, God bless him! said:

"I write a tribute to the memory of my friend and teacher, Dr. Leslie Waggener. No death has occurred recently among our honored Southern brotherhood that grieves me as much. I owe him the largest debt of gratitude for what I am intellectually. If I have any appreciation of letters, if I have any literary taste, if I have any power of discriminating thought, if I have anything of the art of study and analytic tact, he is my chief creditor and benefactor. This expression of my personal grief and gratitude will voice the sentiments of hundreds of young men and women throughout the South."

"He had that marvelous power of mind to comprehend all the intricate details of vast subjects and simplify them with his matchless analytic powers by co-ordinating them to a few fundamental principles that easily gave the pupil a complete mastery of the subject in hand. . . . I hardly believe it is too much to say that he was the greatest teacher of his generation."

From a pile of clippings, I call but one other witness, a lawyer friend who knew him in Texas. He said:

"In his wonderful public addresses he ever sought to impress upon the students the truth that their college life was to train them into habits of thought, industry and morality; that it was the golden opportunity upon which their future largely depended. He said to them: 'You are here as truth seekers. Truth-seekers become truth lovers, and truth lovers are rarely immoral. Accustomed to value all reasoning and discovery solely on the ground of truth, the man of learning rarely becomes the maker of a lie. Accustomed to seek truth in science and philosophy, the student, after graduation, will find the tendency of his life is towards truth and away from error. Jesus Christ declared the truth will make you free. It is the lie that clouds the conscience and often wrecks the life. This, then, is the student's opportunity.'"

"There are two points in the life of a diviner. One when a beggar, he prepared to plunge; the other, when a prince, he rises with his pearl." So the student stands prepared to plunge, and each one has the opportunity of rising with his pearl."

Dr. Waggener wrote a great deal. He was a profound student of the prose of Burke, Ruskin and Carlyle, and of the poets Shakespeare, Milton, Browning, and Tennyson. He contemplated writing a work upon rhetoric, another upon

certain plays of Shakespeare, and another upon the History of English Literature. Much of this work had been done, and was waiting the finishing touches before going to the publisher. His untimely and unexpected taking off ended his work, as well as his life of suffering. He never recovered from the wound received at Shiloh, and the labor done by him was in suffering that would have unnerved an ordinary man. His literary work may yet be given to the world.

THE HUSBAND AND FATHER.

In June, 1867, in Upland, Pa., he was married to Miss Fannie Pendleton, daughter of the Rev. J. M. Pendleton, deceased. This most happy marriage had more effect upon his life, and did more to shape his destiny perhaps, than all other things combined. It was an ideal union of two congenial spirits, with equal mental endowments. His wife and seven children were his pride and joy. His oldest daughter, Catherine Pendleton, is living upon a ranch, the wife of Judge A. S. Walker. His second daughter, Elizabeth Ross, is the wife of a prominent merchant in Austin, Lansing Burrows Fontaine, grandson of Dr. J. L. Burrows, of blessed memory, and nephew of our Dr. Burrows of Nashville. His third daughter, Lina Belle, is the wife of a prosperous merchant in Sherman, Joseph Etter. His fourth, Francis Pendleton, is now with her uncle, Dr. James R. Waggener, a surgeon in the U. S. Navy, temporarily off duty, and in Springfield, Mass. His fifth and youngest daughter, Ellen, with the youngest son, James Pendleton, are yet students in the University at Austin.

The oldest son, Leslie Waggener, the namesake of his father, is a prominent young lawyer, steadily winning his way at Dallas, Texas, with an infant son, Leslie, who he fondly believes will be the greatest of the family. These sons-in-law are all alumni of the University and were students of Dr. Waggener. The wife and mother still lives at the family home in Austin, admired and tenderly loved by all who know her.

HIS DEATH.

Warned by his physician, that his strenuous life could not last, and that he must take a rest, in July, 1896, he went to Manitou Springs, Col., to seek the restoring aid of the water and mountain air. The old wound received at Shiloh more than thirty years before had joined forces with the exhausting demands of his work, and at the foot of Pike's Peak, on the 19th day of August, 1896, the tired scholar, soldier, and Christian gentleman gave up the struggle.

Two years ago, I stood upon the mountain side and waited the return of my wife from the home in which he died. We tried, in imagination, to live with him his last days, and the wild beauty of these wildest of mountains, as he saw them. We went to the church where he last worshiped the God of mountains and plains. The preacher took for his text, "but Jesus stooped down, and with his finger wrote on the ground." He described the writing, the sowing and the reaping, and ended with this:

"This is the Gospel of labor,
Ring it ye bells of the kirk,
The Lord of love came down from above,
To live with the men who work."

From the vine clad church at the base, we ascended to the snow crowned top of Pike's Peak, nearly three miles. Passing through and beyond the clouds we looked down upon them from heaven's side, and saw that the sun shined out from below was shining above and turning the black clouds to golden light. We thought that we stood in the pathway that his spirit had gone, when taking its flight, to a sympathizing, loving Father, whom he had trusted and served.

"If some star were quenched on high,
For ages would its light,
Still descending from the sky,
Fall on our mortal sight."

"So when the good man dies
For years beyond our ken,
The light he leaves behind him,
Falls across the paths of men."

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.

A Commentary on the New Testament. By Professor Bernhard Weiss, D.D., of the University of Berlin. Translated by Professor Geo. H. Schoedde, Ph.D., and Professor Epiphanius Wilson, M.A. Introduction by James S. Riggs, D.D. In four volumes, \$3, net, per vol. Funk & Wagnalls, New York.

Vol. I. contains the two introductions and Matthew and Mark. Vol. II. contains Luke, John and Acts. Vol. III. has Romans to Colossians inclusive, while Vol. IV. has from Thessalonians to Revelation.

It is stimulating and refreshing to take up a commentary like this. It is scholarly, clear, untechnical, and, on almost all points satisfactory. It is in delightful contrast with many recent commentaries. Dr. Weiss is in full possession of all the newest learning and the latest theories, but he holds right on to the evangelical view; and expounds the meaning of the text with reverent faith. No technical knowledge is demanded of the

reader, it is all in good plain English, and the expositions really expound. There is no waste material. Indeed, the notes are a paraphrase of the text. The verses and sentences are not taken up one by one and examined—the text is given at the top of the page and the paraphrase below, the two being kept parallel. This is a very interesting way to have the Scripture expounded.

Like the great scholars generally, Dr. Weiss frankly concedes the question of the act of baptism. Here, for example, is his paraphrase of Rom. vi. 4: "As burial is the confirmation of the fact that one has died, in the same way immersion in the waters of baptism is a sign that we have been immersed in the death of Christ," &c. Dr. Weiss is, of course, a Lutheran.

The translators and the publishers have done their work well, and the result is we have a commentary on the New Testament at once scholarly, and popular as well as one of permanent value. It will not become out of date.

The Origin and Permanent Value of the Old Testament. Charles Foster Kent, Ph.D. \$1, net. Charles Scribner's Sons, New York.

Professor Kent belongs to the new school of theological thought, but he is kind and considerate toward the old school, and while pressing his views he seeks to give as little offense as possible. "In these later days God has taken," says Prof. Kent, "the Bible from the throne of infallibility on which Protestantism sought to place it." But we must not set the Bible entirely aside it "still remains a great mine of historical, ethical and religious truth." Prof. Kent holds that "only in the sanctuary of the human soul is the Infallible One to be found," but he does not tell us how he knows the Infallible One is to be found there. With him the Bible contains good and helpful ideas which are worth studying, but we are not at all bound to accept its teaching or to obey its precepts. Christ is to him "the peerless Knight of Nazareth."

Prof. Kent does not admit that any part of the Old Testament antedates the 9th century B. C. Its value consists, he thinks, in the "experiences" of which it contains a record. Inspiration is elevation of feeling and is not confined to Bible times. Revelation is in everything and so the Scriptures are not excluded. On the whole, Prof. Kent thinks that while the Bible is not binding on us, it is still a book of real and permanent value. Such books as this emphasize the need for our epi-agonizing for "the faith once for all delivered to the saints."

Pencil Points. For Preacher and Teacher. Robert Y. Pierce, D.D. Introduction by Robert S. MacArthur, D.D. \$1.25, net. Fleming H. Revell Company, New York and Chicago.

Dr. Pierce's "Pictured Truth" had such a hearty reception that he was encouraged to issue this volume. We have here an interesting and an illuminating collection of black-board sketches for religious teaching, along with practical and helpful suggestions. The work is well and happily done, and any preacher or teacher can here find stimulating suggestions.

Table Talks of Jesus. Lea G. Broughton, D.D. 75 cents. Fleming H. Revell Co., New York and Chicago.

A brilliant idea most happily worked out. It is surprising how much of the recorded teaching of Christ was uttered while He "sat at meat." Dr. Broughton has taken up these in his happiest vein and has expounded them. We wonder nobody has written such a book before. We have books on the "table-talk" of various distinguished men, and why did not somebody think of writing about the table-talk of Jesus? The topics are: The Marriage Feast; The Master's Mission; Patchwork and Purity; Love, Hardship and Criticism; Strength Blessing Weakness; The Heavenly Feast; A Woman's Memorial; Memorial Supper; Breaking the Fast; The Great Commission; The Promise of the Father.

The Funk & Wagnalls Company announce that they have purchased the well known periodical, *Public Opinion*, which on and after July 7th will be merged with *The Literary Digest*.

Public Opinion was founded in 1886—four years prior to the birth of *The Literary Digest*—and it has enjoyed a wide popularity. The various newspaper directories for the present year give its circulation at from 45,000 to 80,000. It was originally published in Washington, D. C., but for the last eight or ten years it has been published in New York. *The Literary Digest*, though a younger publication, has made rapid growth in its circulation, which, before the consolidation, exceeded 125,000.

Pastels of the San Francisco Fire. Mr. Charles Dormon Robinson, whose illustrations (one of them reproduced in color from the original pastel) of the San Francisco fire will appear in the *August Century*, has seen his home city burn four times. He was in the fires of 1851, 1853 and 1854, as well as in the much greater catastrophe in 1906. Mr. Robinson succeeded in making a painting of the recent fire when it was at its greatest height, on Thursday night from eleven to three in the morning. He painted thirteen pastels also, several of which the *August Century* will reproduce.

I commend my soul into the hands of God, my Creator, hoping, and assuredly believing, through the only merits of Jesus Christ, my Savior, to be made partaker of life everlasting.—*Shakespeare.*

There are no defects or deformities in the children of the resurrection. What members are now defective or deformed will then be restored to their perfect being and beauty.—*John Flavel.*

SUNDAY-SCHOOL LESSON

SUNDAY, JULY 29.

OUR LORD DINES WITH A PHARISEE.

Luke 14:1-14.

Motto Text—"He that humbleth himself shall be exalted."—Luke 14:11.

Our Lord had returned from his journey through Galilee and is now at Berea. One of the leading men had invited him to his house on the Sabbath. No cooking was done upon that day, and the dinners were all cold, no matter how many or how distinguished the guests.

"And behold, there was a certain man before him which had the dropsy."—It would seem from the fact that they are said to have been watching him, this man was brought in purposely to see if the Lord would heal him on the Sabbath.

"And Jesus answering spake unto the lawyers and Pharisees."—Not that they had spoken but that he knew their hearts. The lawyers were the scribes, the interpreters of the law. "Is it lawful to heal on the Sabbath day?"—The scribes and Pharisees were the leaders of the people, and the recognized expounders of the law. The question was one they should have answered promptly, but they held their peace, being anxious to find some charge to make against him.

The Lord showed then his own opinion, that it was entirely lawful to heal on the Sabbath day, for he took the man and healed him and let him go. The fact that he went shows that he was not one of the invited guests, but was either brought in to be healed or came of his own accord.

"Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day?"—The traditions of the Pharisees allowed this in order to stop the suffering of the animal, and these men knew it. But if they admitted it the next question would cover them with confusion, and they therefore, kept silent, a cowardly silence which must have brought upon them the contempt of the other guests.

"And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms"—or rather the chief seats. When we read of the wrangling and unseemly maneuvering in Washington City for precedence, we see that this parable is as much needed in this day as when it was spoken.

"When thou art bidden of any man to a wedding."—The wedding feasts being the greatest, and those in which there was most attention paid to rank. "Sit not down in the highest room; lest a more honorable man than thou be bidden of him."—A man of a higher rank who would have a right to the chief seat. The feast giver would ask for the seat, and, in the meantime, the intermediate seats would all be taken, and the mortified man who claimed too much must needs take a lower seat than might have been his had he not been so grasping. "Thou begin with shame."—The word "begin" emphasizes the man's reluctance to move when called upon by the giver of the feast.

"But when thou art bidden, go

and sit down in the lowest room."—In honor preferring one another. That would show humility; also would show a kindly courtesy to the host and to the other guests, as it would indicate that he thought all the friends whom his host had were men of higher standing than himself. If they were he was in the right seat. If they were not the host would appreciate the compliment to his own standing in the world, and would be sure to ask his friend to the seat which was rightly his. Our Lord was infinite in his knowledge of true courtesy as of all other things.

"For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."—Humility is a virtue very dear to God, as we learn from many Scriptures. Every one ought in heart to take, and ever take again, the least place before God, or, as Paul says, to regard others as better than himself. The judgment of God will, perhaps, be different, but in this way we run no other risk than that of being exalted."—Godet. This is one of the many things in which the judgment of the world and of our Lord are diametrically opposed. But we must never forget that it is not the world which shall judge us in the last great Day of accounts to which we are hastening.

"Then said he also to him that bade him."—They were all seated now and the dinner in progress. "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors."—Not that hospitality to them was wrong, but that there was a hospitality which God would reward. Some have

OUTDOOR LIFE Will Not Offset the Ill Effects of Coffee When One Cannot Digest It.

A farmer says: "It was not from liquor or tobacco that for ten years or more I suffered from dyspepsia and stomach trouble, they were caused by the use of coffee until I got so bad I had to give up coffee entirely and almost give up eating. There were times when I could eat only boiled milk and bread and when I went to the field to work I had to take some bread and butter along to give me strength.

"I doctored with doctors and took almost everything I could get for my stomach in the way of medicine but if I got any better it only lasted a little while until I was almost a walking skeleton.

"One day I read an ad for Postum and told my wife I would try it, and as to the following facts I will make affidavit before any judge:

"I quit coffee entirely and used Postum in its place. I have regained my health entirely and can eat anything that is cooked to eat. I have increased in weight until now I weigh more than I ever did; I have not taken any medicine for my stomach since I began using Postum. Why, I believe Postum will almost digest an iron wedge.

"My family would stick to coffee at first but they saw the effects it had on me and when they were feeling bad they began to use Postum, one at a time, until now we all use Postum." Name given by Postum Co., Battle Creek, Mich.

Ten days' trial of Postum in place of coffee proves the truth, an easy and pleasant way. "There's a reason."

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

Happy Homes

One of the essentials of the happy homes of to-day is a fund of information as to right living and the best methods of promoting health and happiness. With proper knowledge, each hour of recreation, of enjoyment and of effort may be made to contribute to that end and are of not less value than the using of the most wholesome foods and the selecting of the best medicinal agents when needed. With the well-informed, medicinal agents are used only when nature needs assistance and while the importance of cleansing the system effectually, when bilious or constipated, has long been known, yet until within recent years it was necessary to resort to oils, salts, extracts of roots, barks and other cathartics which were found to be objectionable and to call for constantly increased quantities.

Then physicians having learned that the most excellent laxative and carminative principles were to be found in certain plants, principally in the leaves, the California Fig Syrup Co. discovered a method of obtaining such principles in their purest condition and of presenting them with pleasant and refreshing liquids in the form most acceptable to the system and the remedy became known as—Syrup of Figs—as figs were used, with the plants, in making it, because of their agreeable taste.

This excellent remedy is now rapidly coming into universal use as the best of family laxatives, because it is simple and wholesome and cleanses and sweetens the system effectually without disturbing the natural functions and without unpleasant after effects and its use may be discontinued when it is no longer required.

All who would enjoy good health and its blessings should remember that it is the one remedy which physicians and parents well-informed approve and recommend and use and which they and their little ones alike enjoy, because of its pleasant flavor, its gentle action and its beneficial effects.

Syrup of Figs is for sale by all reliable druggists, at the regular price of fifty cents per bottle, in original packages only, having the name of the remedy—Syrup of Figs—and the full name of the Company—California Fig Syrup Co.—printed on the front of every package.

CALIFORNIA FIG SYRUP CO.

Louisville, Ky. San Francisco, Cal. New York, N. Y.

thought that this was a kind rebuke to his host who had invited the upper classes. It seems to me just the opposite, for our Lord and his disciples who were poor men in the lower walks of life were guests here. Therefore it seems the Lord is telling his host in a gracious way, that God will reward him for this invitation to one who had not where to lay his head.

"But when thou makest a feast, call the poor, the maimed, the lame, the blind."—From whom he could hope for no recompense, whom he would invite for their own sakes, and with no selfish thought of his own interests.

"And thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just."—(See Rev. 20:4, 5). Here is a command, and a great reward is attached to obedience to it. Even were no reward promised, all who love the Lord supremely will be glad to obey his least commandment. How many Christians in the world today obey this command? And what will the Judge say to those who have not obeyed it, when the great day of reckoning comes?

CANADIAN BAPTISTS.

BY THOS. D. OSBORNE.

During a stay of several weeks in Canada, mainly at Montreal, I attended the farewell service in the First Baptist church of that city. It reminded me very much of Walnut Street church, Louisville. It was located on St. Catherine street, the fashionable retail street, at the

corner of City Councillors street. Sunday school down stairs, church up stairs, and was sold for \$112,000.

This congregation first met regularly for worship in the parlor of Mr. Ebenezer Muir, in 1820. Ten years later they called a pastor, the Rev. John Gilmour, of Aberdeen, Scotland. He came September 12, 1830, and after good work they worshipped in a new meeting house on St. Helens street, September 25, 1831.

In 1835 the church removed to a new house of worship on Beaver Hall Hill, the Rev. John Gilmour had entered the evangelistic field and Rev. Newton Bosworth became pastor September 29, 1835. Other pastors have been the Rev. John Hatch Waldan, September 19, 1837; Rev. Benaiah Hoe, September 18, 1839; Rev. John Girdwood, June 21, 1841; Rev. Thomas Spalding, April 19, 1851; Rev. Pharellus Church, January 5, 1853; Rev. James Lillie, D.D., November 29, 1853; Rev. J. N. Williams, April 20, 1856; Rev. John Goodby, D.D., May 1, 1859; Rev. John Alexander, March 27, 1863; Rev. Wm. Cheatham, 1870; Rev. A. H. Monroe, 1876; the Rev. J. L. Campbell, D.D., 1877; Rev. W. H. Cline (supply), 1883; Rev. Wheaton Smith, 1883; Rev. Thomas Henderson, 1885; Rev. E. K. Cressey, 1888; Rev. Donald Grant, 1890; Rev. J. A. Gordon, 1899, who is still serving with singular success.

The churches which have grown directly or indirectly from this faithful band are as follows:

Beaver Hall Hill Chapel, 1835; Olivet church, corner Dorchester and Guy, 1863; Russell Hill Mission, St. Dominique street, 1868; Point St. Charles, corner Liverpool and Wellington, 1869; St. Catherine Street (afterwards consolidated with First church in 1878), 1875; Cate St. Louis, 1882; St. Louis De Mile End, 1884; West Mount (Grace Baptist), 1890; L'Oratoire (French Baptist), 1891; North Baptist Mission, 1902.

The Association met this year with West Mount church. This is in a handsome suburb of Montreal. All the reports were encouraging.

In the old First church there are six members of the Eaton family.

An interesting feature of the first chapel on St. Helens street is a tablet on the wall of Gould Bros., wholesale house with these words: "Here stood the first Baptist Chapel of Montreal, the Rev. John Gilmour pastor; abandoned 1860." Just below this tablet there is another which records an historical event of high credit as follows: "This tablet commemorates the organization on this site of the first Young Men's Christian Association on the American continent, November, 1851; erected on the occasion of the Jubilee Celebration, June 8, 1901."

The founder was Mr. T. J. Claxton of the First Baptist church. It was only seven years previous that Mr. George Williams started the first Y. M. C. A., June 6, 1844, in London, with twelve young men in St. Paul's church yard. Boston, New York,

Philadelphia followed Montreal in 1851.

Recalling these historic tablets, I ask, would it not be well to place a Walnut Street church tablet on the Atherton Building, which stands on the site of the old church?

Louisville, Ky.

A TRIBUTE TO BENJAH BOSWORTH.

The recent death of this noble and consecrated brother at his home in Fayette county, Kentucky, deserves more than a passing notice. He was born near Knoxville, Tenn. He was converted and baptized by Rev. John L. Smith, October, 1859, during a meeting conducted by Revs. Smith and Wm. M. Pratt in a saw mill near his residence. At the close of the meeting South Elkhorn church was organized, and Bro. Bosworth and wife (who was baptized same time as he) became constituent members, and he was elected clerk, and continued as such through life. He was also deacon the larger part of that time, ever filling faithfully these positions with zeal and fidelity.

For twenty-five years prior to his death he was an active and most useful member of the executive board of the Elkhorn Association. For more than twenty years before leaving Kentucky, it was the writer's privilege to be associated with him as officers in the church, and we lived and walked together in tenderest love and a singular oneness of purpose. I loved him like a brother in the flesh, and can truthfully say, without exaggeration, he was one of the very best men, in all respects, I ever knew. The friendship formed between us in early life never abated. It was my sweet privilege to be with him in his home for several days before his last sickness, and for many days and nights during his illness. He had a complication of troubles attended with great suffering which he bore with patience and fortitude to the end, and conscious to the last moment of life, when he said to his wife, "I am gone."

He lived a life of piety and consecration to the service of Christ worthy of imitation. His heart was in every good work connected with the cause of the Master and his means and influence were cheerfully and freely contributed to its objects at all times. As might have been expected that life of Christian devotion was crowned by a death of calm and confident hope, with solemn and intelligent resignation; by a beautiful coincidence on the morning of the Christian Sabbath, as the first rays of the sunlight entered his chamber, his spirit took its flight to a brighter and better land.

Of his seven sons all are members of the Baptist church except Henry, the eldest, and may we not hope and expect the prayers of his sainted father for his conversion will soon be answered, and that the mantle of the father will fall upon John Cloud, the next eldest son, of whom I asked a promise that he would fill his father's place in the church and executive board, and who answered me with tremulous voice, "I know I can't do that, but I will try and do my best."

WILLIAM T. HEARNE.

Independence, Mo.

DEAR RECORDER:

I came here to the aid of Pastor Morton, Wednesday, July 4. Began preaching Wednesday. Our congregations have increased until on last evening there assembled in

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FAITH.—Relies on God; Honors His Word; Centers in Christ; Renews the Believer; Endures Trial; Certainly Triumphs Produces Joy and Love.

LOVE.—God is Love; His Love to us; Our Love to Him; Lord and Disciple; Christian Brotherhood; Man and Neighbor; Love Abideth.

SALVATION.—Plan; Conditions; The Spirit's Work; Assurance; Power; Service; Eternal Reward.

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Western Recorder DEPARTMENT P LOUISVILLE, KENTUCKY.

and around the tabernacle about 800 people. Some ten persons professed faith in Christ. My engagements force me to leave to-day. I have never seen a greater opportunity for the cause of Christ and Baptists than this. The facts relative to the work here ought to be kept before the Baptists of the State. For a number of years we have had a struggling little band here. Bro. T. M. Morton of Livermore, Ky., took hold of the work about one year ago. He has secured the most choice lot in the town. The building is about half up, and in connection with the great collection taken at the General Association at Richmond, there is still needed about one thousand dollars to finish a four thousand dollar building. The tabernacle has been erected within a few feet of the building at a cost of about five hundred dollars. Bro. Morton has borrowed the money for its erection, and has made himself responsible for the entire outlay. The tabernacle can be made to seat about one thousand people.

In a twenty years ministry, in which I have traveled through about all of the Southern States, I have never seen a place quite so cool and comfortable for the purpose of summer worship as this. Sixty-one thousand people visited Dawson last summer; as many will be here this summer. A number of picked men of our denomination will preach in this tabernacle

during July and August. The good seed will be scattered to the remotest bounds of the nation. Let us wake up, brethren, and come to the rescue.

THEODORE N. COMPTON.

THE MONEY BASIS, ETC.

In the WESTERN RECORDER of recent date, I find that the editor says that those who oppose the money basis in the Southern Baptist Convention offer no substitute. Allow me to correct you. In the Texarkana memorial the substitute offered was the one adopted by the General Association at Texarkana, viz.: A strictly church basis, one messenger from each church, on the same principle of our district associations, where every church has an equal representative. As you have truly said, only one objection can be raised to this basis, and that is that the churches will control the Convention.

2. You also raise an objection against the Gospel Mission plan of sending money direct, on the ground that some will receive more than others, some will feast while others starve. I worked awhile as missionary in Indian Territory on the Gospel Mission plan, and abandoned it for this very reason, not because I was not paid, however. But the Gospel Mission people have remedied this by forming an association and appointing a treasurer. Each missionary is requested to re-

port to Bro. J. B. Sellman the amount of his receipts, so that the brethren can know what has been paid to each one. I observe that Walnut Street church sends money direct to Brother Yohannon. He reports to Brother Sellman how much is paid to him direct from Walnut Street, and other churches, so that the rest of us can know how much is needed to make a full support. I am rejoiced to know that the Lord is blessing his labors. I believe the Lord was in the move to send him to Persia.

3. Again you say that it is because the Convention brethren do not like certain advocates of a different system that they will not consider the matter of changing the money basis. I ask, if that is a Christian spirit? Because certain brethren do not like the money basis and meet and form an association strictly on the church basis of representation, why should their propositions be ignored? It is said that they were unreasonable in their demands, that they did not show a meek and lowly spirit. Well, would it not be best to treat them with courtesy due to brethren? "A soft answer turneth away wrath." Abraham said to Lot: "Let there be no strife between thee and me, for we be brethren." Could we not profit by Abraham's example? Would not a fraternal feeling between the S. B. Convention and the General Association be more in keeping

with the Spirit of Christ than the prejudice of which you speak? Would it not pave the way to an ultimate understanding and to a restoration of a mutual co-operation of all Baptists in the South?

The General Association is moving forward in its work, and God is abundantly blessing its missionaries, and their number is increasing. I just drop these remarks in a Christian spirit, I trust, and I hope they will find a place in the RECORDER. I am a great admirer of the RECORDER and always read all its editorials. If all our Baptist papers were like the RECORDER there would be no friction in our mission work as to methods. Baptists could easily get together.

B. F. STAMPS.

Franks, I. T.

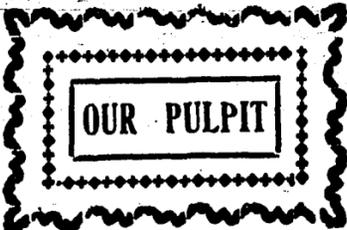
Joy does not happen. It is the inevitable result of certain lines followed and laws obeyed, and so a matter of character.—Malbie D. Babcock.

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AMEN.
I can not say,
Beneath the pressure of life's cares
to-day,
I joy in these;
But I can say
That I had rather walk this rugged
way,
If Him it please.

I can not feel
That all is well, when darkening
clouds conceal
The shining sun;
But then I know
He lives and loves; and say, since
it is so,
Thy will be done.



SLOTHFULNESS AND ITS CURE.

REV. ALEXANDER MAOLAREN, D.D.

"That ye be not slothful, but followers of them who, through faith and patience, inherit the promises."—Hebrews vi. 12.

This is the end of a sentence, and the result of something that has been stated before. What is that? "We desire that every one of you do show the same diligence to the full assurance of hope unto the end." Diligence is the opposite of slothfulness, and the former is to be cultivated that the latter may not overtake us. But it is "the same diligence," and that expression raises the question—The same as what? Now, the writer has just been praising his readers for "their work of faith and labour of love" which they showed in ministering to the saints. And then he says, in effect, "I wish that you took as much trouble to cultivate your own Christian graces as you do to help other people in regard to these outward matters, for then there would be no fear of your becoming slothful, and you would be treading in the steps of those that have gone before, and who now inherit the promises."

That is to say, there are a good many Christian people who spend a good deal more pains and effort upon the less central and deep things of Christian conduct than they do upon the keeping of the centre and mainspring of all in active operation. Some of us need the hint—"Look after your own Christian graces as diligently as you do after works of benevolence."

I. Note here, then first, *A danger that still threatens all Christians.*

The words of my text in our Authorized Version are somewhat inadequately translated, and the first clause would much more truly read, "that ye become not slothful" than that "ye be not slothful." The same somewhat peculiar word, which is here rendered "slothful," is employed a little before in the letter, where the writer is excusing himself for not entering upon some deep truths, because he says to his readers, "You have become dull of hearing." It is the same word that is employed here, and we might paraphrase the meaning somewhat thus: "You have become dull of hearing; take care lest you become dull all through. The palsy has begun in your ears, and it will spread to your eyes and your hands and your heart before long,

if you do not mind." The first sign of a growing torpor and indifference in the Christian life generally lies here—in carelessness in accepting the teaching of Christian truth. The ear becomes dull, and the whole man follows suit, and becomes languid. And this danger of becoming "slothful," not so much in the sense of not working, as of being dull and torpid, inert, having no feeling, having no active energy in the inner life; half asleep, paralyzed—this is the danger that hangs ever over all of us, and is only to be faced victoriously in one way, and that is the way which the writer of this epistle here points out—namely, by unslumbering diligence and continual watchfulness against the creeping on of this subtle palsy. As surely as friction will stop a train, unless there is the perpetual repetition of the impulse that drives it, as surely as the swing of the pendulum will settle into a vertical position, drawn by the gravitation of the earth, unless the mainspring urges it on, moment by moment, so surely will the most vigorous, cheery, active Christian character gradually become duller and duller, until it settles down into a condition indistinguishable from death, except on condition of unslumbering vigilance and constant effort. We are all tending to become slothful, sluggish, and we may overcome the tendency if, and only if, we set ourselves with all our hearts to do it. If you take a ladleful of molten metal out of a blast furnace, and set it down on the ground and leave it, in half an hour's time there is a scum on the top, and its temperature has lowered. I know not how many degrees, and presently all heat will have gone from it. No warmth, no depth of feeling, no firmness of resolution, no joy of clear faith will last of itself. We have to keep the flame alight and alive. "We desire that everyone do use the same diligence that ye become not"—as you certainly will if you do not use it—"sluggish, or torpid Christians."

II. The next point here is *The way by which that tendency can be victoriously faced and overcome.*

It was by "faith and patience" that all the men of old had reached the true land of promise and entered on the inheritance of the saints in light. And these are still the means by which the ever-present pressure of that tendency to become slothful is to be overcome. Now, it is important to remember that in this epistle "faith" predominately means that faculty by which we lay hold of the unseen, and realize as our own future blessings. So it is used in the great eleventh chapter, in which the writer, as it were, reads the muster-roll of the heroes of the faith in order to establish his contention that the bond between God's saints and Him has always been one and the same—namely, faith. Of course, that shade of meaning of the word rises up quite naturally from the other aspect in which it is most frequently used in the New Testament—viz., the reliance upon Jesus Christ, for He Himself is for us the Revealer of things unseen, and the certifier and assurer of the things hoped for in the future. But the predominant reference of the word in this letter is, as I say, to the attitude of mind by which we grasp the unseen, and make the future blessings which God promises to us our own by anticipation. And, says the writer, that faith which thus stretches out a long arm through the mists to lay hold of the solidities that are beyond the mists, that

faith is the means by which we shall most effectually ward off the tendency to sluggishness and inertness, which, will otherwise get the better of us all.

The word here employed for patience is not the ordinary one used for that virtue, which means chiefly perseverance in a given course of conduct in spite of many difficulties, and pressures of sorrows and troubles. But the word employed here is the same which is often rendered "long-suffering." This "patience" is not to be regarded as something added to faith, but rather, it is the characteristic result of faith. The faith which, although the vision tarries, waits, and is not shaken, though many days may pass and we seem little nearer the realization of our hopes; an obstinate, persistent long lasting confidence and realization of the unseen and future good is what the writer recommends to us here as the sovereign antidote, which by our own efforts we may secure, against the tendency to slumber and to death. By faith which is long-breathed, and can live below the water for a long time, believing in the blue heavens that are above, a faith which is patient, we shall overcome the tendency to torpor, deepening to death, as in the case of a man who goes to sleep in a snow-storm.

So, dear brethren, we come to a very familiar thought—the duty of Christian men and women, systematically and consciously, to cultivate for themselves the habit of realizing the unseen, living in the presence of the solemn realities yonder. Oh, if we walked through this illusory and passing world of ours with that great white throne and Him that sits upon it ever blazing before us, do you think we would go to sleep then? If we cultivated the sense of belonging to that unseen order of things, and being but lodgers and strangers, passers by for a night here, should we be able to fall asleep as we do? The man that goes to bed in a hotel, and says, "I am going away by express train in the middle of the night" does not fall into a very sound sleep. If we realized, as we ought to do, where our affinities are, of what country we are really the citizens, to whom we belong, and where the things are that really are, then we should find it hard to be slothful and easy to march strenuously on the road that God marks out for us. Cultivate the habit of consciously realizing that you are strangers and sojourners here, and "declare plainly that you seek a country," and seek it, not as those who may, perchance, not succeed in their quest, seek it, not as those who are looking for a thing that is lost, and perhaps will never be found, but seek it, as, indeed, the original plainly expresses, as those to whom that land of their search is the land of their nativity to which they belong, their fatherland, the mother-country of them all.

So let us cultivate not only the habit of thus realizing the unseen, but of living in the conscious-possession, even now, of the great things that God has promised for us. And let us see to it, dear friends, that that faith holds out with patience, and lasts all the long weary days, as they seem to us according to our poor measure of time, which may yet intervene between the present moment and our reaching home. The look-out-man at the bow of the ship, as he gazes out on an empty ocean and sees not a sail nor anything but the long wash of the waves running to and indenting the horizon, gets drowsy. But let a little tip of

"Faith and the Faith,"

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

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white show itself away out on the blue, and all his senses are alert in a moment. If we clearly and constantly saw where we are going and what is coming to us, the salvation that is "being borne" toward us, we should not sleep any more. Therefore, let us give diligence to cultivate the patient faith which will keep us awake.

III. Lastly, note
The encouragement to the effort of faith.

"Be ye" imitators of those who through faith and patience—these two graces which yet are one—"inherit promises." The writer probably includes among these inheritors the sainted dead of the Old Covenant, of whom he says in chapter ii. that they "died in faith not having received the promise," and any of the New Covenant who had passed into the other world. And he declares, by the strong language of my text, which is even stronger in the original by the use of a present participle, the present blessedness of all the departed saints. They do now inherit the promises. The metaphor is drawn, consciously or unconsciously, from the old story of Israel's possession of the Promised Land, and so suggests all the ideas of rest, of the wanderings being over, of victory, of peace, of society, of each man having his portion of the great land which belongs to all, which that story naturally brings with it.

And for us there may come the encouragement of looking unto those dear ones that have gone before us, knowing that they "stand in their lot" in the Canaan of God, and that we, too, may stand in ours. And so from the thought of their present blessedness in their present inheritance, we may gather cheer, whilst we struggle and tramp along the wilderness road.

And again, we gather encouragement not only from the thought of where and how their wanderings have ended, but from the remembrance of the path that they trod. We have no strange road to walk, but one beaten by holy feet from the beginning, and plain for us, too. They have passed along the King's highway, and, having passed, and having entered into their rest, they remain as witnesses that it is "the right way to the city of habitation."

But we have to look higher than to them, and to take for our encouragement not only the pattern of all the pilgrims that have gone before us, but that of the Lord of the march, the "Breaker," who is gone up before us, and "looking off" from the cloud of witnesses, to "look unto Jesus, the Author and Finisher of faith," who trod the road, every step of it, and left footprints not unstained with blood in which we may plant our poor feet, "having left us an example that we should follow in His steps."

"OUR DAILY BREAD."

The doctrine of the simple life is not new. Jesus taught the secret and the beauty of this life as no other has ever taught it. The order in which the petitions of our Lord's prayer stand has often been noted. The first petition is a prayer that the name of God may be hallowed; the second asks for the coming of His kingdom; the third is a petition that His will may be done on earth as it is done in heaven. Then comes the fourth, in which we ask for bread.

This order suggests that our personal needs and temporal wants are a secondary consideration. It is of more importance that the name of the Lord be held in reverence by all men, that His kingdom

be established in the earth, and that His will be done by men, than it is that our personal interests should be subserved and our tables loaded with His bounty. If our religion is genuine we will seek first the kingdom of God and His righteousness, fully trusting that all needed good will be added.

We are warranted in praying for temporal mercies. Some men tell us that they never pray for temporal blessings because the supply of these things is controlled by natural laws which are fixed and unalterable. The rain falls, the sun shines, the seasons roll round, and the earth yields her increase according to the operation of these laws, and if we put ourselves in harmony with them our harvest will be bountiful, but if we do not we shall want, and no amount of prayer and faith can alter the situation. Others ask for temporal mercies without much confidence, because to their mind God is infinitely great and is engaged about such great things that they do not expect Him to give attention to the daily needs of one man.

But Jesus teaches us to pray for our daily bread. Let others perplex their minds over the philosophy of prayer if they will, it is enough for us to know that He who holds the worlds in His hand taught His disciples to say, "Give us our daily bread." There is great comfort in this, for we know that He is interested in everything that concerns us. He is our Father. What father is not interested in the smallest things that concern his children? He will lay aside the affairs of business or of state to hear the simple story of his little child who has fallen down and scratched a finger or broken a toy or lost a penny. How much more will our heavenly Father hear us when we cry for bread!

Let no one imagine that prayer can be made a substitute for work, "If any man will not work, neither shall he eat." This also is a law of the kingdom. A child in school was taught to ask God that she might have her lesson and say it well. She put this doctrine to the test one morning by an earnest prayer, but her recitation was a humiliating failure. She could not understand it. She was about to conclude that prayer is useless, when her teacher asked her if she had studied her lesson at all that day. She frankly answered, "No, I did not know I had to study when I prayed."

But we are not so ignorant. We know that we must study as well as pray if we will learn. We must work as well as pray if we will have food convenient for us. We shall pray better when we work, and we shall work better when we pray.

The petition for daily bread in our Lord's Prayer should teach us to moderate our desires for temporal good. He taught His disciples to ask, not for luxuries or superfluities, but for necessities. He taught us not to lay up for ourselves treasures upon earth, where moth and rust corrupt, but to be content with the supply of our daily wants as they arise. The eager, insatiable ambition for large possessions which we witness among so many today is unreasonable, unwholesome, and unchristian.

Does not Christ say, "Ask largely"? Truly He does, but we cannot believe He said this concerning temporal good. It is well to ask largely for spiritual blessings. Ask largely for grace to help in time of need, for spiritual understanding and spiritual strength.

Our desire for these things can never be too large and our supply cannot be too great. Can anyone have too much patience, or brotherly kindness, or charity, or righteousness? But one may have too much bread, too much gold, too much worldly good. He may have more than he can handle. Many a man has more than he can dispose of in such a way as to give his account with joy. We may be over-ambitious, over-anxious, over-supplied. There is a lesson in the magna which was sent to the children of Israel day by day, as each day's need required.—*Christian Advocate.*

INWARD STRENGTH.

In Paul's epistle to the Colossians we read, "Strengthened with all might according to his glorious power, unto all patience and long suffering with joyfulness."

This is part of a prayer for the Colossians that they might be empowered with all power. It was to be physical force as seen in the attack of an army. A strong man is one thing but a powerful mind is another. Strengthened with all might in the inner man is the desire of Paul, so that this power could be used in particular even peculiar ways. "Unto all patience and long suffering with joyfulness." The power was not to be used in active service, as a certain writer puts it: "Not primarily a rush of energies, or torrent of witness, a blaze of miracles, a life which is to make history in the world's sense of the words. It is to be in all patience with long suffering."

Knowledge was to be sought after, for walk and work, but power was to be used in patience and long suffering. The one for active service, the other for quiet bearing. Power was to create patience which is a moral quality of the mind, and it means not only patient endurance of the inevitable and the bearing of burdens without murmuring, but heroic contentment and perseverance—a manly courage which ever presses on to God. As for instance with a man on a journey; suppose the night is dark

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and stormy, with the sleet driving in his face, he is tempted to give up and take shelter in the nearest cottage, but bracing himself up once more, on he goes defying the elements. Paul means here a man with plenty of pluck, who will not lose heart when the sleet drives hard, but will keep on even if it should skin his face, clearly indicating that true patience is no sentimental sickly thing.

The acquisition of power was to do a little more, it was to be used in long suffering. The one differs from the other. A person may be patient but not long suffering. As in the case of Job, he was patient but not by any means long suffering. He rebelled and cursed his circumstances and God, although he finally conquered. Long suffering is the practice of self-restraint, particularly in relation to irritating experiences, and refers to the subduing and holding back of bad temper. You can quite see how this was necessary, because the Colossian believers would be sneered at in the street and perhaps ridiculed in their homes, so Paul was putting them on their guard, in his prayerful desire on their behalf, that they might have the power to prevent themselves flying into a passion even when the condition would allow for such a state of mind.

But to avoid gloom or dullness—for long suffering and patience sometimes makes a man sullen and bitter—it is good therefore to let the flavor of "joyfulness" run through these graces. If the perfume of joy breathes through our patience and long suffering, it will give them a fragrant and attractive charm. In the midst of all life's difficulties we commend our Christianity to the world when we have a perpetual song in the heart, the music of which filters through every sorrow, and sweetens every part of our character.—*W. K. Bryce.*

NEW METHODS—OLD TRUTHS.

BY GEO. VARDEN.

To us old ministers of the gospel who, the girths already unbuckled, are ready to put off the harness, it is an unfeigned gratification to observe the prominence given to the scientific interpretation of Christian experience. The methods of presentation adopted for the last ten or fifteen years are, we suppose, more in accordance with the modern viewpoint of those trained in our present-day colleges and seminaries; and though some of the niceties of psychological and theological science employed may for a few of us occasionally obscure rather than clarify the spiritual facts, we are notwithstanding glad to discover through all the learned technicalities of method the primordial and ever-during realities of genuine Christian experience.

Instance: "For one thing personal Christian experience is the certainty of contrast with past conditions. Prof. Fiske has written very suggestively on contrast as a law of consciousness, and basis for all knowledge. It is the basis of all musical or other artistic effects. 'If any man is in Christ . . . the old things are passed away, behold they are become new,' is the Christian law of contrast which begets certainty."

Now, for us a framework of this sort does not make the bold Pauline picture any the more striking. But if it increases its attractiveness for others by surrounding it with a philosophical halo, it is well. We do not object, not even

by implication. We love to meditate on these cardinal doctrines of "The Dogmatic Faith" in whatever form they may be put—only let them be put.

It is safe to say that our fathers in the gospel—Warder, Vaughn, Dillard, Pratt, LaRue, Helm, Gardiner and other noble men who made full proof of their ministry—proclaimed with eloquent effectiveness this great initial truth as evidential of a work of grace in the soul without for a moment thinking to align it with psychological theories or speculative philosophy. These men were not built that way, nor did schooling change their build, either for better or worse.

In all likelihood they would have presented the contrasted condition of the new creation in Christ Jesus in its contextual setting, since this text is literally beset afore and aft by the declaration of Christ's constraining love and voluntary death for all. For some of these old-time preachers were given to lengthy, and at times tedious recitals of textual relations, however much they may at times have missed the logical drift of the writer. With them the syllogism of the heart was more convincing than the correct modes and figures of Aristotelian logic.

We hear one of them with solemn mien explaining: The apostle is telling us here, my brethren, about the constraining love of Christ which led him to die for us, and Paul judges that if one died for all then all died, and that being made alive by Him they should now live unto Him who died for them and rose again. To this new creature everything has become new, old things having passed away. For God hath made to be sin for us Him who knew no sin, that we might be made the righteousness of God in Him.

Let methods of presentation and illustration vary, only let Christian experience be brought to the fore and kept there—with its agitations and compunctions, its alternating hopes and despairs, its struggling movements and checks, the darkness and light, issuing in the peace which the world cannot give—in this do we rejoice, yea, and will rejoice. Methods are only accidental: Christian experience is essential.

Paris, Ky.

To some most true and faithful lives the divine word never comes with any rapture or ecstasy at all, but only like "daily bread"—a simple, quiet faith, arming the soul for duty and keeping it unshaken before all danger.—*G. S. Merriam.* Thanks be to God who giveth us the victory through our Lord Jesus Christ.

AT THE FIRST SIGN

Of Baby's Torturing, Disfiguring Humor Use Cuticura Soap and Cuticura Ointment.

Every child born into the world with an inherited tendency to torturing, disfiguring humors of the skin and scalp becomes an object of the most tender solicitude, not only because of its suffering, but because of the dreadful fear that the disfiguration is to be lifelong and mar its future happiness and prosperity. Hence it becomes the duty of mothers of such afflicted children to acquaint themselves with the best, the purest, and most effective treatment available, viz.: warm baths with Cuticura Soap, and gentle anointing with Cuticura Ointment, the great Skin Cure. Cures made in childhood are in most cases speedy, permanent, and economical.

Editorial

PREACHERS' SONS.

Bishop Welldon, of England, does not say he is the son of a preacher, but we think he must be from the energy and thoroughness with which he has gone through English history on the behalf of preachers' sons.

Bishop Welldon, in his reading, found that the charge against said sons is an old one. In 1662 Fuller wrote in their defence: "There goeth a common report no less uncharitable than untrue, yet meeting with many believers thereof, as if clergymen's sons were generally like the sons of Eli, Hophni and Phinehas, dissolute in their lives and doleful in their deaths."

Determined to make thorough work of his investigation Dr. Welldon undertook a task that would have appalled a less determined man. There are 66 volumes of the Dictionary of National Biography in England. These contain the names of all the men who have been distinguished in literature, politics, science, art, commerce, religion, philanthropy and warfare. His task was to examine into the parentage of every man whose name occurs in these 66 volumes, and who lived since the Reformation. Before that time the priests were not allowed to marry.

He found the names of 1,270 sons of preachers among the distinguished men. Of the children of lawyers there were 510, and of physicians 350. And the superiority was not only in numbers, but also in quality. Among the 1,270 there were more of the most distinguished men mentioned, and that in all lines of activity.

Now will the slanderers cease to slander? Alas no! To-morrow and the next day and for years to come shall men arise and say, "The children of preachers are worse than other children and turn out badly." Here are two questions we should like to see debated, Was any slander ever killed no matter how absolutely disapproved? Can a slander be killed by any means known among men?

It seems from Dr. Welldon's comments upon the sons of the country preachers that he found the largest number of the greatest men among them. Though he does not say that directly. He says the children of the country preachers live in circumstances that do not permit luxury and extravagance, but are such that with resolution the boys can obtain culture. The country preachers, he says, "possess a certain leisure which they can spend and generally do spend in the training of their children."

"The children are brought up often, if not always, in simple natural surroundings, amidst the influence of elevating examples, and in sympathy with great and noble thoughts, not without some knowledge of history, nor without some desire for distinction, but with definite religious impressions and in obedience to the Divine Book. If I were to look anywhere for the fountain head of healthy, vigorous lives and elevated ideas and dignified character, it would seem natural to look to the country homes of the clergy."

"But whatever be the reason of the part which the children of the clergy have played in the national life of Great Britain, the fact is undeniable. No single source has contributed so much to the learning and energy and

honour of the nation as the homes of the preachers."

One of the Northern papers which is undenominational and most exceedingly "liberal" in its theology, stated that it had received a fund to help pay for sending it to ten thousand Baptists. These were to receive the paper for a year at \$1.00, which is one-third the price. The paper did not say whether the money was furnished by a liberal Baptist who is anxious to convert us to the new theology, or whether it was furnished by some outsider who is exceeding mad against the old faith.

Evangelical folk, holding strongly to the belief in the plenary inspiration of Scripture, the vicarious atonement and all the doctrines of grace have been wont to boast that we believe what we profess to believe with all our hearts and hold the truth of God dearer than all things. We have boasted that in earnestness and depth of conviction we were stronger than the men who are opposing the old doctrines. Alas! in the presence of such a fact as this and the absence of other facts to offset we must be ashamed of this same confident boasting.

The facts which would offset this and enable those who are sound in the faith to go on with their confident boasting would be similar sums given to send the orthodox papers to ten thousand Baptists. The *Examiner* is a sound and able Baptist paper which is fighting valiantly against the modern attacks on the Bible. There are scores of wealthy Baptists in its constituency. Why do they not give the money to send it to ten thousand Baptists? Or why do not men of smaller means give smaller sums? Some time ago the *Examiner* received the money to send fifty copies for a year to fifty who might desire the paper. That was something to be glad of. And a sufficiently large number of such sums would be as good or better than one large gift.

The RECORDER has a large number of subscribers, especially among its grand old guard who subscribe for some relative or friend, and this is undoubtedly the best way. For when a godly brother or sister sends the paper to a son or daughter or friend, he or she is sure to accompany it with prayer that the reading of it may be blessed to the dear one who receives it.

It may be this man who gave the \$20,000 was not a Baptist, but was most desirous of winning the Baptists from their old faith in evangelical doctrines. There are many orthodox men among the wealthy men in New York. Why does not one of these send the *Bible Student* to ten thousand Baptists? The *Bible Student* is undenominational, but is thoroughly sound in doctrine, and is fighting a masterly battle for the old faith of evangelical Christians. Why is not some man found to prove his faith by his works by sending out the *Bible Student*? Alas! for our confident boasting!

The Strict Baptists of England. These are the Baptists of England who in doctrine and practice are like our Southern Baptists. They have nothing to do with the Baptist Union from which Spurgeon withdrew. For the Baptist Union contains all sorts and conditions of men and churches.

One of the Baptist Union men who signs himself "a preacher of open views," when on his vacation attended worship in a strict church. He wrote an account of

it to the papers, from which we take extracts. The house was well filled before the service began and a large proportion were children. He says: "The Strict Baptists rule their children in the fear of the Lord, and the children seem to look upon attendance at public worship as a duty, the non-performance of which may not be dreamed of." Would God this could be truly said of Southern Baptists! We are in danger of letting the Sunday schools be an evil instead of a good in that parents are content with children going to Sunday school and do not have them attend church.

Three hymns were sung, and these were given out, verse by verse by an aged deacon. The hymn book said in its preface it was compiled for those churches which could not abide any hymns which inculcated Arminianism. One of the hymns sung was, "Grace, 'tis a charming sound."

The Strict Baptists are staunch Calvinists, but the prayers and the sermon disproved the old slander that Calvinists are all sternness. The prayer was very tender and worshipful, and showed a profound sense of the greatness and holiness of God. The sermon was a solid one, a profound theological argument, but the theology was never far removed from experience. The preacher was a man who was strongly convicted of sin before grace apprehended him. "The old phrases were upon this preacher's lips, and they had the old meaning in them still. The word 'tremble' seemed to be a common word with him, but it was not a 'cant' word for he himself trembles at the word of the Lord." Would God that fear of God was universal among our preachers. But we have reason to thank Him that the majority of them tremble at His word. His text was, "Being justified freely by His grace." And he began by saying that till men know something of the horror with which God regards sin, they cannot appreciate the grace of redemption. Really to feel the greatness and holiness of God was a trembling matter.

The preacher said some had talked as if the fountain of justification were the Son, and it would be a mercy if this idea that the Father was not so gracious as the Son were taken from all their hearts. God had made a plan by which His great honour and justice and threatening in the law should be magnified, and yet not all should perish. This was grace and it led to some men being justified. There was no earthly parallel to this blessing. Men could forgive but could not justify.

In regard to "freely" the preacher said there was not a cause of any sort in the sinner why he should be justified. Not a right desire, not a right thought, not a spiritual feeling or petition. God said I am found of them that sought me not.

God has blessed the Strict Baptists of England, and by His grace has kept them from "drifting." Let us gird up our loins and see to it that we do not drift. It is hard to stand against the current, but God's grace will enable us to do it.

In the library of the Chicago University is an interesting pamphlet which was published in London in 1786. The title is "The Impropriety of Open Communion or Mixed Communion Between Baptists and Paedo-Baptists." The General Baptists were Arminian and open communion. But the Particular Baptists who adopted

the London Confession of Faith were such staunch Calvinists that in the few lines of introduction they called themselves the elders and messengers of upwards of one hundred baptized churches (denying Arminianism). There were many discussions on the subject and the Particular Baptists were led by William Kiffin.

In this pamphlet a leading argument against open communion is that Baptists should not countenance nor have communion with them who adhere to infant baptism, and this for three reasons:

"First, infant baptism leads to a total subversion of the doctrines of Christ; secondly, the temper of its advocates is such that there can be no mutual communion between them and the Baptists; thirdly, it overthrows the instituted order of gospel worship, and refuses obedience to Christ as King of Zion."

"How can a Baptist coincide with those who do corrupt the gospel? Or though the Baptist do cringe and endeavor to gain the good will of the Paedo-Baptists, the latter will always look upon him with an evil eye and have a private grudge against him, or jealousy of him. And if Paedo-Baptists be in the Baptist church, it gives them no pleasure to behold sinners converted and baptized; it rather creates disgust. But if a Paedo-Baptist propose and be received, it gives amazing pleasure, and immediately it is perceivable that they understand one another, and are a separate party in the church." "I have known churches before now obliged to take persons in even against their own judgments, for fear of offending the Paedo-Baptist members." And so he goes on to show that a Baptist minister is not free, owing to the presence of the Paedo-Baptists, to preach on the distinctively Baptist principles, but must compromise in every direction.

Rev. E. R. Young, a missionary at work in Canada, said that on one occasion a number of Indians came noiselessly into his room so that the room was filled before he knew it. Looking up he saw them and asked whence they came and for what reason.

The spokesman answered that they had "come a journey of fourteen nights." They reckon distance by the number of nights they are delayed to sleep. He added, "We have got the Great Book and can read it, but we do not understand it as we wish." He inquired if they had seen a missionary and they told him they had not. But in one of their long hunting expeditions they came across some Indians who had the Great Book. These Indians had taught some of them to read it and had given them a copy. Going home, they spent the winter learning to read and in reading the Great Book. Every one of the 300 Indians in their village had learned to read the Bible and had read it.

And they had come through the snow from their home north of Hudson Bay, hundreds of miles from a missionary to find some one to teach them the way of the Lord. The Bible which they had was in the Cree language and Mr. Young found they could read it correctly.

How many such instances we hear of in connection with the work of the missionaries! In India, in Africa, among the Indians in this country there have been parallel cases. God delights to honour His Word and to show its power on the hearts of men. No wonder no cause is dearer to the

hearts of his saints and to none do they give more gladly than to the printing of Bibles in all the languages of the world and to its distribution among all nations.

Editorial Varieties

Editor E. L. Wesson, of Memphis, has merged his *Expositor and Journal* into the *Baptist Tribune*, of which he becomes one of the field editors. He is a good man, a sound Baptist and he wields the pen of a ready writer.

The managers of the Carnegie Fund have invited Dr. Noah K. Davis to accept a salary from that Fund and to retire from the active duties of his professorship in the University of Virginia. They honor themselves by this offer. Dr. Davis is in the very front rank of the world's great thinkers. His retiring from active teaching, while still in full mental vigor, will enable him to bless the world with his pen, as he could not do otherwise. He succeeded the famous Dr. McGuffie, and his influence has extended farther than that of his distinguished predecessor. For thirty-three years Dr. Davis has filled his professorial chair with preeminent ability, and in that time he has made invaluable additions to philosophic and religious literature.

The *Religious Herald* opposes applause in the Southern Baptist Convention because "any noisy demonstration is disturbing to that reverence and respect which should characterize religious assemblies." A valid reason, truly.

We were much grieved to hear of the death of Mrs. M. J. Hoover, wife of the pastor of the church in Alexandria, La. We never knew a finer character. She was an exceptionally wise mother, a true and helpful wife, a devoted Christian, a bright and charming woman. Our deepest sympathy goes out to her afflicted family and her many friends.

An English judge has imitated Portia in getting around an unjust law and doing it legally. A landlord sued a tenant for rent. The tenant proved the ceiling fell in, and he therefore left the uninhabitable house. Judge Emden asked the landlord if in view of this he still had the face to demand the month's rent and he said he did. Then Judge Emden said the law was that even if a house fell down on a tenant's head he must continue to pay his rent. He was sworn to administer the law, and therefore gave judgment for the landlord. But it was his right to decide how payment must be made and he ordered tenant to pay one shilling a month. The landlord has to collect his money, the tenant not being bound to carry it to him, and he must go every month for some years!

All sorts of strange reasons are given for asking for divorces, but that of a Chicago husband is unique. He told the court his wife kissed him too much! Her affectionate demonstrations upset his nervous system and unfitted him for business! However the court persuaded the wife to be less demonstrative and her husband agreed to try her again.

Let us hear no more for awhile of feminine vanity. At a club in fashionable London—a men's club—a notice was put up saying numerous complaints had been received that the hair-brushes were discolored by gentlemen using cosmetics, the House Committee wish to point out that special black brushes were provided.

Miss McCracken, an English lady traveled all through the United States, and on her return published a book about "The Women of America." In it she says: "The three great interests of most women in the small towns are the home, the children and the church." These ought to be the three greatest interests of women everywhere. There can be none higher.

She says she found in small villages in the West and South that the people read and loved Shakespeare. Then their civilization and culture is far beyond that of most city folks who read little but novels and the daily papers. And many confine themselves to the head-lines in these.

A brother says that a professor seventy years old told him "Jesus did not always mean what he said." If he reports the professor correctly and that professor does not repent he will learn before many years that our Lord meant what he said, "He that believeth not shall be damned."

AMONG THE Churches.

Walnut Street (Third and St. Catharine)—Bro. J. G. Bow: The glorious Gospel of the blessed God; Two roads to eternity.

Broadway—Pastor Jones: Christ in you, the hope of glory; The young man and his vision. Pastor leaves this week on his vacation.

Chestnut Street—Pastor Weaver: Obedience the test of love. Evangelistic meeting.

Clifton—Pastor Foster: Rewards for service. Bro. George F. Hambleton: Jesus and Japan. One baptized, one by letter.

Thirty-sixth and Grand—Pastor Holloway: Keeping and kept; A dark present and hopeless future for the unrighteous. Hazelwood—Pastor Althoff: Sin; Heaven.

Highland Park—Pastor Arvin: Church's peace; A great invitation. Glenview—Pastor Brock: Going up to Bethel; It behooved Christ to suffer.

Eighteenth St.—Pastor Bolton: The rich fool. Twenty-second and Walnut—Pastor Hunt: Sanctification; Dancing. Good meeting in progress at 27th and Madison.

Franklin St.—Pastor Harrington: The conquering Christ; Be sure your sins will find you out. One for baptism.

Calvary—Pastor Gillon: Taking up the slack; The temple of God. Pastor goes this week to assist O. B. Falls in a meeting at Millville, Ky.; thence to Mississippi for a rest. His pulpit will be supplied for a month by H. A. St. Clair.

East—Pastor Wilson: Jesus walking on the water; The great discovery. One by letter.

Immanuel—Pastor Watts: Model missionary prayer; A sight of the Lord Jesus. Tent meeting begun corner Milton and Hoertz streets.

McFerran—Bro. J. N. Prestridge: Strengthen the things that remain; The seeker led of God.

Twenty-sixth and Market—Pastor Reed: Miracles of grace; False refugees. Four baptized.

Highland—Pastor Dawes: God's unchanging love. Two by letter.

Frankfort Ave.—Bro. J. T. Watts: The Christian's hope; Triumph in Christ.

Viney Fork—Pastor Stevens: From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus.

Culterton Ave. (New Albany)—Pastor Clon: Steadfastness; Lessons from story of Moses (illustrated lantern sermon). Two by letter.

Tabernacle (New Albany)—Pastor Poulson: Contrary winds; A right heart. Bro. D. T. Foust, a member of our church, was ordained to the work of the Gospel ministry on Tuesday of last week.

Beechland—Pastor Hill: The last Gospel call. Bro. M. P. Hunt spoke at 4 p. m. on the need of a new building. There was \$1,450 raised toward building a new house. Pastor Hill leaves this week for Missouri and Iowa for a six weeks' vacation. Bro. B. F. Pharis will preach in his absence. Two by letter, one by relation.

Hope Rescue Mission—Pastor Bruce: Expository Sermon; Faith. Preached at 10:45 at 26th and Market St.; 2:15 at Jail; 3:15 at Work House. Every white man but three rose for prayer in jail.

German—Pastor Jansen: The threefold to-day; The commandment of love.

THE STATE.

Bro. G. W. Argabrite writes: "Please add to your list of time and place of Associational meetings the Franklin. It meets with Bethel church, August 22-23. The report of the General Association in your last issue, written by Bro. A. C. Graves, is a splendid one. Indeed for accuracy, comprehensiveness and diction it cannot be excelled."

Pastor J. F. Williams writes: "The church at Versailles has recently enjoyed a precious series of meetings. The preaching was done by Bro. O. M. Huey, of Somerset, and faithfully and lovingly done. The meeting resulted in 35 additions to our church, 27 by baptism. Bro. Huey won the hearts of believers and unbelievers. It is easy to see why he is so successful as a soul-winner when we know how large his sympathies are. The church at Versailles is in better condition, the pastor thinks, than for years."

Pastor L. H. Yoiles writes from Sutherland: "The Davies County Association meets with our church here August 7th. We are praying that we shall have a great meeting. The church is planning to care for all that will come. We extend a hearty invitation to all the brethren. We believe your coming will do us good. Any brother wanting informa-

tion can write us; we will answer at once. Brethren, come praying for a great meeting of our Association."

Bro. John H. Davis, clerk, writes: "I notice the advertisement of the meeting of different Associations in Kentucky, your paper gives North Concord as commencing on the 14th of September. This should be the 7th day of September, as the month comes in on Saturday and the meeting is Friday before second Saturday. Please have correction made and much oblige."

Bro. W. H. Setzer writes from Jackson: "Will you please change date of the meeting of Three Fork Association to July 27, as the time of meeting has been changed to that date."

Pastor Williams, of Springfield, has closed a successful meeting, assisted by Professor Carver of the Southern Baptist Theological Seminary. Washington county will soon take a vote on what is known as the "County Unit Bill," passed by our last Legislature. The prospect of carrying the county for temperance is good.

Pastor T. H. Johnson writes from Bellevue: "Please change my paper to my address at North Birmingham, Ala. (Park Ave. Baptist church), after this week. I go to take charge second Sunday in July. Bro. J. S. Taylor has been called here and has a fine outlook before him."

OTHER STATES.

Bro. W. J. Derrick writes: "Please change paper from Yazoo City, Miss., to Clinton, Miss. I am assistant financial agent for Mississippi College in our great building movement. The prospects are glorious."

Bro. W. J. Ray has resigned at North Birmingham, Ala., to enter evangelistic work.

Edwin Taylor, the only son of President J. J. Taylor, of Georgetown College, after graduating and taking a post-graduate course in Yale University, has accepted a position in Mercer University, Georgia, as Professor of Mathematics. He will honor the position.

We note the prosperous condition of Rapides Bank, Alexandria, La., of which Bro. G. W. Bolton is president, and his son, J. W. Bolton, is cashier. The statement at the close of business, June 25, 1906: Capital stock, \$90,000; surplus and profits earned, \$147,811.49; deposits, \$745,324.14. This is a magnificent showing.

Under the able management of Hon. James H. Fuqua, Superintendent of Public Instruction in Kentucky, and formerly Professor in Bethel College, the per capita is \$3.30. The largest amount ever paid to school fund. Increase this year amounts to \$78,882.55. Total fund, \$2,458,659.80.

From the Baptist Chronicle we learn that Rev. Dr. E. O. Ware, Corresponding Secretary of the Louisiana Mission Board, after fourteen years of faithful and successful service, has resigned to accept the financial agency of the new Baptist College, located in Alexandria. Rev. A. L. Johnson, pastor at Meridian, La., was chosen as the successor of Bro. Ware as Corresponding Secretary. He is a man of great ability and great things will be brought to pass by the help of God and the brethren.

Rev. D. B. Clapp, for several years a student in our Seminary, and pastor of Glendean church, has resigned and taken charge of First church, Greenville, Tenn. He was greatly beloved at Glendean, and his only motive in resigning was in order that he might have a larger field of usefulness. We are sure he will not forget his many friends in Kentucky, and we trust he will write often and come back as often as his duties will allow.

Miss Louise Dudley, the daughter of Mrs. Mary H. Dudley and the former great president of Georgetown College, one year ago last June graduated at Georgetown, securing the A. M. degree. Last September she entered Bryn Mawr College, near Philadelphia, as a candidate for a higher degree, and last June she was honored with the English Fellowship, valued at from \$600 to \$700. It is a high honor, considering that there were hundreds of young ladies contending for it.

From Pastor Anderson, of Bardstowa, we learn that Nelson county is arranging to vote on the "County Unit Bill," with flattering prospect of success, although there are nineteen large distilleries in the county. Col. Ben Johnson, candidate for Congress, has done more towards encouraging the temperance people than any other leading citizen, and it is not because he is a candidate or be-

cause of the temperance wave, for Pastor Anderson says in examining the poll book when a vote on local option was taken in 1883 in Bardstown twenty-three years ago, the name of Ben Johnson is on record voting in favor of local option. His opponent for Congress, we learn, is an Old Line Prohibitionist.

Noah K. Davis, who for 33 years has most acceptably occupied the chair of Moral Philosophy in the University of Virginia, has been invited by the Carnegie Foundation to join company with former beneficiaries from chairs in Columbia, Yale, Harvard, Princeton, Cornell and other colleges. Whether Dr. Davis will accept or not does not detract from the honor and compliment. Should he accept, it is hoped he may devote some of his energy to literary work, of which his Story of the Nazarene is the best present example.

FROM OHIO.

Rev. J. R. Reynolds, a former Kentuckian, but now pastor of the First church, of Gallipolis, Ohio, is meeting with gratifying success in his labors. At the recent commencement of Rio Grande College, he was selected to deliver the annual address before the College Y. M. C. A. on Sunday evening. This was Rev. Reynolds' first appearance before a college audience as an evening lecturer, but he proved himself equal to the occasion by delivering an address abounding in wholesome moral persuasion and practical philosophy. Rev. Reynolds has the gift of oratory to an extent that is destined to make him a power on the platform.

D. H. WARD.

Enclosed find two dollars, for which please extend my figures one year on subscription to the WESTERN RECORDER. I am old, more than half deaf, and so blind I can't recognize my own children by their faces 25 feet away, but I want the RECORDER yet.

N. L. ROBERTSON.

Please find enclosed two dollars on subscription. The RECORDER finds a welcome in our home and always helps us with its fresh editorials, excellent articles and orthodox note. May you run and never be weary.

Cheyenne, Wyo. W. H. FITZGERALD.

I still love the dear old paper, it being one of the first papers I can remember in my father's house when it was called the Baptist Banner and Western Pioneer, and now I have just passed my 86th year and I do enjoy the great truths and the spirit which it carries.

Louisville, Ky.

Recently I took a trip up Big Sandy Valley and got some practical ideas along the line of our Mountain Work. Bro. Martin at Paintsville, and Bro. R. L. Baker at Pikeville, are grappling with a great problem, as are all of our workers in the mountains. After studying the situation at short range I was forced to change some of my preconceived ideas about the mountain work. It will not do to put money promiscuously here and there to meet a beautiful theory; nor will it do to judge the situation at long range.

L. C. KELLY.

I have purchased a large tabernacle and will be engaged in a meeting (D. V.) at Ahoso, I. T., on the M. K. & T. Ry. when this is read by your readers. I expect to spend the season in holding meetings. Eld. D. E. Dortch has contributed 100 copies of Hymns of Victory. We need a gospel singer, a man who can sing with the Spirit and the understanding, and for small pay. Let him write me at once.

Ahoso, I. T. B. F. STAMPS.

The death of my wife of 46 years has broken up my home in Allendale, and I am here with my sons for the future. Please receive my renewal for your incomparable paper. Thank you for the unyielding defense of faith and the faith. I love to read your writings, for you are a Baptist not only for yourself, but for others. Please have my RECORDER changed from Allendale to Waltherboro, S. C.

J. F. MORRALL.

South Austin (Tex.) has just enjoyed a gracious revival. S. W. Kendrick, the missionary evangelist, of Austin Association, assisted the writer in a three weeks meeting, adding more than 50 per cent increase to the membership of the church—35 by baptism and 10 otherwise. South

Austin church is fortunate in having in its membership a number of high grade teachers, who are employed in the Deaf and Dumb Institute. They make a fine force in our Sunday school, which is one of the best in the State. I love the RECORDER beyond expression. It has successfully kept back the tide of so-called higher criticism that have threatened the South.

T. A. MOORE.

ENCAMPMENT OF KENTUCKY BAPTISTS.

J. T. WATTS.

The time is near at hand for our great gathering of Kentucky Baptists, Owensboro, Ky. The dates are Aug. 1-4, and the program has never been surpassed. Instruction, entertainment and recreation are combined in the program and it is expected that not less than one thousand Baptists from various parts of the State will be in attendance. In addition to this there will be thousands in attendance from Owensboro and the immediate vicinity. This is a great opportunity for getting acquainted with a large number of Baptists and of meeting our leaders in Missions, Christian Education, B. Y. P. U. and Sunday School work. If you have not arranged to go, it is not too late to do so. Write the Corresponding Secretary at 1427 Second Street, and he will be glad to reserve accommodations for you. The railroad rate will be one fare, plus 25 cents, for the round trip, while the entire cost of entrance, board and lodging will be only \$4.50 for the four days. If for any reason you do not wish to go in camp with us, you can arrange for board in the city at the usual rates.

All of our churches should be represented at this gathering. It will be a good investment to send the pastor, Sunday school superintendent and some leader in work among young people. Suppose you take the matter in hand as soon as you read this and see that it is accomplished.

I find in the list of Associational meetings for October, 1906, you have West Union as meeting with Bayou church. This is a mistake; it should be Spring Bayou. This is the fault of the clerk, and I called his attention to the fact. You will please correct. I have taken your paper since December or January, 1859-1860, and expect to take it as long as I shall be permitted to remain on earth. I am 68 years old.

JNO. D. CARNEAL.

Woodville, Ky.

I had the privilege of preaching at Bethlehem for Rev. A. L. Brown last Saturday and Sunday. I received the largest missionary collection ever taken up at that church. I partially organized a Bible class. I was well pleased with the interest that seemed to prevail among the people. The pastor has a strong hold on the members. July has the best opening for the work of any preceding month. I received a letter from a brother of Louisville. I got the letter misplaced. I do not know the address, but will say to the brother the field is open and the harvest is ready. I will bid him a welcome. Churches need pastors and the people need the gospel. Ever pray for us.

I. M. GRIMSLKY.

Greensburg, Ky.

I have just read an article in this week's RECORDER from Bro. M. P. Hunt in reply to A Baptist Layman. I hope you will allow me to say I am very much obliged to this Layman for writing and to you for publishing that article. I fully agree with him and I am not a woman either. It would seem that Bro. H. has a poor opinion of women or he would not say so many harsh things about the article he reviews and then guess it was written by a woman. I am glad to know that this Layman is by no means alone, either among ministers or laymen. If Baptists are not able to fill the various positions in their own institutions, from the churches down, it is high time for them to give up housekeeping. It is a little puzzling that the reviewer is so "juristic" towards others and still so lacking in the same quality towards one of his own brethren who differs from his ideas. However, this is painfully common in those who are especially "broad." They are apt to broaden out altogether in the direction of other denominations. I cannot say that I am specially "puzzled" at the things this Layman refers to. They are so much in line with alien immersionism, invisibilism and general Whitticism that they were rather to be expected. There is much that might be said along this line, but I have not the time to say it now, and perhaps you would not have the patience to bear with all of it. I write over no "nom de plume," but, however dangerous it may be sign myself,

R. T. BRUNER.

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Family Circle

Stories for the Young and Old

"LEST WE FORGET."

S. B. L.

We much need to be reminded
That our lives are but a span—
That our journey soon is ended
Let us do what good we can.

Let this thought be ere before us,
"Like the morning mist we go,"
Hardly leaving here behind us
Any marks to let them know.

In thus fleeting like the shadows,
Hardly touched by those we love,
We forget that they have helped us
To aspire to things above.

We forget the hands that helped us;
We forget the love of those,
Who in trials never left us,
Though great darkness interpose.

"MURPHY."

BY HARRIET T. COMSTOCK.

We were speeding on through the outskirts of the town, I on the front seat with the motorman. Suddenly with a flourish and jerk that nearly threw me from my seat, the car came to a standstill.

"Get up, Murphy!" said the man at the brake. I looked around. There was not a soul in sight.

"Come up, Murphy; the lady's no scab."

"The man is mad," said I to myself. Think of a mad motorman and a long hill with a dangerous curve ahead!

As I looked down, close beside the car I saw a grave, solemn dog; partly bull was he, but mostly "just plain dog." He was dirty and bore evidence of being something of a pugilist. He had no tail worthy of mention. He was lame in the left hind leg, and his right car was damaged. All this I saw, but I saw more. I saw his great, soft eyes, and I quickly joined in the motorman's invitation.

"O, Murphy, do come up."

Thus urged he condescended to ascend and stretched himself at my feet. I tried to pat him, but with a dignified twist of his body he resented this.

He was not that kind of a dog.

Now over the motorman's head were these words, "Do not talk to the motorman," and there lay Murphy at my feet! And I was so fond of history! But, if I were commanded not to speak to the motorman, he was not held by any such request from speaking to me. With his keen, calm eyes on the rails before him, and his firm, brown hand on the controller, that man spoke to me.

"He ain't no beauty, ma'am, is Murphy; but he's a faithful, knowing critter, and there ain't a more perfect gentleman in the whole company."

So Murphy did have a tale after all! I was mistaken.

The bundle at my feet wriggled with excitement. Perhaps he did not understand. I will leave that for you to decide.

"Murphy's eyes show his character," said I—to the dog, of course, for I always obey rules.

The dog licked my shoe, and again I felt the excited wriggle.

Then he apparently fell asleep, and I certainly should have thought he was if I had not noticed his car, which was alert and listening. And this was Murphy's honest story.

"There isn't a car on this line that wouldn't stop if Murphy stood ready for a ride. He's the only dog that rides without a permit on these cars, but he never presumes. If the car's full, he'll wait for another. He will stand an hour; but he won't walk when he wants to ride, and no one can coax him to ride when he wants to walk. From the president down we all know him—and love him. He could live in the president's kennels if he had the mind to; but Murphy ain't no dude, and he never puts on airs. Besides he likes his freedom of the road. There is one thing, though, that he hates, and that is a scab!" Just here the dog at my feet growled ominously. It may have been accident, but he growled.

"He's a good friend and a bad enemy," said Murphy's biographer.

"There's none better that walks on three legs and a half, as you might say. Murphy's rather attached to me, for I've been mixed up in several important things during his life. He's got to thinking I'm as good as he, which ain't true; but it does me good to have him think so. When he first toddled into the

stables three years ago, he was the comical looking scamp I ever saw. The bull didn't show much in him then, but the other parts did. He kind of looked as if he had been made up of odds and ends, and just wound up. He kept us all laughing with his capers. We fed him and left water standing round; he looked after his own sleeping arrangements. He got kind of risky about the cars, tried to juggle with the wheels; and one day—he got run over."

The story paused. I looked down, and as it happened, Murphy stretched forth his little lame leg as if in proof of the tragedy.

"The fellows were for ending the poor little ruffian then," the man went on, "but I gotten sort of set on him by that time. So I took him home, and mended him up. He was that patient and grateful that I felt repaid, and all the time he was laid up I saw the 'bull' part of him growing until he actually looked valuable. When Murphy got well, he was back at the stables and up to his tricks. You can't scare Murphy."

"The men taught him to stand in line on pay-day, and now he does it real natural and solemn. The pay-master gives him a dime; and, when he learned he could exchange that for a square meal at the restaurant, I tell you the sight on pay-day would make you roar."

"Then came the strike. Do you remember the big strike, ma'am?"

"Perfectly," I said to Murphy. The dog turned over, the climax was coming and needed all his attention.

"Well, them was hard times; but Murphy shared the experience with the boys. He grew thin and anxious. Do you think he'd ride in those days? Not he! He snapped real vicious at the scabs, and they finally drove him from the sheds."

"After that he shifted for himself, coming down to our homes now and then to get a bite and learn the news. He got to looking so worried that you'd have thought he owned the road. He made no complaints, but kept his eyes open, as we found out later on."

"Now there's one stretch of the road—we haven't come to it yet—that is mighty dangerous for a green hand. You'll notice when we come to it—a long hill, then a sharp curve. Right by the curve is a high embankment that wouldn't be a nice place to tumble down." Murphy twisted at my feet, and acted as if he had a troubling dream.

"Well, ma'am I'm not going over the ins and outs of the strike. The thing was settled; the old men were taken back. The officers acted handsome, and, like all such things, there was wrong on both sides which is best soonest forgotten. While it was going on, there was feeling. It was hard to see our places filled with new men, and the air grew black with threats, and sometimes bricks; and some of us bided by ourselves, not being willing to use violence, an yet standing in our feelings with the boys. A good many wanted trouble, and five got all they wanted, as I am going to tell you. It was Murphy who saved the day, and helped to end the strike."

Nothing could be quieter than the bundle at my feet.

"One black, stormy night," the man went on, "four of us were playing cards down at my place. Corwin, Jacobs, Smith and I."

"Jacobs was saying how he had just heard that the president had sworn that he would run a car from one end of the line to the other himself before midnight. We were drawing near the long hill, and the man at the wheel braced himself."

"Well," said Corwin, "he hasn't done it yet, and he'd be wise if he waited for a clear night. This kind of weather was made for trouble."

"Who's going with him?" asked Smith.

"The secretary and three others. I heard all about it before I left the shops."

"Well, I wouldn't care to be in that car," said I. The president's got nerve, but lacks experience—what is that?"

"Sure enough, there was considerable of a noise outside. I got up and opened the door, and in came the sleet and rain—and Murphy!"

"He's hungry!" said I. And I bet he was; but, when I set food before him, he looked real reproachful. He rushed around like all possessed, and kept a tugging at my trouser-leg; couldn't push him off."

"I've heard that dogs act like that when they want you to follow," said Corwin. "Let's see. Lead on, Murphy."

"We all went out, and Murphy plunged ahead, looking back now and then to see if we were following."

"We all felt that something was wrong before we had gone far. There was too much method in Murphy's action to leave any doubt."

"On we went, stumbling and often falling in the dark, and so we reached the big hill. Then we scented mischief of the worst kind: We forgot the strike and hard feeling, and we made for the sound that was reaching our ears, little caring whether it was friend or foe to the cause that was up to the deadly work. Behind us we heard the familiar rush of an on-coming car, but it was not that that made us shiver; it was that other sound of metal upon metal, stealthy and quick."

"I see the head-light of the president's car!" gasped Jacobs, "and a green man at the wheel! Hurry!"

"And we did hurry. Just by the embankment we saw five men working like mad at the rails. They had a dim light, and we counted them even in that darkness."

"We did not do any planning, we just bore down on them. Five of them, and four of us—but we had Murphy. We each grabbed a rascal, and Murphy took his man. All the bull in Murphy came out at that moment. I tell you, old scores were settled that night. He jumped at the man's throat and just patiently, determinedly clung. We couldn't do anything but struggle and set up a shout for them on board to stop. We had no time to examine the damage. The car came on, the man at the front got rattled and lost control. We nearly let our men go, so scared were we; but Murphy he just kept hanging on! The car came thundering on, bumped a little at the spot, and, thank God, went on! The rascals had not done their work. A bit farther on the president brought the car to a stop, and then they all came back. We didn't have to explain. Things spoke for themselves. Murphy hanging on to his man was a striking illustration."

"Who'll take this car on to the sheds?" said the president, looking at us. We all stepped forward, for by that time we had our five men in the car under guard. Murphy was one of the guard."

"The president looked us over, and then, ma'am, he choose Murphy and me!"

"They presented Murphy with a gold collar with an inscription on it. But if ever a dog laughed, he did, when we tried to put it on him. He knows a joke, does Murphy. He's real humorous. Hold on, ma'am, this is the place!"

On we went. Murphy arose, stretched, looked blinkingly at the scene of his triumph and then lay down again. Neither he nor I had any fear with Murphy's friend at the wheel.—*Christian Register.*

THE QUEEN'S REBUKE.

The *Montreal Star* repeats this little story of the royal family, when the present Queen of England was Princess of Wales, and her children were quite small. It shows that Queen Alexandra is much like other good mothers, and that her children are like children the world over.

They were staying at a quiet watering place, and were most happy when they were out sailing on the waters.

Once on returning from a short sail, one of the little princesses was walking up the plank. An old sailor instinctively said:

"Take care, little lady!"

The child drew herself up haughtily and said:

"I'm not a lady, I'm a princess!"

The Princess of Wales, who overheard the kindly injunction and the rather ill-bred reply, said quickly:

"Tell the good sailor you are not a little lady yet, but you hope to be some day."—*Slected.*

A GREAT MAN WORSTED.

In an interesting case where Rufus Choate and Daniel Webster were both retained by a Boston shipping house, Mr. Choate examined the witnesses. He had before him in the witness-box one of the ship-owners, whom he wished to confuse, and consequently he began by asking a long and complex question.

George Francis Train, who tells the story, says this question wound all round the case and straggled through every street in Boston.

"You say," asserted Choate, "that you did so and so, that you went to such and such a place; after this you did so and so, and then thus and so."

But the man was an Irishman of perfect nerve and an unshaken coolness. Mr. Choate went on coiling up his question and tying knots in it; and when he had quite finished, the witness merely looked at him, and said, calmly:

"Mr. Choate, will you be a fatter repeating that again?"

The bench and the spectators roared. Mr. Choate was worsted. Yet he won his case.

A man who would have God's guidance must be willing to make spiritual things his main business.

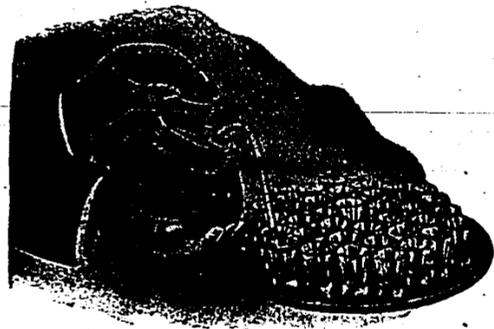
The Faultless Communion Service

ANNOUNCEMENT

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

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

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



THE FAULTLESS CUP

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

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

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

Stories for
Little Ones.

HOW THEY WERE CURED.

"I've got it!"
"Otis, Otis, come back!" called mamma. "What did you say?"
"I've got it—my ball that I los— Oh! I mean I have it!" laughed the boy in the doorway. He might have known that was what mamma wanted. She was always trying to make them "talk grammar."

"Dear, dear!" sighed mamma, despairingly. "Were there ever such children for 'gots'? Shall I ever cure them?"

Grandmother shook her white head smilingly. "I guess thee might as well give it up, Mary," she said, in her pretty "thee language." "We've all got the disease," and then she caught herself up, laughing. "What did I tell thee?" she said.

"If grandma's 'got' it it's a good kind of a disease to have. Don't you worry, mamma," Otis said, as he ran off with his ball.

"No, no, thee must cure me, too, Mary, for the children's sakes. Here comes the Uncle Doctor. Ask him to give thee a prescription."

"Good-idea!" Mamma smiled. "Come here, Theodore, and tell me what medicine to give the children to cure them of saying 'I've got.' Bab and Tess have caught it of Otis, and Boy Blue of them. Even the Tiny One is taking the disease now. She's caught it, too. 'Me dot it,' she says."

"They all caught it of their grandmother. Thee must give her the first dose, Uncle Doctor."

"Catching, is it? You've all 'dot' it? Well, give me time to study up on it and I'll see what I can do. These stubborn diseases are hard things to get round."

A day or two later the Uncle Doctor overheard a lively little fusillade of "I've gots" from the children's quarter. He nodded encouragingly to mamma, in a way that meant, "Put the case in my hands and trust me." Then he went to the children. They were just getting ready to go out.

"Not away from home!" he commanded. "Can't leave the grounds. I quarantine you."

"What?" in chorus.

"You're quarantined as dangerous cases. I find you all infected with a bad form of the 'got' disease—the most contagious form. I have hopes of saving you all if you follow my directions carefully. It is a disease that should be attended to at the start. It's liable to have a long run if neglected. I did think of vaccinating Boy Blue and the Tiny One, to keep them from catching it, but I see I am too late. They are both in the first stages already. You will have to be quarantined until the disease runs out. Where is that card? Oh, here is it!"

He took out of his pocket a large purple card and gravely pinned it on the outside of the door.

"Purple is the special color for the got disease, just as red for smallpox," he explained. "A purple card here on the door will be a warning. Beware! Do not enter here! Everybody in this room has got"—he recovered himself hastily—"has a terrible disease in its contagious form. The doctor in attendance says beware!"

The Uncle Doctor's face was quite grave and concerned. He put another pin into the purple card and then came back into the room among the puzzled children.

To South Dakota

The Land of Bread and Butter

SOUTH DAKOTA IS LONG ON WEALTH AND SHORT ON PEOPLE.

Today it presents the best opportunities in America for those who want to get ahead on the Highway to Independence. More than 47,000,000 bushels of corn, more than 47,000,000 bushels of wheat, live stock to the value of \$41,000,000, hay to the value of \$12,000,000, and products of the mines above \$12,000,000, were some of the returns from South Dakota for 1905. With a population of only 450,000, and the annual production of new wealth above \$166,000,000, it can be readily understood why South Dakota people are prosperous and happy. The outlook for 1906 crops is the best South Dakota has ever known.

Why don't you go there and investigate the openings along the new lines of this railway for yourself?

From Chicago, and from many other points in Illinois, Minnesota, Iowa and Missouri, direct service to South Dakota is offered via the

Chicago, Milwaukee & St Paul Railway

Its main lines and branch lines fairly gridiron the rich agricultural and stock country of South Dakota. Its mileage in South Dakota is more than 1,200 miles, and by the building of extensions is being rapidly increased.

A NEW LINE IS NOW BEING BUILT from Chamberlain, S. D., to Rapid City, S. D., through Lyman, Stanley and Pennington Counties. Some of the best opportunities for success are along these new lines. The railway company has no farm lands for sale or rent. If you are interested, it is worth while to write today for a new book on South Dakota. It will be sent free by return mail.

F. A. MILLER, General Passenger Agent, CHICAGO

He had a number of small white boxes in his hand this time. These he proceeded to distribute.

"Take one of these pills every time you get as far as 'go—' piped Boy Blue, confidently. "Take a pill! Take a pill, quick!" laughed Bab. "Oh, but I haven't got any pills left—"

The Uncle Doctor gathered Boy Blue into his arms and strode to the couch. "This is a bad case," he said. "The patient must be put to bed while I mix up another mess of pills. It is possible I shall be driven to using surgeon's adhesive plaster." He laid a finger gently across the patient's lips. "A strip applied here might be tried as a last resort."

The quarantined children enjoyed the Uncle Doctor's "treatment" greatly. The pills tasted very good and sweet, and it was wonderful how they always stopped the "t" from joining on to the "go—"

"Honest, they do, grandma. You just look a—here. All you've go—" reported, with enthusiasm. "We're

getting ahead of the disease already. The worst symptoms are disappear—"

"I haven't got any 'sease left," piped Boy Blue, confidently. "Take a pill! Take a pill, quick!" laughed Bab. "Oh, but I haven't got any pills left—"

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"Honest, they do, grandma. You just look a—here. All you've go—" reported, with enthusiasm. "We're

"All you have to do is take one. You see how they fix you?"

"I see!" murmured dear old grandmother. "Wonderful, wonderful! I should like to try it if thee has go—"

"Wait! Oh, wait! Don't say the t, grandma! Here's a pill—quick!"

And then Otis and grandmother laughed. It was regular fun being "cured" by the Uncle Doctor.

The quarantine was raised after a little. The doctor said the patients were all convalescing now, and there was not much danger of other people catching the disease. But of course if they should have a relapse—

"I don't believe they will, doctor," mamma said. "They seem to be gradually but surely recovering. What do you think Otis said to-day when I called out to him to come back and get a clean handkerchief?"

"I suppose he said, 'I've got one,'" sighed the Uncle Doctor.

"He said, 'I have one'" "Good for Otis!" The Uncle

Doctor slapped his knee heartily. "Cured!" he laughed.—*Youth's Companion.*

WHAT DOGS LIKE.

"I think all dogs adored Paul, because he talked to them so continually. Dogs are not like people in this respect, and Paul early discovered it. The more you talk to a dog the better he likes it, and he tunes his temper to your every mood. Are you merry? He frisks and frolics and jumps at you with wild abandon. Are you sorrowful? He will lay his head softly on your knee, looking up into your face with adoring, kindly eyes that, for more prettily than any words, beg you to cheer up, and tell you that he, at all events, thinks you worthy of the utmost good fortune. The right kind of dog never lets you forget how much he loves you, and that, for most of us, is a statement that will bear much reiteration."

NERVOUS WOMEN

Take Horsford's Acid Phosphate. It quiets the nerves, relieves nausea and sick headache and induces refreshing sleep.

DENOMINATIONAL ENTRUSTMENT.

BY WAYLAND HOYT, D.D., LL.D. Is there not such a thing as a denominational entrustment? Is it not a real thing? Is it not something to which a chivalrous man should respond? Of course, there should be liberty of teaching. Our Baptist forefathers have fought and won the fight for that. Of course, a man should stand for and express his convictions. Only they ought to be convictions and not opinions merely. That was a most wise and illuminating distinction I got long ago in reading Andrew Fuller—tell your convictions manfully; but be silent about, keep to yourself, opinions. An opinion is that which I opine only. It is thought in flux. It may take the shape of real, true thought for me, or it may not. As yet, it has not armed itself with grip; it has not yet risen into the dignity and authority of a conviction. Until it does, until opinion has hardened itself into a conviction, I have right to be silent about it. Because I am not yet morally certain about it, and especially concerning large and swaying religious matters, I had better be silent about it. Why should I unsettle others until I am mightily and unquestionably grasped by the conviction that others have been mistaken, and ought to be unsettled about some, to them hitherto cherished and precious, article of belief? But when, concerning some determining doctrine, formative and fleeting opinion has crystallized into conviction clear and shining; then, as an honest man, there is nothing left for me but that I show it forth.

But ought not the fact of a denominational entrustment be quite plain direction to me as to where I should proclaim my conviction? Here, for example, is a Baptist pulpit. It was built at the cost of pains and sacrifice. It was built, among other purposes, for this specific purpose—that in it might be told the truth as the Baptist denomination holds it. Suppose I have been entrusted with that pulpit. Is it not, in highest meaning, a trust? Did I not necessarily accept it as a trust? Does not my standing and teaching in it imply the acceptance on my part of the trust of teaching in that Baptist pulpit the truth which Baptists hold? But suppose I have reached the conviction that some article of the Baptist faith is error. Such is my conviction. Being my conviction, I must proclaim it. But where? Have I right to use that Baptist pulpit, with which I have been entrusted, and the trust of which I have accepted—have I right to use that pulpit as the fulcrum for my lever by means of which to overturn some fundamental article of the Baptist faith? Am I not mightily untrue to trust if I do so use that pulpit?

Here is a chair in a Baptist Theological Seminary. The purpose of that chair is evident enough. That purpose is the training of young men for the Baptist ministry. There are even tragedies wrought into the foundations of that chair. Tragedies of sacrifices have been wrought into it. The widow even has laid into it her mites; painful pecuniary sacrifices on the part of those who possessed but little more than the widow's mites have been laid into the courses of that foundation; gifts of the more well-to-do have not been withheld from that foundation; prayers multitudinous, pains tasking, labors lavish, have gone into it. And all for this main purpose—the furnishing young

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men for efficient service in the Baptist ministry.

An occupant has been entrusted with that chair, for such purpose, and resting on such foundations. Suppose that occupant has reached convictions as surely honey-combing and destructive to the very existence of the Baptist denomination as are the gnawings of the teredo into wave-washed and unprotected coast defenses. If the Baptist denomination has any reason for existence at all it is the reason of the authority of Scripture. But the occupant of this chair has reached conviction that, at least, portions of the Scripture are to be dethroned; that you may cut out and choose amidst it. And this not about some minor matter, but about such determining matters as the Biblical account of the origin of the race and of sin; about the expiatory atonement of our Lord; about his supernatural birth and his real incarnation as Deity into our humanity. Under such teaching young men must go forth, not armed with affirmation, but doubtful with questions.

Should such theological teacher proclaim his convictions? Certainly he should! No man should deny him the utmost liberty. But should such occupant proclaim such teaching from that chair? Is he true to denominational entrustment so doing? I think, in these days, this question is a very vital one. I think the unescapable fact of denominational entrustment should have, at least, some show and influence.—*The Examiner.*

BAPTISM.

Inasmuch as the whole world is depending on the Baptists for the truth about baptism, I do know that the Baptists do not preach and write enough about it. I do believe if those who are ducked in their sins and thereby deluded into hell, had known the intention of baptism, they would not have submitted to such a delusion. And if those who are sprinkled for baptism had known they would not have consented to such a Romish thing. It is a believer to be baptized; I will not quote Bible to prove Bible, but Bible to prove truth. So one passage from the Bible, unless it is a symbolic passage, is sufficient to establish God's truth about any thing: "Verily, verily I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life and shall not come into condemnation; but is passed from death unto life." (John 5:24.) Faith is never spoken of in the Bible as a figure. So unless one is an infidel, it is very evident to him that a believer in God hath everlasting life and is in such a safe condition that he "shall not come into condemnation." A so-called faith that does not save when it is exercised, that requires baptism to make it a saving faith, is of the devil. It is as false as it can be and is soul destroying. A believer or a saved man must be baptized for something beside to save him.

"Arise, and be baptized, and wash away thy sins." (Acts 22:16.) It is impossible for this passage to be real, but figurative, for when Paul was baptized he had no sins to be really "washed away," for he was "filled with the Holy Ghost (Spirit) prior to his baptism (Acts 9:17, 18.) Peter calls baptism a figure and Paul calls it a likeness. (Rom. 6:4; 1 Peter 3:21.) It is clear to one who has repented of his sins and believed in Jesus Christ for salvation, that baptism symbolizes the washing away of sins. Paul says that "Ye are all the children of God by faith in Christ Jesus" (Gal. 3:26), and faith always precedes baptism. Baptism also represents the burial and resurrection of Jesus Christ. "We are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:4, 5). Peter says that baptism is not for "the putting away the filth (sin) of the flesh, but the answer of a good conscience toward God by the resurrection of Jesus Christ: who is gone into heaven" (1 Peter 3:21, 22).—Indeed the whole plan of salvation, or the whole Gospel is symbolized in baptism. Paul says that the Gospel is the "death, burial, and resurrection of Jesus Christ" (1 Cor. 15:1, 3, 4). He does not say that baptism is a part of the Gospel. Baptism and the Lord's Supper are very impressive figures of the Gospel. To bury a child of God (not a child of the devil) in the beautiful clear water, and raise him out of it, sets forth very strongly in a figure, the death, burial and resurrection of our Lord. Baptism also figurizes the resurrection of the dead at large. "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (1 Cor. 15:29). Some of these Corinthians denied the resurrection of the dead, that led Paul to ask them this question: The idea is, that these Corinthians

had denied the intention of their baptism when they said that the dead do not rise. G. H. DORRIS, Gallatin, Tenn.

A NEW CHURCH.

Rev. Calvin Thompson, T. B. Rouse, J. R. Stewart and J. H. Ballance were called as a council to effect the organization of a Baptist church three miles south of Paducah, at the home of Jesse Belle, in McCracken County, Kentucky, June 28, 1906. Eld. T. B. Rouse was elected moderator; J. R. Stewart, clerk, after which Bro. Thompson conducted the Scriptural reading lesson, J. H. Ballance led in prayer. A song was sung and fifteen members presented letters from Friendship church, and by a covenant act constituted themselves into a church by adopting the church covenant and articles of faith as laid down in Pendleton's Church Manual. The new church was named "Belle View," because Sister Belle had been so faithful in raising the money to build a house of worship. At the close Bro. Thompson delivered a very timely charge to the church. He urged upon them the necessity of prayer and to be intelligent Baptists; punctual to attend the services and to meet all the expenses of the church. This little band of brethren are very enthusiastic and hopeful of the future. They have succeeded in raising about \$1,000 with which to build a house of worship. We believe they are going to attempt great things for God and expect great things from God. The meeting adjourned to meet at prayer-meeting at Bro. Foreman's next Thursday night. J. R. STEWART, Clerk.

DEAR RECORDER:

On last Sunday morning, after previous announcement, the congregation assembled for the purpose of dedicating the new brick church erected by the Baptists of Hickman and their friends. This is a modern brick church building, new and recently furnished throughout. This makes the third Baptist church house dedicated to the Lord on this spot of ground. The first house was burned, the second blown down, and the third, the present, stands as a monument to the present energetic Baptist force now residing and worshipping in Hickman. Much anxiety and solicitude in the erection of this building marked the efforts put forth in its construction. Some of the liberal givers have passed over, among whom are Bro. Case, one of the faithful and substantial friends in life, and before his death provided a helping hand in his will by which even now the church receives material aid. Bro. Thomas, president of N. C. & St. L. R. R., after subscribing liberally to the building of the church, showed the congregation many kindnesses highly appreciated by the membership. At the dedicatory services a large per cent of the membership was present. The pastor preached the sermon and offered the dedicatory prayer. There are some places where, if the Baptists would have things done, they have to do it themselves.

N. B. GRAVES, Pastor.

"Any person who has paid into the funds of any such school or into the funds of this society, the full sum of one hundred dollars (\$100.00), and any member of a regular Baptist church who shall hereafter pay said sum, shall be a member for life; and any member of a regular Baptist church who shall pay into said funds the sum

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of ten dollars (\$10.00) shall be a member for one year, said membership beginning 30 days from date of said payment."

In this age we are deliberating as to whether our general work should not be more in direct contact with the churches and so we should eliminate the basis of money representation in our great Missionary Convention. To this you seem to agree. Why proceed to establish a new medium for organized effort upon such a money basis as the above? Will you not have to change that some time in the future? Then why begin in this way? INTERESTED INQUIRER.

SPONTANEOUS GENERATION A PERILOUS ERROR.

T. E. RICHEY.

My article in the RECORDER of February 15 was entitled "Necessity of the New Birth Absolute." This word "absolute" is a very strong one. It does away with all hope of salvation without regeneration. Let this fact be burned indelibly upon every heart, for eternal interests are involved.

And yet, infinitely momentous as is this great thought, the observations of a recent writer constrained him to pen these startling words:

"A thousand pulpits every seventh day are preaching the doctrine of spontaneous generation. The finest and best of recent poetry is colored with this same error. Spontaneous generation is the leading theology of the modern religious or irreligious novel, and much of the most serious and cultured writing of the day devotes itself to earnest preaching of this impossible gospel. The current conception of the Christian religion in short—the conception which is held not only popularly, but by men of culture—is founded upon a view of its origin, which, if it were true, would render the whole system abortive."

Now, spontaneous generation means simply that a man may become gradually better and better

until in course of the process he reaches that quality of the religious nature known as spiritual life.

The difference between the living and the dead in souls is so unproved by casual observation, so impalpable in itself, so startling as a doctrine, that schools of culture have ridiculed or denied the grim distinction. Why a virtuous man should not simply grow better and better until, in his own right, he enter the kingdom of God is what thousands honestly and seriously fail to understand.

But, of such Paul says: "They received not the truth that they might be saved and for this cause God shall send them strong delusion that they should believe a lie that they might be damned."

Let every moralist take notice and govern himself accordingly. Whatever may appear plausible to him, or any other man's reason and sense of justice, let him not forget that God, who never makes mistakes or goes wrong, has here spoken and he never retracts. Princeton, Ky.

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The Farm and Household

At Harrodsburg O. S. Williams bought of J. H. Bonta eighty-five 225-pound hogs at \$5.80 per hundred.

Sam K. Hodgkin sold recently 200 Western black faced stock ewes at \$5.50 and 210 for \$5.75.—*Winchester Democrat.*

It took 21,500 men and 2,800 teams to harvest the Kansas wheat crop, in addition to the usual quota of men and teams on the farms.

Henry Sallee sold this week to J. C. Johnstone a bunch of forty hogs that averaged 175 pounds; price 6 cents.—*Danville Advocate.*

Jonas Weil bought of W. F. Bryan, of North Middletown, 80 cattle, weight 1,133 pounds, at 4 1-4 cents.

Dan Scott, of Pine Grove, and a couple of partners, stand to make good money if the hog market holds up. They bought of Jonas Weil forty car loads at 6 1-3 cents to be delivered in lots of six car loads every Monday morning.

The Belgian Revue de Cavalerie estimates the horse population of the world at 80,000,000, of which 41,000,000 are in Europe, 19,000,000 in North America, 11,000,000 in Asia, 6,000,000 in South and Central America, 2,000,000 in Australia and 1,250,000 in Africa.

From all indications at present the suckling mule is going to be very high this fall. In Metcalf county prices are already being offered from \$70 to \$100 and some few have been sold at these figures.

J. A. Roberts, of Clay City, Powell county, sold a pair of mules to Charles Faulkner for \$225. W. W. Stevenson, also of Clay City, sold two yearling mules to a Mr. Stevenson, of Clark county, for \$150.

Ducks do not have cholera, roup or gapes, and hawks do not bother them. They will lay as many eggs as hens, and they hatch better and more uniformly. All this, says *Farm Journal*, is in their favor.

Mr. Carroll Cloyd, of Bohon, claims that he has the best cow in the State. He declares that she gives eight gallons of milk each day, and makes for his own use, using butter instead of lard to shorten bread and such things that lard is used for, and sells 23 lbs. of butter each week.—*Harrodsburg Democrat.*

Latest expressions from wheat experts are that this year's crop will be enormous and some even place it at 420,000,000 bushels, the largest in the country's history.—*Farmers Home Journal.*

THE IMPORTANCE OF THE LIVE STOCK INDUSTRY IN THE SOUTH.

The State department of agriculture have a most important work in the development of the live-stock industry and the prevention and control of disease of domestic animals. Two very strong reasons exist why we should endeavor to develop our live-stock industry. First, it is essential to successful agriculture because it affords the best home market for

the disposal of the raw products of the farm, and returns to the farm a large share of the fertilizer materials taken from the soil by the growing of the crops. Second, because our soil and climate conditions are especially suitable for the growing of grass and other forage crops.

This great want and the best facilities for supplying it should at once command the best efforts of the State departments of agriculture.

Owing to a lack of live-stock our lands have become impoverished until the fertilizer bills have become a heavy tax on the farmers of the South. Had sufficient live-stock been raised and fed, commercial fertilizers would not have become such a necessity, but we need live-stock at present in order that the plant food taken from the air and deep portions of the soil by leguminous crops may be returned to the farm and the fertilizer bills of the future reduced to a minimum.

Products of the farm when fed to good live-stock bring both their food value and a large percentage of their fertilizer value. Marketed in any other way only one or the other value is obtained, never both. If we are to introduce more live-stock into our system of agriculture it is important that it be of the best quality and receive such care and feed as will make it most profitable. By encouraging the importation of better stock and the dissemination of correct information concerning the modern methods of breeding, care and feeding, the State departments of agriculture may do much for the advancement of agricultural interests. It is also important that our advantages for the growing of forage and crops should be placed before the people in a plain, practical manner, and information as to the best of these and the methods of seeding, cultivation and gathering be given wide circulation. In short, actual experiments in the breeding of live-stock, the raising of forage and feeding should be made to plainly demonstrate the advantages of live-stock and the feasibility of producing the best at a reasonable profit on Southern farms. To make this live-stock profitable, it must be maintained in good health and marketed at the best possible advantage.

A close supervision must be maintained over the stock imported to insure that no dangerous disease is introduced, and the health of that within the State must be guarded by the control and suppression of all extensive outbreaks of contagious or other diseases. The cattle industry can never be most successful while a Federal or other cattle quarantine restrictions prevent the marketing of cattle where they will bring the best price at any time of the year.

To-day the cattle tick (*Boophilus bevis*) is not only a serious and costly obstacle to the local and interstate traffic, but in many States it is the source of larger losses than is experienced from all other diseases of cattle combined. The extermination of the cattle tick is entirely feasible, and when sufficient information is spread among the people showing the advantages of such extermination and the ease with which it may be done, the task will be easily practicable.

This is the great task to be accomplished before the cattle industry can reach its highest development and the State Departments of Agriculture should grasp its full import and set about in earnest to its accomplishment.—*Commissioner S. L. Patterson.*

Summer Reading

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- HERO AND HERO WORSHIP Carlyle
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Never drive cattle fast in hot the dairy cow or the fat steer, both weather. No animal suffers so of which need to be gently driven much from being over-crowded as when moved from barn to pasture.

ITEMS OF INTEREST

News the World Over

Prof. Henry A. Ward, of Chicago, was killed by Alexander Gunnell in his automobile on the streets of Buffalo, N. Y. Prof. Ward was born in 1834. He was one of the most celebrated naturalists in this country.

The accidents on the railroads in England are very few in comparison with the number in this country. But a train which was carrying the passengers of the steamer just in from New York City jumped the track at Salisbury when going at the rate of 74 miles an hour around a curve, 23 passengers and four trainmen were killed outright, and many wounded.

In the late election in Oregon one amendment to be voted for was to strike the word male from the State Constitution. In Oregon it only requires a majority of votes cast to change the constitution.

The voters of Oregon headed their plea and voted down the amendment. But it speaks badly for the influence the women of Oregon ought to have and which most women do have that they needed to organize and go into a campaign.

The gold fever over the Klondike has subsided, if we are to judge by the little which is said on the subject in the newspapers. But the output of gold goes on steadily.

Two scientists now rise up and claim to have seen the sea-serpent with their own eyes. Mr. Meade-Waldo and Mr. Nicoll, well-known naturalists, were guests of Lord Crawford on his yacht, the Valhalla.

Lieut. Forbes Tulloch, of the British Army, was a member of the commission sent by the British Government to investigate the sleeping disease in Africa. He cut his hand with an infected knife three months ago when engaged in laboratory work.

The revelations made in Congress by Representative Mann in pressing the pure food law were not as sickening as those in regard to the meat packers, but they were infamous.

When answering advertisements please mention the RECORDER.

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.

HUNT. Elder James Franklin Hunt was born April 18, 1835; died July 2, 1906; aged 71 years, two months and fourteen days. Been a member of Good Hope Baptist church fifty-five years.

WILLIAMS. Whereas, God in His infinite wisdom has seen fit to take from our midst our beloved sister, Cora Williams, on June 18, 1906, and,

Resolved, That we will ever cherish in memory the faithfulness and consecrated life she lived before us, and that we extend to the bereaved husband and father and brother our sympathy, and point them to the great Comforter, who is able to comfort and bear their burdens, and heal their wounded hearts.

C. S. PHIPPS, D. L. GRAHAM, W. S. BRYANT, Committee.

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Denver, Colorado Springs, Cripple Creek, Garden of the Gods, Manitou, PIKE'S PEAK, Grand River Canon, Royal Gorge, Glenwood Springs, Salt Lake City, Ogden, Salt Air, Marshall Pass, Black Canon and 6 1/2 DAYS IN WONDERFUL YELLOWSTONE PARK.

COST OF TRIP. Expense of an ordinary trip of this nature has been fully considered and minimized so as to be within easy reach of all.

SPECIAL SLEEPERS WILL LEAVE LOUISVILLE NIGHT OF JULY 25.

For full particulars write J. H. GALLAGHER, 1907 Barret Avenue, Louisville.

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

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

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Louisville & Nashville R. R. To Nearly all Points in ALABAMA, FLORIDA, GEORGIA, KENTUCKY LOUISIANA, MISSISSIPPI, VIRGINIA NORTH AND SOUTH CAROLINA TENNESSEE.

Tickets on sale 1st and 3rd Tuesdays from May to November inclusive, good returning 21 days from date of sale. For further information, consult your local agent, or address J. H. Milliken, D. P. A., Louisville, Ky. F. D. Bush, D. P. A., Cincinnati, Ohio. J. E. Davenport, D. P. A., St. Louis, Mo. H. C. Bailey, N. W. P. A., Chicago, Ill. C. L. STONE, Gen'l Pass. Agent.

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

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

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

This is a fine stock country. No long winter feeding. Free range, pure water, mild climate. A healthy, growing country, with a great future.

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GERMAN BANK Fifth & Market St., Louisville, Ky. CAPITAL \$300,000 SURPLUS \$22,000 General Banking & Savings Bank. Interest Paid on Time Deposits. P. VIGLINI, PRESIDENT.

ITEMS OF INTEREST

News the World Over

J. J. Hill declared the United States are a profligate nation. On this Christian work comments: "Why, we are cutting down our forests so that the time is not so very far off when there will be no wood either for paper or for the cheerfulness. We are drying up our rivers so that navigable streams are destined to become adapted to the navigation of the shallow. We are burning up our coal so that already the limit of anthracite is in sight and the boy is born, scientists say, who will see the last ton brought from the mines." Some substitute may be found for the coal, but there can be none for the trees and the rivers.

Mannel Garcia, the greatest teacher of singing of the last century has died in London in his one hundred and second year. He was born in Madrid, March 17, 1806. He was himself a fine tenor singer. The great Malibran was his sister, and another sister, Pauline Viardot, was also celebrated as a singer. The elder Garcia, father of this brilliant family, had a well deserved reputation as a singer. Among Garcia's pupils the greatest was Jennie Lind, but many others became famous. But Garcia will be remembered by other generations as the inventor of the laryngoscope.

Few men in England could have died who will be so widely and sincerely mourned as Sir William Lawson, M. P. He was 80 years old, yet seemed in his prime. He has been in Parliament for many years and was elected again last January. Sir William Lawson was the leading advocate of temperance in the country. He was a speaker of great wit and brilliancy always heard with delight by Parliament. When elected to Parliament in 1850 he immediately began his fight for local option and he finally triumphed.

The Supreme Court of Connecticut has decided that church property which is over used for business purposes is taxable. The taxes on the building will be greater than all the profits which can be made by lectures and suppers.

A cartoon in the Brooklyn Eagle represents an Indian chief as touching a manufacturer of adulterated foods on the shoulder and saying: "I poisoned arrows for my enemies, but never food for my friends." Lucretia Borgia will rise up in judgment against the meat packers and condemn them. She poisoned those who stood in her way, but did not engage in wholesale poisoning.

The English have had their usual summer naval display. One squadron attacks and one defends. As usual either the officers do not know their business or the ships are unwieldy. For two of the large battleships came into collision and one was towed off for repairs. As usual there will be an "inquiry" and as usual it will amount to nothing.

The medical officer of health for the borough of Stoney, England, says he has destroyed for years large amounts of canned meat and other canned things. For five years the daily average of the amount destroyed has been a ton. These things came mostly from the English colonies. Is modern civilization rotten everywhere?

No one can have forgotten the Dreyfus case in France. Twelve years ago Capt. Dreyfus was accused of selling military secrets to Germany, was court martialed and condemned to Devil's Island, where the French have a penal settlement. The writer, Zola, believed him innocent, as did Col. Picquard, and they worked with might and main for his release. His enemies were many and powerful. And the revelations as to the baseness of men high in rank in the French army were disgraceful.

At last, justice has won. The documents upon which he was convicted were proved forgeries. The Supreme Court annulled his trial. This restored him to his former rank and left his honour cleared. But Gen. Andree, Secretary of War, felt that more must be done. He introduced a bill into the French Chambers advancing Dreyfus to the rank of Major, advancing Col. Picquard also, and placing Zola's body among the Immortelles. The bill passed both houses by overwhelming majorities. Dreyfus had a right under the laws to heavy damages, but he refused to ask for any, saying he only wished his honor cleared.

DISTRICT ASSOCIATIONS—PLACE AND TIME OF MEETING.

- 1806. JULY. 18—Ohio County, West Point church. 1—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—Gaspar River, Mt. Carmel church. 21—South District, Perryville church. 22—Franklin, Bethel 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—North Concord, Greasy Creek church, Bell County. 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, Karby Knob. 19—Salem, New Highland church. 21—Freedom, Green Grove church, Clinton county. 21—Goose Creek, Manchester. 21—South Union, Crouche's Creek. 25—Pulaski County, Eden. 26—Concord, Pleasant, Ridge church. 26—Edmonson, Bee Spring church. 26—Severn's Valley, Bethel church.

- OCTOBER. 2—East Union, Old Poplar Creek church. 2—White's Run, Ghent. 3—Goshen, Liberty church. 3—Little River, 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, Slaughter'sville. 11—Enterprise, North Fork, Magoffin county. 11—Wayne County, Beaver Creek church. 12—Mt. Zion, Tidal Wave church, near Rockhold. 17—West Union, Spring Bayou church. 23—Ohio Valley, Sebree church. 24—Blood River, Poplar Springs church. 25—Graves County, Mayfield church. Clover bottom Green River.

If change or corrections are necessary write to the papers. J. K. NUNNELLY, Secretary, Georgetown, Ky.

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Mrs. Winslow's Soothing Syrup. Millions of Mothers will tell you it soothes the child. It softens the gums. It allays all pain. It cures Wind Colic. It is the best remedy for Diarrhoea. It is absolutely harmless and for Sixty years has proved the best remedy for Children Teething. Be sure you ask for Mrs. WINSLOW'S SOOTHING SYRUP AND TAKE NO OTHER.

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SUITS FOR SUMMER. Have you bought your Summer Suit? If not give us a trial. We are confident we can hold your trade. Our \$10 Suits will not sag or crease. We know too well that if the cloth is not good—the suit cannot be good. The substitution of "shoddy" cloth—taken pressing—and scamped labor so as to sell suits at a cheap quality price, has reached such a state that we feel it up to us to warn you not to buy a suit for less than \$10, and then only from a reliable house. A shoddy suit at a shoddy price is a sure loss to you all the way. It may show a semblance of style at the beginning, but the first time the rain gets at it, or the first time you subject it to a test, all the superficial style goes and the suit looks like a rag. Try a reliable suit—a better grade \$10 suit—here at \$10. We prepay express charges on all cash orders—give satisfaction or refund money cheerfully. Catalogue and Samples FREE. Crutcher & Starks Jefferson St., Louisville, Ky.

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

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

WANTED—Ten men to travel in each State, distribute samples and advertise our goods. Salary \$21-per-week and expenses, guaranteed. Expenses advanced. Experience unnecessary. Address, with stamp, stating age and occupation, REEVE CO., 427 Dearborn St., Chicago.

WANT A PASTOR?—Our Bulletin records weekly all Baptist resignations throughout the country. Competent pastors are greatly in demand. You have the ability; we indicate the opportunity. Consolidated Ministerial Bureau, Lock Box 2094, Boston, Mass.

WANTED—Young lady, graduate of Vassar College, seeks a position as teacher. Recommendations of the highest as to ability and character. Address MISS L. C., 305 Tyler Building, Louisville, Ky.

Drennon Springs Hotel Now Open for Guests. Easily and quickly reached. Matchless medicinal waters. Accommodations first class. A delightful place to spend the summer vacation—a home for families. Write for booklet. W. L. CHABB, Manager, Drennon Springs, Ky.

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