

# WESTERN RECORDER

Faith, Hope and Love, these three.

81st

LOUISVILLE, KENTUCKY, THURSDAY, AUGUST 9, 1906.

NO. 37

Published Weekly by  
BAPTIST BOOK CONCERN.  
(Incorporated.)

642 Fourth Ave. (Opposite New Postoffice), Louisville

## TERMS OF SUBSCRIPTION.

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

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

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

SAMPLE COPIES.—We print each week a limited number, which may be had for the asking.

We thought we were strong Calvinists, but Prof. Edward A. Park, the distinguished Congregationalist scholar, is ahead of us. He said: "The man who, having pursued a three years' course of study—having studied the Bible in the original languages—is not a Calvinist, is not a respectable man."

The English Congregational Union appointed a young people's committee. The *Christian World* had the curiosity to examine their ages and found the average age was about sixty years.

The *American Israelite* in speaking of the zeal Jews have shown who had become Christian Scientists, spiritualists, when they had showed little zeal for Judaism, says: "The going astray after strange gods seems to be in the Jewish blood. The Israelites of the desert gave enough and to spare for the service of the Tabernacle; but they stripped themselves of their jewelry for Aaron's calf."

"Unless the principles are eternal a thing cannot advance; a thing cannot exist. It is the essence of progress that the ideal cannot progress. It is the whole meaning of a change for the better that the better itself cannot change."

Being a Baptist deacon would seem to be conducive to longevity. The *Examiner* says that Deacon Benjamin Brown, of the Brooklyn church, Conn., is 99 years old, is still active and has his mental faculties unimpaired. In a neighboring town are Deacons Ezra Hammond and Benjamin Warren, both of whom have passed their hundredth birthday.

The *Congregationalist* tells of the changes in the theology of Congregationalists, giving what their fathers believed about the doctrines of grace and what they believe now. The root of the difference is the fathers' belief in the plenary inspiration and infallible authority of the Bible. The moderns believe in the authority of "Christian consciousness." Grant the fathers' belief about the Bible and all the doctrines which the *Congregationalist* quotes as believed by them follow logically. We wish our contemporary would tell us if the modern Congregationalists believe as their fathers believed? Not what, but in the same way?

At his birthday King Edward created some new baronets. Among these were Sir Joseph Bright, of Nottingham, who has long been prominent in the city, and what is far more, is a godly Baptist deacon. Another Baptist so honoured was Sir Edward Wood, the most distinguished citizen of Leicester. He, too, is a man who puts his duty to God first in all his actions.

## THE GOSPEL ACCORDING TO JOHN.

BY HENRY G. WESTON.

The Gospel of John is the final Gospel, the Gospel of Eternal Life. The opening sentences glow with that ineffable Light which in the Holy of Holies overhung the Mercy Seat between the cherubim; we behold "his glory, the glory as of the only begotten of the Father full of grace and truth" (1:14). John begins where the other evangelists end, with the rejection of Christ by the Jewish people: "He came unto his own and his own received him not" (1:11). Throughout the Gospel the Jews and Jesus are arrayed against each other in uncompromising hostility. In the Synoptic Gospels all Christ's intercourse with his disciples until his last journey to Jerusalem is designed to answer the question, Who is the Son of Man? (Matt. 16:15; Mark 8:29; Luke 9:20). The nature and person of Christ as the Son of the living God having been revealed, he announces for the first time the method of redemption—by his death, burial, and resurrection (Matt. 16:21; Mark 8:31; Luke 9:22). But John's Gospel begins with the declaration of Christ's divine character and atoning work; in the first chapter he is the Lamb of God that taketh away the sin of the world (1:29); on him the angels of God are ascending and descending (1:15); he declares the character and secret actions of Nathanael (1:47-50); he needs not that any should tell him of man, for he knows what is in man (2:25); he is the Son of Man who came down from heaven and is in heaven (3:13). The first miracle which John records is the marriage feast (2:11); the first public act the cleansing of the Temple (2:16); the first discourse the revelation of the heavenlies (3:12)—all pertaining to an order of things which comes only at the close of the other Gospels. In Christ's discourses to the Jews, in his prayer recorded in chapter 17, in the account of the crucifixion, the point of view is that of a finished work. The death on the cross is not so much the process of dying as the results of death; it is not defeat, but victory. In the other Gospels, when Christ speaks to his disciples of his approaching decease, he emphasizes his humiliation and suffering, his delivery to the Gentiles (Matt. 16:21; 20:18; Luke 18:32); here his death is voluntary; "No man taketh my life from me but I lay it down of myself" (10:18); it inheres in the relation he has assumed, "I am the good shepherd, the good shepherd giveth his life for the sheep" (10:11); it is the reason for his Father's special love, "Therefore doth my Father love me because I lay down my life that I may take it again" (10:17, 18); and it results in universal appreciation, "And I, if I be lifted up from the earth, will draw all men unto me" (12:32). In this Gospel there is no account of the transfiguration with its Moses and Elias, the encouragement for the coming Calvary. There are here no apprehensions of the cross, no Gethsemane; no angels strengthening him. When the band of men and officers approach him in the garden to apprehend him, when he says, "I am he," they go backward and fall to the ground (18:6). Throughout the whole scene of the crucifixion the same wonderful character is preserved. He does not receive testimony from men; no company of women bewail and lament him; no Judas confesses, "I have betrayed the innocent blood;" no Pilate's wife says "Have thou nothing to do with this just man;" no dying malefactor

testifies, "This man has done nothing amiss;" no Roman centurion says, "Truly this man was the Son of God." And he who needed no help or sympathy or testimony from men or angels would have none from nature; in this Gospel we read nothing of rocks rending, or of the earth quaking, or of the darkness covering the land. From the cross is heard no prayer, no cry, "My God, my God, why hast thou forsaken me?" "Father, into thy hands I commend my Spirit." He speaks but three words—the first, as if on a quiet death-bed, provides for his mother; the second is a fulfillment of Scripture; the third is the shout of the conqueror.

The final Gospel is the personal Gospel. The Divine Persons, Father, Son and Spirit, are presented in their order, each in his distinct sphere and each in his relation to the others. The personality of Christ, the personal character of the relations he sustains are everywhere emphasized. He speaks rather than acts (8:12). His fundamental assertion is, I am—I am the Life, the Truth, the Way, the Vine, the Door, the Shepherd, the Resurrection. Few miracles are recorded, and the discourses are occupied with the nature of God, the essential oneness of Christ with the Father, the mystical union of Christ with his people. In the person of Christ all things find their fulfillment; not only the predictions of the Old Testament, but the Old Testament itself; the Shekinah and the tabernacle (1:14); the temple (2:19-21); the ladder on which the angels of God ascend and descend (1:51); the serpent in the wilderness (3:14); the manna (6:32); the paschal lamb (1:20; 19:36); in him all nature finds its fulfillment—life (1:4); light (1:9); water (4:10); bread (6:50); all offices and relations—the vine (15:1); the door (10:7); the shepherd (10:14); the way (14:6). The reason and vindication of all Christ's actions and found in himself. The eight miracles in this Gospel are, with a single exception (4:46-53), self-moved—wrought without any request from those to be benefited, and in that exception the cure transcends the faith of the petitioner. In the discussions on the Sabbath there is no argument, as in the Synoptics, from David or the temple, or the conduct of man: his one justification is, "My Father worketh until now, and I work" (5:17). In the one thought of belief in Christ centre all the requirements of God (6:28, 29). A personal relation to a personal Being comprises all that is necessary for perfect conduct and character; this meets every possibility of the soul (1:4); satisfies every desire (4:14); fills every capacity for time and eternity (6:35). The personality of the thought moulds the style of John; it shows itself in the avoidance of abstractions, in the absence of all reference to law as now in force, in the continual recurrence of the personal pronoun, in the precision and accuracy with which words are used, in the continual repetition of words which this precision requires, in the ever-recurring antitheses, in the scrupulous restriction of terms. Believers, e. g., are the children of God; only Christ is the Son of God.

It is the universal Gospel, "All things were made by him and without him was not anything made that was made" (1:2); he "lighteth every man that cometh into the world" (1:9); he is "the Lamb of God which taketh away the sin of the world" (1:29). "The hour is coming in the which all that are in their graves shall hear his voice and shall come forth" (5:28).

The final Gospel is the Gospel of the essential and eternal. There is here no Sermon on the Mount, with its explana-

tion of law; no Sermon on the Plain, with its ethical directions. In the conversations with Nicodemus (3:1-21), and with the woman of Samaria (4:7-26), in the discussions and controversies with the Jews (chap. 6-10), in the farewell discourses with the disciples (chap. 13-16), there is no mention of duties which are by their nature restricted to this life. Directions with regard to conduct found in all the other Gospels disappear; the heavenly, the spiritual, and eternal are the subject of discourse. The church is viewed in the same light. Christ institutes no ordinances, ordains no apostles, appoints no officers. He breathes on the disciples the Holy Spirit which is to be the eternal life of the church (20:22). The Gospel begins with the declaration of the intrinsic nature of Christ, with his relation on the one hand to the Uncreated and on the other to all that comes into being. The antagonisms are the ultimate and permanent—light and darkness, life and death. The relations are not historic but ideal (8:39). Times and places disappear: God is Spirit, and is worshipped in spirit and in truth (4:21-24); while Christ returns to the glory which he had with the Father before the world was (17:5).

## GOD'S FORGIVENESS.

The forgiveness of sin is of God's free grace, but it must be sought. It is not enough that there is a way of salvation, we must walk in it; not enough that there is forgiveness with God, he will "be entreated of." The promise is, "Ask, and ye shall receive." He who asks not, receives not.

An old writer describes the arrival of souls at the gate of heaven, and their triumphant entrance. Satan comes also among them, but is refused.

"You cannot enter here."  
"I sinned but once; these have entered who sinned a thousand times. They are forgiven; why am not I?"

"Have you ever asked forgiveness?"  
The condemnation of many a soul at the day of judgment may be put in the form of a question: "Have you ever asked forgiveness?"

Prayer is the soul's desire. The prayer of the publican, "God be merciful to me, a sinner," offered honestly and in faith, will always secure forgiveness. The publican went down to his house justified. He asked and received. The Pharisee, a much better man, asked nothing and received nothing.

I know a young man who for five years has exiled himself from home. His father's commands were just, but he rebelled, and was guilty of grievous offense. His home, with ten times the comfort he can earn for himself, is open when he asks forgiveness for his offense. He admitted that he had done wrong, and said that he had been a fool; but the natural pride of his heart will not allow him to say to his father what he said to me.

Any reasonable person will say that, while his sin was folly, his refusal to seek forgiveness is worse. So may we say of those who will not seek the forgiveness of sins. The sins themselves were folly, but the greatest folly is that which refuses to ask the forgiveness God, more just and loving than any earthly parent is ready to give.—*Sermons for Silent Sabbaths.*

In affliction see the necessity of it and be humbled; see the use of it, and improve it; see the love there is in it, and be thankful.—*Adam.*

The true incentive to a useful and happy labor must be pleasure in the work itself.—*William Morris.*

## QUESTIONS ANSWERED.

By Senex.

A brother asks an exposition of Matt. 12:43-45. It speaks of the devil being cast out and returning to bring with him seven other devils. The demonic possession is a real thing. Evil spirits did take possession of men. It may have been difficult or impossible to distinguish such possession from insanity or epilepsy, but it was surely not the same thing.

Our Lord himself applies this parable to the Jews of that generation. Under the wonderful preaching of John there seems to have been for awhile a general reformation. But it did not last. In rejecting the Lord they made way for their old sins and others and were forty years afterwards to suffer disaster and ruin. Many who were alive when our Lord spoke were in the destruction of Jerusalem so that the wicked generation had not passed away. When the wicked spirit had gone out of the man he was still allowed to stay on the earth. They seem to prefer waterless and desolate places (see Rev. 18:2). This parable representing the spirit as walking through waterless places is probably the foundation of the old tradition that evil spirits cannot cross running water.

After wandering around the spirit goes back. The man who had been freed from the devil had left his heart unoccupied instead of giving his affections to higher and better things. An empty heart and empty hands are tools ready for Satan. The evil spirit in his joy in finding his old quarters not occupied goes after other evil spirits to share his abiding place. There is a difference in the wickedness of lost spirits, just as there is difference in wicked men. There are differences also among the angels in Heaven. There is no equality anywhere except in the dreams of French philosophers. We know from Mark 9:29 that some devils were harder to cast out than others. And we know from the same chapter (25 v.) that devils did some times re-enter the men, for the Lord commanded the devil in that case, "Come out of him and enter no more into him."

"What is the difference between belief and faith?" As these two nouns have but one verb "to believe" they are frequently used as if they were synonyms. "To believe" varies in meaning according to the preposition used with it, or its use without any preposition. We do not mean exactly the same thing when we say "I believe him," "I believe in him," "I believe on him." It would be difficult or impossible to explain the difference in meaning in these three expressions. But any one can feel their difference.

Of these three uses of the verb believe, to believe on is the strongest. I do not remember any use of it except with reference to the Lord. To believe on the Lord Jesus Christ is used as a synonym with having faith in the Lord Jesus Christ. And in this case saving faith is meant. This means not merely that he made an atonement by which sinners who trust to it can be saved. The devils believe that; they know it. But it means that I believe he made atonement for me personally, that God has accepted him as my personal substitute and has forgiven my sins.

The word "faith" comes from the Anglo-Saxon "faegan," to covenant. To make a covenant with a person one has to have confidence in him as trustworthy. Belief is from the Anglo-Saxon "Be-lif-ian" to live. Belief is something we guide and regulate life by. It seems from the derivation that generally speaking we have faith in a person, and belief in a truth. We believe the statement he makes, we have faith in the man. That seems to me the generic distinction. But in common use this distinction is not made. And to believe on the Lord Jesus Christ is, as I said, used to mean saving faith in him.

"Did Jesus Christ teach in John 13:14 that foot washing ought to be practised in the church every time we celebrate the Lord's Supper? Some of our preachers say that Baptists have always practiced it."

No; the Lord gave no such command. The two ordinances relate to our Lord and his work for our salvation. We are buried with Christ in baptism and show forth his burial and resurrection. In the Lord's Supper we show forth his broken body and shed blood. But what he says of foot washing is entirely different. It was a kindness and hospitality they were to show each other. They were to refuse nothing which their brethren needed to have done for their comfort—no matter how lowly.

If one of the little princes, sons of the Prince of Wales, was wandering in the streets of London and needed food or drink or aid of any kind, all who knew who he was would be eager to do all in their power for him. They would hesitate at no labour nor difficulty. Each one would insist that he had a right to do for the prince, because he saw him first, or the little hand was stretched out to him, or for any pretext which gave him a claim to assist the royal child.

Now every Christian is the child of a greater King. Leaving out the tie of brotherhood, every subject of the King of kings ought to be as eager to do all he can for a royal child as the men on the streets of London would be. That we are not shows how far we are from loving God as we ought to do. If we loved the Father as his eldest Son loved Him we should follow the example he gave that night, and without waiting to be solicited would do for his children whatever they need, doing it thoroughly, gladly, lovingly. That is the lesson of the foot-washing.

What is conclusive to me in regard to foot-washing not being an ordinance is the other reference made to it in Timothy. The church supported some widows and among the qualifications is this: "If she have washed the saints' feet." Paul does not say "if she have been baptized," or, "if she have partaken of the Lord's Supper." Of course she had done those things. Now if foot-washing had been an ordinance, of course she would have done that, and it would not have been mentioned as something which some of the sisters may not have done. That is to my mind absolutely conclusive.

That there have always been those who have made an ordinance of foot-washing is probable. One gets glimpses of it down the line of history. The Catholics have practised it during the entire history of that body. On Man Wednesday the pope, the emperor of Austria and other rulers and dignitaries wash the feet of beggars. There may have been some who were otherwise in agreement with Baptists who have always practised it. But true Baptists are very jealous of the worship of God and never add to nor take from the ordinances as once for all delivered unto the saints.

### A CRASH IN THE AETHER.

BY A BANKER.

From time to time, though at intervals of several centuries between each recurrence of the phenomenon, a new star has been observed suddenly to shine forth in the heavens, the brilliancy of which has equalled or even exceeded that of all other stars. The two most notable instances in modern times are: that observed by the great pioneer of astronomy, Tycho Brahe in 1572, which at first exceeded in lustre even the planet Jupiter, then gradually waning, until in two years it had altogether disappeared; and the brilliant stellar outburst of light which suddenly shone forth in the constellation Auriga in 1892, then, rapidly diminishing in intensity, disappearing from view in two months.

It is believed that the cause of these phenomena is a collision in space between two stars. And what an appalling spectacle must have been presented to the gaze of those ethereal beings privileged to witness it, as the two mighty suns, drawing with them all their attendant planets with

their satellites, all careering through space at a speed of perhaps fifty miles a second—the estimated velocity of Arcturus—with a detonating, throbbing roar which must pulsate and vibrate into the infinity, crash madly into each other; the terrific impact so tremendous and so wild that the entire ponderous mass of each immense doomed orb in a moment of time is shattered and wrecked, and engulfed in fiery ruin, a blazing chaos of molten and incandescent minerals and gases, flaming out perhaps a million miles on all sides into space.

And then the numerous planets whirling around each sun; some plunging headlong deep down into the midst of the mighty glowing hypocaust, some crashing into each other and forming by the violence of the impact other burning worlds, and perhaps some, in the spasm and wreck of the elements, overcoming the attraction of gravitation, hurled forth into the depths of the aether to become aimless wanderers in space, until perhaps coming within the attractive power of some other sun they take their place in its system.

But nineteen centuries ago another bright new star, not as in these instances formed by the collision of stellar orbs, but a miraculous guiding light, indicated to the wise men of the East the humble birthplace of the Saviour of the world. And there they found Him who after a brief life of penury and obloquy was to take upon Himself the punishment due to those who come to Him for eternal life. And that great atonement ever avails for those who yearn for Divine forgiveness.

### A LIFE WITH A GREAT PURPOSE.

There is nothing that is so feared by mariners as derelicts. The experienced sailor does not fear the rocks and shoals except in foggy weather for they have been located and are upon his map. But he never knows when he may come suddenly upon some old hulk of a vessel, dismantled and submerged, that is drifting at the mercy of the winds and waves.

There are people who are like these ocean derelicts, they come and go, drifting aimlessly. They are at the mercy of the influences about them, always following the path of least resistance. Their lives may not be like the derelicts, utterly and only destructive, but they never really achieve anything. And always their lives are without vitality or inspiration.

Generally speaking, there can be no success in life, without the presence of a definite and persistent purpose. Once in a while, possibly, the aimless individual may accidentally fall into some position of power and influence. But such cases are very rare. We have been told that "some have greatness thrust upon them" but we know that generally greatness must be achieved. A man or woman generally succeeds as there is within a mighty purpose that dominates the life.

This is true of every realm of life. The man whose purpose in life is to make money usually succeeds. The physician whose one aim is to be a master of medicine rises to the first ranks of his profession. This is true in every realm and therefore true in the Christian life. But right there is where so many fail. They have a purpose in their business or profession, but in their Christian lives they merely drift. Is it any wonder that their business is a success and their Christian experience a failure? There is just as much need of a definite purpose in one's spiritual life as anywhere else. The man whose life is inspired by the purpose to serve God everywhere and trust Him in everything finds in his life power and peace. That is the man who achieves in the spiritual realm. His life is a perpetual uplift to those around him. He is always "in condition" because it is his purpose to keep right with God.

This has been true with every man who has become a spiritual force. Men do not drift into spiritual power, they must forge their way into it. There must be back of the life some great dominating purpose which keeps that life up to its proper level. Otherwise, there comes inevitable degeneration.

As we study Christian biography we see how true this is. Take whatever Christian

character we please, it was great only because of its dominating purpose. Augustine, Chrysostom, Bernard, Francis, and in more recent times, Brainerd, Carey, Martyn and the host of other heroes of the faith did not drift into their life usefulness, they fought their way into it along the line of a purpose that would not accept defeat. It was true also with that greatest spiritual force of them all, the Apostle Paul. As we study his life we see that his success was not a matter of chance, he did not merely happen to achieve spiritual results. It was the one great purpose of his life to serve his Lord and Master. Everything was subordinated to that, personal preference, his own will, everything. "To me to live is Christ," he declared and in that word we have the secret of his marvelous life.

It is true that we cannot reproduce the life of Paul not even if we adopt the same purpose. We do not have his splendid equipment and his unique opportunity. But it is true that we can lift our Christian lives out of uselessness and failure by putting into them the same definiteness of purpose that we consider essential everywhere else.—Baptist Commonwealth.

### DREAD OF DEATH.

Why should death be so feared by many believers, and the life beyond approached with dread, when we are assured that it is the entrance to the possession of higher powers and that, through it, there shall come to be enjoyed unlimited vision?

The celebrated John Foster once wrote to a friend, "I congratulate you and myself that life is fast passing away. What a superlatively grand and consoling idea is that of death! Without this radiant idea, this morning star of eternity, life would, to my view, darken into midnight melancholy. Oh, the expectation of living here and living thus always would be indeed a prospect of overwhelming despair! But thanks be to that fatal decree which dooms us to die! Thanks to that Gospel which opens up the vision of an endless life; and thanks above all to that Saviour Friend who has promised to conduct all the faithful through the sacred trance of death into scenes of Paradise and unlimited knowledge and delight!"

Ah! he knew that it was only after loosed from this fleshy nature and rolled in spirit form, that he could behold God face to face and know even as he was known.

To those who are prepared for the change, and are seeking to overleap the limits of present knowledge and know God better and experience more of His grace, the coming of the end can surely not be a matter of dread. There are those, we believe, to whom it can come none too soon.

At the present day you can approach a truly religious man and face him with any amount of discouraging statistics. You can tell him that fewer people are attending church. You can point to the mighty power of the press and say that that power is increasingly used for the purpose of evil, and still, after you have said your worst, you cannot compel your religious man to believe the worst or to believe that mighty agency is to have any other power than to fulfill the purposes of God in the world. You can point to the institutions of religion. You may say, "Here is a flaw or here is a defect"; you may say that religion is a failure and that life is not worth living; and still the man who has been introduced to God will only smile at your words. He knows, because he knows: God, that this universe of ours is, in spite of its defects, but fulfilling the great, the divine will of him who was and is and is to be. And the spirit of a great hopefulness will take possession of the soul of a religious man just in proportion as he finds himself in the presence of these things which are dark and discouraging. He will confess that so far as the universalities of life are concerned nothing is plainer than this; that God, the God of love, still holds his universe, in every department, in the hollow of his hand; that his will is to be done in earth as in heaven, and that his kingdom is to come here that it may come there.—From a sermon by Dr. Boynton.

CONCERNING SACRIFICING.

BY U. A. RANSOM.

Two essentials, and two non-essentials of sacrificing.

One essential is, that what is one's own be given. Not the giving of what is merely in one's possession is a sacrifice, but it is required that he give what is his in rightful ownership. Then the giving of the tenth does not constitute a sacrifice, unless it can be said to be a sacrifice to give what is not one's own. The withholding of the tenth is robbery (see Malachi 3:8), but the giving of the tenth is not sacrifice. Christ interpreted and applied the law of giving to the Lord one seventh of our time and one-tenth of our income by the law of love, which made both more binding than everbefore. At Christ's coming which dawned the fulness of times bringing the light and liberty of the gospel, the Sabbath, one-seventh of our time, and the tithe and tenth of our income were considered as leaven which would leaven the whole lump, when all our time and all our income would be the Lord's. Christ made no alteration in the principle of giving to the Lord the Sabbath and the tenth, he enlarged the scope of both. Some keep the Sabbath, and also keep the tenth. They are robbers. Let none of us think we have sacrificed to God when we have only given a tenth, for to give what is not our own cannot be a sacrifice.

The other essential is, that we give what is of value and use to us. The giving up of our sin is not a sacrifice. You cannot say that it is a sacrifice for a person to give up a disease, even though that disease by its deadening effect might furnish a pleasurable sensation. It would not be a sacrifice for a patient to give up a cancer from off his body. So it is not a sacrifice that we give up sin, or anything harmful to us. What we give in real sacrifice we could use ourselves in supplying what seems our real needs. All that Christ gave to redeem us he could have used for himself. The blood that flowed from his hands he could have used, the blood that flowed from his feet he could have used, the blood that trickled from his brow he could have used, the blood that streamed from his side he could have used, the great drops of blood that burst from his body in the garden of suffering he could have used for himself. Heart beat after heart beat his blood flowed away and his life went out as he gave for us what he could have used for himself. He gave so much and I am required to give so little. How his dying groans would crush me if ever I should fall below the small demand that I give to his cause a tenth! I have always seen Christ on Calvary, and heard his voice from the cross in these lines:

"I gave my life for thee,  
What hast thou given for me?"

If Christ had never given what was of use to him he would not have been our Saviour, and if we never give what would be of use to us we cannot be his representative in the world. If Christ had not thus given you would not be saved, and if you do not thus give the nations will not be saved. This world must be saved by sacrifice.

Sometimes our conceptions of sacrificing has been blurred by including what I mention as non-essentials, and its attractiveness of beauty and joy taken away. That sacrificing is the fruit of the noblest character we readily see, but that it can become the most attractive object before the noblest character we sometimes fail to see. The vision is blurred by those non-essentials I wish to take away.

One of these is, that of self-improvement. Sacrificing does not think of this. It is no part of the virtue of sacrificing that it look toward the lessening of what one has, but rather to the enlarging of what others have. Christ did not give up his life in order that he might lie in the tomb. It cannot be put down to your credit that you seek to have less, or to be miserable and to suffer. You are not rewarded because you have less, but because others, by your giving, have more. So then we see that sacrificing, which is required of us all, does not do violence to the promise of Christ that he came that we might have life and that we might have it abundant. No cloud arises over the life abundant by the call to sacrifice. No one for his sacrificing, for his giving largely, is called upon to think of himself as in any way impoverished. The elements of true sacrificing were manifest in Abraham's offering up his son Isaac on the burning altar. It is said that he offered him up, "accounting that God was able to raise him up even from the dead." You have sympathized with Abraham in this trial of his faith, but that sympathy of yours did not arise from anything you heard Abraham say at this hour, or from any feeling you saw him manifest. This Prince of Faith is not thinking of himself being bereft of his son; he is "accounting that God is able to raise him up even from the dead." He expresses no thought or feeling of self-impoverishment in this transaction.

You have sympathized with the poor widow in the Jerusalem temple when you see her put into the treasury all her living. In this sympathy you do her an injustice. She is not thinking about being hungry because she has given into the Lord's treasury all that she had. Perhaps it does not occur to this noble woman, loved and honored of God, that she has any less than before giving all that she had. She had faith, and is not faith the substance of things not seen? When we have made a real sacrifice we are not found counting how much less we have, but we are found counting how much more the Lord's cause has. Sacrifice does not mean that you give up, but that you give to. The idea of self-impoverishment is a non-essential in sacrificing, is a miscarriage of faith and a dishonor to God.

The other non-essential is, that personal re-

wards be not in view. Personal rewards is not the motive of sacrificing, that is true, but God has not put them out of sight in his call upon us to sacrifice. The sacrificing motive, if pure, is purely unselfish, yet God has made it true and put the fact within our knowledge that enlarged gifts will come to us by reason of our sacrificing; but the person thus sacrificing with the thought of increased gifts coming to him has not thought but that he will again give all to the Lord's cause that comes to him in whatever way. I confess to have been one with you in misinterpreting the Christian offering and sacrifice. Before I had become acquainted with missionaries who give up home and home-land to go among the heathen stranger, I pictured him as one gloomy and sorrowful. But what did I see when my eyes beheld a missionary of Jesus who had made the sacrifice and gone in obedience to his command, "Go ye into all the world and preach the gospel to every creature"? There I sat dazed with surprise as I looked upon one of the happiest looking persons I had ever seen. There stood the man whom I had thought of as sad and impoverished, soul and body full to running over with peace and joy. I was stunned with the light, and when the scales fell from my eyes I said, "It is true, he that looseth his life shall find it." We give in sacrifice as a farmer sows his grain in the spring-time. The grain which he sows would be of value to him for bread on his table to-day, but he gives it up, and is not impoverished by it, for in the autumn he will gather a harvest. The law of life is: "Give and it shall be given unto you." "Every one that hath forsaken houses, or brethren, sisters, or father, or mother, or wife, or children, or lands for my name's sake shall receive an hundred fold, and shall inherit everlasting life." This is the statement of Christ, and it gives no intimation of impoverishment in sacrifice. The fundamental law controlling sacrificing as Christ gave it is this: "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit." Giving is seed sowing; and he who will not sow should not expect to reap.

A FURTHER PLEA FOR THE CHURCHES.

Our plea in this article is to the members of the churches to give their full selves, with all that they are and have, to the building up of their churches, to the strengthening and making efficient the body of Jesus Christ: "that we be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth"—all of it—"in love, may grow up into him in all things, which is the head, Christ: from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying"—building up—"of itself in love." Ephesians 4:14-16.

Note in this language the call of God to the individual members of the churches to service in the building up of their churches. We quote Dr. Weiss again. On verse 12, he says: "But the call of the bearers of these special gifts is only to put the saints in general, i. e., all the individual members of the congregation, in the condition, that each one can render his special service in the upbuilding of the body of Christ, i. e., in the advancement of congregational life in general. And on verse 6: "From Him all true growth of the congregation must proceed. And it also comes from Him that this body, as it were is fitly framed and joined together, as the different members in the human body are by the fact that they come into contact with each other at the joints, each rendering service to all other. For each member of the congregation, according to the gift which he has received from Christ, the head, must co-operate in the upbuilding of the whole body of the congregation." The author, as will be seen, uses "congregation" where we use "church"—*ekklesia*, in the Greek.

In the light of this passage in God's Word, we feel amply justified in saying that the highest, noblest, grandest, most far-reaching and most enduring service that any man can render in this world is that which he gives to the church of which he is, by the grace of God and the redemption that is in Christ Jesus and the effectual working of the Holy Spirit, a member. Language fails when one tries to use it in estimating the eternal value of such service, in which a poor mortal becomes a fellow-helper of the great God in the carrying out of His purpose of saving a lost world. He has not lived in vain who has helped to establish, or aided in developing, the life of a Baptist church, be it ever so humble and weak.

If these things be true—and they are—no church member can afford to bestow on other organizations than his church the abilities which God has given him, whether these be gifts of money, intellect, social power, or what not. There is no service in the world in which he can spend his powers to such advantage as in that of his church and the agencies which his church, with other churches of like faith, have put in operation for the building up of the kingdom of God, in the establishment and development of other churches like his own. And when he gives his means and his powers to other organizations, he is, in large measure and from the highest standpoint, wasting them.

And, yet, to-day the churches of Jesus Christ are suffering, and suffering sadly, because many of their strongest members, men and women best qualified for efficient service in them, are frittering away their time, talents, influence and means in the building up and supporting of all sorts of outside organizations.

And this leads us to say, that all the so-called

benevolent organizations which are rivaling the churches in the devotion of even good men and women are based ultimately on a selfish principle—what can be gotten out of them; while the church is based on the unselfish principle—what one can put into it for the betterment of the world. But however this may be, the churches are suffering loss by the devotion of so many of their members to other organizations.

But are you so narrow, we hear somebody say, that you would give all your powers to your church?

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.

*Lives of Famous Indian Chiefs.* N. B. Wood. 771 pp. Royal 800. \$2.50. 10 per cent discount to ministers. Am. Indian Hist. Pub. Co., Aurora, Ill.

One way and another the Indians figure extensively in our literature, but it is chiefly in fiction and in stories of adventure. When it comes to serious attempts to give connected facts about them, literature is scarce. Mr. Wood has done good service in presenting a great amount of carefully gathered material not elsewhere accessible to the general reader. The book is copiously illustrated. Many Indian stories are told, beside the biographies of famous Indians. If you want to know about the Indians, this is the book for you to get.

*Method in Soul Winning.* Henry C. Mabie, D. D. 75 cents, net. Fleming H. Revell Company, New York and Chicago.

Books on the various phases of evangelism are appearing as never before, and this one is a valuable addition to the literature. The central thought is that evangelical faith involves a decisive act of the will. That is what the present writer insists upon in his little book "Faith and The Faith." Losing sight of this has introduced much confusion into Christian thinking and preaching and has greatly hindered the work of soul-winning. Dr. Mabie has had a large experience in dealing with souls, not only while he was pastor, but in visiting mission fields abroad. The book is sane and practical, and it should be widely read and carefully studied.

*Clark's Popular Commentary.* Hebrews to II Peter, by O. P. Eaches, D.D. \$1.25. American Baptist Publication Society, Philadelphia.

Both versions are given on the tops of the pages, and the notes are below. The usual views are expressed, and while nothing is said about criticism, yet a full acquaintance with it is apparent all along. Dr. Eaches really throws light on I Peter iii. 19—a thing few commentators do. We do not agree with his exposition of Heb. xii. 23. The whole series of which this volume is a part is of practical value. It serves the purpose served by Barnes' Notes in the last generation.

*The Disciple and His Lord, or Twenty-six Days With Jesus.* J. S. Kirtley, D.D. \$1. American Baptist Publication Society, Philadelphia.

These studies were published in *Service* and they are here gathered in permanent shape. They make up a life of Christ, under the form of 26 selected days in our Lord's life. The selection seems somewhat arbitrary, but it may help the reader to remember. After the Prologue we have the 1st day, which is the day of Christ's birth. The 2nd is when He visits the Temple as a boy. The 3rd is His baptism; and so on through His life, to the number of 26. The book is a practical exposition of the Sunday School lessons for the six months when the Life of Christ was the theme; there being one study a week for 26 weeks or just 6 months.

Contents of the *New England Magazine* for August, 1906: The Massachusetts Bench and Bar, by Stephen O. Sheehan and Weston F. Hutchins; The Duet (a poem), by Pauline F. Camp; A Quarantined Quarrel (a story), by Eleanor H. Porter; Doctor Weaworth's Patient (a story), by Minnie B. Adams; Old Familiar Town (a poem), by Lillian H. Shuey; Old-Home Week, by Thomas F. Anderson; The Tree of Knowledge (a story), by Isabella H. Fiske; The Schoolmaster of Bagduce (a story), by Joseph W. Strout; On a Corot Landscape (a poem), by Margaret Ashmun; The Haunted Deck (a story), by Thomas J. Partridge; The Rhododendron Swamp (a poem), by Grace S. Field; Weymouth, Ancient and Modern, by George W. Chamberlain; Nolo Contendere (a story), by George W. Gunn; The Forest Child (a poem), by Cora A. Dolson; Editorial: Tickle-Town Topics—Awakened Memories; The Curse in the Blessing (a story), by George H. Westley; Up Top (a story), by Ellen J. Cooley; National Society of N. E. Women, by E. M. Lindley; Editor's Table; Books As I See Them, by Kate Sanborn; Book Notes.

*The American Monthly Review of Reviews* for August: The Progress of the World; Record of Current Events, with portraits; Current Topics in Cartoons; William T. Harris, Teacher Philosopher, Friend, by James H. Canfield, with portraits; The New Commissioner of Education (Dr. Elmer E. Brown), with portrait; Aladyin, Russia's First "Walking Delegate," by Kellogg Durland, with portrait; Oregon as a Political Experiment Sta-

tion, by Joseph Schafer; Rio Janeiro, by John Barrett, with illustrations; Brazil, the Great Republic of the Tropics, by G. M. L. Brown and Franklin Adams; Opening of Shoshone Reservation, by N. H. Darton, with illustrations; Ellen Terry's Fifty Years on the Stage; The Historical Pageant at Warwick, England; The Largest Ship Afloat; The Traffic Manager and the Shipper, by Philip S. Fiske; Free Alcohol in the Arts and as Fuel, by Charles Baskerville; Leading Articles of the Month, with portraits and other illustrations; Briefer Notes on Topics in the Periodicals; The New Books.

*Miss Claire's Pupils.* Mattie S. Smith. \$1. National Baptist Publishing House, Fulton, Ky. Amid the loads of trash, in the way of stories, published these days, it is refreshing to get hold of a readable story written with an earnest purpose, beyond simply pleasing. This is a thoroughly wholesome book, and can safely be put into the hands of the young. It comes from the author's heart and this gives it a grip on the reader. Its moral earnestness is admirable, and its circulation will do good.

*The Atlantic Monthly* for August: The Wayfarer (a story), by Norman Duncan; The Autobiography of a Southerner IV-VIII, by "Nicholas Worth"; Father Taylor, by Ralph W. Emerson; Theoreticus on Agradina (a poem), by Thomas N. Page; The Year in France, by Stoddard Dewey; The Fall of the House of Johns (a story), by William J. Hopkins; Her Shadow (a poem), by Elizabeth S. Phelps; The Nature-Student, by Dallas L. Sharp; The Novels of Mrs. Wharton, by Henry D. Sedgwick; Vulgarity, by Arthur C. Benson; A Dissolving View of Punctuation, by Wendell P. Garrison; Further Adventures of a Yachtsman's Wife, by Mary H. Vorse; Lord Randolph Churchill, by A. L. Lowell; A Revival Sermon at Little St. John's, by John Bennett; Past the Dull Roofs—the Sky (a poem), by Mildred J. Sweeney; The Humor of the Colored Supplement, by Ralph Bergengren; The Forerunner (a story), by M. E. M. Davis; The Contributor's Club.

Some articles of remarkable force and interest are found in the August number of the *Missionary Review of the World*. One is by Dr. C. C. Vinton, of Korea, who tells graphically of the great work that is in progress "To-day in Korea Missions." It is a new chapter in the Romance and Reality of Modern Missions. Another graphic account is given of "An Experiment in Colonization in Malaysia." Dr. Luering tells how this was done and how it was made successful from every point of view. "A Jungle Trip in Shanland," by Rev. M. B. Kirkpatrick, describes a unique experience in pioneer work in Farther India. One of the articles of most permanent value is that by Dr. George C. Doolittle on those peculiar people—"The Druzes of Mount Lebanon, Syria." It is illustrated and readable, but scholarly. Articles on China, Arabia, French Protestants, The Mormons, Sicily, and India give a world-wide survey of the field. The news from all parts of the world is also given briefly and forcefully. The *Review* furnishes abundant material for missionary meetings and addresses, and is also thoroughly attractive and readable.

Published monthly by Funk and Wagnalls Company, 44-60 East 23d St., New York. \$2.50 a year.

The State Superintendent has been engaged every leisure moment for some time compiling the liquor laws of the state. He has the manuscript in the hands of the printer, and it will be ready within ten days. It will contain a text of the statute and a syllabus of most of the decisions of the Court of Appeals. It will make a convenient pamphlet and will be sent postpaid to any address for ten cents. Let every temperance man in the state and especially those interested in law enforcement write at once to the State Superintendent, 640 Fourth Ave., Louisville, Ky., so that they may be mailed the day they are delivered to this office.

MADE TO LAST.

Benjamin Franklin, in the midst of his labors to establish the republic on a safe and solid basis, came into his house one day and found his little daughter sewing.

"Those buttonholes, Sally," he said, "are good for nothing. They will not wear. If you make a buttonhole, child, make the best buttonhole possible."

Not content with rebuking the child, he went down the street and sent up a tailor, who had orders to instruct Miss Sarah in the art of making a buttonhole properly.

A great granddaughter of the American philosopher, a woman who has a national reputation for her inherited talents and executive ability, told this anecdote lately, adding with pride, "Since then the Franklin family make buttonholes that will last."

What great statesman now, employed in the formation of a nation, would observe such a seeming trifle? How many young girls of Sarah Franklin's age think it worth while, if they make a buttonhole, to make the "best possible?"

Few men of any age have combined, as did Franklin, a broad and lofty grasp of thought with the minute attention to practical detail; but it is this very quality of thoroughness in the most trifling work which falls within one's duties, that gives to the work and to the character of the worker truth and vitality. The stone palaces of a great king, if poorly built, will crumble to pieces, but the finely cut facet of a ring will endure to delight ages.—*Round Table.*

Many indeed think of being happy with God in heaven; but the being happy with God on earth never enters into their thought.

## SUNDAY-SCHOOL LESSON

SUNDAY, AUGUST 19.

THE JUDGE, THE PHARISEE  
AND PUBLICAN.

Luke 18:1-14.

Motto Text—"God be merciful to me a sinner."—Luke 18:13.

It is important to read this parable of the unjust Judge in connection with the latter part of the 17th chapter. Our Lord is speaking of his second coming, and it is with reference to that the parable is spoken. He was to be taken away from a world plunged in gross worldliness. His coming would be delayed. Men would scoffingly ask, Where is the promise of his coming, and declare that all things continue as they were from the beginning. And the elect themselves are in danger of carnal slumber.

What is then, the position of the church? That of a widow whose only weapon is incessant prayer. It is only by means of this intense concentration that faith will be preserved. . . . Compare 21:34-36, where we find the same idea the danger of being spiritually overcharged in the last times, and the duty of unceasing vigilance and prayer." (Godet.)

V. 1. It must be remembered this "praying always" has reference to prayer that his kingdom shall come on earth as in heaven and sin shall be banished from earth. If Christians loathed sin as they ought the burden of their prayer would be that their friends first and afterwards the whole race shall be speedily delivered from the dominion of sin.

"There was in a city a judge."—Deut. 16:18 tells us there must be judges in the gates of every city who must administer justice without respect to persons. "Which feared not God, neither regarded man."—A hardened, cynical wretch. When neither fear of God nor regard for his reputation among men has any influence over a man he can only be reached through his selfish interests.

"And there was a widow in that city."—A type of the church while separated from her Lord, and deprived of her rights by the Prince of this world. "Avenge me of mine adversary" is not a cry, as on the church's lips, for punishment of her foe, but rather for deliverance from him. But the elect cannot enter into their heritage until their great adversary is punished.

"Because this widow troubled me."—This man was so shameless in his depravity he had gotten past the desire to conceal his own villainy from himself. He does a good action in doing justice from a wrong motive. Before one extols excessively the "righteousness" and the love of the natural man it is well worth the trouble carefully to distinguish how much of it, as with the unjust Judge is begotten of necessity and selfishness. This is precisely the character of that external good which man accomplishes outside of union with God, namely, that it is entirely accidental, springs from caprice, and remains a fruit of carnal calculation, and not of spontaneous obedience."—Lange.

The widow was poor, wronged, defenseless. She had but one weapon, but she used that untiringly and won her battle. Just such victories can the elect win by

earnest, persevering prayer, which will not let God go till he bless them.

"And shall not God avenge his own elect?"—Avenge is used in the sense of "doing justice to." There are many great and precious promises, yet unfulfilled. God has promised the heathen to his son, and the uttermost parts of the earth for his possession. He has promised the earth shall be covered with the knowledge of the Lord as the waters cover the sea. The adversaries prevent the church from entering upon her heritage.

The contrast is as great as possible. God is justice itself; the ones who appeal are not strangers as the widow was to the judge, but his own chosen ones. Hence Christ make the point if an unjust judge at last avenged a stranger whom he evidently detested for her importunity, how infinitely sure it is that God will avenge those whom he loves.

"Though he bear long with them."—It is in mercy to their oppressors that they have opportunity to repent. The suffering of his saints shall redound to their glory and his glory, and mercy waits to be gracious to the wicked.

"Which cry day and night unto him."—Alas! do we thus cry? How many of us pray as often and as earnestly for the banishment of sin from earth and the coming of Christ as this widow prayed?

"He will avenge them speedily."—This does not mean that the end of this dispensation was near, but that God will not delay a moment when the wise time is come. It may mean also that the work at last will be speedily done and nations be born in a day.

"Nevertheless, when the Son of man cometh, shall he find faith on the earth?"—This does not refer to saving faith in Christ's atoning blood, as Lange rightly says, nor to the faithfulness of the disciples, but to "faith in God as a righteous Judge," who doeth all things well. This faith would receive a severe test in the delay of the Lord's coming. The failure of that faith is one of the chief sins in the earth to-day. There is so much that is wrong, so much that looks darker still in the future, men doubt the righteous justice of God. It is for the church to hold unshaken her conviction that the Judge of all the earth will do right. It is to lack of this faith is due the effort to explain away the sovereign will of God as to excuse his rulings by pretending he is so tied up by his nature that he cannot help himself, is no free agent, and therefore must not be blamed for the way he allows things to go. "The ethical conception of God" is but a flimsy veil for the most blasphemous atheism.

V. 9. It is supposed those to whom the parable was spoken were some among his followers who considered themselves better than others, or who may have been inclined to trust for salvation to their own righteousness rather than to His imputed to them.

"Two men went up into the temple to pray."—It would be amusing were it not so sad, to hear men far worse than this Pharisee denounce him. The greatest Pharisaism I ever met with was among those who thanked God they were not Pharisees. Any such utterance shows the same spirit as this man had. At any rate he did what many of them do not do—he went up into the temple to pray.

"The Pharisee stood"—the usual posture in prayer, probably with his arms extended. I have known men to boast they were not as other men who did not have even the grace of this Pharisee, who at any

rate thanked God for his superiority. I am not justifying this man, very far from it. But I would have all make sure they are not worse than he and that in the day of judgment he will not arise against them and condemn them.

Our Lord does not accuse the Pharisee of falsehood, his sins were pride and self-righteousness. Let all who read the parable think whether they could truthfully say of themselves they are not "extortioners, unjust, adulterers?" "I fast twice in the week, I give tithes of all that I possess."—The law only required one day of fasting, this man fasted twice a week, on Mondays and Thursdays. He gave tithes not only of all that was required, but of other things also. How many of us give the Lord conscientiously tithes of our incomes?

"And the publican standing afar off"—in the court of Israel as far as possible from the Holy Place, which he felt unworthy to approach. It was not with any thought of the Pharisee but because he felt unworthy to draw near to God, that he stood afar off. "Would not lift up so much as his eyes unto heaven."—The position used in prayer, which was that taken by the Pharisee, was standing erect with arms out-stretched, the palms turned upwards, and eyes raised. The publican felt so oppressed with his guilt he would not look up. "But smote upon his breast."—As an emblem of the death which he acknowledged he deserved from the hand of God. It is a terrible thing in these days that so many penitents do not have that deep conviction of sin which makes them acknowledge they deserve only the wrath of God.

"God be merciful to me a sinner."—A model prayer when spoken from a broken and contrite heart, as this publican's was. God never fails to pardon in such cases as these. Teachers must be careful not to allow the children to think it was an advantage to the publican that he had been openly vicious. Far from it. Had the moral Pharisee repented of his pride and his sinfulness, loathed his self-righteousness, felt that he was a far guiltier man than "this publican," in that he had sinned against more light, and prayed the same prayer in humility and faith, he would have made a more useful Christian and have had to spend less of his strength in fighting against the power of evil habits. Through all eternity he would be

### "NO TROUBLE"

To Change from Coffee to Postum.

"Postum has done a world of good for me," writes an Ills. man. "I've had indigestion nearly all my life but never dreamed coffee was the cause of my trouble until last Spring I got so bad I was in misery all the time.

"A coffee drinker for 30 years, it irritated my stomach and nerves, yet I was just crazy for it. After drinking it with my meals, I would leave the table, go out and lose my meal and the coffee too. Then I'd be as hungry as ever.

"A friend advised me to quit coffee and use Postum—said it cured him. Since taking his advice I retain my food and get all the good out of it, and don't have those awful hungry spells.

"I changed from coffee to Postum without any trouble whatever, felt better from the first day I drank it. I am well now and give the credit to Postum." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

the better and the happier for his moral life. But he erred in pride and self-righteousness and went down unjustified. God hates pride in his creatures.

Copy. (T. D. 1020.)

Fees for furnishing certified copies. Collectors required to deposit in the Treasury fees for furnishing certified copies of Form 10 to prosecuting officers.

Treasury Department,  
Office of Commissioner of Internal Revenue.

Washington, D. C., June 29, 1906.  
To the Collectors of Internal Revenue:

Section 3240, Revised Statutes, as amended by the act of June 21, 1906, provides:

That such collector of internal revenue shall, under regulations of the Commissioner of Internal Revenue, place and keep conspicuously in his office, for public inspection, an alphabetical list of the names of all persons who shall have paid special taxes within his district, and shall state thereon the time, place and business for which such special taxes have been paid, and upon application of any prosecuting officer of any state, county or municipality, he shall furnish a certified copy thereof, as of a public record, for which a fee of one dollar for each one hundred words or fraction thereof in the copy or copies so requested may be charged.

Applications of prosecuting officers should be made in writing, and collectors will collect the fee according to the provisions of the above section, issuing a receipt therefor on Form 1, and will deposit the same to the credit of the Treasurer of the United States and report such action on Form 58.

(Signed) ROBT. WILLIAMS, JR.,  
Acting Commissioner.

July 7, 1906.  
I hereby certify that the foregoing is a true copy of Treasury Decision No. 1020, as reported to this office by the Commissioner of Internal Revenue in Vol. 12, No. 1, of date July 5, 1906.

(Signed) JOS. A. CRAFT,  
Collector of Internal Revenue,  
5th District of Ky.

Dear Brother—Please insert the above for the information of such prosecuting officers as may desire to know who has paid federal tax as retail liquor dealers in their counties. Sincerely,

G. W. YOUNG,  
Sup't. Ky. Anti-Saloon League.

DEAR RECORDER:

I am now undergoing one of the most severe trials of my life; that is, resigning my pastorate to become State Evangelist. I verily believe that I had the very best pastorate in all the land. The work was not only pleasant, but delightful and harmonious. All the people seemed to delight to do me all the honor in their power. They were willing to be led, and fed on the pure word. They never ceased to show their appreciation of their pastor, and were growing continuously in grace and knowledge and good works. Their mission contributions have increased more than 200 per cent, and I had hoped that the good Lord would permit me to spend the remainder of my days among them. But Bro. Bow, aided by other members of the State Board of Missions, has kept up such a ceaseless warfare, begging, persuading, that I felt constrained to surrender and accept the responsible position of State Evangelist, to begin August 1st. I most earnestly ask the prayers of every child of God who reads this that the Lord may use me abundantly in the salvation of souls and the up-building of the

churches. It is with sadness that I part from the dearest friends of life, and yet, I rejoice that I shall not be entirely separated from them, for I shall expect to engage in many meetings among them. I also rejoice that I shall be able to aid the great host of pastors who have been so persistently calling upon me to aid in meetings, but could not comply with their requests on account of the duties of the pastorate. Let me just now insist that all who desire my help in meetings write me at once, suggesting the time most acceptable to them, and I will do my very best to accommodate all. It is very important that they write early so that satisfactory arrangements can be made. I shall delight to serve all I can, and especially those with whom I have been so pleasantly associated in the years past. I am whetting up the old Jerusalem Blade for the greatest year's warfare against sin of my life. Yours to serve in the Lord,  
W. H. SMITH,  
Rochester, Ky.

"A BAPTIST LAYMAN'S" REPLY TO DR. HUNT.

Dear Brother: Inasmuch as Bro. M. P. Hunt has felt called upon to reply to my article of inquiry, probably it is expected of me to reply to his.

Bro. Hunt divides his article into thirteen paragraphs, and as numbers 2, 3 and 6 concern the editor, 2 and 3 being specially addressed to him, and which he has already noticed, I shall refer to them only indirectly. The same is true, in part, of No. 7, which is respectfully referred to Dr. J. J. Taylor of Georgetown College. The figures in parenthesis refer to the number of paragraph in Dr. Hunt's article.

"It seems to me," says Dr. H., (1) "a species of sectarian narrowness," (italics mine) "to think that nobody in the world knows how to do anything save us Baptists." Dr. Hunt has discovered that "other people are doing things," (1) and that having attended a "great State Union Sunday School Convention" he "heard such men as Hamill," etc., and it was his, "in common with other Baptist pastors of our city, (1), to go to the Seminary Chapel and hear the great Bishop (?), (1) Vincent lecture on Sunday School work, and I came away a wiser and broader minded man!" (italics mine). Is it not remarkable that this "broadening" is always away from Baptists and the Baptist position and towards the "other people"? It is high time these "broad-minded," "irenic" brethren were doing a little broadening in the Baptist direction. The same is true of their "sweet-spiritedness"—their "irenic-spiritedness." They are sweet and peaceable toward the "other people" all right, but care nothing how much they disturb the peace of their own people (the Baptists), and as to the kind of "sweet-spiritedness" exhibited toward their own folks, one has but to read the following from Bro. Hunt: "I am puzzled to know how it has come to pass that the trustees and faculty of this institution" (the Seminary) "have dared to go ahead doing things without knowing whether they would please our puzzled friend or not. Such conduct seems inexcusable. Years ago when a child our puzzled friend made a contribution and besides that now evidently poses as a guide in matters of orthodoxy, both of which ought to have secured for him long since official recognition. If the institution goes to the bow-wows, great will be the guilt of the trustees and

faculty in having willfully closed their eyes to this effulgent light." (4) . . . "I am puzzled that so wise and so thorough a Baptist could be so narrow as to believe that nobody but a Baptist knows anything about the Commission." (5) . . . "So great a Baptist," referring, still, to the writer, (8) "A Baptist so staunch," applied also to the writer, (10). These show that for the "other people" our "irenic," "sweet-spirited" brethren have an abundance of smiles; but frowns only for their brother Baptist who in any way criticizes certain methods and proceedings; and frowns "a plenty." Has not Bro. Hunt some reputation as an apostle of the "sweet-spirit"? Who is surprised at this language from him? or would be at such language from any of the "sweet-spirited" brethren? It is common with them. Now, Bro. Hunt, in his defense of the practice of having Methodists and Presbyterians lecture in the Southern Baptist Theological Seminary on Sunday schools and Campbellites lecture on the "Great Commission" (!) in the Seminary—in his attempt to defend this practice he is either unfortunate or subtle in his quotation of Scripture. His misquotation of Heb. 12:14 is: "Seek peace with all men without which no man shall see the Lord." This makes a new condition of salvation which I doubt if even Dr. Powell (E. L.), will accept. The Scripture reads: "Seek peace with all men, and holiness, without which no man shall see the Lord." The revised version reads: "Follow after peace with all men, and the sanctification without which no man can see the Lord." This last reading drops the comma after "holiness" or "sanctification," which makes it still clearer that "peace with all men" has nothing to do with our seeing the Lord. This is made still more emphatic by the use of the definite article, "the," before "sanctification" ("holiness") in the revised version. So Bro. Hunt's attempt to work the "irenic spirit" into a condition for seeing the Lord fails and his point is lost. The same objection is raised to his misquotation of my excerpt from the *Central Methodist*. He quotes it: "Surrender no doctrinal position."

It reads: "There has been no marked surrendering of any doctrinal position;" (italics mine). There is a "marked" difference in the misquotations, in both instances, and the true reading, and the sense is so changed in both instances that it seems not to be accidental.

I somehow feel, under the circumstances, that it would be useless for me to reveal the real "purpose and purport" of that contribution: (11) or to say whether it was prompted by a "love for the cause" or "rather a want of love and fellowship for" certain brethren. Evidently Dr. Hunt has already made up his mind that the "purpose and purport" were evil and that my motives were ulterior. Any attempt to change his mind I fear would be useless. He so mistrusts me that I fear it would be a hard task if not useless to attempt to convince him of the gender of "layman." (12) Having difficulty with "layman." I suppose he would have the same trouble with my name, which I now venture to "spell out in full;" so it may be well for you to say to Bro. Hunt, inasmuch as he has inflicted his "irenic" article on some innocent and unsuspecting woman, that I wear a mustache, and "pants," and—am the father of five children. Maybe this will determine

the gender of my name. Bro. Hunt says, (5) "I regret to say it, and yet some people wearing another than our name could teach some among us, both by precept and example, lessons on the Commission." Why say it at all? It was not necessary to say it. It would be better *unsaid*. The Commission was given to Baptist churches (there was but one when Jesus gave it); and *no other people on the earth ever have had, or have now, the certificate of authority bearing the signature of the King—"Immanuel"—to carry out a certain work, or to perform it.* And he who, or people who, claims such authority are usurpers. And he who would learn from a usurper the best method of carrying out the work committed unto his hands by his King dishonors the King. "In those days also saw I the Jews that had married the women of Ashdod, of Ammon; and of Moab; and their children spake half in the speech Ashdod, and could not speak in the Jews' language, but according to the language of each people." Nehemiah 13:23-24.

What was true of these "children" will be true of those taught by Methodists, Presbyterians and Campbellites how to carry out the Great Commission. From a Baptist standpoint, they are sure—"half" of them—to "speak in the speech of Ashdod." Believing yea, knowing this to be true, is why I object to such practices as are seen at the Seminary. Already some, if not many, are speaking an impure "Jews' language." It is not unmixed with the "speech of Ashdod." If these objectionable practices continue, it is only a question of time when it will behoove the churches when they call to their pastors the "younger" generation of preachers to call council of ministers, known by them to be sound in the faith and in their "speech," to examine their pastors-elect as to their soundness. There are among us any number of Baptists better fitted to do what has been assigned to others. Then why not have Baptist lecturers, with "peace" in our own family, instead of running after "other people" and disturbing the peace at home, even though the "other people" do call us "irenic-spirited" folks?

JOHN DAYTON MADDOX.  
Rockport, Ky.

FRAGMENTARY.

JOS. N. BARBEE.

Rev. Stephen Rogers, of Santa Fe, lost his life on the afternoon of July 25th by drowning. He was attending a convention of Baptists at Pertle Springs, and went in bathing in a near-by lake. He was 26 years of age, a graduate of Wm. Jewell College, pastor at Santa Fe, and quite a prominent young minister.

The Missouri Baptist Assembly now in session at Pertle Springs, is being largely attended.

In speaking of education Mr. Bryan says: "There are enough informed, college trained, men in India, not to speak of those who, like our own ancestors a few centuries ago, have practical sense and good judgment without book learning, to guide public opinion. While the percentage of literacy is deplorably small, the total number of educated men is really considerable, and there are also at this time 17,000 students above the secondary schools and studying for the B. A. degree.

"The illiteracy of the Indian people is a disgrace to the proud nation which for a century and a half has controlled their destiny.

The editor of the *Indian World*, a Calcutta magazine, says in last February's number: "If India has not yet been fit for free institutions, it is certainly not her fault. If, after one and a half centuries of British rule, India remains where she was in the Middle Ages, what a sad commentary must it be upon the civilizing influences of that rule! When the English came to India this country was the leader of Asiatic civilization and the undisputed center of light in the Asiatic world. Japan was then nowhere. Now, in fifty years, Japan has revolutionized her history with the aid of modern arts of progress, and India, with 150 years of English rule, is still condemned to tutelage."

"Who will answer the argument presented by this Indian editor? And he might have made it stronger. Japan, the arbiter of her own destiny and the guardian of her own people, has in half a century bounded from illiteracy to a position where 90 per cent of her people can read and write, and is now thought worthy to enter into an Anglo-Japanese alliance, while India, condemned to political servitude and sacrificed for the commercial advantage of another nation, still sits in darkness."

William J. Bryan, in writing of "England's Despotism Rule over India," among many other very good things, says: "The people of India are taxed, but they have no voice in amount to be collected or in the use to be made of the revenue. They pay into the government nearly \$25,000,000 yearly, and of this nearly \$10,000,000 is expended upon an army in which Indians cannot be officers. The home charges, as they are called, absorb practically one-third of the entire revenue. About \$10,000,000 go out of India to England every year, and over \$15,000,000 are paid to European officials every year who are in civil employ. What nation could stand such a drain without impoverishment!"

DR. EATON'S STATEMENT.

Much do I in common with many others regret the necessity for Dr. Eaton's "Statement," published in the last RECORDER. It is a defence, bold and challenging. Now what will "they" do with it? Anything at all?

If any matter of discussion was thrown open (and kept open) to the body during any of its sessions at Richmond, the place of the next meeting of the Association was. The reasons for going to Mayfield as against Louisville heavily outweighed, as the hearty vote showed. Before the vote was taken it could be seen from the intent interest of the body in what the Mayfield advocates were saying that the great mass of the assembly was for the little city of the Purchase. For myself I did not know on which side I should raise my voice till I had listened to the respective statement of reasons. These at once inclined me to Mayfield.

It's a pity that "the transcendent importance" of having the meeting of 1907 in the Falls City was not presented and championed when the Association was in session and listening *arrectis auribus*. How I wish I had been taken into the confidence of "those for Louisville" and thus had an opportunity to spread myself publicly advocating her preponderant claims!

For I never once spoke in meeting, nor did Dr. Eaton so much as put me on a single committee. He may yet hear from me anent the transcendent importance of so grossly (I came near writing

goosily) neglecting me.

However, this matter of "place where" is of trifling moment compared with the moral question involved in this manly statement. Nothing cuts deeper than to have one's motives impugned. Nor is the pain much soothed by the reflection that such gratuitous attacks bespeak an easy moral sense in the calumniators themselves.

G. V.

DEAR RECORDER:

I beg to give you some thoughts growing out of my investigation of the "wine question," both from a scientific and Scriptural standpoint.

From the Scripture standpoint: Wine is defined to be the product of fermentation. This definition may be applied, in fact does apply, to all fermentation of vegetable bodies resulting in the formation of alcohol; but more especially to the fermented juice of the grape. This being true, it naturally follows, that where there is no fermentation, there cannot be wine without a miracle. Wine is mentioned in many places in the Scriptures, and also the expression *new wine* appears in several places. All I think will agree that the wines mentioned in the Scriptures refer to the product of the fruit of the vine.

The question may be asked, Why the expression *new wine*? The only answer that I can give to this question is, that new wine is quite different in its effects, from wine that is old, or wine in which the process of fermentation has been completed, and the wine has become thoroughly ripe from age. In other words, the expression *new wine* is used as we would apply the word to anything to distinguish it from the same thing that is old. However, it may be more necessary to use the word *new* in connection with wine than many other things, since the properties of the new are quite different from the old in some important respects. For instance, we learn in Matthew 9:17 and Mark 2:22 that if new wine is put in old bottles the bottles will break. In new wine the process of fermentation is not complete; and the process of fermentation still going on, gasses will accumulate and cause the old bottles to break, since the old "wine skin" has lost its elasticity. It may be said here, that the grape, under natural conditions, contains all the ingredients necessary to produce alcoholic or vinous fermentation, and this begins pretty soon after the juice of the grape has been exposed to the atmosphere.

We learn also in Acts 2:13-14, that the effect of new wine is specifically referred to in such a way as to contrast the effect of the new from the old.

It will be interesting to examine Prov. 23:31 in this connection. Here new wine is not mentioned, but it seems to be a most complete description of new wine—"it moveth itself aright" (the "working" process or fermentation still going on) "giveth his colour in the cup" (the insoluble particle of the grape capsules are deposited during fermentation) "Look not thou upon the wine when it is red," (the insoluble matter referred to still floating in the wine on account of the disturbance of fermentation gives the wine a deep red color).

"Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright."

"At the last it biteth like a serpent, and stingeth like an adder."

J. R. SAMPLE.

Summit, Miss.

DEAR RECORDER:

I took charge of the work here the first of June. This is a railroad town and the men have to work most of the time, but we have a few who can be with us regularly, and there are a great many faithful women. At the last business meeting the church licensed Bro. Chas. W. Hawes to preach. Bro. Hawes was formerly of St. Albans, W. Va., but is now one of the secretaries of the Y. M. C. A. here, and is superintendent of our Sunday school.

A representative of the interdenominational Sunday School movement was with us last night, and wants us to "line up," but we haven't "hooked on" yet. I prefer affiliating with our own work, for I think it best. The speaker said he would rather the boys in his county were filled with "moonshine" and have a Winchester buckled on them than to have the religious feuds revived. By "feuds" he meant religious controversy. Liquor and a Winchester is better with some than loyalty to the word of God. The man who does not fall into line with every thing that makes its appearance is "narrow" and "bigoted." I prefer standing with Christ and the apostles and "earnestly contend for the faith." I hope the time will soon come when we will have a real Baptist Sunday school convention in the Greenup Association, and I shall work to that end.

Yours in Christ Jesus the Lord,  
A. N. MORRIS.

Russell, Ky.

THE SMITH-FALLEN DEBATE.

At 10 a. m., Monday, July 9th, at Huntsville, Ky., Eld. W. H. Smith, of Rochester, Ky., Baptist, and Rev. T. G. Fallen, of Rochester, Ky., Methodist, engaged in public, oral discussion lasting six days. The subjects discussed were as follows:

1. "The Holy Scriptures teach that immersion of a proper subject in water is the only act recognized as Christian baptism."—W. H. Smith, affirmed; T. G. Fallen, denied.

2. "Infant baptism as taught by the M. E. Church, South, is sustained by the Holy Scriptures."—T. G. Fallen, affirmed; W. H. Smith, denied.

3. "Restricted communion as taught and practiced by the Baptist church at Rochester, Ky., is in perfect accord with the Holy Scriptures."—W. H. Smith, affirmed; T. G. Fallen, denied.

4. "The possibility of apostasy as taught by the M. E. Church, South, is sustained by the Holy Scriptures."—T. G. Fallen, affirmed; W. H. Smith, denied.

Rev. Fallen is a clear, forcible speaker and presented the old pedo-Baptist lines of argument with much skill, fairly representing his side of the disputed questions.

Eld. W. H. Smith, in his earnest way, showed from the Scriptures that the Baptist positions on the disputed questions are sustained by the word of God and that Baptists are therefore on the firm foundation.

The spirit of the debate was excellent throughout. At the close of the discussion "Old Time Religion" was sung and all met in the altar and a religious hand-shake, in which many shed tears and some praised God for his goodness to the children of men.

The debate will result in much good, in that it has stimulated the people to read the Bible more.

A. B. GARDNER.

When answering advertisements mention this paper.

## WHATE'ER MY GOD ORDAINS IS RIGHT.

BY WALTER G. GILBERT.

Whate'er my God ordains is right;  
His will is ever just;  
Howe'er he orders now my cause,  
I will be still and trust,  
He is my God;  
Though dark my road,  
He holds me that I shall not fall,  
Wherefore to him I leave it all.

Whate'er my God ordains is right;  
He never will deceive;  
He leads me by the proper path,  
And so to him I cleave,  
And take content  
What he hath sent;  
His hand can turn my griefs away,  
And patiently I wait his day.

—Exchange.

## Our Pulpit

"HIS GREAT LOVE."

C. H. SPURGEON.

"His great love wherewith he loved us, even when we were dead in sins."—Ephesians ii. 4, 5.

You notice, in this chapter, the remarkable change of subject which commences at the 4th verse. Paul had been giving a very sad description of what even the saints are by nature, and of their conduct before conversion; and, then, as if he was quite weary of writing upon that painful topic, he says, "But God"—and goes on to tell what God has done. What a relief it is to turn from ourselves, and from our fellow-men, to God! And I do not know when God, in his rich mercy, ever seems so lovely in our eyes—as when we have just gazed upon our own abundant sins. The diamond shines all the more brilliantly when it has a suitable foil to set off its brightness; and man seems to act as a foil for the goodness and the mercy of God. Perhaps you remember that the psalmist, when he had said in his haste, "All men are liars," turned abruptly from that theme, and said, "What shall I render unto the Lord for all his benefits toward me?" It is as if he had said, "I will not have anything more to do with man. I find him to be only like a broken cistern that can hold no water; but as for my God, he has never failed me, and he never will, so 'I will take the cup of salvation, and call upon the name of the Lord.'"

I want, at this time, just to intertwist these two subjects—ourselves in our fall, and God in his grace—ourselves in our sin, and God in his love: "His great love wherewith he loved us, even when we were dead in sins." I shall not need so much to preach as just to refresh your memories—to revive your recollections of the great things which the Lord, in his grace, hath done for you. I want you, who know the Lord, to remember what you were, and what God has done for you. Those two themes will bring out the greatness of his love, so they shall be our two subjects for meditation; first what we were; and, secondly, what God did for us.

I. First, then, what we were. The text says that "we were dead in sins."

O believer, whatever life, of a spiritual kind, thou hast in thee to-day, was given to thee by God; it was not thine by nature. Before God looked upon thee in love and pity, and said unto thee, "Live!" thou wast dead. That is to say, as

far as spiritual things are concerned, thou wast insensible—insensible alike to the terrors of divine wrath and to the melodies of divine love. Thou couldst even lie at the foot of Sinai, and not shake with affright, although Moses did exceedingly fear and quake, and thou couldst lie at the foot of the cross, and yet not be melted by the death-cries of Immanuel, although the earth did quake, and the rocks were rent, and the graves were opened at that doleful sound. Do you not remember, beloved, when you passed through such a time as that? I do—when utter callousness and hardness of heart reigned supreme within us, when the world—painted harlot, as she is—could attract us, but we were insensible to the inexpressible beauties of him who is altogether lovely, Jesus Christ our Lord and Savior.

And as we were insensible to spiritual things, being dead, so we were, at that time, without power to do anything. We were preached to, called, and bidden to come; but, as far as all goodness was concerned, we were like a corpse, unable to hear the sweetest music, or the crack of doom resounding overhead. Do you not remember, dear friends, when it was so with you? You thought then that you could do something good in your own strength, but it was a dreadful failure when you attempted it. Your resolutions, when you got as far as resolving, all fell to the ground, for you were, in the emphatic words of Paul, "without strength." Yes, you were insensible and powerless.

And, what is worse still, we were then without will or desire to come to God. We had no disposition to move towards the Lord, no aspirations after holiness, no longings after communion with our Creator. We loved the world, and were content to fill our treasury with its paltry pelf; this seemed to be the only portion for which we cared. If we could have become rich, and increased with goods, we should have said, "Soul, take thine ease; there is nothing more for thee to desire."

That was our state by nature; we were dead. And did the Lord love us then, when there was nothing whatever in us to commend us to him—nothing by which we could possibly rise into a condition that would be estimable in his sight? Did he love us then? Yes, he did; and there must have been surprising grace in that "great love wherewith he loved us, even when we were dead in sins."

While we were dead as to spiritual things, there was, alas! a life in us of another kind. If you read the chapter from which our text is taken, you will find that these dead people are described as walking. They were walking corpses—a strange commingling of metaphors, and yet most certainly true with regard to all ungodly men. They are dead to goodness; but, as for the evil within them, how full of life it is! The devil within them and the flesh within them were active enough. And, as the corpse gives forth corruption, and fills the tomb with putridity, so did our sin continually give forth evil emanations which must have been most nauseous to God; yet, notwithstanding all this, "he loved us, even when we were dead in sins."

II. The second subject for our meditation is, what God did for us "even when we were dead in sins."

Well, first of all, he remained faithful to his choice of us. He had chosen his people or ever the earth was, and he did not choose them in the dark. He knew right

well what their nature would be, and also the practice which would grow out of their nature; so that nothing, that has happened has ever surprised the Lord concerning any one of his people. He was well aware beforehand of all their corruption and filthiness; so, when he saw them acting as I have described, he did not turn from his purpose to save them. Blessed be his name for this. It is one of the wonders of his grace, and proves the greatness of his love.

Then, next, as he did not repent of his choice, so neither did he repent of his redemption of his people. You will find it recorded in Scripture that "it repented the Lord that he had made man on the earth, and it grieved him at his heart;" but you never read that he repented of redemption. Nowhere in Scripture is there such a passage as this, "It grieved the Lord at his heart that he had given his Son to die for such unworthy ones." No, my friends, he had bought us with a price beyond all calculation, even the heart's blood of his only-begotten Son; so that, although we went from sin to sin, and for a time resisted all the calls of the gospel, he did not turn from his purpose of love and mercy, nor make his atonement for us null and void.

Then, further, in his great love for us, God would not let us die till he had brought us to Christ. Possibly, we passed through many perils, and had many escapes. John Bunyan, you will remember, was to have stood as sentinel, one night, but another soldier took his place, and was shot. John Bunyan did not know, at the time, why the exchange was made, but God had ordained that he should not die till he had been brought to Christ. So fool-hardy was he that, on one occasion, he plucked the sting out of a viper with his bare hand, yet he was unhurt, for God would not let him die while he was such a desperado. And what wonderful escapes from shipwreck, from murder, from fever, from accidents in a thousand forms, some men have had, simply because God will not let them perish, for he means that they shall yet be brought as sheep into his fold. I told you, some time ago, that I once talked with a gentleman who was in the famous charge at Balaklava; and I felt moved to say to him, "Surely God had some designs of love toward you, or he would not have spared you when so many were being taken away."

Well, in whatever way our lives have been spared, we ascribe it to the great love wherewith God loved us even when we were dead in sins.

We see that great love also manifested in the way in which God restrained us from many sins. There have been times in our history when, if it had not been for a mysterious check that was put upon us, we should have sinned much worse even than we did. Something of that kind happened in the case of the well known Colonel Gardiner. He had made an appointment for the commission of a very gross sin, but the Lord had chosen him unto eternal life, so that night, which he intended to spend in sin, became the time of his conversion to God; and you know what a devout and earnest Christian he became. The Lord knows the right time to say to anyone, "Thus far shalt thou go, but no farther." He makes men's minds and hearts, like the sea, to know his will, and to move or be still at his divine command. Cannot some of you, my brethren, recollect the way in which God thus

# "Faith and the Faith,"

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

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

Henry G. Weston, D.D., LL.D., President Crozer Theological Seminary.—"Have read it with delight. It is an admirable presentation of the place that faith holds in human life. The author has clearly grasped the prime place and function of faith in the human and divine economy, and has most clearly stated and illustrated his position. The book cannot fail of being very useful." Dr. Weston ordered copies for all his class.

B. H. Carroll, D.D., LL.D., Dean of Theological Faculty, Baylor University.—"It is one of the most valuable contributions to religious literature and life issued by the press in the last one hundred years. This conviction is deliberate, resulting from three readings, each at one sitting with a week's interval between readings. The third reading leaves the impression of the value, power and timeliness of the booklet enhanced and more vivid. All hesitation vanishes. It becomes me to speak and to act. I have this day ordered one hundred copies for my class. . . . The book hits like lightning and does not need to hit again. Cold must be the heart of the Christian that will not throb with intense heat as he reads the book."

Francis R. Beattie, D.D., LL.D., Presbyterian Theological Seminary, Louisville.—"The entire discussion is keen, terse, popular and satisfactory. It shows that the faith of the Christian is entirely rational, and that its object in the Scriptures is altogether worthy of belief. It is a capital book to put into the hands of young people."

J. W. McGarvey, LL.D., Pres. College of the Bible, Lexington, Ky.—"I have read with much interest 'Faith and the Faith,' and I regard it as a very excellent presentation of the subject. I think it will do good wherever it is read and I hope it will have a very extensive circulation."

W. C. Wilkinson, D.D., LL.D., University of Chicago.—"It is replete with solid good sense, readably and effectively

put. I am glad Dr. Carroll put it into the hands of his students. It cannot but produce a happy tonic effect. That text from Revelation at the close, how eloquently it comes in."

Theodore L. Cuyler, D.D., LL.D., New York.—"It is bright and breezy, just as much of a tonic as a good 'Norwester.' I especially enjoyed the second part in which is handled so vigorously the claims of the destructive school of Biblical criticism."

Prof. Albert H. Newman, D.D., LL.D., Baylor University.—"I have read with unflagging interest this well-thought-out and well-written booklet. It is fresh, vigorous and effective."

J. M. Frost, D.D., Sunday School Board, S. B. C.—"I have read it through twice with increasing interest. You have rendered the cause of truth a real service. You have carried the war into Africa. Your book is timely and I wish for it a large circulation and earnest reading. Surely there is great need for it."

H. Allen Tupper, D.D., New York.—"Faith and the Faith" is as clear as crystal, as strong as steel and as true as two and two make four."

Journal and Messenger, Cincinnati.—"A delightful book. We cannot too highly commend it. It is full of acute argumentation and happy use of Scripture and literature."

Herald and Presbyterian (Presbyterian), Cincinnati.—"This volume is well written, instructive, helpful and clear in its statements of truth and in its call to a life of religious faith."

The Presbyterian, Philadelphia.—"The second part is positively refreshing. The author clearly and conclusively answers the attacks of infidelity and criticism. . . . Such books as Dr. Eaton's will do good."

Courier-Journal, Louisville.—"The book is an eloquent and urgent plea for redemption through the faith that saves."

T. T. Martin, Evangelist.—"I read it through at one sitting, and at the close found myself weeping. As I read the work I felt my heart's gratitude to God increasing for having led the author to write the book and for having guided him in writing it. As I finished reading the book I bowed my head and thanked God for it. . . . It is a great book."

Many others talk this same way. A New York Baptist ordered 100 copies sent to the ministerial students at Colgate University.

50 Cents, Net.

Baptist Book Concern, 642 FOURTH AVE., LOUISVILLE, KY.

Don't Cover Your House or Barn before you see Samples of our Reliable Brands of . . .

## ROOFING

IF YOU CAN DRIVE A NAIL YOU CAN PUT THEM ON.

"NEVERWETT," COMPRESSED ROPE,

"FLO-ROID," RUBBER COATED.

Your dealer keeps them in stock. If not have him write us at once.

## LOUISVILLE PAPER COMPANY,

249-253 E. Main St., LOUISVILLE, KY.

JOHN B. CASTLEMAN.

ARTHUR G. ANGHAM.

## Barbee & Castleman,

FIRE INSURANCE.

LOUISVILLE, KY

Columbia Building.

It Tastes, Looks and Has the Aroma of Coffee, Still is not Coffee.

## PERFECTION RYE COFFEE

Have you used it? If not, ASK YOUR GROCER for it; and, if he don't get it for you at once, write to us for our three special offers. A one-pound package by mail, postpaid on receipt of 25c. It positively aids digestion.

No chicory or coffee essence in it. Nothing but clean Rye and other cereals.

MINNEAPOLIS CEREAL CO., Dept. 197, MINNEAPOLIS, MINN.

CANVASSERS WANTED EVERYWHERE.

restrained you from going to an excess of riot?

And, then, his great love was seen by the way in which he kept on calling us by his grace. Some of us can scarcely tell when we were first bidden to come to the Saviour. A mother's tears and a father's prayers are, however, among the fondly-cherished memories of that early call. Do not some of you remember that loving Sabbath school teacher, and the earnestness with which she pleaded with you; and that godly minister, and how he seemed to throw his whole soul into the work of entreating you to yield yourself to the Saviour? Others of you cannot forget how, with good books, letters, entreaties, and persuasions from Christian friends, you have been followed, as if the Lord had hunted you out of your sins by all the agencies that could possibly be used, yet you dodged, and twisted, and doubled, this way and that way, trying to escape from your gracious Pursuer. You were like a bird that the fowler cannot take for a long while, or like a wandering sheep that the shepherd cannot find for many a day. But the good Shepherd never gave up the search; he meant to find you, and he did. He had determined to save you, and from that determination he would not be turned aside, do whatever you might. And, at last, there came the blessed day when he subdued you unto himself. The weapons of your rebellion fell from your hands, for Christ had conquered you; and how did he do it? By "his great love"—his omnipotent grace. You were dead in sins when his Spirit came to work thus upon you; but the Spirit came, in the name of the risen Saviour, with such almighty force of irresistible love that you were carried captive—a willing captive—at the chariot wheels of your Divine Conqueror. Shall we ever forget that blessed time? We sing "Happy day! Happy day!" and well we may, for that conquest is the chief and foremost of "his great love wherewith he loved us, even when we were dead in sins."

I will not say more about this precious truth, but I will use the few minutes still at my disposal in making a practical application of my subject.

If, dear friends, the Lord loved us with such great love even when we were dead in sins, do you think that he will ever leave us to perish? Have you indulged the notion that, under your present trial, whatever it may be, you will be deserted by your God? My dear widowed sister, do you fear that the Lord will forsake you now that your husband is dead? My friend over there—you who have had heavy losses in business—do you not believe that the Lord will help you through? Did he love you when you were dead in sins, and is he going to desert you now? Do you think you will ever have to ask, with the psalmist, "Is his mercy clean gone for ever? Doth his promise fail for evermore? Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies? If you do talk like that, then ask yourself why the Lord ever began his work of love upon you if he did not mean to finish it, or if he meant, after all, to cast you off? Do you think, if that was his intention, he would ever have begun with you? He knew all that would happen to you, and all that you would do, so that nothing comes unexpectedly to him. Known unto the Lord, from the beginning, were all your trials and all your sins, so that, as he still loved you, in the foresight of all

that was to happen to you, do you think that he will now, or ever, cast you away from him! You know that he will not.

Again, if he so loved you even when you were dead in sins, will he deny you anything that is for his own glory, and for your own and other's good? You have been praying, but you have feared that the mercy you asked would never come. Think for a moment—he that spared not his own Son, but delivered him up for you centuries before you were born, will he not freely give to you all that you ought to ask of him now that you are alive unto him? George Herbert speaks of the dew that falls upon the grass, although the grass cannot call for the dew; but you do call upon God to give you his grace, so shall not his grace come as copiously to you as the dew falls where God sends it? Doth he water the earth when its dumb mouth opens? Doth he provide food for the "dumb driven cattle? Then, will he not attend to your case and prayers when you call upon him in the name of his well-beloved Son? If he loved you when you were a mass of corruption, will he not answer your supplications now that he has made you to be an heir of heaven, and formed you in the likeness of his Son? O, beloved, be of good comfort, and let no thought of despondency, or of unbelief, ever cross your mind!

Further, if the Lord loved you thus even when you were dead in sins, ought you not now to love him very much? Oh, the love of God! The apostle does not say that God pitied us, though that is true. He does not say that the Lord had compassion upon us, though that also is true; but Paul speaks of "his great love." I can perfectly understand God's pitying me; I can perfectly understand God's having compassion on me; but I cannot comprehend God's loving me; nor can you. Think what it means—he loves you. Sweet above all other things is love—a mother's love, a father's love, a husband's love, a wife's love—but all these are only faint images of the love of God. You know how greatly you are cheered by the earthly love of one who is dear to you; but Paul says that God loves you. He that made the heavens and the earth, before whom you are as an emmet, has set his heart's affection upon you. He loves you so much that he has made great sacrifices for you, he is daily blessing you, and he will not be in heaven without you. So dear, so strong is his love to you, and it was so even when you were dead in sins. Oh, then, will you not love him much in return for his "great love" to you? Is anything too hard for you to bear for his dear sake, or anything too difficult for you to do for him who loved you so? Dear Lord, we give ourselves to thee; 'tis all that we can do.

Another reflection for you, my Christian friend, is this. If God so loved you even when you were dead in sins, ought not you love those who treat you badly? There are many people, in this world, who seem as if they could not do anything but ugly things. They have not a generous spot in their nature; they are cross-grained, ever quarrelling; and he who would fain live peaceably with them sometimes finds it very hard work. I know some gentle spirits that are deeply wounded by the hard and cruel things that are said or done to them by their relatives or companions. Well, dear friends, if any of us are treated thus, let us love these cruel people, let us cover

their unkindness over with our love; for, if God loved us even when we were dead in sins—when he could not see anything in us to love, we also ought to love others for his sake. Even when we see a thousand faults in them, we must say, "As God, for Christ's sake, has forgiven us, so do we forgive you." It is a grand thing to be able to bury in eternal forgetfulness every unkind word or act that has ever caused us pain. If any of you have any thought of anger in your heart against anyone—if you have any feeling of resentment—if you have any recollection of injuries—if there is aught that vexes and grieves you, come and bury it all in the grave of Jesus; for if he loved you when you were dead in sins, it cannot be half so wonderful for you to love your poor fellow-sinner whatever ill-treatment you may have received at his hands.

My last words is to the unconverted, and it is a very sweet and precious word. Do you see, unconverted man, that you need ever say, "I dare not come to God through Jesus Christ, because there is nothing good in me"? You need never say that, for Paul speaks of "his great love wherewith he loved us, even when we were dead in sins." Now, if all his people were loved by him when they were dead in sins, how can you think that God requires anything good in man as the cause or reason for his love? Of all the saints in heaven it may be said that God loved them because he would do it; for, by nature, there was nothing more in them for God to love than there was in the very devils in hell. And as to his saints on earth, if God loves them—and he does—it is simply because he will do it, for there was no goodness whatever in them by nature; God loves them in the infinite sovereignty of his great loving nature. Well, then, poor soul, why should not God love you? And since he bids you come to him, however empty you may be of everything that is good, come to him,

#### A WINNING START

A Perfectly Digested Breakfast Makes Nerve Force For the Day.

Everything goes wrong if the breakfast lies in your stomach like a mud pie. What you eat does harm if you can't digest it—it turns to poison.

A bright lady teacher found this to be true, even of an ordinary light breakfast of eggs and toast. She says:

"Two years ago I contracted a very annoying form of indigestion. My stomach was in such condition that a simple breakfast of fruit, toast and egg gave me great distress.

"I was slow to believe that trouble could come from such a simple diet but finally had to give it up, and found a great change upon a cup of hot Postum and Grape-Nuts with cream, for my morning meal. For more than a year I have held to this course and have not suffered except when injudiciously varying my diet.

"I have been a teacher for several years and find that my easily digested breakfast means a saving of nervous force for the entire day. My gain of ten pounds in weight also causes me to want to testify to the value of Grape-Nuts.

"Grape-Nuts holds first rank at our table."

Name given by Postum Co., Battle Creek, Mich.

"There's a reason." Read the little book, "The Road to Wellville," in pkgs.

and welcome. Let the text knock on the head, once for all, all ideas of doing anything to win the love of God; and if you feel yourself to be the very worst, and lowest, and meanest of the human race, I rejoice that you feel that, for the Lord loves to look upon those who are self-empty, and who have nothing good of their own to plead before him. These are the people who will value his love, and upon such people as these it is that he bestows his love. "The whole have no need of a physician, but they that are sick." The hospital is for the man who is diseased, not for the one who is in health; and the Lord Jesus Christ has opened a Hospital for Incurables—for those who cannot be cured by all the medicines of human morality and outward religion. Christ bids them come to him that he may make them whole.

I wish I had the power to speak of the love of God to the sinner in such a way that he would come to the Lord Jesus Christ, but I will try to put the truth very plainly and simply, and then I will close my discourse. My hearer, whatever thou mayest have been up to this moment—if thou hast been a despiser of God, an infidel, a blasphemer—if thou hast added sin to sin, if thou hast made thyself black as hell with enormous transgressions—yet all this is no reason why God should not have chosen thee, and loved thee; and all this is no reason why he should not now forgive thee, and accept thee. Nay, he puts it thus in his Word: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Come, then, ye blackest of sinners—ye who feel yourselves unfit to be found in a house of prayer—ye who, like the publican in the temple, scarcely dare to lift up your eyes to heaven—ye self-condemned ones, who fear that there is no hope for you—let me assure you that in you there is space for God's mercy to be displayed, elbow-room for his grace to work. Come to Jesus just as you are; accept the atonement made by his own blood, and be saved here and now, for he waiteth to be gracious, and he hath said, "Him that cometh to me, I will in no wise cast out." I recollect the time, many years ago, when I would have given both my eyes to hear such truth as I have preached to-night. It would not have mattered to me who had told it to me. If it had been a man of stammering tongue and faulty grammar, if he had but said to me, "Salvation is of God's grace, not of your merit; it is of God's goodness, not of your holiness; you have nothing to do but to rest on what Christ has done, for God loves even those who are dead in sins"—if I had known that, I think I should have found peace with God long before I did. Does anyone say, "But I want to feel, and I want to do, and I want to find out this, and that, and the other"? You want nothing of the kind, sinner. Christ has done it all. To take any merit of your own to Christ, would be worse than carrying coals to Newcastle. Come just as you are, empty-handed sinner, bankrupt sinner, starving sinner, thou who art at the very gates of hell, for—

"There is life for a look at the Crucified One;  
There is life at this moment for thee;  
Then look, sinner—look unto him, and be saved—  
Unto him who was nailed to the tree."

#### DUTY VS. RIGHTS.

BY THE REV. CHARLES STELZLE.

Since the birth of the American republic, we have accepted as supreme the doctrine of "the right of liberty and the pursuit of happiness." In our system of jurisprudence, and in our treatises upon statecraft and sociology, the emphasis has been upon the "rights" of mankind. We have been hearing about the rights of the child, the rights of women, the rights of capital, the rights of labor, civil rights and political rights, until the doctrine of human rights has become a thing working endless confusion and hatred.

In sharp contrast with this method of securing better conditions for mankind and a more harmonious spirit among men, is the doctrine taught by God. In the sacred word there is practically no reference to the rights of man—the emphasis is upon the duty of man. When the strong oppress the weak, we immediately cry out that there has been transgression of rights. The New Testament declares that the law of love and brotherhood has been violated.

If the rich operator oppresses the wage-earner, reducing him to a starvation plane; if he so manipulates the market and closes factories so as to prevent the laboring man from enjoying food and comfort, the remedy that the Bible proposes is not in emphasizing the rights of the poor, but in thrusting in upon the employer the thought that in the treatment of his men he is to follow the law of love and of brotherhood.

Human rights will never suffer if human duties be performed. The time has come when duty must be emphasized. The duty of the mistress to the maid, of the maid to the mistress. The duty of the employer to the employe, of the employe to the employer. Duty, then, and not rights, is the supreme need of the hour. For the doing of one's duty will carry one farther along than the mere granting of another's rights. Gradually men are coming to learn this important truth. The growing spirit of altruism indicates it. The workingman demands justice and he is right. But God demands more than justice. His imperative is Love. For love is the fulfilling of the law.—*Christian Work.*

"You must do as well as ever you can whatever he gives you to do; that is the best possible preparation for what he may want you to do next. If people would do what they have to do they would find themselves ready for what came next."

#### CUTICURA GROWS HAIR,

Clears the Scalp, Allays Itching, and Heals Humors when All Else Fails.

Warm shampoos with Cuticura Soap and light dressing of Cuticura, purest and sweetest of emollients, at once stop falling hair, remove crusts, scales, and dandruff, destroy hair parasites, soothe irritated itching surfaces, stimulate the hair follicles, loosen the scalp skin, supply the roots with energy and nourishment, and make the hair grow upon a sweet, wholesome, healthy scalp, when all else fails. Millions of the world's best people use Cuticura Soap exclusively for preserving, purifying and beautifying the skin, scalp, hair, and hands as well as for all the purposes of the toilet, bath, and nursery.

Hearing ears always accompany hungry hearts.

## Editorial.

What is the best plan in making speeches will doubtless be a mooted question among orators unto the end of time. Shall a man speak extemporaneously? Shall he write his speech and memorize it? Shall he read it? All three methods have their advocates. And these advocates can point triumphantly to great speakers who have used the plan they advise.

Speaking extemporaneously does not mean speaking without preparation. Orators who have tried all the three methods say that extemporaneous speaking to be effective requires the most thorough and careful preparation. Without it, the speaker will ramble and will repeat himself.

Sir William Harcourt, one of the leaders in Parliament, and an orator of great reputation, when he makes an important speech, writes it out in full, memorizes it, and carries notes to the platform. Not long ago in a discussion upon the subject of the best methods in speaking, Sir William affirmed that no extemporaneous speech survives the week of its birth. He also said that all great orators from Demosthenes to John Bright had written out their speeches and committed them to memory. Those who could trust their memories, delivered their speeches without any notes. Those who could not, kept notes with them. As did also the first when the time for committing to memory was so short that they did not have time to do it as thoroughly as they wished.

Our opinion is that it is best for young men to begin by carefully writing out their sermons or speeches in full and memorizing them. Even if they do not memorize, the writing is of the utmost importance. They will weigh their words more carefully if they write thus in advance. They will see the weak points, the redundancies, the illustrations which do not illustrate, the sky-scraping bathos which seemed at first eloquence, in time to prune and eradicate.

As they grow older and acquire a readier command of language, and a habit of judging ideas and expressions more rapidly and more accurately, then they can allow themselves to adopt the extemporaneous method. But let this be done by degrees, and let them never cease entirely the method of the great orators from Demosthenes to John Bright. In regard to the methods of carrying the manuscript to the pulpit or platform and reading it, we can only say that only the greatest thinkers can do this successfully. Some of the greatest orators who have had powerful influence have read their orations. But, as a general thing, their speeches have had more power over those who did not hear but who read them. And these men may have influenced their hearers more had they spoken from memory or spoken extemporaneously.

The Labor party in the English Parliament are more than forty strong. These are real laboring men—miners, blacksmiths, carpenters, etc.—and not demagogues who have thrust themselves upon the laborers in order to use them to advance their political fortunes.

As a body they have shown much ability and great earnestness. They have carried their consciences with them in politics. They are wrong on some measures, but even those who perceive their errors perceive also that they acted from

earnest conviction that they are right.

Men of earnest conviction always have power out of all proportion to their numbers. And the Labor members have shown such a surprising power in the great Liberal party with its enormous majority that Liberals have asked angrily in the newspapers for explanation of the patent fact that the Liberal dog was being wagged by the Labor tail.

These laboring men have shown themselves exceptionally good speakers. They are not educated in the schools, but they command a strong, idiomatic English. They reason well; they express their meaning clearly. Back this up with a ring of earnest conviction and it is only natural that their speeches have great influence.

Some one undertook an investigation of the causes of their success, and interviewed the Labor members upon the books which had done most to form their minds. Their replies showed the Bible in the lead of the books they had studied, and Pilgrim's Progress next.

We were glad to learn that Pilgrim's Progress had not lost its popularity. So long as it is read thoughtfully there is no danger that it will lose its power. Some years ago we quoted from the interview which a reporter of the Brooklyn Eagle had with a country preacher from the South who had delighted a fashionable Brooklyn church. The reporter asked what books he had in his library and he replied, "the Bible, Pilgrim's Progress and a hymn book." His audience were delighted with his strong, idiomatic English, his close reasoning, his tone of earnest conviction and his familiarity with the Bible. One distinguished lawyer who was a member of the church said the country preacher quoted more Scripture in one sermon than he had heard quoted in six months, and added that earnest Christians wished much Scripture in the sermons they heard.

Intellectually it is a great thing for men to be brought up with the Bible and Pilgrim's Progress.

The Church Missionary Society, English Episcopal, has had an Institute for training missionaries. Rev. R. G. Pyne, who has long been prominent in missionary work and who has watched the Institute with great carefulness, has sent out a memorial to the members of the Society advising that the Institute be given up.

He takes the ground that experience has proved men cannot be taught how to win souls. That knowledge comes by intuition. It cannot be learned mechanically. He advises that the students be sent instead to the Universities. There their minds will be trained to think and to reason. With their minds well trained and their hearts regenerated, they will know by instinct what to say to sinners.

In these days when it is thought men can be trained to do everything his words seem strange. Yet we know, for example, no training can make an orator. You can give a boy the mental discipline of the college and that is good for all. You can teach him modulation of the voice and gesticulation. There your work is done. He will not be an orator unless the gift was born in him. No machinery can make an orator. What will be the result of Rev. Mr. Pyne's plea remains to be seen.

One of the best "object lessons" of the great good of temperance is in the reports made by teachers

and physicians in regard to the Jewish school children in England. Dr. Wm. Hall, of Leeds, having spoken of the superiority of the poor Jewish children in the schools in that city to those of the other poor, superiority both of health of body and mental ability, a reporter in London was sent to investigate in that city.

He went to a public school in the very poorest part of the city. There were many Jews in that precinct, the very poorest of Russian and Polish Jews. Mr. Hatfield was the principal of the large school and his years of experience had enabled him not only to know the pupils but also the poor people around them.

He said, as did Prof. O'Keefe, who has been in the school since its opening in 1872, that the Jewish boys were much brighter and learned more rapidly than the English ones. When English boys predominate in the poorest sections of the city the schools never get the "excellent" merit grant, but as soon as the Jews were more than 50 per cent of the scholars the grant was always secured.

The Jewish children were all well fed. Their parents were the very poorest. Their clothes were masses of patches and too often not enough to keep them warm. But their bodies were made strong to resist exposure by sufficient cheap but wholesome food. They all were bright and strong.

Asked the reason for this great superiority of the Jewish children Principal Hatfield knew but one. Their parents were sober. He had then in that school 324 Jewish boys. In all the years he had been teaching there he had never heard of but one drunken Jewish parent. Being sober the Jews love their children and are eager for them to learn. They will go hungry themselves to have their children well fed.

Of course in the better parts of the city where the English parents are sober their sons equal or surpass the Jews. The difference among the poor is caused by the drinking of the English parents. Is there no way to reach the hearts and consciences of these drunken fathers and alas! mothers?

Dr. J. H. Cooke has been on a trip to Menton, where Spurgeon went several times when his health gave way. He found the memory of the great man still fresh in the hearts of the people, and he heard stories in regard to him which have never been in print. One of these is quite interesting. One day at the table an eminent literary man directed some jokes in regard to baptism towards Spurgeon. He said immersion was a modern craze entirely unknown till these days. To the surprise of those present Spurgeon who was ever ready with an answer made no reply.

The next day Spurgeon proposed an excursion to Ventimille, a little old Italian city seldom visited by modern tourists. It is built on the side of the steep mountain and the streets are staircases. The company agreed eagerly to the trip and a merry party they were. When they reached the old town a guide took them around and showed them its interesting antiquities. The guide took them to the ancient church and there they saw the old Baptistery. It was a great marble basin and the guide explained it was used for the immersion of adults, adding that in former days baptism was not what it is now.

Spurgeon said not a word, but the company greatly enjoyed the complete refutation he had given

to the sneer of the famous literary man. We wish the good people had told Dr. Cooke what reply the enemy of immersion made. There was nothing he could say unless it was to acknowledge his ignorance.

In a speech before the Congregational Union Dr. Forsyth told his brethren some facts they needed to pray over, and which need thought and prayer in other bodies as well.

He said that the note of authority was missing in many pulpits. Men did not speak as ambassadors who brought an authoritative message from the King. There must be the ring of profound conviction in a man's words or he cannot reach the hearts and consciences of men however much he may entertain their intellects. He said they had philanthropists, but society is past saving by philanthropists. All that the churches could do in the way of social reform, consolation to the harrassed, help to the poor and all sorts of philanthropic work was a matter of small consequence comparatively. The only thing that counts is a Gospel which saves souls. A Gospel which leads men to feel they are guilty and helpless sinners deserving only the wrath of a holy God whose law they have violated, and leads them on to trust God has forgiven their sins because their Substitute died in their stead. Men must preach this Gospel authoritatively if they wish to save souls.

In speaking of the Bible Dr. Forsyth said with great truth: "To subject the Bible to historic criticism, treating it as they would any other book, did not bring the Book nearer to the layman, for it made the historic sense and not faith, the proper response to the New Testament. Moreover, since this made a present of the Bible to a small circle of experts, experts of historical research, it took the Bible from the layman."

"The Reformers said the great appeal of the Bible was not to the historic sense of some, but to the moral sense of all. It came to the religious sense in a very positive way, not in the way of ethics, but in the way of an act of grace calling on faith, the Cross creating a Kingdom, the Spirit creating a church."

"The Gospels were not there even to guarantee for a posterity of historians certain facts in Christ's life. In regard even to the Resurrection of Christ the matter of first rate moment was that Christ had risen and lived for men's salvation."

It is a great pleasure to read of instances like this in which the power of the sword of the Spirit is shown.

A young Mohammedan teacher in a government school in India was wishing that he had something new to read. Another Mohammedan teacher referred him to the Bible which he had never read and which was at hand.

He took it and began to read. He became so much absorbed in it that he continued reading the whole night. The Spirit used His sword upon the young man's heart with the result that he was converted, and is now an able preacher of the Gospel. God has His own ways to bring his elect to repentance and faith. He has honoured his word in similar instances through all the ages.

If honor be your clothing, the suit will last a lifetime; but if clothing be your honor, it will soon be worn threadbare.—William Arnold.

## Editorial Varieties.

Last Saturday was a very sultry day. But it was made more endurable to the force of the Recorder and the Baptist Book Concern by a delightful treat of peach ice cream which Dr. Harvey gave us. Dr. B. H. Dement, of Texas, was so fortunate as to happen in just then and to enjoy it with us. His presence added greatly to our pleasure. A hearty vote of thanks was given to Dr. Harvey.

No book has excited more general interest among all who have heard of it than "A Preacher's and a Banker's Views on Important Subjects," by Rev. J. M. Weaver, D.D., and Mr. Theodore Harris. The Courier-Journal says that hundreds of copies have been ordered in advance. The preachers as generally as the business men wish to read what Banker Harris who has shown his great ability as a financier and has not been so absorbed in business as to leave no time for fine literary work, has to say on important subjects.

In a meeting held in a Northern city the speakers declared their disbelief in the inspiration of Scriptures. Yet we are told that the orthodox if they had been present would have greatly enjoyed it, because these men went on to speak so sweetly of the Bible and to praise it. For one, we would have enjoyed no such thing. The Bible is the Word of God and must be reverently spoken of as such if we are to enjoy it.

A preacher some weeks ago gave his reason in an exchange why he left the ministry. One reason which he gives is that strong men do not go into the ministry. Judging him by his article, it was a good thing for him that strength of mind or soul is not always required, or he would never have gotten it. His finding fault with weakness in men is amusing.

One who had been a strong political opponent of Gladstone told in a London paper what had caused him to cease denouncing that statesman. One day not far from Gladstone's house he saw a woman of the street speak to Gladstone. He talked to her a moment, turned back and went with her into his house. The opponent's curiosity was aroused and he took the first opportunity to ask the woman about the interview. She said Gladstone took her into his house, and called Mrs. Gladstone. They gave her tea, talked to her of her sinful life, and then knelt down and Gladstone prayed for her.

In speaking of the College education as distinct from modern University ideas the Commonwealth speaks words to which we call the attention of parents: "It is worthy of note that an old style 'liberal education' was so well planned that it fostered character while looking after purely intellectual interests. The three rivals in the old college system were classics, mathematics, and natural sciences. But whatever their relative worth for mental development, they were all worth the same thing to character, and that is truthfulness. The student of natural science learns to make sure of his facts; the student of mathematics to be correct as to his conclusions; the student of languages to be precise in his statements."

An Eastern paper says that a wealthy man refused to allow his three sons to have automobiles. Being asked his reason he replied he had noticed that automobiles developed a sense of superiority to law. If men of standing violate the law when it interferes with their pleasure, what can be expected of those who find the law interfering with their needs or their appetites?

We wish there could be a law or a custom which would lead the newspapers to report at least as many noble deeds as they report crimes. There are far more acts of self-sacrificing heroism in any city than there are acts of brutality, and they could be found out if they were searched for as diligently as the wicked deeds are.

Every generation a few men and women vociferate wildly about the terrible strain on the feeble minds of the rising generation of having to learn to spell English. Each one has some patent plan of his own invention which will teach one to write correctly a language based on English. They find it impossible to interest the public. Men who know how to spell care nothing for their schemes. Men who spell badly would continue to do so if English was reduced to Volepuk or any other abomination.

AMONG THE Churches.

Walnut St. (Third and St. Catherine)—Bro. Beckman: John the forerunner; The bright side of sorrow. Chestnut St.—Pastor Weaver: Lessons from the History of Joseph. Assistant Pastor Underwood: The one popular element in Christianity. One by letter. Twenty-sixth and Market—Bro. Wm. M. Bruce: One salvation only; Spiritual guidance in Christian work. One for baptism, one by letter. Bro. Reed on vacation. Parkland—Bro. John G. Hughes: Behold the man; No blood-shedding, no remission. One by letter. Culbertson Ave. (New Albany)—Pastor Clutton: Increase of power; Lessons from the life of Paul. Twenty-second and Walnut—Bro. Finley F. Gibson, of Ft. Smith, Ark., preached. Immanuel—Pastor Watts: Echoes Baptist Encampment; Faithful saying. Two for baptism, five baptized. Third Ave.—Pastor Ransom: Friendship; Earth's hidden riches. East Mead—Bro. H. L. S. Tooner: Sacrifice; Love. Lord's Supper observed. We had one conversion at our cottage prayer meeting this afternoon and 18 requests for prayer. Beechland—Bro. B. T. Phariss: Burden bearing; The young man—his ideal in life. East—Pastor Wilson; Excuses. Glenview—Pastor Brock: John the Baptist; The Prodigal Son. Eighteenth St.—Pastor Bolton: Personal accountability to God. Thirty-sixth and Grand Ave.—Pastor Holloway: The conversion of Saul; Sanctification. Highland Park—Pastor Arvin: Soul winning; Resurrection. German—Pastor Jansen: Christian steadfastness; Truth's protection. One by relation. Portland Ave.—Pastor Maddox: Keeping the Lord's Day; Straining at goats and swallowing camels. Hazelwood—Pastor Althoff: The Cross of Christ; Grace. Hope Rescue Mission—Pastor Bruce reports a fine week. Good services at Work House and Jail.

THE STATE.

Pastor J. E. Skinner writes: "We have just closed a two weeks' meeting with my church at Spring Bayou, near Paducah. The Lord greatly revived His work and gave us 28 professions and 20 additions by baptism. The Lord be praised. My brother, C. L. Skinner, of Russellville, Ky., did the preaching." Pastor John S. Willett writes from Little Bend: "We closed a meeting of twelve days at this place with seven additions to the church, six by baptism and one by letter. We had the efficient help of Bro. B. F. Jenkins, who preached with great power. The Lord gave him the inspiration the beloved Dr. Broadus said we feel when we need no notes. His sermons are on the tablet of his memory and in his heart. The church is greatly revived and my soul is very happy. May God be glorified in what is done."

OTHER STATES.

Bro. Geo. C. Cates writes from Gulfport, Miss.: "Please send the Recorder to me here for the present; also last three or four issues, if you have them. Am in midst of a grand meeting here and the salt sea baths and air are helping me much. The Lord is giving us the growing city for His glory. Pray for us." Pastor V. L. Stonnell writes from Hamburg, Ark.: "During the last month there has been thirty-one additions to my church. I go next week to begin a meeting with Pastor J. Stell at Berea, Ark. On the third Sunday I begin a meeting for the Grove church, about three miles from our city."

Pastor G. J. Tarte held a meeting in the Mt. Carmel church, S. C., which continued a week and closed with 19 additions to the fellowship of the church.

The Lynchburg church, S. C., has set apart Bro. D. L. Hill to the full work of the Gospel ministry.

Bro. W. C. Helt writes from Evansville, Ind.: "Pastor W. A. Whittle, pastor of the First church of Evansville, Ind., has recently accepted a call to the First church at Fayetteville, Ark. Bro. Whittle's pastorate of four years in this city has been fruitful of great good and he has been a recognized force in the

civic life of the city. His departure from this city will be a great loss, not only to his church, but to the city as a whole. The church in Fayetteville is to be congratulated in securing the services of such an able man. An important field is open in Evansville for the right man, and we trust that a man may be secured in the near future who will fit in the niche made by the departure of Dr. Whittle."

A meeting in the Green St. church, Spartansburg, S. C., resulted in 32 additions to the fellowship of the church.

The little church at Drayton Mill, S. C., had only 13 members. But a meeting in which Pastor was aided by Bro. T. S. Wright added 35 to its fellowship.

Pastor L. M. Roper held a meeting in the First church of Spartansburg, S. C., doing his own preaching. As he had no outside help the brethren felt their duty to the Lord more strongly than they might have done and they labored with their unconverted friends. The result was 47 additions.

The report of the Baptist Encampment, held at Seven Hills Chautauqua, was received as we were going to press, too late for publication this week. A full report will be given next week.

BRACKEN ASSOCIATION.

Convened with Mt. Sterling Baptist church, August 1. It was the 109th session. Those who served as officers last year were unanimously re-elected as follows: C. N. Bolinger, Moderator; C. D. Wells, clerk, and T. F. Gaither, treasurer. Pastor J. R. Hobbs delivered the address of welcome and the writer, at the request of the Moderator, responded. For the first time in fifty years Rev. Cleon Keys was not present, but he sent a loving message that was greatly appreciated by all. The infirmities of age prevented his attendance. Introductory sermon was preached by Pastor F. P. Gates, of Mt. Olivet. The missionary sermon by C. L. Kelley, editor Kentucky Issue.

Out of the 23 churches of the Association eleven are without pastors. Present membership about 3,000. The pastor of Mayslick church was not present on account of sickness. The attendance was not large on account of the meeting being on the edge of the territory. Dr. Row was on hand and delivered a stirring address. Rev. J. J. Taylor, President of Georgetown College, was with us and contributed much to the interest of the meeting. So did Pastor Bells and wife, of Keene, Ky., by their sweet music. Mrs. Thompson, the wife of Dr. Thompson, a worthy son of Bro. Malcolm Thompson, of Payne's Depot, delivered the address of welcome to the Ladies' Society, the vice-president, Mrs. Ratchiff, responded in a few appropriate words. Pastor Holmes, of Augusta, and J. W. Sturdevant, of Millersburg, were present. Ladies' Missionary Societies raised in cash and boxes over \$500. This is a gain over last year. The next meeting of the Association will be held with Mayslick church. Pastor Hobbs, Deacons J. W. Hedden, Dr. Thompson, Sutton and others had more homes than messengers. The meeting lasted two and half days. There was no rush to get through, as we see in many District Associational meetings. We have great faith in the future of Bracken Association. The faithful men and women there are at the helm and God is with them. Mrs. Harvey and I enjoyed the hospitality of the talented young pastor, J. K. Hobbs and his accomplished young wife. They did it so well that no one would have thought it was their first experience in housekeeping had they not told us. Mrs. Drake, wife of the late Dr. Drake, and rest of family are enjoying sea-breezes in Atlantic City. It was my pleasure to dine one day with Sister Corn. Rev. C. T. Roberts, of West Virginia, was present; also Pastor Shepherd, of Richmond, Ky. In less than three years he has received into the fellowship of First Baptist church about 100 members without protracted meetings. H.

DEAR RECORDER: I am greatly disappointed at not receiving the RECORDER this morning. I assure you it is greatly missed and hope you will send me another one if this one fails to reach me. But if I was as "broad" as some of our liberal or expanded brethren, perhaps I would not care as there are many religious papers published by other denominations that may know as much as the RECORDER. Is it possible that we are too narrow in always selecting Baptist preachers as pastors and in employing Baptist preachers to assist in our protracted meetings "as though none but Baptists can explain the Scriptures intelligently?" W. H. FUER. Flatwood, Ky.

THAT REJOINER.

As to the reasons I gave why Louisville brethren wanted the Association to come to this city, not explaining the case I have this to say, that whether they explain the case to your satisfaction or not they represent, and that correctly, the facts. You seem to find a satisfactory explanation in some utterances of mine in the Baptist Standard of July 19th, touching which I wish to say: (1) That I am in no sense the chosen spokesman of anybody save myself. My leading the discussion in the Pastors' Conference was due simply to my having made the motion that we have such a discussion. (2) For the article in the Standard I am alone responsible. In it I frankly pictured the situation as it appeared to me. As I saw it then, and as I see it now, it was a contest upon the part of those favoring Louisville for a place of meeting where a large and representative gathering might be had. If there was ever any thought of "capturing the organization" upon the part of those favoring Louisville I never once even heard it whispered. This much frankness again impels me to admit, that in as much as I have ventured to surmise why some were so concerned that the meeting go to Mayfield, you have the same right to interpret from your angle of vision the why of those favoring Louisville. My own consolation is that I know you are mistaken and the day that is to reveal all things will make this manifest.

Your reference to C. M. Thompson does me great injustice. I and I alone am responsible for the mention of his name. My criticism of his appointment was not and is not that he is your friend, but rather that he has been out of the state for two years and that he had not attended either of the last three sessions of the General Association. I then frankly went on to say that the fact of his being so close to you only added to the delicacy of the situation and offered opportunity for criticism that might have been avoided by the naming of some brother who had not been out of touch with things.

M. P. HUNT.

[The only point on which Dr. Hunt had any claim to be heard further was that he made a second objection to Dr. Thompson besides the one that Dr. T. was known to be a friend of the Moderator. In view of the many years of noble work, work greatly blessed of God which Dr. Thompson has done in this state, and that he is now pastor in one of our most important cities and to one of our best churches, made the objection that he had been out of the state for two years seem puerile.

No further answer to this statement of Dr. Hunt is necessary than this. Let those who read this statement compare it with Dr. Hunt's own words in the Standard and draw their own conclusions.—Ed.]

The writer had a delightful visit to Simpson Association last week. This is a young body only seven years old, and is vigorous. The meeting was held at Sulphur Springs church, where the gospel veteran, Dr. E. N. Dieken, is the beloved pastor. The hospitality of this church and community was elegant and abounding. Moderator J. T. McGlothlin's time having expired by limitation, Prof. V. O. Gilbert was elected, and Bro. E. L. Gillespie was re-elected clerk. Bro. J. R. Carter's sickness prevented his preaching the annual sermon, and the time was given to Secretary J. G. Row to present the work of the State Board.

All the objects were duly considered. Bro. Saunders represented the Orphans' Home, and Bro. Bennett the Ministers' Aid Society, while the writer represented the WESTERN RECORDER, which was treated with special favor. By special appointment the writer preached in Franklin Thursday night. Here we have a strong church, with an elegant house of

worship and a strong and efficient pastor—Bro. J. T. McGlothlin. This church contains its full share of the salt of the earth.

The visiting brethren are under special obligations to Bro. E. L. Gillespie and his better half for kindness and hospitality. We agreed to confer on him the degree of G. M. V. B. (General Manager for Visiting Brethren).

REV. JOHN L. VASS, D.D.

Dr. John L. Vass has long been prominent among the Baptists of South Carolina. He had been engaged for a week in a meeting in the Ebenezer church, of which he was pastor, assisted by Pastor Parrott, of Clinton. They spent Sunday night at the home of Bro. W. A. Nesbitt. At 3 o'clock in the night Dr. Vass was taken sick and died in a short time.

Dr. Vass was a Virginian by birth, was a student in Allegheny College when the war broke out. He and his three brothers promptly enlisted for the defense of the South. Having faithfully served his country for four years after the war he continued his education at Richmond College. With the exception of four years spent in Georgia and Tennessee, Dr. Vass worked in South Carolina.

He was for ten years Superintendent of the Baptist Orphans' Home of the state. The great body of his brethren were not only satisfied but pleased with his work there. But when opposition to him was manifested he cared more for the Home than he did for his position and salary and resigned. He carried with him the love of his many friends and the respect of those who opposed him. His sudden death is a great loss and causes wide-spread sorrow.

NEW YORK VOCAL TEACHER HERE

Mrs. Jeannette Robinson Murphy, whose card appears elsewhere, is a well-known Soprano and Voice Teacher of New York City. She is the daughter of the late Chemist, Norman Robinson, at one time the owner and editor of the WESTERN RECORDER.

She has decided to return to Louisville, the home of her childhood, and will open a vocal studio at once in English avenue, Crescent Hill.

Her song lectures are unique and are given before the largest Women's Clubs, churches and American colleges of the North and East. Among her song-lecture patrons appear such famous names as Dr. Josiah Strong, Dr. F. W. Putnam of Harvard University, Mr. Henry T. Finck, musical editor of the New York Evening Post, Mrs. Jefferson Davis, Mrs. Margaret Sangster, Senator William Lindsay, Rev. Robert Stuart MacArthur, Dr. Thomas O. Conant, editor of the Examiner, Mrs. Cynthia Westover-Alden, Professor Marshall H. Saville, Chair of Archeology, Columbia University; Col. William Conant Church, editor of the Army and Navy Journal, Dr. William H. P. Faunce, President of Brown University, etc. It.

At the call of the Melber Baptist church, Graves County, Kentucky, a presbytery met Wednesday evening, July 25, to ordain to the preaching of the gospel Brother Robert Lowe. The presbytery was organized by electing Eld. W. P. Lowe Moderator and Eld. J. H. Wyman, clerk.

The sermon was preached by the candidate from John 3:14; opening prayer by J. H. Wyman; relation of his conversion and call to the ministry by Brother Lowe very satisfactory to the presbytery; examination by Eld. W. P. Lowe; ordination prayer by Eld. T. B. Rouse; laying on of hands by the presbytery; charge to the candidate by Eld. G. W. Holt; charge to the church by Eld. H. K. Thomas, benediction by Bro. Holt. Bro. Lowe gives evidence of great usefulness and efficiency.

J. H. WYMAN. Lowes, Ky.

The Moral Dignity of Baptism

BY J. M. FROST.

Cloth, 12-mo. 282 pages. Price 90c, postpaid.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

TWO OTHER BOOKS BY SAME AUTHOR. Pedobaptism—Is It From Heaven or of Men? Cloth 12-mo. 109 pages. Price 75 cents postpaid. The Consistency of Restricted Communion. Paper bound, 18-mo. 64 pp. Price 10c postpaid. Per 100 copies, \$5.00.

Baptist Sunday School Board

Nashville, Tennessee.

WHY A FACULTY RATHER THAN A PRIVATE TEACHER.

Education, being the result of contact of one mind with another it follows that the more varied the mind with which the student mind comes in contact, the broader and fuller will be the education.

The student who studies with a private teacher, taking lessons at the teacher's studio, comes in contact with but one mind, and even though that be a superior one, the results accomplished cannot be compared to those which are the consequence of similar contact with several superior minds. Then again, the student of the private teacher is deprived of the association with other students and the opportunity for comparing himself and his work with that of others pursuing the same studies,—two things which are of vital importance in the acquirement of the highest, artistic education.

There is no place where better opportunities for this broader education in music and elocution are afforded than at the College of Music of Cincinnati, which, during the 28 years of its existence has produced hundreds of performers and teachers of high character and standing.

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.

AHEAD OF EVERYTHING: GLORIOUS PRAISE

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

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

Read what the good judges say:

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

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

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

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

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

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

Dr. Kerr Boyce of New York: "In my judgment it is a remarkably nice 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 Missions: "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."

OVER 300 HYMNS

ROUND AND SHAPED NOTES.

Best Silk Binding. Sewed, not wire stitched. \$3 a hundred, not prepaid, single copy, by mail, 35 cents.

IF YOU EXAMINE GLORIOUS PRAISE, YOU WILL BUY NO OTHER.

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

**Family Circle**  
Stories for the Young and Old

**CLEANING HOUSE.**

Dolly's clothes are on the line,  
Dolly's dishes fairly shine;  
Dolly's home is swept all through,  
Chairs and tables look like new,  
Dolly's little mother, May,  
Has been cleaning house today.

Picture books, a goodly row,  
Such a pretty order show;  
Games and blocks, ball put in place;  
Pencils in the drawing case.  
"I'm so tired," says little May,  
"I've been cleaning house today."  
—Children's Companion.

**"GIVEN TO HOSPITALITY."**

Not only is this a necessary qualification for a Bishop, but it ought to be a characteristic of every man, especially of every Christian, who has a home wherein he can dispense hospitality.

It has in every age and among all people been a distinguishing trait of woman. The hospitable home at Bethany stands for thousands, while even in the wilds of Africa Mungo Park tells us that, although he had often found men utterly lacking in common humanity, never had he failed to receive the rites of hospitality at the hands of women.

But it would seem that at the present day, even amid our modern civilization and nominal Christianity, there is some danger lest this gracious habit of hospitality should, in the rivalry and glitter and clatter and artificiality of fashionable and expensive entertainments, be dropped and left to take its place among the lost arts.

The relation of host and guest, opening wider the family circle, and thus guarding against the possible fostering of a spirit of selfish and narrow exclusiveness, has a power for good hardly inferior to that of the family relation itself.

The taking one into and making him (or her) for a time a member of our own family, how it often brightens the sky for the tired schoolmistress or the hard-working clerk, longing for even a glimpse of something like home!

The word "hospitality" does not suggest the idea of a great party, which shall make display of our wealth or taste or the extent of our acquaintance, and get into the newspapers; but the rather the sharing of our home comfort either with some one destitute of a similar blessing or with those whom we would draw closer to ourselves and our families.

It is the ancient Arab idea of regarding the man who has "eaten of our salt" as having claims upon us, being connected with us by a tie too sacred to be lightly disregarded.

"Breaking of bread" has among many nations had a mystic significance and it seems likely that our Saviour merely adapted a rite already familiar to the Jews as a token of brotherhood through their years of wandering.

There are in all our cities and large villages wayfarers far from home, to whom an occasional invitation and welcome, not to a feast, but to a family circle, would be almost like a glimpse of heaven, "as cold water to a thirsty soul."

And then yet farther, as regards families living in the same community, even belonging to the same church, nothing equals this as a means of getting acquainted, and of developing more acquaintance into friendship.

The heart ever warms toward a comrade, one who has shared our lodgings, or, as the old English has it, a commonsal, one who has sat at the table with us.

We are in danger, not only in cities, but even in the country, of having our only opportunities for meeting together socially either elaborate parties, formal calls, or church gatherings. All are well in their way, but they cannot take the place of this "visiting from house to house."

How many families reading this article have seen half a dozen other families with whom they are on terms of intimacy?

Do not the memories of those who can look back forty years, or even twenty-five, bear witness to a diminution of these old-time family friendships?

The old-fashioned tea-drinkings in New England, where only one or two families (no more than could sit down comfortably around the long table in the kitchen) were invited at once, were an institution, and had more to do with keeping up a state of active friendly feeling in a community than perhaps

any other instrumentality. Mrs. Stowe's description of these gatherings in many of her books and stories are true to life, and bring to many hearts delight in their remembrance and regret that they have so far fallen into "desuetude" far from "innocuous."

It is questionable whether the modern heresy of late dinners is not largely responsible, not only for the increase of dyspepsia, but for the decrease of this humanizing, friendly habit of tea-drinking.

There is no such place for getting acquainted as around the table. Some years ago, at an international convention of Young Men's Christian Associations, Mr. Moody was called upon to answer the question: "How shall we secure the attendance of our members at our monthly business meetings?"

He replied: "I have found one way, and only one. Send round notices that at, say, six o'clock on a given evening, tea and sandwiches will be served in the association parlors. There will be no trouble in getting the members out, and when they have finished their tea they will be in good humor and ready to take up and dispatch pleasantly their business."

We may not like to admit it, but it is nevertheless a fact that the Anglo-Saxon race needs to be well fed, to be good-natured and appear at its best.

Few have been the church sewing circles that have long survived the giving up of refreshments, with the coming of gentlemen in the evening.

The great danger has been, as in all entertainments, such a lavish provision for creature comforts as to entail burdensome expense and destroy that simplicity which is a condition of all hearty and satisfactory social intercourse.

At some of the missionary stations in India simple refreshments are passed round at the close of each weekly prayer meeting. And among the old-time colored people at the South the love feast always includes the sharing of bread and water.

Wherever there is noticed such a prevailing trait in human nature it is always well to inquire if it cannot be turned to useful ends.

Ministers are commonly supposed to heed the apostolic injunction as to hospitality, to keep "minister's tavern," and as a rule they do, though to a less extent than formerly, when the saddle or the chaise was in vogue, rather than the railroad, and this is well. But, on the other side, this habit of informal, unremitted tea-drinking is an excellent thing for a minister.

If he calls upon his people during the day he ordinarily finds only the women at home, the men being away at their business and the children at school.

But if he happens in the latter part of the afternoon and finds no one sick, no house cleaning or dressmaking going on, and if he be invited to stay to tea, he had better accept the invitation.

It involves no great outlay of time or trouble, only an extra plate, possibly the china tea sets and an extra kind of cake.

He meets the whole family at their time of relaxation, when the day's work is done, when the genial influences of the occasion are upon them, and thus he gets a better insight into the family life, gets a better acquaintance with them all, than he would in years of merely formal pastoral calls; while he, in a measure, replaces the official by the personal relation, and they think of him less as their minister and more as a man, which, if he be a genuine man, is well for all parties.

It would be well for the whole community, alike in city and in country, if we could have a revival of this good, old-fashioned, sensible, homelike interchange of genuine hospitality. For it should ever be remembered that true hospitality, like friendship, is mutual, not confined to either party.

As one has well said: "I feel under the same obligation to my guest for accepting my invitation that I do to my host for inviting me. Both invitations are, or ought to be, for our mutual qualification."

Hospitality, like mercy, "is twice blest; It blesseth him that gives and him that takes."

If it be true, as all now agree, that the family, not the individual, is the unit in the nation and in society, it certainly is well that family associations and friendships should be cultivated. Nowhere can this be better done than by the interchange of simple, genuine hospitality around the tea table.—Christian Advocate.

**HORSFORD'S ACID PHOSPHATE.**  
Relieves Nervous Disorders, Headache, Insomnia, Exhaustion and Restlessness. Rebuilds the nervous system.

**WHEN YOUR BOY IS AWAY.**

"Don't you suppose we had better get a frame for the pictures in Ned's room? I mean those he brought home after the last term of school. There is the one of the football team he belonged to; and then, too, I think the one of the class would be nice framed. They are both good pictures. They are quite large, I know, and probably he did not expect them to be framed; and yet, I feel sure he would be pleased to find them all framed and hung in his room when he comes home at Christmas."

"Then we will have them framed, wife. I will take them over this afternoon. I remember once when I came home mother had standing on my table a bit of a card neatly set in a frame she had made herself. It was a little 'reward of merit' card—nothing more; and yet it never looked so good to me as after mother had fixed it in that way."

"And you have not forgotten it yet! That is what I think about having these of Ned's framed. He will think of the old room here at home some day when perhaps he may not be able to come back, and the remembrance will lead to something else."

Something else? O, yes. Back to the hearts and the love of the dear ones who were there in the years gone by.

And so the pictures were framed. When Ned came back home at the midwinter vacation, there the two hung, on different sides of the room. In the corner was his tennis racket. On the wall by the side of the dresser was his noseguard hung by its strap. Mother had not "fired these out," as Ned said some mothers would have done. There they were, reminders of the days when he played halfback on the school team, and saved the day by hard work.

"It is awfully good of you to think of a fellow this way, mother!" he said, sitting down where he could look the pretty room over, and see what had been done to make the room—his own room in the old home—as comfortable and cheery as possible. "I thank you for it. I shall think of it when I go away."

That is what we want, mothers. If we can keep the hearts of our boys glad when they think of the old home, we have gained a victory, for home means father and mother, the bright family fireside, good things, kind words, a shelter from the world's storm, and all that makes for higher and better manhood.

And if we can help the boys to know that while they are away we think of them, it will mean something, too. When we write to them, why not tell them that we often go into their room, and sit down just because it is their room, and when we are there we think of them, and wish for them all that is good and pure and true? Suppose we take our writing material in there, and write our letter from that quiet place. It will touch a tender cord in the boy's heart as he snatches time away out there on life's busy highway to read the word from home.

We so little know what will be the thing which will strike the string in the young man's heart-harp! It pays to let the heart live with the boys when they are away from home.—Pittsburg Christian Advocate.

**THE APPRECIATIVE HUSBAND.**

"I declare," complained Mrs. Duzzit, "I certainly shall have to punish the children."

"What have they been up to now?" asked Mr. Duzzit.

"They have simply upset my sewing room. Nothing is where it should be. Needles, spools of thread, scissors, darning balls, and everything have been poked away into the most unexpected corners. I had to search all afternoon to find a card of buttons. It is perfectly exasperating."

"My dear, the children didn't do that. I did it."

"You? What possessed you?" "I thought I was doing a kindness. After you straightened up the papers and books in my desk so beautifully, I thought it was no more than right that I should return the compliment by putting your sewing room in similar shape." —Life.

"It is our week-day life, under the stress and strain of temptation, far more than our Sabbath life, under the gentle warmth of favoring conditions, that really tests our religion. Not how well we sing and pray, not how devoutly we worship in church, but how loyally we do God's will, how faithfully we carry out the principles of religion in our conduct—these are the things which tell what manner of Christians we are."

**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.

**PRICES.**

Book for	
100 names, or contributors.....	\$1.50
200 names, or contributors.....	2.00
300 names, or contributors.....	2.50
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.—B. 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. Ferrell, 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.—Peyton 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 F. Lewis, Treasurer College St. Presbyterian church, Louisville, Ky.

**BAPTIST BOOK CONCERN**  
642 FOURTH AVENUE LOUISVILLE, KENTUCKY.

**TYPEWRITERS 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.  
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 \$75.  
Write for address of nearest branch, or samples of work and prices and state kind of machine preferred.  
Typewriter Exchange Department  
**American Writing Machine Company**  
343 Broadway, New York, U. S. A.

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

**Grover Cleveland Says:** "The opportunities for young people in business careers are greater now than ever before."  
Mr. Cleveland is right. We enabled 200 young men and women to secure good positions last year and could have placed 175 more if they had come to us.  
Get the proof of Spencerian superiority.

**Spencerian BUSINESS COLLEGE**  
KNOX SPENCER, President  
EXPERT ACCOUNTING DEPARTMENT  
Thos. E. Turner, Chas. G. Harris, Mgrs.  
Union National Bank Bldg., Sixth and Main Streets, LOUISVILLE, KY.

**MISSOURI BAPTIST SANITARIUM.**  
625 N. TAYLOR AV. ST. LOUIS. A well equipped, quiet, restful, Sanitarium and Hospital. Large Grounds. Large, well-kept Buildings. Every Comfort.  
Every appliance, convenience and accommodation for the best and most successful medical and surgical treatment.  
We have a thorough Training School for Nurses. We also maintain a Nurses' Register for our Graduate Nurses and are able to supply Trained Nurses on call.  
For further information, address  
DR. I. H. CADWALLADER, Physician-in-charge.  
MRS. I. H. CADWALLADER, Supt.

DELICIOUS AS IT IS GOOD  
**MEAD'S FLAKED RYE**  
THE GREATEST OF ALL CEREAL FOODS. No fat or uncertain mixture. A Natural FOOD LAXATIVE. A whole kernel of Rye to each flake. ASK YOUR GROCER FOR IT or write us for our THREE SPECIAL OFFERS. A pound package by mail, post paid, for 25 cents. It will positively cure the most aggravated case of constipation. Write today.  
**MINNEAPOLIS CEREAL CO., Dept. 197, MINNEAPOLIS, MINN.**  
CANVASSERS WANTED EVERYWHERE.

**Individual Communion Service**  
Made of several materials and in many designs. Send for full particulars and catalogue No. 43. Give the number of communicants and name of church.  
"The Lord's Supper taken on a new dignity and beauty by the use of the individual cup."—J. E. WILSON, D. D.  
**GEO. H. SPRINGER, Manager, 256-258 Washington St., Boston, Mass.**

To Possess a Healthy and Pearly

# SKIN

use Glenn's Sulphur Soap with warm water daily, and the skin will soon become soft and beautiful. To remove pimples, redness, roughness, sunburn, nothing compares with

## Glenn's Sulphur Soap

Sold by druggists.

Hill's Hair and Whisker Dye Black or Brown, 50c.

# BELLS.

Steel Alloy Church and School Bells. Send to Catalogue. The C. S. BELL CO., Hillsboro, O.

# CANCER CURED

WITH SOOTHING, BALMY OILS. Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address DR. BYE, Broadway, Kansas City, Mo.

STEAMERS

## CITY OF CINCINNATI and CITY OF LOUISVILLE

For Madison, Carrollton, Cincinnati and Upper Ohio River points at 5 p. m. daily, except Sunday at 9 a. m., from foot of Third. Phone 141. C. C. FULLER, Supt

# Southern Railway

Shortest and Best Route from LOUISVILLE TO

## St. Louis and the West.

Two Fast Trains Daily running through solid to St. Louis without change, as follows: Festibuled Coaches and Observation Cafe Car.

Leave Louisville .....9:00 a. m. Arrive St. Louis .....6:12 p. m. Pullman Sleeper and Free Reclining Chair Car.

Leave Louisville .....10:15 p. m. Arrive St. Louis .....7:32 a. m. Most direct line to Chattanooga, Atlanta, Knoxville, Charleston, Florida and all Southeastern points, including Asheville, N. C., and the beautiful "Land of the Sky" and Sapphire Country.

Send 2 cent stamp for "Land of the Sky" Booklet and other illustrated literature.

J. F. LOGAN, Trav. Pass. Agt., 111 East Main, Lexington, Ky. A. R. COOK, C. P. & T. A., 234 Fourth Ave., Louisville, Ky. C. H. HUNGERFORD, Dist. Pass. Agt., 234 Fourth Ave., Louisville, Ky. G. B. ALLEN, A. G. P. A., St. Louis, Mo.

# CANCER

Its successful treatment without the knife, based on 25 years experience. PROMINENT REFERENCES: Hon. A. A. Oden, County Treasurer, Hartsville, Ala., cured of face cancer five years ago. Mrs. J. C. Ebr., 71 W. 11th St., Covington, Ky., cured of cancer of the breast eleven years ago. Mrs. B. Y. Moses, Brownsville, Tenn., cured of face cancer ten years ago. Address Dr. C. W. WEAVER, 17 W. 4th St., Cincinnati, O. For free book of information and advice.

W. L. MYER B. CHURCH... S. DRABELLE, AGENT FOR

# Coal

PITTSBURG, KENTUCKY, ANTHRACITE, JELLICO AND W. VIRGINIA AND COKE

Office: 343 5th St., LOUISVILLE, KY. TELEPHONE, 914.

## Stories for Little Ones.

### THE STORY OF A HERO.

In 1871 the steamship Swallow left the Cape of Good Hope bound for England. Among the passengers was a child of two years and a nurse. The lady had also brought with her a huge, handsome Newfoundland dog called Nero.

The voyage had lasted about six days. No land was to be seen, and the island of St. Helena was the nearest point. The day was a beautiful one, with the breeze blowing and the sun shining down brightly on the sparkling waters. A large and gay company of passengers were assembled on deck; merry groups had clustered together now and then a laugh rang out, or some one sang a little snatch of song, when suddenly the mirth of all was silenced by a loud and piercing scream.

A nurse who had been holding a child in her arms at the side of the vessel had lost her hold of the leaping, restless little one, and it had fallen overboard into the sea. The poor woman, in her despair, would have flung herself after her charge had not strong arms held her back. But sooner than can be written down something rushed quickly past her; there was a leap over the vessel's side, a splash into the water, and then Nero's black head appeared above the waves holding the child in his mouth.

The engines were stopped as soon as possible, but by that time the dog was far behind in the wake of the vessel. A boat was quickly lowered, and the ship's surgeon, taking his place in it, ordered the sailors to pull for their lives. One could just make out on the leaping, dancing waves the dog's black head holding something scarlet in his mouth. The child had on a little jacket of scarlet cloth, and it gleamed like a spark of fire on the dark blue waves.

The mother of the child stood on the deck, her eyes straining anxiously after the boat and the black spot upon the waves still holding firmly to the tiny scarlet point. The boat seemed to creep, though it sped over the waves as it never sped before.

Sometimes a billow higher than others hid for a moment dog and child. But the boat came nearer and nearer, near enough at last to allow the surgeon to reach over and lift the child out of the dog's mouth, then a sailor's stout arms pulled Nero into the boat and the men rowed swiftly back to the ship.

"Alive!" shouted every lip as the boat came within hail of the steamer; and as the answer came back, "Alive!" a "Thank God!" came from every heart.

Then the boat came to the ship's side. A hundred hands were stretched out to help the brave dog on board, and "Good Nero," "Brave dog," "Good fellow," resounded on every side. But Nero ignored the praises showered so profusely on him. He trotted sedately up to the child's mother, and with a wag of his dripping tail looked up into her face with his big, faithful brown eyes, as if he said, "It is all right; I have brought her back safe."

The mother dropped on her knees on the deck, and taking the shaggy head in both hands kissed his wet face again and again, the tears pouring down her face in streams. Indeed, there was not a dry eye on board. One old sailor

stood near with the tears running down his weather-beaten brown face, unconscious that he was weeping.

Well, Nero was for the rest of the voyage the pet and hero of the ship, and he bore his honors with quiet dignity. It was curious, however, to see how, from that time on, he made himself the sentinel and body-guard of the child. He always placed himself at the side of the chair of any person in whose arms she was, his eyes watching every movement she made. Sometimes she would be laid on the deck, with only Nero to watch her, and if inclined to creep out of bounds, Nero's teeth, fastened firmly in the skirt of her frock, promptly drew her back. It was as though he said, "I have been lucky enough, Miss Baby, to save you once; but as I may not be so lucky again, I shall take care you don't run any such risks in the future."

When the steamer reached her destination, Nero received a regular ovation as he was leaving the vessel. Some one cried, "Three cheers for Nero!" and they were given with a will. And a "Good-by, Nero," "Good-by good dog," resounded on every side. Every one crowded around to give him a pat on the head as he trotted down the gangplank. To all these demonstrations he could only reply with a wag of his tail and a twinkle of his faithful brown eye. He kept very close to the nurse's side and watched anxiously his little charge's arrival on dry land.

He was taken to the home of his little mistress, where he lived, loved and honored until he died of old age, with his scraggy head resting on the knee of the child (now a woman) that he had saved. His grave is in an English church yard, in the burial plot of the family to which he belonged, and is marked with a fair, white stone, on which is engraved, "Sacred to the memory of Nero."

His portrait hangs over the chimney-piece of an English drawing-room, beneath which sits a fair-haired girl, who often looks up at Nero's portrait as she tells how he sprang into the Atlantic Ocean after her and held her until help came.—Parish and Home.

### A WILD ANIMAL THAT KNEW ME.

Strawberry Hill was a good mile long, the afternoon was warm, and I was enjoying my coast tremendously. At the bottom of the hill the road took a sharp turn to the left, and before I could check myself I ran plump into him amidships. This unceremonious introduction was a most unfortunate beginning of what might otherwise have turned out to be an interesting acquaintance. To say he was angry but mildly expresses it; he was speechless. His eyes looked like coals of fire, and I lost no time in picking myself up and climbing over an old stone wall which afforded some protection, but would (I fear, have offered little resistance to my irritated friend had he desired to interview me at close range.

Through the chinks in the wall I could feel his hot breath as he stood there glaring at me, apparently undecided whether to jump over or to investigate my wheel, which lay in the road. Scared as I was, his beauty fascinated me. Dressed in black, with a white spot on his forehead, his only adornment a copper ring in his nose, with his glossy coat glistening in the sun, he cut a splendid figure.

Evidently my wheel offered the greater attraction for he made a

# BAPTISMAL PANTS

## \$13.75.



Owing to increased Cost of Material we have been obliged to raise the price to \$13.75.

In Ordering, Give Number,

SIZE.	INSEAM.	OUTSEAM.	AROUND HIPS.
6	32 in.	48 in.	40 in.
7	32 in.	48 in.	41 in.
8	33 in.	49 in.	42 in.
9	34 in.	50 in.	44 in.
10	35 in.	51 in.	45 in.
11	35½ in.	52 in.	48 in.

If the above measurements do not answer to yours, we can have a pair made to order for \$16.50.

BY EXPRESS NOT PREPAID.

# BAPTIST BOOK CONCERN, LOUISVILLE, KY.

## FIVE PER CENT.

### PAID ON TIME DEPOSITS.

In thirty-five years of UNINTERRUPTED SUCCESS we have paid to depositors \$470,878.76 as interest on Time Deposits.

Capital and Surplus, . . . . . \$242,000  
Total Resources, . . . . . \$1,323,236.23

We make a special feature of Banking by mail. Write for booklet explaining this method.

If your savings are not already earning 5 per cent, deposit them in this bank.

Owensboro Savings Bank and Trust Company.  
JAS. H. PARRISH, Pres. OWENSBORO, KY.

rush at it, and, catching it on his horns, tossed it high in the air. Then came a series of stunts which would have put a bicycle performer to shame; in fact, he did everything but ride it, and every time the bell rang he would go for it with renewed vigor.

At length, wearying of this sport, he once more turned his attention to me, who had so far forgotten myself in my excitement as to sit on the wall. Fortunately, at that moment the bicycle moved and the bell rang. This my friend evidently took for a personal insult, for with a bellow of rage he turned on my already battered wheel and hurled it into the air, and then looked up at it as if to say, "You will defy me, will you?" But, alas! he reckoned not on pride's proverbial fall. The frame of my bicycle in falling caught on his horns and slipped down over his head, while one of the broken spokes passed through the ring in his nose.

Then there was a struggle, the like of which I had never witnessed. Up and down the road he

went, bellowing with pain and rage; every now and again he would throw himself, until finally, bleeding and panting, he stood dejected, with his legs spread apart, bawling like a calf.

To the victor belong the spoils. I fastened a stout stick by a strap to the ring of his nose; then removed the offending spoke, and led him home to his owner like a captive behind the victor's car.—The Country Gentleman.

# IF YOU HAVE Rheumatism

Cout, Lumbago, Sciatica, when drugs and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 30 years standing. This is no humbug or deception, but an honest remedy which you can test without spending a cent. Address: John A. Smith, Dept. 25, 306-308 Broadway, Milwaukee, Wis.

Church Bells Memorial Bells a Specialty. Hillsboro Bell Foundry Co., Hillsboro, N.C., U.S.A.

SIMPSON ASSOCIATION.

The Simpson Association met with the Sulphur Spring church, July 31, and was in session two days. The association was called to order at 10 a. m. by the moderator, J. T. McGlothlin. Then the church letters were read by Profs. W. L. Dicken and V. O. Gilbert, after which the following officers were elected: V. O. Gilbert, moderator; E. L. Gillespie, clerk, and J. H. Covington, treasurer.

The usual work of the association was then taken up and disposed of in a most excellent manner. Missions and temperance were especially emphasized and discussed by the brethren. In the absence of Brother Carter, who was to preach the introductory sermon, J. G. Bow, Corresponding Secretary State Board of Missions, was called upon to present our State work. This great work was presented in a very forcible manner by Bro. Bow, who has always been so faithful and earnest in the mission work. L. S. Saunders represented the Orphans' Home. The Ministers' Aid Society was also represented. T. T. Eaton, editor of the RECORDER, was with us, and preached a most excellent sermon, besides some very fine talks.

President Harrison of Bethel College, and Prof. Burnett of Liberty College, were both happy visitors of the association. Bro. Moore, the efficient pastor of Whip-poorwill church, and others took part in the work.

The association was entertained royally by the church and community at large. The dinners which were served at the church each day were sights to behold. Only Kentucky people know about such feasts. I was made to ask this question, Do we think more of the natural man than of the soul? Come again brethren.

S. H. POPE.

THOUGHTS ON THE DEATH OF MOSES.

T. E. RICHEY.

Moses was a most wonderful man. He was a great general, a great legislator, a great prophet, a great scientist and a great religionist. His whole being was a wonderful compound of marvelous achievements. To study his character, viewed from whatever standpoint, is to learn great lessons. Even his closing days on earth, because divinely ordered, are full of wisdom. Let us see what are some of the more important lessons suggested by his death.

1. We learn first the fact that the best of men must die. Moses bore a brilliant character above all reproach in so much that he was designated by the distinguishing title of "the servant of God." He has always been referred to as "the meek man." God has honored him above all his fellows. And yet Moses must die. Who, then, can hope to escape? Of all men it has been written "dust thou art and unto dust shalt thou return."

2. The very best men may die in the zenith of their achievements. Human wisdom would have dictated the prolongation of the life of Moses until he had landed the Israelites into their Canaan home and fully settled them in the enjoyment of their promised possessions. But such was not according to the wisdom of God. In full view of the goal for which he had struggled and hoped for for forty long and weary years he must die. Learn from this fact, dear reader,

MRS. JEANNETTE ROBINSON MURPHY OF NEW YORK. Now Located in English Ave., Crescent Hill, Louisville, Kentucky. WILL TEACH VOICE CULTURE AND THE ART OF SINGING. Prepares for Choir, Drawing Room and Concert Work. Reasonable Board secured for out-of-town students.

Bowling Green Business University. THE HIGH GRADE COMMERCIAL SCHOOL OF THE SOUTH. ALL OF THE COMMERCIAL BRANCHES INCLUDING TELEGRAPHY ARE TAUGHT. BEAUTIFUL CATALOGUES. LESSONS IN BOOKKEEPING BY MAIL. GRADUATES SECURE POSITIONS. AND JOURNALS FREE. WRITE NOW. ADDRESS: BOWLING GREEN BUSINESS UNIVERSITY, BOWLING GREEN, KY.

French Camp Military Academy. A first-class cheap Preparatory School. Moral and religious influences the best. REV. F. L. McCUE, Principal. FRENCH CAMP, MISS.

BELLEWOOD SEMINARY ANCHORAGE, near LOUISVILLE, KY. Forty-sixth year opens September 19th. If you are considering a school for girls, it will be to your interest to investigate our record. Catalogue sent on request. P. O. Box 8. W. G. LORD, Principal.

BEAUMONT COLLEGE (for Girls). HARRISBURG, KY. Founded in 1841. One of the very best in the South, or anywhere else. Perfectly modern equipment. Hot water heating—American radiators, etc. Bath-rooms on every floor. COL. TH. SMITH, A.M., President. (Alumnus of University of Virginia.)

Fredericksburg College Offers classical courses with A. B. and B. L. Degrees; Normal and Business Courses. In a small city with excellent moral tone. Expenses moderate. 184 students 1905-6. The preparatory schools—KENMORE SCHOOL for girls. SAUNDERS MEMORIAL SCHOOL for boys. A SCHOOL OF MUSIC under competent director. For catalogue, address, Rev. J. W. Rosebro. D. D., Prest., FREDERICKSBURG, VA.

Ward Seminary NASHVILLE TENNESSEE Offers girls and young women Seminary and College Fitting Courses, Art, Elocution, Conservatory of Music, and two teachers of French and German, city advantages, all outdoor sports on beautiful suburban campus, mild and equable climate. Only 100 boarding pupils received. Write for Catalogue. 42nd yr. begins 27 Sept.

Clinton College. Co-educational. Prices reasonable. Send for Catalogue. Classical, Scientific and Teachers' Courses. High grade instruction in Piano and Voice; also in Business Course, Oratory and Art. Address R. D. SWAIN, President, Clinton, Ky.

Mary Baldwin Seminary STAUNTON, VA. FOR YOUNG LADIES. Term begins Sept. 6th, 1906. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 308 students past session from 33 States. Terms moderate. Pupils enter any time. Send for catalogue. Miss E. C. WEIMAR, Principal, Staunton, Va.

Miami University. The Old Historic College of The Middle West. Write for beautiful Souvenir Booklet to the President, GUY POTTER BENTON, LL. D., Oxford, Ohio.

Roanoke College. Salem, Va. Courses for Degree; also a Commercial Course. Able Faculty. Library, 23,000 volumes; working laboratory; good moral influences; six churches; no bar-rooms. Healthful mountain location. Very moderate expenses. 54th year begins September 12th. Catalogue free. Address J. A. MOREHEAD, President.

University-Flexner School, Louisville, Ky., No. 7 Cor. Fifth and Zane Sts. Situated in a mild, healthful climate, accessible to all parts of the country, offers annual advantages for preparing boys for the best Eastern Colleges and SCIENTIFIC Schools. Lays deep and sound educational foundations, placing not less stress upon moral, manners, and business principles than upon text-book drill. Modern and complete equipment consisting of Chemical and Physical Laboratories, Shop for Manual Training, Gymnasium, Swimming Pool, Bowling Alleys, and Tennis Courts. Write today for illustrated catalogue.

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

Potter College For Young Ladies. Students from 40 states. Number select and limited. 20 teachers. Departments under specialists. Appointments of the highest order. Recommended by leading men of the United States. Catalogue explains everything. Send for one. Rev. B. F. CABELL, D. D. Pres. Bowling Green, Ky.

ROCHESTER THEOLOGICAL SEMINARY. TERM BEGINS SEPTEMBER 12. For catalogue or information address, Dean J. W. A. STEWART. ROCHESTER, NEW YORK.

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 business life. New courses of study—Classical, Modern Languages, Scientific. Enlarged facilities. The Scientific course provides thorough preparation for advanced 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. NEXT SESSION OPENS SEPTEMBER 12, 1906. LOCATION—Danville, a model college town. NO SALOONS. Equipment complete and modern. EXPENSES very moderate. For information and catalogue, address THE PRESIDENT, CENTRAL UNIVERSITY, DANVILLE, KY.

Ohio Valley University, Sturgis, Ky. THE BEST PLACE FOR YOUR BOY OR GIRL. College, Theological Seminary, Normal, Academy, Music, Art, Oratory, Commercial and Domestic Science. Ministerial students pay no tuition. 11th year begins SEPTEMBER 10th. Send for Catalogue. H. W. C. AINLEY, President.

Belmont College For Young Women Nashville, Tenn. "Unrivalled in the South for Location and Environment." Prepares for colleges and universities. Courses leading to degree. Ten schools, comprising the college, prepared over by trained specialists whose methods are the latest and best. Music, Expression, Art and Language. The college stands in a beautiful park of fifteen acres, only fifteen minutes by trolley from the city. Golf, tennis, boating, horseback riding, etc. The beauties of Belmont, its educational advantages and opportunities will be fully appreciated through the handsomely illustrated catalogue which is sent upon request. Rev. ISA LANDBRITH, LL.D., Regent. Miss HOOD and Miss HERON, Principals.

University-Flexner School, Louisville, Ky., No. 7 Cor. Fifth and Zane Sts. Situated in a mild, healthful climate, accessible to all parts of the country, offers annual advantages for preparing boys for the best Eastern Colleges and SCIENTIFIC Schools. Lays deep and sound educational foundations, placing not less stress upon moral, manners, and business principles than upon text-book drill. Modern and complete equipment consisting of Chemical and Physical Laboratories, Shop for Manual Training, Gymnasium, Swimming Pool, Bowling Alleys, and Tennis Courts. Write today for illustrated catalogue.

Georgetown College GEORGETOWN KY. REV. J. J. TAYLOR H. A. DOLL & PREST. OLDEST BAPTIST COLLEGE IN THE SOUTH Is it worth a cent to know about it? Send for Catalogue and Bulletin.

Bethel College, RUSSELLVILLE, KENTUCKY. Classical and Scientific Courses. Able and experienced Faculty. NEW LIBRARY and GYMNASIUM. Laboratories for Physics, Chemistry and Biology. Beautiful Campus, large Athletic Park. Adequate Buildings with modern equipments. High grade Preparatory Department with three teachers. Endowment makes expenses moderate. Especial inducements to offer Ministerial Students. Well furnished, carefully managed Boarding Hall, in charge of Prof. and Mrs. James Coleman Vick. OPENS SEPTEMBER 4, 1906. For catalogue, address WILLIAM H. HARRISON, PRESIDENT.

Jessamine Institute for Young Ladies (Established 1852) NICHOLASVILLE, KENTUCKY. One of the oldest and best equipped schools for girls in the South. Unsurpassed health record. Conservatory of Music under German director. Fifty-sixth year begins September 12, 1906. For Catalogue address, J. H. H. SAVAGE, President, Nicholasville, Ky.

Bethel Female College HOPKINSVILLE, KY. Select Home-School for Young Ladies. Instruction thorough. Appointment's good. Building commodious. Grounds beautiful. Influences and comforts unsurpassed. FIFTY-THIRD SESSION OPENS SEPT. 3. WRITE FOR CATALOGUE. EDMUND HARRISON, President.

Liberty College GLASGOW, KENTUCKY. A Select School for Young Ladies, Founded in 1874. Fourteen Instructors; thorough work; Christian atmosphere; Literary, Art, Expression, Voice, Piano, Etc. Two hundred and six enrolled last year. Over 50 in College Home. We are enlarging, making ready for increased numbers. Prices very reasonable. Write for catalogue. GEO. J. BURNETT, President. J. HENRY BURNETT, Bus. Manager.

Bethel College, RUSSELLVILLE, KENTUCKY. Classical and Scientific Courses. Able and experienced Faculty. NEW LIBRARY and GYMNASIUM. Laboratories for Physics, Chemistry and Biology. Beautiful Campus, large Athletic Park. Adequate Buildings with modern equipments. High grade Preparatory Department with three teachers. Endowment makes expenses moderate. Especial inducements to offer Ministerial Students. Well furnished, carefully managed Boarding Hall, in charge of Prof. and Mrs. James Coleman Vick. OPENS SEPTEMBER 4, 1906. For catalogue, address WILLIAM H. HARRISON, PRESIDENT.

Jessamine Institute for Young Ladies (Established 1852) NICHOLASVILLE, KENTUCKY. One of the oldest and best equipped schools for girls in the South. Unsurpassed health record. Conservatory of Music under German director. Fifty-sixth year begins September 12, 1906. For Catalogue address, J. H. H. SAVAGE, President, Nicholasville, Ky.

Bethel Female College HOPKINSVILLE, KY. Select Home-School for Young Ladies. Instruction thorough. Appointment's good. Building commodious. Grounds beautiful. Influences and comforts unsurpassed. FIFTY-THIRD SESSION OPENS SEPT. 3. WRITE FOR CATALOGUE. EDMUND HARRISON, President.

Liberty College GLASGOW, KENTUCKY. A Select School for Young Ladies, Founded in 1874. Fourteen Instructors; thorough work; Christian atmosphere; Literary, Art, Expression, Voice, Piano, Etc. Two hundred and six enrolled last year. Over 50 in College Home. We are enlarging, making ready for increased numbers. Prices very reasonable. Write for catalogue. GEO. J. BURNETT, President. J. HENRY BURNETT, Bus. Manager.

Belmont College For Young Women Nashville, Tenn. "Unrivalled in the South for Location and Environment." Prepares for colleges and universities. Courses leading to degree. Ten schools, comprising the college, prepared over by trained specialists whose methods are the latest and best. Music, Expression, Art and Language. The college stands in a beautiful park of fifteen acres, only fifteen minutes by trolley from the city. Golf, tennis, boating, horseback riding, etc. The beauties of Belmont, its educational advantages and opportunities will be fully appreciated through the handsomely illustrated catalogue which is sent upon request. Rev. ISA LANDBRITH, LL.D., Regent. Miss HOOD and Miss HERON, Principals.

University-Flexner School, Louisville, Ky., No. 7 Cor. Fifth and Zane Sts. Situated in a mild, healthful climate, accessible to all parts of the country, offers annual advantages for preparing boys for the best Eastern Colleges and SCIENTIFIC Schools. Lays deep and sound educational foundations, placing not less stress upon moral, manners, and business principles than upon text-book drill. Modern and complete equipment consisting of Chemical and Physical Laboratories, Shop for Manual Training, Gymnasium, Swimming Pool, Bowling Alleys, and Tennis Courts. Write today for illustrated catalogue.

Ohio Valley University, Sturgis, Ky. THE BEST PLACE FOR YOUR BOY OR GIRL. College, Theological Seminary, Normal, Academy, Music, Art, Oratory, Commercial and Domestic Science. Ministerial students pay no tuition. 11th year begins SEPTEMBER 10th. Send for Catalogue. H. W. C. AINLEY, President.

Belmont College For Young Women Nashville, Tenn. "Unrivalled in the South for Location and Environment." Prepares for colleges and universities. Courses leading to degree. Ten schools, comprising the college, prepared over by trained specialists whose methods are the latest and best. Music, Expression, Art and Language. The college stands in a beautiful park of fifteen acres, only fifteen minutes by trolley from the city. Golf, tennis, boating, horseback riding, etc. The beauties of Belmont, its educational advantages and opportunities will be fully appreciated through the handsomely illustrated catalogue which is sent upon request. Rev. ISA LANDBRITH, LL.D., Regent. Miss HOOD and Miss HERON, Principals.

University-Flexner School, Louisville, Ky., No. 7 Cor. Fifth and Zane Sts. Situated in a mild, healthful climate, accessible to all parts of the country, offers annual advantages for preparing boys for the best Eastern Colleges and SCIENTIFIC Schools. Lays deep and sound educational foundations, placing not less stress upon moral, manners, and business principles than upon text-book drill. Modern and complete equipment consisting of Chemical and Physical Laboratories, Shop for Manual Training, Gymnasium, Swimming Pool, Bowling Alleys, and Tennis Courts. Write today for illustrated catalogue.

Ohio Valley University, Sturgis, Ky. THE BEST PLACE FOR YOUR BOY OR GIRL. College, Theological Seminary, Normal, Academy, Music, Art, Oratory, Commercial and Domestic Science. Ministerial students pay no tuition. 11th year begins SEPTEMBER 10th. Send for Catalogue. H. W. C. AINLEY, President.

Belmont College For Young Women Nashville, Tenn. "Unrivalled in the South for Location and Environment." Prepares for colleges and universities. Courses leading to degree. Ten schools, comprising the college, prepared over by trained specialists whose methods are the latest and best. Music, Expression, Art and Language. The college stands in a beautiful park of fifteen acres, only fifteen minutes by trolley from the city. Golf, tennis, boating, horseback riding, etc. The beauties of Belmont, its educational advantages and opportunities will be fully appreciated through the handsomely illustrated catalogue which is sent upon request. Rev. ISA LANDBRITH, LL.D., Regent. Miss HOOD and Miss HERON, Principals.

University-Flexner School, Louisville, Ky., No. 7 Cor. Fifth and Zane Sts. Situated in a mild, healthful climate, accessible to all parts of the country, offers annual advantages for preparing boys for the best Eastern Colleges and SCIENTIFIC Schools. Lays deep and sound educational foundations, placing not less stress upon moral, manners, and business principles than upon text-book drill. Modern and complete equipment consisting of Chemical and Physical Laboratories, Shop for Manual Training, Gymnasium, Swimming Pool, Bowling Alleys, and Tennis Courts. Write today for illustrated catalogue.

Ohio Valley University, Sturgis, Ky. THE BEST PLACE FOR YOUR BOY OR GIRL. College, Theological Seminary, Normal, Academy, Music, Art, Oratory, Commercial and Domestic Science. Ministerial students pay no tuition. 11th year begins SEPTEMBER 10th. Send for Catalogue. H. W. C. AINLEY, President.

Belmont College For Young Women Nashville, Tenn. "Unrivalled in the South for Location and Environment." Prepares for colleges and universities. Courses leading to degree. Ten schools, comprising the college, prepared over by trained specialists whose methods are the latest and best. Music, Expression, Art and Language. The college stands in a beautiful park of fifteen acres, only fifteen minutes by trolley from the city. Golf, tennis, boating, horseback riding, etc. The beauties of Belmont, its educational advantages and opportunities will be fully appreciated through the handsomely illustrated catalogue which is sent upon request. Rev. ISA LANDBRITH, LL.D., Regent. Miss HOOD and Miss HERON, Principals.

the truth of the divine declaration "whatsoever a man soweth that shall he also reap." "The many wonderful things connected with the life of Moses," says a fine writer, "all combine to make him perhaps the most extraordinary man that ever lived." His life is a marvel of uprightness before God. In but one thing, and that apparently an insignificant thing, he disobeyed God. Ordered to speak to the rock to bring forth water he smote it instead. Honesty of purpose he may have had, but he did not obey God. Commanded to speak he chose to smite. He sowed to the wind and now he must reap the whirlwind. "The wages of sin is death." He sinned and he must die. "Be not deceived, God is not mocked for whatsoever a man soweth that shall he also reap."

Princeton, Ky.

**LAGOS, WEST COAST, AFRICA.**

It gives me great pleasure to give you a condensed report of my last trip to Ijehu country.

Ijehu country is several hundred miles east of Lagos on main land. I left Lagos in the "Government Steamer Launce" at 11:30 a. m., and steamed several miles in the Lagoon and arrived at Ejenrin Market, our landing place. We spent the night there and slept there; the next day we walked sev-

**WANT COLUMN**

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

**PILE CURE**—If you are suffering, try the Persimmon Soap. Immediate relief is guaranteed. HILLMAN CHEMICAL CO., 1418 Everett Ave., Louisville, Ky.

**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 Beard & 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.

eral miles and arrived at Ijehu Ode, the capital of Ijehu country. Resting there a short while we started for Aghogho, our station, where we arrived after two hours' walk.

Hearing our arrival about 30 children of Christians and heathen came out running to meet us, with the teacher as their leader. All young and old, men and women, were very glad to see us once more among them. The first Sunday was spent at Oghogho. Divine services being held I preached to them. On second Sunday I baptized 25 converts and secured them to membership and to the Lord's Supper.

The third Sunday spent at Wise and I baptized 24 converts after the morning service in the "baptistery" made in the church (as the rivers are not close by).

We have three churches located in three different places, namely, Oghogho, Wise and Ilisan, a new field at Ijehu Kema. I made visits to 25 villages and towns and I preached to people about Jesus. I traveled several days in the large forests where are "wild beasts." One of them saw me and ran away.

During my four weeks stay among them I baptized 65 converts, including 15 baptized at Lagos, making a grand total of 80 baptisms during the last quarter.

I received three different kinds of "idols" from the new converts, given up by them, which I brought to Lagos with me, name (1) Ifa, (2) Osun, (3) Oya.

Members of Oghogho, Wise and Ilisan are making preparations to put up a new house of worship, and Ilisan has already started their new building of "mud walls."

These churches are self-supporting and self-governing churches.

The C. M. S. are doing a grand mission work at Ijehu Ode, having 150 villages and towns under their control, baptizing (sprinkling) 1,000 converts yearly.

Their Bishop met me there going on his round confirming 1,000 converts.

The Wesleyans are next to C. M. S., but they are not so strong as C. M. S. are.

The Baptist is the smallest of the two. The field is very large for C. M. S. alone; they need assistance in the work. We have some trouble with C. M. S. because some of their members came to us and they were received and baptized. The present membership is 250.

A very fine gift and thanks to the giver. I was made very much glad when, on my arrival home, I found six volumes of "Matthew Henry's Commentaries" on the Bible on my table waiting for me. In fact words failed me to express my sincere thanks and gratitude to the Board at Richmond, Va., and Dr. R. J. Willingham, the sender. May the Master make it a blessing to the conversion of my people and for the edification of my church. Amen.

I need all the religious books I can get. I need your prayers and help. Yours in Christ,

M. L. STONE,  
Pastor Lagos Baptist Church.

**NO APOLOGY FOR SHOUTING**

BY W. J. PUCKETT.

Now and then in our religious papers some one twits at shouting as a religious exercise, and another, who seems to believe in it, but doesn't say so squarely, offers a half apology for those who shout. It has been only a short while since it was said, Those who do so much shouting don't do much giving. Now, these objections come, I

think, mainly from those who never have felt like shouting, or who put intellectual religion before heart-felt religion. Shouting, which is usually done by clapping the hands and saying glory halleluiah or something of the kind, is but one of many manifestations of joy; and, as a Baptist preacher of a few years experience and observation, I believe in it the same as I believe in all other manifestations of joy, and have no apology to offer Dr. Heavy Head nor the church at Iceburg for my belief. In view of the Scripture teaching and examples, if any apology is to be offered it should come from those who oppose it.

To the Scriptures, then, let us go to settle this question, rather than to the opinion of those who oppose this exercise from whatever other grounds they reason.

Leaving out the examples and teaching of the Old Testament, let us look first at Luke 1:41-42: "And Elizabeth was filled with the Holy Ghost, and she spake out with a loud voice and said, 'Blessed art thou among women,'" etc. The cleansing of the ten lepers is recorded in Luke 17:12-19: "And one of them, when he saw that he was healed, turned back and with a loud voice glorified God, and fell down on his face at his feet giving him thanks." Matt. 21:9, the multitudes "cried saying, Hosanna to the Son of David, Blessed is he that cometh in the name of the Lord." Now Jesus says this shouting was a way to praise God; for he says, "Out of the mouth of babes and sucklings thou hast perfected praise."

Many expressions of joy came from those whose bodies were healed by Jesus, but let that all pass with this remark: If God is pleased and glorified by exclamations of joy when the body is healed, why should it be thought out of place when one claps his hands for joy, when the soul is saved.

Now look at the conversions recorded. While the second chapter of Acts is not offered as proof, yet it is right hard to think of three thousand conversions in one day with the exclamation before conversion, "Men and Brethren, what shall we do?" without believing there were many expressions of joy when they "gladly received the word." When the Spirit caught away Philip at the baptism of the Eunuch, the latter "went on his way rejoicing." The power of the Spirit was so great at the conversion of Cornelius' house—hold that they went beyond shouting and "spake with tongues." The jailer was very much troubled before conversion, and when his sins were blotted out he rejoiced believing in God.

Lest this article be too long, attention will not be called to the many precepts to prove that shouting pleases God, but the Scriptures are now left with this remark: There is a very conspicuous class in the New Testament put on record as opposed to shouting. That class is the Pharisees. Let us beware lest we lean too much toward them.

Finally, shouting is reasonable. Nothing is thought to be out of place, when a mother shouts for joy when her son is saved from the gallows. All think it is the natural thing to do. Then why should it be thought out of place when a mother claps her hands in praise to God when her son is saved from sin and the woes of a never-ending hell to the joys of the Christian life here and a happy home beyond the skies? Can any one tell?

This article must not be construed as a defense of all kinds of shouting. Some of it is counter-

**FREE TO YOU—MY SISTER**

Free to You and Every Sister Suffering From Woman's Ailments.



I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or White Discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell you that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address **MRS. M. SUMMERS, Box 2125 - Notre Dame, Ind., U. S. A.**

**SALE**

**LINEN COATS AND SUITS AT LESS THAN HALF FORMER PRICES**

These extraordinary values are not a special lot bought to sell at the price, but from our regular stock, and are the season's best styles and correct materials at an actual reduction of more than half.

Colored and White Lawn Suits; Eton and coat effects, plain or embroidery trimmed; regular value \$10 and \$12.50—

Special Price \$5.00.

Handsome Linen Suits, white and colored, Eton, pony and long coat styles; handsomely braided, lace trimmed and tailored effects; regular value \$25 and \$30.

Special Price \$15.00.

Separate Linen Eton Coats; braided with lace; medallions and lace edge; regular value \$12.50—

Special Price \$5.98.

Separate Linen Box Coats, braided and embroidered trimmed; regular value \$15.00—

Special Price \$7.50.

**STEWART DRY GOODS CO.**

IN CONNECTION WITH JAMES McCREERY & CO., NEW YORK. LOUISVILLE . . . . . KENTUCKY.

feit and the quicker it is stopped the better; but there is no more reason in opposing all shouting because some of it is counterfeit, than in opposing all giving because some of it is of necessity or for show.

I am not an extremist on this point, never having been accused of being too emotional, but were I to select between two, I would take emotional religion every time rather than that cold formalism that would freeze the ether that envelops the north star. Cave City, Ky.

**LOUISIANA LETTER.**

J. S. CAMPBELL.

Our faithful and efficient corresponding secretary of the State Mission Board, for the past fourteen years, E. O. Ware, will turn loose this department of work the first of August, and then he will bend all of his energies to the building of the Central College, which has already been named the Louisiana College, located at Pineville, opposite Alexandria. The time appears to be fully come. E. O. Ware has his heart set on this thing. Therefore, with him as leader, the host will follow on to success in this undertaking. A. L. Johnston, a man able to discharge the duties of the office, has been elected corresponding secretary of the State work. A layman is making the effort to raise the \$2,200 indebtedness on the Louisiana Orphanage. The State Convention instructed a large advance in State Mission work. The building of the Louisiana College. These three are making things interesting just now within our borders. Spiritual and temporal blessings abound. Surely then out of gratitude to our Father, and love for His cause, we will make a worthy response to meet these pressing demands that are upon us.

# Turn of Life

Weak women, sick women, suffer, at this time, from pain and misery, that may leave them tortured invalids for the rest of their lives. To help you pleasantly over this dangerous period, into the comfortable harbor of health, during the remainder of your life, take

## WINE OF CARDUI Woman's Relief

a pure, reliable, strictly vegetable, non-intoxicating tonic, for all women's ills. Proven relief or cure for the diseases of your sex. In 50 years it has achieved unquestioned success, and in that time has benefited over a million women. Try it.

Write Us Freely

describing symptoms and stating age. We will send you FREE ADVICE, in plain, sealed envelope and a valuable book "HOME TREATMENT FOR WOMEN." Address: Ladies' Advisory Dept., The Chattanooga Medicine Co.,

At all Druggists

**Young Peoples' Songs of Praise**

IRA D. SANKEY'S LATEST HYMN BOOK.

150,000 Sold! Mostly in the South

ROUND or SHAPED NOTES

256 pages, cloth bound, 25c each 30c by mail

BUY OF YOUR BOOK-DEALER OR THE BIGLOW & MAIN CO. Chicago or New York Examination Copies mailed

**MONEY TO LOAN.**

\$1,000 to \$500,000 on Real Estate in Kentucky. 4 to 6 per cent interest. Call or address, The Sayers Life Agency Co., No. 323-25-27 Cass St. Cincinnati, Ohio.

**YOU Can Succeed**

with poultry, make big profits and avoid disappointments and anxiety by using

**QUINCY**

Incubators and Brooders

The Quincy Incubator is a simple, practical, reliable hatchery, with a record for high percentage unequaled by any other machine. Self-regulating, self-ventilating, and needs no moisture pan in any climate. Entirely Automatic.

Try It For 90 Days.

The Quincy Brooder deserves your close investigation. You can try the Incubator. Both machines guaranteed to satisfy or your money back. We mean it. Send for Free Catalogue illustrating and describing everything you need to make more poultry profit, at the very lowest price. Send for it now. Quincy Incubator Co., Box 8, Quincy, Ill.

**The Farm and Household**

Frank Clay, of Bourbon, sold to Simon Weil, of Lexington, forty head of export cattle at 5 cents per pound. This was one of the nicest bunches of cattle sold this season and averaged 1,497 pounds.

Reports from Central Kentucky indicate that hemp never looked better at this season of the year, and corn is making a fine crop. Corn is developing rapidly, and the crop this year will compare favorably with any previous year. Grass is "booming," as one farmer expressed it, and there will be plenty for all practical purposes.

G. L. Kirkpatrick, of Mt. Sterling, has purchased about 100,000 pounds of 1905 crop of tobacco, in Bath county, which was delivered recently. He bought of W. F. Sanders 50,000 pounds at 9.1-2 cents; of Brum Barnes 45,000 lbs. at 9 cents, and of Thomas Car-

mody 8,000 pounds at 8 cents. All the crops are good one. L. B. Greene, of the same city, sold his crop to another party, 8,000 lbs. at 10 1-4 cents.

Robert C. Gatewood, of Montgomery county, recently sold to C. C. McDonald, buyer for Sulzberger & Schwartzchild, fifty export steers at 5 1-4 cents. The cattle averaged 1,500 pounds. The price obtained was the best secured so far in this county. Cattle dealers here are holding the steers for 6 cents. Sam Turley, of this county, sold recently to I. T. Tabb, 600 bushels of bluegrass seed, uncleaned. The price was 75 cents per bushel.—Danville Advocate.

Coffee & Young, of Columbia, bought of Bryant Long, of Rowena, one pair of 3-year-old mules. Price paid \$310.

J. R. McFarland, of Cane Valley, sold to Mr. Young, of Lebanon, one pair of mules for \$240.

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

J. D. Keeling, of Mackville, Washington county, sold to J. D. Yankey a mule colt for \$85.

In Clark county the new crop of timothy hay is selling in the local market at about \$14 per ton, baled. Corn stands at 60 cents per bushel.

The record price of the present year for white burley tobacco (crop of 1905) in this or any other market was obtained at the auction sales at the Planters' Leaf Tobacco Warehouse by Clarence Lebus, of Cynthiana, for a single hog-head of fancy (selections), which sold for \$30.25 per 100 pounds. The sale attracted wide attention, the sample being thin as tissue paper, strong and smooth as silk, and of exquisite texture and color.—Danville Advocate.

### WONDERFUL EFFECTS OF CLOVER.

Thirty years ago when we had no regular rotation of crops, and clover was almost an unknown quantity in this part of Michigan, the land was much newer than it is now and produced very good

crops. But continued cropping began to draw on the land, and crops began to fail.

The high price of clover seed scared many farmers, who would sow timothy seed because it was cheaper. They had not yet learned the value of clover over timothy as a fertilizer, but supposed that there was nothing much better than a timothy sod to plow under for corn. Many a time, years ago, I have heard farmers boast about the fine timothy they had to plow under. But agricultural papers and farmers' institutes have been the means of so educating the farmer that clover now stands at the head in the front rank. At first farmers expected too much of it. Seed was dear and they would sow sparingly; then they would pasture the new seeding with all the live-stock they had. The writer pleads guilty to all these crimes against clover. We used to pasture our new seeding in the fall with horses and sheep, so that there was nothing left for protection, and invariably it would heave out by the freezing and thawing, and our following hay crop was a failure. We still needed a little more education along these lines, and in due time the more advanced in new ideas began to write about not pasturing clover, and clipping it and letting it fall back on the land as a mulch and protection against winter. Many did not take to this very kindly. They did not like to see so much good pasture go to waste.

The writer has not pastured his new seeding for twenty years, and has had no trouble with its freezing out in all that time. We commenced our rotation about 25 years ago with corn, oats, wheat and clover. Our clover, as well as all other fields that had a mouthful of pasture in them, were pastured off short all the time. Live-stock was allowed to run in the fields when the ground was soft, and the fields were so ruined that it took three good horses to plow out oat ground for wheat.

The ground would break up in great chunks, and the harrow would have no more effect than if it ran over so many stones. Many a time we have taken the maul and pounded clods to make them fine enough, so that the harrow could take hold of them. But since we have stopped pasturing our farming land, and have learned that clover is our friend and have treated it as such, the clods have entirely disappeared, and our fields plow up mellow without a clod. I have put so much work on a cloddy oat field fitting it for wheat that all the profit was lost, and it seemed that even the team that did the work grew disgusted when headed for the field.

Our mammoth clover this year was an immense crop. We pulled up a bunch that measured six feet long, and we were not looking for long clover either. The ground had been completely covered with this clover for nearly a year, and when the crop was removed for seed, the land looked black and rich. It seemed to have undergone a complete change. This field will be put into corn next spring, and it can't help bringing an immense crop. The ground seems so rich and lively that it can hardly lie still. Last spring we seeded to clover 14 acres with oats, and there is not a skip or a weak-spot in the field. There was so much clover in the butts of the oat bundles when cut that they couldn't cure out, and they burned together in the stack.

The danger of losing a clover catch is reduced to the minimum

# 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	Kipling
HOLY IN CHRIST	Murray
IN MEMORIAM	Tennyson
IMPREGNABLE ROCK OF HOLY SCRIPTURE	Gladstone
KIDNAPPED	Stevenson
KEPT FOR THE MASTER'S USE	Havergal
LIGHT OF ASIA	Arnold
LIKE CHRIST	Murray
LINE UPON LINE	
HOUSE OF SEVEN GABLES	Hawthorne
LOWELL'S POEMS	
LALA 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	Caryle
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	Buskin
DR. JEKYLL AN MR. HYDE	Stevenson
SCARLET LETTER	Hawthorne

## BAPTIST BOOK CONCERN, LOUISVILLE, KENTUCKY.

# 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

### SUNDAY SCHOOL LIBRARIES.

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

## BAPTIST BOOK CONCERN 642 Fourth Ave. Louisville, Ky.

when your land is rich in humus that has been made by years of clover growing. It fills the ground full of that most costly element of plant growth, nitrogen; it furnishes humus, which makes the ground loose, so that the warm air can penetrate it and make plant growth hustle. Clover is the plant of all plants, and the salvation of all farmers who know how to use it. Every farmer should have a rotation in which clover cuts the principal figure.—I. N. Cowdrey, in Country Gentleman.

Boil dingy lamp burners in plenty of water to cover, with a quart or two of potato paring in the water; it will brighten them wonderfully.

ITEMS OF INTEREST
News the World Over

Prof. Paul Drude, the successor of the famous Von Helmholtz in the University of Berlin, has committed suicide, shooting himself. He was only 42, had made a brilliant name as a scholar, and his self-murder surprises all his friends.

Before Russell Sage's will was made known his nephews—some of them—had engaged lawyers to attack it. It has come out that one of these men has had a spy on his uncle employed for a long time to see if he could not find something in his uncle's conduct to make a charge of insanity on. When the will was read it gave \$25,000 to each of the nephews and nieces and all the remainder of his estate to his wife.

A court in Yonkers, N. Y., has fined the owner of an automobile and his chauffeur \$50, which the millionaire would not care for in the least. But he also sent both to jail two months. This was for running into and seriously injuring the occupants of a carriage. The penalty is small for the offense, but it is a good beginning in this country.

Mr. John Crowle, of London, left \$1,250,000 to temperance work. It is to be invested and the income used in paying Methodist preachers to give their time to the work for three years, paying lecturers, etc. The money is given in trust to the Wesleyan Methodist Conference, but on condition that the Methodists double the fund.

On the very spot where his straps were pulled off and his sword broken, Major Dreyfus was given the cross of the Legion of Honour. He was appointed to command a battalion in the "awell" regiment of artillery and was welcomed by the colonel commanding, who was a believer in his innocence.

A commission of experts headed by Dr. C. J. Martin, of the Lister Institute, was appointed by the British government a year ago to study the plague which has wrought such havoc in India. The plague is a winter disease and in seven years it has killed 4,159,800 in India.

Here is another witness to the horrors of the Chicago meat packing business. Mr. H. C. Lea, member of the British Parliament says that he spent three weeks in the yards in Chicago and adds: "There is only one word to describe the conditions that prevail—loathsome."

Mr. Lea is no irresponsible man. He is a member of Parliament from London. He is no hearsay witness, but tells what he saw in a careful investigation of three weeks. Mr. Lea after telling of the fearful state of many of the cattle says the conditions in the canning rooms were, if possible, still more disgusting, and that since he saw these things he has never eaten any canned meat.

Poisonous meat is not the only thing from which Chicago is suffering. The aldermen of that city have adopted a resolution in which they declare that criminal attacks upon women and children are of almost daily occurrence, that present laws are insufficient to punish or prevent these attacks and therefore they call on the Legislature to pass a law providing the death penalty for all who may be found guilty of criminal attacks upon women and children.

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 this charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

CAMPBELL.

The death of Mrs. Maria Wingate Campbell, which occurred in Frankfort, June 3, 1906, deserves more than a passing notice. Mrs. Campbell was the daughter of Henry Wingate, of Frankfort. According to information furnished by Dr. Rucker, Mr. Wingate was a prosperous banker, who took high rank in business circles, both for his sagacity and for his unswerving integrity.

Naturally gifted and growing up under the best social and religious influences, Mrs. Campbell early became a conspicuous figure in a wide circle of acquaintances. In early womanhood she was won by Mr. McRery, a young man of great promise, who was cut down by death soon after his marriage.

Some years later while pastor of the Georgetown church, Duncan R. Campbell, several years her senior, met and won the young widow. She became to him not only a loving companion, but a wise counselor and an able supporter in all his work. After leaving the Georgetown pastorate Dr. Campbell became professor in the theological school in Covington; later he came to the presidency of Georgetown College, where his incumbency marked an epoch in the history of the institution; but in every place Mrs. Campbell was equal to the duties of her position.

After the death of her distinguished husband she spent a short time with a sister living in Ohio, but she soon returned to Georgetown, and for some time made her home with Prof. Rucker, one of the associates of Dr. Campbell in the work of the college.

Later she returned to Frankfort, the home of her childhood, to fill up the remainder of her days. But she never lost interest in the work of the College and the larger aspects of denominational life. When the Woman's Association of the College was organized, she took up the work, and though living at a distance was deeply interested in everything that the association undertook.

At the last meeting of the Franklin Association I had the honor and pleasure of being a guest in her hospitable home. She was greatly interested in knowing about the College, and its prospects, and expressed a hope that the Baptists of the State would realize the importance of the work, and furnish the money needed to make the College what it ought to be.

The last time I saw Mrs. Campbell she spoke of her purpose to do something for the College, and her name went on the roster of my educational army. I did not ask what she had in mind, and did not know a thing of her financial resources. The matter was never mentioned between us again. She had received no notice that the thousand names were enrolled. She wrote no will. As she came to the end, she told her son, Mr. R. W. McRery, that she wanted him to take his own time to pay into the treasury of the college the sum of one thousand dollars. She also remembered the Oneida Institute. She did other charities. Some days ago Mr. McRery had business in New York. He apprehended the uncertainty of life. He wanted to discharge the trust left by his mother. He came over to Georgetown and paid \$500 in cash, and obligated himself in his mother's name for the rest. Honored son. Honored mother. Being dead she yet speaks.

RAWSON.

Mrs. Mary Rawson died at the home of her son, Mr. Owen Rawson, near Russell, Miss., July 18, 1906. She was 86 years old and was a member of Mount Gilead Baptist church from early life, but owing to ill health had not been

to church for a number of years, yet her faith, hope and love for her Savior remained strong, believing all things work for the best for those who love the Lord. She was a noble woman, a pleasure to meet her any time.

Farewell, dear friend, farewell, Thy earthly pains and sorrows are over; Thy eternal joys have begun, And with thy Savior to ever be.

A FRIEND.

OVERSTREET.

Sampel H. Overstreet departed this life Sunday morning, June 3, 1906. He was 53 years old and had been a Christian since his 14th birthday, and for a number of years a deacon in the LaGrange Baptist church. Bro. Overstreet was a man of deep convictions and warm, tender heart, and an earnest, emotional church worker. He is missed from his accustomed place in the church. Always was he alert and active in the temperance cause. In this work we have lost a champion of great usefulness. A sorrowing wife and son, with many other relatives are left to mourn his loss. They have the prayers of the church to which he belonged that they may have the grace of our Lord Jesus Christ to sustain them. M. E. STALEY, Pastor.

Let us rest while we work. All the worry and fret which addle our brains have their origin in unfaith or forgetfulness of God. As a familiar story teaches, he managed the world before we came into it; he will be here to take care of it after we quit it. It is even possible that he can get along with it while we are in it.—Charles Gordon Ames.

It is astonishing how soon the conscience begins to unravel if a single stitch is dropped. One little sin indulged makes a hole you could put your head through.—Charles Buxton.

Special Reduced Rates

VIA

Henderson Route

TO

Denver, Colorado Springs, Pueblo, Col., San Francisco, Los Angeles and San Diego.

Homeseekers Excursion Rates Season 1906.

Colonist Rates to California Points

AND

Great Northwest.

Dates Sale September 15 to October 31, 1906.

Ask us for full information. J. H. GALLAGHER, Traveling Passenger Agent, Louisville, Ky. L. J. IRWIN, General Passenger Agent, Louisville, Ky.

VACATION TIPS

MADE DELIGHTFUL AND COMFORTABLE

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

VIA

MISSOURI PACIFIC

OR

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.

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 telephones 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.

LEE E. CRALLE

FUNERAL DIRECTOR AND EMBALMER

600 W. Chestnut Phone Main 530 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, 643 Fourth Avenue, Louisville, Ky.

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.

ONE FARE

PLUS \$2.00

For Round Trip Tickets.

VIA

Louisville & Nashville R. R. To Nearly all Points in

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

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

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.

CANCER

30 years experience enables us to scientifically treat and effectually cure cancer and tumors without the knife. 10 page book sent free. Address Drs. GRATIGNY & BUSH, Odd Fellows Temple, 1th & Elm Sts. Cincinnati, O.

ITEMS OF INTEREST

News the World Over

Investigation shows that the train which was derailed at Salisbury, England, when 21 American travelers were killed, was going at the rate of 81 miles an hour. It is admitted by the railroad men. Now the statute limits the rate of speed in Salisbury to 16 miles an hour. The road there makes a sharp curve and is not banked. The plea is that this train which meets the steamer from New York and which is called the "Yankee Flyer" is in the habit of going at a great speed. Does anybody in these days care anything for law?

Does any one in these days care anything for honesty in construction of houses or for the loss of life occasioned by scamped work? A large church has been recently built at Dungan, England. While the people were gathered in it for worship a large part of the ceiling fell injuring about 41 persons, some of them seriously. It is possible that as this was in England the rascally contractor may be punished. He would be punished in Germany, probably; in this country he would escape. The newspapers would make a fusillade one day and forget it the next, and the courts would do nothing.

Tolstoi is very severe upon the Russian Duma which seems bent upon playing the part the French Assembly did before the French revolution. Tolstoi says the Duma makes a bad impression and one revolting to the feelings. The deputies behave like children playing at grown up people. He is disgusted with the consciousness and untruth of the motives advanced and the passionate rage displayed. Most of the members of the Duma possessed below the average education of modern society and yet usurped the part of guiding the fate of millions.

The new naturalization law passed by Congress is a decided improvement. No one can be naturalized who cannot speak the English language. A stop is put to the custom of agitators in other lands who would come here, stay long enough to be naturalized and then go back to their old country to live. When they made disturbances and were arrested they would set up the plea they were citizens of the United States and make trouble for this government.

Mr. H. W. Hillman, of Schenectady, N. Y., has a house in which electricity is used for all domestic purposes, heating, cooking, lighting. Hot water for shaving is provided in one minute in an electric mug, the sewing machine is run by a motor, and massage is given also. There are no matches nor oil nor coal or wood. Much trouble is saved the servants. Whether this is as good for the eyes as lamps and for the lungs and general health as the open grate is another question.

The New York Evening Post says: "Again 'the last of the rebel chiefs' in the Philippines has surrendered. This leaves Cebu peaceful and in the undisputed possession of the Americans for the eighth time." Judging by the experience of the Dutch in their efforts to conquer the people of Java, there will be innumerable "last rebels" in the next hundred years.

The highest prize, the Curtis gold medal given by Columbia College in an oratorical contest was won by Pixley Seme, a native African, a Zulu. The prize is a three fold test of thought, literary style and delivery. Young Seme worked his passage to the United States, studied at Mt. Hermon and then entered Columbia College. He supported himself while getting an education, receiving no aid from any source. He is a young man in whom his race can take just pride.

Miss Marie Correlli points out the canniness of the Princess Henry of Battenberg, Queen Victoria's youngest daughter, in making sure of the Spanish marriage before she allowed her daughter Ena to be "converted" to Catholicism. King Alfonso had tried to marry Princess Patricia, daughter of Queen Victoria's third son, and Patricia might relent and take him. Besides Princess Henry had tried to get a Protestant prince for Ena and if the Spanish marriage failed might try for another. So Ena did not promise to abjure her religion till the king had definitely proposed and she did not abjure till the Spanish Cortes had sanctioned the marriage.

DISTRICT ASSOCIATIONS—PLACE AND TIME OF MEETING.

1906.

AUGUST.

- 14—Logan County, Elk Lick, Logan county.
14—South Kentucky, Ellisburg.
15—Crittenden, New Friendship church.
16—Shelby County, Cropper.
21—Gaspar River, Mt. Carmel church.
21—South District, Perryville church.
22—Franklin, Bethel church.
22—Barren River, Durham Springs, Allen county.
22—Campbell County, Second 12 Mile.
22—Ohio River, Piney Creek church.
28—Tate's Creek, Berea.
28—Cumberland River, Pleasant Point church.
29—Elkhorn, Cane Run.
29—Ten Mile, Oakland.
29—Union, Indian Creek church.
29—Breckinridge, Hardinsburg.
30—Baptist, Sand Spring church.
30—East Concord, River Side church.

SEPTEMBER.

- 4—Central, Rockbridge church.
4—Rockcastle, Mt. Pleasant church.
5—Bay's Fork, New Middle Fork church.
5—Greenup, Salem church, Greenup county.
5—Long Run, Immanuel church, Louisville.
5—Lynn, Cave Hill church, Hart county.
5—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 Russell's Creek, Gradyville.
12—Bowling Green.
13—Upper Cumberland, Metcalf church.
14—Irvin, Davis church, Jackson county.
14—Lynn Camp, Mt. Olivet church.
14—North Concord, Greasy Creek church, Bell county.
19—East Lynn, Holly Grove church.
19—Landmark, Kerby Knobb.
19—Salem, New Highland church.
21—Freedom, Green Grove church, Clinton county.
21—Goose Creek, Manchester.
21—South Union, Crouche's Creek.
25—Pulaski County, Eden.
26—Concord, Pleasant Ridge church.
26—Edmonson, Bee Spring church.
26—Severn's Valley, Bethel church.

OCTOBER.

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

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

DEAR RECORDER:

A council composed of the following brethren, viz.: J. S. Gatten, W. T. Underwood, A. L. Crawley, E. W. Conkley, J. B. Ferrill and P. E. Gatlin, ordained ministers, with several deacons from sister churches, met at Pleasant Valley church, Greco County, Kentucky, on July 29, 1906, for the purpose of ordaining to the full work of the gospel ministry Brother W. S. Conkley. Brother W. T. Underwood was elected chairman and J. B. Ferrill, clerk. J. S. Gatten and J. B. Ferrill were appointed a committee on programme. The candidate then related his experience of grace and divine call to the ministry in a very touching and impressive way and to the entire satisfaction of the council. E. W. Conkley led in the examination of the candidate, a number of questions being interjected by other members of the council. It was one of the most rigid examinations I ever attended, and yet the candidate with perfect ease, grace

and clearness answered the questions as definitely and satisfactorily as any I ever attended.

J. S. Gatten preached the ordination sermon from 2 Cor. 4:5, which was a masterly production. E. W. Conkley, in his native tenderness, offered the ordination prayer and the ordained ministers laid their hands on the candidate. P. E. Gatlin then gave, in a very tender and pathetic way, the charge to the candidate and presented him with the Bible. The charge to the church was very impressively delivered by Bro. A. L. Crawley. Song and congratulation by the congregation and benediction by candidate.

We have high hopes for our young brother and sincerely commend him to the whole Baptist fraternity. He has taken the full course at Georgetown and is well equipped for the work to which the Lord has called him and to which he has dedicated his life.

J. B. FERRILL.

Ginseng, Ky.

Dr. George B. Eager seems to keep busy these vacation days. Sunday two weeks ago he preached at the Second Baptist church in Chicago. The next Sunday he is to supply the pulpit of the Old First. He delivered a series of lectures in the B. Y. P. U. Encampment at Blue Mountain, Miss. This is in addition to his regular work as pastor of the churches at New Castle and Pleasantville.

DEAR RECORDER:

I have closed my work for the season and will rest for three weeks at Hot Springs, Ark.; then I shall renew my work for another year. I have just returned from a two mot'hs' trip to Texas and the Indian Territory, where God greatly blessed my work. I was glad to find so many people in Texas and the Territory taking the WESTERN RECORDER. FRANK M. WELLS.

Memphis, Tenn.

DEAR RECORDER:

Saturday and Sunday, July 28 and 29, was a great time with the church at Hartford, Ohio county. At 10 a. m. Saturday the fifth Sunday meeting of the Ohio County Association met with this church. The following ordained ministers were present, viz.: H. P. Brown, J. N. Jarnagin, G. H. Lawrence, L. P. Drake, L. W. Tichnor, G. W. Gordon, C. D. Stephens and A. B. Gardner. The day, Saturday, was spent discussing various phases of our mission work in which much interest was manifested.

The church having asked for a council to assist in ordaining Bro. O. M. Shults to the work of the ministry, and Brethren E. W. Ford, M. D., and Wm. Fair to the office of deacon, the council, composed of the above named brethren, was organized by electing H. P. Brown, moderator, and L. W. Tichnor, secretary. C. D. Stephens presented the candidate to the council. The examination was conducted by A. B. Gardner, Bro. Shults gave his Christian experience and call to the ministry; H. P. Brown preached the sermon; L. W. Tichnor led the prayer, after which came the laying on of hands by the presbytery. J. N. Jarnagin gave the charge to the candidate, and L. P. Drake delivered the charge to the church. G. H. Lawrence presented the Bible, after which the benediction was pronounced by Bro. Shults.

At 8 p. m. a large congregation assembled at the church to hear Bro. Shults deliver his first sermon. His text was Jno. 5:39: "Search the Scriptures," and the sermon was one that delighted and edified all who were present.

Bro. Shults has been called to the church at Walton's Creek, and will begin his work at once. We predict for him a life of great usefulness, and no church can do better than to secure his services.

Brethren Ford and Fair, our new deacons, are among our best members, and we expect them to fill the office of deacon well.

A. B. GARDNER, Pastor.

Hartford, Ky.

"GLORIOUS PRAISE"

More than 300 songs, 114 composers, and 153 writers. Round or Shaped Notes. Best Silk Cloth Binding. Compiled by W. H. DOANE, who is recognized as the best man living to prepare a book of sacred song, and this is the crowning work of his life. He has had the assistance of Mr. W. J. Kirkpatrick, who is second only to Dr. Doane.

The following letter from the Superintendent of West End Presbyterian S. S., Atlanta, Ga., is a sample of many we are getting, and in harmony with the endorsement of leading Presbyterian papers:

Mr. H. C. ROBERT, Mgr.

Atlanta, Ga., Jan. 3, 1906.

Dear Sir: Answering your favor of 30th inst., referring to the matter of song books purchased by our Sunday School, we wish to state that the competent committee selected "GLORIOUS PRAISE," after a careful consideration of a large number of song books. We are more than pleased with our selection. It is, in our opinion, the best book we have used in our Sunday School work, covering a period of more than twenty years. Yours very truly,

C. R. NORMANDY, Supt. West End Pres. S. S.

PRICES—Single copy, 35c; per dozen, \$3.60, not prepaid; per 100, \$25.00, not prepaid. Send all orders to

BAPTIST BOOK CONCERN

642 FOURTH AVE., LOUISVILLE, KY.

DEAR RECORDER:

The Ministers' Meeting of the Charleston-Baptist Association met at East Prairie Baptist church on the 26th of July, 1906.

Ministers present were Brethren Presson, Jameson, Summers, Roney and Pittman.

Our souls were fed the first night of the meeting by hearing our brother, J. H. Summers, preach from Heb. 9:16, 17.

We had a study of the first book of Corinthians, which was profitable to all that were present.

On the night of the 27th the writer preached from John 11:28, "The Master is come and calleth for thee."

After the preaching the church met in conference and Bro. Roney, their beloved pastor, offered his resignation, which was accepted by the church, but at the same time making all hearts sad, and we will say as he goes from us, God bless him.

The Baptist church of East Prairie was dedicated to the service of God on the 29th day of July, 1906. Bro. Summers preached the dedication sermon. Matt. 16:18.

Bro. Roney preached his farewell sermon at the close of the meeting, which closed July 29th. In these meetings we did not depend on the arm of flesh, but leaned heavily on the everlasting arm of Christ.

Therefore trusting that we may meet again in another meeting of this kind, if not, meet in one far better where we will never say, good-by. A. J. PITTMAN.

Live Stock Markets.

(Reported by the Central Live Stock Exchange, Central Stock Yards.)

CATTLE.

Table with columns for stock types (e.g., Extra good export steers, Light shipping steers) and prices.

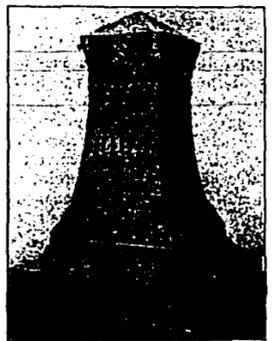
HOGS.

Table with columns for hog types (e.g., Choice pack and butch., 200 to 300 lbs.) and prices.

If You Contemplate

Purchasing cemetery work please send for Catalogue; it is free upon request.

SPECIAL DESIGNS FURNISHED.



MULDOON MONUMENT CO., (Established 1864.) 322, 324, 326 W. Green St. LOUISVILLE, KY.

Table with columns for sheep types (e.g., Medium packers, 160 to 200 lbs.) and prices.

SHEEP AND LAMBS.

Table with columns for sheep and lamb types (e.g., Good to choice fat sheep, Fair to good sheep) and prices.

TOBACCO.

The following are the revised quotations on leaf tobacco as compiled by the Committee on Quotations of the Louisville Leaf Tobacco Exchange: 1905 Crop.

Table with columns for tobacco types (e.g., Burley—Dark Red, Trash (gr'n or mixed)) and prices.