

WESTERN RECORDER

Faith, Hope and Love, these three.

81st YEAR

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CHURCHES IN CITIES.

BY A. C. DIXON, D.D.

All the letters in the New Testament were written to city churches, except one, the letter to the Galatians, and the ascended Lord sent His messages to seven city churches in Asia. These city churches had the same problems to solve that we have today. At Ephesus there was orthodoxy on ice. At Smyrna there was rich poverty. At Laodicea there was poor wealth with lukewarmness.

We have some things to meet, however, of which these ancient churches are happily ignorant. There was no Sunday newspaper in Ephesus to rival the Bible and pour its intellectual and moral slush over the minds of the people on Sabbath morning. At Smyrna there was no trolley car or bicycle to tempt the poor to the suburbs. In Laodicea there was no organized liquor traffic with its tentacles upon church and state.

Some of our city churches have ceased to be evangelistic. They may be evangelistic in the sense that they hold the doctrines of grace, but they are like a reservoir of pure water without a pipe anywhere. If sinners will come and wait till they get a seat, they may hear the gospel. They must come to the reservoir, climb its banks, and drink for themselves. The word "go," spoken with emphasis by our Lord, has ceased to effect them. They have degenerated into religious clubs for their own entertainment and improvement. Jesus said, "I will make you to become fishers of men," and yet there is a widespread and almost bitter opposition to the evangelist, the man whose one business is to fish for men.

Some preachers are feeding fish rather than catching them. The fish live in the lower realm of darkness, gravel and grub; the sheep live in the upper realm of landscape, light and sky. There is a process, known as the new birth, by which the fish, to be caught, is transformed into the sheep, to be fed. Our mission is not the training of the natural man, but the renewing of the heart. Reformation is not regeneration. To change the figure, there is danger of our spending time looking for a goat food rather than sheep food, and a goat can eat anything from lichens to leather. Some pulpits go to the newspapers and the magazines to gather food for their congregation, so that neither the sheep are fed nor the fish caught.

There is danger of the prosperous city church becoming self-centered, and feeling that its little work and sphere are more important than the great work of the denomination or of the Christian world. Jesus came not to be ministered unto, but to minister, and it is easy for the church to reverse this spirit and policy.

Institutionalism has become the curse of some city churches. We of course believe in looking after the poor, in helping the bodies as well as the souls of men. Jesus Christ fed the multitudes, but let us remember that He fed them only in emergencies. He did not establish a fish stall or a bread basket for daily supplies. And so we should help men in emergencies. I know the common reply. Some men are all the time in emergencies. If so, you will never help them by simply supplying their physical needs. The disease is deeper and must be reached by another remedy. It is a sad fact that institutionalism has become in some quarters a substitution for the gospel. It is even claimed that the old gospel has failed to reach the people,

and therefore something else must be tried. Environment is glorified. The watchword is, Give people better surroundings, and yet after years of study in great cities I have not yet decided what is the best environment for making people good. On Fifth avenue, with the surroundings that great wealth can give, we find bad men and women, and next door with the same kind of surroundings there are saints of spotless character. We go into the Bowery, and there with surroundings of poverty we find men and women who are vile, and in the same kind of environment there is often the salt of the earth. One workingman belonging to the so-called middle stratum is an earnest Christian; another who lives next door with the same kind of environments is a profane swearer and a drunkard. Though I would not depreciate the importance of early influence in the home and community, I have about reached the conclusion that there is no environment which can claim the monopoly of making good or bad character.

What is needed is an eternal change, Jesus Christ reached the bodies of men through their souls, rather than the souls of men through their bodies. Give a man a clean heart and he will soon find a clean shirt. Give him a soul full of Christ and the home will become a Paradise. Leave the heart untouched, and you may put the wealth of Rothschilds and the refinement of the Greeks about him without making him better.

But the saddest fact of all is that some of our pulpits have given up salvation by grace, while they preach salvation by character. A pagan theory which was developed between 700 and 400 years before Christ, has displaced the fact of creation as taught in Genesis. The men of modern times who have done most to re-establish this pagan evolution were themselves pagan.

Good Christian men of great learning have tried to reconcile the teachings of the Bible with this pagan evolution in order that they may incorporate it as a part of Christian teaching. When they succeed in doing so, they will have done for the spiritual church what Constantine did for the external church. He brought about a union of church and state, and the result was a fallen church. When our Christian philosophers succeed in bringing about a union of pagan evolutionary theories with Christian doctrines, the result will be a fallen church. There is no place in this pagan philosophy for the fall of man, the resurrection of Jesus, the resurrection of the body, or even that evolution which comes about through the work of the Holy Spirit.

I have just read a book entitled, "The Silence of God," by a Police Commissioner in London. It has given me a new and I think a true conception of Satan. Paul says, "Satan is transformed as a messenger of light, and his ministers as messengers of righteousness." The Greek does not mean that Satan is occasionally transformed as a messenger of light, in order to carry out a special purpose, but that the transformation is permanent. He is now, always and everywhere, the messenger of light. He does not tempt men to vile sin, "Out of the heart proceed evil thoughts, murders, adulteries, fornication, thefts." "Every man is tempted when he is drawn away by his own lust and enticed." The unregenerate human heart is so bad that there is no need of a devil to put evil into it, that the muddy stream may flow out. Satan's mission is to disperse light with light. He knows that if he can induce men to refuse to accept Jesus Christ on the cross as the complete and perfect

Saviour, he has accomplished his purpose in their damnation. He can be overcome only by the blood of the Lamb. Jesus had told the disciples that He would go to Jerusalem and die. Peter rebuked Him for this thing, and the Lord replied, "Get thee behind me, Satan." In resisting the Lord in His purpose to go to Jerusalem and die on Calvary Peter had really taken the place of Satan. The devil did not tempt Adam and Eve to vile sin, but posed as a philanthropist; he would give knowledge to be sought at the expense of obedience to God's Word. He would induce them to learn, while they defied God's command.

LOOKING FOR THE HANDFULS.

When Ruth was gleaning in the barley field of Boaz, the generous farmer commanded his young men to "let fall some of the handfuls" on purpose for her. They were told to "leave them, that she might glean them"; and they were not to rebuke her for gathering them up. So she gleaned in the field until evening, and beat out what she had gleaned, and it was nearly a bushel of barley. Happy, honest toiler! She received her reward. Instead of consulting a false pride and loitering the day in idleness, her brave industry brought her more than the ephah of grain. It made her the wife of lordly Boaz, the mistress of his mansion, and the ancestress of the promised Messiah. So they who humble themselves are often exalted.

But there is a rich spiritual truth to be gleaned from this beautiful incident in the pastoral of "Ruth." Just as the liberal heart of Boaz commanded his men to let fall the handfuls for the nimble fingers of the maiden, so God is wont to let fall His blessings for those who are diligent in doing His will. No true workman works in vain. Sometimes in the heat of the long day a Christian pastor is tempted to discouragement. He sees but few results. But presently God lets fall a handful of golden stalks, to cheer his heart. Some souls are converted. Some fallow-ground hearers begin to show signs of a crop. His prayer meetings begin to give token of a revival. Perhaps a project that lay very near his heart is taken up by willing hands and open purses. Or it may be that the conscientious toiler gets a marvellous blessing into his own soul; a new manifestation of Jesus as his personal guest and comforter; a new incoming of the Holy Spirit.

There are thousands of pastors and Sunday school workers who, after their winter season of labour, are forecasting in spring-tide hope a time of reaping and gleaning. Let us give them the inspiring hint that just at the right time and in the right way the Master of the field will let fall the handful. Be not weary of well-doing. In "due season" (which always means God's time, and not ours) ye shall gather the precious blessing. It may not come in the way you look for or be of just the kind you expected; but it will fill your basket. You and I do not serve a stingy Master.

In every field which Providence opens up to us there is precious grain to reward our gleaning. Some of my readers may even now be treading a field over which the sharp sickle of adversity has passed with keen and cutting afflictions. Your hopes have been laid low. Has the stubble field nothing left for you but the thorns of discontent and the brambles of unbelief? Will you be so blind and foolish as to prick your fingers with Satan's briars? My afflicted friend, the God of love will let fall some precious handfuls of comfort if you will only search for them with the eye of patient humility.—London Baptist.

Dr. J. I. Vance is right when he says that "people are not in the habit of going from family worship to the divorce court."

The Northern Methodists no doubt were among those who gave with great liberality towards the \$20,000,000 sent to San Francisco to relieve suffering. But they have answered but slowly the appeals for money to rebuild the fine Methodist churches. It would require \$500,000 to build as handsome churches as they had before. The Missionary Society immediately appealed for funds, but their most earnest words only brought \$15,000.

The Church Extension Society made an appeal and this was followed by one from the Bishops. But the New York *Christian Advocate* says, "we doubt if \$60,000 altogether has been raised." This is not stinginess nor indifference. Northern Methodists are great givers. It must be because the men of wealth do not think fine buildings should be put up on such dangerous ground. Or they think the San Francisco Methodists may worship in tents if they are truly devout till all the people have houses to shelter them and work to do to feed and clothe them.

"The Christian does not desire that God should give him everything he asks for. That would be to desire omnipotence without omniscience; to desire the power to do everything without the wisdom to know what to do."

Dr. Meeser in an address at the Northern Baptist Anniversaries upon the B. Y. P. U. said: "The only reliable constituency of almost any church is mainly among the young people of its membership." Such talk will do the B. Y. P. U. much more harm than good. There is growth in grace among God's saints, and wisdom is found with the hoar heads.

"Evangelism" means nothing more and nothing less than telling the plan of salvation to sinners and striving to lead them to repentance. And any Christian who cannot do this and does not do it should examine himself in the light of God's word to see if he is not self-deceived.

The most ignorant Christian may be a great evangelist. The first thing is to strive to lead to repentance those whom God has connected with us by ties of blood, of neighborhood or of business. This is beginning at Jerusalem for every one.

The last edition of the Encyclopedia Britannica sets aside the higher criticism of the Old Testament in the first volumes as already obsolete. The Bible is an impregnable rock. All other ground is sinking sand.

QUESTIONS ANSWERED.

By Senex.

Some time ago, in fact just as the Welsh revival was at its height, a sister called my attention to an account in a newspaper of the work of a female preacher in Wales, a Mrs. Mary Jones. It was claimed that many conversions followed her preaching, though that was not well established. The chief thing was that she was led by the Holy Spirit as was proved by supernatural lights. If she wished to go to two places and did not know where she ought to go a large ball of fire would indicate the right place. Did this not prove that she was called to preach in spite of Paul's prohibition?

Very often in the years I have been answering questions I have received questions which puzzled me, and those on which I was ignorant—these generally relating to some religious sect or heathen religion—and in the course of time the information I have needed has come to me in my reading. Now I have happened on a newspaper of last year which aids me in replying to the query in regard to Mrs. Jones' lights. But first let me say two things. First, I do not believe there were many who were converted under her preaching. The converts in the meetings of women preachers of whom I have had cognizance—and I acknowledge they are not many—have shown by their after lives they were not really converted. And this has been a great contrast to the great numbers who have owed their salvation under God to the prayers of women in their closets, and to their private urging them to repentance.

Yet some have been converted, just as many have been converted under the preaching of men who were great villains while they were preaching. God may honor his truth as he used the words on the lips of the wicked men around the cross to the salvation of the penitent thief. That souls were converted in Mrs. Jones' meetings would not justify her for violating God's commandments. Even if the lights were supernatural it would not make me believe the woman did right in violating the command to silence. For Paul says though I or an angel from Heaven preach any other Gospel let him be accursed. An angel from Heaven, of course, would not so preach. But Paul wished to put in the strongest words that we must stand by the Scriptures no matter how great the proof against them seemed to be. And in Deuteronomy God warned the Israelites that false prophets would give signs and wonders and those signs would come to pass, but his people must stand true to Moses' commands. God would allow the signs to come to pass to test their obedience to Him.

There was no trick in Mrs. Jones' balls of fire as there is in the marvels of the Spiritualists. Too many men from a distance, men whose word is unquestionable, went there to see the fire and saw it. These it is true were not scholars and scientists; they were preachers. Their truthfulness was undoubted, but their scientific knowledge was not great. And generally those went who were ready and eager to believe.

Some times these men who went to Mrs. Jones' house and accompanied her saw the fire when others in the neighborhood did not. That, of course, was hypnotism, very likely unconscious on her part. But there were other occasions when every one in the village and in range of vision saw the fires. Hypnotism would not account for this. The lights were evidently real lights. But that they were miraculous was incredible. Our God is no conjurer. He would not work miracles to show even Spurgeon which way to go. There are too many natural and ordinary ways in which a preacher can be guided to the right place. Therefore there was beyond a doubt some natural explanation of those balls of fire, though I did not have an idea what that was.

Professor Castell-Evans, professor of chemistry in a college in London, is himself a North Welshman, and knows intimately the district of Llanegryn, where Mrs. Jones lives. He says he has seen in that district many forms of luminous vapours, Will o' the Wisps and glows caused by natural electric discharges. There are luminous insects also which are common in the marshy districts during the autumn. As you walk over the ground your footsteps become luminous. The first time he took his wife to visit his old home she became much alarmed because her shoes seemed to become on fire.

He says the balls of fire are composed of luminous insects. Whenever these are seen the people firmly believe them to be supernatural. On three occasions he had an opportunity to break up the balls. The insects scattered, but soon came together again and the ball of fire went on its way. One occasion was after a workman of his father's had been killed while blasting rock. He was alone at the time and his body was not found till the next day. The spot where the body lay was haunted by his ghost in the shape of a strange light. When he tried to touch it, it receded a little way. At last he persuaded some of the boldest men to join him in surrounding the ghost, and closing in on it. When close enough he put out his hand and touched the light. It was cold to the touch and broke into bits at his touch. It was only phosphorescent insects.

Prof. Castell-Evans thought it was likely the lights in Mrs. Jones' case were all hypnotic and have no objective existence. But if others saw them besides those with Mrs. Jones then the balls of fire were these insects.

A LESSON IN ETHICS.

BY REV. WM. HENRY BANCROFT.

There are volcanoes once active, belching fire, now silent. Not even a wreath of smoke crowns their craters. But not so with the mountain from which the Almighty thundered the Moral Law. While the world rolls around the sun Sinai shall not become extinct. The Ten Commandments are still in force, though centuries have elapsed since they were originally spoken.

There are many professedly upright persons, however, who slight the principles contained in God's words from the summit of Mt. Sinai. One of the commonest of these violations of divine law is that of stealing. Hundreds there are who would scorn to break into a neighbor's house, or even to pick the pocket of a fellow-man, but who, nevertheless, are often guilty of theft. To run up a bill at a store and leave it unpaid is as much of a robbery as though the goods received had been surreptitiously removed from the shelves in the dead of night. Many a merchant has outstanding accounts that he never expects to collect. So has many a doctor. So has many a lawyer. So have many carpenters and shoemakers and blacksmiths. There is no trade or profession, in fact, free from the suffering of dishonesty.

You see that I use plain speech. I do not believe in softening a hard fact of unrighteousness. Dishonesty is the proper term to be employed in the cases mentioned. To incur just debts and never discharge them is nothing less than downright stealing. Such debts may be painted white by those who contract them without intending to pay; or they may be gilded or veneered; but their original blackness is beneath; and God sees that blackness with a pair of eyes that pierce all disguises. If such stealing were a penitentiary offence, there would be a great demand for barbers' scissors and for striped clothes!

Another common form of theft is that often practiced upon railroad companies. It is said that corporations have no souls. In many instances that may be true. But there are thousands who are willing to make use of the conveniences that corporations offer, and who are likewise thin in regard to soul essence! To cheat a railroad company out of a fare is to many an achievement worthy of boast. They relate the robbery with as much gusto as does the burglar who tells his companions of his

latest "haul." Some persons of this class are very particular about minor matters of politeness, but when it comes to having their hearts muddled by dishonesty, their conscience, if they have such a monitor, is strangely silent.

How some persons will both lie and steal while traveling! Children over age are said to be under age, the company out half a fare, the winner in the game smirched with falsehood and highway robbery. Passes are displayed by those who do not own them. Tickets are exchanged that are not exchangeable. Various devices are entered into for saving a few pennies or a few dollars. But the economy thus indulged is at the expense of good morals. I know of no economy that could be dearer than that. What is saved is absolutely nothing in comparison with what is lost. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" It is not the largeness of sin that places the soul in danger. Sin is sin, whether it be great or small. Who will dare to measure sin? No sin is a matter for footrules or yardsticks. Only God has the right to measure sin. According to his standard, all sin is to be condemned. How many there are who seek to avoid the payment of customs! How many will worm themselves out of every matter that is concerned with honest dealing towards what is governmental!

Another matter is that of borrowing books, or other personal property, and forgetting their return. Something seemingly trifling, and yet momentous. How many books get lost in that way! Books from the shelves of lawyers, doctors, ministers, from church pews, from Sabbath school libraries, and from various other places.

Doubtless many of those who thus fail to take back what has been loaned to them, or what they removed without consent, would not like to be classed with thieves; but that is precisely what they are. If we do not wish to be seen in bad company, we should hold ourselves aloof from evil companionship. A book, or any other piece of property, belonging to a person or an organization, is just as sacred a possession as a whole row of brownstone houses on Chestnut street or Fifth avenue. What is mine, if honestly acquired, is mine. If you borrow what is mine, then you are under moral obligations to restore it to me, or if lost, to make the loss good.

What is needed in these times is the cultivation of a sensitive conscience in regard to right living under the commandment, "Thou shalt not steal." Let children be taught not even to take a pin that does not belong to them. But while they are thus taught, do not nullify the teaching by any questionable act on your part. Children are keen reasoners. They often display a logic that is startling. Many a child has wondered why it is wrong for him to do certain things, and not wrong for his father or mother to do them. What would a child think, taught not to steal, when viewing the transaction of a parent stealing a ride for him on a trolley or train of cars?—*Presbyterian*.

AN OLD BOOK.

BY THORNWELL HAYNES.

On one of the shelves in my library, surrounded by volumes of all kinds, stands an old book, in its plain covering of brown paper, unprepossessing to the eye, and apparently out of place among the more pretentious volumes that stand by its side. To the eye of the stranger it has certainly neither beauty nor comeliness. Its covers are worn; its leaves marred by long use; its pages, once white, have become yellow with age; yet, old and worn as it is, to me it is the most valuable and most beautiful book on my shelves. No other awakens such associations, or so appeals to all that is best and noblest within me. It is, or, rather, it was, my mother's Bible—companion of her best and holiest hours, source of her unspeakable joy and consolation. From it she derived the principles of a truly Christian life and character. It was the light to her feet and the lamp to her path. It was constantly by her side; and as her steps tottered in the advancing pilgrimage of life, and her eyes grew dim with age, more

and more precious to her became the well-worn pages.

One morning, just as the stars were fading into the dawn of a coming Sabbath, the aged pilgrim passed on beyond the stars and beyond the morning, and entered into the rest of the eternal Sabbath to look upon the face of Him of whom the law and the prophets had spoken, and whom not having seen she had loved. And now no legacy is to me more precious than that old Bible. Years have passed, but it stands there on its shelf, eloquent as ever, witness of a beautiful life that is finished, and a silent monitor to the living. In hours of trial and sorrow it says: Be not cast down, my son; for thou shalt yet praise him who is the health of thy countenance, and thy God. In moments of weakness and fear it says: Be strong now, my son, and quit yourself manfully. When, sometimes from the cares and conflicts of external life I come back to the study, weary of the world and tired of men—of men that are so hard and selfish, and a world that is so unfeeling—and the strings of the soul have become untuned and discordant, I seem to hear that book saying, as with the well-remembered tones of a voice long silent: "Let not your heart be troubled. For what is your life? It is even as a vapor." Then my troubled spirit becomes calm; and the little world, that had grown so great and so formidable, sinks into its true place again. I am peaceful, I am strong.

There is no need to take down the volume from the shelf, or open it. A glance of the eye is sufficient. Memory and the law of association supply the rest. Yet there are occasions when it is otherwise; hours in life when some deeper grief has troubled the heart, some darker, heavier cloud is over the spirit and over the dwelling, and when it is a comfort to take down that old Bible and search its pages. Then, for a time, the latest editions, the original languages, the notes and commentaries, and all the critical apparatus which the scholar gathers around him for the study of the Scriptures, are laid aside, and the plain old English Bible that was my mother's is taken from the shelf.—*Herald and Presbyterian*.

HEAVEN.

A friend asked me to give him my conception of Heaven. I replied, all that I know about it is delivered from the Bible, a book as accessible to you as to me. The inhabitants will be pure and good. "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." To be separated from the wicked, depraved and vicious, would be heaven itself. But hear again: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." No one can form an idea of what the "things" will be, but we do know that they will be richer and more beautiful than we can here conceive. "And there will be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face, and his name shall be in their forehead." "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever." "And the Lord God will wipe away tears from off all faces."

I said to my friend that I felt no concern in regard to the general make up of heaven, being perfectly willing to trust in God's promises. The question uppermost in my mind is, Can it be that these things shall be mine? Do the best we can, most of us fall short in our love to God and in earnest, self-sacrificing labors in his vineyard.—*General R. W. Johnson, U. S. A.*

A gentleman whose temper is easily disturbed was traveling in England recently and was much annoyed at the reply given him at a railroad station. The gentleman noticing his baggage, properly addressed, was left on the platform, called out:

"Why didn't you put my baggage in as I told you, you old fool?"

"Eh, mon, yer luggage is no sic a fule as yersel," answered the porter; "ye're i' the wrang train."—*Philadelphia Ledger*.

THE NEW EVANGELISTIC MOVEMENT.

BY J. B. GAMBRELL.

I was greatly delighted with the action of the Convention in Chattanooga touching Evangelism. It may help in the beginning of the work committed to our Home Board to call attention to some phases of the work proposed, and touch upon some experiences in our Texas work.

It is to be assumed that everybody will agree that evangelism is a proper thing, a wholesome thing, and a very needed thing. The discussion, therefore, will be mainly on the methods of evangelism. At Chattanooga, I was restrained from discussing the report, and got only into the general question. I wanted there and then to say some things it seemed to me ought to be said touching a number of phases of the question.

There are, of course, evangelists of the free lance order. They are like the wind in one regard. They go where they list. They make all sorts of combinations, some good, some not good, and these evangelists are some good and some not good. I have never been able yet to satisfy myself with these broad side, compromise evangelistic meetings. There lurks in the conception a serious error. God is not honored by the suppression of truth, but by the preaching of it. It is my conviction, as deep as my life, that Baptists are set for the preaching of the gospel straight along just like it is in the New Testament. One visible weakness of the union evangelistic movement is that it magnified a non-descript kind of doing, and leaves the converts at sea as to the churches, and as I believe with a general, insufficient view of the importance and sanctity of the churches. I do know that the New Testament preacher is sent to preach the whole doctrine, not only repentance and faith but baptism. I greatly rejoice over the good that any meeting does, but the kind of revival meeting that I am describing is not the sort that will help the world the most.

We have Baptist evangelists who do not enter into these broad, undefined efforts. They are good men and strong men. They preach the gospel very loyally. They go where they are invited to go, and they have my heartiest commendation, but they cannot do the work that is most needed to be done, because their living depends upon their personal efforts.

What then? It seems to me, that evangelism is of such importance in many ways, in fact in all ways, that the denomination itself through its organized agencies, should take it up and use it and protect the churches from the abuse of it. Evangelism is to all of our growth, what the sap is to the tree. It makes the new wood. It enlarges everything, and throws off effete matter. It imparts health to everything. Of course, I will not be understood as saying, evangelism is confined to traveling men. All pastors ought to be evangelists to a degree, and yet there are some men called of God specifically to do evangelistic work, and they will do it better than others can. What I wish is that this leading part of all our work so vital to everything else that we are trying to do, shall go out through our organized agencies, and come back in its helpful influences into the same channels to enlarge the life of the denomination. Can this be done? It can. Let me give some experiences with it in Texas, where we have employed regular forces of evangelists for ten years to my knowledge. We had the fight out among Texas Baptists about it, and evangelism has won the field. It has given great strength to all of our operations, and has not been expensive, that is to say, it has brought more money to the Board than it has taken away, and helped everything. Let me particularize a little.

First. Here is a letter just received from a missionary pastor. He had a very difficult field, and had been struggling with it for months single handed. One of our general missionaries at his request, went to his help. Read this: "The revival meetings at Bay City began on May 20th. Bro. Wolfe is doing the preaching. There have been 58 additions up to last night, 34 for baptism, and over \$200 for missions." That, in effect, is a repetition of hundreds of instances. Years ago, the pastor of some weak churches in the piny woods of Texas desired to see his people go forward, and asked for a general evangelist with a tent. As that section of the State was largely against the general work of our Convention, I believed that a good thing could be done in saving souls, but not much else. The missionary went. In a single meeting he collected enough money to pay his salary for the whole quarter. The churches all around were awakened, their prejudices melted away, they got into line and have been regular contributors to all of our work, including foreign missions, home missions, State missions, education and the like. They were drawn to our work, because through our work, great blessings came to their country. That is a good deal better than as if the same man had gone and an equal number of people been converted, but the churches left out of touch with our general work. That and the like of it has characterized our work in Texas for ten years. There is nothing in the world so drawing, so irresistible and so growing as a great revival.

Second. In many of the churches there are difficulties. These difficulties wear on the patience of the people, and divisions paralyze the efforts of the churches. They have not strength enough to do what ought to be done. A general missionary or evangelist going to such a place and preaching to them, with the Holy Ghost sent down from Heaven, helps the situation, and the mists are cleared away. The church is united. The evangelist does not want to be the pastor, and they understand he would not be the pastor. He induces them to call on, raises his salary, leaves the church in a growing condition, and goes on to

do the same thing in another place. Our evangelists are largely the repair force in the denomination.

Third. There are places where Baptists are not strong, but adverse influences around them are strong. They need re-inforcement. If there are men employed by the churches for this work, they can go to these weak places and greatly strengthen the cause. What might a great, evangelistic movement do in a place like New Orleans, where we have been whittling away for decades. In many a hard situation, a great, conquering revival will do more than years of plodding work. It breaks the crust, and brings warmth and sunshine and enlists the people on right lines.

But has it not come to pass that the churches are all waiting for the State evangelists? Some do wait, and some churches wait on their pastors for everything, but the general effect with us has been to greatly increase the evangelistic spirit everywhere. Pastors are becoming more evangelistic, and the churches are turning their thought to it. The short of it is, we are pulling back on the apostolic track, and constantly pushing out to acquire new territory, and building up on foundations already laid. Paul was a great model missionary. He not only planted churches, but he went over the same ground again and again to strengthen the churches, and sent others to do the same thing.

Now, lest some become alarmed, let it be understood that all this is done on the voluntary principle. There is no intrusion on the rights of the churches. If they do not want evangelists, they do not have to have them. Every church is encouraged to take up work and go on with it without waiting for evangelists. This is well understood, and the evangelistic work, which has been pressed in Texas during the past years has largely helped us to win our people to the constructive work of the denomination. My experience as well as my thinking leads me to believe that the Convention acted wisely in putting this great engine of power in the hands of our Home Board, not for the sake of the Board, though it will be a help to it, but for the sake of the lost, for the sake of the churches generally, for the sake of the better life of the denomination, for the sake of foreign missions, and for everything that ought to be effected through our general agencies.

NEITHER DOGMA NOR CREED.

B. R. WOMACK.

"It is ours to preach, not a dogma nor a creed, but a person gloriously divine; and a life, the fairest among ten thousand and altogether lovely."

So we are told in a sermon recently published in the RECORDAR. Here is the instruction given in that sentence by the preacher. I will put it down plain so that the meaning may be perfectly clear. Here it is:

I. What we are not to preach.
 1. What we are not to preach. Nothing believed, and this something believed is necessary to a system of politics, philosophy or religion. Something to be believed is necessary for any man who believes anything. If a man believes nothing, then he can do without a "dogma, or a creed." Well, we are not to preach a dogma.

2. Creed. Now, a creed is a statement of what one or a company or community believe. The point is well taken. If we have no dogma and therefore do not believe anything, we cannot have a creed. One cannot make something out of nothing. No dogma, there can be no creed.

So much for what we are not to preach. No dogma, no creed. Let us now see, second—

II. What we are to preach.
 1. A person. (1) Divine. (2) Gloriously.
 2. A life. (1) The fairest. (2) Altogether lovely.

The instruction is good, in that it does give us something to preach. It does permit us to preach a Person. I suppose this Person is Christ, who has two natures and one person; the Person, who in one nature is very God, who in the other nature is very man.

Remarks: It will not hurt anything, I suppose, if I offer here one or two remarks, that may be "scattering." So here is one:

1. I am glad we are permitted to preach something. We are not to preach dogma nor creed. No; we must not do that, but we may preach a Person and a life!

2. What kind of preaching is it that has neither dogma nor creed? To what sect of Christians would the preacher belong who should preach "neither a dogma nor a creed?" He would have to found a new church, start a new denomination, and formulate a new doctrine, lift up the standard of a new dogma, and announce a new creed! His new dogma must necessarily be the most exclusive and dogmatic, and his creed must stand alone, the only one of its kind in the world. In addition to this, the preacher could not preach one syllable of his new creed without bursting it wide open, shivering it into a thousand pieces and scattering the whole, dogma, creed, denials and all, to the four winds. Such a creed, the most pretentious of all creeds, though professing to affirm nothing, would attempt the impossible and affirm the unthinkable!

3. Here is an embarrassing contradiction. In that short sentence, we are told two things: (1) We must not preach a dogma nor a creed; (2) We must preach Christ a Divine Person. But the dogma, that Jesus Christ, the Son of Mary, is perfect man and perfect God, is the most dogmatic dogma in the whole realm of religious thought. The Divine and the human, vitally and eternally united in the one Person, Jesus Christ, is the heart of Divine Revelation and involves all the doctrines taught in the Word of God. This is the dogma of dogmas, and the New Testament

is the one towering, over-mastering, imperious, exclusive, unchanging Creed of Christendom, of history, of the world. But we must not preach dogma nor creed, and yet we must preach a Divine Person! It is impossible to obey both these injunctions. Which one must we disobey, and which one must we obey? If we may not, on pain of Divine displeasure, preach a doctrine, any doctrine, one or many doctrines, then it is certain we cannot, must not, preach that Christ is a Divine Person. On the other hand, if we are to preach Christ as the Divine Person, he is affirmed to be by inspired writers, then it is certain, beyond all controversy, that we must throw the other injunction of our brother to the four winds, with the special provision that the four winds carry it along with all others of its kind, clear off the world, out of the world, into darkness, emptiness, nothingness. It will be in its home then. Let it stay! How can one preach that Divine Person unless one preach dogma and creed?

4. The best way to say a thing is to say it. Many books, newspapers and magazine articles, speeches, addresses, essays and even sermons are weakened, robbed of beauty and strength, shall I not say, ruined, by the over-strained effort of the authors who try to say things, bright, brilliant, beautiful, striking. It is much better to think out definitely what you want to say and then go right on and say that thing.

Blackwell, Okla.

SERMONS FROM THE BACKWOODS.

By one man sin entered.—Romans 5:12.
 I have heard many profound philosophical discussions on the origin of evil. Some of my friends think that evil is nothing but devil with the d left off. If the devil is the source of all ill that sin has brought, my wonder is that we whose sins have caused us so much sorrow do not work harder to make things unpleasant for their origin. Whoever or whatever the origin of sin, it was through man that it entered into the world. The devil had a part in it, no doubt. There was a combination of spark and powder. Which furnished the spark and which the powder, I am not at present prepared to say, but the result was a great success from a demoniacal point of view.

By one man sin entered. If the devil was fountain, man was the ready channel. The Bible says so, and that settles it, at least for Backwoodsville and Peter Peculiar. Endless discussion of the theme will not alter the fact to which an inspired apostle gives utterance, By one man sin entered.

It was a human eye that looked at things forbidden, and a human hand that went forth to pluck the fruit "whose mortal taste brought death and all our woe," and sent poor Adam on the go. And so when the fall descended, its blows fell on human shoulders, and these have felt the burden of sin ever since.

Dearly beloved, the world has never been lifted an inch towards God or heaven by all the discussions ever held on the origin of evil.

"Were half the breath thus vainly spent,
 On battling sin more plainly bent,
 We'd be on better aim intent."

Pray hush your everlasting dinning
 About the how of sin's beginning,
 And seek a way to leave off sinning."

When farmer Jones' lacteal quadruped ignored the sign against trespassing in farmer Brown's orchard and ventured to manifest her taste for apples, farmer Brown first devoted himself to means of ejection. When the undesirable tenant had sped away he and his boys looked to the fences and discussed the how and the why of the cow's intrusion. They saved a peck or two of fine pippins by their sensible order of business. Brethren, I move the following resolution: Whereas, the philosopho-theologists have discussed the origin of evil for nearly six thousand years and have not yet discovered the original protoplasm, therefore, Resolved, that we will hereafter discuss ways and means of getting the cow out of the orchard. Now let us sing:

O, Satan must laugh
 And his demons must chaff,
 When Christians begin
 On original sin
 To get their discussion agoing,
 With views so lucid and knowing.
 I cannot but think
 He winks a great wink,
 And hopes they'll keep at it forever,
 For while this is their theme,
 The lost world to redeem
 They'll set about, never, no never.
 —Peter Peculiar, in N. Y. Observer.

ENCOURAGE THE CONVERTS TO BOLDNESS.

A significant feature of the methods employed by him is the fact that Dr. Torrey makes it hard, rather than easy, for the converts to confess their acceptance of Christ. Dr. Torrey first calls upon those who will "then and there accept Christ as their Saviour, surrender to him as their Lord and Master, begin to confess him as such publicly before the world, and to live from that time on to please him in everything day by day, to stand up until I see you and then take your seat again." But Dr. Torrey is not satisfied with this standing. Later he calls upon those who have stood to come down boldly to the front, where each individual is dealt with personally by a competent Christian worker. In a few moments Dr. Torrey gives all the converts who are assembled in the front seats—and who frequently number between 100 and 200, or even more—a talk, explaining to them the way of life. This five-minute talk is the best statement of the way of salvation

that I have ever heard, and is worth going far to hear. Dr. Torrey declares that if the converts will follow his instructions they will never backslide should they live to be a hundred years of age. He explains to them the necessity of open confession of Christ, and at one point in his talk he stops and has the converts rise and repeat in concert the words, "I have taken Jesus as my Saviour, my Lord, my King." In closing his exhortation Dr. Torrey gives five points which they are to bear over in mind:

First—Keep looking at Jesus. Don't look at any man—look at Jesus. If you are troubled about your sins, look at Jesus on the cross and know all your sins were settled there. If you are tempted to sin, look at Jesus on the throne and know that he has power to keep you. If you are puzzled as to what to do, look at Jesus and ask what he would have you do.

Second—Keep confessing Jesus every opportunity you get. The more you make of Jesus, the more he will make of you.

Third—Keep studying your Bible, at least fifteen minutes every day.

Fourth—Keep praying. Pray the first thing in the morning before you meet any one else. Pray the last thing at night. Pray when you are tempted. Every time you feel like it, pray! Every time you don't feel like it, pray!

Fifth—Go to work. The working Christian is the strong Christian. Jesus has saved you, now go out and try to save some one else."

Dr. Torrey finally urges them to join some church, chapel or mission, in order that they may cast in their lot with fellow-Christians and make progress by being put to work in some department of church life.—The Standard.

LITERARY.

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

The Masculine in Religion. By Carl Delos Case, Ph.D., pastor of the Hanson Place Baptist Church, Brooklyn, N. Y. Philadelphia, The American Baptist Publication Society, publishers. Price, 50 cents, net; by mail, 56 cents.

It is not a large book (180 pages duodecimo), but it is full of well-conceived thoughts and suggestions, as well as facts. It recognizes the tendency to the feminine rather than the masculine in many human affairs, and especially in the churches and the things of religion. It notices that "The modern type of religious life is feminine." There is a feminine note in modern society, and there are evidences of a feminine Christianity. While these things are true, there is some evidence that there is a change going on, and it is fair to presume that man will yet again take his place at the head in religion as in the business world. There are mental and physical differences between men and women, and the modern religious type is not the Biblical. More women than men are members of churches, and more women than men are in our Sabbath congregations. Men are more engaged in other things, such as the lodge, and in business, while they leave religion and the church to the women. But, as a matter of truth, there is evidence of a change; the manliness of Christ is taken account of. It is true that the feminine graces are found in the person of Christ, but the men of to-day want the masculine Christ, as opposed to the exclusively feminine. The book is well conceived and well written, and ought to be read and studied, as it presents many important truths and profound thoughts with great felicity of expression and an acute penetration. It is worthy of a place among our best literature.

An article sure to attract attention in the current number of the *Bibliotheca Sacra* is entitled "The History and Religion of the Samaritans." This is the first chapter of a book (of nine chapters), written in Arabic, with Scripture passages quoted in Samaritan text and in the Hebrew language, by Jacob, son of Aaron, high priest of the Samaritans at Nablus, Palestine, the ancient Shechem. The manuscript volume of two hundred and ninety-six neatly written pages has been purchased by Dr. William Eleazar Barton, of Oak Park, Ill., who has secured a translation from Mr. Abdullah ben Kori.

Of the other articles, the second part of "The Powers of Darkness," by Dr. Edward Merrins of East Orange, N. J., and "The Relation of the Miracle to Nature," by Prof. William Brenton Greene, Jr., D.D., of Princeton Theological Seminary, are of great value. Among the popular articles (of which, as proper for a mid-summer number, there are more than usual) should be mentioned: "The Outlook in the Orient," by Rev. Edwin Bourner Allen, of Toledo, O.; "Is Bernard Shaw Among the Prophets?" by Rev. Winfred Chesney Rhoades, of Boston, Mass.; and a sympathetic account of the "Kentucky Mountaineer," by an anonymous writer. *Bibliotheca Sacra* Co., Oberlin, Ohio.

"If you wait for happiness to come to you," said a shrewd observer, "you'll wait till the last train has gone, and so you'll miss your chance to reach it. The way of happiness is not traveled by sitting still. Happiness is not a passive state, but the joyous activity of the best and highest powers of the soul.—*American Church Sunday School Magazine.*



SUNDAY, AUGUST 5.

FALSE EXCUSES.

Luke 14:15-24.

Motto Text—"And they all with one consent began to make excuse."—Luke 14:18.

Our Lord was sitting at the table in the house of a leading Pharisee. He had healed a guest of the dropsy, and rebuked those who were striving to secure the best places, and had given his host advice in regard to the feasts he should give if he would be recompensed at the resurrection of the just.

"Blessed is he that shall eat bread in the kingdom of God."—The man spoke a great truth. But it is thought from the tenor of our Lord's reply, he either intended to lay a snare to entrap Christ into some heresy, or he spoke in a self-satisfied spirit, thinking that, as he was a son of Abraham, he was sure of a place in the Kingdom. Our Lord answers with a parable which is given by Luke alone. There is a similar one in Matthew 22:1-14, but that was spoken at a later time.

"A certain man"—like the king in Matthew represents God. "Made a great supper."—The Easterners ate only two meals, breakfast and the principle meal at night called dinner or supper.

"And bade many."—The parable in Matthew differs distinctly to the Jews than does this. They were the ones who were bidden long in advance of the fullness of time when our Lord came.

"And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready."—They were bidden long before, but when the night came no guests appeared. Hence the second sending. The long suffering mercy of God is seen in the second sending. They deserved no such reminder.

"And they all with one consent began to make excuse."—The one thing in which unregenerated men are in hearty accord is in enmity to God and a desire to avoid his presence. They love darkness and hate light, love sin and hate holiness, without which no man shall see the Lord.

They made different excuses, but at the bottom they had but one reason: "They have hated both me and my Father." (John 1:24.) A man's reason is not the same as his excuse. He tries to find some plausible pretext which will conceal his real reason. But God sees through the excuse, and in the last day their real reasons will be laid bare. It is a waste of time in talking to sinners to answer their excuses. Go back of them and show that their true reason is the sinfulness of their hearts.

Vs. 18 and 19. These two men tried to be polite in their refusal. The first is a representative of those whose worldly possessions occupy their thoughts to the exclusion of the Gospel. The second represents those who are absorbed in business. They do not mean to be finally excluded from the feast—not they. They wish to decline to be saved just now, because they have more important things than their souls to consider. But they wish to be so polite they will be invited again to the feast some other time. These excuses were the

flimsiest of pretexts, for they had been invited to the feast some two or three weeks before the time and could very easily have made arrangements to put off seeing the land or trying the oxen. The whole truth was they hated God and were utterly indifferent to the claims of the Gospel.

"I have married a wife, and therefore I cannot come."—Marry a wife was a sufficient excuse under the Mosaic law for not going on military duty, but it was no excuse for neglecting or disobeying God as those men who meekly follow their wives into churches whose doctrines and ordinances they would not otherwise accept shall learn some day to their cost. These are not the only excuses which were given, they are samples of all. The utter, unreasonable, hideous folly of sin is clearly shown in them. And for excuses even less reasonable than these, men in every age put off seeking forgiveness of their sins, telling the great God to await their convenience, as if He was the one who would lose if they are not saved.

"So that servant came, and

shewed his lord these things."—This parable refers, of course, principally to the Jews, but it is true of all who behave thus till the end of time.

"Then the master of the house being angry."—The wrath of God is a terrible thing, it is marvelously strange that all men do not tremble before it.

"Go out quickly into the streets and lanes of the city."—The larger streets which widen out into squares and the smaller cross streets. Godet says this first supplementary invitation has reference to the publicans and sinners, the lowest classes among the Jews who being God's chosen people were represented as in the city. The second invitation to those in the country highways and hedges referred rather to the Gentiles.

"Lord, it is done as thou hast commanded, and yet there is no room."—All the elect were not among the Jews—there is room at the feast till all of them have been gathered in.

"Compel them to come in, that my house may be filled."—This is the prevailing grace which brings

men to repentance. God's people are not forced against their wills, but they are made willing in the day of his power. "From the divine side, we see that the Scriptures teach an eternal election of man to eternal life, simply out of God's good pleasure. From the human side, we see that those persons attain the blessings of salvation through Christ who accept the Gospel invitation and obey the Gospel commandments. It is doubtful whether our minds can combine both sides in a single view, but we must not for that reason deny either of them to be true." (Broadus.)

"None of those men which were bidden shall taste of my supper."—They had refused to come at God's time, they had bidden him wait their convenience. But God cannot be mocked by his creatures. The time comes sooner or later when the refused invitation is withdrawn. But the bidden have no pretext for complaint. They were invited, they refused to go and they continue persistent in their refusal. Yet naen complain against God—because they are not saved.

when they have utterly refused to be saved.

DEAR RECORDER:
There will be an all-day meeting at the Sadieville Baptist church, Sadieville, Ky., on the fifth Sunday in July, 1906. Speakers and subjects are as follows:

- Dr. E. B. Pollard—What is a Church for?
- Rev. J. T. Betts—The Grace of Giving.
- Rev. J. K. Nunnelle—The Local Church.
- Rev. E. F. Music—Missions.
- Mrs. G. W. Argabrite—Woman's Work.

Come, everybody, and enjoy the day. There will be plenty to eat on the ground. I. W. MANLY, Pastor.

BETTER THAN SPANKING.

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

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.

EDMUND BURRUS.

I wish to say some words of appreciation concerning Bro. Edmund Burrus, who took his departure on the evening of July 1st. By reason of the strength of his body, he lived three years beyond four score. He was born within one mile of the spot where he had lived for half a century. I make no overstatement when I say that when he died the Salvisa neighborhood lost its first citizen. In moral conduct his life was singularly pure. Never was there a suspicion of his absolute honesty. For many years he was magistrate of his district. Often duties of trust were laid on him by the county authorities.

His was a splendid example of the successful business man, who yet, amid the strenuousness of the times, pursued the "even tenor of his way." To the day of his death he was mentally alert to the movements of the times, whether social or religious and kept abreast by the purchase of the latest books.

He was beyond forty years of age when he joined the Salvisa Baptist church, but he immediately became an active Christian. For years a Sunday school superintendent and also teacher of the Bible class, and when his eyesight failed he sat as a pupil at the feet of others. He was at Sunday school the last Sunday before his final sickness. He often went to the neighboring churches in behalf of the Sunday school work. He served as clerk of his association and also for years as its moderator. He was a deacon in his church almost the entire time of his membership. Having no children of his own he has been a substantial friend to many others. As one thinks of him as citizen, Christian, church member, Christian worker, friend, and husband one cannot but feel that he was altogether as nearly a model as one is likely to see. The community and church have suffered a great loss, and his wife, who was Miss Lucy Miller, has the love and sympathy of his host of friends and admirers. That sunnyside into which he is gone is all the richer for his presence.

B. A. DAWES.

THE B. Y. P. U. CONVENTION.

This met at Omaha. Being so far to the West the attendance was small, the number of delegates being about 1,500. Some insisted the small number was due to the fee of 25 cents charged for registering as a delegate, but I do not believe that had anything to do with it. Those who went to Omaha were neither too poor nor too penurious to have paid the quarter. The great distance was the cause. Yet there were 500 from the Northern States, but very few from New England and the South.

The address of welcome was made by Dr. J. W. Conley, pastor of the First church, Omaha, and the reply was from Dr. L. L. Henson. Both of the speeches were good and above the average.

The treasurer's report showed improvement financially, but the B. Y. P. U. is still not paying its way. There was a deficit of \$14,000 reported at Detroit and a subscription was made which covered that except \$300. But some had undertaken to subscribe for the B. Y. P. U. in their respective states, and these pledges were not met. There was nothing wrong in the Societies in the states failing to redeem them, for they were under no obligation to do so, never having authorized the subscriptions. These pledges amounted to \$3,000 and

this left a deficit. The deficit, in addition since last meeting, made the total deficit \$10,000. It is well to state that this is not owing to big salaries paid to the officials; but it is due to their continuing to publish a periodical which it is evident the young people do not care for, or they would subscribe for it. Their organ is well-edited and sound and there is no reason why it should not be on a paying basis except that the Societies do not care for it, preferring their state denominational papers. An effort was made to unload the expenses upon the Northern Baptist Missionary Societies and our Southern Baptist Convention. The plea was made that the magazine would train the young people in missionary information, etc. There was a meeting of the Secretaries of the Northern bodies in New York City. These men saw that exactly the same plea could be made to give the money entrusted to them to support missionaries, to all the denominational papers. For they give missionary information and train all, both old and young, to be interested in missions. So the Secretaries refused to recommend that the Societies carry the burden. But a conference of other brethren requested the churches to take collections to support the magazine of the B. Y. P. U. for awhile.

The "keynote" of the speeches was Power in its different aspects. The Recorder has already published the programme so it will not be necessary to give the different standpoints from which Power was considered. The speeches were good, all of them. This was much better than having some masterpieces of eloquence and some flat failures. The best speech was that of Dr. W. J. Williamson upon "The Price and Compensation of Spiritual Power." Dr. Williamson is always strong, logical and eloquent.

The presentation of banners was just as usual. These are given as prizes for progress, study, etc. Afterwards came the "saluting of the flags." A man and woman took their places on the platform to represent each state. The women carried and waved the state flag. The man spoke, making the report for the state in a two minute's speech. These speeches were exceptionally good. It is surprising how much one can say in two minutes. Illinois and Kansas and Canada reported progress. There were no reports from 13 states, most of them Southern.

Resolutions were passed praising Caesar for cleaning up his house in some of the cities; denouncing the evils of intemperance; recommending the committee on Christian Stewardship and urging each one to work for the salvation of the souls around him. Also thanking Omaha for co-operation and hospitality. The officers were re-elected, a compliment President Chapman deserves well. He is the right man in the right place.

The deficit was the cloud on what was otherwise a great meeting. Two plans were suggested to raise the \$10,000 over and above the money received which is necessary for the expenses. One was to get up some sort of a plan for instruction in missionary affairs which would make an excuse for the Missionary Societies to give money they receive for supporting missionaries to the B. Y. P. U. The success of this plan is scarcely possible. The resolution adopted in regard to the second plan was a wise one to which no one can possibly object, and which ought to

prove a success. And that is to get two thousand persons to pledge \$5 a year. There ought to be that many among the many thousands of members of the B. Y. P. U. who are able and willing to give that small amount. The managers decided that annual meetings are better than bi-ennial and they accepted the invitation of Spokane for 1907.

On Sunday missionaries present were introduced by Secretary George E. Webb, and greetings from the missionaries at work were read. There were many of these greetings from distant lands and they were greatly enjoyed. Dr. E. Y. Mullins then preached the Convention sermon, taking as texts Acts 1:8 and Philippians 4:13. His heads were, The Perversions of Christianity as Power; Adjustment of Christianity as Power; the Adjustment of Christianity to its end; The Appropriation of Christianity as Power. It was a fine sermon and made a fine impression. At night Dr. A. K. DeBois made one of the best addresses of the occasion. Thus closed one of the best, if not the very best meeting, take it all in all, which the B. Y. P. U. has ever had.

FRAGMENTARY.

JOS. N. BARBEE.

One hundred years ago the Bethel Baptist church was organized near Jackson, Mo., and was the first church established (of our denomination) west of the Mississippi, and the celebration of this event took place July 18th. Among those participating were Drs. Breaker, Williamson, Johnston and J. C. Armstrong, editor Central Baptist. The church was organized about the year 1800, since which time Baptists in the State have grown to nearly 170,000.

CONSOLATION FROM THE SCRIPTURES. When your pocketbook is as empty as an editor's, read the thirty-seventh psalm.

When you are lacking confidence in mankind, read the thirteenth chapter of First Corinthians.

When you are discouraged about your work and nothing seems to go right, read the one hundred and sixth psalm.

When you are all out of sorts and hardly know what the matter is, read the twelfth chapter of Hebrews.

If you can't have your own way then silence is golden and you will get relief by reading the third chapter of James.

When your neighbors are unkind to you and even those near and dear to you slight you, read the fifteenth chapter of John.

When you have the "blues" and can see no silver lining to dark clouds that are constantly above you, read the twenty-seventh psalm.

NINETEEN MILLION NEWSPAPERS IN AMERICA.

Harper's Weekly says: "A bulletin recently made public at the Census Bureau, in Washington, shows that 19,624,757 copies of daily newspapers, or one for every four persons, are turned out each week day in the United States. On Sundays the number printed is 11,539,521. The total amount charged for advertising in 1905 was \$145,531,811. The capital invested in printing and publishing is \$384,021,359."

THE GREATEST YEAR OF IMMIGRATION.

In 1,062,054 immigrants who arrived at Ellis Island during the year which ended with June 30, outnumbered by 35,000 those arriving in all the ports of the United States during the previous year. The increase in the number of ar-

rivals at Ellis Island was in round numbers 200,000. If other ports only held their own, or gained slightly, the total number of immigrants arriving during the past year will be about 1,250,000. This is by all odds the largest number of foreigners who ever came to America in a single year. The number never reached a million until the fiscal year which ended with June 30, 1905, the greatest number in any previous year being 857,046 in 1903.

In the year just closed the Italians lead with 222,606 arrivals at Ellis Island, against 221,479 for all the ports in the previous year. They go to all parts of the country and are found doing the heavy work of railroad building, grading, excavating, as well as taking part in mercantile and other pursuits.

CALLED TO MISSOURI.

Rev. J. B. Crouch, at present pastor at Carlisle, Ky., has been unanimously called to the care of the Bowling Green church, and informed the church that his labors would begin September 1, 1906. I recommended Bro. Crouch to this good church and am glad he is coming to the famous county of old Pike. He will receive a hearty welcome. Canton, LaGrange and Clarksville are still pastorless.

Grace church, Monroe City, has called to its pastorate the Rev. W. W. Laughlin, Fairfax, Mo. He is on the field. This church was organized eight or ten years ago, has a beautiful new house of worship and is growing in membership. Rev. I. W. Reed is pastor of the old church, which is also a strong and influential body. Louisiana, Mo.

DEAR RECORDER:

I will send you a few items from this city of hills and shops. I am sorry I was unable to attend the Association at Richmond, but sickness of Mrs. McMillan kept me at home. She has been quite ill for several months. The doctors advised her to return to Kentucky for the summer. She is now in the old home State, where I hope she will soon regain her usual health. We are getting along very nicely with the work here. We have been here since the middle of last September. We found the church very much run down on account of having no pastor for several months. The congregations have more than doubled. The Sunday school has increased about 175 per cent. We have received into the church since September, thirty-five. The results are very gratifying and we are well pleased with the field. If Mrs. McMillan's health does not improve we may have to return to Kentucky. We have some noble brethren, who are doing faithful service for the Master. There is Morgan at Alderson, McClellan at Ronevert, McGlothlin, Chambers, Pennington and others. These brethren are bringing things to pass in their respective fields. The outlook in this part of the mountain State is very bright. I enjoy the work here among these people, but as I read the reports from the brethren in the dear old Recorder my mind turns to the dear old home land.

Our little city is on quite a boom. We have just about completed a bridge across New River; we have a six-story, fifty-odd thousand dollar hotel under construction. More than \$250,000 of improvements are now under headway. In a very short time a company will bore for gas within a few miles of town, with good prospects. These and other improvements make this an important field. May God give us

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wisdom to hold the field for the truth. WM. McMILLAN. Hinton, W. Va.

DEAR RECORDER:

It is a joy to me to be back in Kentucky and have a part in the great work our Baptist hosts are doing for God and humanity. One of the greatest steps forward our people have taken in years, was the organization of the Educational Society, and the combining of all our forces in the great cause of education. It seems at last, all our Baptist hosts have caught step, and we are marching onward, upward, to greater victories for our Master. Freedom and independence of the individual have ever been principles of Baptist polity; but where any individual uses his freedom in standing aloof from the great movements inaugurated by the leaders among us, then his freedom becomes hurtful. If those movements are for the highest good of all our people. May every Baptist in the State fall into line and lend his every effort in raising the \$500,000 which our noble brother, Doctor Gatliff, has so nobly started. And may the day soon come when the Baptists of the State will not only be the leaders in educating but in every other good work for the uplift of humanity and the glory of God.

I have accepted the care of the church at Burgin for half time. Yesterday, July 15th, we took collection of over one hundred dollars for missions, for which we praise the Lord. We hope to be able to do a good work here. I resigned my work in Florence, Ala., six weeks ago, where I have had much joy in working for the last eighteen months. It was with many regrets that I separated from my people and the little church at East Florence. J. B. JONES. Burgin, Ky.

IF YOU HAVE Rheumatism

Gout, Lumbago, Sclerosis, when drugs and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 20 years standing. This is no humbug or deception, but an honest remedy which you can test without spending a cent. Address: John A. Smith, Dept. 25, 306-308 Broadway, Milwaukee, Wis.

WAITING.

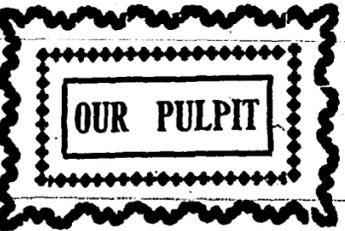
Serene, I fold my hands and wait,
Nor care for wind, or tide, or sea;
I rave no more 'gainst time or fate,
For, lo! my own shall come to me.

I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No wind can drive my bark astray,
Nor change the tide of destiny.

What matter if I stand alone?
I wait with joy the coming years;
My heart shall reap where it has sown,
And garner up its fruit of tears.

The waters know their own, and draw
The brook that springs in yonder height;
So flows the good with equal law
Unto the soul of pure delight.



HONOUR FOR HONOUR.

BY C. H. SPURGEON.

"Them that honour me I will honour, and they that despise me shall be lightly esteemed."—1 Sam. ii. 30.

God is certain, sooner or later, to recompense men according to the rule of infallible justice; and if it be so among saints, it is equally so among sinners. If we could really know the secret history of any man's life, we should be able to understand his career better than we now do. There is many a life, of which we have had to say to the Lord, "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known;" yet, if we had known more about the man, it would have been all plain enough. If we had seen the sin that was hidden from human eyes, we should have understood the sorrow that was evident to all.

I. First, then, here is a plain duty; to honour God.

It is the natural duty of every creature to honour its Creator; and with such a glorious and blessed God as Jehovah is, it certainly must be incumbent upon all, who have any understanding of his existence, to render honour and homage unto him. Such is his personal grandeur, such is the perfection of his character, such is his almighty power, and such are the obligations under which we are placed to him as our Creator, that, altogether apart from spiritual things, it is, undoubtedly, the duty of every creature to honour God.

But what shall I say, beloved, of those of us who are the Lord's chosen people? Do I need to prove that we should honour our God? He is our Father; and he said, long ago, "If then I be a Father, where is mine honour?" Ordinary children are bidden to honour their father and mother; then, how much more should the children of God honour their Father who is in heaven! He has done so much for us above and beyond

our creation—in our election, in our effectual calling, in our regeneration, in the blood-washing, in the daily supply of our needs, in the continual preservation of our souls from going down into the pit—that we are overwhelmed with indebtedness to him; and the very least return that we can make to him is to render him all the honour that we can. He has made himself known to us in a way that he has not revealed himself to the rest of his creatures. His handiwork is seen in the whole visible creation; in every star his glory shines. But he is not seen there as he is revealed to us in Christ Jesus; and, alas! unrenewed men have not eyes with which they can see the resplendent glory of God in the face of Jesus Christ; but he has given to us this spiritual eyesight, he has taught us much about himself by his Spirit, and the Spirit has revealed to us even the deep things of God. If it were possible for us not to honour him, after all that we know of him, what criminality would be ours! But the knowledge and the grace he has given us constrain us to honour him: and the more we know of what he is, and of what he has done for us, the more do we feel that we must and will honour him. Glory be unto thy holy name, O gracious Father, that, in our inmost spirits, we do adore, and honour, and worship thee at this moment: and, by thy grace, we will do so till time shall be no more!

I hope you see clearly that it is your duty to honour God, so let us enquire in what way that duty comes home to each one of us. First, I think that we are to honour God by confessing his Deity in all our prayers, and praises, and, indeed, at all times. May none of us ever fall into the various heresies which some have held concerning the persons of the blessed Trinity in Unity! Of all errors, these most closely touch the very vitals of true religion. I suppose, if any man looks long into the doctrine of the Trinity, he will be like one who gazeth upon the sun, and will be apt, first, to be dazzled, and, then, to be blinded by the excessive light. If a man asketh that he may understand this great mystery, and refuseth to believe until he doth comprehend it, then he will be blinded, most assuredly. How canst thou, O man, hold the sea in the hollow of thy hand: and how canst thou see God's face and yet live? Dost thou marvel that thy mind staggers under the load that thou dost try to put upon it, and that thy reason begins to reel? We cannot comprehend God; but we can honour the Father by worshipping him, and honour the Son by adoring him, and honour the Holy Spirit by paying homage, and reverence, and glory unto him, and never countenancing, in our spirit, any error which would detract from the glory of Father, Son, or Holy Spirit: for, if we do, we shall not obtain the blessing promised in our text: "Them that honour me I will honour." God save us from believing any doctrines which cast reflections upon our Lord Jesus Christ, or upon the Divine Spirit! I am afraid that the Church of Christ has never yet sufficiently honoured the Spirit of God, and that, in the ministry of the present day, there is such a general ignoring of the Holy Spirit and his work that many hearers might say, as those disciples at Ephesus said, "We have not so much as heard whether there be any Holy Ghost." If that is the case, it ought to be repented of, and avoided in the future; for

you may depend upon it that honouring the Triune God is absolutely essential to obtaining the blessing promised in our text, "Them that honour me I will honour."

Secondly, we can do this by confessing the dominion of God, and proving the reality of our confession by yielding obedience to him. It is no use for you to say, "I honour God," and yet to continue to live contrary to his law. If we do honour him, we shall seek to obey his commandments; and though, by reason of infirmity, we shall fall short of the perfection of obedience, we shall honour the Lord by weeping over our imperfections. We shall not quarrel with the requirements of God's commands, but we shall ask the Holy Spirit to help us to be conformed to them. That man does not honour God who goes picking and choosing among the divine precepts, attending to one, but not to another. He is not honouring God who does not render obedience to his will in all things—the social duties that appertain to the hearth and home, the duties that are associated with the Church of God, and the duties which concern the common life of ourselves and others. It is never right to offer to God a sacrifice stained with the blood of a duty; and it is by endeavoring to be obedient to the Lord in all respects that our desire to honour him is to be proved. If there is anything about the Lord's will that you do not like, my dear brother, that is a point in which you are wrong. It is an indication of the true state of your soul when there is any divine precept against which you kick, and you should pray very fervently that you may overcome that sin, and be conformed to the Lord's will in all things; for, unless you honour him by seeking to render universal obedience to him—unless, being saved by his grace, you abhor all sin, and seek, by the help of the Holy Spirit, to walk in all the commandments of the Lord blameless, you have not given to him the honour which he rightly claims, and you cannot expect that he should honour you.

In the next place, seeing that we have all sinned, we must honour God by confessing sin, and so glorifying his justice. I believe that God is greatly glorified by a man, who is overwhelmed with a sense of his guilt, when he comes, and bares his bosom to the divine inspection, acknowledging all his offences, grieving over them, and, as it were, laying his head upon the block, and saying, "Lord, if thou dost execute me, if thou dost let the axe of thy justice fall upon me to my utter destruction, I dare not complain, for I deserve it all." Therefore, dear friends, submit yourselves to the sentence of God, acknowledge how just it would be if he were to execute it upon you, for so you shall find favour at his hands. I do not know what else a poor convinced sinner can do, that can be more acceptable to God, with the one exception of his coming to believe fully in Christ. So, guilty one, glorify God by making confession of thy guilt. Thou hast broken his holy law; own thine offence in having broken it. Pay respect to the commands of God by confessing that thou oughtest to have kept them. Admit the heinousness of the sin by which thou hast violated the will of God; for, in so doing, thou wilt be honouring the Lord.

And you, dear child of God, conscious of so many imperfections, recollect that you honour God when you lie very low before him—when you loathe yourself—

"Faith and the Faith,"

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

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

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when, as in the very dust, you cry, "The Lord remember his poor unworthy child, and have pity upon me!" You are thus magnifying and glorifying the holiness of God to which you feel that you have not yet attained. If you own that you are but dust and ashes in his sight, and not worthy to be regarded with favour by him, that humility of yours is honouring and glorifying to him.

Further, we can honour the Lord by submitting to his teaching. A great many people go to the Bible to find texts in it to endorse a system of divinity which they have already embraced. That is not honouring God. The right course is to get your system of divinity out of the Bible under the unerring teaching of the Holy Spirit. This is the Book that is to teach us; we are not to try to square it to our scheme, but we are to make our scheme—if we have one—embrace all that is here revealed so far as we can ascertain it. Young man, I can speak from experience when I say that nothing will give you greater peace of mind than taking the Word of God as your only guide from the very beginning of your Christian life. It is commonly said that "the Bible, and the Bible alone, is the religion of Protestants;" but I scarcely know of any sect of Protestants, with one exception, of which that is true. There is something that all the others believe which cannot be found in the Bible, and they have some other book or tradition tacked on at the end of the Bible.

I might remind you of many other ways in which we may honour and glorify God, but I will only mention one more; and that is this, when we have not any particular trouble, we ought to honour God by great joy. I do not mean by such joy as the worlding has in his corn and wine, but by holy joy. How few Christians speak of God as their exceeding joy! I think we do meet with cheerful Christians, nowadays, more frequently than we used to do, for we were, at one time, taught that, the longer a man's face, the greater was his grace. We do not believe in any such notion as this; yet, to my mind, we seldom, if ever attain to the standard of joy which ought to be the abiding portion of a child of God. The elect ought to be the happiest people beneath the sky. Look at a great furnace when there is a strong blast blowing upon it; what intense heat there is there! A Christian ought to be like that furnace, glowing with intense delight, fervent love, and overflowing joy. Why should you not rejoice, beloved? Your sins are forgiven you; you are an heir of heaven; you are, it may be, within a month or two, or within a year or two, of being at God's right hand, to go no more out for ever; why should you not rejoice? Even now, his Spirit dwelleth within you, his heart burneth with love towards you, and he rejoiceth over you; why should you not rejoice? If you did rejoice more, you would honour the Lord more, and he would honour you even as he has promised. The poorest saint here can share in this great blessing simply by honouring God. The man with the least talent can honour God. The most ignorant Christian, the one who is least instructed in worldly learning, can honour God. The weakest in bodily health, the sick, the dying can all honour God, if they are his people; this plain duty is one which is possible to all the saints, by the Holy Spirit's gracious aid. May he help each one of us to carry it out, and truly to honour God!

II. Now I turn to the second point—here is a very gracious reward: "Them that honour me I will honour."

First, this is true in the Church of God. The sons of Eli, Hophni and Phinehas, were priests; but they did not honour God, and therefore God did not honour them. The people despised them, and loathed the very services of the sanctuary, because of their sin; and God thrust them out of the priest's office. I believe, my brethren—and there are many of us who either are already ministers of the gospel, or are in course of training for that high office—I believe that, unless we, with all our hearts, honour God in our ministry, he will never honour us. My dear brother, if you ever go in for anything else but glorifying God, you will make a failure of it. If you start with the idea of being a fine preacher, one who is able to orate in rounded periods and flowery sentences, or if it is your great ambition to gain a good position among respectable people, you will certainly come down with a crash, and great will be your fall. But if any young man, truly called of God, says to himself, "I will glorify God, whether I live or die—whether I am poor or whether I am prosperous—whether I am the means of bringing many souls to Christ, or am, apparently, a failure in my ministry, I will, at least, preach the truth; and I will pray over it, and I will agonize in prayer for the souls of men. My teaching shall not aim at glorifying philosophical opinions, or displaying my own culture and my own powers of thought; but I will, above everything else, honour God; I will honour the Father, the Son, and the Holy Spirit; I will preach nothing up but Christ, and nothing down but sin. I shall not seek to honour the denomination to which I belong, but I will live and labour simply to honour God;"—well, my brother, if that is your resolve, then the Lord will honour you.

Then, next, this promise is true with regard to our own household. Poor Eli, I have no doubt, wished to have honour in his own house, so he paid great deference to his wicked sons. He knew that they were doing very, very wrong; but he spoke very gently to them, just as some Christian people, whom I know, are doing in their own families. Their boys are living as badly as ever they can, but they only say, "Our sons are so high-spirited and so easily offended that we must only indirectly hint that they are doing wrong. It would never do for us to pull them up sharply, and say to them right straight out, 'You are going headlong to hell, and we implore you to stop; for, if you continue to act as you are now doing, you will be ruined for ever.'" Ay, and in many a house God is not honoured by family prayer, and the boys and girls are taught to look after money as if that were the chief end of life. "You go in for business, John, and make money somehow, and do not be too particular about the means you employ in getting it. And, Mary, that is a very nice young man, an excellent Christian man, too, who is coming to see you; but he will not do for a husband, he has not enough money, and that is the main thing to be considered nowadays." The worship of Mammon, the golden calf, prevails almost everywhere. God commanded his ancient people not to offer their children to Moloch, but it is done very often now; many parents are offering their sons and daughters to Moloch—the Moloch of fashion, the Moloch of wealth;

daughters are given to men without characters so long as they have a sufficient quantity of gold.

Well now, if the father or mother, instead of falling into that sin, says, "My chief concern for my dear boys and girls is that they should know the Lord. I should be glad to see them succeeding in business, or happily married to those who are in a good position; but my great longing is that they may know Christ, and be found in him, for that is the main thing after all; and I will not tolerate in my house anything that Christ would not look upon with approbation, neither will I permit, so far as my power can go, anything that would grieve the Spirit of God," I believe that wherever parents thus seek the honour of God, God will honour their families very wonderfully. You will find, almost everywhere, that when a man gives everything up for God, and does not look so much for the advancement of his own family as for the good of God's family as a whole, the Lord says to him very much what Queen Elizabeth said to one of the London merchants of her day. "I want you to go to Hamburg, to attend to some business of mine," said the queen. "But, your majesty," said the merchant, "my own business will suffer in my absence." "No," said the queen, "it will not; for, if you attend to my business, I will attend to yours." And the Lord says to us that, if we honour him, he will honour us; and even in this present life he will give us a hundred fold for anything we give up

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for him, and in the world to come life everlasting.

May none of you, dear friends, ever be like Eli, who had to mourn over the destruction of his sinful sons; but may you honour God in your families, for then he will also honour you there. Who is so honoured as the venerable Christian man who has his sons and his grandsons around him? He is a king, every inch of him, though, perhaps, he never earned more than a day-laborer's wages. As he lays his hands upon the heads of his children's children, and implores his God to be their God also, I seem to see a patriarch stand before me in a grandeur which an emperor might envy. God will honour you in your family if you honour him there.

I close by reminding you that we never know, any of us, how much God is honouring us. You did a noble deed, the other day, my brother, yet no one said, "Thank you" for it. You gave all you had, poor widow—the two mites that were all your living, and nobody knew anything about it; but do you suppose that there is no fame except that which is spoken of by the breath of man? There are blessed spirits hovering all around us; multitudes of holy angels are watching the saints, and they see and approve all that is right; and I doubt not that, often, there is a worthy eulogium uttered by angelic lips when they see the devotion of the saints of God—the devotion which is unseen by mortal eyes.

And, last of all, there shall come a day when this earth shall be all ablaze; and, amidst the terrors of that great consummation of the age, the dead shall rise, and you shall be amongst them, brother. Then shall the trumpet sound exceeding loud and long, and all human beings, and the fallen spirits, too, shall come to judgment; and there, amidst such a throng as never was beheld before, the despised, misrepresented, persecuted follower of the right, who honoured God at all costs, shall receive, before the assembled universe, honour from the Lord of all. Lift up your heads, O ye children of God, for your redemption draweth nigh! It is a grand day, with some men, when they receive the Victoria Cross from their sovereign's hand, or when they are elevated to the House of Lords; but it will be a far higher honour when Christ shall say to the righteous, "Come, ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world," and when he shall say to each one who has faithfully served him, "Well done, good and faithful servant, thou hast been faithful in a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." Brothers and sisters, if God has saved us, let us live as in the light of the coming day of judgment; and may the Lord have mercy upon us in that day, and honour us because first, by his grace, he enabled us to honour him!

As for you who never think of honouring God, and never care about him, your destruction is certain if you continue in the way in which you are now walking. If you want to know how you may be damned, it is only a little matter of neglect that will ensure it. "How shall we escape if we neglect so great salvation?" I fear that many of you are living in that neglect. May the Holy Spirit graciously turn you from it, and cause you to seek the Lord, and believe in Jesus, this very moment, that you, too, honouring God by your confession of sin, and by believing

in his Son, Jesus Christ, whom he hath set forth as the one propitiation for sin, may find the promise of our text true to you also, for he will honour you even as you have honoured him.

YIELDING OURSELVES TO GOD.

It is said that once Mendelssohn went to see the great Freiburg organ. The old custodian refused him permission to play upon the instrument, not knowing who he was. At length, however, he reluctantly granted him leave to play a few notes. Mendelssohn took his seat, and soon the most wonderful music was breaking forth from the organ. The custodian was spell-bound. He came up beside the great musician, and asked his name. Learning it, he stood humiliated and self-condemned, saying: "I refused you permission to play upon my organ!"

There comes One to us who desires to take our lives, and play upon them. But we withhold ourselves from him, and refuse him permission, when if we would yield ourselves to him, he would bring from our souls the most heavenly music. And this yielding is the first duty of every man, woman and child. God has a right to be thus honored by us. "Yield yourselves unto God, as those that are alive from the dead." It is implied that God as our Maker, Preserver and Saviour, has a right to be thus honored. In yielding ourselves we include all we have and are—our faculties, our time, our substance, our talents, our thoughts, our words, our deeds. "In support of a good cause," said one, "I give myself." That was the greatest possible gift. There are many possible gifts which do not include the whole, but when I give myself I give all. Our self, our all, is due to God.

It should be an absolute and full surrender. In yielding ourselves to God we must not qualify the agreement. No stipulations as to degree, time or place must be made, and no reservations. The English landlord lets out his farm, reserving certain game rights to himself. Our covenant with God must not be like that. It must be more like the true marriage covenant, for "better and for worse," for time and for eternity.—Gerard B. F. Hallock, D.D.

- Teach me to feel that thou art always nigh;
- Teach me the struggles of the soul to bear.
- To check the rising doubt, the rebel sigh;
- Teach me the patience of unanswered prayer.

THE WORLD'S FAVORITE

For Skin, Scalp, Hair, and Hands is Cuticura Soap, Medicinal, Emollient, Antiseptic.

For preserving, purifying, and beautifying the skin, for cleansing the scalp of crusts, scales, and dandruff, and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, for baby rashes, itchings, and chafings, for annoying irritations and ulcerative weaknesses, and many sanative, antiseptic purposes which readily suggest themselves to mothers, as well as for all the purposes of the toilet, bath, and nursery, Cuticura Soap, assisted by Cuticura Ointment, the great Skin Cure, is invaluable. The purity and sweetness, the certainty of immediate and grateful relief, the great economy and simplicity of treatment, have made Cuticura Soap, Ointment, and Pills, the favorite mother remedies.

Editorial

The Religious Herald of July 12th, has a sensible and timely editorial on the relation of our schools to our denominational bodies. Our contemporary wisely says:

"The question which emerges out of the whole situation is this: How can the title of the denomination in the institutions it has created and maintained be perpetuated? Some one will say in reply: Make it necessary that at least two-thirds of the governing Board shall be Baptists, and that the President shall be a Baptist. But this is just what the charter of Columbian University provided in terms. A Board of Trustees, two-thirds of whom were Baptists, with the active leadership and sympathy of the president, who was a Baptist, asked Congress so to amend the charter as to wipe out these requirements. This same Board with only two dissenting votes subsequently transferred all the property and privileges of Columbian University to the George Washington University, an avowedly non-denominational institution, leaving to the denomination only a department of the University, without buildings, endowment or equipment, and over even this paramount authority is to be exercised by the avowedly non-denominational Board of Trustees of the University."

Hence it is not enough to require that a certain majority with the President shall be Baptists. Beside this example, which is a most instructive object lesson, trustees are liable to stand by heretical professors. Witness the way the Trustees of Union Seminary stood by Prof. Briggs, the way the Trustees of Boston University stand by Prof. Mitchell, the way the Trustees of Colgate stand by Prof. Clarke and the way the Trustees of the University of Chicago stand by Prof. Foster.

The Herald continues: "The most practicable method we can think of for making sure and permanent the title of the denomination in its institution is to bring them into regularly recurring and vital contact with some representative body of Baptists." More and more are our people seeing this, and more and more are they insisting upon it. Herein lies a most important element of the new Baptist Education Society. When all our schools come into line, as they have indicated they would do, then the Baptist friends of education and the friends of Baptist education can give money to any or to all of these schools, with the assurance that the money will be used perpetually for the purposes for which it is given. We are sure there are many intelligent and generous Baptists who have held back their gifts on this very account, and will now be heard from.

The Examiner of July 12th, contains a vigorous article from Dr. A. C. Dixon in reply to an address of Dr. George A. Gordon at Newton Seminary. Dr. Gordon is a very "liberal" Congregationalist and denies most of the things for which Baptists stand. In this address at Newton, according to Dr. Dixon, Dr. G. aired his heresies freely.

We ask in all earnestness, What is the sense in inviting such men to speak to our Baptist youth? Why take advantage of our young men by compelling them to take such doses of spiritual poison? And if this is to be done at all,

why should it be done by schools established to maintain Baptist principles? What if a school founded to maintain sound views of marriage should invite Mormons to come and advocate polygamy? What if a school established to teach good citizenship should invite leaders of the anarchists to come and teach their notions to the students?

It is no answer to say that the professors can easily counter-act the poison by sound teaching. Often they cannot, or, at least, do not. Suppose the keeper of a large boarding house should put poison in the food, intending afterward to administer to each boarder an antidote to the poison, before it could result fatally? Yet it is infinitely better the body should be poisoned than that the soul should be poisoned. Suppose this boarding house keeper made the plea that he wanted to "develop" the stomachs of his boarders, by giving them "experience" with poison?

It is high time our students were protected, so far as possible, from moral and spiritual poison; and that all invitations to the dispensers of such poison cease.

The hundred richest people in the world are estimated to own \$6,760,000,000. Of these fifty live in the United States and these fifty own about half the aggregate, or \$3,305,000,000. Mr. John D. Rockefeller heads the world list with \$600,000,000. Next comes Mr. A. Beit, of South Africa, with \$500,000,000. Then Mr. J. B. Robinson, also of South Africa, comes with \$400,000,000. These two are gold and diamond kings. The Czar of Russia has \$350,000,000, being the richest of monarchs. Mr. Andrew Carnegie has \$300,000,000, as also has Mr. W. W. Astor. Among the others we note the following: J. Pierpont Morgan, \$150,000,000; William Rockefeller, \$100,000,000; Henry H. Rogers, \$100,000,000; W. K. Vanderbilt, the richest of the name, \$100,000,000; Senator Clark, \$100,000,000; John Jacob Astor, \$100,000,000; Lord Rothschild, the richest of the name, \$100,000,000; Russell Sage, \$80,000,000; Marshall Field, Jr., \$75,000,000; Henry M. Flagler, \$60,000,000; Mrs. Hetty Green, \$40,000,000; George Gould, \$35,000,000; J. O. Armour, \$30,000,000; August Belmont, \$20,000,000; Jno. W. Gates, \$20,000,000; Joseph Pulitzer, \$20,000,000; James G. Bennett, \$20,000,000. The last two are newspaper men, but it is needless to add they have not been publishing religious papers.

Out of the list of 100, there are eleven who got their wealth through banking, nine through finance (dealing in stocks, &c.), eight by real estate, seven by railroads, seven by oil, five by mines, five by steel, three by sugar, two by newspapers, and one each by groceries, by tobacco, by meat, by sheep and by breweries. A number have their wealth by inheritance.

Of course these figures are estimates and are not absolutely accurate, but they are estimates of those in the best position to know and are accurate enough for purposes of comparison. Not yet has the billionaire shown himself on the horizon; but Mr. John D. Rockefeller bids fair to reach the billion dollar mark, with a probability of another score of years of life and with \$600,000,000 in hand.

On the 9th of August will be issued the 3,000th sermon of Charles H. Spurgeon. For 3,000 weeks in succession there will have been published a fresh sermon each week from this mighty

man of God. The world offers no parallel to this. "Though dead he yet speaketh," and he will speak to the end of time. How many more unpublished sermons from the great preacher are in existence we are not informed, and so we cannot tell for how many more weeks the supply will hold out. It has been now over fourteen years since Spurgeon "fell asleep," and there has since then been no addition to the supply.

Think of 3,000 sermons printed in full from one man! This is a sermon a week for 60 years, nearly. Surely there never lived such a sermonizer as Charles H. Spurgeon. And such sermons, too! How marvelously fertile his mind was.

The publishers, Messrs. Passmore and Alabaster, Paternoster Building, London, propose to celebrate the event by sending free to any address furnished them a copy of this 3,000th sermon. It is proposed to publish a very large edition; and certainly a large one will be needed.

The daily papers represent a professor of the University of Chicago as publicly advocating "probationary marriages" and as defending Gorky. We bear in mind that sometimes professors are not correctly reported in the daily papers, and hence that erroneous impressions concerning their teaching are made. In this case we would suppose that the papers must have it wrong, and that the Chicago professor must be incorrectly reported, but these papers go on to make quotations from the Professor's language, in exact line with the statements concerning him. We conclude therefore that he is not essentially misrepresented. Some of the quotations are unfit for a religious paper and we omit most of them. Among the mildest utterances are these:

"The probationary marriage is the only solution of the marriage and divorce problems."

"There can be, and are, holier alliances without the marriage bond than with it."

"Our ideas on marriage are the outgrowth of our conventional ideas of morality."

"Every normal man or woman has room for more than one person in the heart."

"Our present attitude toward marriage makes friendship impossible."

We have long since passed the point when anything said by a professor in the University of Chicago could take us by surprise. So far as we can judge there are only two principles by which that institution stands—1st, the professors are to have full "freedom of teaching" and they are to be supported in anything they say on religion and morality. 2nd, there shall be no unsound financial views held and advocated by any of the professors.

It is true, the papers say, that outsiders are telling the trustees that this professor's teaching must be stopped; but outsiders have no power, and it does not appear that the trustees care. They believe in "freedom of teaching" on all points except finance.

We wonder how many of the young preachers who go out from the University of Chicago, will be infected by this professor's teaching, and will thereby be prepared to run off with somebody's wife, when they settle in the pastorate.

Some years ago a Chicago doctor wrote a book in which he advocated lying and stealing. Bob Ingersoll wrote a 22 page introduction to this book, praising it to the skies. The writer owns a copy of this book. Now the claims of

this doctor to a professorship in the University of Chicago have heretofore been overlooked. We respectfully suggest to the trustees that here is a fit man for a chair in their "broad" institution.

It is difficult to get from an "advanced thinker" a correct statement in regard to the teaching of orthodox people. Prof. C. P. Fagnani, of Union Theological Seminary, New York, in a recent address is reported as saying that the "trouble with the church is that it teaches that the rewards for right living are all in the hereafter." Now we will give a handsome chromo to the one who will produce a single utterance to that effect from a representative teacher of orthodoxy. The uniform teaching in orthodox circles is: "Godliness is profitable for all things, having promise of the life that now is and of that which is to come." I Tim. iv. 8. "The life that now is," has its proper place in the teaching of all orthodox leaders.

Now we are unwilling to believe that Prof. Fagnani was deliberately lying when he made the above statement. The only alternative is that he was so ignorant as not to know the well understood teaching of all evangelical professors and preachers. Think of having such an ignorant man as professor in a theological seminary of great pretensions!

The great and good Charles Haddon Spurgeon sounded a note which should be continuously in our ears. He said:

"We have to guard with jealous care 'the faith once for all delivered unto the saints.' When you find, as you do now, professing Christians and professing Christian ministers denying every article of the faith, or putting another meaning upon the words than they must have been understood to mean, and preaching lies in the name of the Most High, it is time that somebody set a watch against them. A night watchman's place is not an easy berth, but I am willing to take the place for my blessed Master's sake. These professing servants of Christ who enter into an unholy alliance with men who deny the faith, will have to answer for it at the last great day. As for us, brethren, when our Lord comes, let him find us watching as well as praying."

Prof. Fagnani, of Union Theological Seminary, New York, said in a recent address: "You are told with monotony, be good and you'll be happy. Now, I believe that should be transposed. It should read, be happy and you'll be good." This is swine philosophy. There is not a swine wallowing anywhere in the mire of earth, that is not doing all it can to be happy. Think of a professor in a theological (!) seminary teaching that pleasure is the object of life! Union Seminary was once a Presbyterian institution. Then it went off with Briggs; and quit the Presbyterians. Now it has reached the Fagnani stage. Next we expect to hear that it has landed in Nietzscheism, and that is the bottom.

Here is a recent deliverance from Dr. J. W. Porter, of Newport News, Va.: "Some time since a Christian school invited an avowed heretic to deliver its commencement sermon, for the supposed reason that the said heretic was the pastor of one, to whom the school looked for a large amount of money. By a strange freak of fate, however, before commencement day, the pastor and the nameless man had become estranged, and

no longer held the relation of pastor and member—another case of 'Love's Labor Lost.'"

Editorial Vartettes

The "Proceedings of the General Association of the Baptists in Kentucky" for the 69th session are out in a very neat pamphlet. Secretary Nunnally has again shown himself master of his work. The meeting at Richmond is regarded by many as the best in the history of the body.

The July number of the Review and Expositor is before us and it is an excellent number. We will say more of it later.

It is said that no professor in an institution controlled by any denomination can get the benefit of the Carnegie foundation. But this is not true, for two professors of Princeton, beside others, are now supported on that foundation, and Princeton is Presbyterian to the core.

The writer has spent a couple of weeks very pleasantly at Drennon Springs, Henry County. The cuisine is perfect. The sulphur water took the medal at the World's Fair in St. Louis. The surroundings are attractive. The company is genial. The hot sulphur baths are invigorating. The mud baths, the writer did not take, but he is told they are a sure cure for rheumatism. Col. W. L. Crabb, the manager, is courteous and accommodating. What more does a man or a woman seeking rest and recuperation want?

The Rev. J. T. Gambrell, of the Baptist Standard, and the Rev. P. I. Lipsy, of Clinton, Miss., have received the degree of D. D. from Mississippi College.

The Executive Committee of the new Education Society desire that the work of the Society be presented and urged before each district association in the State. We hope brethren in attendance will see that this matter is not overlooked. Hundreds of names should be added to the list of members at these meetings, and great interest should be aroused.

The Rev. Frank Churchill Woods becomes editor of the Baptist Commonwealth, one of our most valued exchanges. We welcome him to the editorial fold.

The hottest day on record is the 17th of July, 1879, in Algeria, where the thermometer marked 129 degrees.

Dr. Alex. W. Bealer writes: "It is with pleasure that I read the Recorder. It has a backbone about it that I like very much. When I see it in the Recorder I know it is all right from a Baptist standpoint."

The Baptist and Reflector quotes Dr. J. B. Gambrell as saying: "A New Testament preacher is one who preaches the New Testament," and adds: "Can any one express it better?" That is a good designation, but not a good definition. We suppose it was intended simply as a designation. One might preach the New Testament without being a New Testament preacher. We have known impostors to preach the New Testament, but they were not New Testament preachers.

"It is all right to do right. But it is better to be right. And the being right is at the foundation of, and leads to, the doing right."—Baptist and Reflector. Well said, and needing to be said and emphasized.

Why do they not invent some new musical instrument? Surely the limit has not been reached. Think how long since a musical instrument was invented. Is not this an age of progress in music, as well as in other things?

The Standard desires "a platform upon which Northern Baptists can consistently discuss some of the matters which most seriously affect the denomination. . . . most of the people upon whom rests the burden of supporting churches and missions do not so much as know that certain problems ever exist." Exactly so, and the Anniversaries should furnish just that platform. The cut and dried programmes and cut and dried methods should be abolished and "the people upon whom rests the burden of supporting churches and missions" should have a chance to be heard.

We congratulate Dr. J. J. Taylor and his son, Mr. S. H. Taylor, on the latter's being elected Prof. of Mathematics in Mercer University.

AMONG THE Churches.

Walnut St. (Third and St. Catherine)—Pastor Eaton: The race and the prize; The impenitent thief. One for baptism. Broadway—Bro. M. E. Dodd: Inspiration of the Bible; Glorifying in the Cross. Chestnut St.—Pastor Weaver: Present salvation. East—Pastor Wilson: Christian joy; Power of a holy life. McFerran Memorial—Pastor Hamilton: Birth from above; Constant query. Twenty-second and Walnut—Pastor Hunt: Praying for the sick; Reply to Mr. Hallenbach. Three by letter. Calvary—Bro. H. H. Sinclair: Likeness to Christ; Union with Christ. Clifton—No report. Franklin St.—Pastor Harrington: Settlement of complaints; Withdrawing fellowship. Three by letter. German—Pastor Jansen: New song; Love because of hope. Highland—Pastor Dawes: Neglect. Two by letter. Immanuel—Pastor Watts: Prodigal's brother; Who are God's children. One baptized. Hazelwood—Pastor Althoff: Peter's fall; Lot's wife. Parkland—Bro. I. C. Underwood: Volunteers in the day of power; Need of 'ivist' leadership. Portland Ave.—Pastor McDox: Life in death; Who then can be saved? Third Ave.—Pastor Ransom: Misconceptions wasting life; God is love. Twenty-sixth and Market—Pastor Reed: Walking worthily; Counting the cost. One baptized. 301 in Sunday school. Eighteen Mile—Bro. W. E. Powers: Ye are the light of the world; Duties of church members. First Church (Newport)—Bro. J. T. Watts: Jacob's vision; Rest. Eighteenth St.—Pastor Hall: Prove God. Beechland—Bro. Faris: Readiness for blessing; Healing paralytic. Thirty-sixth and Grand—Pastor Hallway: Lessons from Esther; Duty of children. Two for baptism and baptized. Tabernacle (New Albany)—Pastor Poulson: Why stand idle? Way to win. Highland Park—Pastor Arvin: Heavy; Final separation. Glenview—Pastor Brock: Paul's willingness to be spent; Making room for Jesus. One by letter. Hope Mission—Pastor Bruce reports a good week. Ormsby Ave.—Bro. J. H. Thayer: In all things conquerors; Are ye saved? Oakdale—Evangelist Farrar is preaching in a fine meeting. Pastor Mohler's wife seriously ill. Tabernacle (New Albany)—Pastor Poulson: Moral and religious indolence; How to win. Culbertson Ave. (New Albany)—Pastor U. S. Clutton: Held up: The story of Esther.

THE STATE.

Pastor Baker writes: "Held ten days meeting with Feds Creek church, the oldest missionary church in Pike county. The visible results—40 additions, 39 by baptism, one by relation. Their first collection for State Missions at close of this series was \$14.10. The Lord be praised for His blessings upon this field." Pastor Wm. H. Williams writes from Springfield, Ky.: "Bro. W. O. Carver has just been with us in a meeting, and it is needless to say that we were greatly helped by his spiritual and instructive sermons. There were six additions by experience and baptism, one by restoration, and three have come under the watchcare of our church while waiting for their letters." Pastor Don Q. Smith writes: "We closed a meeting of some interest at Upton last Monday night, July 16. Would have continued all this week if I had been physically able. Hope to be well and in the work again by the time this reaches your readers. The church was somewhat revived and four valuable additions were the immediate results. The Upton church is a noble little band of workers, and Upton is one of the cleanest towns morally in the State. God bless the Redeemer." A Baptist writes: "I wish to say that Creston church, Casey county, has just been blessed in a good meeting in which there were six additions by experience and baptism. I cannot say the church was greatly revived, because

under the preaching of so able and godly man as Pastor J. B. Ferrill the church is always awake to its duty and devoted to the service of its God. It is a young church, having been constituted by Pastor Ferrell last year. But it is a live church. Three of those who were baptized came from other bodies. One old brother had been a Quaker. One came from the Campbellites and one from some other denomination."

Pastor J. E. Skinner writes: "We have just closed a two weeks' meeting with my church at Spring Bayou, near Paducah. The Lord greatly revived His work and gave us 28 professions and 20 additions by baptism. The Lord be praised. My brother, C. L. Skinner, of Russellville, Ky., did the preaching."

Pastor T. H. Coleman writes: "On 15th inst. we closed a very interesting meeting with the church at Perryville. Bro. E. W. Coakley did the preaching. The congregations were large and attentive. His preaching was very much enjoyed and lasting good was accomplished. There were five additions, one of them for baptism. Brother Coakley is one of the State Evangelists, and for a large portion of his salary South District Association became responsible. Perryville church not only met her apportionment, but at the close of the meeting paid about forty dollars."

Pastor J. B. Crouch writes from Carlisle: "I have resigned the care of the church here and at Sharpsburg and have accepted a call to the church at Bowling Green, Mo. I will close my work here with this month and will begin my pastorate at Bowling Green the 1st Sunday in September. I shall ask you to continue to visit me in my new field, as I feel that I can not do without the 'old reliable'."

The church at Cedar Creek are rebuilding and it turns out that their new house will not be finished in time for the meeting of the Long Run Association. Hence they requested to be relieved, and the Long Run Board granted the relief and accepted the invitation from the Immanuel church, Louisville. The date of the meeting is Sept. 5th. Let all interested take notice.

OTHER STATES.

Bro. E. Lee Smith, supply pastor, writes from Orlando, Fla.: "We have just closed a ten days' meeting for Pastor Guy at Pine Castle, with 24 additions and many happy converts and restorations. To God be all praise for his goodness and mercy. Dr. Nelson is rapidly improving and will soon resume his work here with his noble people."

At Farmersville, Texas, pastor A. J. Fawcett and his church are rejoicing over the reception of 28 new members, the result of a meeting in which the pastor was assisted by Bro. Geo. W. Truett, of Dallas.

The Snow Hill church, Collin county, Texas, has just closed a great meeting in which Pastor J. H. Davis was assisted by Bro. M. F. Wheeler, the county missionary. The church was greatly revived and 18 received by baptism.

Thirty-five have been added to the membership of Coliseum Place church in New Orleans in the last few months.

Bro. W. P. Hieatt, Clerk, writes: "The Boone's Creek Association meets with Boone's Creek church on the 11th of September, instead of the 12th as you have it. You will please make the correction and oblige."

Pastor L. P. V. Williams writes from Shirley, Ind.: "Bro. G. M. Lehigh, State Evangelist, has just closed a tent meeting here of three weeks. This was the first Baptist meeting ever held in Shirley. Bro. Lehigh is a very strong man and a very forcible preacher. His preaching is expository and convincing. During the meeting we organized a Baptist church with 24 members. We are, for the present, holding our Sunday school and preaching in the public school house. We hope in the near future to have a house for the Lord in Shirley."

GLORIOUS PRAISE.

We are receiving orders for this great song book, suitable for all church services, not only from every State and Territory, but from Canada, far-away Panama, Philippine Islands, Europe, Asia and Africa. Rev. J. S. Compers, our missionary in Africa, writes to know if we would let him have it translated for use in African mission fields. We said, Yes. Bro. I. N. Yohannon writes from Persia, June 26: "My wife and children are delighted with 'Glorious Praise.' They sat down and sang last night until mid-night." It must be gratifying to W. H. Doane and W. J. Kirkpatrick to be the authors and compilers of such a popular song book. H.

A STATEMENT. In their disappointment in not securing the next meeting of the General Association for Louisville, some brethren in this city have seen fit to charge, publicly and privately, that in appointing the Committee on Nominations, I, as Moderator, "stacked the committee" against Louisville and in favor of Mayfield.

Now let it be distinctly understood that I gladly admit that the brethren have the right to freely criticize my acts as Moderator, but legitimate criticism demands that motives shall be respected. In this charge my motives are assailed. I am charged with abusing a high office to which the votes of the brethren raised me, and with using the powers of that office to advance my own ends and to the injury of the rights of others. This charge is more serious than the brethren, who so readily made it, probably think. Such a charge should never be made unless those who make it have clear evidence of its truth. I respectfully call for the production of that evidence.

The constitution requires the appointment of a committee of ten, not more than two of whom shall belong to one association, who shall nominate 34 brethren in the state, 14 of whom shall live in Louisville, who shall serve as the executive board of the body for the term of one year. This is the committee's chief work. To them also has been committed the recommendation of the place of next meeting, of the preacher of the annual sermon and of his alternate.

The brethren, who now complain, had not explained to me that the thing of supreme importance in the committee's work was the naming of the next place of meeting. Nor have they since explained why they regarded it as of such transcendent importance that the next meeting should be in Louisville. I patiently await that explanation, thinking it will make very interesting reading. Had the committee been regarded as chiefly a committee on place, I would certainly have appointed on it the pastors of the three churches extending invitations, whereas I appointed neither of them.

As for the fitness of the members of this committee, in both the matters of personnel and of location, I leave the denomination to judge. Here they are: W. D. Nowlin, of Owensboro; W. H. Felix, of Chilesburg; H. H. Hibbs, of Williamsburg; J. M. Weaver, of Louisville; E. F. Wright, of New Liberty; B. J. Davis, of Shelbyville; J. M. Boddy, of Ashland; M. E. Dodd, of Fulton; M. B. Adams, of Frankfort, and George J. Burnett, of Glasgow.

Of these, Drs. Nowlin and Felix were named last year at Russellville, and certainly the Louisville-Mayfield matter had nothing to do with their appointment, since that matter had not then been mentioned. Indeed it was not mentioned until about a month before the meeting in Richmond. All the reasons then and since urged had been in full operation all these years, but only about a month before the Association did the brethren see the force of those reasons and discover the transcendent importance of securing the 1907 meeting for Louisville. How this came to pass the brethren have not yet seen fit to explain, but certainly it had no possible connection with the appointment of Drs. Nowlin and Felix on this committee.

Now for the others. Before appointing them I did not know what were the preferences of either Brethren Hibbs, Wright, Davis, Roddy, Dodd, Adams or Burnett on the subject of where the next meeting should be, or, indeed, on any of the matters to be passed on by the committee.

In the case of Dr. Weaver, I had heard him say he thought it best that the Association should go to Mayfield, but it did not occur to me that this fact disqualified him for service on a committee who had to name 14 Louisville Baptists to serve on the Board. Certainly a Louisville man ought to have been on this committee. Who so fit for such a service as our senior pastor, who knows Louisville better than any other and who is loved and honored by all? And, besides, had I appointed some other brother who had expressed himself in favor of bringing the Association to Louisville, I might, with equal propriety, have been charged with "stacking the committee" against Mayfield.

It should also be remembered that this matter was not settled by the committee, but by the Association. While the report of the committee was unanimous for Mayfield, yet it was moved to substitute Louisville, and after discussion, this motion was voted down by so large a majority that no one called for a division. Hence if the question of place had been the supreme issue, and the chair had so understood it, it would have been his duty to have made the majority of the committee correspond to the majority of the body, so nearly as practicable. The minority are entitled to fair repre-

sentation and to a fair hearing, but the minority are not entitled to control. And it is certainly a new thing among Baptists that a minority should claim the right to control.

Since the charge was made I wrote to each of the seven brethren named, asking them to say whether or not anything on the subject of the next place of meeting had passed between them and me, previous to their appointment, and whether or not they had indicated to me their preferences on the subject. They all answer in the negative, confirming my statement that I did not know their preferences when making the appointment, and so could not have "stacked the committee" against one place and in favor of another.

Thus I have made a formal denial of the charge of abusing the office of Moderator, and have furnished proof of the truth of my denial. What the brethren, who brought the charge against me, will do further in regard to it, remains to be seen.

FRATERNALLY,
T. T. EATON,

Moderator of the General Association of the Baptists of Kentucky.

[Dr. M. P. Hunt sends in an article on this subject, too late for insertion this week. It will appear next week.—Ed.]

Rev. Wm. Ritzmann writes: "Faith and The Faith" is scholarly, clear-cut, simple and convincing. May it have as large a circulation as it deserves."

Dr. E. C. Dargan says: "I have read with interest your little book, 'Faith and The Faith.' It is clear, strong and pleasant to read."

Rev. J. A. Mansfield: "It is the first book I ever read that treats the subject as it deserves to be treated. . . . It is the biggest little book I ever read."

The *Sword and Trowel* (London), Spurgeon's magazine, edited now by Thomas Spurgeon, says: "'Faith and The Faith.' A capital little book, full of vigorous thoughts forcefully expressed. Dr. Eaton stands for the old Faith, and right bravely does he deal his blows in its defence. More power to his arm."

Secretary J. T. Watts (1427 Second Street, Louisville), is enthusiastic over the Baptist Encampment in Owensboro, August 1-4. He hears of parties being made up in many places for the outing, which promises to be of unusual interest. Beside home and Southern talent, Drs. Russell H. Conwell, of Philadelphia, and A. C. Dixon, of Boston, are to lecture.

As we go to press a sad message comes from Brother James W. Bolton, of Alexandria, La., announcing the death of his sister, Mrs. Ida B. Rouch. Long since her physicians and friends despaired of her recovery, but she lingered and it was natural to hope against hope in her case. Well do we remember her at our home during the meeting of the of the first Confederate Reunion. She was handsome, winning and accomplished. Her father spared no expense to give her talents the greatest opportunity. She developed brilliant musical gifts, and had the advantages offered at the Conservatories of Music in Cincinnati and Boston. She was a humble Christian, having in her childhood given her heart to Christ. Our loss is her gain. Again she is well, and is now a member of the celestial choir, singing praises to the Lamb who died that she might live forever. To husband, family and friends we tender condolence. H.

PROGRAMME.

Following is the program for the annual Sunday School Convention of the Shelby County Association of Baptists to be held Saturday and Sunday, July 28 and 29, with the church at Buck Creek: Saturday, morning session—Devotional services—Rev. Sam Wilson. "The Purpose of the Sunday School"—Rev. B. B. Bailey. Reports from the various Sunday schools. Afternoon session—"The Importance of Preparing the Superintendent"—Geo. Banta. "Character and Importance of the Teacher's Work"—Rev. Cooper. "The Best Methods of Teaching the Lesson"—Rev. Lowe. General discussion, led by Rev. B. F. Hungerford. Sunday, morning session—"The Model Sunday School"—Conducted by A. D. Waller. Sermon at 11 o'clock—Dr. W. P. Harvey. Afternoon session—General mass meeting.

ORDINATION.

Ordination of David T. Foust at the Tabernacle Baptist church, New Albany, Ind., July 10, 1906. At the call of the Tabernacle Baptist church of New Albany, Ind., a council of Baptist ministers and laymen was called to meet Tuesday evening, July 10,

The Moral Dignity of Baptism

BY J. M. FROST.

Cloth, 12-mo. 282 pages. Price 00c, postpaid. (Pastors ordering as many as 12 copies at one time will be allowed 25 per cent discount on the order. Transportation extra.) Dr. B. H. Carroll, Waco, Tex.—Never have I seen anything on the subject of baptism equal to it. Beyond all question, it is a great book.

The Baptist Courier, Greenville, S. C.—Altogether it is the best book we have seen on the subject of baptism.

Rev. A. G. Davidson, D.D., Murfreesboro, Tenn.—I am lifted up by it in an inexpressible way, somehow.

W. E. Hatcher, D.D., Richmond, Va., in the Baptist Argus.—With every page we grow in our respect for baptism.

Dr. John T. M. Johnston, St. Louis, Mo.—The Christian world is indebted to you for its best exposition on this subject. "The Moral Dignity of Baptism" is a religious classic.

The Baptist Argus, Louisville, Ky.—Surely the circle is squared when we may count a discussion of baptism a devotional book.

Journal and Messenger, Cincinnati.—It is its contents, however, which distinguishes it from every other book on baptism.

The Baptist Workman, New Mexico.—The book reads like a romance and gives a larger meaning to the Christian life and profession.

Western Recorder, Louisville, Ky.—It is the product of earnest thought and profound conviction.

Religious Herald, Richmond, Va.—It is a clear, strong, fresh presentation of an aspect of baptism which has received scant attention.

Rev. P. E. Burroughs, in Baptist Tribune.—Its work and mission will lie distinctly apart from "Grace Truman" and similar books which have so highly served the truth, and yet I am strongly persuaded that it will prove a stronger campaign book than any of them.

The Christian Index, Atlanta, Ga.—It is not controversial in one sense, i. e., in the ordinary sense of a controversial work on baptism; yet it is most powerfully controversial.

The Baptist Teacher, Philadelphia.—He writes with great clearness, forcefulness, and vigor of thought. It is a manly book through and through.

S. M. Proceac, D.D., in Alabama Baptist.—An epoch-making book. It forever settles the doctrinal and apologetic importance of baptism.

TWO OTHER BOOKS BY SAME AUTHOR. *Pedobaptism—Is It From Heaven or of Men?* Cloth 12-mo. 199 pages. Price 75 cents postpaid. *The Consistency of Restricted Communion.* Paper bound, 18-mo. 64 pp. Price 10c postpaid. Per 100 copies, \$5.00.

Baptist Sunday School Board
Nashville, Tennessee.

at the Tabernacle church to consider the advisability of setting apart to the Gospel ministry David T. Foust.

The council convened with the following brethren present representing five different churches: Rev. W. E. Foster, Clifton Baptist church, Louisville, Ky.; Rev. Lloyd Wilson, East Baptist church, Louisville, Ky.; Rev. Sidney Matthews, Baptist church, Salem, Ind.; Rev. E. T. Poulson, Tabernacle Baptist church, New Albany, Ind.; W. L. Biggett, Tabernacle Baptist church, New Albany, Ind.; Rev. U. S. Clutton, Culbertson Avenue Baptist church, New Albany, Ind.; Ollie Owens, Culbertson Avenue Baptist church, New Albany, Ind.

The council being called to order, Rev. E. T. Poulson was elected Moderator, Rev. U. S. Clutton, clerk, and Rev. Lloyd Wilson was chosen to conduct the examination. After a prayer by Bro. Foster the council proceeded with the examination.

After an examination of the candidate's Christian experience, call to the ministry and views of Bible doctrine, the council expressed itself as thoroughly satisfied with the clear, thorough and straightforward answers that were given by the candidate, and voted unanimously to proceed with the ordination of Brother Foust.

In the public ordination service that followed Rev. Lloyd Wilson preached the ordination sermon. Rev. W. E. Foster gave the charge to the candidate and presented the Bible. Rev. Sidney Matthews gave the "hand of fellowship" in behalf of the ministry, and Rev. Lloyd Wilson offered the ordination prayer. U. S. CLUTTON, Clerk.

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Family Circle

Stories for the Young and Old

ON LIFE'S SEA.

God will guide us if we trust Him
On life's dark and stormy sea,

Some may sail without the Savior,
On the wide and unknown seas,

Trust God as a golden anchor,
Keep His love within your heart;

In this life are many sorrows,
Which may bow our hearts in grief,

BY FORCE OF WILL.

BY FRANK H. SWEET.

"He's come," said old Herkamer,
as he came into the kitchen and began to

"Is he very young?" asked Mrs Herkamer,

"Young!" and old Herkamer's grim

"Not dead?" gasped Mrs. Herkamer,

"Busted!" responded Baptiste,

"No good you go," Baptiste declared

"The half-breed's right," said Dr.

"You had better stay here, Mr. Herk-

"Of course, we needn't say anything

like this outside," he observed half

apologetically; "the boy ain't to blame

round tomorrer. The boy seemed spry
an' good-natured, an' said he wanted to

Outside, they could hear the sounds

"The doctor won't bring him over

But he was mistaken, for presently

The old man was Doctor Brown, the

"I hardly thought you'd get over

"That's just why we came," the doc-

is likely to be a long one, and we can

And yet there was something in the

clear, earnest gaze of the young min-

Probably the boy had never had on such

At this moment came a stumbling out-

Herkamer sprang forward to comply,

"The half-breed!" ejaculated Herka-

"Busted!" responded Baptiste, throw-

With trembling hands Mrs. Herkamer

"We must hurry back to him," he

"If his leg's broke, it must be

"No good you go," Baptiste declared

teen mile one come, all time fallin' an'

A CURE GIVEN BY ONE WHO HAD IT.

In the Spring of 1893 I was attacked
by muscular and inflammatory rheuma-

listening with open derision. But some-

"Well, I guess mebbe you go 'long,"

Old Herkamer stared. That soft-

"Why, the boy can't get through

"Ain't goin' t'rou' ravine," Baptis-

Herkamer snorted, but slowly removed

"Well, young feller," ignoring

"This costume's all I need, thank-

"I had it made especially for this

I do not like heavy wraps for hard walk-

"Well, we must remember that a man

is waiting in urgent need of help, and

When they turned toward the door the

Baptiste bent his head to the storm

waited for a few directions from Her-

"Do you think there's any chance

at all of his making it?" asked old

"Chance," echoed the doctor, with

I do. That young fellow is small only

in size. Why, he's climbed half the

mountains in Europe, and likes nothing

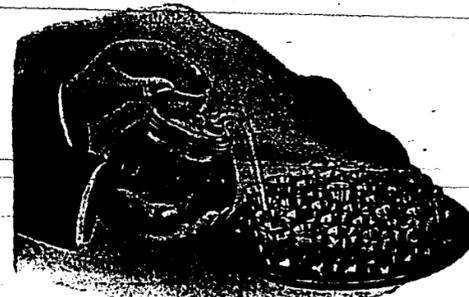
The Faultless Communion Service

ANNOUNCEMENT

During the last few years a decided opinion has been growing,
favoring the use of Individual Cups at Communion Services.

The thought of pure unstained lips being placed to the edges
of a cup made unclean by a "tobacco chewer" is enough to de-

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



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Young Man:—When you are forty years old

what kind of a coat will you wear to work, a
Jumper or a Prince Albert?

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Stories for Little Ones. JACK'S LESSON.

"When I am grown up, I'm going to keep a store," said Jack Curtis to his sister Ruth...

"I am afraid," said Ruth, "that there will not be much left to sell, if you do. There, you can have just one more chocolate, and that is the last you can have. So run on."

Jack took the chocolate, but was not inclined to go.

Ruth was expecting company, and was arranging home-made candy. Jack, who had a very sweet tooth, was watching proceedings wistfully.

"I should think you'd love your own brother more'n you did company," he said reproachfully.

"So I do," answered Ruth, "but you have had all you ought to have now, and all I can spare. Some day you may have a party, and I will make some candy for you. Now you must run down the street and get the yeast cake mamma wanted."

Jack went off regretfully. When he came back, Ruth had finished her arrangements and gone upstairs to dress.

"I just want to look in and see how she has fixed them," said Jack to himself.

He had an impression it was not a very wise thing to do, but he persisted. How nice they did look!

"I wonder which is the best?" he said. "If Ruth is going to make some for me, I ought to know. I'll just take one of each kind; that won't do any harm."

Accordingly Jack helped himself to a chocolate, a cream walnut, a chocolate peanut, and a caramel.

"There wasn't enough of that peanut to tell just how it did taste; and there's some regular peanut candy, I do believe."

After that was gone, Jack saw a broken cream walnut.

"Ruth would most probably have given it to me, if I'd been here when she put it in the dish," he remarked. So he took it; but he would not listen even then to the little voice within which kept saying, "Go away, go away." Suddenly, as he looked around, he realized that the pretty dishes of candy were very much lower than they were.

"I only just took one piece at a time, and it don't seem as if I had had very many pieces," he said.

He began to be very much frightened. Ruth would not like it, and what would mamma say?

He covered the dishes over as he had found them, and went up into the play-room to think it over. He began to feel a little sick presently.

"Maybe I'm going to be real sick," he thought. "Joe Willard has the measles, and mamma said perhaps I'd catch them. If I should be sick and die, Ruth would be glad I had that candy, of course. But if I don't be sick, I'm afraid she will scold, and mamma will look at me so sorry and say, 'O, John! how could you do so! I wish I hadn't gone near the old stuff.'"

By-and-by the supper bell rang, but Jack did not go down.

"I—didn't feel hungry," he told mamma, when she came in search of him. Then, after one

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CHRIST.....Gold
FAITH.....Blue
LOVE.....Purple
SALVATION.....Green

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Christian Life Bible

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

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look at her face, he broke down completely.

"Oh, mamma! don't look so 'shamed and sorry!" he sobbed.

"It was dreadful! I know it now; but I didn't think then I was so bad. I just kept taking one at a time, and the first I knew there was lots gone. I'm ever'n ever so sorry; truly I am. Won't you forgive me and love me!"

"But how about Ruth?" she asked. "You have spoiled her treat for the evening. Ought you not to get some more candy?"

"But I haven't any money," answered Jack, quickly. Then he faltered, as he met mamma's questioning look, "I—haven't any, only just the dollar Uncle Jack gave me my birthday."

"Well, I think that will be enough," replied mamma.

"But I don't want to spend my birthday money like that!" exclaimed Jack in dismay. "I won't have anything to show for it; and what will Uncle Jack say?"

"But, my son, you stole Ruth's candy. If you are truly sorry, you must do all in your power to make it right."

Jack thought it was pretty hard, but he finally got the money and took it to Ruth. Then he came back to mamma, feeling happier, after all.

"I've learned one thing," he said earnestly, "and that is, when you're tempted to do something

you ought not to, you must just get out of the way as fast as you can."—Christian Work.

THE GIANTS OF EVERY DAY.

Looking up from the picture book he was eagerly reading, Teddie exclaimed, "I'd like to be Jack the Giant-Killer, and frighten all the old giants away!"

The other children laughed heartily at Teddie's choice, and Bob remarked:

"There never was such a man, Ted. It's only a foolish story, you know. There aren't any giants."

Teddie looked disappointed. This was taking away the charm from his book.

"There are giants, aren't there Uncle John?" he asked throwing down his book and coming over to his Uncle's arm-chair.

Uncle John laid aside his paper, and took the little fellow upon his knee.

"Giants, Teddie?" he repeated, gravely. "Yes, my boy, there are a great many giants all around us; and we have to learn to be good fighters if we do not wish to be overcome by them."

Teddie beamed triumphantly, but the other children opened their eyes in wonder, and Alice asked:

"What do you mean, Uncle John?"

"My dear Alice," he answered, "there is one dreadful giant, nam-

ed Intemperance that is harder to conquer than any that the famous Jack ever vanquished. And there is another, called Selfishness, a terrible monster, with nine heads; and a third named Cruelty, and a fourth named Dishonesty. We might mention ever so many more."

"Oh, that kind!" said Bob. "I meant there were no real giants."

"Well, these are fairly real giants, Bob. Did you ever try hard to fight one?"

Bob looked sober.

"I don't believe I've tried as hard as I might, sir," he confessed frankly. "I think my worst giant is Selfishness," he added, slowly.

"And mine is Idleness," whispered Alice.

"What is mine? It must be Quick Temper," admitted Nellie, blushing over memories of recent defeats.

The three had formed a semi-circle around Ted and Uncle John, and their bright faces were more thoughtful than usual.

Little Ted looked perplexed. They were talking in riddles.

"Has everybody got a giant?" he ventured.

The others laughed at this, but Uncle John answered, kindly:

"I'm afraid so, Ted. Anything that keeps us from doing good is our giant that we have to fight. Have you one, my little man?" The child's face flushed as he

replied after a moment's hesitation.

"Yes, there are lots of them. There's my cross words to the nurse this morning; and I disobeyed mamma, and I broke papa's penknife that he told me not to touch; and I, oh!"—there Ted stopped and hid his face on uncle's shoulder.

The children didn't laugh this time.—Little Chronicle.

THE HALLOWE'EN JOKE.

"In Montezuma a crowd of us youngsters made a jack o' lantern to frighten a little city girl with on Hallowe'en."

"The little girl came from Indianapolis, and she had never seen a jack o' lantern before. Yet, when on the lonely and black road, the big round pumpkin, with its illuminated and grinning face, appeared before her suddenly, she was not at all alarmed. She ran indoors and said:

"Hush; don't make any noise, for the man in the moon has just come down, and he is sitting out there in the lane. He hasn't any body. He is nothing but head. And he looks just like he does in the pictures."—G. D. Herron.

If life be a pleasure, so death should also be; for it is given to us by the same Master.—Michael Angelo.

CHILDREN'S DAY AND BELIEFS.

For twelve years, ever since I entered the ministry, I have been studying Children's Day exercises. What have been the result of my observations?

First. From the first Sunday in June to the middle of July or August the first they are held. The country churches all plan for a different day in order that there can be no conflict. Result: Excepting the day these exercises are held in his own church, as long as they are kept up in the neighboring churches within eight or ten miles, the pastor goes to his pulpit to find a large percentage of his regular congregation gone to some Children's Day exercises. He has studied, prayed, prepared and come a long distance, perhaps, to give a needed message to his people. If there be a protracted meeting in the community each Sunday during that meeting everything is in a whirl and spirituality is almost entirely gone.

Second. The mind of the audience is fixed and set upon finding out whose child is dressed the most beautifully, whose child recites most successfully, or what piece is the most happily selected one.

Third. More money is spent for a dress for the child for that occasion than is given to the Lord's work in months or perhaps years.

Fourth. Forces people to go to an expense that they often cannot afford in order that their children may not feel slighted.

Fifth. Misunderstandings and jealousies. I have seen small churches almost torn to pieces because of quarrels over programs. Some years ago, while pastor in Kentucky, on a Sunday night after preaching, a Presbyterian minister, who had also preached, and I were standing talking about our work. Across the square in a certain church building a Children's Day exercise was being held. When that service was dismissed the talking, laughing, criticisms and comments were so loud and boisterous that one would have thought a circus had been dismissed. My conclusion is:

First. Don't have them. Make your contributions for that object without the show.

Second. Don't desecrate the Sabbath with such a performance. If you will have them, then do it on some week night, so that it may never interfere with the proclamation of the word from the sacred desk.

Now, in regard to beliefs. I want simply to give the readers of the RECORDER some idea of the difficulties we meet with under the shadow of our National Capital and in old Virginia. When the world looks on such a variety of beliefs and all claiming to be right we don't wonder at the hardness of heart. Here we have—

The Wine Brennarians—people who do not sin.

The Morganites—people who preach the damnation of infants.

The Mennonites—people who go down into the water, kneel and have water poured upon their heads for baptism.

Dunkards or German Baptists. These dip three times, face forward; salute with the holy kiss; wash feet; women wear a peculiar bonnet and men have no buttons on their coats.

Progressive Dunkards. Same as German Baptists, but discard peculiar dress.

Three brands of Christians, viz.: Disciples who immerse in name of Trinity; those who immerse in

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name of Christ only; those who will accept or administer any form of baptism or receive without either. Methodists, Northern and Southern Presbyterians, Episcopalians; Catholics, German Reform, United Brethren and Lutherans. Several brands of Old School Baptists, viz.: Smootites, Clarkites, Beebeites, Whiteites, Ways and Means and Anti-Means. Then come the Whitelights, who believe in immersion but no church. WILLIS L. WATTS. Washington, D. C. EASTER TRADITION. I was surprised to have a question asked me a few days ago in regard to what the questioner had heard from a Protestant Sunday school teacher, who had explained the Easter egg to her class. The Sunday school teacher had told her class to bring an egg apiece on Easter Sunday and they would hide them, and those who found them would be the owner of the eggs; then the teacher explained how the eggs were found at the tomb of Jesus by those who had first visited the grave of Jesus on the morning of the resurrection and found the empty tomb, but they found eggs. The question that was asked me was this: Where will I find the record in the Bible of the finding of the eggs at the sepulchre? No doubt that Senex of the RECORDER has had many ridiculous questions asked,

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but I doubt if he ever had one that was more absurd than this one. No doubt the Easter egg theory is a traditional story from one of the back numbers of Rome, but it is the first time I have ever heard of a Protestant teacher teaching the dark traditions of Rome. Certainly the old-time darkey's sermon, when he told his congregation that they made Jesus Christ make His own cross, and dig His own grave, is just as reasonable as the finding of the eggs at the empty tomb of Jesus. I know there are a great many traditional teachings in Protestant churches that are borrowed from the Roman Catholic church, but I am free to confess that the Easter egg theory is new to me, and if I could prove this egg theory satisfactorily by the Bible, Brother Editor, I would claim the \$100 you offer for one new truth since the fifties, but alas! the support has all fallen from under this Easter egg story. I have heard ever since my earliest recollection about eating eggs on Easter, and no doubt that the finding of the eggs at the tomb of Jesus is an old story, but some how or other I just heard it a few days ago. No wonder that some folks believe in

ghosts or the appearance of people that have long since died, and many other kinds of superstitious doings or sayings, such as never commencing any work on Friday, or it is bad to start from the house and have to turn back for something you have forgotten, and you must never burn the cobs from which corn has been shelled for seed, and it is bad luck to have your dog howl, etc., all of which has just as much Scripture to support it as the Easter egg theory. I said Protestant Sunday school teacher. I will say that it was not a Baptist, from the fact that the Baptist church is no Protestant church, because the Baptist church was long before the Roman Catholic church and never came out of Rome, and did not steal their mother's images as Lea did when she left her father's house. All those who come out of Rome have taken into their creeds many of the teachings of the old mother, including the Easter egg theory, and they call us selfish and unchristian because we won't indorse them, with all their errors, and invite them to commune with us at the Lord's table. We have got to, as Dr. T. T. Eaton says in his book entitled "Faith and The Faith," epi-agonize for the faith that was once for all delivered to the saints. We heartily commend this little book—it is not often that we indorse everything found in a new book—but this one we can consistently do so without a struggle. BENJ. URTON.

in trustworthy history or Scriptures for that S. S. teacher's story. The egg was used in the worship of Easter, the heathen goddess of the Spring, as a symbol of Spring. It was also used by the Persians in their heathen worship.—Ed.]

THE EVILS OF RITUALS.

[Hon. James H. Woolley is one of the pious and strong laymen in the Presbyterian church. His position in the world and the church gives great force to his words. We commend them to such Baptists, if any, who are in danger of hankering after the fleshpots of Catholicism.—Ed.]

The adoption and use of this order of service will have a most baneful effect in lessening the spirituality, and in destroying the real life of the Church and of the individual. Will any question that statement?

The chief work and the supreme mission of the Church, is to save men by bringing them to an acceptance of Jesus Christ as their personal Saviour. Our denomination has recently been newly awakened to a sense of its responsibility, and has, with a quickened conscience and a reconsecrated power, under the management of the Evangelistic Committee, piously devoted itself to this great work. How chagrined and abashed and astonished would the people be, and how disappointing the results, if Dr. Chapman, or some other great leader, when he came, would get out a copy and proceed to read this order of service, prayers and all! But why not? If it is good for the Church, and best for the Church the rest of the time, why is it not so when real, aggressive work is to be done; when sinners are to be brought to Christ, and conversions are expected? There is a book containing perhaps a thousand instances of remarkable answers to prayer. Not one of these answers, I feel perfectly safe in saying, came to prayers that were read. Whoever felt any real communion with God through the reading of a prepared prayer? Again I say, no one. And why not? Because from the very conditions upon which communion with God is based, it is impossible.

Hanly, Ky.
[There is no foundation either

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Some people flounder around and take everything that's recommended but finally find that coffee is the real cause of their troubles. An Oregon man says:

"For 25 years I was troubled with my stomach. I was a steady coffee drinker but didn't suspect that as the cause. I took almost anything which someone else had been cured with but to no good. I was very bad last summer and could not work at times.

On Dec. 2, 1902, I was taken so bad the doctor said I could not live over 24 hours at the most and I made all preparations to die. I could hardly eat anything, everything distressed me and I was weak and sick all over. When in that condition coffee was abandoned and I was put on Postum, the change in my feelings came quickly after the drink that was poisoning me was removed.

"The pain and sickness fell away from me and I began to get well day by day so I stuck to it until now I am well and strong again, can eat heartily, with no headache, heart trouble or the awful sickness of the old coffee days. I drink all I wish of Postum without any harm and enjoy it immensely.

"This seems like a strong story, but I would refer you to the First Nat'l Bank, The Trust Banking Company, or any merchant of Grant's Pass, Ore., in regard to my standing, and I will send a sworn statement of this if you wish. You can also use my name." Name given by Postum Co., Battle Creek, Mich.

Still there are many who persistently fool themselves by saying "Coffee don't hurt me." A ten days' trial of Postum in its place will tell the truth and many times save life. "There's a reason."

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pel, as well as the simple worship of the Apostolic Church.

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On account of the following special occasions round-trip tickets to Monteagle will be on sale at ONE FARE, plus 25 cents, limited to August 31st. SUNDAY SCHOOL INSTITUTE, tickets on sale July 19, 20 and 21. WOMAN'S CONGRESS, July 28, 29, 30, 31, Aug. 16 and 17.

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The Farm and Household

Corn is bringing \$3.50 per barrel in Estill county.

A Bracken county man sold three thousand pounds of honey at thirteen cents per pound.

R. A. Watts sold to J. D. Reese two heifers, weight 1,660 lbs., at \$3.60 per hundred. J. D. Reese bought of J. R. Adams four head of sheep at \$15.75.—Winchester Democrat.

Latest expressions from wheat experts are that this year's crop will be enormous an dsome even place it at 420,000,000 bushels, the largest in the country's history.

Mr. Oscar Johnson sold last week his bunch of lambs to McClinck & Sons. At birth one of the bunch weighed 21 pounds; at two months, 75 pounds; 4 months, 120 pounds.—Millersburg Cor. Kentuckian-Citizen.

Ed. Owens sold a good lot of stock hogs to Will McKenny for 6 cents. B. J. Mitchell sold his stock hogs for 6 cents to Ernest McMeekin. D. V. Howard sold to Albert Dunbarr 60 lambs for \$5 per head, and two fat butcher cattle to Geo. Shaw for 3 1-2 and 4 cents.—Lexington Gazette.

M. H. Nave sold to Jim Carroll a lot of lambs that averaged 100 pounds, for 6 cents. John Foster bought 35 export cattle from J. H. Craig for 4 1-2 cents per pound and a lot of South Down lambs for 6 cents. Theodore Solomon sold a car load of fall feeders for 4 cents. T. P. C. Salles sold to Dr. Berry 33 stock hogs that averaged 80 pounds for 6 1-4 cents. The Doctor bought them to eat his hail beaten wheat. Albert Dunbar bought from A. Bowman 9 steers for 3 3-4 cents, and from George Karsner his lambs at 6 cents.—Lexington Gazette.

In Bourbon, Lawrence Horton sold his growing hemp to a Paris dealer for \$6.25.

A car load of 1,428 pound cattle sold on the Chicago market last Monday at \$6.25, the highest price since last April.

J. P. Vaughn sold and delivered on Tuesday six lambs, which weighed one thousand pounds. These lambs were of the 15th of March, and this weight is something remarkable for such young ones.—Anderson News.

Bob Harper had forty acres of ground in wheat that made a yield of twenty-five bushels per acre. He sold at 80 cents. There was not a head of rye, and but one bunch of crockrell in the forty acres. His crop will go to 1,800 bushels.—Ewing Enquirer.

At the sale of Shorthorns by the Toledo Land and Cattle Company, at Kansas City, Mo., the highest priced bull was Choice Goods, by Remus, sold for \$5,500. The total number sold, 177 head, brought \$63,337, an average of \$377.75. The females sold for \$51,222, an average of \$308.60; 11 bulls \$12,115, an average of \$1,101.35. The lively interest displayed from the outset sufficiently demonstrated the confidence of the supporters in the merits of and future demand for the Shorthorn.

SIX THINGS I HAVE LEARNED.

I. A way to get more food stuff from an acre of land: About the last of March plant corn in rows seven feet apart, about two feet in the drill. About May 1st plant between the corn rows Spanish peanuts very thickly; about six inches is distance enough to give them. The first of July sow one bushel Whippoorwill (or speckled) peas among the corn and peas. If your land is reasonably fertile and the seasons propitious, you can make a good crop of each. If you have the field enclosed you may gather the corn the middle of September and pasture hogs upon the peas and peanuts and they will certainly thrive. If it is not fenced the 1st of October, you can, after gathering the corn, cut the whole corn stalks, pea vines, peanut vines, and get an astonishing amount of good provender. For the coasted plain region I do not think this can be improved upon. Just think, you get three crops from a piece of land, and if the peas and peanuts are pastured with hogs, the land is in splendid condition for a crop of cotton next year or for corn again if you cannot rotate, or it will be in nice condition for oats if you mow it.

II. If you have a broom straw field upon your place, cut it before it gets woody, save it as you would hay, and you have no idea what cheap bedding you will have for your stock. One acre in broom straw, if tolerably thick, will furnish more bedding than two men can rake and haul from a pine forest in a week. If cut real early, say about September 15th, I believe this grass would make a poor grade of hay, which horses would eat; possibly cattle might subsist upon this hay.

III. All tobacco land should at the last plowing of tobacco be sown to peas and this particular piece of land planted in cotton the next year. In this instance you get two crops from the same land and leave the land just as it should be for cotton.

IV. Corn should follow cotton. Oats after corn, and if you wish your land to improve rapidly, rest after oats and peas.

V. That an average ear of corn should weigh, cob and grain, one pound; that the dry cob should not weigh over 2 1-2 ounces.

VI. That if one wishes to sow rye, crimson clover, or alfalfa, in the fall, that it must be done the last of August (?) or the very first of September, or there will not be sufficient moisture in the soil to cause them to germinate and make satisfactory growth.—Progressive Farmer.

In a dry summer as this promises to be, the water supply in the pastures should be looked to and not be allowed to become exhausted or befouled. Young stock which must wade through mud up to their bellies to drink water from ponds all covered with green slime will not thrive, and while standing still or going back in condition are a tax on the resources of the farm rather than a means of increasing the revenue.

Wash the windows when the sun does not shine on them. Kerosene is superior to water to clean windows with. Simply dampen a cloth with it and rub the panes, then polish with a dry cloth. It is easier, much quicker and gives a better brilliancy to the glass than when water and soap is used; and there is no danger of splattering suds or spilling water.

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- GOLD DUST
- HERO AND HERO WORSHIP Carlyle
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- THREE MEN IN A BOAT Jerome
- TANGLEWOOD TALES Hawthorne
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ITEMS OF INTEREST

News the World Over

This is the way the Chicago meat scandal appears to the London Morning Post: "On the one side is a gigantic corporation fighting for the privilege of continuing to poison the world with its filthy products; on the other is an alarmed and indignant people insisting that the national health shall be protected. If America were really a government of the people by the people for the people the result of the conflict would not long be in doubt, but as Mr. Kipling would say, she ain't, and it is too early to say that the Beef Trust will or can be compelled to become any more decent than it cares to."

The Senate which stood for the people against the Beef Trust passed a bill which would have done much good. But the House would not agree to it and the Senate yielded at last and accepted the bill of the House. Senators Nelson and McComber were indignant and declared the bill as passed was a complete victory for the meat packers. If the people are in earnest and really care for health and decent food more than for "cheapness" they will stop buying of the packers. If they don't they deserve just what they get.

Here is another case to throw at Osler. Dr. John Cowwell, the oldest public official in New Jersey, has celebrated his 92d birthday. He graduated at Princeton 72 years ago. He works seven hours a day at his desk, and the papers say he appears in the transaction of business to be about fifty years old.

In a speech before the Car Builders' Association, President Baker prophesied it would not be long till gasoline or alcohol motor cars would be largely used in railroading. The Union Pacific and the Chicago & Alton have been testing these motors for some time as have English and French engineers, and the results have been satisfactory. Not only are these much cheaper, but they will enable the railroads to compete with the trolley lines. They can run frequent single cars as "locals" in place of the occasional accommodation trains.

The Filipinos who are still fighting for their independence attacked the U. S. soldiers at Casaguran in the island of Luzon, an island which has been repeatedly declared to be entirely pacified. The Filipinos were defeated and their leader, Panleton Villafructe, was killed. The cholera is doing deadly work in Manila, the percentage of deaths being very high, at least 75 per cent. Several times it has been announced that the cholera is under control, but somehow the control does not control.

The Chicago Tribune, as usual, adds up the casualties of the "Glorious Fourth" as they are found published in the newspapers. This year the total is 4,551. How many were killed the Tribune does not say; it is probably waiting till the returns from lockjaw are all in. Five boys were killed outright in Wilkesbarre, Pa. In New York City the police reported 500 accidents. The greater part were due to the cannon crackers and the toy pistols. In some cities the use of these is forbidden.

The Watchman calls attention to the fact that the prosperous times under our present laws mean anything but prosperity for the great class who live on salaries or fixed incomes. Since 1896 the cost of living has increased 49 per cent, and there has been no such increase in salaries. Well, the great majority, the very large majority in the North, of the salaried class evidently like this as they vote for the protective tariff which puts up the high prices. Many manufacturers in this country sell their wares cheaper in Europe than they do here. That has been proved on the floor of Congress.

At the recent meeting of the American Medical Association, Dr. Kenneth W. Millikan, of St. Louis, said, "I cannot join in the outcry which has been raised against patent medicine advertising." On this the Watchman comments, "In regard to proprietary medicines, as in everything else, the only right way is to stand by the good and condemn the bad."

Violent earthquake shocks have been felt throughout South Wales. Hundreds of chimneys were thrown down, occupants of dwellings were thrown down on the floors, and many houses were damaged. The shocks were especially severe in the collieries. The men said they were thrown about like nine-pins. No loss of life is reported.

DEATHS

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

WEEKS.

Died at the home of her son, Dr. E. F. Weeks, in Ballardsville, July 4th, Sister Susan Weeks, beloved wife of Bro. James Weeks. Sister Weeks was born May 23, 1835; hence she was a little past 71 years of age at her death. She joined Dover Baptist church in Shelby County in early life and remained a consistent member of the same to her death. Her life was a living epistle to all who knew her. The writer preached her funeral sermon at Salem Baptist church, Shelby County, to a large congregation of sympathizing friends, July 5th, and her mortal remains were laid to rest in the cemetery at Todd's Point. Sister Weeks leaves to mourn her loss her husband, Bro. James Weeks, three sons, Dr. E. F., James and Sherley Weeks, and acquaintances. J. B. T.

MORE THAN HIS SHARE.

"Martha, does thee love me?" asked a Quaker youth of one at whose shrine his heart's fondest feelings had been offered up.

"Why, Seth," answered she, "we are commanded to love one another, are we not?"

"Aye, Martha; but does thee regard me with that feeling that the world calls love?"

"I hardly know what to tell thee, Seth; I have greatly feared that my heart was an erring one. I have tried to bestow my love on all; but I have sometimes thought, perhaps, that thee was getting rather more than thy share." Exchange.

"No truer words were ever spoken than these: 'A fool and his money are soon parted,'" said the lecturer.

"Sure thing," piped a voice from the rear of the hall; "we all gave up fifty cents apiece to get in here!"—Yonkers Statesman.

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

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

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

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OHIO COUNTY ASSOCIATION.

The regular proceedings will be reported by another brother. Leaving Louisville on the I. C. morning train last Tuesday, we reached Rockport on time, and after dinner, in company with Elders P. E. Herndon, the successful Associational Missionary and A. V. Armstrong and J. D. Maddox, the beloved physician, as our Luke, boarded a little steamer for a twenty miles ride down the beautiful Green River to Point Pleasant, our destination by water. Brother Maddox expected vehicles to be in waiting to convey us the rest of the three miles, but in that he was disappointed. As a party we took to the middle of the road up the steep bank, and went into a store, prepared to telephone, but to our surprise the proprietor told us he had no telephone. Fortunately for me a gentleman said, "I have a buggy and will take you home with me." I found him to be a brother of Bishop J. S. Gattton, of Campbellsville, Ky., and I felt at home. I pitied my companions, who had to walk, but under the circumstances I gladly took advantage of the opportunity. Do not know how Brother Gattton happened to select me, unless he thought I looked like his brother Sam, and that would not be considered, by my wife, as a compliment. A gentleman in another buggy soon overtook the pedestrians and Dr. Maddox asked if he would relieve him of his valise, and the next thing I saw he was in the buggy, and that left the other two alone. I remembered the Scriptures on the subject and congratulated myself and Dr. Maddox. Read Luke 17:35, 36. Then I thought. Read Matt. 19:30. After a weary march Brethren Armstrong and Herndon joined me at the comfortable home of Bro. H. C. Gattton, to whom we greatly enjoyed his kindness. I left them there, and they were so well pleased that they may be there yet, for both seemed to know and appreciate the cordial welcome and bountiful hospitality.

The Association met with Point Pleasant church. It was the writer's pleasure to preach the dedicatory sermon of the beautiful building about four years ago. It rained, but every cent of debt was raised and we had a large congregation. Judge J. P. Miller presided as Moderator. Pastor W. R. Gardner, of Hartford, and Pastor B. F. Jenkins were chosen as assistants, and Rev. L. P. Drake was elected clerk, and L. W. Tichenor, assistant.

The centennial of the church was celebrated on the 17th. Dr. W. D. Nowlin, of Owensboro, made the leading address, and we heard many complimentary remarks in regard to it. The reputation of the community was fully maintained by a most bountiful provision for the comfort of messengers and visitors. The preaching at the stand was conducted in the old-fashioned way. In two days at least eight sermons were preached to the crowd of over 1,000 that could not get seats in the church. The order was good. The introductory sermon was ably delivered by Bro. J. N. Jarnigan. On account of some wasted time on the first day there was not sufficient time to discuss some of the most important reports. In Ohio County we have over thirty Baptist churches, in fact it seems there is no room for anything else. Over twenty years ago, during my journey through Green River county with Brother R. L. Thurman, then Secretary of Foreign Missions, I inquired of an old preacher, "Was this county settled by Baptists?" He said, "No. I remember when we only had two churches in the county, and other denominations were as strong then as we were, if not stronger." "How has it come," I said, "that you now have two-thirds, if not three-fourths, of the church members in the county?" The old man, blind and feeble in body, but strong in mind, replied: "As Baptists we have tried to preach the whole counsel of God without compromise, and you see the result."

Brother John D. Bell, who is over eighty years old, was a constant attendant, and enjoyed the sermons at the stand. His health is excellent for a man of his age. He has been a life-long reader of the "Old Reliable"—WESTERN RECORDER. Surely would it not be well for all who desire health and long life, and better than all, soundness in the faith, to take and read the RECORDER?

Brother B. F. Jenkins is the beloved pastor of Point Pleasant church, and one of our very best preachers. He is a veteran in entertaining District Associations. While adding his entertaining committee in preparing tables to serve dinner, he laid aside his coat, and a hungry cow ate the coat, and the sermon notes that were carefully placed in the pockets. The cow has not been heard of since.

DEAR RECORDER: We have just closed a 17 days' meet-

ing at our new church at Ekron, Ky., in which we had the assistance of Bro. E. B. English, who preached the Word with much earnestness and which was accompanied by the Holy Spirit to the conviction and conversion of souls. We had 13 added to the church by experience and baptism, one by letter and one under watchcare till letter can be obtained, making 15 in all. We organized at Ekron about two years ago with 17 members; now we number 65, and have built a house that cost about \$1,500, and only have a debt of about \$400, which we hope to pay before long. We give God all the glory for all He has enabled us to do in this work. The church gave me a unanimous, indefinite call about a year ago, and as this is the place where I was born and raised and have always lived, it makes me very humbly thankful. We will begin a meeting at our church at Buck Grove, Ky., the first Sunday in August, in which we will have the assistance of Bro. T. J. Duvall, of Cape Girardeau, Mo., whom we are glad to welcome back to his home State and to one of the churches where he was much loved as pastor. D. F. SHACKLETT, Pastor.

PRESS COMMENTS.

The Kentucky Mission Monthly—"Miss Claire's Pupils," is the title of a most interesting book of 312 pages, coming from the facile pen of Mrs. Mattie S. Smith. Get the book and read it."

Christian Advocate—"A simple story well told. The interest is well sustained, and the characters are people that one cares to read about—that is, people who care for life's real interests."

Gazette, Horse Cave, Ky.—"A daintily bound volume, and the story seems to be well told. Mrs. Smith is a facile and elegant writer."

The Baptist Flag—"It is an attractive story, printed on heavy paper, in large, clear type, and nicely bound in cloth. The book deserves a large sale."

Baptist and Reflector—"The book tells entertainingly of the precepts of Miss Claire, a governess, and the frolics and doing of her little charges. Their studies and games are detailed in a pleasant way and the book will give both recreation and profit to its readers."

DEAR RECORDER: Please announce that the South District Association will be held with the church in Perryville, August 21-22. Mitchelsburg, four miles distant, on L. & N.—Knoxville Branch—is the railroad station. From there a mail hack runs through Perryville to Harrodsburg. T. H. COLEMAN.

DEAR RECORDER: You may insert in your news notes that I have received a unanimous and hearty call to the church at Milan, Tenn.; the work to begin the first of August. Having resigned the church here a month ago, the resignation taking effect yesterday, I was in a position to favorably consider the call; and so after a careful consideration of the field at Milan, and after a prayerful study of the opening there with other propositions which I had under consideration, I have accepted the call at Milan. This, as you know, is a splendid church and a great field, and I enter the work under favorable conditions, praying the great Head of the church to bless both the church and the town through our ministry. Pray for us and for the work.

For one year I have been in the pastorate here for half time, devoting the other half to work in Missouri. Considering the conditions under which we have had to labor, our work here has been reasonably successful, and I give it up with deep regret. This is a great but difficult field for some good man, but the church is badly in need of full time preaching.

My work in Missouri has been blessed with wonderful success and it is with much reluctance that I give it up. Fifteen months ago I began the work at East Prairie with a newly reorganized church of ten members, an unfinished house, no Sunday school or prayer meeting; today we have a live membership of forty-five, a Sunday school with an average attendance of 76, a good prayer meeting and an active working Ladies' Aid with eighteen members. The church has completed its plans to advance from one-fourth time to half time, and I am praying the Holy Spirit to send them a good man as my successor. My work at Harmony church has been equally as well blessed, and they are planning, with two mission points near by, to go up to half time. This church and East Prairie will make a splendid field for some good man.

After August the 1st, please change the address of my RECORDER from Rev. C. P. Roney, Wickliffe, Ky., to Rev. C. P. Roney, Milan, Tenn.

The RECORDER is always read with great pleasure and much profit and I think it one of the best papers that comes to my study, and while I am leaving Kentucky for Tennessee, I feel that I cannot get along without the dear old WESTERN RECORDER.

Thanking you for all kindness and favors shown me since in your state, and asking a kindly interest in your prayers, I am, Fraternally yours, C. P. RONEY.

DISTRICT ASSOCIATIONS—PLACE AND TIME OF MEETING.

- 1906. JULY. 18—Ohio County, West Point church. 31—Simpson, Sulphur Springs. 27—Three Forks, Jackson.

- AUGUST. 1—Blackford, Pelville. 1—Bracken, Mt. Sterling. 7—Bethel, Hopkinsville. 7—Davies County, Panther Creek church. 8—Liberty, Beech Grove church. 14—Logan County, Elk Lick, Logan county. 14—South Kentucky, Ellisburg. 15—Crittenden, New Friendship church. 16—Shelby County, Cropper. 21—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, Immanuel church, Louisville. 5—Lynn, Cave Hill church, Hart county. 5—Owan, 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. Hallen, Fentress county, Tenn. 12—Boon's Creek, Boon's Creek church. 12—Nelson, Bloomfield. 12—Sulphur Fork, Milton. 12—Warren, Providence church, near Bowling Green. 13—Upper Cumberland, Metcalf church. 14—Irvin, Davis church, Jackson county. 14—Lynn Camp, Mt. Olivet church. 14—North Concord, Greasy Creek church, Bell county. 19—East Lynn, Holly Grove church. 19—Landmark, Kerby Knob. 19—Salem, New Highland church. 21—Freedom, Green Grove church, Clinton county. 21—Goose Creek, Manchester. 21—South Union, Crouche's Creek. 25—Pulaski County, Eden. 26—Concord, Pleasant Ridge church. 26—Edmondson, Bee Spring church. 26—Severn's Valley, Bethel church.

- OCTOBER. 2—East Union, Old Poplar Creek church. 2—White's Run, Ghent. 3—Goshen, Liberty church. 3—Little River, Cadiz. 5—Laurel River, Friendship church, Jackson county. 5—South Concord, Freedom church, near Monticello. 10—West Kentucky, Hopewell church, near Arlington. 10—North Bend, Erlanger. 10—Little Bethel, Slaughter'sville. 11—Enterprise, North Fork, Magoffin county. 11—Wayne County, Beaver Creek church. 12—Mt. Zion, Tidal Wave church, near Rockhold. 17—West Union, Spring Bayou church. 23—Ohio Valley, Sebree church. 24—Blood River, Poplar Springs church. 25—Graves County, Mayfield church. Clorer bottom Green River. If change or corrections are necessary write to the papers. J. K. NURNWELLER, Secretary, Georgetown, Ky.

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DEAR RECORDER: You will find enclosed money order to put me square on your books and renew my subscription. The good things of the RECORDER are greatly enjoyed in this strange land.

The Methodists, Presbyterians, Episcopalians, Baptists and Catholics are at work in this country, but there is much work yet to be accomplished. The Y. M. C. A. is doing a fine work among the soldiers. Chaplain Hillman of the 16th Infantry, Fort McKinley, says: "I know of no voluntary association, either in the army or outside, that can be more or anywhere near as much to enable a young man to make the most and best of his life."

The Catholics are still the masters of this country religiously and in many places their affairs are in bad condition. The separation of Aglipay and his followers from the Roman papacy has produced in many towns a religious war between the Romanists and the Independents. This is the source of malice, back-biting, gossip and other evils. To one who has been taught that man is saved by faith in Christ, through regeneration, which causes him to abhor that which is evil and cleave to that which is good, the Catholic of this country with all his cant and outward show of religion represents to him a travesty upon the pure undefiled religion of Christ. M. E. LIGON. Jimenez, Mindanao, P. I.

BLUE MOUNTAIN BIBLE CONFERENCE. This will be July 31 to August 9. The railroad rate will be one and one-third fare, plus 25 cents from all points south of the Ohio River and east of the Mississippi River. Buy your ticket one way, paying a full fare, and take the agent's receipt, and your return ticket will cost you one-third rate, plus 25 cents. Send your name to President B. G. Lowrey, Blue Mountain, Miss., that he may secure board for you. The indications now are that we will be taxed to our capacity to take care of the crowd, but everything possible will be done at Blue Mountain, for possibly never again will such a ten days' opportunity be offered as

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Campbellism Exposed. There have been many calls for the republication of this book, by Dr. A. P. Williams, with an introduction by Dr. J. B. Jeter. Dr. W. H. Felix has written a special introduction, and we are now ready to take up the matter of the publication. The book will have 400 pages and will be neatly bound. We wish to hear from all who want the book, and so we offer it to those who order in advance at one dollar a copy, postpaid. The price will be advanced after publication. Should we fail to publish, we will refund every subscriber his or her money. Now, brethren, if you want this strong and valuable book published, let us hear from you. Address Baptist Book Concern, 643 Fourth Avenue, Louisville, Ky.

When answering advertisements mention this paper. this combination of the Encampment and Conference. T. T. MARTIN.

NOTICE. Reduced rate has been secured on L. & N. and C. & O. R. R. for Bracken Association of Baptists—Meets August 1, 1906, at Mt. Sterling, Ky. Ask your agent for rates. THOS. F. GATHER, Transportation Committee.