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Faith, Hope and Love, these three.

81st YEAR

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The *Christian Patriot*, the chief native Christian paper in Bengal, shows how western ideas are affecting India. In a procession the god Ganesha was mounted on a bicycle. And in one city a motor car is worshipped as a god, being called the incarnation of the Spirit of the Age!

In speaking of King Saul, Rev. Thomas Yates said, with force and truth: "The man who drives out the prophet will come to whine for a fiddler. Saul once sent for Samuel, but now the old time aspirations have gone, and he calls for a minstrel. You cannot satisfy the soul by tickling a sense. The best things are best always, and the man who puts best things into a secondary place is a fool."

Phillips Brooks was once asked to preach an especial sermon to working men. He replied: "I like working men very much and care for their good, but I have nothing to say distinct or separate to them about religion; nor do I see how it will do any good to treat them as a separate class in this matter in which their needs and duties are just like other men's."

Rev. Dr. J. P. Peters, of the Episcopal church, having written to the papers that a man might deny the divinity of Christ and remain a pastor in that church, a layman answers him: "The cardinal principle of the religion of Christ, the rock on which the church stands is the divinity of Christ. The church that admits of the denial of that fact by her authorized teachers is the church that commits suicide."

"Men care less about what is being done than about why it is being done. The spirit in which a thing is effected is of far more practical importance even than the thing itself. This can be tested by the simple experiment in social life of removing a gentleman's hat for him first in one spirit and then in another."—*Chesterton*.

One who wishes religious instruction, except reading the Bible and prayer, to be taken out of the public schools in England explains: "The reason why the religious problem should be taken out of State education is because the religious problem is too important to be entangled in anything else. It is not because creed and dogma are too small a matter for the State; but because they are too large a matter for the State; because they have survived a hundred States; because Heaven and earth shall pass away but creed and dogma shall not pass away."

The Presbyterians who are opposed to aping Episcopalians were strong enough in the Northern General Assembly to prevent the Assembly from authorizing the Book which a committee had drawn

SELF-HEROISM.

BY H. ALLEN TUPPER, D.D.

Reputation is what a person seems to be; character is what he is. A man's real self is within, not without; and any permanent progress must proceed from the centre toward the circumference of his life. What is on him or around him cannot determine his value. The aristocracy of character includes the members of the real nobility of earth. Such are they who fight the bravest battles and win the most valiant victories.

Real glory

Springs from the silent conquest of ourselves,

And without that the conqueror is naught
But the first slave.

My article is dedicated to these victors, and my subject is their namesake. "Self-Heroism"—the heroism of self-examination, the heroism of self-preparation, the heroism of self-concentration, the heroism of self-perpetuation.

I. The Heroism of Self-examination.

Nothing is insignificant. There is a divine meaning in the existence of everything. No life can infringe upon another's right of way in living, for the legitimate property of no two lives lies exactly along the same track. Each life is a monopoly in itself; for to each has been given the sole permission to exercise exclusive powers. The author of my being has made a mistake or my life is of tremendous significance. Introspection partakes of the heroic. Ignorance of self-knowledge is the reef upon which many of the conquerors of the world have been wrecked. They knew others, but did not know themselves. They guided others, but failed to guide themselves. They mastered others, but could not master themselves. The fields upon which they were victors lay beyond themselves, the fields upon which they were victims lay within themselves. If self-examination were an applied science, I venture the opinion that some who are now in the pulpit would be behind the plough; some who are at the bar would be in the blacksmith shop; some who are in Congress would be in the cornfield; some who sit in faculties would lie in fossil beds, and others would awake to their native right and riches and put honor upon lives divinely gifted. Whoever you are, wherever you are, be brave enough, be honest enough to get intimately and accurately acquainted with yourself, and with Jean Paul Richter be enabled to say: "I have made as much out of myself as could be made of the stuff, and no one can require more."

II. The Heroism of Self-preparation.

Gibbon tells us that every one has two educations—one which he receives from others, and one which he gives to himself. The popular idea of education seems to be the art of allowing others to do as much for us as we have the capacity of receiving. "He is not capable of receiving an education" is a suggestive expression. True education is self-preparation. It must find something within you, or it brings nothing out of you. It converts your possibilities into practical powers. The richer a nature the harder and slower its self-preparation and development. Patient preparation is permanent power. In an age that lacks composure men are apt to mature too quickly and decay too soon. Reserved power should be greater than spent power. By self-preparation deposit each day for future drafts, and then you are not apt to overcheck your account.

III. The Heroism of Self-concentration.

tion.

A life often fails to make a lasting impression because of its diffusion. What we call genius is frequently only the child of application. To attempt everything and to accomplish nothing is a fatal folly. While we are striving to know something about everything we must zealously try to know everything about something. The higher and more unselfish the end toward which we direct our lives the greater is the demand for intense and ceaseless concentration of our noblest powers. Focus your best powers upon the details of your life work. These may seem to be trifles; but remember the wise words of the painstaking artist, "Trifles make perfection, and perfection is no trifle." Like the fabled bird in the Oriental legend which slept on the wing, learn to rest in your labor, but never rest from your labor. Contemplate! Concentrate! Consecrate!

IV. The Heroism of Self-perpetuation.

Great and good men are not half living when they are alive! Their best and truest life on earth comes after they walk no longer on earth. In their day Moses and Paul were not nearly so influential as they are to-day. Truth, like a seed, does not bear its fruit in a day, and the richer the truth and more precious the seed the longer the full fruition is delayed. Great principles and great lives, like great bodies, move slowly. A man's self becomes a part of the truth to which his life is wedded, and as this truth passes beyond the limit of his visible existence and takes its endless course through the ages the best part of the man is perpetuated. Each life is a contribution to history; but few lives have their historians. Heroic lives are oftentimes written anonymously upon the tablets of time, and coming ages never recall by name their greatest benefactors. Some men are dead while they are living; others are living while they are dead. Think much of your postmortem life among men. Maintain an uncompromising enmity toward the false, an invincible friendship toward the true. Cultivate a practical faith in the living God. Accept Christ as your ideal and Redeemer. This is the hidden spring of self-heroism. It crowns man's life with the truest success; and when the veil is lifted he shall stand erect in the light of glorified manhood.

CHRIST EVERY DAY

BY REV. THEODORE L. CUYLER, D.D.

The periodical piety that goes by the calendar, and only serves the Lord Jesus at set times and places, is of very little value; it is only a perennial piety that possesses both peace and power. He is the only healthy Christian who runs his Christianity through all the routine of his everyday experiences. Some people keep their religion as they do their umbrellas, for stormy weather, and hope to have it within easy reach if a dangerous sickness overtakes them. Others, and quite too many, reserve their piety for the Sabbath and the sanctuary, and on Monday they fold it up and lay it away with their Sunday clothes. A healthy, vigorous, cheerful, working religion cannot be maintained on Sabbaths and songs and sacraments; every day has got to be a "Lord's day" if we expect to make any real headway heavenward. I have observed that those who try to live by fits and frames and feelings are never fruitful Christians.

In setting out for the journey of the opening year, let us highly resolve to make it a better year than any of its predecessors, and let us adopt as our brief motto,

Christ every day! Our loving Master emphasizes the adverb in that gracious assurance, "Lo, I am with you *always*." We think of him as a Redeemer on communion Sunday; we think of him as a Comforter when some terrible affliction befalls us; why not think of him as a constant companion? This is not a devout fancy, it is a delightful fact. And one benefit to us from having the continual companionship of Jesus this year will be that every day will be a safe day.

We need never miss the right road. We need never take a morally dangerous step. We need never be led astray. Our Divine Guide knows the whole pathway from the "City of Destruction" to the city of the great King. Wherever Christ clearly directs us to walk, there we ought to go. It matters not that you and I cannot see the end from the beginning. Jesus sees; that is enough. He sent Paul on many a perilous path of duty, and when the boiling deep threatened to engulf him, Jesus was beside him, and said, "Fear not, Paul; thou must yet stand before Caesar."

The courage that quailed not in Nero's judgment-hall is easily explained by the hero's declaration, "The Lord stood with me, and strengthened me." What Christ did for Paul he will do for you. Realize that Christ is, in the truest and most actual spiritual sense, close to you. Ask his direction; let him lead you. I don't believe that when we put self out of sight, and sincerely desire to do that and only that which is for the honor of our Master, we ever go morally wrong. He that walketh with Jesus "walketh surely."

My fellow believer, you may walk your daily life-journey through all this opening year in the delightful companionship of your Saviour if you keep a clear conscience and a praying heart and an obedient temper. Begin every morning with a cordial invitation to him to grant you his presence. Think of him all the while as close by you. The busy bustle of the counting room has not hindered the fellowship with Christ of many a godly-minded merchant who carries his religion into his business and deals by the Golden Rule. I pity the minister into whose study the Master never enters. Many a farmer has communed with Jesus as he followed his plow, until the acres that he trod had "the smell of a field that the Lord had blessed."

Every man, some time or other in life, proves himself a moral coward or a moral giant. When the temptation to an evil deed presents itself which, if performed, would add to the present advantage, it needs moral courage to say "No." Such was the character of young Adam Clarke, when his employer bade him stretch short measure to make it enough. He replied, with moral courage, "I can't do it, sir; my conscience won't allow me." To tell the truth always, and to denounce iniquity even when it is clothed in purple and fine linen, is no easy thing.

You cannot now, you never did, and you never will find a more liberal-hearted people on this earth than the tried and true disciples of the Lord Jesus Christ are. But every age of the church of God has produced its Ananiases, Sapphiras, Alexander the Coppersmiths, Diotrepheses, and others of like faith headed by Satan, and each succeeding age of the church will continue to produce them until the Lord comes. So do not be discouraged.

God mingles the bitter with the sweet in this life, to set us seeking another life where there shall be sweet alone.—*St. Augustine*.

OFFERS NO APOLOGY.

GEO. VARDEN.

We ask the privilege of the floor just for a minute in order that Dr. Bernhard Weiss may repeat aloud in the ears of the constituency of this paper the profession of principles which he makes in a brief *vorrede* to his late volume—"Religion of the New Testament":

"My purpose is not to construct a theological system and then try to prove it from the Scriptures; but rather to permit the Scriptures to speak for themselves. Nor is it my endeavor to furnish an apology for what I regard as the religion of the New Testament. As I understand the Scriptures they alone can furnish the evidences as to what they are."

When one recalls that Dr. Weiss has since 1857, first at Kiel, then at Berlin, been professor of theology, these straightforward sentences are strongly reactionary against the critical and uncritical hypotheses of many of his associated conferees in these two universities.

And now one statement from the body of this work: "The rite of immersion, which is a symbolical act that was performed but a single time, was specifically differentiated from the Jewish washings."

MODERN SCHOLASTICS.

Dr. Reich, in view of their method, styles these critical progressive critics as "modern scholastics; that, if they lived in the age to which they belonged, such contemporaries as Alanus ab Ryssel, or Bartolus, would have solemnly made Dr. Driver a Doctor *Introducentissimus* and Dr. Wellhausen a Doctor *Hexateucho-compositissimus*. Some people are really too *gauche* in choosing their century."

And again: "I have focused all my energies on the completion of my General History, in which during thirty-three years, without haste or impatience, I have tried to do in History what Bichat did in General Anatomy, Savigny in Roman Law, Bopp and Pott in General Linguistics. I have attempted to show that literary criticism cannot be separated from historical criticism. Blass, one of the greatest masters of literary criticism, has now in his ripe old age, completely deserted the higher critics of Greek literature."

There are destructive critics in profane literature, be it known, as well as in sacred. And F. W. Blass, professor of Classical Philology at Halle, a Grecian through and through, up and down, inside and out, came to see that the vigorous application of the principles of literary criticism left only a scant residuum of many of the works of classic Greek writers. "Just as Andre le Breton, professor at Bordeaux University, has by literary criticism proved that Balzac was only an odious picker of other men's brains."

A DESPICABLE PRETENCE.

"The pretention of numerous high-critics of the Bible that they do not touch on the religious character of the Holy Book, is an idle, and relatively to some of them, a despicable pretence. Literary criticism *per se* is either mere playing with verbal tricks, and thus not worth serious attention; or it is hopelessly inadequate, and thus misleading in its results. No mere formal handling of literary works has ever produced anything of abiding value."

MERE INSINUATIONS.

"Literary criticism is based largely and, in but too many instances, exclusively on mere insinuations. When higher critics find any chronological or genealogical or geographical sequence of facts characterized by a certain regularity, they at once insinuate that such a regular sequence is *evidently* the work of concocting forgers."

How infinitely truer is the Bible than all the philological wisewomen in ascribing all Hebrew history to God." The days for this sort of tampering with "the Book" are evidently numbered
Paris, Ky.

A bridge, according to the books of the mechanical engineers, is just as strong as its weakest member. It is a good deal so with churches and their influence in the community.

PROPER CONTROL OF DENOMINATIONAL SCHOOLS.

BY A. C. DORRIS.

(Read before Ministers' and Members' Meeting of Logan County Association, April 28, 1906, and requested for print in WESTERN RECORDER.)

What are we to understand by "Denominational schools?" Are we to understand that they are schools built by individuals or companies of such? And if so, are we to understand that these individuals or companies have turned these schools over to the denomination as the property of the denomination? Or shall we understand that these founders hold and run these schools for the denomination? None, we think, could properly question the right of individuals or companies so founding and running such schools. Their claim upon the denomination, we suppose, would be in proportion to the service rendered to the denomination. The proper control of such schools would naturally rest in the founders—they may control or name a controlling board. The only question, therefore, to be raised, we think, would be as to the propriety of the use of the term "denominational."

But suppose these founders of schools have turned these schools over to the denomination, association or convention, and suppose that their understanding in founding these schools was that the denomination, association or convention was to own and run them in the interest of the denomination or denominational principles. Now what is the proper control of such schools?

Or suppose, again, that the denomination has been closely canvassed and earnestly importuned to give the money with which to found such schools; and suppose that these donors have given their money with the understanding that they were giving to the denomination for the founding of denominational schools.

What is the proper control of such schools?

What does real proper fairness and honesty require of the thus favored and trusted denomination toward these donors?

None can properly question its right to own, operate and control such schools. But can it *honestly* transfer this controlling power upon another body?

May it in fairness to these donors, many of whom have been called into their eternal rest, shift the responsibility of the operation and government of schools so founded upon other bodies?

We are not talking about schools yet to be founded, except as they may be thus built, or about schools founded upon different propositions—they may be run upon principles agreed upon between givers and builders, but schools that have been built and given to us as a denomination, or that have been built by us with money obtained as above described bring to us responsibilities not so easily shifted, we think. The debt has already been fastened upon us, the money has been collected and expended, the donors, in large part, are gone; we told them the money was to be put in schools owned by the denomination. How shall we *honestly* make any material change in the government of these schools?

These donors of blest memory, in their gifts, trusted the denomination, association or convention—not a self-perpetuating board of trustees, nor a school board originated upon a money basis. Many of them would have kept their money if they could have seen that these schools were to pass from under denominational control. And now can we *honestly* dispose of said schools in any wise other than was seen in the propositions submitted in the solicitations of funds with which to build them? We respectfully submit, that simple justice to our deceased brethren requires that the denomination control the schools which they have built for it.

If our young American bloods desire to experiment with schools in the hands of self-perpetuating boards of trustees, or controlling boards originated upon a money basis, let them build schools with which to thus experiment; but let regard the schools which our departed brethren have built and given us, or which we have built

with monies obtained from them as above described as a trust entirely too sacred to be so profanely tampered with.

DENOMINATIONAL CONTROL WORKS WELL.

None of our schools have made brighter records than those under denominational control. And none of our schools have made brighter records than when under denominational control. We think we might make this stronger and say, Those passing from under denominational control have lost by the move rather than gained friends and patronage.

And we feel sure that the change of relation of our schools to the denomination will prove division rather than unifying of our forces on educational lines, will lose and not gain friends and patronage, will destroy and not promote confidence, will be productive of apathy and not sympathy in our educational work. Let our churches wake up and make themselves felt here.

Every church in the State should be represented in the General Association at Richmond in June even if it should cost them the entire expense of messenger to and from Richmond. This will be a crisis making meeting in our history as Kentucky Baptists, and our churches should be heard and felt.

The proposed charter for confederated Baptist schools in the State makes possible so many things that we cannot discuss them all here. If we mistake not, it provides that any one contributing \$100 to our educational fund, shall have a life time membership in the body that elects the controlling board. And one paying \$10 to said fund in any year, shall have membership in that body for or during that year. There is no farther stipulation than that he shall pay \$100 for a life time membership, and \$10 for annual membership in said body. He may be a drunkard, horse-thief, gambler, infidel or what not, yet if he has paid his \$100 or \$10 to the Baptist educational fund, he has membership—hence a vote in the body that elects the controlling board of Baptist schools in Kentucky.

The enemies of Baptists desiring to get control of our schools would only need to buy controlling power by thus contributing to our educational fund, and elect a controlling board favorable to the needed change in the charter, and thus rest our schools from us—we think.

We do not suggest these unpleasant features as probabilities, but as possibilities. And certainly denominational control is better than anything that gives rise to any such possibilities.

SHOULD CHURCHES BE ENDOWED?

BY REV. E. F. BLANCHARD.

[The author is a student of church conditions and the following article will attract the attention of many who, perhaps, may not agree with it. We may comment on it later.—Eds. C. W. and E.]

Due to the failure of the voluntary method of support to adequately meet the needs of the church, various schemes of expediency are resorted to. Suppers, fairs, entertainments of all kinds, dancing and card parties are included in the list of money-raising ventures. The endowment plan is another scheme. According to this plan churches receive an income from invested funds. This makes it easy for some churches to meet their financial obligations, and it enables others to exist that could not of themselves do so. The plan is strongly advocated by many because it meets a pressing exigency.

But this is a superficial view. The plan is only one of expediency and is not remedial; it does not solve any problem; the root of the support question is not touched. In the last analysis the plan is unnatural and violates the divine and natural law.

The natural and divine law is that life shall be maintained by self-directed effort and activity. A tree must annually send out its rootlet and put out its leaves in order to obtain the necessary nourishment from the earth and air. This required life-energy can not be stored up for future use, nor can it be transferred from one tree to another. As long as the tree lives it must be in an active state and yearly acquire the needed life-force. Also every living

creature, as man, bird and insect maintain its existence by its own activity and effort in breathing, eating and sleeping. The activity and its fruits cannot be stored up for future use, neither can they be transferred from one creature to another.

The same principle holds good in society. The divine plan is for every person to earn his right of existence by his contribution to the world's welfare.

Natural and divine law cannot be disregarded with impunity. The moment it is disregarded an unhealthy condition is established; degeneracy begins. It would indeed, be a calamity for three or four multi-millionaires to half support the government. Far-reaching would be the detrimental effects. Similar effects would follow in any institution under similar conditions. Both the shiftless beggar and the idle rich, contributing nothing to the world's welfare, are degenerates. Both the individual and society at large are injured, for the natural and divine law is violated.

From the foregoing it is evident that the endowment of churches is not in accordance with the divine plan and is inconsistent on general principles. The endowment of churches would lead to several specific evils: *First, the lessening of individual effort.* A young man having \$100 a week from his wealthy father is not nearly as apt to work as is the man without this income.

For the same reason the members of endowed churches would not put forth the same effort that members of non-endowed put forth. This is confirmed by actual observation. There are in a certain community two churches, one of which receives a large income from invested funds the other does not. The people who are members of these churches are about equal in their financial ability, yet the members in the second church subscribe annually four or five times as much as do the people in the endowed church. Doubtless this condition exists in many places.

The life of a church depends upon the activity and effort of the members, and anything that tends to render this activity and effort sluggish, must necessarily be detrimental to the welfare of the church. It cannot be otherwise.

Second, there would be a loss of vital interest. It is well established fact that the more a person does for a cause the greater will be his interest in the cause. Therefore, when individual effort is lessened, there will be a corresponding decline in interest. It cannot be otherwise.

Third, there would be a decline in spirituality. This is evident. For the greater are the efforts of the people and their interests, the greater will be the spiritual life. This is confirmed by observation.

In short, the general endowment of churches would be a calamity. Churches would become little more than social clubs, and too many are near that state already.—*Christian Work.*

And, behold, there was a swarm of bees and honey in the carcass of the lion.—Judges xiv. 8.

Strolling in the fields one sunny day in the spring, almost before the last patch of snow had fully disappeared, a fine bunch of checkerberries was discovered, brilliant and tempting, but growing out of the cleft of a small rock partly buried in the ground.

Ruddy fruit out of the flinty rock—Honey out of the body of a dead lion. In other words, pleasure, profit, reward, happiness, out of circumstances seemingly the least prolific of anything of the kind.

There are many places in life which seem to be all lion and no honey. Many times the lines of our lives seem to be written with the heavy, down-stroke dark lines. There are people about us whom we do not like, disagreeable duties lie in our pathway, or we are walled in by a thorny hedge of unpleasant circumstances. There may be a line of barbed-wire fence all about us. We dislike to be where we are, but it is death to escape. Let us boldly slay the lions in our path and we shall presently find honey there. Let us overcome the sins and trials that beset us, and rewards unexpected shall be ours.—*Rev. Alexander Wiswall.*

THE SUPPLY OF PREACHERS.

BY W. J. McLOTHLIN.

The latest issue of the *World Almanac* gives some interesting figures about professional schools in the United States for the nine years ending in June 1904. According to this authority, which may be regarded as reasonably accurate, the figures for the various professions for the two years 1895-6 and 1903-4 are as follows:

	No. of Schools.	No. of Professors.	No. of Students.
Theological	144-153	869-1055	8017-7392
Law	73-95	658-1167	9780-14302
Medical	116-122	2902-4253	19999-24694
Homeopathic	20-19	493-666	1956-1289
Dental	46-54	854-1191	6399-7325
Pharmacy	44-63	354-611	3873-4457

All the professions except homoeopathy show a marked increase in the number of students. Theology shows a decided increase in the number of schools and professors, but a sharp decline in the number of men who are studying. And this decline has taken place in the face of the fact that population has increased several millions during these nine years, and the further fact that Christian benevolence is annually making it easier to obtain a theological education. These figures do not, of course, include all who are entering the ministry, since some denominations ordain men who have never attended the schools of theology. But it is safe to say that they include the great majority of those entering the ministry and in general the more efficient part. With these figures in view it seems impossible to escape the conclusion that there has been a decline and a very decided decline in the relative strength of the Christian ministry in the United States when compared with the increase of population and the growth of the other professions.

CAUSES.

Many causes are assigned for this decline. (1) The tremendous material development of our country, it is claimed, sweeps into its current the competent young men. The ease and honors of prosperity lure them from the more arduous and less promising work of the ministry. But for my part I cannot believe there is much competition between the work of the ministry and that of civil or electrical engineering or any similar profession. The man who is attracted by the one is not likely to be greatly attracted by the other. And yet there must be some relation between material prosperity and ministerial supply. More preachers come from the poor than the rich, from the country than the city, from the mountains than the "Bluegrass," from "hard times" than from "good times." (2) Again it is asserted that the pay of the ministry is so inadequate as to deter men from undertaking its labors. It is true that the support of the great majority of our preachers is shamefully small, and with the constantly increasing cost of living their salaries become more and more inadequate. Like all other men who live on a salary, times of prosperity are hard times for them. But again I must answer that I do not believe one preacher in a hundred ever did enter the ministry to get a living out of it, nor do I believe their salaries ought ever to be raised to the point where they will constitute an attraction to unworthy men. Let us have a living, we need no more. (3) The conservative declares that the radical criticism and new theology are undermining the faith of men and thus cooling their zeal for the work of God. The great objection to this explanation is the fact that these things have not yet penetrated to the sources whence most of our preachers come. They first meet them after they have decided to preach. Higher criticism and new theology may cause men to withdraw from the ministry; they have not deterred many from entering its work. (4) The radical, on the other hand, declares it is traditional bigotry and denominational narrowness that causes young men to pause, hesitate and decline to enter the ministry. Give men freedom, they say, to believe and preach what they please in the pulpit and young men will flock into the ministry. They are wide of the mark. Young men, not yet warped by years of theological study, have too much common sense and common honesty to make such a demand. And besides back in the homes and hearts out of which come our preachers there has been little or no sense of a want of freedom. The old gospel and the old church are amply large enough to accommodate the expanding mental and spiritual life, and few, if any, men are withheld from the ministry by want of freedom. (5) It is further asserted that the great emphasis now being laid upon education, and the religious element in education, attracts into the profession of teaching men who would otherwise enter the ministry. Probably this is true. The two callings stand very close together. Teaching aims at the development of the spiritual man with the emphasis on the mental; preaching aims at the development of the spiritual man with the emphasis on the moral and spiritual. But we may safely assume that whatever loss has come in this way is more apparent than real, is only temporary and will speedily right itself. (6) Another explanation of the decline, not so frequently offered but in my opinion quite worthy of consideration, is the ever enlarging place of Christian activity open to the consecrated layman. Unorganized Christianity, non-ecclesiastical Christianity, is penetrating every nook and corner of society and it is being carried and must be carried thither chiefly by the laity. What countless hosts of laymen are actively at work to-day in the Y. M. C. A., the Sunday school, city missions, neighborhood houses, young people's societies, the Salvation Army and numberless other Christian, semi-Christian and charitable organizations! Most of these lines of activity are developments of comparatively recent years. Who can say that they have not taken and will not continue to take

many men who would have entered the ministry if these opportunities had not been open? They preferred the personal independence of making a living for themselves and doing good as a layman, to the publicity, restraints and uncertainties of the ministerial office. There is something in this downright age and country of ours that makes a manly man want to strip off the cloth and all that makes him other than a man and be a man among men. There remains a lurking suspicion among men that there is something of sham, something of pretense in the ministry, an inability to get down to realities, to see things as they are, to distinguish between the important and unimportant. The clerical coat and tie, the clerical tone, clerical authority receive scant respect any more and just in proportion as a young man thinks he must assume them, just to that extent he will shun the ministry.

(7) Another explanation of this falling off is the decline in the spiritual life of the churches. But is there such a decline? Judged by other standards there is not. The large numbers who are uniting with the churches, the enlarging gifts to missions and charity, the many Christian activities all indicate no decline. If there is such a decline, it is strange that it should offset the number of men entering the ministry and nothing else.

(8) The movement of population to the towns and cities is, in my opinion, another important cause of decline. The urban churches have never contributed their due proportion of preachers to the work of the denomination. It would not be far wrong to assert that at least nineteen-twentieths of our preachers have come and do still come from the country churches. This was not serious as long as nineteen-twentieths of the denomination was in the country. It has, however, become very serious now when almost half the effective part of the denomination is urban. If the city churches should be fed by none but the preachers they have produced most of them would starve speedily. Indeed there are scarcely any city born preachers with the exception of an occasional son of a preacher. For example, I am not sure that the Louisville Baptists have produced a single preacher from their own native families in the last fifteen years. In many places our country churches are declining; whence then are to come our preachers?

(9) Again, much of the beneficent work of the age is due to humanitarian motives pure and simple. The religious motive has fallen more and more into the background and with it the religious leader. Charitable work is no longer done chiefly or even largely through the churches, and, therefore, men who are moved by humanitarian motives are not, as formerly, drawn to the ministry. In the long run this may be a gain, because it leaves to the church and the ministry its purely religious work; but there is probably a loss to the ranks of the ministry at the present time.

(10) Increasing respect for the personal opinion of the individual probably has some effect. It is the preacher's business to set men right morally and religiously. As long as he is absolutely sure that he is right and the other man wrong there is no hesitation on his part; but when he begins to realize that knowledge is uncertain, that he may be wrong or that the other man may be right, he hesitates to assume the role of moral and spiritual guide. Now this age is pre-eminently characterized by the uncertainty of knowledge, and, therefore, respect for individual opinion. During the last half of the nineteenth century philosophy was bankrupt, scientific theories changed with the changing year, political and social theories came and went like the shadow of a summer cloud. Long accepted religious dogmas were thrown into the furnace again and various products were drawn out. The result has been the growth of a spirit of toleration which often cuts the nerve of effort. A man's religion is regarded as his own affair. Formerly the preacher was the custodian of religious truth for the laity. Now he hesitates to take up this responsibility and contents himself with leadership in moral and spiritual things. And even here a young man feels rather queer when, as a boy of twenty-five, he becomes the guide of saints of sixty.

All these considerations are alleged as causes of this decline with more or less show of reason. Some or all of them may contribute to, but no one of them, possibly not all of them together, constitute an adequate explanation. Perhaps we do not know the causes of this serious decline in the number of young men who are entering the ministry. But of one thing I am sure. Every lover of the Lord's cause is interested in the remedy.

THE REMEDY.

Is there a remedy or is the inadequate supply and even decline to continue? It is not likely that we shall ever have as many worthy men as we think we need. The supply was insufficient in both Old and New Testament times. In our own history the Philadelphia and other associations have mourned over the dearth and sought for remedies. Is there a remedy? If so, it will not be found in exhorting the higher criticism, chiding the churches or bewailing the tendencies of the age. These are accidental circumstances that will change or pass away with time. Many of the causes alleged above are entirely beyond our control and some of them we would not change if we could. We must take things as they are and try to improve them.

(1) The first condition of improvement is that we should know the need and begin to give attention to it. There were not many foreign missionaries until the need of missionaries was laid upon the hearts of Christian people. There was not much money given for missions until the need of money was realized and the need laid before Christian men and women. So it is with men entering the ministry. We have been so intent on missions, education, etc., that nobody has been thinking about our ministerial supply. Conventions, associations, churches, Christian homes have

allowed one year to follow another without mention or thought of this most important matter. This department of the Lord's work has been left to take care of itself. Could we expect anything else than a dearth of preachers? Zion must travail before sons are born into the kingdom or called into the ministry in large numbers.

(2) The demands and opportunities of the ministry must be laid upon the hearts of Christian people. Christian parents must be called upon to dedicate their sons to the work of the ministry. Many good Christian people would very unwillingly see their sons enter the ministry. Who knows how many young men are withheld annually from entering this work by the indifference or opposition of parents? Again the claims of the ministry ought to be laid on the hearts of the young. Every devout and capable Christian young man ought to be forced to face the question of serving the Lord in the ministry just as every young preacher ought to be forced to face the question of going as a foreign missionary. He may decide against it, but he ought not to escape a definite decision. At present not one Christian young man in a hundred ever has the question presented to him from without. If he comes at all it is at the call of God through his own heart and conscience. God calls men thus, but he also calls them through the lips of other men. Pastors and churches must wake up along this line.

(3) The one absolutely sure because divine method is that of prayer to the Lord of the harvest that he would thrust forth laborers into his harvest. The form of the Master's expression implies a certain unwillingness on the part of men. It is a harvest field, a hard, hot, wearisome work; they are to be laborers, a fact that does not greatly attract human nature. It is not the attractions of the field in front, but the thrust of the Father from behind that sends most men forth to the work; not the love of the work, but the love of the Master, not the call of the ripening harvest, but the command of the Lord of the harvest. The only specific prayer which Jesus commanded was prayer for laborers. "Go yourselves and pray for more laborers," said He. It was out of the midst of prayer that Barnabas and Saul were called; out of prayer that the disciples were prepared for their world-wide mission at Pentecost. Chiefly we must look to God for preachers. It may be that some preachers do not have a direct divine call, but the kind we need do have such calls. Moses, Isaiah, Jeremiah, The Twelve, Paul and the other great men in ancient and modern times were thus called. We must look to God for the preachers that do things. Not the attractiveness of the calling, but the impulse of the Caller must lead men into the ministry. "Pray ye, therefore, the Lord of the harvest that he send forth laborers into his harvest."

WALK IN THE LIGHT.

Light has come into the world. We have seen men deliberately turn their backs upon the light and walk in darkness. They love the darkness of error and unrighteousness because their deeds are evil.

There is safety in the light. One who walks in darkness cannot see which way to go. He is sure to stumble, for the world is full of stumbling-blocks. He may fall into the ditch, for such pitfalls are awaiting the unwary on every side. In regions infested by savage beasts or by robbers the most dangerous season is the night, for these destroyers are afraid of the light. They venture out by night to steal, to kill and to destroy, but when the sun rises they slink away and hide. Darkness is their element. Let no one be afraid of the light. It is the protection of the pure and innocent.

We need the light to protect us from inward enemies. Our most subtle foes are within. The evil tendencies of the heart seek the cover of darkness. To live a pure life one must walk in the light. When we find ourselves trying to hide our deeds we have reason to look on them with suspicion. If our hands are clean and our hearts are sincere we are not afraid to have our actions investigated. Turn on the light, live in the open, and your thoughts and words will be well tested. If what we are about to do will bear the light we cannot be far out of the way. Righteousness flourishes in the light of day, and wisdom may be found in the open. It is safe to leave undone whatever will not bear the light and to refrain from speaking the word that can only be spoken in a whisper. Walk in the light.

It is only when we walk in the light that we see the beauty of the kingdom of God. Go forth by night and where are the flowers, the soft green foliage of the trees and the splendid landscape? The darkness obliterates all beauty, all grandeur, all sublimity. The world, with its mountain ranges, charming valleys and singing brooks, is one monotonous blank under the canopy of the night. But when the sun pours floods of light on the world its beauty is revealed.

There be many who see no beauty in the Son of God. They hide their faces from him. They do not see God in the world at all. In love, in righteousness, in truth, in charity, they see nothing worth seeking after. But many see more beauty in things unseen than in the things which are seen. "Blessed are the pure in heart, for they shall see God." "Blessed are your eyes, for they see." It is a great thing to see. It is a high attainment to be able to look with rapture and satisfaction on the things which are not seen.

Did you ever try to find your way through a great forest by night? If so, you probably know what it is to go round in a circle. Many a benighted traveler has tried this difficult feat. He has started with confidence, and after walking for hours has found himself back again at the very place where he started from. Starting out a second time, he is determined to profit by his experience, and after walking until he is weary,

he is back again at the starting point. We have heard of the man who crossed so many streams in one night that he imagined the whole country was full of water, but in the morning he discovered that he had been crossing and recrossing the same stream all night long.

Those who turn away from Christ make little progress. They have no light to show them the way, no star by which to direct their steps. They flounder in the darkness, become weary and exhausted, only to find that they have made no progress. They that walk in the light will make progress. Each day will find them nearer the goal of life.

Walking in the light we shall enjoy the most holy and happy fellowship. "If we walk in the light as he is in the light we shall have fellowship one with another." The broad way is thronged with travelers, but they are not desirable nor profitable companions. Few there be that find the narrow way, but they are a select company. They are a peculiar people, a chosen generation, a royal priesthood, a holy nation. Walking in light, they shall walk straight on till they walk into the open gate of the new Jerusalem.—*Christian Advocate*.

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 August *Century* is notable for the strong opening chapters of A. E. W. Mason's "Running Water," and for new light on the Vesuvius and San Francisco disasters from William P. Andrew's Benjamin I. Wheeler and Louise H. Wall. The discussion of "The Future of San Francisco" by the president of the University of California is of course, of much authoritative interest. Of rare interest, too, are the illustrations—there are five full page, one in color—by C. D. Robinson, drawn in pastel in the midst of the smoke and flames; William P. Andrew's account of "Vesuvius in Fury," with many interesting references to the great eruption of A. D. 79, is rich in unusual illustrations, too, reproductions from drawing in pastel made by Charles C. Coleman from his villa at Sapri during the eruption. Two of these are happily shown in color.

Decidedly out of the ordinary is the beginning of the new novel by the author of "The Four Feathers," and there are further chapters of "Seing France with Uncle John" and "The Doubtful Age," besides the short stories.

The frontispiece of the number is also in color a reproduction of a characteristic Howard Christy drawing, "The Sweet Girl Graduate."

Contents of *Appleton's Magazine* for August: Midsummer in Bohemia, Christian Brinton, illustrated by Alfonso Mucha; E. Holbrook's Patient (a story), Georgia W. Pangborn, illustrated Sunrise (a poem), Beth S. Whitson; The Trail in American Education, Andrew S. Draper, LL.D. Mexico on a Gold Basis, Edward M. Conley; King's House (a story), Karl E. Harriman, illustrated; Collecting: The Familiar Story of Work of Fine Art (second paper), Russell Sturgis, illustrated; A Poem on La Fayette, Dolly Madiso, facsimile of the autograph manuscript; The City of Mammon: My Impressions of America, Max Gorky; The Prince Goes Fishing (a serial story, chapters III-V), Elizabeth Duer; The Votaries Hermes, Anna R. Brown; Between the Millstone (a story), Lanier Bartlett; Children and The Educators, Agnes Repplier; In the Backwater (story), Mary H. Vorse; Dawn on Mauna Loa (poem), Titus M. Coan; Plant Kinship, Fran French; The Song of the Opal (a poem), Arcl Sullivan; The Corruptionist (a story), W. Fraser; Loot (a story), Hugh S. Johnson; T Flower of Dream (a poem), Elizabeth K. Adam; Current Reflections, Edward S. Martin; Books the Month.

The Century Co. has in preparation a prayer meeting edition of "Hymns of Worship and Service," to be ready early in October. It will contain the pages of the church book best adapted to chapel use with a number of important additions, and will probably sell for 35 cents, etc. bound.

It is said that "Hymns of Worship and Service" has had a larger sale than any hymn-book issued by The Century Co. in many years. Eleven large editions were printed in the first two months.

"The Lord shall give thee rest from thy sorrow and from thy fear, and from the bondage where thou wast made to serve."—Isaiah. The conditions of life are never stationary, but there is experience which can become the constant possession of every trusting heart. It is the experience of joy which comes as the fruit of an abiding and implicit trust in the mercy and goodness of God. "Your external circumstances may change, but you may take the place of rest, sickness of heart, trials may thicken within and without. Externally you are the prey of such circumstances, but if your heart is stayed on God, no changes can touch it, and all that may befall you will but draw you closer to him. Whatever present moment may bring, your knowledge that is his will, and that your future heavenly life will be influenced by it, will make it not only tolerable but welcome to you, while no vicissitudes affect you greatly, knowing that he who holds in his powerful hand cannot change, but abides forever."

SUNDAY-SCHOOL LESSON

SUNDAY, AUGUST 12.

THE PARABLE OF THE TWO SONS.

Luke 15:11-32.

Motto Text—"Return unto me and I will return unto you, saith the Lord"—Mal. 3:7.

This is the most exquisitely beautiful of all the parables. We seem to be standing in hushed and reverent awe in the very Holy of holies. Veiled though it is in imperfect human language, we catch dazzling glimpses of the ineffable glory of God's love. There is very much of the glorious Gospel in this parable, but all is not here. Teachers must not forget the quaint warning of the old theologian not to try to make the parables run on all fours. Sinners are not in their Father's house and cannot leave it. We are all born in the far country to which Adam carried us. We have already had our probation yonder in Eden; we come into the world born in sin and conceived in iniquity. Nor is the atonement of Christ, the only means by which sinners return, found here, because "we have to do with a parable, and expiation has no place in the relation between man and man."—Godet.

"A certain man had two sons."—The first reference is to the Pharisees and Publicans, as is shown very clearly when our Lord comes to speak of the elder brother. "Father give me the portion of goods that falleth to me."—The son was evidently a bad son while still in his father's house. The eldest son received twice the amount which the others did. (Deut. 21:17.) The lands were often all given to him and the younger children received their inheritance in money. This younger son could not wait for his father's death, but would anticipate it and receive his portion immediately.

He disliked the restraints which love cast round him in his home; he disliked the reproof in his father's eye when he did wrong. The allurements of the world were great to him. He wished to be free to do as he pleased. That is the great wish of the sinner—to get away from God, to forget that His eye rests ever on him. Freedom to do exactly as he pleases seems to be the sinner's happiness. Schaff rightly says: "The request showed selfishness, ingratitude, self-will, determination to do wrong—undutifulness and narrow vision, for if he had looked forward he would have seen the dreadful consequences."

V. 13. The father grants his request, and in this a very solemn thought is expressed, that of the sinner's abandonment to the desires of his own heart. It is well for us all our prayers are not granted.

"And took his journey into a far country."—This far country represents vice so far removed from holiness, and also represents forgetfulness of God. "And wasted his substance with riotous living." Thinking no doubt while it lasted how happy he was in his freedom to do as he pleased. But there are serious drawbacks to such pleasure even in this life. Men's means and health fail, or they grow weary and suffer from satiety. Then outward circumstances beyond their control distress them, as the mighty famine did this younger son.

"And he began to be in want."

His boon companions were but fair weather friends. This being free to do as he pleased was not so pleasant a thing as it seemed. He was not free to sin in his father's house, but on the other hand he was not free to suffer. "And he went and joined himself to a citizen of that country."—This was what his freedom brought him to! When will men learn there is no freedom save in bringing their will unto obedience to God's? He did not like the restraint of his father's house; he becomes the servant of a stranger who put him at the vilest of all work to a Jew, and who did not pay him a sufficient amount to keep him from being hungry! His state was very much like that of the man who sells his soul to strong drink.

"The hicks that the swine did eat,"—that is, the pods of the carot tree, something like the locust pods, but firmer and thicker. The swine had enough to eat, they were more precious than he. "Swine sold high, an image of the contempt and neglect which the prodigal experiences from the very world to which he has sacrificed all."

"And when he came to himself"—when his eyes saw clearly his guilt and his folly. He loathed the far country to which he had gone, he longed for the restraints of the home he had abandoned. True repentance fills men with a loathing for sin and a desire for holiness. No man will ever go to God who is not conscious of sin and helplessness. "How many hired servants of my father's have bread enough and to spare."—He admits here his father's goodness—even his hired servants had more than they needed. As Sadler points out, the condition of the hired servants was worse than that of slaves, "for the slave was always sure of his food, his clothing, his lodging, his attendance when sick; whereas the hired servant had simply his day's wages, and when these were paid, he went off to his hovel, and there was an end of all care for him. He had his liberty it is true, but that was too often liberty to starve; so that when the prodigal envied the lot of the hired servants he envied the lot of the lowest of those who had anything to do with his father." So long as a sinner is not truly convicted of sin, he is much given to charging God with hardness and injustice, etc.; but when the Holy Spirit shows him to himself, as he is, he justifies God and condemns himself.

"I will arise and go to my father."—How many penitent hearts have turned to God with these words in all these ages?

"Father, I have sinned against heaven, and before thee."—There spoke the true penitent. One who has been convicted of sin feels in his contrite heart that all sin is against God. There can be no repentance which does not acknowledge guilt against God. "And am no more worthy to be called thy son."—True repentance never makes any excuses for its sins nor attempts to justify them. It is always humble and conscious of its unworthiness to receive the least of God's favors. So long as a sinner feels he has not been so very guilty, so long is his repentance a mere farce.

"And he arose, and came to his father."—Thus he shows his earnestness and sincerity. Had he stayed in the far country, it would have proved he was not sincere in his confession of sin. God is not mocked. It is but mockery to call

one's self a sinner without going to God.

"But when he was a great way off."—What a beautiful picture of the father's yearning love. He would not go after his son into the far country, but he was ever watching for the returning prodigal. For when he should repent the father knew he would return. God receives only the penitent. The son made his confession which acknowledges at once his own unworthiness and his father's righteousness.

"But the father said to his servants."—His kiss had shown his loving forgiveness; now he shows the position which his son shall hold in the household. The robe, the shoes and the signet ring show the prodigal is to be restored to his full position as son. The shoes and the ring were marks of the free man, slaves never wearing them. The father cannot do enough to show his delight at his son's return. Had that son been successful in the far country and come back in princely style to his father he would not have been received. It was his penitence and confession of sin which restored to him his sonship.

"For this my son was dead, and is alive again; he was lost, and is found."—The Scriptures always represent the sinner as dead. The only thing which is worthy of great joy is the salvation of a soul.

HWANG-HEIN, CHINA.

Here is the last part of a letter received from Bro. Morgan the other day, and I thought that some of the readers of the RECORDER would be interested in some of the things he says, so I send them to you.

B. H. PAYNE.
Marietta, Ohio.
* * * The day will come when I hope to do some translation work; I am very young to talk so aspiringly, yet I will use the words of Judson and say, "wait a few years and see." I hope during the rainy rest season to study Denny's Death of Christ, and read to my wife the Life of John G. Paton.

We have at this time about covered the required course of study for the first year, in fact we have done a little more, read John besides, but I must still take examinations, as all conversation and preaching as well as study in N. T. will serve to fasten more firmly what I have learned. I shall wait till fall. Lelah has had fine success in study thus far, but her liver is troubling her again. It began before we left home and this fall we had a serious time with it till at last April 1st we had a doctor from Pingtu. It was an acute attack and was serious, but since that time she has slowly improved. The last two weeks have been so hot she has not been well.

Wheat harvest is on and every man or individual is out pulling wheat and gleaning grain. They pull it by hand and save the roots to burn. It is tramped out on threshing floors and thrown into the air by forks or fan. We are having a fierce hot spell and do not stir out from the house in the middle of the day; it is too easy for the unacclimated to get a sunstroke. This climate is very hard on ladies; especially till they become used to it. Yet we must all use care.

You do make a good point when you say that the missionary in the course of years is bound to make an impression, for he meets the same people over and again. Only a few foreigners besides the missionaries have ever been in this city. And no one stands as high as the missionaries when it is a

matter of credit or his word is required. When you say we do not change pastorates it causes the old missionaries to smile; it is a matter of fact that none of us feel that we are settled in one place. Some have lived at times at every station in our mission, and may have moved from four to ten times. Your point holds good for all the missionaries are known all over the field. Lelah and I have been bundled about with no certain abiding place, and we are anxious to get somewhere we can call our own, and get out of our trunks; it is very unhandy when we need anything to be compelled to go to the bottom of our trunks. We have been on the field long enough to see for ourselves and we feel our duty calls us to the new station, Chefoo.

It does not often happen and we counted it a pleasure to be present at the opening of our fifth station on May 6. I wrote an account to the Foreign Mission Board which I hope you will see. Chefoo is our seaport and was occupied by the Southern Baptists 45 years ago, but later, on account of death and scarcity of workers, the station was abandoned. We both feel impressed to go there and asked the board to let us go. Our spring mission meeting is next week and we shall ask to be voted on. After that we shall ask for a home and it will be a year before we can get into it. This means all our things must be carried on mule-back 65 miles. These stations are all insufficiently manned, but this new station will have but one man and woman unless we two join them.

The Board favors the opening of Manchuria, and Chefoo is just being opened, and this is a severe tax on the present force. This is a great day in China. In our ears are reports of revivals in various parts of the empire, and in our own work we each have more than we can do. The workers who go to the country all tell of crowds who listen eagerly and in places where once they reviled and persecuted they now come boldly and ask for baptism. Miss Petigew was invited not long ago to spend the day with a former penitent in the hospital, a woman. She told her to come and tell her doctrine to her friends all day long. And she showed her interest thus: she gathered in her neighbors, sent for her daughters who had married into her home, and said she was sure the heavenly old Father (Tien Loa Yie) a term of great respect, would not let it rain till after the Ku Uiang, or Miss, had come to tell the story. They shut out the little children that day and heard all that Miss Petigew had to say. Oh, it was good for them to listen so. One day they so crowded the room where she was that they all-women—went out under the trees and she talked to them as long as she could stand it. Bro. Peyton Stephen often preaches as long as his voice will stand it; one day he preached hard for two hours at a market, and had to quit with the people begging him to continue. This often happens that they ask the Shein Seng (teacher), our title, to go on.

One Sunday 20 were baptized here, and at a place in the country near; and how we rejoiced. Last Sunday missionaries and messengers met and organized a church ten miles west of us. I was present and hope to be present at many more such occasions. Forty-one constituate members stood (all men) and said, "Amen" to the covenant and articles of faith. It was a fine sight. In the afternoon they baptized seven, and at night when they could come without

breaking customs of propriety two women were baptized. While the organization and business were going on a big fellow full of determination walked up to chairman Pruitt and said, "Pruitt, teacher, I am very anxious to be baptized!" What do you suppose was the first act of that new Baptist church? Why, they examined that man and he was baptized that very afternoon.

Last Sunday was another happy day with us, and when we baptize we always sing "Happy Day." We had twelve baptisms and two of these were women. I tell you these fields are white to harvest. Oh, how we do think of the abundance of preachers at home and think that a few might be spared for the work out here. China is changing and she needs Christ, and if we can get in good work now it means sound and thorough work, and God will be greatly glorified. We are so glad we came. Lelah was telling her friends at home that she had rather spend a few good years here than many at home where there is a superfluity of workers, and some trying to crowd.

Bro. S. E. Stephens is building; Pruitt is building the Bush Theological Seminary and two residences.

Our very dear love and prayers for the continuance of God's grace. Your brother in Christ Jesus,
EDGAR L. MORGAN.
Poxshira, June 13, 1906

DEAR RECORDER:

It has been a great joy to me on the last two Sundays to be able to raise \$80 or more for missions. The church at Fordsville, where I have accepted for one-half time, has had only part of the time filled by supply, having been pastorless for nearly one year, and the church at Glenville, where, as supply pastor, I have been for some months, has paid on church and debts about \$200, and has given \$45 to missions, which may be even more when we round up.

Three-fourths of my time is now given to the pastorate of these two churches, but will continue to do some work for the best denominational paper I have ever known. To those who read it I need not name it, but to those who should and may chance to see this, I will name it—the WESTERN RECORDER. On coming to Fordsville, Ky., last Thursday my family and self were given a royal welcome. Bro. D. K. Allen had a carriage for us to ride up to the pastor's home, and the deft fingers of the Ladies' Aid Society had tastefully arranged a delightful supper for the tired and hungry travelers. May the shadows of such women never grow less.

Dr. T. E. Barnhill saw to the delivering of our trunks and loaned us his affable presence on entering our new home. I wish I could mention the names of all the good women who, with grace, welcomed us to our new home, for we were welcomed by a house full of the women of Fordsville Baptist church. May God add his blessings to this new relationship and give to his servant, grace and his churches power to win many souls for Him.
A. N. COVOR.
Fordsville, Ky.

FAITH AND THE FAITH.

Received in the afternoon, read in the same evening at one sitting. It rings and thunders. It soars and sparkles. It defends and assaults. Truly a tonic to the soul and an armour to the faith.

J. L. ROSS.
First Baptist Church, Selma, Ala.

DR. HUNT REPLIES.

[This is the paper Dr. Hunt sent in reply to the Moderator's "statement" last week, and of which we gave notice.—Ed.]

Inasmuch as I led in the discussion referred to in the above, it seems fitting that I say something in reply.

1. The charge of some Louisville brethren, as to the committee on nominations, does not grow out of their disappointment in not getting the next meeting of the General Association. They would have felt that they had not been fairly dealt with even had they gotten the meeting. They felt that a united vote of the Pastor's Conference for the coming of the next meeting to Louisville entitled them to a member from Louisville who would represent their wishes. If the known wish of all the pastors of Louisville, save the Moderator and the brother appointed, entitles them to no consideration, then the plea above made, "that it would have been just as unfair to have named one favorable as it was to name one unfavorable to Louisville," has some merit.

The constitutional limitation, that forbids more than two of that committee being from any one Association, was made that all parts of the State might be represented, and yet in the face of this a brother is named from Louisville who could not, because of a previous pledge, represent his brethren in one, and that not unimportant part, of the work of the committee.

It seems to some of us that in deference to the Pastor's Conference, of which the Moderator is a member, that he might have named a brother who could have represented them on this point and also have rendered efficient service in the other work of the committee.

2. As to the words "stacked the committee," I alone am responsible for them. And they were used in an extemporaneous talk and later in the meeting I thought I offered ample apology for using them. All I meant by them then or now was that a committeeman from Louisville was named that did not, on a matter of great concern to the Conference, represent us. I have not the slightest criticism as to any member of that committee named at Richmond; and so far as I know no one else has. As for the two brethren named at Russellville, my one criticism is they were named in the face of the constitution, and one is at a loss why the Moderator ran counter to a constitutional provision for their appointment.

Why did Louisville brethren so want the meeting to come to Louisville? Because here it would be possible to get the largest and most representative gathering of pastors and laymen from all parts of the State. This end to us seemed to be greatly desirable in view of the educational, missionary and sanitarium movements, all of which could from such a central meeting gather an impetus impossible if the meeting were held off to one side of the State.

The criticism that Louisville brethren made the place of meeting of "transcendent importance," for which they have not given their reasons, seems to impugn motives which is in bad taste from one who in the same connection upbraids others for impugning his motives. This is all the more surprising since I told Dr. Eaton after hearing his explanation that I would respect the same and would be glad to state as occasion offered his position to others. What is worse, Dr. Lloyd T. Wilson and others did expressly explain why the

meeting was wanted and why to them its coming to Louisville was of great importance to our denominational work. That these reasons were not what the Doctor guessed them to be, gives no ground for impugning motives.

3. Dr. Eaton says it would have been his duty to make the majority of the committee correspond to the majority of the body, if the question of place had been the supreme one. I do not know what this sentence means. The Moderator could not know what the majority on the question of place would be prior to the vote and how could he anticipate the result of a vote, not yet taken, in the make-up of a committee, by giving a supposed and anticipated majority in the body a majority on the committee.

With a sincere desire that these frank statements may help us to get together and see face to face, and that we may in united strength press the work of the Kingdom, I am yours,

M. P. HUNT.

THE MODERATOR'S REJOINER.

Two or three remarks are called for, in rejoinder, to Dr. Hunt's reply to my "Statement," published last week.

1st. It is claimed that I should have named as the committeeman from Louisville one who represented the Pastor's Conference. It would seem hardly needful to say that no provision has been made for representing pastors' conferences in the General Association. Only churches and associations are represented. The brethren composing a pastors' conference are members of the Association only by virtue of being appointed by their respective churches or district associations. Hence committees are appointed to serve the Association, and not to serve a conference. It is no part of the function of a pastors' conference to run the General Association. There is no basis on which they can demand representation.

2nd. Dr. Hunt withdraws the charge that the Moderator "stacked the committee" and apologizes. This is manly and is appreciated. I take it he represents in this the same brethren in whose behalf he spoke at the Conference when the charge was made.

3rd. As for the appointment of two brethren a year in advance being "in the face of the constitution," there is no need now to argue. The custom was in vogue when I became Moderator, and those who now complain have not till now made any objection. I think it a good custom, not contrary to the constitution, and abundantly justified by experience, but the only point needing here to be made is that I simply acted according to the usage of the body; and the objection is rather belated.

4th. Dr. Hunt says "the reason" the brethren wanted the next session of the Association in Louisville was: "Because here it would be possible to get the largest and most representative gathering of pastors and laymen from all parts of the State." But this does not explain the case. This reason has been in full force all these years. Why did not the brethren see it until about a month before the meeting in Richmond? What waked them up? Why did they allow the above reason to lie dormant all these years without ever suggesting that the Association come to Louisville? What was the new light that dawned on them? Here is what needs explaining.

In an article in the *Baptist Standard* of July 19th, Dr. Hunt tells of the meeting in Richmond and says: "There is far more in

this place of meeting than is apparent on the surface. This year the time of Moderator Eaton expires by limitation, and consequently at the next meeting a new Moderator must be elected. The man elected next year will be in line for a year hence when those who fought Louisville are hoping to bring the Convention to this city. The atmosphere down where the Convention goes next year is all one way, and so you see the wherefore of the contest as to the place of meeting."

This tells the story. This is the explanation called for, and coming from the chosen spokesman of the brethren, it is to be taken as authoritative. "The wherefore of the contest as to the place of meeting" was not, according to Dr. Hunt in the *Standard*—to "get the largest and most representative gathering," not at all; but to get the right sort of a Moderator. It was thought that these brethren could get a Moderator after their own heart better in Louisville than in Mayfield, and here is "the wherefore of the contest."

The man elected in 1907 will be "in line for a year hence, when those who fought Louisville are hoping to bring the Convention to this city." Dr. Hunt here says, in effect, that he and those for whom he speaks do not want the meeting to be in Louisville in 1908, because then is not the time to elect a new Moderator. It thus appears that "the reason" Dr. Hunt gives, in his reply, for the Association's coming to Louisville, does not apply *except in those years when a new Moderator is to be chosen*. And the funniest thing about the affair is that these brethren seem to think that I, as Moderator, was under obligation to line up with them and to appoint men on the committee who would further their purpose to capture the organization of the body! The fact is they could no more have captured the organization in Louisville than in Mayfield. Why were they in such a minority in Richmond? But this by the way.

When men are anxious to capture the organization of a body, they must have some purpose for which they wish to use the organization. The question is, therefore, what would they do with the organization if they had it? A very broad hint of this was given when in the same meeting where the charge against my administration was made, objection was offered to the appointment of Dr. C. M. Thompson on the committee to serve next year, and the objection was based on the fact that he was known to be a friend of the present Moderator. So being a friend of the present Moderator disqualifies a man from serving on such a committee, in the eyes of these brethren! All those known to be friends of mine are thus to be blacklisted! And more than that—I am expected to join in the blacklisting, and when acting officially, am expected to decline to appoint any one who has shown friendship for me! To what greater length could partisanship go than this? We can thus infer what our good brethren would do with the organization of the General Association if they should get control of it. We trust, however, that this spirit is limited to very few; though the objection came from the same spokesman as the charge and in the same connection. It was part of the case against me as Moderator.

5th. Dr. Hunt does not understand what I mean by saying that the Moderator's duty is to make the majority on the committee correspond with the majority in the

body on all questions on which party lines are drawn. In all deliberative bodies where party lines are drawn, the chairman always appoints committees on questions affecting party interests, to correspond with the complexion of the body. I regret that any party lines should be drawn in our General Association, and am glad to be able to say that I did not draw them.

6th. Most heartily do I join with the last sentiment of Dr. Hunt, that we "get together and see face to face, and that we may in united strength press the work of the Kingdom." To this end I hope brethren will cease to spring these divisive questions, and will work together with hearty confidence and good fellowship for truth and righteousness. There is more to do than our united strength can accomplish. Fraternally,

T. T. EATON,

Moderator of the General Association of the Baptists in Kentucky.

NEW OUTLOOK FOR NEW ORLEANS.

Jesus said, "Lift up your eyes and look on the fields, for they are white already to harvest." He also said, "The harvest truly is great but the labourers are few; pray ye therefore the Lord of the harvest that he will send more labourers into the harvest." This Scripture is nowhere so literally true, in the South to-day, as in New Orleans. "The Lord of the harvest" still desires that we shall lift up our eyes and look, and that we lift up our hearts and ask God for more labourers.

We are not going to ask God to send more labourers till we have a vision of the white harvest fields. Peter and Paul had visions and thrust into the harvest. Paul said, "I was not disobedient to the heavenly vision." May the whole South have a vision of the needs of this great white field.

It is only necessary for the conditions to be known, for the needs to be realized. It is possible for a great white field to be just under our eyes and yet not seen or appreciate it. Jesus had to say to the disciples, even, "Lift up your eyes and look." The ripe field, just at hand, was unnoticed by them. It seems that some who have the best reasons to see and know the field, like the disciples, have failed most utterly to see the crying need and the crisis which we are facing. Ripe harvests will not wait, so conditions confront us that must be met. The small force in New Orleans is trying to meet the demands of a situation where facts make their own arguments.

In a city with a population of 325,000 there are only five Baptist churches and five pastors, with only one self-sustaining church and one church with no house of worship. The State of Louisiana is in no way able to cope with the situation. While the Baptists stand next in numbers to the Catholics in the State, we have only 15,000 Baptists. There are only 16 self-supporting churches having all time preaching in the State, and there are 16 parishes or counties without a single Baptist church. While there are 34 towns with a population from 1,000 to 5,000, there are 20 of these without a Baptist church. The city fourth in size in the State has no Baptist church. The great mistake, in this State, has been in not taking the great centers of population and power for Christ. So it is very clear that New Orleans has to look beyond the State for stimulus and for support. The whole South

must look this way and lend a helping hand, if this stronghold is to be taken for Christ.

The marvelous growth of the city makes new and pressing demands, such as have not been before in the history of the city. New conditions are thrust upon us that cannot be thrust aside. The financial world has aroused to the situation and the Baptist host must arouse.

New Orleans is at the mouth of our greatest river and stands at the gate-way of the greatest valley in the world. It is the great inland sea port of the South. It is our largest city. New Orleans must become the money center of the "New South," just as New York is of the East, and we are just beginning to realize what the wealth of the South is. It has been stated on what is claimed to be good authority, that the South has one half of the known iron ore in the United States, and also that half our oil supply comes from Southern fields. It is claimed that while Great Britain, Germany and Pennsylvania have an aggregate coal field of 26,000 square miles, the South has 62,000 square miles, and we have just begun to work this rich field. We can scarcely conceive of the startling fact that the cotton output in the South, in the last five years, has amounted to almost \$400,000,000 more than the whole world's output of gold and silver in the same length of time.

New Orleans, because of her location, must become the center of this immense wealth, and as a result must become a magnificent city of mighty power. This is the Port Arthur of the South and must be taken for our King. The enemy is strongly entrenched and it means a long, hard siege, so we must have reinforcement. A few brave soldiers are in the thickest of the battle, and are standing by their guns. If we love the Captain of our hosts, who is the "Lord of the harvest," let us "lift up our eyes and look on the fields," and lift up our prayers to God for more labourers.

W. H. BRENGLE.

DEAR RECORDER:

After serving the Carlisle Baptist church for two years and three months I have resigned to take charge of the church at Bowling Green, Mo. In view of the fact that short pastorates are detrimental to the best interests of the church, I wish to say, in justice to the Carlisle church, that my resignation was not due to unfaithfulness of the church, but because the field which has opened to me is a much larger one than Carlisle and affords larger opportunities for usefulness. My stay at Carlisle has been, in many respects, the pleasantest one of my ministry. There are some most excellent members in the Carlisle Baptist church, and wherever I go I shall always think with pleasure of the noble souls who gave me their sympathy and encouragement. I trust the Lord will direct the right man to this field. J. B. CHOUCH. Carlisle, Ky.

"Going to send your boy on an ocean trip, are you?"

"Yes; if there is anything in him I think a long sea voyage will bring it out."

"It will for the first few days, anyhow."—*Houston Chronicle*.

Jim Johnson: "Am your horse afraid of automobiles?"

Joe Jackson: "Yais."

Jim Johnson: "Ah thought he was blind and deaf?"

"He ais; but he kin smell."—*Puck*.

A HYMN.

BY WALTER M. LEE, A.M., TH.D.

"If God be for us, who can be against us?"—Rom. 8:31.

The hosts of sin in dread array,
Defy the church of God;
Emboldened, meet in battle fray
The stem of Jesse's rod.

But Jesus, our Captain bold,
Shall conquer, ne'er the less;
For every knee to Him shall bow,
And every tongue confess.

The world, the devil, and the flesh
Attack our holy faith;
At one fell blow they would de-
rive
Us of our vital breath.

But God hath promised victory,
If we on Him rely;
He will the needed grace impart,
The needed strength supply.

Who, then, can be against us, if
Our God be on our side;
What power can o'er us prevail,
While we in Him confide!

Our Pulpit

THE SHEPHERD-SOUL.

REV. J. T. FORBES, M.A.

"And He came forth and saw a great multitude, and He had compassion on them, because they were as sheep not having a shepherd; and He began to teach them many things."—Mark vi. 34.

Christ was seeking loneliness, and He found a multitude; He was seeking rest, and He found new work. It was about the time when the report of the death of John reached Him, and His own disciples were some of them returning with reports of their evangelistic journeys in the land. These were being received with all interest by the crowd about our Lord, and there was the stir and excitement that exist along with much coming and going. There were questions from those who had remained, put to those who had been absent, and answers full of interest. There was condolence for failure, there was joy in success. Jesus feels that the time has come to seek rest, and He and His disciples enter a boat and make for the north-eastern shore of the great lake, on the banks of which so much of His work was done. But the multitude are not prepared to part with Christ on such easy terms, and they anticipate his arrival on the further shore. He finds a multitude waiting to receive Him.

I. Christ's description of the multitude is His own thought, that they are as

Sheep without a Shepherd.

This is one of the great figures of the Bible, the flock and the shepherd; and, if we think of the conditions of life in that country, we shall see that there is calamity attached to a shepherdless condition, and peril. Palestine is not simply a country of smooth, level meadows, where no harm can come to wandering flocks. It is a country of dry river-beds, where in the winter torrents sweep down, and in the summer there are great banks and boulders over and among which the sheep may come to harm. It is a country of deep defiles, beast-haunted. The shepherd guards the flock against enemies by night, and leads it forth to feed in green pastures by day. To

be shepherdless was to be in an unsafe condition. Now, the people, to Christ's mind, were in a state like this. Their own teachers were unfit men, speaking broadly. They were careful of privilege, jealous of honour, they clung to all the prerogatives of office, desired the outward respect that was paid to men occupying such a station—but they were careless of duty. The need of the people was unsatisfied, their need for teaching and training in the things of the soul. Their guilt remained unpurged by the Temple ritual, the holiness set before them was unattained by the Rabbinical counsels, and the great voice of him who had preceded Jesus, and had power to speak to the heart of men, whom God honoured to turn men to the wisdom of the just—his voice was silent.

The people wanted guidance, as well as safety. They were not being led by waters of rest. The shepherd does not drive in the East, but walks before his flock; he guides, and no men who had understanding of the times, to know what Israel ought to do, were standing forth to direct the people to God's chosen. Their minds were in a maze and wonder. "Is not this the Christ?" some said. "When the Christ cometh, will He do greater works than these?" others said. "Can the Christ come out of Galilee?" others said. And where was the authoritative voice of the teacher who was pondering on the Book of God, ready to direct these people, and tell them that this was the Christ, and point them to Jesus?

And they were miserable. Their having no shepherd soon bred misery, and neglect prevented deliverance, and Christ in His tenderness fastens rather on the misery than on the guilt. He might have fastened on the blame, but He chooses to express pity. He had come not to utter condemnation, but to breathe compassion; not as a Judge, but as a Saviour. There was darkness in these people's lives; they were not all innocent and misguided. There were people whose hearts were hard, there were those who were set on pleasure, those in whom sinfulness had bred distrust of God, those who were in the bondage of evil habits; and yet Christ, looking upon them and seeing them astray from righteousness, finds the hardest word He can speak of them is to describe them as sheep having no shepherd. They were not awake enough to say, "I have gone astray like a lost sheep: seek Thy servant"; but the heart of the Shepherd looked upon the multitude, and not fastening on their guilt, but on their misery, He was moved with compassion because they were as sheep not having a shepherd. It was their misery, rather than their guilt, that He fastened on.

II. And that brings one to think of the

Soul of the Shepherd.

It is this compassion that lets us see the Shepherd and Bishop of humanity in Jesus. He alters His plan at the bidding of a simple human motive. He finds not rest, not quietness, in the stillness of the hills, for which His strained nerves and burdened heart were longing; but a new opportunity for service. His heart was melted when He saw the people seeking any who could speak to their need, when He saw them seeking Him because He could; and He remains to work, where He had come to rest. The call came in the need outside and the constraint of the soul within; in the compassion of His heart, the surging of his correspondent feeling to their inquiry. This was the inner call, and this proves Christ

to have the shepherd-soul. Men see in the multitudes what they bring eyes to see. Many look on the multitudes, and they find there cause for a certain contempt. They look on the multitudes, and they find within themselves a certain condescension. You will find in the language of many men whose fastidiousness has outrun their largeness of heart, who have got more sense of the difficulties to be overcome in getting into touch with the ordinary man than they have of brotherhood, you will find a certain superciliousness in their attitude to men. Even with people who have a more loving heart and a greater amount of sympathy, you will find that there is a spirit of condescension, a disposition to play the patron, or the Lady Bountiful, rather than to come down on to the broad platform of common humanity and need, and to reach out of the fulness of one's privilege and position to the help of another. People bring what they have eyes to see. They bring the vision before they see the people; the vision is in their souls. Wordsworth, when he looked from Westminster Bridge over the city's towers and buildings, sleeping before him, said:

Dull would he be of soul who could
pass by

A sight so touching in its majesty.

When Blucher saw it, he said, "What a city to loot!" When the Pharisees looked on the people, they remembered the distinction they had made between themselves and the common man; "This people that knoweth not the law are cursed." "Whence hath this man letters, having never learned? Has He any students? Have any of the Scribes believed on Him?" That is the attitude of mind. It is an attitude you do not require to go back nineteen hundred years to find; you find it today. Christ saw the people with the keenness of vision that absolute purity of soul and fellowship with God give. He saw the vileness, He was repelled by the grossness, the purity of His soul shrank from the sin; and yet the greatest word of condemnation He could speak was that they were as sheep not having a shepherd. The worker finds God's call in the circumstances without, the voice of God's providence, and in the soul, in the voice of the Spirit.

One man looks at the map of the world, and sees the places marked with heathenism, Buddhism, Confucianism, and he says of the Mission enterprise: "It will never be carried out. In the decrees of God the heathen are given to Christ for a possession, and when the time has come a nation will be born in a day. You had better attend to your immediate duty." And the man in sympathy with the mind of Christ says: "Yes, but the decrees of God are to be carried out by His people; Give ye them to eat," and he sets himself to work and labour till the heathen are gathered in. It is the shepherd-soul. Paul walks through Athens, and sees the people having the materials of splendid Christians in them. He sees beauty and genius on every hand, and all devoted to pagan worship, and he thinks, If this people have so much faith and religion, if it were only turned to Christ, what disciples they would make! And he begins to make his courteous appeal to them: "I perceive that in all things you are very religious. For as I passed by and beheld your devotions, I found an altar with this inscription: 'To the Unknown God.' Whom therefore ye ignorantly wor-

"Faith and the Faith,"

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

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III. There is only a step with Christ from the heart to the hand, and that takes us to the

Process of *Shepherding*.

"He began to teach them many things." This is the first remedy for their shepherdless condition, to present them with truth. It seems strange at first, but let us think.

"He began to teach them many things." Ideas, fresh information about God, fresh light upon life, fresh thoughts about sin. What are they seeking? What is sin? Is it the breach of a ritual observance? What is sin? New thoughts about deliverance, new estimates of the value of life, new standards with which to judge the things of spirit and of sense. He opened His mouth to the shepherdless multitude, swaying as they were moved by their desires, and began to teach them many things. The feeding and the help—that is to come afterwards. This is not undervaluing the material ministry. It can be translated into modern forms that preserve its spirit. It means that all those powers of science and knowledge and organization can be used for the benefit of mankind, and it is right that the knowledge that God has given to his children should be used for the good of the many, without opposing the good of the individual. It means Christ in our commerce, in our legislation, in our national life. But it is a dream of the soul, melting into nothingness, unless men be born again, not of the will of the flesh, nor of the will of man, but of the will of God; unless the Spirit breathe on the disordered life and draw it to Jesus. That is the truth that changes men; that is the value of Christ's teaching. Christ is not dealing with the symptom, but going down to the root of the disease. Anyone may do what humanity dictates to a sick man, but a physician like Jenner goes to the root of the disease, and thinks: How is it possible that this thing is to be removed? How is it possible to check it, to attack it in its citadel? And he puts new knowledge and new truth, medical and physical truth, into the world, and so he saves the lives of generations yet unborn. Christ sees the multitudes—one is labouring for the meat that perishes, another has ideas about a material kingdom, and thinks if he is faithful to the Saviour, following Him in the days of His weakness, he will have a high place afterwards in His kingdom; another has his curiosity roused about some prophecy, and half with desire of intellectual satisfaction, and half with deeper longing, he is in the crowd. Christ might have satisfied the individual desires for the time, but He opens His mouth and teaches them. "If any man thirst, let him come unto Me and drink, and the water that I shall give him shall be in him a well of water, springing up unto everlasting life." He shall be renewed in the spirit of his mind, he shall know God as his Father, and Me as his Saviour, and the Holy Spirit as His Sanctifier. His eyes shall be opened on a new world; he shall hear with a new ear, he shall be saved in the Lord with an everlasting salvation. And that truth is not simply a satisfaction for the hour, like the meal presently to be given, but a possession for all time, a strand to guide a man to the city of God.

There is courage needed to hold this truth today. Many have lost faith therein. They want many things. A million of people have just gone out of London for the Easter holidays, not all of them in

urgent need of change. Here, the other day, a hundred and seven thousand people went to a football match. It is all right to have athletics; but what does the constant craving for variety, for amusement, indicate? The unrest of the heart of man. He has always tried to get away from himself. Men get sick of the routine of life, sick of themselves. They are saying: "Oh, for a man to arise in me, that the man I am may cease to be!" They want to get into a different world, they want excitement, a fresh taste in things; they want to escape from their miserable selves, from the round of duties, the same things to be gone through day after day. Life has not got a taste in it, the grip and body have gone out of it, and people want something new, and Christ says: "Behold, I make all things new." Each one of His people is a new creation, and he looks on the world with new eyes. What a time it would take for that man whom Christ took out of the village and on whose eyes He put clay and made him see all things clearly—what a time it would take before common things, the village life, the ordinary streets and cottages and hedgerows, would lose their novelty and beauty in his eyes! It would be a charm for him to wake every morning, like a child, and look on a world that was new to him. That is what Jesus does for the man He has saved every day. He gives him a new sense of life, a new purpose to live for, a new nature and aspirations and hopes.

Reform is Not Enough Without Regeneration,

and people's palaces, and concerts, and evenings with the poets are all fair and sweet and pleasant things, but they are not adequate when truth is needed. The Greeks fell into moral corruption in spite of their art, and the Renaissance in Europe was a time when there were ideas and thoughts and science and beauty on every hand; but because they had not this truth, the supreme truth that changes all things and makes men free as children of God, it was a time of loosening of all moral bands. The Puritans tried to build Jerusalem in England, to establish a theocracy, and it consisted largely in a religion of repression. They put this and that innocent amusement down, and the end was that, when the influence of Cromwell was removed, the tide that had been kept back burst the bulwarks, and swept all before it, and corruption swept over the country worse than anything that existed before, because they had forgotten the Saviour's counsel, "First make the tree good."

Nothing enforced from without will meet the case. We want to capture the citadel. There is an eternal distinction between reform and regeneration. To make it impossible for a man to commit a crime is to serve society; to make him cease to desire to commit it is to change his soul. According to Christ, he is a sinner whether he does it or not, if he wants to, and no human power can prevent that. Something is needed that goes down to the wellspring of love and desire in a man, to the heart out of which are the issues of life.

So we must get back to Christ's idea of the work of *shepherding*. It was first to give men truth. "He began to teach them many things." He taught them their own sin and God's love. He spoke of the human need and the Divine heart. He spoke of sacrifice, and of His cross and theirs. And to teach the things of the soul is more than to proclaim the truth merely and barely. It means utterance appro-

priate to the thing uttered. It means communication of the Gospel with all the emotions which that Gospel excites in a heart truly brought under its power.

Truth is what men need, not what they in general desire. Some few candid souls long for it, not the main body. Yet it is the food of the soul, and without it we must die. Do you want it? Are you in search of it? Are you one of those who buy the truth and sell it not? Christ is willing to teach you many things, and to begin now. If you are not a Christian, you are alienated from God. It means peril, it means guilt, it means destruction, unless you return to Him by the way of the cross. You have to do with Christ as Saviour, or none. "Wilt thou go with this Man?" It will mean denial, struggle, prayer and fighting to the end; but it will mean "glory, honour and immortality, eternal life."—*London Freeman*.

PROFESSOR HYMENÆUS AND THE RESURRECTION

BY REV. O. P. EACHES, D.D.

This man was a member of a church in Asia Minor in the first century. He was an exceedingly broad and liberal-minded man. He was an advanced thinker of that age. He looked at things and beliefs in a philosophical way. The creed of the early church was, to a large extent, explained away. The foundation facts underlying the New Testament writings became myths, speculations, philosophical conceptions. Hymenæus declared that the resurrection was past (2 Tim. 2:18). He may have been a Gnostic teacher or professor, affirming that all matter is sinful and therefore there can be no resurrection. He may have declared that the only resurrection is that of men coming out of dead lives into a living fellowship with Christ—making conversion and resurrection equivalent terms. He may not have denied the immortality of the soul, but held to a spiritual resurrection that takes place at death.

It is doubtful whether he held to a literal bodily resurrection of Jesus—he certainly denied to his people any literal resurrection.

How did Paul regard this? Did he look on it simply as a harmless fad? Did he regard it as simply a speculation that would not affect the belief of the church? Did he say we must not discuss the matter, lest thereby attention should be called to it? Paul put himself against this error with the whole weight of his life and teaching. To deny the resurrection of Christ's people would be to deny the resurrection of Christ, and that, in his judgment, would be to subvert the gospel of Christ. So inextricably is the resurrection interwoven into Christian beliefs that Paul declared that Hymenæus had overturned the faith of some.

Paul was a sane thinker and leader. He was not bigoted. We see his liberality in matters not fundamental in Romans 14, "Let every man be persuaded in his own mind." But this same Paul had some large truths that were fundamental. He was anchored in his beliefs. He could use the word "Anathema"—he could say that the teachings of Hymenæus were like gangrene in the system of Christian teaching.

Paul had doubtless conversed with many of those men who had met the risen Jesus and could vouch for the reality of the resurrection. His faith rested on a rock. He had no tolerance for teachers who took away founda-

tion facts from the Christian system and put in their place philosophical speculations.

Hymenæus would have endorsed the saying of Dr. George A. Gordon: "It is immaterial whether we agree about the miracle of Christ's resurrection or not, provided we accept the general teaching of the Master." He would have gladly accepted the utterance of Dr. Crapsey: "The resurrection stories were not history, and did not tell physical facts." He would have endorsed the teachings of Professor Foster that Jesus did not rise from the dead in any physical way. If Paul were living today among us, how his words would sound out like a trumpet! If he were a trustee of a theological seminary and Professor Hymenæus held a chair in the seminary, what would Paul presumably do? If Paul and Professor Hymenæus were members of the same theological club, would Paul discreetly keep silent lest he might make a disturbance in the theological Zion?

Paul did put himself on record in a very open and pronounced way. It is very probable that this teacher, Hymenæus, denying fundamental doctrines, was put outside the church. Paul could not close his mouth; but he could close his mouth as a recognized religious teacher. Paul did not dream that he was infringing on the liberty of Professor Hymenæus, or putting a muzzle on the right of free investigation. He did affirm that, being in the church as a teacher of Christ's teachings, Hymenæus must not use his position to undermine Christianity itself. Hymenæus could deny the reality of the resurrection, or make it consist in the rising of the spiritual life; but he was not privileged to do this in the church.

Was Paul reckless in the use of denunciations? Was he narrowly intolerant of the opinions of others? Would he not give room for a larger conception of the truth? Paul was as sure of the bodily resurrection of Jesus as we are of the multiplication table.

Shall we stand with Hymenæus or with Paul? If we accept the words of Paul as the words of a man who could speak with authority, then his recorded utterances must have weight with us. If we, with twentieth century advanced thinkers, make of Paul simply an ordinary man whose opinions were narrow, whose inspirations were only those which are common to all good but ill-informed men, then we may listen to Paul, but declare that the "error" of Hymenæus was a legitimate part of Christian truth. To Paul the beliefs and teachings of Hymenæus were destructive falsehoods.—*Examiner*.

UNITE MY HEART.

This expression in Psalm lxxxvi. 11 is peculiar. It does not mean unite my heart to thee, but bind together all my powers and impel them towards one object: give me unity of purpose and the energy that comes from concentration. "Unite my heart; suffer it no longer to scatter itself upon a multiplicity of objects, to be drawn hither and thither by a thousand different aims, but turn all its powers, all its affections, into one focus, make them all one in thee."

Spurgeon says: "Having taught me one way, give one heart to walk therein. Too often I feel a heart and a heart; two natures contending, two principles struggling for sovereignty. The man of divided heart is weak, the man of one object is the man. God who created the bands of our nature can draw them together, tighten, strengthen

and fasten them. And so, braced and inwardly knit by his uniting grace, we shall be powerful for good, but not otherwise. To fear God is both the beginning, the growth and the maturity of wisdom, therefore should we be undividedly given up to it, heart and soul."

Flavel says: "Sincerity possesses but one design, and that is to please and to enjoy God; and what can more establish and fix the soul in the hour of temptation than this? The reason why the hypocrite is unstable in all his ways is given us by the apostle. He is 'a double-minded man,' a man with two souls in one body. But, all the designs of a gracious heart are united in one, and so the entire stream of its affections runs strong."

Parallel with David's prayer is our Saviour's statement of the first and great commandment. It is not thou shalt love God better than anybody else, but, thou shalt love him "with all thy heart and soul and mind and might." Every energy of our being is to be united in this one affection for the all-perfect One. Nothing less than this can meet the claim of him who is our Creator, Preserver, Benefactor and Redeemer.

Some one has said: "A great deal of the so-called piety of the day is of the jelly-fish type." It is flabby sentimentalism or a loose-jointed and lop-sided formalism. Paul tells us in Ephesians iv. 16, that true piety is like a body "fitly joined together and compacted by that which every joint supplieth," growing up as a living unit, of which Christ is the head.

So vivid was his conception of the concentration of the new life that he writes to the Galatians: "Christ liveth in me, and the life that I now live in the flesh I live by the faith of the Son of God."

Success in any department of human aspiration depends upon the devotion to it of all one's energies. The gospel recognizes this law. God don't want half a heart. He will have the whole of it or none. He will be in all our thoughts. He will be the center around which all our affections revolve. Wherever he is he must reign supreme and reign alone. It is only as we recognize this fact and pray earnestly the prayer of the Psalmist that we can have the peace that passeth understanding and the hope that is full of glory. —*Herald and Presbyter*

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And to discover new uses for it daily. It combines delicate, medicinal, emollient, sanative, and antiseptic properties derived from Cuticura, the great Skin Cure, with the purest of cleansing ingredients and most refreshing of flower odors. For preserving, purifying and beautifying the skin, scalp, hair, and hands, for itching, irritations, inflammations, and ulcerations, for sanative, antiseptic cleansing, as well as for all the purposes of the toilet, bath, and nursery, Cuticura Soap, assisted by Cuticura Ointment, is priceless.

"This," said the agent, "is the coziest little flat in Harlem."

"Yes!" replied the man.

"O, there's no doubt about that at all!"

"That's so; there isn't any room for doubt is there!"—*Philadelphia Ledger*.

Editorial.

Among various schools of theologians there is a tendency to lay more and more stress on Christian experience. Indeed Christian experience has always been a strong practical proof of the truth of Christianity. Now that the destructive critics are denying more and more, and more and more "assured (?) results" are being claimed hostile to the orthodox faith, the tendency to stress experience is increased, since it is regarded as beyond the reach of criticism. Men who wish to be "up-to-date," and yet who are unwilling to give up all faith, hope to find a safe refuge in Christian experience where the critics cannot reach them.

Then there are others who fancy that they can construct a theology on Christian experience, and that this can be made a substitute for Scripture. They affect to view with equanimity the destruction of the foundations of the faith, since they think they can build on Christian experience a house that will stand when the floods come and the winds blow and beat upon it. This class of theologians include some from whom most is being heard now. They do not claim as yet to have constructed anything out of Christian experience, but just wait till Dr. So-and-so's next book appears! Just wait till Drs. A, B, C, D and E's present studies produce their results, and then the good time is coming when you can have a theology that is up-to-date, that does need the support of any "authority," and so which need not be disturbed by any "assured results" the critics may reach.

The destructive critics are not bothering themselves about this class of theologians. The devil knows that if he can destroy men's faith in Christian truth, there can be no more Christian experience. It is Christian truth that makes Christian experience possible. To surrender the truth and hope to hold on to the experience is to saw the limb off between where one sits and the tree. In every case where there has been a Christian experience, gospel truth has been its basis, and there can be no other. Without "the faith once for all delivered unto the saints" there can be no faithing Christ.

Truth is the basis of character. A man with bad character is rightly said to be a man of bad principles. To be without principle is to be without character. Suppose a man should say I will let the principles of honesty, purity, charity, industry and truthfulness all go, in view of the attacks of the critics upon them, but I hold to good character, and will build upon that, since good character is beyond the reach of the critics! That is exactly like these theologians who say they can let dogma go, and give up "authority" and build on Christian experience. The setting aside of Christian principles is, *ipso facto*, the setting aside of Christian experience. And it is the wildest and the shallowest nonsense to fancy that one can give up Scripture and authority in religion and then build on Christian experience; since such experience inevitably rests on Scripture authority in religion.

Of course, in a scheme of theology which rests on the Scriptures, Christian experience, precisely because it is Christian (and so Scriptural) has an important place. It is the fruit of faithing "the faith once for all delivered to the

saints." And as good fruit proves that the tree is good, so Christian experience proves the truth of the Gospel. Christian experience is to the world, the most convincing argument of the truth of Christianity. "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

The *Review and Expositor* (\$2 a year, Seminary Press, Louisville, Ky.) for July is a very fine number, containing matter of interest and of value. "The Main Purpose of the Apocalyptic," by Prof. J. H. Farmer, is a keen and able discussion of an obscure subject. Bishop J. H. Vincent's "The Sunday School of Day After Tomorrow," abounds in practical wisdom. Dr. A. H. Sayce riddles the "higher critics" in "Moses in Archaeology and Criticism," and shows that their alleged "assured results" are both false and foolish. Prof. Ira M. Price discusses the Ethical Character of the Old Testament and largely gives away the case of orthodoxy. He admits the validity and the force of infidel objections to Old Testament morality and seeks to explain it away, by showing that Old Testament morality was much better than that of the world outside of Israel, and we should not expect too much. There is no need for any such apology. Abraham's lie in Egypt is not to be excused on the ground that ancient ethics allowed it. The Bible tells how Abraham lied, just as it afterward tells how Peter lied, but neither lie is justified. It is only a finicky "Miss Nancy" ethics that would condemn anything taught in the Old Testament. And history shows that morality has reached its highest purity among those who believed most implicitly in the plenary inspiration and authority of the Old Testament.

Prof. Frederick W. Moore furnishes a luminous article on The Sociological Concept. We hope to live to see a sure enough science of sociology. The basis of it will be "Beat ye one another's burdens and so fulfill the law of Christ."

Prof. A. M. Fairbairn furnishes much interesting history, compactly put together, in "The Theological Problems and Historical Persons of Nicca." In "The Use of the Scriptures in Theology," Dr. Wayland Hoyt gives a clear, discriminating, kind and crushing answer to Dr. Clarke's book on that subject, rightly saying that Dr. C. "puts dynamite under the foundations of our Baptist faith." Yet Dr. Clarke is professor in a Baptist (?) theological seminary. And the trustees and the constituents of that institution seem to see nothing wrong in employing him at a good salary to dynamite the faith that seminary was founded to maintain. Here is "advanced" ethics.

Then follow a large number of book notices, mostly by the Faculty of the Seminary, many of them of special interest and giving the reader a good view of recent theological literature. These notices fill 68 pages, and they are a valuable feature of the quarterly.

We learn that certain railroad officials have a good deal of trouble with certain ladies. In issuing both mileage and free transportation, as well as special tickets, it is required that description of the purchaser be given on the ticket. Different heads are printed and the right ones must be punched. For example, "Male" and "Female." Then "Slim, medium, stout"—"Tall, medium short." Then under "Hair"—"Light,

gray, dark, red." Also under "Beard"—"Moustache chin, side, full, none." This is all plain sailing; there is no trouble with these. But under the head "Age," there are three sub-heads—"Young, middle-aged, elderly," and here is the trouble. A woman gets a ticket and the official punches out "middle-aged," when she thinks she should be designated "young;" or he punches "elderly," when she claims "middle-aged." The reader can imagine the rest.

We suggest that a small photograph of the purchaser be attached to the ticket. This would avoid all trouble. The conductor in each case could settle the question of identity. Of course a recent photograph would be needed.

Infidels have always carped at the idea of miracles and have claimed that a miracle could not take place because it would be a violation of the "uniformity of nature."

1st. There is plenty of evidence that certain miracles did take place. For example, entirely aside from the question of the inspiration of the Scriptures, there is ten times as much evidence that Jesus arose from the dead as there is that Brutus killed Caesar. If no miracle has taken place, then all history is false.

2nd. Nature is not "uniform." The weather is nature; is that uniform? The clouds, the mountains, the streams, the coasts, the forests, the stars—all these are nature—are they uniform? The only uniformity in nature is that certain causes in certain conditions will uniformly result in certain effects—that is all. Whenever intelligence comes in the "uniformity of nature is broken." A man clears a field and plants a crop. He has interfered with the "uniformity of nature." And so through the whole chapter.

3rd. An infidel who denies miracles must, to be consistent, be an atheist and deny the existence of God. Certainly God will furnish a miracle, whenever and wherever He sees one is needed. To admit, therefore, the existence of God, is to admit that every needed miracle will take place. There is no sense in being an infidel and stopping there. Logically the infidel must go farther and be an atheist. And the Psalmist tells what sort of a man it is who says "there is no God."

We are sorry for this generation of school children in our large cities. The science of pedagogy is yet in the experimental stage. They are working out the pedagogical "problems" and are performing their experiments on the helpless children attending the public schools. It is hoped that in a few years some satisfactory results will be reached and then the time of experiments will be over. But in the meantime the dear children are to be experimented on with various pedagogical methods. If these children are ruined, they will have the satisfaction of knowing that they perished in the interest of science; and so they can be comforted. Meantime we are sorry for the children. They have no redress. They are compelled to submit to whatever "methods" the scientific theorist may decide to use. If these methods turn out to be hurtful, then improved methods will be thereby suggested and thus pedagogical science will make progress. Who does not see that it is expedient for the world that one generation of city children perish, rather than for pedagogical science to fail to advance? We are sorry for the children, all the same.

Dr. J. J. Taylor's "regiment" are beginning to be heard from. One lady, elderly in years but young in spirit, makes over \$2,000 in stock that pays regularly 6 per cent a year dividend (3 per cent semi-annually). Mrs. D. R. Campbell bequeathed Georgetown College \$1,000. Her son has paid over half the amount and arranged for the other half. If the 1,000 names shall average \$1,000 apiece, the College will get a million dollars. While many of these friends can hardly be expected to give \$1,000 each, yet many of them might, could, would and should give a great deal more.

Probably the death of no child in the land would have awakened more interest or called forth more tender sympathy than the recent death of Matilda Graves, the five-year-old daughter of the Rev. Dr. and Mrs. A. P. Graves. Her father took her with him on his evangelistic tours, and she has traveled with him over 15,000 miles. She became known as the "Little Evangelist." She was a child of wonderful promise, and was loved with remarkable tenderness. Dr. Graves is well known in all parts of the continent, and many hearts go out to him in tender sympathy in his bereavement. For some years he has lived in Los Angeles, Cal. When Matilda was sick, special prayer was offered for her in five churches and the whole community were affected by her death. Her funeral in the First Baptist church was very largely attended and it was a tenderly solemn occasion. We tender our profoundest condolence.

The Rev. I. N. Yohannon writes from Urmia, Persia, that he has gotten some medicines and surgical instruments and has opened his Baptist dispensary "in a very good location." More medicines are on the way, and we have great hopes for this work. Bro. Yohannon needs permanent quarters. Property should be bought and for this \$2,500 to \$3,000 should be provided. More than that could be wisely spent, but that can be made to answer for present needs. They are building a railroad from Tabriz to Urmia and the latter city is rapidly growing. The cabinet organ the ladies bought and shipped to Bro. Yohannon had not been received June 28th. It is at Trabzant. Those who believe in the Persian mission have a fine opportunity to show their faith by their works, by contributing liberally for its support. Two ladies' missionary societies have recently sent the writer contributions to be forwarded. We will gladly forward whatever may be sent to us.

It is claimed by the saloon men that the firm stand taken by Governor Beckham in favor of Sunday closing has hurt him with the people of Kentucky. The fact is, nothing he has done has strengthened him with the people so much as that. The people of Kentucky are most emphatically opposed to Sunday saloons. Indeed the great majority of our people are opposed to saloons on any day.

It is also claimed by some men that the Sunday closing has "hurt business" in Louisville. It has lessened the saloon business and the police court business, but every proper business has been helped by it. The dry goods men and the grocers now get money that went to the saloons before Sunday closing began.

Mr. John Varden, a brother of Dr. George Varden, died recently at the home of their sister, Mrs. M. Norton, at 25 Regent St., Great Yarmouth, England.

Editorial Varieties.

We call attention to the announcement of the Committee on a Baptist Sanitarium in Louisville. We hope the committee will press the work, and enlist the Baptists of the State. Four of the committee live in Louisville, because this is the location of the Sanitarium, while the others are distributed over the State.

M. A. Ayers, Esq., of West Virginia, was given a sample copy of the WESTERN RECORDER. He sends his subscription and says: "I am glad to know that the RECORDER is a stalwart defender of the faith of our fathers, and not afraid to strike at Fosterism and all other forms of infidelity. I am a Baptist and believe the principles for which our forefathers contended." Here is an illustration of the good of wisely distributing sample copies. When a sure enough Baptist meets the WESTERN RECORDER, an alliance naturally follows.

J. F. Kennedy, Esq., writes: "It is a great pleasure to pay for a paper like the RECORDER." Bro. Kennedy regularly gives himself that pleasure, and in so doing gives us pleasure as well.

We call special attention to the article of Dr. Hunt on our 5th page, and to the rejoinder of the Moderator of the General Association that follows it.

The Rev. Dr. Wm. C. Minifie, of England, very closely connected with Charles H. Spurgeon, is to be in this country this fall. He is to speak in Chicago September 23-30. He is open to preach or lecture after that date. Persons or churches wishing to engage his services can address the WESTERN RECORDER.

For over eight months Dr. H. Allen Tupper, of New York, has preached every Sunday a fifteen minute sermon to the children of his congregation. These sermons come just before the regular Sunday morning worship, and they have all had a fine bearing. Here is an attempt to solve a very serious problem of our modern church life. Dr. Tupper is a live man and understands practical methods of Christian work. We hope to hear of good results of his labors in these short sermons.

Naturalists tell us that a whale may live 1,000 years. The elephant out lives any other land animal. The story is that Alexander the Great, when he conquered India, took one of King Porus' largest elephants and turned him loose with the inscription, "Alexander, son of Zeus, dedicated Ajax to the sun." The elephant's name was Ajax, and the story is that this elephant was captured 350 years later.

A shrewd "higher critic" could take up Prof. Foster's book and Mrs. Eddy's "Science and Health" and prove by "internal evidence" that both came from the same hand. Certainly many of Prof. Foster's deliverances are worthy of Mrs. Eddy, and equally true is it that many of Mrs. Eddy's deliverances are worthy of Prof. Foster. A very interesting showing could be made by applying the "scientific, historic method" to these two documents.

Dr. Foster of the University of Chicago for the last three Sundays in July, has supplied the pulpit of the Unitarian church in Cambridge, Mass. The Unitarians take to Fosterism.

We are glad that the Rev. W. H. Smith has become State Evangelist, under the appointment of our State Board. His salary is guaranteed by special friends. He is a man of force of character, of force of convictions and he is mighty in the Scriptures. We now have a fine array of State Evangelists, and there is room for more.

The Baptist and Reflector is getting excited over its definition of a Baptist, and over our comments. Yes, a man can hold to regeneration before church membership and still hold to infant baptism. Of course he could be wrong; but to affirm the one is not to deny the other. Then to say that "a Baptist is one who believes in immersion only as baptism" does not define a Baptist, because it does not state the Baptist position on that subject. Many millions of people, who bitterly oppose the Baptists, believe "in immersion only as baptism." A definition should define. Our esteemed contemporary calls again on us to define a Baptist. We do not wish to take the job out of the hands of the Baptist and Reflector. We believe if the editor will persevere he can make his definition all right. If when he has finished anything remains to be said, we will be ready to say it.

AMONG THE Churches.

Walnut St. (Third and St. Catherine)—Pastor Eaton: Soul prosperity; The will—Two by letter, one baptized.

Broadway—Bro. M. E. Dodd: Consecration; Neglecting salvation.

Chestnut St.—Pastor Weaver: Full joy. Pastor Underwood: The highwayman.

East—Bro. E. L. Craig: Operation of the Spirit; Sanctification. Pastor Wilson is preaching at Dawson Springs.

McFerran Memorial—Bro. W. J. McGlothlin at both hours.

Twenty-second and Walnut—Bren. J. C. and C. E. Roberts and Allie Irich: "The Texas Boys" at both hours.

Calvary—Bro. H. A. St. Clair: The Advocate; Master's call.

Clifton—No report.

Franklin St.—No report.

German—Pastor Jansen: Power of faith; Love for truth's sake.

Hazelwood—Pastor Albhoff: Abiding in Christ; The indwelling Christ.

Highland—Pastor Dawes: Inherited responsibility. Bro. H. H. Sweets: Following Christ. One for baptism, one by letter.

Immanuel—Bro. B. B. Bolton: Hearing God's voice. Pastor Watts: Christ's power to cleanse. Five for baptism, two by letter, two baptized. The Long Run Association meets with this church September 5th.

Parkland—Bro. A. R. Abernathy: Two invitations to Jesus.

Portland Ave.—No report.

Third Ave.—Pastor Ransom: Authority in prayer; The boy and the Divine purpose. One by letter.

Twenty-sixth and Market—Pastor Reed: Divine mercy; Harvest is past. 312 in S. S. One for baptism. Pastor has gone to northwest Arkansas on his vacation.

Eighteenth St.—Pastor Arvin: Prayer; Great purpose. One for baptism.

Oakdale—Bro. E. B. Farrar preached in the tent and in the shops the whole week. Five for baptism, five by letter. Mrs. Mohler is better.

East Mead—Bro. H. L. S. Toomer: Rich and poor to die; Hell. Two for baptism.

Tabernacle (New Albany)—Pastor Poulson: Changed name; Ring for the prodigal.

Beechland—Bro. B. L. Pharris: Personal work; None righteous.

Culbertson Ave. (New Albany)—Bro. Roadhouse: Gospel. Pastor Clutton: Temperance.

Pembroke—Secretary Watts: Sunday School work; Service. Church, under Pastor W. E. Mitchell's leadership, is erecting a special Sunday school building.

THE STATE.

Pastor C. W. Bowles writes: "My first meeting of the season I held with Knox's Creek church, Hart county. Fourteen addition to the church; 12 for baptism, two under watchcare of the church. Bro. L. H. Tabb, of White Mills, Ky., did the preaching in his mastery way to the satisfaction of all. He is a jewel in the Master's cause. This is one of the best churches in Lynn Association. They are increasing along all lines; thanks be to God they are waking up on missions. Will more than double this year the amount they gave two years ago. To God be all the glory."

Pastor Louis Thomas writes: "We have just closed a twelve days' meeting at my church, Mt. Vernon, located near Truesville, Ky. Bro. J. F. Jones, of Carrollton, Ky., did the preaching. Bro. Jones is a very strong man, his preaching was practical and convincing. He won the hearts of believers and unbelievers. The membership was much revived and strengthened. We had 14 added to the church by experience and baptism, one by letter and one under watchcare till letter can be obtained, making 16 in all."

Pastor Stallings, of Smith's Grove, has been preaching over at Oakland. He has secured a lot and \$2,000 for the erection of a Baptist house of worship. Pastor Stallings is a man who, under God, brings things to pass.

Secretary Bow last Sunday dedicated the new house of worship of the Lawrence Chapel Baptist church. The present church was organized January 30, 1903. Baptist work at that place, however, began in 1886, under Elder Geo. H. Dorris.

OTHER STATES.

Since Pastor W. J. Robinson took pastoral charge of our church at Johnson City, Tenn., three months ago, he has

welcomed new members. The church is planning to build a house of worship.

Pastor J. T. Riddick, of Richmond, Va., has accepted a call to the church at Lexington, N. C.

Pastor H. H. Marshburn, of Louisville, N. C., has accepted a call to the Edenton, N. C., church.

The Mill Creek church, Union county, N. C., was dedicated July 29, 1906.

Pastor M. V. Baird writes from Clarkton, Mo.: "We have just closed a meeting at Stanfield church resulting in 30 conversions, 25 additions to the church, 24 by baptism. The interest in the community is deep and wide."

Pastor H. F. Burns writes from Laneview, Tenn.: "We closed a good meeting at Spring Hill church yesterday. Bro. J. W. Mount, of Condon, Ore., ably assisted the pastor. He preached the gospel in a very earnest and impressive way. The church was revived, eight precious souls were saved and fourteen were baptized. To God be all the glory. I go to my meeting at Oak Grove today."

We are in receipt of the following letter from Brother P. E. Burroughs. Although not authorized, we take the liberty of publishing it. It is a great record for a pastorate of less than four years. He could have added that during his pastorate the church more than tripled each year her contributions to missions. Before returning to his new field he will, of course, visit New Liberty, the former home of his accomplished wife, where her mother lives. She is the sister of Hon. June Gale and James Gale, the president of the Carrollton & Worthville R. R.

"Dear Dr. Harvey—Having accepted the care of the Broadway church, this city, I will ask that you change the address of my paper from Temple to Ft. Worth, St. Louis and Broadway."

"On many accounts I grieved to leave Temple. The Lord had blessed us richly. In less than four years we had 405 additions, a little more than an average of two for every week we were there. The church has taken higher ground on every line and is now justly considered one of the most desirable pastorates in the State. But this field offered larger problems and greater opportunities and I felt that I must heed its call. I leave Monday for a season at Northfield and other New England points. It may be my privilege to see you en route."

"P. E. BURROUGHS."

THREE FORKS ASSOCIATION.

Convened on July 27th with the Baptists in Jackson, the county seat of Breathitt. The meeting was called to order by Rev. W. M. Baker, the former Moderator. Rev. A. Petrey, of Hazard, was chosen Moderator, and W. M. Baker, assistant moderator. Rev. W. H. Setzer, pastor of Jackson church, was elected Secretary. Twelve churches compose the Association. The total membership is over 600; total value of church property is only \$8,900, and \$5,000 of the amount is invested in the brick meeting house at Jackson. The committees appointed to report were prompt in presenting them, and after discussion they were adopted. Dr. J. G. Bow was on hand and delivered one of his able and thrilling addresses on missions. On account of other appointments he did not remain until the close of the session. We have no more faithful men in Kentucky than in this part of our mountain region. They greatly need more ministers. Hazard Baptist Institute, located at Hazard, Perry county, of which Moderator Petrey is principal, is doing a fine work in educating the young men and women of the mountain counties. They enrolled between 250 and 300 last year. Hazard church raised over \$1,200 to pay on the debt. The school property is valued at from \$8,000 to \$10,000. Brother Petrey is a wise and energetic worker, and he has a strong hold on the people of his section. Brother Setzer has a fine field and it is devoutly hoped that Jackson will become as noted as a religious and educational center as it has been for lawlessness.

In company with Dr. J. G. Bow, I was entertained in the home of Brother Joe Head and his charming companion, the daughter of Dr. Blanton, of Central University. I greatly enjoyed my trip and pray God's richest blessing on the labors of our brethren in the mountains.

In a recent issue of the WESTERN RECORDER, speaking of a conversation with the Baptist pastor at Bardstown, in reference to the vote to be soon taken on "The County Unit" question, the writer said that Hon. Ben Johnson, of Bardstown, candidate for Congress, is an active advocate of the temperance question, and that he is on record as having voted for local option in Bardstown in 1883. The writer learns that he was mistaken in adding that his opponent in the race for Congress is an "Old Line Prohibitionist."

AHEAD OF EVERYTHING: GLORIOUS PRAISE

Is the GREATEST work of the GREATEST masters of Sacred Song.

DR. W. HOWARD DOANE AND W. J. KIRKPATRICK.

Read what the good Judges say!

Dr. P. S. Henson, Pastor of Tremont Temple, Boston: "It seems to me to be admirably adapted for use in devotional meetings. It is a happy combination of things new and old."

Dr. B. H. Carroll, Sr. of Baylor University: "I have examined with approval and pleasure 'Glorious Praise', this seems to be a splendid all round book for popular music and hymns."

Dr. Samuel H. Green of Washington, D. C.: "I have examined your new hymn book 'Glorious Praise', and regard it as one of the best of all song books recently offered for Christian service."

Dr. Henry M. King of Providence, R. I.: "I think it an excellent collection."

Dr. Carter Helm Jones of Louisville: "The best old and new hymns have been skillfully blended, and a fine musical sense and taste pervade the arrangement."

Dr. E. C. Dargan of the Southern Baptist Theological Seminary, and himself a master of sacred song: "It strikes me as a very handy and useful book, admirably serving the purpose for which it was intended."

Dr. Kerry Boyce Tupper of New York: "In my judgment it is a remarkably fine collection."

The great evangelist, T. T. Martin: "As a combination book I consider 'Glorious Praise' far and away the best book I have examined."

Dr. B. D. Gray, Secretary of Home Mission: "It is in every way a splendid book of praise."

Dr. J. M. Frost, Sunday School Secretary calls it "a glorious book."

Dr. A. C. Davidson of Birmingham: "You can count on every church in the valley getting it when they get a new book."

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

Last week Brother J. Henry Burnett, who spent fifteen years in our office, and resigned to accept position of business manager of Liberty College, Glasgow, Ky., called. He is looking well and greatly pleased with the prospect of a large attendance. He is a man of indefatigable energy and usually accomplishes what he attempts. He expects seventy-five young ladies in the Boarding Department next session. We wish him success.

The Christian Union Herald, of Pittsburgh, says of "Faith and The Faith": "A very timely discussion of the nature and importance of faith, also of 'the faith' once delivered to the saints, for which there is now great need to contend."

The Christian Intelligencer, of New York, says of "Faith and The Faith": "The treatment is intended for popular use, is rich in illustration and calculated to inspire an unshaken trust in the word of God."

Dr. M. P. Early writes: "Faith and The Faith" I have read and re-read with delight and great helpfulness. It is certainly a timely production, one of the clearest and most powerful arguments on the subject I have ever read. I wish it could be put in every home in the land."

COMMITTEE ON SANITARIUM.

At the General Association in Richmond I was directed to announce, after due consideration, a committee of seven to "devise ways and means" to establish a Baptist Sanitarium in Louisville under the auspices of the General Association.

After thinking the matter over and receiving suggestions from various quarters I hereby announce the following:

Theodore Harris, Chairman, Chestnut Street church, Louisville.

E. M. Coleman, Walnut Street church, Louisville.

Dr. J. B. Marvin, Broadway church, Louisville.

Dr. W. T. Bruner, Twenty-second and Walnut Street church, Louisville.

Dr. A. Gatliff, Williamsburg.

W. S. Wilson, Esq., Eminence.

J. R. Puryear, Esq., Paducah.

In the absence of Dr. J. B. Marvin from the city, I ask Dr. S. E. Woolly to act as his alternate.

Fraternally,

T. T. EATON, Moderator.

FIVE PER CENT INTEREST.

That is What Saving Deposits Earn.

Readers of the WESTERN RECORDER will find in the advertising columns of this issue the card of the Owensboro Savings Bank & Trust Co. This institution began business in February, 1871, since which time it has paid nearly a half million in interest to saving depositors. The rate of five per cent is much larger than is paid by Louisville banks, and is as good as can be gotten on mortgage loans, while it is equally as safe. The bank is carefully and economically managed and is entitled to the confidence of depositors.

GOOD TIMES FOR ALL IN A FREE TOWN.

Our folks in Battle Creek may be a little old fashioned, but they have been wise during the good and bad times to keep the factories going and the steady payment of wages while workmen in other cities have been idle more or less of the time. Our work people are forehanded here and have paid steadily and promptly, as a rule, their bills for groceries, meat, rent, clothing, etc., and to my certain knowledge thousands of them have savings accounts in the bank. It pays to be a workman and a citizen in an independent town where each man has a chance to work and where the wages are the highest in the State. These are facts and the facts have become known abroad so that we are now beginning to gather new industries to help the good work along. I told Lyon

& Healy very plainly that one of the first things we wanted to know about any new factory expecting to locate in Battle Creek was "what kind of wages do you pay?" Public sentiment here is in favor of the highest wages possible to secure for the class of work employed and with that attitude we can be free from all tyrannous labor trusts and keep the wheels turning and the money coming in. Let our union men in Battle Creek keep their cards in the unions if they feel that it is the best policy and we will welcome their right to the exercise of their own private liberties in all such matters, but just so sure as enough union men become massed in Battle Creek to give the foreign leaders power to make trouble we will have strikes, disorder and loss of business and prosperity, exactly the same as other towns now dominated by the leaders of that trust. The common people must rule the community and they must not give up their liberties to the management of outsiders.—C. W. POST, in *The Square Deal* for July.

DEAR RECORDER:

Noticed the label on my paper this morning and noticed that it expired yesterday, the 20th. As I cannot get along without the RECORDER, I mail you herewith my check for two dollars renewal. I have been a reader of the RECORDER for upwards of fifty years. Hoping that the dear Lord will spare the editor's useful life for many years to battle for his cause, I am, fraternally yours,

J. S. HEAD, SR.

Burgin, Ky.

DEAR RECORDER:

Brethren, my soul is moved to say amen, when reading of your advanced steps in Christian education and work, and thank God the same spirit is moving Texas from center to circumference, and our hope is, that the results will be a general revival of the faith of Abraham and the work of Paul for the salvation of the lost. I am loving Texas and the general organized work more and more as the days go by. Here are some hints of God's blessings on me and the churches I serve at the Upper Gandalup church eight additions; an arm of Vance church 24 additions. The meeting has just closed and we learn others are blessed and will soon follow. We expect to protract at Vance, the church proper, from our fifth Sunday meeting. Pray for us. Please send your book, "Faith and The Faith;" I will add the price to my subscription. I am now 80 miles from my office, which is Ingram, Texas.

B. T. MATHUGH.

DEAR RECORDER:

We are happy in being at Rio. We arrived in the beautiful bay of Rio June 25, 8:30 p. m., and lay anchored till morning, when Brother and Sister Deter and Bro. Losen came on board the Tennyson and took us home with them. I wish I had time to write you more at length, but must mail this on the returning Tennyson. We are all well and happy. Change my paper from Central City, Ky., to Rio de Janeiro, Brazil, Caixa 352. The Lord bless the RECORDER. Will write more soon.

DEAR RECORDER:

Please announce in your paper that Gasper River Association will meet at Mt. Carmel church, August 21-22, and those coming by rail will get off at Drakesboro, on the L. & N. railroad, where they will be met and conveyed to the church on the evening of the 20th and morning of the 21st. Visitors will note these dates.

H. P. BROWN, Pastor.

DEAR RECORDER:

Please announce that the Nelson County Association of Baptists will convene with the Bloomfield Baptist church, Sept. 12. Bloomfield will expect a large attendance, and therefore extend a general invitation to all, especially to the editor of the RECORDER.

J. A. DAVIS, Pastor.

OVER 300 HYMNS

ROUND AND SHAPED NOTES.

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By "Actina," a Marvelous Discovery That Cures All Afflictions of the Eye Without Cutting or Drugging.

There is no need for cutting, drugging or probing the eye for most forms of disease. There is no risk of experimenting, as hundreds of people have been cured of falling eyesight, cataracts, granulated lids and other afflictions of the eye through this grand discovery, when specialists, they claim, termed the cases incurable.

Actina is sent on trial postpaid. If you will send your name and address to the New York & London Electric Association, Dept. 88P, 029 Walnut Street, Kansas City, Mo., you will receive free, a valuable book, Prof. Wilson's Treatise on Disease.

YOU CAN MAKE YOUR MUSIC PAY.

What would it not mean to you if your love of music, valueless now except as a source of personal enjoyment, could be converted into income? Less congenial professions have not the financial possibilities of that of music. In the courses for musical instruction in all branches; offered by the College of Music, of Cincinnati, artistic thoroughness and professional progress form the mainspring at every step. The brilliant character of its alumni, the number of graduates who achieved distinction as teachers or concert artists, during its 28 years of existence, is eloquent of a strong faculty and the ability of the College to graduate musicians and elocutionists successful in making their investment pay.

The catalogues of the College show the enrollment of pupils from towns and cities all over the United States.

An offer that will appeal to your interest in an attractive way, is made for the forthcoming year. To the first pupil from any town presenting himself for registration at the office of the College, special and very advantageous tuition terms will be made. The catalogue shows more fully the unusual inducements for musical study opened in this way. It will be mailed free. Address all communications to The College of Music of Cincinnati, Cincinnati, Ohio.

DEAR RECORDER:

I send you this day an account of a meeting I have just closed. I began on the 9th of this month with Cave Hill Baptists, Hart county, and continued 16 days, with the following results: Christians were much revived, sinners awakened; five professions of faith in Christ, five additions to the church, all by experience and baptism. Two men, heads of families, among them, Cave Hill church seems to be taking on new life. I had the very valuable assistance of Elder R. A. Cave, of Priceville two days in the meeting, who did some very practical preaching, which we all enjoyed very much. Bro. Cave is one of our plain, practical ministers. We left a number of penitents at the close. To God be all the glory.

I will say to all concerned, that Lynn Association meets with Cave Hill church the 5th of September, and as it is six miles from the L. & N. railroad, I want to say to brethren who expect to attend and come by rail to write to me at once at Upton, Ky., and let me know on what day and on what train they will come, as we want to try to have conveyance for them at Bonnierville, Hart county, as that is the nearest railroad station, so I hope all will heed this request if they expect to come. I go to attend the ministers' and members' meeting of Lynn Association, which meets 28-29 with Cave Run Baptists, and will continue a protracted meeting from that meeting.

W. E. WALSH.

Upton, Ky., R. F. D. No. 3, Box 8.

Family Circle

Stories for the Young and Old

THE TWOS AND THREES.

Blessings on the Twos and Threes,
Who hold great principles together;
Unswayed by every passing breeze,
Unmoved by shock of fierce weather.

A lot of folks will go half mad
About some sentimentalism,
A meaningless and high-named fad
That's but a puppet's egotism.

So easy it is to drift along
The way the present tide is flowing,
To go with the multitude to wrong,
Because the way is easy going.

The world-old cry for something new
Gives crafty fools a set employment;
The things that yesterday were new,
To-day are old and past enjoyment.

Blessings on the Twos and Threes,
The star-calm browed, the lion-hearted,
Who await for ships on restless seas
To put in port from whence they started.

The crowds will weary of the quest
For some "new truth" of magic meaning,
And seek the old, tried truths for rest
On which the Twos and Threes are leaning.

MISS CHARLOTTE YOUNG.
Hendersonville, N. C.

THE MINISTER'S CHRISTMAS.

It was just two weeks before Christmas. James Markham had worked hard all the year trying to fit himself for the responsibility that lay so forcibly before him; for he felt, as Paul did, that he must preach the gospel. And having no means of support for the wife and little ones, they often had to deny themselves many of the necessities of life in order to carry out what they felt to be their duty.

True, James had charge of a little mission, but they paid him very scantily for his services. Nevertheless he had done all that lay in his power to better the condition of his little flock. For he felt that he must do his duty—he knew the Lord would do the rest.

But on this particular day the snow-drops were chasing each other o'er the house tops as if trying to find some brighter spot to rest their downy bodies on. And yet the clouds did not hang so heavily in the horizon as did the gray mists of disappointment on James Markham's heart, as he thought of his faithful wife and dear little ones who must go without anything for Christmas. But a glimpse from the cheerful face of that companion chased away the gloom that hovered there and he began to see things in a different light. "Surely," he thought, "the Lord has promised to provide for those who trust him. Shall I doubt him now I will try to be more faithful."

So he set to work on a sermon that he was preparing for his people. On the following Sunday he would give them a few thoughts from "God's great gift." He would tell them how the infant Christ, born in a manger, came to bless the world; and the song of the angels, "Peace on earth, good will to men," still echoes o'er the land and will not cease until the glorious strains have reached the remotest corners of the earth. In the Word we are taught, "It is more blessed to give than to receive," and since the greatest boon the world ever received is God's own Son, we ought to give ourselves and all we have to him.

James Markham was so earnestly wrought up with his subject that he impressed his hearers as never before, and those who had never given themselves to Him, felt the need of such a Savior as they never had until now, and those who had already received Him felt that they had not done enough for him and they resolved to henceforth walk "in his steps." They also resolved to try the blessedness of giving. So in a few days one might have seen a little crowd gathered at the church, earnestly conversing on, seemingly, secret matters.

It was Christmas eve. The minister and his wife were alone by their fireside, neither talking very much, for their hearts were troubled. To-morrow the children would be expecting bright surprises, and they had nothing for them. But the hopeful wife said gently: "Never mind, James, it will all come right some day."

Suddenly the sound of the door bell echoed through the room, and brushing a tear from his eyes, James reluctantly opened the door to find no other than

one of his deacons with a wagon waiting at the gate, loaded with all the good things one could wish for. When, after hearty greetings and many good wishes, the deacon was taking his departure, he slipped a roll of bills into the minister's hand, saying: "You told us it was 'more blessed to give than to receive,' and we thought we would try it."

With hearts running over with gratitude, the little family had no words to thank the good people. But the deacon was satisfied. He went away feeling the blessedness he had sought for. And when the Markhams were left alone, the minister said, after lifting up a thankful heart: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

MRS. C. W. HOOD.
Louisville, Ky.

WHAT THE MASTER FOUND.

BY ROBERT J. BURDETTE.

The night was shading the landscape with winter twilight when the man entered this town. He was no common man and was bent upon no ordinary mission. An empire was to be overthrown and upon its ruins a new kingdom established. It was an enterprise envied with peril. Already it had cost precious lives and priceless fortunes.

The man bore himself as one who journeys through a hostile country, knowing that his enemies swarmed about him, vigilant, fearless, powerful. He took from his breast a little book and glanced at the list of names written therein.

"I have in this community," he said, "a band of five hundred friends, who have vowed ever to be loyal to me, faithful to my cause. They know that it is in danger. This is the night of their own appointment for meeting me, that I may instruct and encourage and strengthen them."

The deep tone of the bell broke upon the air. "It is the signal for their gathering," said the man, and hastened forward. Soon he paused before a large building, which, save for one dimly lighted room in the rear of the basement, was empty and silent. A man, evidently on guard, stood near the door. He started as the stranger saluted him.

"I am expecting to meet some friends here to-night."

The janitor looked suspiciously at him.

"You'll have to wait then," he said presently. "There won't be anybody around here for half an hour yet."

"You are a member of the band that assembles here?"

"Um," replied the janitor.

"Is there great zeal among the brethren of the fraternity? Are you united, loyal, eager, aggressive?"

"Well," replied the janitor cautiously. "Things are a little quiet with us just at present. Times are hard, and there's a good deal of opposition. We had a great many things to discourage us. Maybe in a couple of months we may get some outside help and shake things up a little; but we don't feel justified in making any effort right now. Will you walk in?"

The stranger entered the room indicated by a sweep of the janitor's hand. Presently an old woman came in, glanced timidly about her, and sat down as far away from the stranger as she could get. By and by came two women. Then a boy of young girls fluttered in, sat down, bent their heads together for a convulsed giggle, and lapsed into silence. A lame man limped to a seat behind the stove. After a while, a group of women rustled in, one of them leading a reluctant boy. A tired-looking man, in laborer's garb, sunk wearily into a seat apart from the rest. After a long interval there entered a man in black, who stealthily tip-toed his way to a seat behind the others. Others came dropping in, until twenty-three people were assembled in or rather scattered through the room. They were evidently there in peril of their lives. Everything disclosed a scene of half-restrained fear.

The repeated glance at the clock; the painful intension with which they listened to every approaching footfall until it passed; the quickness with which all eyes were turned toward the door as often as it was opened deepening the impression that this was an unlawful assembly.

The stranger softly passed out, no one harring his way. Glancing at his book by the windshaken light of the street lamps he went searching for his absent friends. Three of them he found on a street corner, discussing the political problems of the Government under which they lived. Seven men he found in a clubroom, reading, chatting, smoking. A score he found at public entertainments; a few at their places of business, lying in wait for belated customers; a half dozen at a progressive euchre party. Some were in a neighbor's house whiling away the hour by social intercourse. Many were at home, some too tired to go out, because they had been out all

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day and were planning to go out again to-morrow, and some doing nothing and wearily tired of it. A few were sick; a few were ministering to them. Some were curing convenient headaches by reading the latest novels. So in the course of the evening the band of five hundred was accounted for. Twenty-three at the rendezvous—four hundred and seventy-seven here, there and elsewhere; dawdling, sleeping—a discouraging outlook for a struggling revolution.

WHEN THE PATRIOTS WAVERED.

On the morning of the Fourth of July, 1776, the members of the Continental Congress, in session at Philadelphia, were deliberating on the proposed Declaration of Independence. Thomas Jefferson, John Adams, Benjamin Franklin, Roger Sherman and Robert R. Livingston, composing the committee appointed for the purpose, had reported several days before the document that is now familiar to every American schoolboy, but action had been delayed, and on this eventful morning, when the Congress began its final consideration, the vital character of the Declaration was recognized with the growing hesitancy of an awed responsibility.

The patriots now saw that they were at the edge of an action by which all chance of retreat would be cut off; that they were preparing to expose themselves, their families, and their estates to harsh reprisals if their revolution failed. At this crisis of painful silence a patriot arose—a man not very old in years, but showing signs of approaching age in his frosted locks. In vehement tones he said:

"There is a tide in the affairs of men, a nick in time. We perceive it now before us. That noble instrument upon your table, which insures immortality to its author, should be subscribed, this very morning, by every pen in the house. He who will not respond to its accents, and strain every nerve to carry into effect its provisions, is unworthy the name of a freeman. Although these gray hairs must soon descend into the sepulcher, I would infinitely rather they would descend thither by the hand of the public executioner, than desert at this crisis the sacred cause of my country."

The speaker ceased. Confidence and determination returned to that assembly and forthwith the Declaration of Independence was adopted. It was signed that day by John Hancock, President of the Congress. On August 2, the engrossed copy was signed by the fifty-three members then present, and subsequently three others affixed their names. The man whose words brought the Continental Congress to action was John Witherspoon, of New Jersey, the President of Princeton College.

Dr. Witherspoon was a most devoted patriot. Throughout the War of Independence his energies were given freely to the service of the Colonies.—The Scrap Book.

THERE IS NOTHING SO SOOTHING AS A MOTHER'S KISS

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

The Faultless Communion Service

ANNOUNCEMENT

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

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

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



THE FAULTLESS OFFER

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

PRICES

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

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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?
It's up to you. A good business education makes the Prince Albert possible.
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Stories for Little Ones.

DON'S MUZZLE.

BY HILDA RICHMOND.

Richard was playing on the lawn when two men passed the house talking. "It's the law," one man was saying. "If you keep a dog you've got to have him muzzled, or the police will take him."

"Do you suppose they mean it?" asked the other man. "We wouldn't like to give up our dog."

"Of course they mean it. You'd better get a muzzle right away. I'm going to take our Rover down this noon and have him fitted."

Richard was badly frightened. He thought of Don curled up in his basket by the back door, and wondered if the police could find such a tiny little fellow. To be sure, Don had a sharp bark for such a crumb of a dog, and he usually barked at the wrong time. The little boy ran hastily to the house to ask grandma about the muzzle, after first looking to see that Don was safe.

"Puzzle?" said grandma, who could scarcely hear a thing. "You know what a puzzle is, Richard."

"I mean a muzzle," explained Richard, as loud as he could. "It's something for dogs."

"Of course there are puzzles about dogs," said the dear old lady. "Run away now, dearie. Grandma is very busy."

Suddenly Richard thought of the big store down-town, where his grandma sent him on errands. The very next time he had to go for sugar or thread or eggs he would ask one of the clerks, for he had heard grandma say Mr. Smith kept everything for sale in his big building. He shook all the money out of his bank and wondered if that would be enough to buy a muzzle for tiny Don.

"Richard! Please run and get me ten cents' worth of soap." It was grandma calling, and Richard ran faster than ever before to do the errand. He tied up the pennies and dimes in his dirty little handkerchief, and almost forgot about the soap in his eagerness to ask about the muzzle.

"Want a muzzle, do you, sonny? That's right. The policemen are after every dog that's running wild. Will this be big enough?" asked the clerk, holding up a large wire frame, with several straps attached.

"Yes, I think so," said Richard, pouring out his money on the counter.

"Ten cents too much," said the man, putting a paper around the muzzle. "Don't let your dog go without this, son, or you'll get into trouble."

When he got home, Richard hurried to get Don and curl him up in the wire frame. It was a tight fit, but the little dog put his head down between his paws and made a little ball of himself, as if to help his master. While Richard was trying to see how the straps worked a man in a uniform came along and stopped to watch the fun.

"Having trouble, boy?" he asked, with a twinkle in his eye.

"Yes," said Richard, seeing it was a policeman. "Some men said all dogs had to have muzzles, but I didn't get one big enough, I guess. You won't take Don away, will you, Mr. Policeman, until I can run to the store and ask the man for a bigger one?"

How the man in the blue suit laughed! "How do you expect your

dog to grow in that thing, sonny?" he asked.

"That's just the reason I want to get a bigger one," said Richard, holding up the muzzle with the poor little dog squeezed into it. "I'm afraid this one will hurt him."

The policeman called a big dog and showed Richard how to use the muzzle. "Your dog won't need one for a long time yet," he said, kindly. "He is only a puppy."

Richard is a big boy now, and often laughs about Don's muzzle, but it was a long time before he told any one his mistake, for the man at the store gave him his money back and sold the muzzle to a boy with a dog big enough to draw a cart.

MARSHALL FIELD AND A BOY.

BY THE BOY.

In the winter of 1872-73 a boy thirteen years of age had charge of the doll department of Field, Leiter & Co. Toward the close of the day before Christmas a fine-looking gentleman inquired as to the prices and quality of certain goods at the counter, and this boy did his best to convince the gentleman that he ought to have an assortment of those dolls for Christmas presents for his little friends. Whether it was because the arguments were so strong, or that the gentleman needed the dolls, or because of his peculiar interest in the boy, the fact is, he bought quite a bill.

After the hour for closing had come a cash boy brought the boy salesman a note which called him to the office of the superintendent, where he was reprimanded severely for some little infractions of the rules during the day, and after the reprimand the superintendent said:

"Notwithstanding these things you have attracted the attention of Mr. Field, who was here today. You did not know it, but the party to whom you made your last sale was Marshall Field, and he has left this envelope for you. You are not to open it until you get home, and the first Monday after the holidays you are to call at his office."

The little fellow was delighted and considerably surprised. He did not wait until he got home to open that envelope, but at the first lamp-post found that it contained a new ten-dollar bill, which was something of a surprise and a very welcome Christmas present, as his small salary of \$3.50 a week was needed to help support a family in straitened circumstances.

On Monday after the holidays the little fellow called at the office of Mr. Field. There still lingered in his ears the admonition of the superintendent to have his face clean, his fingernails trimmed and well cared for; and his condition of nerves and mind is more easily imagined than described.

Mr. Field was signing checks and told the boy to blot them as he signed them. While this work was going on he talked with him just as though he had been a big brother or a kind uncle who was interested in his welfare, asking him all sorts of questions as to his family, his school privileges, how long he had been in the house and what he had done, and in fact showed such a knowledge of human nature that at the end of the half hour he knew all about that little boy, and looking into his face he said:

"My boy, you need more schooling; you say you have not been to school since you were nine years

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old, and if you stay in this store you must know something. I will send you to school the rest of this winter until May, pay your tuition and your wages, and you report every Monday morning as to your progress. You need a suit of clothes. Go and get what you want and bring the bill to me."

To the school this boy went and stayed until the May following. Every Monday morning he reported to Mr. Field, visited, blotted checks, and received the amount of his former wages. These weekly talks with that man did not end there, for during the years since, occasionally when in the city, visits with this prince of merchants were greatly enjoyed. The boy found later that the dry goods business did not agree with his health; so after three years of service, at the suggestion of Mr. Field, he sought other work which did not endanger his health.

Thirty-two years have passed away. That boy is now a Methodist preacher, and somehow feels that the influence of this great

man's life and words, as well as practically all the schooling he has had since early boyhood, has meant for him about everything in the way of incentive and opportunity.

And this is not the only instance of this kind.

Marshall Field was a great man, great in his mercantile capacity, great in his foresightedness, great in his benefactions, but it is doubtful if the stores he built, the museums he gave, or the far-reaching commercial transactions constitute the greatest of his achievements. —Northwestern Christian Advocate.

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ALABAMA BAPTIST CONVENTION.

BY M. B. WHARTON, D.D.

The Alabama Baptist State Convention met at Talladega, July 18-20. It was one of the largest sessions ever held. There were 334 enrolled delegates, with the women delegates 484. Hon N. D. Denson, of LaFayette, Associate Justice of the Supreme Court of Alabama, was elected president and made a model presiding officer. He succeeded Hon. G. L. Comer, of Eu- faula, one of the best lawyers and Moderators, who held the place two years, the limit which the brethren want to fix not only to our State, but to the Southern Baptist Con- vention. Rev. M. M. Wood was re-elected secretary, and J. B. Ellis of Selma, and J. C. Cooper, of Ox- ford, were elected first and second vice-presidents. The address of welcome was made by Mr. W. B. Castleberry, of Talladega, and re- plied to by the delight of all by that gifted young speaker, Rev. J. L. Rosser, of Selma. The reports were then read showing great progress all along the line. As repre- sentatives of missions we had pres- ent Dr. B. D. Gray, of the Home Board, who excelled himself in his magnificent address; and Dr. W. H. Smith, assistant secretary, was there, and acquitted himself finely, while Dr. Ayers, returned mission- ary, charmed the audience. "Fore- ign Missions" still seems in the lead, which is saying much for the pious benevolence of our people.

Dr. J. M. Frost, of the Sunday School Board, was there and made one of his telling characteristic speeches. Rev. M. B. Wharton in- troduced a resolution which was unanimously carried, asking our Secretary to prepare and publish a Baptist Catechism of high order for uniform use in our Sunday schools. All our brethren begin to think this a necessity for the in- doctrination of our principles. We want a collection somewhat on the order of the Shorter Catechism which has done and is still doing such a mighty work for Presbyte- rians; on the order of this cate- chism, but containing in question form all that makes us differ from other denominations. I hope the S. B. C. will endorse this request of Alabama at its next session.

Howard College occupied per- haps the most prominent place in the deliberations of the brethren.

Masterful speeches were made, chiefly that of President Montague, who is doing a wonderful work for the college. He has just com- pleted the raising of \$75,000, with \$10,000 additional for good meas- ure to secure Mr. Rockefeller's \$25,000. Resolutions were passed requesting him to go to work with his committee and raise another \$100,000, and after this on to still further heights financially. He was granted a month's much need- ed rest by the Board of Trustees, and one hundred dollars contrib- uted by members of the Board was given him for expenses. At the close of Dr. Montague's speech in the Convention over \$3,500 was contributed for current support till the income from the endowment is sufficient.

The Judson was a close second to Howard in interest, with its four hundred girls, and almost un- rivaled attractions. At the close of Dr. Patrick's address the sum of three thousand dollars was raised for the fund necessary to secure their Carnegie library.

The religious press had a place on the program, and a good airing. Frank Willis Barnett spoke for the Alabama Baptist; the writer

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for the WESTERN RECORDER, and Dr. Prestridge for the Argus, while Dr. Hendon spoke a few words for the Baptist and Reflec- tor. The RECORDER has a strong hold on Alabama Baptists, and ought to have on Baptists every- where, and I believe it has. As the writer said in the Convention, "The Old Faith can never die while the RECORDER lives."

Dr. A. T. Robertson was present in the interest of the Seminary and made a few remarks. He was suc- ceeded by a colored brother, dean of the Negro College at Selma, who spoke with much emphasis and showed much "reserved power," closing with a criticism on Dr.

Golgate University, HAMILTON, N. Y. GEORGE EDWARDS MERRILL, D.D., LL.D., PRESIDENT. Courses in Liberal Arts and in Science. High Standards. Magnificent Equipment. Moderate Expenses. Address, VINCENT B. FISK, REGISTRAR.

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Central University of Kentucky. Four Colleges: ARTS, Law, Medicine, Dentistry. FREDERICK W. HINITT, Ph. D., D. D. PRESIDENT. CENTRE COLLEGE offers special facilities for preparation for professional and busi- ness life. New courses of study—Classical, Modern Languages, Scientific. En- larged facilities. The Scientific course provides thorough preparation for ad- vanced Technical and Engineering work. Medicine and Specialized Scientific research. NEXT SESSION OPENS SEPTEMBER 12, 1906. THE COLLEGE OF LAW, Danville, Ky. A. H. Throckmorton, A. M., LL. B. Dean. LOCATION—Danville, a model college town. NO SALOONS. Equipment complete and modern. EXPENSES very moderate. For information and catalogue, address THE PRESIDENT, CENTRAL UNIVER- SITY, DANVILLE, KY.

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THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY LOUISVILLE, KENTUCKY. Next session of eight months opens October 1. Ex- cellent equipment; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. B. Pressley Smith, Treasurer, of Student's Fund. For catalogue or other information, write to E. Y. MULLINS, President.

Robertson's expression, "the shell of the ignorance of omniscience," which was rather amusing.

The brethren agreed to establish a "Baptist encampment" or summer school which promises well. The Orphans' Home was ably represented by Rev. Jno. W. Stewart, the superintendent, and a good collection for it at the close. Temperance evoked a mighty outburst of eloquence, and bold assertions, and resulted in the endorsement of the Anti-Saloon League of the State, of which Rev. W. B. Crumpton is president. Woman's Work was discussed by Drs. J. M. Shelburn and W. D. Hubbard, two of our brightest and best looking men. The Convention sermon, by Rev. W. M. Blackwilder, was a fine discourse, and the sermon of Rev. P. V. Bomar on Friday night was highly spoken of by those who had the good fortune to hear it.

The Convention will meet next year on Wednesday before the fourth Sunday in July, at Dothan, with Rev. J. L. Rosser, of Selma, to preach the sermon, with Rev. J. A. Hendrix as alternate.

I omitted to say that the Convention authorized the State Board to appoint a State Sunday School Evangelist. The general subject of evangelism as adopted by the S. B. C. was presented by Dr. Gray, and all seemed pleased with his views.

Nothing strikes one more impressively as to the Alabama Convention than the personnel of its members. Think of it! Judge Harlow, who was fifteen years president, is a Justice of the Supreme Court. His successor, Judge Mallory, is

one of the foremost lawyers and jurists in the State. Col. Comer, his successor, brother to Hon. B. B. Comer, running for Governor, is one of the leading lawyers of Alabama. His successor, Judge Denison, as stated, belongs to the Supreme Court bench.

Justice John R. Tyson, of the Supreme Court, a delegate from Montgomery, is candidate for Chief Justice of the Supreme Court, and I think will surely be elected. He is a great and good man.

Dr. R. H. Cunningham, a candidate for Governor, and already Lieutenant-Governor of Alabama, was there, one of the ablest men and most delightful personalities I have met. Hon. D. J. Meador, candidate for Lieutenant-Governor at the approaching election, was also there, one of the comeliest and best of men; and John B. Ward, of Abbeville, candidate for Agricultural Commissioner, was also there, and all these men are subscribers to the WESTERN RECORDER. Major J. G. Harris, candidate for Railroad Commission, formerly editor and proprietor of the *Alabama Baptist*, was there also.

It was a pleasure to be there, and this writer left with many pleasant memories, especially as he was the companion of H. P. McCornish, formerly missionary to Mexico and Porto Rico, and now supplying the Southside church, Birmingham; and both of us the guests of that noble and progressive Baptist, John C. Williams, proprietor of "Our Mountain Home" newspaper.

Eufaula, Ala.

GENERAL ASSOCIATION NOTES.

BY GEO. VARDEN.

I was at the General Association of Kentucky Baptists for the first time while a student in Georgetown College, in 1854. The late gathering at Richmond was in many important respects the best I ever attended, promising larger and more permanent results for the reign of Heaven, especially in Kentucky. The Ministers' Meeting opened with devout earnestness, which marked every session to the close. There was no hurrying things through, albeit the conviction that the King's business requires haste, is solemnly urgent. All seemed to take deep interest in the subjects on hand, each member being either swift to hear or swift to speak. Though the weather was hot and the edifice crowded the interest did not flag. This was in great measure due to the tactful generalship of Dr. T. T. Eaton, who in the conference on education especially showed himself equal to certain perplexing inchoate questions for which there seemed no clear parliamentary rules. I could but admire the spirit of the brethren, who were intent on compassing the end without sticking for parliamentary technicalities. When the law of the spirit of Christ, who pleased not himself, pervades and governs an assembly of the saints, they need no other law. Each esteems others better than himself.

Earnest discussions beginning with sharp (not rancorous) differences of opinion resulted in pleasing harmony. There was a manifest disposition to ascertain and adopt the best and wisest things to be done. Some who had pleaded persistently for their views on a given subject were brought over and gracefully yielded to the opposite. No one sought a personal triumph, but each rejoiced in a victory for the general good. The

fellowship of the body was beautiful. "Let brotherly love continue."

A noteworthy conversion was that of the Louisville brother—a fine business man of strict conscientiousness—whose heart the Lord opened that he attended to the things spoken by the servants of God. After the claims of Foreign Missions had been presented he sent to the chair a check for one hundred dollars, explaining on an accompanying slip of paper that up to that time he had not been in favor of foreign missions. "To Him shall be given of the gold, of Sheba, prayer shall be made for Him continually, and daily shall He be praised." In this trilogy gold stands first. The Christian who gives that for the spread of the Redeemer's kingdom will be pretty certain to pray for its universal dominion and to render praise for its constant victories.

The last session, which was on Friday morning, though many had left, was well attended and the remaining business was put through with deliberate despatch.

An exceptionally pleasant surprise awaited me on reaching the home to which (with many other brethren) I had been assigned—that of Mr. Thos. Phelps, about a mile and a half from the city. We had been classmates in Georgetown College, and had not seen each other since the General Association met in Georgetown in 1865. The hospitality dispensed at this reposeful mansion, ensconced in the midst of spacious well-kept grounds, where bowers and hammocks invite to luxurious ease beneath the grateful shade of wide-spreading trees, was cordial and easy sumptuous and elegant. Single and double teams conveyed the guests to and from the church. My visit to this home recalled the lavish hospitality of the Old South in ante-bellum days.

Mr. Phelps still lives with the wife of his youth, who also took the greatest interest in the comfort of the guests. And then his daughter, Mrs. Russell, a graduate of Wellesley, Mass., seemed to be the presiding genius of the establishment. She and her little son live with her parents. She is one of the most genial, companionable, charming and accomplished of women. Travel, at home and abroad, gives an unconscious grace and ready mastery acquirable in no other way. This is the only "finishing school for young ladies."

Bro. Phelps is a student of the RECORDER, by which he stands ready to swear.

From Richmond I went to Newby, a hamlet of Madison county, about eight miles off, and preached. A meeting house was built there about four years ago by the Baptists and the Reformers. Elder G. W. Shepherd, pastor at Richmond, preaches for the Baptists once a month. The Reformers have preaching twice a month. I found here some good sturdy Baptists. I was heartily received at the home of Dr. E. T. Runyon, whose parents and grandparents were members of Mt. Pisgah church, Fleming county, while I was pastor for about twenty years.

A Notre Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you for proof address Mrs. M. Summers, Box 212, Notre Dame, Ind.

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Swiss Embroidered Mulls; all high-grade imported novelties; much under price—

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The Spieden Treasurer's Record

FOR WEEKLY DUES. THE BEST AND SIMPLEST TREASURER'S RECORD BOOK ON THE MARKET. NAMES AND ADDRESSES ONLY HAVE TO BE ENTERED ONCE DURING THE ENTIRE YEAR. THIS IS A BIG ITEM.

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Book for	100 names, or contributors\$1.50
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	400 names, or contributors 3.00
	500 names, or contributors 3.50
	600 names, or contributors 4.00

We have adopted and will keep your book. Let me know price by return mail and we will forward at once.—A. T. Spalding, Galveston, Texas.

I have used your Record Book and find it to be a simple, concise and systematic method of keeping church contributions. I can recommend it as saving time and labor.—R. M. Ingalls, Treasurer of the Warren Memorial Church, Louisville, Ky.

Permit me to say in regard to your Record Book for weekly contributions that I find it admirably adapted to the use for which it is intended. The arrangement is all that could be desired, and I cheerfully recommend it.—L. H. Ferrill, Jr.

We have, with much interest, examined your method of recording weekly contributions by means of your newly designed book. We greatly admire and approve of the plan and most heartily commend your book to all church treasurers who appreciate simplicity, comprehensiveness and the value of time.—Rayton N. Clarke and E. T. Calvert, Audit Committee of Walnut-street Baptist church, Louisville, Ky.

Enclosed find \$2.50, amount due you for the Church Treasurer's Record Book that I purchased from you while at the Convention. I am sure it will give entire satisfaction.—J. D. Chapman, Milledgeville, Ga.

The Individual Church Register now in use by the First Presbyterian church of this city, and of which you are patentee and owner, is superior to any I have had the pleasure of using. It materially shortens the work and gives by far better satisfaction than any book of the kind I have ever seen, and after three months' use can earnestly recommend it.—H. E. Heaton, Secretary, Jeffersonville, Ind.

I am using your Record Book for weekly church contributions. It fulfills all your claims for it. I can heartily recommend its use to any one who appreciates system and labor-saving. Having had many years' experience as a church treasurer and appreciating the many difficulties surrounding the ordinary plan of keeping a correct record of contributions, I know of no plan so simple, comprehensive and satisfactory as yours.—John K. Lewis, Treasurer College St. Presbyterian church, Louisville, Ky.

BAPTIST BOOK CONCERN

642 FOURTH AVENUE LOUISVILLE, KENTUCKY.

When answering advertisements please mention the Recorder.

WANT COLUMN

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

IF YOU think of marrying, show this to some widower or bachelor. Send photograph for answer to KENTUCKY MARRIAGE SOCIETY, Clinton, Ky.

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

LET US send you our proposition on our shears and novelties. We have the best wearing shear. Something new. Big profit, liberal terms and a binding guarantee. Our goods are winners everywhere. THE UNITED SHEAR CO., Westboro, Mass.

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

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

WANT A PASTORATE?—Our Bulletin records weekly all Baptist resignations throughout the country. Competent pastors are greatly in demand. You have the ability; we indicate the opportunity. Consolidated Ministerial Bureau. Lock Box 2004, Boston, Mass.

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

HIS Thousand Dollar FURNACE

IN the good old summer time thoughts of saving money on winter coal bills ought to be as refreshing as zephyrs from pine woods. The Underfeed way is not only the rational way of burning coal, and this modern Peck-Williamson Furnace not only consumes smoke and gases, but it gets as much heat out of the cheapest coal as the same amount of highest grade anthracite will yield. Can you figure that out in dollars? The difference in cost is yours. The

PECK-WILLIAMSON UNDERFEED FURNACE
Saves 1-2 to 2-3 on Coal Bills

With the old-fashioned Over-feeds, much money is burned up, as considerable heat goes to waste up the chimney. The Underfeed plan saves at the coal bin. We have hundreds of voluntary testimonials, eloquent proofs of that furnace truth. Here's a late one—Dr. F. M. Garrett, of Liberty Center, Ind., writes:

"Your furnace is all right, a great fuel saver, and the one you placed in our residence last year gave us the very best of satisfaction. IF WE COULD NOT GET ANOTHER ONE I WOULD NOT HAVE THIS ONE REMOVED FOR A THOUSAND DOLLARS."

In time of warmth prepare for cold. Our heating plans and services of our Engineering Department are yours—FREE.

Send for the Underfeed booklet, which gives full description of this wonderful furnace, and is filled with fac-simile testimonials from those who know its worth. Write to-day, giving name of local dealer with whom you prefer to deal.

THE PECK-WILLIAMSON CO.
318 W. Fifth St., Cincinnati, O.
Mr. Dealer, let us send you our dividend making offer.



X-Rayview showing galvanized casing, and "cut-out" illustrating how fresh coal is forced up through the grate, with fire and flame on top of coal.

GOUT & RHEUMATISM

Use the Great English Remedy
BLAIR'S PILLS

Sole, Sarc. Effective. 60c & \$1.
DRUGGISTS, or H. Henry St., Brooklyn, N. Y.

RHODE ISLAND RED eggs. Rose and Single Comb, \$1 per 15; \$1.75 per 30. Range eggs \$3.00 per 100.
S. MURRAY PARKER, Carthage, Ind.

Drennon Springs Hotel
Now Open for Guests.

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

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MADE DELIGHTFUL AND COMFORTABLE

To the famous resorts in Colorado, Utah, Pacific Coast, Hot Springs, Ark., Yellowstone Park, Texas and Mexico.

VIA
MISSOURI PACIFIC
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IRON MOUNTAIN ROUTE.

Through Sleepers, Dining Cars, Electric Fans.

LOW ROUND TRIP RATES

now in effect. Liberal limits and stop-over privileges. Reduced Homeseekers' round trip rates first and third Tuesdays each month to the West and Southwest. For descriptive literature, folders, rates, etc., see nearest Ticket Agent or address,

R. T. G. MATTHEWS,
T. P. A., Mo. Pac. Ry.,
301 Norton Bldg., Louisville, Ky.

When answering advertisements mention this paper.

The Farm and Household

Beard Wilhite purchased three work mules at \$145 a head. He also bought of M. H. Clarkson a Cecilian Chief colt for \$187.50.—*Danville Advocate.*

The Tobacco Planters' Protective Association of Kentucky, Tennessee and Virginia was incorporated last week at Nashville with a capital stock of \$200,000.

Clay & Woodford, of Lexington, recently declined an offer of \$40,000 for their young English stallion, imp. Star Shoot.

At Harrodsburg T. J. Hudson sold to M. Phillips a weanling mule for \$100. This is three mules he has sold from this mare in succession at an average of \$103.35.

W. G. Broyles, of the West End, sold to Monte Fox one one-year-old mare mule, 16 hands, for \$212.—*Danville Advocate.*

The early harvest and early June apples are being shipped from Tennessee, and are selling in Cincinnati at \$2.50 to \$3 per barrel. The few transparent apples have commanded good prices. It pays to spray and grow the better class of apples.

At Mt. Sterling L. E. Griggs purchased of Steve Rose 20 steer calves, about 400 pounds, at \$10 per head; Mike Wilson sold to Dan Welch 16 800-pound steers at \$3.20; O. L. Wade, of Nicholas county, bought of Hazard Downing 20 700-pound heifers at \$21 per head.

Last year's unparalleled crops seem, from this year's reports to be equalled this year. The inconceivable mass of perishable wealth is almost beyond computation. The four great farm crops of corn, hay, wheat and oats, named in the order of their gross value, will probably be worth this year some \$2,750,000,000. All the gold dug in all the 414 years since Columbus found the new world would buy but four such crops. The farmer indeed is king.—*Danville Advocate*

John T. Hedges sold to Simon Weil 60 head of cattle, averaging about 1,375 pounds, at \$5.10 per hundred. Baldwin Bros. bought of Mr. Clark, near Jacksonville, 12 head of 1,000 pound heifers at 4 cents.—*Paris Kentuckian.*

A strange disease has broken out among the hogs in various counties of Missouri, the swine dying by wholesale. It is not like the cholera, the symptoms being more like those of a buck-eyed cow than anything else. The losses to farmers have been very heavy. Various remedies have been tried but apparently without effect.—*Winchester Democrat.*

John Foster bought 75 lambs from Morgan Gentry for 6 cents per lb. and two 1,200 lb. steers for 4 cents; also four 1,200 lb. heifers at 4 cents; 5 steers at 4 cents from Charley Bowyer. W. Moore & Sons bought from Phil Lindsey ten 900-lb. heifers at from 3 1/4 to 3 3/4 cts. This is as near the price as we could get at without seeing the parties. They also bought 3 lots of hogs for 6 1/4 cts, and have 15 lambs to receive from Cary Berry at \$5 per head.—*Lexington Gazette.*

HELPFUL HINTS FOR THE BUSY HOUSEWIFE.

RENOVATING FEATHER BEDS.
Large feather beds can be renovated by emptying the feathers from the tick into a tub of warm suds. Stir and press the feathers thoroughly, then run them through a wringer into other suds. When cleansed run through a tight wringer and place on a sheet in the sun to dry. Turn occasionally, and when liable to be scattered by the breeze, return to the tick. Shake and beat the feathers until they are light and fluffy.

To wash a feather bed tick without removing the feathers, shake the feathers into one side of the tick, as compactly as possible, and tie a string around them. Wash this portion of the tick in good suds, rinse, starch and hang out. When dry reverse the feathers, tie, and wash the remaining portion. When dry, dampen and press with a hot iron.

TO FRESHEN WILTED ROSES.
Bouquets of wilted roses, seemingly not only for the rubbish heap, may be completely revived and freshened by a method which, in its results, is identical to that of a heavy dew. The life of a rose bouquet can easily be increased or lengthened to twice what it would ordinarily be by this simple method. Cut the stems of the roses in a tumbler of water, and then place the tumbler and roses in a vessel of sufficient size to allow the entire bouquet to be covered. A large pail or boiler is very good for the purpose. Or, if a large number of roses are to be revived, a bath or wash tub will fulfill all requirements. Cover the vessel tightly and leave undisturbed for twenty-four hours. By that time the roses will be found as beautifully fresh and invigorated as if just plucked from the bushes, and with every petal covered with the artificial dew.

Wilted lettuce may also be freshened and kept in crisp and excellent condition for weeks if treated in the same way.

COOKING RHUBARB.
When I make rhubarb pie or sauce, I cut the rhubarb in pieces, put it in a saucepan and cover it well with boiling water. Then I set it on the back of stove for fifteen minutes where it will keep hot but not cook. The rank flavor is lost, and the rhubarb needs only half the amount of sugar that is usually required.

DOMESTIC HINTS.
Sleeves made of rubber sheeting with elastics at the wrist and elbow are convenient to slip on when washing the dishes, if one is dressed for the afternoon. When baking cake, on removing it from the oven, place the tin containing the cake on a damp towel for a moment, and the cake may be readily taken from the tin without sticking.

TO DRIVE AWAY FLIES.
Take five cents worth of essence of lavender and mix it with the same quantity of water. Put this mixture in a glass atomizer and spray it around the rooms. The odor is especially disagreeable to flies.

WHITENING HONEY.
White honey with a tinge of yellow, may be bleached by placing it in direct sunlight for two or three days. Sunlight will always improve the color of extracted honey.—*The Household.*

Joe McDowell sold this week for D. J. Gregory, of Richmond, Va., a yearling filly by Dignity Dare for \$275.—*Danville Advocate.*

Summer Reading
We Offer the Following Books in Fine White and Colored Binding FOR 35c EACH, OR THREE FOR \$1.00

- ABIDE IN CHRIST Murray
- BARRACK ROOM BALLADS AND DITTIES Kipling
- COURTSHIP OF MILES STANDISH Longfellow
- BACON'S ESSAYS
- BESIDE THE BONNIE BRIER BUSH Maclaren
- CHANGED CROSS—Religious Poems
- DAILY FOOD FOR CHRISTIANS
- LIFE OF BENJAMIN FRANKLIN
- CRANFORD Caskell
- DEPARTMENTAL DITTIES Kipling
- DREAM LIFE Marvel
- EMERSON'S ESSAYS
- GOLD DUST
- HERO AND HERO WORSHIP Carlyle
- HEROES OF GREEK FAIRY TALES Kingsley
- HOLY IN CHRIST Murray
- IN MEMORIAM Tennyson
- IMPREGNABLE BOOK OF HOLY SCRIPTURE Gladstone
- KIDNAPPED Stevenson
- KEPT FOR THE MASTER'S USE Havergal
- LIGHT OF ASIA Arnold
- LIKE CHRIST Murray
- LINE UPON LINE Kipling
- HOUSE OF SEVEN GABLES Hawthorne
- LOWELL'S POEMS
- LALLA ROOK Moore
- LADY OF THE LAKE Scott
- LAYS OF ANCIENT ROME Macaulay
- MILTON'S POEMS
- MANLINESS OF CHRIST Hughes
- PRINCE OF THE HOUSE OF DAVID Ingraham
- PRINCESS AND MAUD Tennyson
- PRUE AND I Curtis
- PEEP OF DAY
- RUBIAYAT OF OMAR KHAY YAM
- PAST AND PRESENT Carlyle
- SKETCH BOOK Irving
- THREE MEN IN A BOAT Jerome
- TANGLEWOOD TALES Hawthorne
- TWICE TOLD TALES Hawthorne
- VICAR OF WAKEFIELD Goldsmith
- WHITTIER'S POEMS
- SESAME AND LILLIES Ruskin
- DR. JEKYLL AN MR. HYDE Stevenson
- SCARLET LETTER Hawthorne

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

ROUND OR SHAPE NOTES.

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

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ITEMS OF INTEREST

News the World Over

Earthquakes began in Socorro, New Mexico, on July 2 and continued for days, there being 52 shocks before there was a day's intermission. Every residence and business house in the town is practically destroyed and 7,000 people are in tents. Fortunately no lives were lost. The shocks were short, sharp jerks, the ground seeming to slip violently. The center of the disturbance is a zone thirty miles long by ten wide, running from the Ladrones Mountains southeast. The water in a hot spring near by is several degrees hotter than usual and this has caused fear that the extinct volcano may be preparing for an eruption.

The dynamite war against society is not confined to Russia. Dynamite was placed in the engine room of the Berkeley Rock Company, Oakland, Cal. It was put in a part of the machinery where it would be exploded at the first turn of the wheel. The engine room and hoisting plant were completely wrecked and the superintendent injured it is thought fatally.

Japan has lost her greatest general. Baron Gentaro Kodama has died in Tokio, aged 51. He belonged to the Samurais, the soldier race of Japan. He was educated at Rutgers College, in New Jersey, sent by his government. During the war with Russia he planned the campaigns. Just before the war a foreign military officer who was in Japan called Kodama "the brains of the army." Oyama and he were close personal friends, and he was the Chief of Staff.

Col. Samuel Donaldson died suddenly of heart trouble at his home in Washington City. He was born in Nashville, Tenn., and was fifty-eight years old. During the war he served on the staff of Gen. Forrest.

Six hundred Filipinos were encamped near Buraen on the island of Leyte. They were attacked by Lieut. Williams on Sunday morning. Williams was defeated and driven back. Lieut. Worwick, a scout named McBride and twelve privates were killed. A company of the Twenty-fourth regulars has been hurried to the scene. The Filipinos captured 18 rifles.

Prof. C. C. Langdell, professor of law at Harvard University, and a noted authority on law has died suddenly of heart disease. He made a reputation as a lawyer in New York City, and was appointed professor in Harvard in 1870. He showed immediately that he was one of the finest teachers ever known and his system of instruction, the "case" system, is now used in many if not all of the leading law schools of the country.

Two men of great wealth have died. Russell Sage, of New York City, died of heart disease, lacking a few days of being ninety years old. Alfred Beit died in London. He was one of the Jews who were responsible for the war in South Africa. He was the head of the diamond trust and his estate is estimated at half a billion. He left \$12,500,000 to various objects, \$6,000,000 being to endow a railroad in Rhodesia.

How many wet blankets there are in the world! Just as we get on fire with enthusiasm for some new discovery which is going to revolutionize something or other here arises some old fellow and claps a wet blanket on the fire. The world has been getting more and more enthusiastic over the turbine engines which are so vastly superior to the piston steam engine. And now comes the German engineer, Reidler, who is a respected authority, and says the turbines will not do for ocean travel because they use such an enormous amount of coal.

Now here arises Prof. H. H. Turner, the English astronomer, to tell us that according to the researches of Jeans and Solla (to our shame be it said we have no idea who they are) there is good reason to believe the earth is not a sphere slightly flattened at the poles as we have all been taught, but is pear-shaped, and is gradually approaching the shape of a sphere.

One of the worst things in this country is the delays of the law. We are glad to see signs of a change for the better in this respect. In Philadelphia a man kidnapped a boy seven years old in order to hold him for a ransom. The day after he was caught he was sentenced and placed in the penitentiary for twenty years.

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.

STRICKLAND.

J. C. Strickland was born January 18, 1843; died May 31, 1906. He was born in North Carolina. Came to Florida in boyhood. Went through the Civil War; was under J. E. Johnston, a man whom he loved with a love which only an old soldier can understand. He received no wound from bullets, but his haversack injured his kidneys—a wound that followed him to death. He was a man who said little, but thought much. It was to his credit that Putnam county enjoyed the privilege of the wet and dry election in 1905. He defeated the plan to pigeonhole the petition. He believed in living prohibition. He was strong in the faith. Never did I see a blast of worldliness or a wind of doctrine that could waver him in the least. He believed in a heart religion, not a lip religion—in saying little and doing much. He believed—he knew that his sins were forgiven for Christ's sake, and he never doubted his God. He knew that He would keep and protect him. In the storm he realized the greatness of his God, and he delighted to stand and look at the flash of the lightning, and hear the claps of thunder and roar of the wind. In my childhood, when frightened by the storm, I wanted to get near to him. His calmness seemed to settle my flying nerves, and his trust made me ashamed of my fright. He was a devoted father—as firm as steel, yet tender and loving. He demanded complete obedience but for it he gave unadulterated love. His heart was a fountain of love. He bore his sufferings so quietly, and patiently that few knew that the end was so near, and none know how much he suffered. He is gone, but he is not dead. M. M. STRICKLAND.

A LIVE FINANCIAL PROBLEM.

The liquor question is the only live financial problem before the people today. According to the American Grocer this country pays out annually one and one-quarter billion dollars for drink, and the indirect cost—poverty, crime, loss—is equal to three-quarters of a billion dollars more. That is five times as much as America pays for bread, eleven times as much as it pays for education, thirteen times as much as it pays for its religion and churches, and one hundred and seven times as much as it pays for all its home and foreign missions. It is about four times as big as the Steel Trust, eight times as big as the tariff and compared with the free-silver question it is "sixteen to one." That is the great and only financial question that is likely to absorb the thought of this country for years to come. This is a financial basis big and broad enough to found a political party upon.—E. L. Eaton.

LEE E. CRALLE

FUNERAL DIRECTOR AND EMBALMER

600 W. Chestnut Phone Main 536 Louisville, Ky.

Campbellism Exposed.

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

NEW HOTEL ALBERT

11th St. and University Place, New York City, 1 Block W. of Broadway.

The only absolutely fire-proof transient hotel below 23rd St. Location most central, yet quiet. Convenient to all department stores and the All modern improvements, including telephone in each room. 200 rooms at from \$1.00 to \$2.00 per day; 100 rooms with private bath at from \$2.00 to \$4.00 per day. Club breakfasts and meals at fixed prices. H. FRENKEL, Prop.

ILLINOIS CENTRAL R. R

Reduced Rate Excursions to

Cerulian, Dawson, and Grayson Springs, Ky. California, Colorado and the Northwest.

Extremely low round trip rates to points in Mississippi, Louisiana, Arkansas, Indian Territory, Oklahoma, and Texas on the first and third Tuesdays of each month.

Excursion Rates Daily to Hot Springs, Ark.

Through personally conducted excursion sleepers, Louisville to California, Arizona, and Texas.

W. J. McBRIDE, City Pass. Agt., Fourth and Market Sts. F. W. HARLOW, D. P. A., Louisville.

'Big Four'

The Best Line to INDIANAPOLIS PEORIA CHICAGO

And all points in Indiana and Michigan

CLEVELAND NEW YORK BOSTON

And all points East.

Information cheerfully furnished on application at City Ticket Office, "Big Four Route," No. 259 Fourth Ave. or write to S. J. Gates, General Agent, Louisville, Ky.

Mayfield Sanitarium.

W. H. Mayfield, M. D., Surgeon-in-Chief; W. G. Tyzzer, M. D., Manager. A thoroughly equipped Medical and Surgical Institute. Send for Catalogues, 912 Taylor Ave., St. Louis, Mo.

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Yellowstone Park

PERSONALLY CONDUCTED

SPEND YOUR MONEY IN THIS COUNTRY.

ITINERARY OF TRIP

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

COST OF TRIP.

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

SPECIAL SLEEPERS WILL LEAVE LOUISVILLE NIGHT OF JULY 25.

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

ORDERS SOLICITED

Communion Sets

Five pieces, plated Silver Set, including 1 pitcher, 2 plates, 2 goblets. Price \$12 50 Same number of pieces, nicer finish 16 00 A very fine set, same number of pieces, larger and finer finish 20 00

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All Kinds of Sunday School Helps. Engraved Visiting Cards and Wedding Invitations. Latest Styles.

Large Assortment of Pulpit and Teachers' Bibles. Headquarters for Religious, Denominational and Colportage Supplies.

We are publishers of Books, Tracts, Etc. We cheerfully furnish Estimates.

BAPTISMAL PANTS, ranging in price from \$12.50 to \$15.00. Send all orders to

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FOR HOME USE

Father uses it for business letters; Mother, for social, club and church work; children, for school lessons; one and all, for personal correspondence.

If it isn't necessary to pay \$100. We have hundreds of used, shopworn, and rebuilt typewriters, of all styles and makes, at prices from \$20 up. These machines are in fine working order and just the thing for home use—will answer your purpose as well as though you paid \$100.

Write for address of nearest branch, or, samples of work and prices and state kind of machine preferred.

Typewriter Exchange Department American Writing Machine Company 343 Broadway, New York, U. S. A.

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Glorious Praise?

If not send 35 Cents

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For Round Trip Tickets.

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To Nearly all Points in

ALABAMA. FLORIDA. GEORGIA. KENTUCKY LOUISIANA. MISSISSIPPI, VIRGINIA NORTH AND SOUTH CAROLINA TENNESSEE.

Tickets on sale 1st and 3rd Tuesdays from May to November inclusive, good returning 21 days from date of sale. For further information, consult your local agent, or address

J. H. Milliken, D. P. A., Louisville, Ky. F. D. Bush, D. P. A., Cincinnati, Ohio. J. E. Davenport, D. P. A., St. Louis, Mo. H. C. Bailey, N. W. P. A., Chicago, Ill. C. L. STONE, Gen'l Pass. Agent.

CHEAPER FARM LAND.

SOUTHEAST OFFERS BEST OPPORTUNITIES FOR SECURING HOMES

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

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

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

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

Write for map and descriptive literature on Missouri, Arkansas, Louisiana, Texas, Kansas or Indian Territory. Very cheap rates on first and third Tuesdays of each month. Address,

R. T. G. MATTHEWS, T. P. A., Louisville, Ky. or H. C. TOWNSEND, G. P. & T. A., St. Louis, Mo.

CANCER

30 years experience enables us to scientifically treat and effectually cure cancer and tumors without the knife. 75 page book sent free. Address Drs. GRANTLEY BUSH, Odd Fellows Temple, 7th & Elm Sts. Cincinnati, O.

MONEY TO LOAN.

\$1,000 to \$500,000 on Real Estate in Ken tucky, 4 to 6 per cent interest. Call, or address, The Savers Life Agency Co., No. 323-25-27 Carlisle Bldg., Cincinnati, Ohio.



DROPSY Cured. Gives quick relief. Removes all swelling in 8 to 20 days; permanent cure 30 to 60 days. Trial treatment free. Dr. H. H. Green's Sons, Box 1, Atlanta, Ga.

GERMAN BANK

Fifth & Market St., Louisville, Ky.

CAPITAL \$300,000 SURPLUS \$32,000

General Banking & Savings Bank.

Interest Paid on Time Deposits.

P. VIGLINI, PRESIDENT.

ITEMS OF INTEREST

News the World Over

Dr. Abbott, of Bombay, reports that when William J. Bryan was in Bombay he was invited to deliver a lecture.

Wild pigeons were once the most numerous of all birds in this country. They were killed by the thousands in a most reckless way, though they did no harm.

Consul General Mason sends a report in regard to the killing and packing of meat in Paris. With French thoroughness the government does really inspect, and there is no question that everything is clean and pure.

Knowing that the clearness of the air increases and the pressure decreases at high altitudes, Dr. Daulnoy, an oculist of Paris, has been going up in a balloon and trying the effect of altitude on his patients.

Thirty-eight years ago George Peabody gave \$2,500,000, the interest of which was to be used in helping schools in the South.

Many cures are reported from San Francisco effected by the earthquake. One man who had been crippled by paralysis for fifteen years is entirely cured.

A British torpedo boat "turned turtle" and went down during the night, near Port Said in Egypt.

G. W. Jimenez, who had made a splendid record as a police officer in New York City, was sent to Panama to organize and make efficient the police force there.

Western Michigan has been frightened by two earthquake shocks. The terrible experience of San Francisco inevitably causes nervousness whenever a shock is felt.

Rear Admiral Mason, Chief of the Ordnance department, protests against the habit of Congress of building more big ships instead of supplying the ships on hand with proper ordnance and ordnance stores.

DISTRICT ASSOCIATIONS—PLACE AND TIME OF MEETING.

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

- 1—Blackford, Pelville.
1—Bracken, Mt. Sterling.
7—Bethel, Hopkinsville.
7—Davies County, Panther Creek church.
8—Liberty, Beech Grove church.
14—Logan County, Elk Lick, Logan county.
14—South Kentucky, Ellisburg.
15—Crittenden, New Friendship church.
16—Shelby County, Cropper.
21—Gasper River, Mt. Carmel church.
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—Elkborn, Case Run.
29—Ten Mile, Oakland.
29—Union, Indian Creek church.
29—Breckinridge, Hardinsburg.
30—Baptist, Sand Spring church.
30—East Concord, River Side church.

- 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—Owen, Shiloh church.
5—South Cumberland River, Russell Springs church.
7—North Concord, Greasy Creek church, Bell County.
7—Boonville, New Prospect church, Clay County.
7—Greenville, Mt. Pleasant church, Clay county.
8—Stockton's Valley, Mt. Hellen, Fentress county, Tenn.
12—Boon's Creek, Boon's Creek church.
12—Nelson, Bloomfield.
12—Sulphur Fork, Milton.
12—Warren, Providence church, near Bowling Green.
12—Russell's Creek, Gradyville.
13—Upper Cumberland, Metcalf church.
14—Irvin, Davis church, Jackson county.
14—Lynn Camp, Mt. Olivet church.
14—North Concord, Greasy Creek church, Bell county.
19—East Lynn, Holly Grove church.
19—Landmark, Kerby Knob.
19—Salem, New Highland church.
21—Freedom, Green Grove church, Clinton county.
21—Goose Creek, Manchester.
21—South Union, Couch's Creek.
25—Pulaski County, Eden.
26—Concord, Pleasant Ridge church.
26—Edmonson, Bee Spring church.
26—Severn's Valley, Bethel church.

- 2—East Union, Old Poplar Creek church.
2—White's Run, Ghent.
3—Goshen, Liberty church.
3—Little River, Cadis.
5—Laurel River, Friendship church, Jackson county.
5—South Concord, Freedom church, near Monticello.
10—West Kentucky, Hopewell church, near Arlington.
10—North Bend, Erlanger.
10—Little Bethel, Slaughter'sville.
11—Enterprise, North Fork, Magoffin county.
11—Wayne County, Beaver Creek church.
12—Mt. Zion, Tidal Wave church, near Rockhold.
17—West Union, Spring Bayou church.
23—Ohio Valley, Sebree church.
24—Blood River, Poplar Springs church.
25—Graves County, Mayfield church.
(Clover bottom Green River.

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

FIFTY YEARS SUPREMACY.

The supremacy of Borden's products is due to 50 years' scientific education of dairy-men and employees with a fixed purpose to supply only the best.

DEAR RECORDER: Fine meeting in Sullivan, Ky. Thirty-three have united with the church.

Meeting continues. Preached dedication of Blooming Grove church, near Ohio river, yesterday. Fifteen hundred people on the grounds. Raised \$300 and paid off debt on church and \$10.40 for State Missions.

The Spirit of the Lord was with us and many asked for prayer. Pastor J. S. Henry and his noble people importuned me to go right on with a meeting, but I was compelled to return to Sullivan.

We are reaping now what Pastor Sisk has faithfully sown in Sullivan. I go next to Elk Creek, near Louisville. I wish to request very one who expects me to assist him to drop me a card this week to No. 4 Innes Court, Louisville, Ky., and tell me if you still want the meeting and just when you wish the meeting to begin.

It is a thing Protestants would like to know as to how the Catholics succeeded in bringing pressure to bear upon the Christian Scientists sufficiently strong to cause Mr. Eddy (or whoever is now posing as Mrs. Eddy) to agree to let Catholics alone.

The Christian Science Sentinel publishes this decree which is binding on all the Eddyites: "Church Membership. Art. xxviii, Sect. 14.

Neither the Pastor Emeritus of The Mother Church nor Christian Scientists shall teach or treat Roman Catholics except with the written consent of the authorities of their church.

If the Catholics will only explain how they succeeded in forcing or coaxing this concession, Protestant bodies might take advantage of it. It is a mystery. For Christian Scientists are the greatest proselyters of the age.

It goes without saying that no Catholic priest will give his consent in writing to any of his flock to sit at the feet of a Christian Scientist and be taught by him. Therefore the ever-zealous Eddyites will turn with redoubled zeal to the work of teaching their beliefs to the weak minded and unstable among Protestants.

The Conference has heard with regret that our beloved brother, Rev. W. N. Nevins, is to leave our city where, for about four years, he has rendered acceptable service as pastor of Grace Baptist church, and as he leaves for a distant State, we desire to convey to him our best wishes, and express our earnest hopes that his ministry shall be abundantly blessed in his new field of labor, and we pray that God may use him in a marked degree in the enlarged work which opens before him.

Done by order of the Baptist Ministers' Conference of Washington, D. C., Monday, May 28, 1906. JOHN COMPTON BALL, Pres. JAMES W. MANY, Sec'y.

THE DAWSON SPRINGS CHURCH ENTERPRISE.

The little body of Missionary Baptists are struggling to have the bread of life broken to them, and Rev. T. M. Morton, of Livermore, Ky., is the man they have chosen for that work.

A tabernacle has been erected for use during the summer months when so many people are going there for their health. The salubrious waters of that place now attract people from all parts of our country. It reminds me of the pool

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Table with 2 columns: Item description and Price. Includes HOGS, SHEEP AND LAMBS, and TOBACCO.

Table with 2 columns: Item description and Price. Includes LIVE STOCK MARKETS and CATTLE.