

WESTERN RECORDER

Faith, Hope and Love, these three.

81st YEAR

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A Hungarian Baptist has appealed to his English brethren for help. In 1893 there were 2,500 Baptists in Hungary. Now there are 12,000. They have 40 churches with 400 preaching stations. They publish six periodicals. It does not seem that they need any help but that of God, who has already done so much for them.

The *Maritime Baptist* quotes from a leading physician: "For ten years I have advocated apple as a cure for drunkenness. I have tried the apple cure on forty or fifty drunkards and my success has been most gratifying. Let any man afflicted with the love of drink eat three or more apples daily, and the horrible craving will gradually leave him."

Miss Phoebe Cozens is a leader among woman suffragists. She appeared before the Judiciary Committee of Congress and made a speech in behalf of the liquor traffic. She said brutally that "the liquor business was a benefit to the race because it killed off the weak." But the largest number were not weak till whiskey made them so.

No wonder Thomas Spurgeon and the Strict Baptists of England have nothing to do with the Baptist Union from which the great Spurgeon withdrew. At the spring meeting the Union passed a resolution to inquire about "adopting the principle of periodical exchange of pastors through the agency of a special committee of the Baptist Union." There's Methodism for you, with a committee of the mighty Union as bishop!

In his address before the Pastors' College, Thomas Spurgeon expresses his opinion of the action of the Baptist Union in refusing to recognize as preachers those pastors who are not college graduates. He who is recognized of God can afford to be unrecognized by earth's powers that be, for none can invalidate His holy orders.

In Dr. Torrey's meeting in Philadelphia there were 7,000 professions of religion. Dr. Torrey does not have cards signed by those who desire "to lead a better life." Men are required to stand up and ask for prayer, to come forward, and when they profess religion to stand up and relate their experience. Some of the papers have been saying the meeting was a failure and that Dr. Torrey said it was a disappointment. What he said was he was disappointed in the Christians of Philadelphia, not in the meeting or its results.

Here's liberality for you! In the social union meeting of the Westfield Baptist Association, Dr. R. S. McArthur, of New York City, claimed liberality of thought for preachers and declared there was room, he thought, for the Christian Scientist in the Baptist church!

THE DEIFICATION OF MARY, THE MOTHER OF JESUS.

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

When Nestorius, who had been trained in the theological school of Antioch, that insisted in the reality and persistent integrity of Christ's human nature even after its union with the divine, entered upon his work as Patriarch of Constantinople (A. D. 428) he found a theological, or rather a Christological, atmosphere that greatly distressed him. Especially offensive was the common use of the expression "Mother of God" as applied to Mary. It seemed monstrous, almost blasphemous, to him that the eternal God should be said to have been born of a woman. He protested against the use of this term and advised that she be called "Mother of Christ." He had little appreciation of the hold that the condemned expression had gained upon the minds and hearts of the representatives of the Alexandrian school of theology that dominated the religious life and thought of Constantinople, or of the vital connection of this expression with the Christological conceptions of those that affected its use. The fact is, that he precipitated a controversy that almost monopolized the attention of Eastern Christendom for centuries and soon found himself so odious to his constituency that he was glad to return to his Antiochian monastery.

In the Synod of Ephesus (431), led by Cyril of Alexandria and composed almost wholly of his supporters, Nestorius was condemned, his denial that Mary was the Mother of God in the most absolute sense anathematized, and the use of this term insisted upon as a mark of orthodoxy. Leo the Great, Bishop of Rome, virtually espoused the Nestorian teaching regarding the persistent integrity of the humanity in the Person of Christ and for centuries the Roman Church anathematized Eutychianism (the extreme form of the Alexandrian view) and accepted the term "Mother of God" only with the understanding that she was the mother of the human nature united with deity in the Person of Christ. In the West, Augustine, a contemporary of Nestorius, insisted upon the sinlessness of Mary, it being inconceivable to him that she who gave birth to the sinless Redeemer should have been contaminated with original or actual sin.

Notwithstanding the fact that the Bishop of Rome sought to maintain the integrity of the humanity in Christ and the Council of Chalcedon (A. D. 451) strongly confirmed this position and condemned those who denied that after the union of the divine and the human all became absolutely divine, the latter view went irresistibly forward in the West as well as in the East, and in the popular consciousness as well as in the most influential literature the humanity of Christ was so absorbed by his deity that he was no longer the easily accessible, tender, sympathetic Jesus Christ: but was in the highest sense God and needed to be approached through a mediator in whom true, tender, womanly humanity could be readily recognized. Such could be found in the highest measure only in Mary, who easily took the place in the minds and hearts of the people of the lost humanity of Christ. John of Damascus, the most influential theologian of the eighth century, spoke of Mary as the only queen among queens, to whom the Son has subjected the whole creation, in order that it may be guarded by her. A great legendary literature grew up in which miracles of the most stupendous

kind were attributed to her. In one night she filled with grain all the bins of a monastery dedicated to her. The hand of John of Damascus, cut off by order of Kalif Abdelmelek, was restored by the Virgin while he slept. Festivals in her honor multiplied. Churches were dedicated to her and in the same city several often bore her name with some additional term to distinguish them from each other. Monastic orders put themselves under her special protection.

The Iconoclastic Controversy (8th and 9th century) greatly increased the credit of the Virgin Mary among those who defended the use of images and their hostility to the images of Mary and their worship more than anything else caused them to be looked upon with unspeakable aversion.

Nowhere did the worship of Mary reach greater proportions than in Teutonic Europe, where the native spirit of chivalry with its reverence for women found its highest satisfaction in devotion to one who was idealized so as to represent all womanly virtues exalted to divine proportions. Legends representing her glorious assumption into heaven gained wide currency and credence.

Peter Damiani (11th century), the contemporary of Hildebrand, speaks of Mary as the "perfected creature," as "deified," as "standing before the altar of atonement not as a maid but as a mistress, not to pray but to command." She is "the golden bed on which God wearied by the doings of men and angels lies down to rest." With fervid imagination he pictures the solemnities preceding and accompanying her birth. He thinks of her in her sinless perfection as developing to such enchanting beauty that God himself enraptured with her sang a hymn in her praise, assembled the angelic hosts and pronounced to them the decree, that as all things were created by himself, all things should be made new through her. He claims that this decree was put in writing and delivered to the angel Gabriel. Bernard of Clairvaux, the greatest preacher of the Middle Ages, represents the inhabitants of heaven and hell as standing before Mary, the latter in order by her to be redeemed. Angels find in her their delight, the righteous grace, sinners eternal forgiveness. The following words of his are highly significant: "Dost thou fear in the Son his Divine Majesty? Dost thou desire to have an advocate even before him? Betake thyself for refuge to Mary. In her is humanity pure and simple. The Son will hearken to the mother, the Father to the Son." Bernardinus of Busto (A. D. 1500) thus apostrophizes Mary: "O Redeemer of the universe, O changer of the course of nature! O recoverer of the lost world! O renewer of human nature! O mediator between God and men! O foundation of our faith! O ladder by which we ascend to heaven! O queen and empress of the whole world! Defend us from malign spirits." Among the miracles ascribed to her was the restoration to life and to blessedness of many who had died and were subject to eternal damnation. Scapularies were worn in her honor with the inscription "Who dies in this will not suffer eternal fire." It would be hard to exaggerate the extent or the importance of the worship of Mary during the later Middle Ages.

The glorification of Mary in mediaeval art cannot fail powerfully to impress any one who visits the great churches and art galleries of Europe where the mediaeval productions are preserved. Every event in her life as recorded in the Gospels and every imaginary event of early apocryphal

literature or later religious poesy is used by the great masters in order to satisfy the popular demand for her exaltation and to increase the devotion of the people to this deified woman. The Sistine Madonna is probably the most impressive picture in the world.

Parents are sometimes called to exercise great faith in God in sending their children away from the shelter of the old home. The boys and girls must go to college or to the distant city to enter upon business, where the parents cannot follow them except with their faith and hope and prayers. They know that their children will be tempted as other children have been and are. They cannot now control their associations, and are not in position to always advise them. They will no longer be safeguarded by the counsel of the fireside or by the influence of the family altar and a Christian home. So that a time has come in the experience of the parents when their faith in God must be exercised along new lines. Their loved ones must prepare for their future, as their father and mother have done. They must fit themselves for the responsibilities of life. The separation is inevitable; and the parents lay hold upon God with a new faith and send them forth. It is a time when the evening prayer is more fervent, and hope lifts the children into the Saviour's arms, as the mothers did of old, and leaves them there. They know their boys and girls will never come back the same. They will come back older, perhaps wiser, certainly changed, more manly and more womanly grown, no doubt; but not the boys and girls they sent away. There are sweet memorials of childhood and youth that will be gone. What the boy or the girl may be when the schools are through with them and the professors and school-day fellowships have done their work, they cannot tell. And so when the lights go out and the house is all dark, there is a new prayer on the mother's lips and a yearning faith in the father's heart ere they close their eyes in slumber. This is a time when rightful early training of the children comes back to bless and comfort the father and mother, as well as to be a shield to the absent ones who have gone from their sight, but not from their love and anxiety.—*United Presbyterian.*

"The slothful man saith, There is a lion in the street." Success fails to crown the efforts of many, because they do not possess the determination to go out into the world and conquer lions. They look out from behind a safety barricaded door and are frightened at the thought of the terrible beast beyond. Their failure to conquer is due to their lack of determination. This is true of Christian labor as well as of any other kind. There are lions to meet and overcome in the reclamation of any sinner. There are difficulties to be faced and vanquished before we can hope to hear our Master's, Well done.

Courage and cheerfulness will enable you to bring comfort and help to the weak-hearted, and will console you in the sad hours when, like Uncle Toby, you have "to whistle that you may not weep."—*Dr. Osler.*

Whatever makes men good Christians, makes them good citizens.—*Daniel Webster.*

This flesh has had many ailments, but when we come forth from the grave we will leave all those things and come up glorified bodies without any pains or aches.—*D. L. Moody.*

ADDENDA.

The following was omitted from the paper of B. F. Procter, read before the Baptist Historical Society at Richmond, Ky., June 26, 1906, to conform to the time allotted for the reading, but is made part of the paper:

"THE ORPHAN BRIGADE."

"Thirty years after the war Prof. Shaler, of Harvard, in his articles on 'The Natural Man,' published in *Scribner's Magazine*, selected the Orphan Brigade as the typical one of the nation, saying: 'This was the most purely American command in either army, and was in many respects the most remarkable body of soldiers in the modern world.' Referring to the one hundred days' battle from Dalton, Ga., to Atlanta, Prof. Shaler stated: 'The moral and physical patience exhibited is without a parallel in ancient or modern history.' The Orphan Brigade left Dalton, May 7, 1864, with 1,140 men, and reached Atlanta one hundred days later with 240 men. They had received more than 2,000 wounds, there having been only forty men in the entire command free from a bullet mark.

"Maj. Gen. T. C. Hindman, when in command of Hardee's corps, in noting the drill and discipline of the Orphan Brigade, reported that it possessed 'an almost perfect accuracy in every detail.' The brigade won every prize ever offered in Bragg's army, the last trophy having been a battle flag made from the wedding dress of Gen. John C. Breckinridge's wife.

"Gen. Joseph E. Johnston commended the Orphan Brigade, saying: 'There is no better infantry in the world,' and when Jefferson Davis proposed to transfer it to another department and offered an equivalent, Gen. Johnston replied, 'It has no equivalent; it is the best brigade in the Confederate army.'

"Many years after the war, when United States Railroad Commissioner in Washington City, Gen. Johnston, referring to that incident, said: 'Yes, the Kentucky brigade was the finest body of soldiers I ever saw.' Gen. Joseph Wheeler, who served in Congress with Judge Emory Speer—a member of the Orphan Brigade, indorsed Gen. Johnston's commendation, saying: 'The Orphan Brigade was the finest body of men and soldiers I ever saw in any army anywhere.'

"The scientist, Dr. Philip Coombs Knapp, in his essay, 'Are Nervous Diseases Increasing?' writes: 'Up to the period of the civil war the American was denounced as physically degenerate, inferior in bulk, strength and endurance to his English cousins. This war put an end to such talk. The record of the Orphan Brigade has never been surpassed. These men were of the purest American stock.'

"The first commander who led them to battle was the youngest man who ever held the high office of Vice-President of the United States. Their last commander, who was killed in battle was the brother-in-law of President Lincoln.

"The dead of the Orphan Brigade are buried in every Southern State, from Col. Robert P. Trabue's grave at Richmond, Va., to Lieut. Leslie Waggener, at Austin, Texas."

THE TRUSTWORTHINESS OF SCRIPTURE.

BY WAYLAND HOYT, D.D., LL.D.

Amid the debate, turmoil, questioning of the time, have I any short, evident, conclusive reason for still clinging to the old Book? I think any earnest, thoughtful person must in these days frequently find himself asking himself this question. I have such reason for myself. I think it ought to be reason for other selves. Let me briefly try to set it forth.

My supreme and determining reason is—the Christ. He is Christianity, just as the sun is the day. He is the one excellent, the lustrous, crowning revelation of God. He is the way, the truth, the life.

I was sitting one summer afternoon on the veranda of the hotel in Tacoma, in the State of Washington. There was scarcely a trace of mist in all the sky. There was a wide prospect before me—a portion of

the city of Tacoma, hills, plains, various verdure, the clear waters of the Tacoma Bay merging into the deep waters of the Puget Sound, and these reaching onward and outward into the Pacific Sea.

But there was one object in that prospect which perpetually drew my vision, much as I might seek to look other where, I could not help my eye distracting itself from all else and gazing fascinated on that one masterfulness. That dominated everything. That dwarfed the city, the plain, the hills, the verdure, the fair waters. It was Mount Ranier or Mount Tacoma, as it is variously called. It towered there against the blue heaven, fourteen thousand four hundred and forty-four feet. It was a perfect cone. And all its altitude was dazzling with the sheen of the eternal snows.

So rises in the world's vision the Christ. He is a fact in history. He is no surmise, invention, mystic. As even Theodore Parker so well said, "It would take a Newton to forge a Newton; it would take a Jesus to fabricate a Jesus."

The sufficient and efficient reason for me for clinging to the old Book is this Jesus Christ.

Think of this Christ and the Scriptures of the Old Testament. This Christ declares the Scriptures of the Old Testament or at any event that portion of them attributed to Moses, to be the Word of God. "For Moses said, Honor thy father and thy mother; and he that speaketh evil of father or mother, let him die the death: but ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, given to God; ye no longer suffer him to do ought for his father or his mother; making void the Word of God by your tradition."

"The Word of God"—the translation is accurate. Unequivocally here this Christ declares that so much of the Old Testament Scriptures as are commonly attributed to Moses are the Word of God.

So, too, this Christ declares that not one jot or tittle of law or prophets shall come to failure. So, also, referring to the Old Testament, this Christ declares "the Scripture cannot be broken."

So, also, this Christ said, "All things must needs be fulfilled which are written in the law of Moses, and the Prophets, and the Psalms, concerning Me." And as everybody knows, law of Moses, and Prophets, and Psalms, include the whole Old Testament. How more emphatically could this Christ signify, enhance, glorify, declare the mighty and limitless value of the Old Testament Scriptures? Whatever these Old Testament Scriptures may be to the modern destructive critic, they certainly were to this Christ august, commanding, sacred.

Think, too, how this Christ was perpetually himself, quoting and falling back on these Old Testament Scriptures. Amid the stress of his temptation, this Christ vanquishes Satan by texts quoted from the Deuteronomy of those Scriptures. To the Sadducees, quibbling about the seven times married woman and the resurrection, Jesus replies, "Ye do err not knowing the Scriptures. Have ye not read that which was spoken unto you by God?" To the young man who came asking what good thing he should do to inherit eternal life, this Christ quoted the commandments, as written in Exodus, Deuteronomy, Leviticus. There is scarcely a Book in the entire range of these Old Testament Scriptures from which this Christ does not reverently quote. Among his last words upon his cross are quotations from these Scriptures. Most manifestly these Old Testament Scriptures are to this Christ standard and trustworthiness. I have but hinted here and there of the reverent way in which this Christ regarded and used this Old Testament. The subject is too great for any brief article. But in view of these brief limits and specimens, does not this sentence from Prof. George Adam Smith ring true?—"The Bible of the Jews in our Lord's time was practically our Old Testament; for us its supreme sanction is that which it derived from Christ himself; what was indispensable to the Redeemer must always be indispensable to the redeemed."

But think now of this Christ and the

New Testament. Though not written during his earthly sojourn, the Scriptures of the New Testament are, by anticipation, and in the clearest way, shielded and authenticated by the special promises of this Christ. And surely, this Christ had both the right and the ability to make such forecasting and authenticating promises. Of the Comforter, even the Holy Spirit, this Christ promises to his apostles, "He shall teach you all things, and bring to your remembrance—all that I said unto you." "He shall guide you into all the truth." And that this anticipatory promise of this Christ was a real and valid one the Day of Pentecost is at least beginning proof. The Scriptures of the New Testament are trustworthy and are authoritative, because this Christ promised his apostles divine guidance into all the truth.—*Christian Work*.

THE PREACHER'S SNARE.

There are many forms of temptation to which our lay brethren may be exposed, that ministers, as a general rule, are exempt from. The minister, however, has his own line of besetment along which his infirmities may show themselves. One in particular which lies in his path is the sense of self-importance. He is the center of his congregation. The people get knowledge from his lips, and he is the director of their activities. His high place is an unshared one among the people—he occupies his headship alone. The very titles and names of his office are suggestive of this importance of position. In Roman Catholic phraseology he is the "father" and also the "cure"—one who has the care and cure of souls. "Reverend," as attached to his name, carries with it a sense of respect. "Bishop" is overseer—head man. "Pastor" is one who both leads and feeds the flock. The "rector" is a ruler. The word "parson" came from person, in those days when by reason of his education and dignity of office the minister was supposed to be the person of the parish.

These conditions the minister does not himself make. They are attached to his office and are ingrained in the minds of the people. He stands before them on a different level from that of the layman. He comes to a community an entire stranger—his extraction, his antecedents, his personal traits unknown. But he is not required first to earn respect. Where a business man, or a man in the other professional walks of life, must slowly make his way and first prove himself worthy of confidence and social consideration, the pastor is spared this probation, and steps at once into the favor and good will of all. The people assume he is what the name and character of his office suggest.

Now, poor human nature is ever ready to act its part, and the minister of the Gospel stands in danger of developing, unconsciously to himself, an unfortunate egotism and a vain self-consciousness. This was what the Apostle John lamented in Diotrephes. Good fishermen need to watch themselves lest, as Habakkuk says, "they sacrifice to their net and burn incense unto their drag."

Especially does this subtle temptation lie in the path of the popular evangelist who has long been heralded as "very successful." The pulpit is his throne. Thousands wherever he goes, hang upon his lips and give him the incense of docile and enthusiastic hearts. They defer to his opinions, and often yield their own judgment, and even their will, to his directions. In the course of years many incidents come within his observation, and within his scope of labor, in which necessarily he is the principal figure. These become a large part in his stock of sermon material. Absorbed in his pursuit he sees but little of the world, and comes only in slight contact with men and women outside of his one line. In the work of the revival meeting which he is conducting he is the central wheel of the movement, and the whole life of the church, or of the community of churches which have joined in it, revolves about him. It is not strange if, under such circumstances, the "vessel of clay" should be in danger of exhibiting, unconsciously perhaps, a strong vein of conceit and self-assertion.

The great and good Whitefield was not entirely free from this, but it showed his wisdom and his grace that he was not blind to his infirmity, but strove against it. In one of his letters he pitifully writes: "It is difficult to meet success and not be puffed up with it." And at another time, when in Scotland, he wrote, "I am only afraid lest people should idolize the instrument and not look enough to the glorious Jesus in whom I desire to glory." Jonathan Edwards once cautioned itinerants as specially liable to spiritual pride. He says: "When such a one sees himself flocked after and resorted to as an oracle, and people ready to adore him and to offer sacrifice to him, as it was with Paul and Barnabas at Lystra, it is almost impossible for a man to avoid taking upon him the air of a master or some extraordinary person."

How is good sense needed! How is divine grace needed! Let us remember him who said, "I am lowly of spirit."—*Herald and Presbyter*.

JAMES' PICTURE OF A PERFECT MAN.

BY NOLAN RICE BEST.

The word which is translated "perfect" in both the topic passages does not mean exactly what our English word "perfect" stands for in our ordinary usage. It signifies not "sinless" but "finished" and "complete." The exhortation "Ye therefore shall be perfect" means that we should try to complete our characters, to put into them every virtue of which we are aware. And when James says, "If any stumbleth not in word, the same is a perfect man," he does not intend to say that evil speech is the only way in which a man is exposed to danger of sin, but rather that the control of the tongue is the hardest thing to achieve in character, and when a man has reached that point, there is reason for thinking that he has his character about rounded out.

This same word for "perfect" is translated in Ephesians 4:13 "fullgrown." And the phrase there, "fullgrown man," would very closely describe the conception of James also. It takes full manhood strength to govern the tongue, and when one is thus shown to have grown up to adult size spiritually, it is reasonable to consider him able to master all his faculties and make them serve the Lord unanimously. So likewise Jesus would teach us that we must not look upon ourselves as finished Christians so long as we see in our Father in heaven moral qualities that are not in ourselves. The Master urges us to study the Father in heaven, and not be content with copying just a few of his virtues but to strive for them all—to complete the whole plan of godly life.

There are two ways to realize the perfection to which the Master bids us aspire. They may be separately illustrated by the two figures of speech that we have just used. One way is to be honest with ourselves about the Bible virtues which do not yet show in our lives, and then set about it with all sincerity to train ourselves into those features of righteousness. This is like drawing in all the broken places in an incomplete circle.

But the other way is undoubtedly the surer way. It is the way of growth. When a boy wants to grow, he cannot make himself taller by drawing a plan with a foot-rule and trying to stretch up to it. The way to grow is not to think about growing, but to seek the most advantageous conditions of life. And the moral way of growing is the same way—not to pay as much attention to details as to tone of the soul; to associate much and closely with Jesus, to breathe the pure air of prayer and eat the good food of the Bible, and so by keeping in good condition get heartier spiritual vitality.

When Jesus said that we ought to be perfect,—or full-grown,—he knew all about how hard a saying it would seem to a man who fully appreciated his ideal. But he has a promise which ought to keep anybody from despairing—a promise to provide the healthy conditions in which a man may grow up to a spiritual adult. For that is exactly what he means when he says: "I am come that they may have life and may have it abundantly."—*Interior*.

A GOOD REPORT RENDERED.

W. D. MEFFORD.

To render a report, regardless of its value, is a very small task, most any one can do that, but when we prefix that little and valuable adjective *good* it becomes more difficult than one would at first imagine. There is a time coming in the sweet by and by, when we will all have to render a report to our great Judge, regardless of its nature. In order that it may be a desirable one it is very essential that we occasionally render one acceptable in the sweet now and then. Reports generally are very important documents, and much of the future's success depends upon them, so with our final report, our everlasting happiness depends upon the character of that one rendered to our great Judge.

The report we propose to make the subject of this sketch is not, we hope, the last or the least; neither does it cover any great period, but we think that taking into consideration the period, that we can, with a great degree of truth, say "good report." While many of the figures and statements may appear to the reader as extravagant in their nature, we think they can all be verified.

God through his people has blessed Newport, Ky., with what we think to be one of the best Sunday schools in the State, not only in point of numbers, but in work done; we refer here to the school as a whole, but we wish to particularize at this point on the primary department, which is in the hands of Mrs. Lulu Gosney. In as brief a manner as possible, we will endeavor to tell the readers of your valuable paper something of the growth and work being done in this department, and leave them to judge if all things are not possible to them who work in the spirit of the Master.

July 1, 1904, Mrs. Lulu Gosney was selected to superintend the primary work of the York Street Baptist church. This lady, whose heart was full of Christian love, and whose soul was aglow with Christian zeal, took hold of 26 little tots and began to instruct them in the great truths of the Holy Writ. This class consisted of boys and girls whose ages ranged from 4 to 10 years. With that indomitable will and God's love she started out to what we may well term a house to house canvass for new pupils, securing such to attend as were able to come, and taking the names of those little ones, with the permission of the parents, for the cradle roll.

With the pupils' help the class began to grow, new faces were being constantly seen in the class. By and by an assistant teacher was selected; then another, and another, until now there are nine assistants, all busy caring for and instructing these little souls. In order to give the reader an idea of what has and is being done, we will state that the class proper enrolls to-day 310 and 113 on the cradle roll, making a total of 423 identified with the class. The average attendance for June was 206, and the average collection for the same period was \$5.63—\$1.52 of this amount were love pennies. There are three collections taken every Sabbath—one known as the "love pennies," another the "school offering," and another the "birthday offering." The love pennies are used for purchasing floral offerings for their deceased members, and such other donations they deem expedient; for instance, they contributed \$5.00 of this fund a few days ago to the Oneida Institute, "the Mountain School," and twenty odd dollars to purchase chairs for their room. The other donations go into the general fund for carrying on the work. The pupils in this department are between the ages of 3 and 10 years. Those under 3 years of age are entered on the baby roll.

Mrs. Gosney prepares a graduating course, and those who complete it during the year are passed to the larger school where they are assigned positions and teachers. Last year there were fifteen graduates; this year 38, making a total of 53—24 boys and 29 girls—a large part of whom are at present members of the larger and more advanced department. In order to complete this course the pupil must be present a certain number of Sundays during the year. There are other requirements which space will not permit mentioning.

Those who never handled pupils so small, no doubt wonder how so many are so interested and kept quiet. Let us say that each assistant is assigned a certain portion of the pupils, oversees her division, talks to them, takes their wraps, finds them seats and preserves order. The work is so divided that no great task is experienced by any one. It is quite amusing to see some little fellow walk in a little late; no sooner does he enter the room, than an assistant grabs him and passes him to the next assistant and he is passed from one to the other down and through the aisles until he is ushered into his seat before he has time to even say, "I can find my own place." If one pupil is absent two Sundays the superintendent or assistant visits their home and inquires the trouble, talks with the parents and insists on regular attendance. The superintendent calls at least once a year at the home of every pupil.

The instruction consists of short stories, told by the teacher committing Scriptural verses; short talks to them, such as a good and wise mother would give her children, calculated to make their morals pure. Singing is quite a feature of the work. They sing quite a lot, having an appropriate song for almost every move. They march and sing when they deposit their pennies, having a song for each contribution. At the close of each session all the new pupils are brought up front and stood in a row, the entire class rises and welcomes them by waving their handkerchiefs or open hands and singing their song of welcome.

There are many other interesting features

connected with this work, which space forbids us mentioning, but in conclusion let us say it is the work of God. "Not by works lest any man should boast." We give all the glory to God, working through his agents. We pray God that this great work may continue and that this year there may be a glorious harvest in His great vineyard.

Newport, Ky.

PER CONTRA.

We live in the days of the Institutional Church. There is a rage for a Socialistic Gospel. The Church is almost capitulating to Socialistic ideals. It is only safe, in public speeches at our Denominational meetings, to utter the platitudes of the Socialist platform, and to repeat the somewhat sordid complaints and the rather raucous denunciations of the Independent Labour Party. The writer finds it rather difficult to state what he means, without being in danger of misrepresenting himself, as well as giving emphasis which he does not mean. But we shall see presently. If he wanted to make a speech which would produce cheers and great applause, he would secure these at once by judiciously sprinkling the address with *bons-mots* from the social articles of *The Clarion*. We are delighted to see our President come out of his shell, as we put it, and take his place in the *metee* of social and political agitation. We congratulate him on quitting the role of the prophet of the spiritual and associating himself more with the movement to give men more bread and butter, better clothes to wear, and better homes to live in.

The Churches are denounced to-day for their alienation from the working-class. Our penitence and tears are wasted on the fact that the working man does not come to Church, as we say. Mr. Rattenbury has got on the nerves of some people. We are hypnotised into the idea that the Church has been wrong for ages, and that unless something panicky is done, and done at once, she will be swallowed down and lost for ever in the vortex of the present revolution, and disappear in the foam and ebullition of the Labour Party. We are like a lot of frightened passengers on board a shaky vessel in a storm at sea. With clenched hands and white scared faces we seem to be awaiting the inevitable doom of things spiritual and eternal.

And most of our fears come from foolish statements which are made concerning the constitution of our Churches at the present time. But what is our membership composed of? To what classes do our members belong? Who are they? According to some representations one would think that the Free Churches were battenning on the fortunes of the rich. Our pews are full of the people who are clothed in purple and fine linen. The patrons of Non-conformity are those who fare delicately, and the upholstery of whose life is sumptuous as some Turkish palace. If you would see real Non-conformity you must look out for the next carriage that rolls by on rubber wheels, or get out of the way of the snorting horn of the next motor and out of the evil smell of the escaping petrol.

If one did not know differently, this would be the kind of impression left upon us of the bloated and gorgeous elegance of our Nonconformist Churches. But this exists only in the imagination of the panic-mongers of the present time. One is inclined to ask, Where are the wealthy people? There are some, no doubt, and some of the best we have in our Churches are the rich who are rich toward God, as well as wealthy in their own states. But the opulent are rare people in our Churches. There are not many rich now, any more than in the early days of the Christian faith. Most of the Churches are largely composed of struggling, hard-working people who have to meet the keen competition of the age, and wage-eaters who have a difficulty to make both ends meet.

But the question of getting hold of the people is not so easy as some good folk think. I am not sure that where efforts of this kind are made they are successful in the ultimate sense. Make a kind of demonstration and you will attract the floating attendants of other Churches. You may provide a rendezvous for the gipsy tribe. And, what is very satisfactory, you may re-attract and perhaps hold people who for a multitude of reasons have drifted from their religious moorings. You will undoubtedly get also, some sightseers, who ramble for the change from the more orderly ministries of more formal Churches. But do you break fresh ground? Do you capture the man in the street? Do you succeed in driving out what you can the prejudices of the man in the street? The overwhelming mass of the outsiders do not think of us. They are ignorant of us and count it bliss. Their minds are full of serenity on the subject. They do not want us or our religion. They are satisfied, utterly quiescent, on the matter.

We find the papers telling us that we are making a good impression on the working classes outside the Church by our efforts, and by the Socialistic tendency of our Churches for the time being. That remains to be proved.

What is the conclusion of the matter, then? Must we give up the effort we make? Must we cease to be humanitarian, withdraw support from the radical and socialistic programmes, give up the Institutional Church, stop the soup kitchen, reduce the attractions to draw people, the outsiders? One might say a good deal on this query, but it is not necessary to give up anything which we have reason to believe fulfils a purpose and meets a felt want. It is for the people concerned with them to decide that. But the conclusion is that there is a way far more effective than any other which we have tried. If it could be put into operation, it would work wonders. It is very simple, and therefore, per-

haps, taboo. Every Church can do it, and without expense of any kind. Let every Christian in our Churches, every member, be a missionary of the Church. Let them watch the stranger who comes furtively and shyly into the seats. Let them work upon the neighbours who live in the same street; find out the non-religious people, give them a welcome to the Church, do them a kindness when they can. Let them speak in praise of the Church and put in a word for the minister. Let them speak with some affection of the place where they worship; let brotherly love and sisterly affection shine through all their references to the Church and its members, and there will soon be a difference in the attendance and in the attitude of the world toward us. It is the personal ministry of each member which will do the work. There are plenty of people to reach, and there is no reason why every Chapel in town and village should not be filled and might not be by this means. Socialism and political agitation are not going to fill our Churches. Neither will they increase our vitality. That is the wrong end to begin. We want to make the people devout and to fix their hearts on things above and not on things on the earth. Politics will not save, nor Socialism.—*Baptist Times*.

CLEANING THE SPIRITUAL HOUSE.

THE REV. JOHN A. SEIBERT, M.A.

House cleaning is a yearly epidemic. When the women catch the spirit of it we might as well submit, for when it is all over we must admit that a necessary task has been completed, which makes us all feel cleaner and better. Is not cleanliness next to godliness? Just where the idea started might be hard to discover—probably with civilization, the desire to be clean, and the fact that dirt accumulates. It cannot be said that, since we clean house at stated times during the year, we do not try to keep clean all the rest of the year. It is simply a fact that much as a hard-working woman may try to keep the house clean every day in the year, underneath carpets, and in corners and crevices, dirt will accumulate, so that occasionally there must be a general tearing up and cleaning out; and when one once gets the fever it will not leave until every carpet has been lifted and shaken, every nook and corner scrubbed, every room thoroughly overhauled. When the furniture is put back into the rooms the piano must be put in a different corner and everything must be changed somewhat to correspond with the "new" feeling of the time. When it is all done we are contented body and soul.

With the onward march of civilization goes the desire to be clean. Missionaries tell us that when the heathen begin to learn something about Jesus Christ and civilization, they begin to wash themselves. When they were in the darkness of ignorance they were contented to lie in the dirt and mud, like a swine delights to wallow in the mire. When the light of civilization began to dawn upon them they became dissatisfied with such a life, and a desire to be clean got hold of them. But we need no heathen land to prove this. Take a walk through the streets of any city and you will notice that alleys of filth are inhabited by ignorant people, while cultured people have homes of cleanliness and beauty.

All this is highly suggestive when we think of the highest type of civilization the Christian. Of course, we ought to be clean spiritually every day, but it cannot be denied that in unseen places we accumulate more or less of wrong in our lives as the world rushes on and we with it. It is well now and then for one to turn the searchlight of God's truth inward that we may see what evil has gathered there. We should take inventory of stock occasionally and clean the spiritual house. When we clean house certain things occur.

First. Some things are thrown away. It is astonishing what amount of rubbish will gather in a few months. There are basketsful of things in the garret and cellar which must be carried out and burned up—things which have accumulated, we scarcely know how, but there they are. Many a fragment of evil finds its way into our lives in the course of time. We did not know there was so much, for it has been a fragment at a time. But now we must see that it is eradicated. There would be many evil effects of allowing sin to accumulate. One is, it breeds filth. There are generally disease germs in rubbish. The only way to get rid of them is to burn up the rubbish. The only way to get rid of sin is to destroy it. Then there will be no evil effects from its filthy contagion. Another reason why sin must be removed is, it takes the place of something else. When a house is filled with rubbish there is no room for anything else. When a life is filled with sin there is no room for divine things. Such an house, in either case, is neither useful nor beautiful. Let us get rid of life's rubbish that its evil effects will not be upon us!

In the second place, some things are changed when we clean house. Even the pictures on the wall will be changed somewhat. Harmony with desire and environment causes it. He who makes a special close scrutiny of his spiritual life will see the need for some changes as he grows. He is coming to look at some things very differently than formerly. That which occupied a prominent place in his thinking once charms him no more. There will be a re-arrangement of the furniture of his spiritual house. Not that the foundations of his Christian life must be shaken. He will not move his house, but the movable furniture in it—his opinions, peculiarities, notions, as he gets more knowledge and experience. We ought to readjust ourselves in harmony with God as we clean our lives and see the need.

Let us not forget that the greatest need we

have is to be spiritually clean, and that the greatest satisfaction one can have is to experience it. "Let us cleanse ourselves from all defilement of flesh and spirit."—*Preacher's Assistant*.

FIRST AID IN SELECTING A PASTOR.

BY PROF. AMOS B. WELLS.

Our church is without a pastor. Naturally, the topic is uppermost in the conversation of the church members, and each with charmingly unconscious egotism, is telling the other "the kind of minister I think we ought to have." A fortunate notion seizes me. I will outstrip them all in egotism. I will write out "the kind of minister I think we ought to have." And I will get my wisdom printed.

Jotting down, then the first essential that occurs to me quite in the fashion of these oral prescriptions, I would say—he must know how to laugh. None of your professional te-bes that go no deeper than Adam's apple, but a laugh that lights up the eyes, and grips the very soul in him, and shakes it out in the jolly breeze of human brotherhood. The laugh that is a ticket of instant admission to every child's heart.

Secondly, my brethren, he must know how to cry. And again, no tears of onion professionalism. Not that, but the tears he tries manfully to suppress, and he can't help them. Genuine, deep sympathy with heavy burdens and crushing griefs; a heart that agonizes with the mourners around a deathbed; a heart that goes out loquaciously toward little graves; a heart that beats wildly with the victims of temptation; a heart that sinks with the dread of disaster.

And as a consequence of these two, he will know how to lock arms. Why do so many ministers fear to make friends? I don't mean acquaintances, but friends—romantic friends, David and Jonathan friends, friends that all the parish will point out as the minister's chums. All the world loves a lover, and is friendly to a friend. There was one whom our Saviour loved above other men, and no one—except Peter—ever objected. A friend will save the minister from the perils of isolation, and most of a pastor's troubles with his parish spring from isolation. Through a friend the minister will come to know himself and his work. Best of all, his friendship will be a model for his people, and will blessedly propagate friendships throughout the community.

Next, he must know how to clinch his fist. The quality I miss most quickly and seriously in a sermon is earnestness. I want to feel in the vibrant words a certain tension that signifies a big bow, and arrows that sink deep. I can tell with the first sentence whether the subject has got hold of the preacher or the preacher has got hold of the subject. Let no one run away with the idea that I'm for a ranter, a pulpit-pounder; I'm not so shallow as that. But there's a shout of the soul I want to hear though the voice never rise above a whisper; and there's a swing of the spiritual arm I want to see, though the arm of flesh is quietly turning over the pages of a manuscript. A preacher in dead earnest makes a live church. That's the kind of preacher we must have.

And he must not only know how to clinch his fist, but he must be able to beckon. We need a leader in our church. I don't suppose our church is at all exceptional in that. We have several dozen capable laymen and not a few ex-pastors, all of them able to lead, but all of them—except myself and one or two others—men of extreme modesty and excellent good sense. We want some one to stride ahead, over a way he knows well, and wave the crooked finger at us, and be our general. We are all hassles in other fields, heads of commercial enterprises, lawyers, editors, board secretaries, and so forth; we want to rest from leadership in our church work; we want to be led.

Next, it occurs to me to add, he must know how to walk. Walking is my synonym for good health, for out-of-doors, for freshness of spirit for the glow and sparkle of life. I don't care whether it is walking, or cycling, or canoeing, or horse-back riding, or—golf (though I'd a little rather it wouldn't be golf); anything that means long breaths of God's horizons, aching muscles and a galloping pulse. I said walk; I didn't say stroll.

And furthermore, he must know how to kneel. I am setting these impressions down after the fashion of common talk, and I do not think I misrepresent the usual perspective when I introduce this requirement about here—number seven. Perhaps we take it for granted that all ministers are men of God, that all ministers are "much in prayer," as the good old phrase goes. And in noting this requirement I mean more than this customary taking-for-granted. I mean that the man I want for minister is to be known pre-eminently as one who lives with God—not as a money-raiser, nor as a pew-filler, nor as a story-teller, nor as a stirring preacher, nor even as a friend, but as a man close to the Most High. When he speaks on a subject we shall feel that he draws his inspiration not merely from the words, nor from the lives of men, nor from books, but from the breath of Jehovah. When we think of him alone, we shall most readily think of him as on his knees.

Now I have written thus far, and I was prepared to write much farther, but a most embarrassing thing has happened. Conscience has come up, and has been looking impudently over my shoulder. "How much of all that," says Conscience, "are you? How much of all that," insists Conscience, "are you doing? Why should your minister be so much better than you?"

A plague on that Conscience, anyway! Here it has spoiled my essay, just as I was getting in good swing.

The committee may pick out any minister they please, and I won't say a word.—*Congregationalist*.

SUNDAY-SCHOOL LESSON

Sunday, Aug. 26.

THE RICH YOUNG RULER.

Mark 10:17-31.

Motto Text: "If any man will come after me let him deny himself and take up his cross and follow me." Matt. 16:24.

"And when he was gone forth into the way." Gone out of the house in which he had blessed the children and started on his way to Jerusalem. This city was probably Perea, beyond the Jordan.

"There came one running." We learn from the other accounts that he was young, very wealthy, and a ruler of the synagogue. That may mean that he was one of the Sanhedrim, though more probably it means ruler of the synagogue in Perea. In his eagerness he ran to the teacher, and kneeled as a token of reverence and of his willingness to do whatever Jesus should direct him to do.

His question is one which it is a delight to hear from earnest young lips. He asks for the highest things. One who did not know his heart would judge that he had his mind set on heavenly things. He did, alas, provided he could get them without any sacrifices. But he is sincere in his desire to have them.

"Good Master, what shall I do that I may inherit eternal life?" Would that more young men would ask this question, kneeling at the feet of Jesus. Eternal life is the one important thing.

"Why callest thou me good?" Our Lord is probing the young ruler, who believed in works, and thought by doing some good thing he could win eternal life. He felt that he himself was good, and he is ready to believe that his teacher is good also. Our Lord gently teaches him better, gives him to understand that only absolute goodness can inherit eternal life.

"There is none good but one, that is, God." Alexander paraphrases this answer: "You ask me what good you are to do, and come to me as a teacher of good, able to inform you; but on that ground why not go to God at once. He alone is absolutely good, and his will is the rule of good to all his creatures, and that will is expressed in his commandments."

Having thus warned the young man that "there is none good, no not one," the Lord goes on to tell him how he may inherit eternal life. The ruler wishes life as the reward of his own good works. Very well, he can have it. The covenant of works made with Adam still stands. Whoso doeth the commandments shall live by them. But the trouble is not one of the fallen race can keep the commandments.

Our Lord begins with the commandments of the second table, because they are, the most easily judged. A man knows if he has stolen; he may think he has loved God with all his soul when he has not.

"Defraud not."—None of the evangelists give all the words which our Lord spoke. Matthew omits these but gives the others, "Thou shalt love thy neighbor as thyself." "Defraud not"—is a brief summary of the tenth commandment.

"Master, all these have I observed from my youth."—There is

no hypocrisy here, as is shown by the next verse. This was a young man who had been carefully reared, and who had led, so far as his fellow men were concerned, a blameless life. But unlike many who think complacently they have done nothing very bad, the young ruler had an uneasy sense that something was lacking. He felt rather than knew that God had higher claims on him.

"Then Jesus beholding him loved him."—A noble character in his rectitude, his sincerity, his truth, our Lord felt admiration for his fine qualities and loved him. But the love of Jesus will not save a soul or a city. He loved Jerusalem and wept over it as he pronounced its doom. Nor would love for Jesus as a man, or as a lovable character save a soul. There must be faith in his vicarious atonement, trusting our sins to him and believing he has redeemed us.

Love to Jesus as God would, of course, have shown that the man was regenerated. For the carnal heart is enmity against God. But love to Jesus as a perfect man will save no one.

"One thing thou lackest: go thy way."—Go promptly the idea is, Do this at once. "Sell whatsoever thou hast, and give to the poor."

—This was not the one thing he lacked, but the proof of it. This command would show him that he failed in the surrender of his will to God. God will share no human heart, he must have supreme devotion. "Thou shalt have treasure in heaven."—He must expect no recompense from those to whom he had given his money. Nor must he look to have his last days like Job's. In heaven the love of those whom he had succored would be a rich treasure for him.

Here is the duty for which he was to strip himself of his worldly entanglements. "Come, take up the cross, and follow me."—It is not probable the young man understood the reference to the cross. But had he obeyed the command in regard to his possessions, he would have learned from his Lord what was meant by those words. A test of conversion is the being willing to surrender our wills utterly to God. We are generally willing to give up all, or at least we think we are, except some one dear idol. But it is the thing we love most which is the final test. So long as there is one thing which we are not willing to surrender if God so wills, so long we are not regenerated.

The truly penitent heart cries out without any mental reservation or evasion, "Lord, what wilt thou have me to do?"

The test is not the same to all for all have not the same idol. A spendthrift would have been ready to give up his property, but not his favorite vice. This young man had no conviction of sin; by no means felt himself miserable, guilty, helpless, deserving only the wrath of a holy God. He thought himself an unusually good man, lacking only one thing, but that was the very foundation—love to God.

"And he was sad at that saying, and went away grieved: for he had great possessions."—If he had only been sad because the test had shown him how far he was from complete submission to God's will! But he grieved because he had great possessions. This fact casts a gloom over his after life, and keeps us from hoping he was afterwards saved, say among the three thousand. Nicodemus went away from the Lord saying nothing. But, although far wealthier than this young ruler, wealth was not

the idol of Nicodemus, and whatever was his idol he had given it up when his Lord was crucified. But we do not hear of this young man at the cross.

"How hardly shall they that have riches enter into the kingdom of God!"—With difficulty. They are in the habit of thinking themselves of much importance because of their wealth. And men must humble themselves into the dust before a holy God. They are in danger of thinking money will buy any thing, and it cannot purchase one inch of time.

"And the disciples were astonished."—The Jews thought that wealth was a sign of God's favour, and if rich men were saved with difficulty, who could be saved? The Lord repeats and explains. Rich men were in great danger of trusting to their riches. And gives the strongest of illustrations. "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."—The Talmud has a similar comparison with the elephant instead of the camel.

"And they were astonished out of measure, saying among themselves, Who then can be saved?"—Who means every one and not merely the rich, for every one has hindrances seemingly as great. Alexander paraphrases: "If then, as we have just heard, property or wealth, with all its advantages both natural and moral, is attended by such snares as to make the salvation of the owners impossible without a miracle; and if this is only one out of many situations and conditions, each of which has its own peculiar snares and stumbling blocks, equally adverse to man's salvation; how is the end to be attained at all in any case?"

"With men it is impossible, but not with God: for with God all things are possible."—The salvation of any man is impossible without the miracle of the new birth. If salvation depended on man, rich or poor, ignorant or learned, no man could be saved.

"Then Peter began to say unto him."—The form of expression shows that Peter had been thinking over the matter while the Lord was talking to the ruler and now spoke out. "Lo, we have left all, and have followed thee."—This was no idle boasting. They had indeed left all to follow him.

Verse 29. There was no merit in leaving all these things unless they were left for His sake and the Gospel's. What a great promise follows! He gives up his home—a hundred houses of the saints will be homes to him. All the saints will be his brothers and sisters, and spiritual love is truer, deeper, more changeless than natural affection. Our Lord names persecution as among the blessings. To this correspond the words of Paul, "Our light afflictions which are for a moment shall work out for us a far more and exceeding weight of glory. And beyond—eternal life! The disciples may seem lowly in this world—in the next, they shall be first. What infinite blessings the young ruler lost by turning away.

A GREAT MEETING.

The encampment of Kentucky Baptists, under the auspices of the Baptist Young People's Union, began auspiciously at Seven Hills Chautauqua, Wednesday morning for a four days session. Most of the visitors had arrived before that time, but a number came in during the day. The earliest arrivals found that Secretary Watts was on hand and had made preparations

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for their reception, and those who came in late found that these arrangements had been sufficiently comprehensive that they had not been crowded out by the hosts who got in early. On every side the campers spoke in complimentary terms of the management.

The program was an able one, and was well carried out, only a few of the appointed speakers being absent. The general subject was "Loyalty." The program was opened in the auditorium at 9 a. m., August 1st, by President B. A. Dawes, who made a short introductory address. J. G. Bow spoke on "Strategic Fields." He named Paducah, Dawson Springs, Somerset and Catlettsburg as points at which Baptist influence could do much. Whatever else Dr. Bow's speeches may lack they do not lack for the Baptist ring.

Prof. W. O. Carver spoke on "The New Kentucky," saying the new Kentucky is the Kentucky of the young man.

The great task before us is to evangelize the world. The world is not that land beyond the oceans, but it begins right here. It begins in our own home and extends to Japan. The question is not how far the man is from me, but how far he is from Christ. The second task is to indoctrinate our own state of Kentucky.

J. S. Dill, pastor of the First Baptist church at Bowling Green, spoke on "Loyalty to Our Country." He began with an anecdote and put his audience in a good humor and then proceeded with a fine reference to patriotism and love of Kentucky and the recent Kentucky home-coming.

Above all things our country needs pure religion. The dangers are moral, of the heart, and the remedy is righteousness. In Kentucky we must do much. In the mountains of Kentucky we have a great work to do. Our Southern board of missions has much before it. It covers vast territory west of the Mississippi.

R. J. Willingham, of Richmond, Va., corresponding secretary of the Foreign Mission Board, spoke on "Loyalty to the World." He said in part:

The great modern discovery is young people. We must follow nature, and that is to train the young. What have you and I to do with the world? What to do with the

millions of China and India that are plunging down into a black stream to an endless eternity of ruin? God's wish was the salvation of the world. His plan was the Savior.

The second day was another great day. The first speaker was Dr. B. B. Bailey, who delivered an address on "Loyalty to the Old Kentucky Home." This was one of the best addresses of the series. It was carefully and thoroughly prepared and gracefully and eloquently delivered. Dr. Bailey is a pleasant speaker and an eloquent gentleman. His description of home is undecipherable.

"Loyalty to Schools and Colleges" was the subject of Dr. James' address. He made a strong plea for the best type of men as teachers in denominational schools. He declared that if Baptist institutions are clean and high the people will give them their loyalty gladly. Dr. James took the place of Dr. Taylor on the program.

President E. Y. Mullins spoke on "Loyalty to the Seminary." He said he wanted to talk about the loyalty of the seminary rather than loyalty to the Seminary. He enumerated as the things to which it is loyal the Bible, theological education, evangelical Christianity and the individual student.

Dr. Prestridge spoke on the subject of "Loyalty to Denominational Literature." He said that, without knowing what was meant by the word denomination, he would hesitate to talk about loyalty to its literature. He said that much of the old literature of the denomination had served its purpose and was ready to be put on the shelf, but that out of this old exiguous literature had grown a new literature founded on broader principles.

The election of officers of the B. Y. P. U. was the first matter of business. Dr. B. A. Dawes, Pres-

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ident; The Rev. J. T. Watts, Corresponding Secretary, and the Rev. T. J. Watts, Assistant Corresponding Secretary, were re-elected. W. R. Johnson, of Owensboro, and the Rev. W. L. Dorgan, of Danville, were elected vice-presidents.

Secretary Watts read the financial statement showing a deficit in the treasury of \$100.00. He stated that the expenses will be larger this year than last year and urged more liberal support.

A catechetical class was conducted by the Rev. J. J. Clow, of Owensboro. The members of the class were from Bethabara church. The Rev. E. W. Coakley followed the demonstration with a short talk telling how effective he had found this character of work and urging all pastors to adopt it.

Dr. E. C. Dargan, of the Theological Seminary, spoke on "Loyalty to Royalty." "In our extreme republicanism," he said, "I am sometimes afraid that we lose sight of the royalty of Christ. Christ is our king, our commander. The world is waiting for his word of command, and then the knots of social trouble will be woven into silken threads of glory."

Dr. Dawes spoke on "Loyalty to the Church." Dr. Dawes showed the union was to be loyal to the church of which it was a part. Mr. J. H. Chandler, of Louisville, followed in a splendid address.

The fourth day was Sunday school day, and the attendance was unusually large, being reinforced by many Owensboro young people.

Dr. E. Y. Mullens delivered the first address on "Loyalty to the Bible." J. M. Frost, secretary of the S. S. Board, delivered an excellent address on "A Loyal Layity and the Sunday School."

Dr. W. J. McGlothlin, of Louisville, delivered two addresses, one on "Loyalty to the Teaching Function," and another on "The Adult Department." Both addresses were unusually good.

Resolutions were passed thanking Owensboro people for their cordial treatment of the delegates and their co-operation in making the assembly a great success. The secretary's figures showed that there were approximately 500 delegates at the encampment during the four days. An invitation from the Chautauqua Association and the Baptists of Owensboro to the Encampment to meet here next year was unanimously received and referred to the executive committee for their favorable consideration.

If the Encampment can't be made a great success in Owensboro with the splendid equipment and excellent and costly program furnished by the Chautauqua Co., there must be something wrong either with the Encampment idea or its management. I believe this has been a great meeting and I am sure that we can make it still greater next year, as our people will better understand its nature and purpose, giving us a much larger attendance.

The speakers mutually surpassed one another and some of them surpassed themselves in their great addresses. Wm. D. Nowlin.

GASPER RIVER ASSOCIATION.

The Ministers' and Members' Meeting of the Gasper River Association convened with the church at Forrest Grove, Muhlenburg county, Kentucky, Friday, July 27, and to say it was a success would be to put it mildly. The churches were pretty much all represented, especially by the ministry. Those having subjects as-

signed them came prepared with speeches and essays, and in so doing the hearers went away saying these meetings are grand and it is good to meet at the house of God in such meetings.

So far as the writer could see the meeting was appreciated by all. Every one seemed to feel like there was something for him to do. On Friday and Saturday when the meeting was dismissed for noon, the good people invited them to a sumptuous dinner, where we found everything good to cause one to enjoy himself.

The church at Forrest Grove has been a missionary point for some time, but she now has a nice church house and bids fair to be a light to the community.

Satan is always at such meetings doing his part. We found when we arrived on the ground he had obtained license from some unthought person, and was trying to decoy the people away from the main object of the meeting. Not so bad on Saturday, but to our utter surprise he still remained open on Sunday, selling the same as he did on a week day. Shame, shame, brethren, how shall we stop this? Are we not failing to carry out the commission, "Go ye into all the world and preach the gospel." Some have sown the wind we are reaping the whirlwind. Could not we, if we would only ask the person owning ground around the church to utterly refuse license on such occasions; or have the people become so heartless that they think more of the few dimes they get out of such things than they do of Christ's cause?

At our next Ministers' meeting let the church see to it that this is forbidden.

JAS. T. CASEBIER.

JOHN NEWTON HALL.

Though I did not once avail myself of an opportunity to occupy the time of the body during the Richmond Anniversaries, I was at times desirous of saying a few words, especially so after the reading of the Report on Obituaries. But seeing that other brethren had much to say I made no effort to gain the floor. Having been at times one of the committee on obituaries I know how difficult it is to give due proportionate space to notices of our departed brethren. In this last necrology Bro. Freeman has twice the space, and Bro. Ryland three times the space, given to Bro. Hall. But then it matters little. It's a dead issue.

I knew J. N. Hall for many years. Having been associate editor of the *Flag* long before he bought and edited it, I continued to be his one "special contributor," albeit differing with him on some matters of ecclesiology and theology. Though I never met him but twice, staying all night with him once, we had considerable correspondence, chiefly on some philosophical points involved in his debates. A full and strong man, he was not ignorant of his limitations, and it was this that made his blows as a disputant so vigorous and sure.

But I want to say a few words about the sweet, yielding spirit of the man. I copy from a notice of Rev. J. N. Hall by Dr. G. W. Lasher, editor of *The Journal and Messenger*, Cincinnati, Ohio:

"Often fierce in the defence of what he regarded as right and true, he was nevertheless reported of an amiable disposition, a lovable man, a devout Christian."

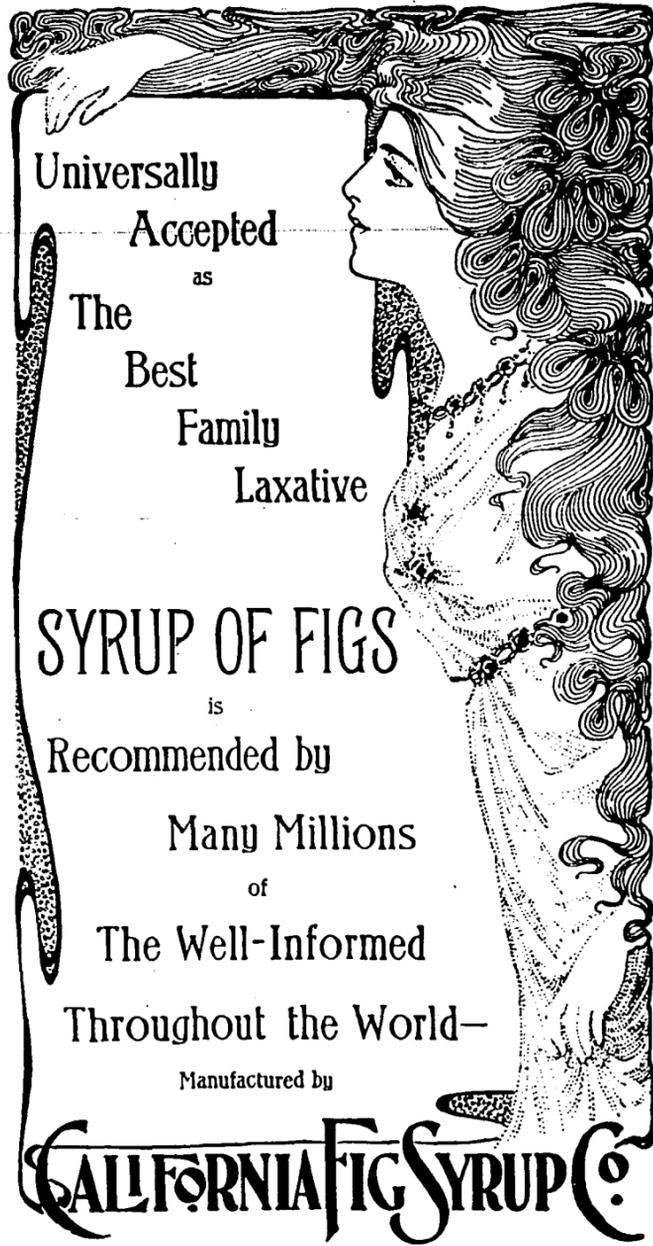
Just five years ago I saw occasion, as I thought, to take Bro. Hall quite severely to task for publishing an article full of broad,

THE MEN AND WOMEN

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Knowledge of What is Best More Important Than Wealth With-out It.

It must be apparent to every one that qualities of the highest order are necessary to enable the best of the products of modern commerce to attain permanently to universal acceptance. However loudly heralded, they may not hope for world-wide preeminence unless they meet with the general approval, not of individuals only, but of the many who have the happy faculty of selecting, enjoying and learning the real worth of the choicest products. Their commendation, consequently, becomes important to others, since to meet the requirements of the well informed of all countries the method of manufacture must be of the most perfect order and the combination the most excellent of its kind. The above is true not of food products only, but is especially applicable to medicinal agents and after nearly a quarter of a century of growth and general use the excellent remedy, Syrup of Figs, is everywhere accepted, throughout the world, as the best of family laxatives. Its quality is due not only to the excellence of the combination of the laxative and carminative principles of plants known to act most beneficially on the system and presented in the form of a pleasant and refreshing liquid, but also to the method of manufacture of the California Fig Syrup Co., which ensures that uniformity and purity essential in a remedy intended for family use. Ask any physician who is well informed and he will answer at once that it is an excellent laxative. If at all eminent in his profession and has made a special study of laxatives and their effects upon the system he will tell you that it is the best of family laxatives, because it is simple and wholesome and cleanses and sweetens the system effectually, when a laxative is needed, without any unpleasant after-effects. Every well-informed druggist of reputable standing knows that Syrup of Figs is an excellent laxative and is glad to sell it, at the regular price of fifty cents per bottle, because it gives general satisfaction, but one should remember that in order to get the beneficial effects of Syrup of Figs it is necessary to buy the genuine, which is sold in original packages only; the name of the remedy—Syrup of Figs and also the full name of the Company—California Fig Syrup Co.—printed on the front of every package.



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unqualified statements, prejudicial to a worthy class of our brethren, in England and in the United States, who had suffered the infliction of the title D.D. Through inadvertence my article of a column and a half found its way to the *Baptist and Reflector*, though I then stood as "special contributor" to the *Flag*. Bro. Hall's editorial in reply was so fragrant with the spirit of Christ that I must transcribe a few lines from it, now that he has passed to the fellowship on high, where they all see eye to eye.

"Our excellent brother, George Varden, quotes an editorial from the *Flag*, and comments at considerable length, and with commendable wisdom, in the *Baptist and Reflector*. We regret the fact that Bro. Varden put his criticism in another paper than the *Flag*, and did not even give the name of the *Flag* as the paper to whom he referred. . . . The columns of the *Flag* are open to criticisms on the editorials as well as on any correspondent. . . . Whenever we deserve death we will not refuse to die, and we trust that some brotherly hand like the one Bro. Varden uses, will deal the tender yet effective blow."

Paris, Ky. GEO. VARDEN.

DEAR RECORDER: It was my pleasure to accept invitation to supply for Pastor Thompson at the First Church, Paducah, last Sunday morning and evening. Congregations large and orderly, as I learned they always are. Sunday school superb, under the management of Prof. Rouse.

Every department of Christian work is in fine condition. It is charming to witness the beautiful courtesy extended to Senior Deacon Puryear, who, with his faithful wife and lovely daughters, as organists, have so long and so loyally aided in holding up the banner of the cross. All the deacons and the Baptist hosts of the rejuvenated First church seem alive and the work moves grandly forward. Pastor Thompson certainly is to be congratulated.

The Twelfth Street Mission, as an arm to First church, is in charge of young Bro. Wilson, with Bro. H. Lukins as Sunday school superintendent, and is an important work.

Pastor Cunningham, of Second church, is still happy in the healthy growth of his work.

Quite a number of my old charge at East church honored me by leaving their own church and coming down to the First church to shake my hand in token of their kindly feelings for me as their former pastor. Such greetings are too precious for words to express. I was glad to hear no note of discord among the dear people who won my heart when I tried to serve them. May it ever be so not only with the East, but with all the churches and all the missions striving to build up the Master's kingdom in the wicked city!

Bro. H. C. Hopewell is in the midst of a revival meeting with his Olivet church, five miles below the city.

On the train returning home, I met Rev. E. B. Blackburn just out of a protracted meeting with Pas-

tor Reuben Marshall, Corinth church, Livingston county. Twenty professions of faith and seven approved for baptism with more to follow.

Pastor J. S. Henry was also on the train and reported all his churches in healthy condition. Princeton, Ky. T. E. RICHEY.

"On what principle of safety or rightness should churches that give not a cent to missions control the gifts of the churches that do give?"—J. B. Gambrell.

On what principle of safety or rightness should a church member who gives nothing have a vote on the gifts of members that do give? On what principle of safety or rightness should a church member who gives \$25 have an equal vote in controlling church finances with a member that gives \$250? On what principle of safety or rightness should a man who gives \$250 to foreign missions have as much voice in the Southern Baptist Convention as the man who gives \$10,000? A sure enough money basis is a sure enough money basis, and it demands that the man who pays the most should have the most votes. And this applies to churches as well as to associations and conventions. True churches differ from conventions, but the difference is not that a money basis of membership is right in a convention and wrong in a church.

Faith is the subtle chain that binds us to the infinite.—Eliz O. Smith.

Are you a subscriber to the Recorder?

TRUST AND DISTRUST
Distrust thyself, but trust His
Grace;
It is enough for thee!
In every trial thou shalt trace
Its all-sufficiency.

Distrust thyself, but trust His
strength;
In Him thou shalt be strong;
His weakest ones may learn at
length
A daily triumph song.

Distrust thyself, but trust His
love:
Rest in its changeless glow;
And life or death shall only prove
Its everlasting flow.

Distrust thyself, but trust alone
In Him, for all, forever!
And joyously thy heart shall dawn
That Jesus faileth never.

FRANCES RIDLEY HAVERGAL.

Our Pulpit

TEMPTATION AND PRAYER

REV. THOMAS PHILLIPS, B.A.

"If Thou art the Son of God, command that these stones be made bread."—Matt. 4:3.

"Give us this day our daily bread."—Matt. 6:12.

In the fourth chapter we find our Lord in the stress of temptation. In the sixth we find Him in the attitude of prayer. In the one His life is exposed to the onslaughts of evil; in the other His spirit is wide open to the influences of good. In the one He is in the bare wilderness; in the other on the bracing hillside. In the one He is face to face with the tempter; in the other heart to heart with the Father.

And yet the temptation and the prayer are strikingly alike. In the Lord's Prayer He prays, "Give us day by day our daily bread," and the first temptation is apparently an answer to this petition and a provision for the want expressed. "If Thou art the Son of God command that these stones become bread." The tempter offers what the petition seeks. "Hallowed be Thy name" is the first desire breathed in the prayer. May God's name be exalted and honored. Corresponding to this is the second temptation. "If Thou art the Son of God, cast thyself down from the pinnacle of the temple, for it is written He shall give His angels charge concerning Thee." Make an exhibition of the power of God. "Then, Thy Kingdom come, is another petition"; and the third temptation is an offer of all the kingdoms of the earth. "All these things will I give thee if thou wilt fall down and worship me."

This striking similarity teaches lessons and principles the most rich and pertinent. It casts a fresh light on temptation and presses home truths of the most urgent practical import.

Temptation—An Appeal to the Best.

First of all temptation appeals to what is best in our lives. In the case of our Lord the tempter appealed to desires, the holiest and best, desires which naturally crystallised themselves into the petitions of the model prayer. It was an appeal to the instinct of self-preservation, to the demands of hunger, to the need for daily bread. This instinct is as holy as life itself and the Almighty has set His canons against self-destruction. It was to no unlawful desire, to nothing sinful and unholy, that the evil

one appealed, but to what was as innocent as the opening of a bud or the thirst of the heart for the waterbrooks. The second temptation was likewise an appeal to His trust in the never absent and never failing might of His Father. It was a call for the display of omnipotence, for a wrong purpose it is true, and in response to presumption, but the appeal itself was to faith—the Godward side of man. The third temptation addressed itself to His enthusiasm and concern for the Kingdom of goodness, for the rule and the spread of the right. Jesus wanted to see the whole world yielding to His gracious sway, and it was at the door of this desire that the temptation knocked—To hunger, to faith, to concern for the Kingdom, therefore surely to what was highest and best. It is quite true that the temptation was an attempt to capture these for evil purposes, to make what was good in Jesus subservient to what was evil in the thought and purpose of the evil one. But the truth that I want to make clear just now is, that temptation appeals to what is best.

An exemplification of a Great Law.

What took place in the case of our Lord is not exceptional and unique, but rather the exemplification of the law and process of temptation. It appeals to the best in everybody, especially at the outset. That wreck of manhood did not at first fall because of his love for getting drunk; it was not his partiality for sodden and swinish bestiality that laid him low. No; the tempter appealed to his generosity and good nature, to his love of company and excitement and happiness. The tempter did not say, "Come, let me quench your love for your children and wife; let me eradicate all your finer sensibilities and nobler tastes"; but rather, "Be a jolly fellow and go in for a good time." Take a still more striking instance. If there is anything which I would deem utterly impossible, almost inconceivable, almost beyond the degradation of humanity, howsoever wicked, it is a bright girl, once refined and innocent, parading the streets of the city bartering her womanhood. How did the tempter ever achieve a triumph so diabolic and revolting? By appealing to the low and the base! In seventy-five cases out of a hundred it was by appealing to simple trustfulness—the love of praise or the love of beautiful dress. The temptation at the outset was to what is in itself innocent enough. I have seen the fall of many men from positions of trust, and I have visited more than one young man in prison, convicted of dishonesty and fraud. But in no instance did the mischief originate out of the love of theft and deceit. It was a craving for excitement issuing in gambling, or a superb and easy confidence believing that everything would turn out all right in the long run. The appeal was to the best, for the craving of excitement is only a perverted form of the thirst for God.

The chequered lives of the Scripture characters add further confirmation. Abraham fell out of love for his wife; Rebecca stumbled out of love for Jacob, her younger son; Jacob brought on himself grief and grey hairs because of his overfondness for Joseph. Solomon sinned so wantonly and so ostentatiously that many have questioned his ultimate salvation. But it is abundantly clear that the tempter appealed to what was large and generous and royal in his nature. His character was a magnificent pile of architecture, and when the torch was applied to its walls

it burnt magnificently. The end was black ruin, but the ruin would not have been so black if the beginning had not been so brilliant. Then there is Simon Peter in the New Testament, almost perennially in difficulties, but the appeal of the tempter was in each case to his energy, impulsiveness, and generous self-abandonment. Poor Robert Burns dying at thirty-seven, wrecked by drink and vice, has told the story of his fall in the epitaph which he wrote for himself:

The poor inhabitant below
Was quick to learn and wise to know,
And keenly felt the friendly glow
And softer flame.
But thoughtless follies laid him low
And stained his name.

Alas, it was to the softer flame and the friendly glow that the temptation came; through thoughtless folly the worst can be traced back to the best.

The second solemn lesson is

That Temptation is Perverted Prayer.

In prayer man appeals to God for bread; in temptation evil appeals to this need and endeavours to utilize it for its own purpose. In prayer man cries to God for the extension of His Kingdom; in temptation the tempter meets this cry, indeed provokes and develops it, but only in order to establish and secure the rule of wickedness. In prayer it is the need appealing to what is higher than itself; in temptation it is what is lower than itself appealing to the need. The needs or the instincts we have already seen to be natural and innocent enough. They are like the young shoots that green and redden the days of April. Prayer is like the sunshine that calls them forth and woos them upwards; temptation, like the snails that come from beneath and wait for the appearance of the buds in order to destroy them with their devouring voracity. It is a stupendous and disquieting thought that our prayers and temptations are made up of the same raw materials and are concerned with the same needs and aspirations. Take the natural restlessness of the human soul, its out-reachings after satisfaction and rest. A young man leaves the confinement and discipline of business and in the assertion of his liberty feels he wants something to do, see, or enjoy. A woman who is penned down to her household tasks and domestic duties has a yearning for a larger horizon and a more varied life. The man who has his fill of gold is as hungry as ever for something, he knows not what. This restlessness and want when accurately diagnosed mean the want of God. Now, this restlessness may be either the raw material of prayer or of temptation; it is a step up the ladder or a step downward;

it may lead to heaven or it may lead to hell. It only finds ease and peace and satisfaction when it expresses itself in prayer. We are all restless until we find our rest in God. But there is the tragical possibility that this restlessness may express itself in gambling or in drink or in playing and fooling on the borderland of vice, ultimately being scorched and cindered by its pitiless fires. It is the same with the out-reaching after power and pleasure and fame. They are to be obtained through temptation as sin-laden cures. The raw material of temptation is the same as that of prayer, and every sin is a prayer gone wrong, and every seducing appeal is the per-

"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."

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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 'Nor'wester.' 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. Your book is timely and I wish for it a large circulation and earnest reading. Surely there is great need for it."

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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.

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version and prostitution of a heavenward aspiration.

This carries us forward to another inevitable conclusion. The tendency of prayer is to break the force of temptation; the tendency of temptation to quench the joy and efficacy of prayer. The more we pray the less fierce the appeal of temptation; the more we yield to temptation the greater the distaste for prayer. If the raw material is the same; if it is all used up in prayer, well, there is nothing left for the devil. Our wants and instincts are like a reservoir of water which can be drained off through either of two channels—prayer or temptation. Pray much and you will escape temptation. Yield to temptation and you will forfeit the gift and power of prayer.

There is a note in the experience of most men which readily responds to this truth. We know there are days in which we vanquish evil, and we know that those are days of prayer; we know, also, that there are seasons of failure, and that these are the times we neglect to pray. Apparently it matters little whether I kneel down for a few minutes before my God at the beginning of the day or neglect to do so. I own the goodness of the Lord and maybe I ask for a definite blessing. It is only a matter of few seconds, but that is the critical moment in the day's battle. Those few sentences influence the whole day as a stone influences the water of a whole pool; they act upon the spiritual forces round about me: they check evil principalities and powers; their power is incalculable and their range unlimited. It is only God Himself who knows how much they tell. Let us, then, outmaneuver the wicked one, and anticipate and disarm temptation by prayer. If the day promises to be a day of battle, let the morning be a season of prayer and a time of dew. If duty calls us to positions of peril, let us equip ourselves beforehand in the armour of prayer. No one who has learned to pray has anything to fear from temptation.

The study of a subject like this deepens the mystery of evil. Men talk about the mystery of suffering. At times the mystery of temptation seems even greater. Is it not terrible to think that from around and from within us there should emerge forces that are pitilessly bent on the destruction of our manhood: to discover that these forces are cleverly marshalled and skilfully handled, and to see something like a fell purpose and sinister mind behind them all, for the ingenuity of temptation is appalling; and to learn that these forces address themselves to what is best in our life. O the mystery of it and the fearsomeness of it. It drives us in terror to our mighty Protector and Lord.

Rock of Ages cleft for me,
Let me hide myself in Thee.

—The Freeman.

DISCOURAGEMENT AND ITS ANTIDOTE.

To be discouraged implies that one has engaged, mentally or physically in a contest, and is groping under a mental depression which came over him before, during, or after an engagement with the enemy. This depression is caused, if the encounter is pending only, when it comes, by cowering and fearfully anticipating defeat, as in the case of the ten spies who went to view out the land of Canaan; while on the other hand if the encounter is in progress or concluded when the depression comes, it is caused by "taking to heart," as

we say, and sorrowing and worrying over one's own failures, real or apparent, and the success, real or apparent of the enemy. There may be wrapped up in the mantle of discouragement a menace or a blessing according to the attitude taken toward it; for God permits His people to become discouraged at times as He permitted Job to be afflicted, not indeed to satisfy some whim of Satan's, but that He may thereby reveal Himself more fully in His love and sympathy to them. And when the darkest mantle of discouragement and bereavement enswaths us He is nearest us. It was after his affliction that Job said, "I know that my Redeemer liveth." And it was after the Amalekites had sacked Ziklag and taken Abigail that "David was greatly distressed, but David encouraged himself in the Lord his God," and was able to chide his soul when other distresses came on him, "Why art thou cast down, O my soul? Why art thou disquieted within me? Hope thou in God, for I shall yet praise Him who is the light of my countenance and my God." God may permit the too-hasty and venturesome to become discouraged, by thinking that they have failed in their efforts and that there is no one who sympathizes with them as they should, in order to call their attention to their own weakness and God's strength that they may be driven to trust Him more and their own efforts and machinery less. And if your discouragement causes you to look up to God it is good for you, brother; but if you are overcome you are the weaker. Often a cloud of discouragement among a company of soldiers may cause them to be defeated in a battle, taking all hope and enthusiasm out of their lives; but discouragement is not in itself defeat or compromise, but a mental falling back from the firing line for the time being, thinking that the walls are fallen down and that there is no way of escape only through flight. And thus it may sometimes terminate in giving up the fort which they are called upon to contend for and hold, "The faith that was once for all delivered to the saints." Discouragement is sin only as it refuses to hear and trust God.

Discouragement is poisonous in any enterprise. If there is an aggressive spirit it retards, if strong and healthful it weakens and sickens, if there is hope and light it dislodges and throws a cloud of darkness over it. How fiendish! There is an allegory in which Satan called all his hosts of evil spirits together to consult them as to how he might most easily and quickly overcome a certain good man. One suggested wealth, another lust, another drink, and so on down the common list of temptations by which men and women are caused to sin; but the Arch-fiend shook his head at all the suggestions till one rose and said, "I'll go and discourage his soul," at which Satan smiled and nodded assent.

The sources of discouragement are of two kinds, physical and mental. When one has a run-down, nervous system, and looks through eyes heavy and dim with headache, or is suffering from a disordered stomach, congested lungs while he is contending with some social, religious or business problem, everything looks "blue," or as one of my associate pastors, who was suffering from torpid liver, used to say, "it looks as if everything is going to the Devil." The common ailments together with weariness, hunger, sleeplessness, etc., are the physical sources of discouragement and need to be treated as such by the common remedies of medicines

and rest and food and sleep. But there is a mental brooding over one's failures, in such a sickly way—the mind being so closely allied to the physical, that the mind sometimes dies simultaneously with the body—that it over-estimates what one ought to expect from the amount of effort put forth; and this leads naturally to underestimating one's own moral and spiritual worth and makes one feel often like "shuffling off this mortal coil," and have done with his sufferings and wonderings which he must endure because of the "oppressor's wrong and man's contumely." The greatest of the Old Testament prophets when he was so weary, hungry and sleepy, and under the reaction of great mental and nervous excitement, and when he felt that he was alone in the world in his loyalty to Jehovah's interest, and though he had been fleeing to keep from being killed, requested that he might die, "It is enough: now O Jehovah, take away my life." God treated him physically by food, rest and sleep, probably all that he needed; and mentally by turning his thoughts away from himself and his apparent failures, and away from his estimate of his enemy's strength to God's power; and by assuring him that what he had done was not a failure and that he was not alone in the world in his interest in Jehovah's cause. God gave him a new vision, of God his ally, and of his enemy. If any one who reads these lines is discouraged in his work

PHYSICIAN SAYS

Children Thrive on Grape-Nuts and Cream.

A Mass. physician has found a cure for constipation in children—citing fifteen cases—by feeding them Grape-Nuts.

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"I write this that other children may be benefited."

How much better it is thus to bring about a healthy action in the bowels of growing children by natural means, than to feed them with improper food, requiring some kind of cathartic at intervals to overcome constipation.

Grape-Nuts gives energy to the entire nervous system including the nerves that cause the natural contraction and relaxation of the bowel muscles, that propel the food mass along.

It is predigested also, and the blood easily absorbs the food as it goes through the body, storing up vitality and force for the functions of all the organs.

Children especially, should get the right start as to habits of living. They should grow into bright, strong, cheerful men and women. Grape-Nuts solves the question of the start; a wholesome appetite will do the rest.

Children's teeth are benefited by chewing Grape-Nuts, also. Your dentist will tell you that a certain amount of exercise in chewing firm food, is necessary to grow strong beautiful teeth.

Teeth need exercise just the same as muscles, if they are to grow strong and firm as nature intended. Grape-Nuts gives the exercise and also gives material from which good teeth are made.

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

for God and righteousness, let him see if he does not need a good rest in body and mind and a new vision of God's power and of his own course; and see if he is in sympathy with "Go ye therefore," and is fulfilling the condition to assure to himself the presence and help of Christ in the Holy Spirit, and we know that if He is with us we shall "come out more than conquerors."

BAPTIST REMINISCENCES.

BY DAVID SPENCER, D.D.

The National Baptist: Who Is He?

Some years ago Dr. A. J. Rowland and myself were appointed by the Philadelphia Association to represent that body at the jubilee service of one of our Baptist churches, situated in a county adjacent to Philadelphia. The church was located at some distance from the railroad station. We were royally treated at the meeting, and both had a part in the exercises. At the close we were driven to the depot behind a splendid team with the owner thereof in charge. On the way Dr. Rowland and myself were talking upon various subjects, while our host was an interested listener. Finally our conversation turned upon *The National Baptist*. In a little while our driver faced about and earnestly exclaimed, "The National Baptist! Who is he?"

Of course the funny side of this question struck us very forcefully, but we made the best of it and explained to our kindly host that it was the denominational newspaper published in Philadelphia, to which we referred. To our surprise he remarked that he had never heard the name before, and thought it must be of some person whom he did not know. When we told the incident to the late Dr. H. L. Wayland, the editor of the *National Baptist*, he smiled with that quizzical look of his, and said, "You don't mean it! Is it possible? Surely the need for the religious press has not ceased."

This condition of things seemed, at the time, very humiliating. Here was a man well to do in this world's goods, a member in and an officer of a Baptist church, within a short distance of Philadelphia, a city which has been called "The Emporium of Baptists," yet he had never heard of *The National Baptist*, though it had been in existence for years.

This lack of knowledge was a reflection upon those who had been or were in the pastorate of the church. Over and over again, the true pastor of a Baptist church will call attention publicly to the importance of taking our own local denominational newspaper, if only one can be taken. If parties can afford to take more, others of our denominational or other religious journals will be urged. Such weekly visitors in the home will be of incalculable help to the pastor in his work and to the intelligent development of the church.

The incident above was also a reflection upon the man himself, that he should allow his home to be without the weekly benediction and inspiration of a religious journal, especially one of his own denomination. Yet in how many families is this matter neglected, omitted too, where the inmates are amply able to take such a paper, and where, when taken, it would become one of the most welcome necessities to the home. One of the greatest needs in many a home at the present time is a good local religious newspaper, of the particular denomination with

which the family is identified. Every visit of such a document would be worth far more than the cost for a whole year.

An intelligent Baptist ought to know what is going on in the Christian world, and especially under the lead of his own denomination. To do this, access must be had to a religious journal of his own faith. No Baptist family is properly equipped for the fullest intelligence, the greatest usefulness nor the truest happiness which does not take at least one Baptist periodical. There are Baptist families which think the cause of Christ is making no progress, and their thought arises from the lack of information, which they would obtain in ample measure, if the local denominational newspaper was only allowed to pay its weekly visits to their home. If any Baptist pastor, family or individual doubts this position, let them try the course we recommend and they will soon be convinced of the correctness of the advice given.—*Baptist Commonwealth*, Germantown, Pa.

THE CROSS.

The barrier to be removed in order to forgiveness is on man's side, not on God's. Forgiveness is not bestowed unconditionally. Man receives forgiveness when he comes into a condition of heart in which it is wise and safe for God to forgive. While doing justice to the wholeness of Christ's work we must not forget that his death upon the cross is the marrow of his mediation. His death was not a mere human tragedy. Nothing could be clearer than that he came here to die. He chose to die; he laid down his life of himself. His sacrifice was not complete until his life was given up in death. The cross is the center of a new kingdom, the symbol of a new kind of sovereignty. Around it the conflicting forces of earth are to be reunited and reorganized. By its redeeming power all wrong things are to be righted. It is to change society into the kingdom of God, in the only way in which the change can be accomplished, namely, by changing selfishness into self-sacrifice. It is vain to expect social regeneration by any other means. The triumph of social righteousness can come only through the triumph of the cross. It therefore behooves the church to make the redeeming work of Christ the basis of all her effort for the bringing in of the kingdom of God. To preach the cross is to set in operation the mightiest force in the universe for the regeneration of sinful, selfish human nature.—*Ex.*

The best way to keep good acts in memory is to refresh them with new.—*Bacon*.

FOR BABY RASHES,

Itchings and Chafings, Cuticura Soap and Cuticura Ointment are Worth Their Weight in Gold.

The suffering which Cuticura Soap and Ointment have alleviated among the young, and the comfort they have afforded worn-out and worried parents, have led to their adoption in countless homes as priceless curatives for the skin and scalp. Infantile and birth humors, milk-crust, scald-head, eczemas, rashes, itchings, chafings, and every form of itching, scaly, pimply skin and scalp humors, with loss of hair, are speedily, permanently, and economically cured when all other remedies suitable for children and even the best physicians, fail.

Editorial.

The writer had a delightful visit to Blue Mountain, Miss., to attend the Bible Evangelistic Institute, there conducted by Evangelist T. T. Martin. The Mississippi B. Y. P. U. Encampment was there at the same time and the two programmes were dove-tailed together. Our readers are referred to the article on the subject from the gifted and graceful pen of Prof. Riley, of the University of Mississippi.

The writer reached Blue Mountain on Saturday in time to hear a lecture from Dr. B. H. Carroll, who was at his best, and whose presence was a benediction and his lectures an inspiration. The writer was glad to hear Secretaries Spillman and Leavell discuss from day to day in their happy respective styles the Sunday School and the Young People's work. Secretary Willingham's sermon and address were deeply impressive. Evangelist Dew was very happy and strong in his discussions of evangelistic work and in his expositions of Scripture. Pastor Gravett, of Denver, struck twelve every time he spoke. Secretary Rowe ably advocated the work of State Missions, showing, among other things, that our Lord was a state missionary.

Dr. G. T. Webb, the new General Secretary of the B. Y. P. U. A. made several helpful and stimulating addresses. He is a Canadian Baptist, and he is a sure enough Baptist. The interests involved are safe in his hands. President P. T. Hale made a masterly address, beside several little juicy speeches in general discussion. The closing address was one of the finest the writer ever heard, and it was from Pres. W. T. Lowrey, on Baptist education. We hope to publish it. Prof. Booth Lowrey, the famous elocutionist, gave a charming entertainment. The writer had a good hearing for a sermon and three lectures, and was most kindly treated every way. A large number of new subscribers to the WESTERN RECORDER were secured, though most of those in attendance already took the paper.

Drs. Dixon, Eager, Hunt, Ball, Crouch and others had spoken and gone or were going when the writer arrived, though they left their echoes behind. Revs. W. B. Kendall and H. L. Winborn acquitted themselves with *celat*, and rendered efficient service. Drs. Simmons and Ayer, of China, and Wilson, of Cuba, were heard with deep interest, and they aroused fresh missionary enthusiasm.

It was decided to hold the Institute, which is for the whole South, and the Encampment, which is for Mississippi, in conjunction again next year at Blue Mountain. This was the first time such a meeting was held, and more than 1,000 visitors were in attendance: though not all of them were on hand all the time. The meeting was successful beyond all expectation, and the enthusiasm rose to a high pitch. There was not a single note of unsound doctrine heard by the writer from any of the speakers; on the contrary they rang out clear and strong for "the faith once for all delivered unto the saints." Then there was a delightful fellowship, and a cordial brotherly (and that includes sisterly) kindness which made the occasion all that was to be desired.

The local committee, headed by Pres. B. G. Lowrey, were fully equal to the occasion, and next year they will be ready for 3,000 and more.

Blue Mountain is a charming

place. The elevation is 700 feet, and this gives a magnificent view of the surrounding region. The success of Blue Mountain Female College has been astonishing. President Lowrey had, on August 1st, said "No" to 106 applications from parents to enter their daughters next session, though money was sent with the applications. Though there are large accommodations, all had been spoken for. The enlargement goes on, but the patronage keeps ahead of it.

We have a good church in Blue Mountain, with the Rev. J. N. McMillan as pastor. They have begun the erection of a large church edifice and they need help to finish it.

Evangelist T. T. Martin has made his home in Blue Mountain, and has located on an elevated ridge that commands a magnificent view before and behind. His services are in great demand, and they are most highly appreciated. To him the writer is under special obligations for kindness and courtesy.

Dr. A. C. Dixon's laying down his pastorate in Boston and taking charge of what is known as Moody's Church in Chicago, deserves more than a passing notice. That church is not identified with any denomination, but it is the centre of a wide-spread evangelism. How can a Baptist preacher become pastor of an undenominational church? That is a question to which Dr. Dixon has given much earnest thought. Being a decided and emphatic Baptist and believing in the importance of Baptist principles, he could not do anything that in his judgment compromised those principles. Why should such a church want a Baptist for pastor?

Dr. Dixon gave them to understand most distinctly that he is a strict Baptist, and did not propose to do anything inconsistent therewith. They wanted him anyhow, and the agreement is that he comes to them as an uncompromising Baptist, and will line up as a Baptist whenever occasion arises.

We think Dr. Dixon does not become pastor of that church so much as he becomes their chaplain. It is as if a man became chaplain of a regiment, only supposing the regiment to be engaged in religious work.

Certainly having Dr. Dixon for pastor, or chaplain, will tend to bring that church more and more to the Baptist position. As this tendency more and more shows itself, it is a question how the non-Baptist elements there will act. Will they quietly acquiesce, or will they make a stir? We are sure Dr. Dixon will not waver in his devotion to Baptist principles, and will do, in the right spirit of course, whatever faithfulness to those principles demands, according to his best judgment.

This is the first time, to our knowledge, that such an experiment has been tried in this country. In London Dr. F. B. Meyer succeeded Dr. Newman Hall, and was a Baptist pastor of a non-Baptist church. But they do things differently in England and Dr. Meyer is not such a Baptist as is Dr. Dixon. We will watch the experiment with great interest.

The critics think they can tell that Genesis was written by different authors and that they can determine with absolute accuracy just which language came from each author. They even divide a short verse among three authors. These critics utter their "results" with the complaisant assumption of infallibil-

ity. And yet, and yet, and yet, whenever they try to analyze some English writing in like fashion they most egregiously fail. Several times the experiment has been tried and every time they have failed.

Two Presbyterian preachers jointly wrote an account of the Pan-Missionary Conference, and submitted the result to several of the critics, asking that they indicate which language came from each author. The critics undertook it and failed ludicrously. Professors Orr and Denny together edit the *United Free Church Magazine*. Both of them write the "Notes," and recently a lot of these Notes were submitted to a leading "higher critic," for him to separate, and to indicate which came from each author. This learned critic who is cock sure of the authors of every sentence in Genesis could not solve this problem.

Here are men who cannot distinguish between the writings of avowedly different authors, in their own language and in their own times, who claim to be able to dissect a document which purports to come from one author, written thousands of years ago and in a language of which but little is known, and to find with absolute accuracy which author wrote which words! The man that can believe this, has credulity enough to supply a colony of Mohammedans.

Joseph F. Smith, the head of the Mormons, has been challenged by the Rev. N. E. Clemenson, a Presbyterian pastor at Logan, Utah, to a public debate. Mr. Clemenson makes a strong statement in regard to the claims of the Mormons, which claims he denies and asks that Mr. Smith meet him on the platform to discuss them. The propositions offered are:

"1. That the Mormon church is the only true and living church upon the face of the earth."

"2. That the church over which you [i. e. Smith.—Ed.] preside is the Kingdom of God, and the only legal government that can exist in any part of the universe, all others being in rebellion against the kingdom of God and under God's ban, and illegal and unauthorized."

"3. That if plural marriage be unlawful, then is the whole plan of salvation, through the house of Israel a failure, and the entire fabric of Christianity without foundation."

This language is taken from official deliverances of the Mormon hierarchy, and prompt attention to them is asked. The challenge has awakened wide attention and has aroused much interest. Whether it is accepted or declined it will have a great effect. Possibly Smith may designate a Mormon bishop or elder to meet this Presbyterian preacher, though we do not think the debate will take place. We wish it would take place, for we believe that good would come from it, and that some people's eyes would be opened thereby. While some wrong debates have been held, we think many more should be held than are likely to come to pass.

The *Examiner* well says: "With professedly orthodox theological seminaries who reject the Bible as an authoritative revelation from God, and ministers of the Gospel in our orthodox pulpits who do not believe in the divinity of Christ, nor in his vicarious atonement, there seems to be ample occasion for our intelligent and pious laymen who do believe in these things to rise up and say so. The loose-theology professors and preachers should be made to under-

stand that if they want to play the role of destroyers of vital Christianity they must do it as free lances, not as accredited officers in the orthodox army."

We are delighted to read this in the *Examiner*. And we hope the Baptist laymen in the North will take this matter up in dead earnest. Nothing short of this will bring some of the Northern seminaries and pastors to their senses. It is hard to understand how these intelligent laymen have allowed themselves to be hood-winked thus long. They have gone on and paid the bills, when they could have called a halt at any moment.

Over in England they are telling a story on a professor in an American theological seminary, and a Salvation Army man. The two happened to be seated together on a train and were strangers. The Salvation Army man turned to his traveling companion and the following conversation followed:

"Have you a hope in Christ, my friend?"

"Sir, you do not know to whom you are talking. I am a professor in ——— Theological Seminary."

"Oh! do not let that stand in your way. — Christ will save you, all the same, if you repent."

The Rev. W. D. P. Bliss has made something of a sensation by saying that while our people profess to believe the gospel of Jesus Christ, they live the gospel of Adam Smith and of J. J. Rousseau. This is what plenty of preachers have been saying all the years, only they did not put it in such concrete form. Here a preacher takes up one of the commonplaces of religion and by putting it in concrete form, makes a sensation. Preaching is too abstract. If our preachers would be more concrete they would greatly increase their power. Jesus Christ was the most concrete of all the preachers who ever lived.

The August *Foreign Mission Journal* publishes a list of all the missionaries under the appointment of the Foreign Mission Board, along with the states from which they hail. Kentucky has thirteen. Beside these there are some from Kentucky under appointment of the Missionary Union and some who are independent. But the number from our loved state should be greatly enlarged. If we will give ourselves and our loved ones more, we will give other things more.

A British preacher was about to leave England on a long voyage, and he asked C. H. Spurgeon what to tell people who asked about the secret of his wonderful success. Spurgeon looked down thoughtfully and finally said: "Tell them I believe what I preach, and I pray." That told the story.

While Mr. John D. Rockefeller was in Paris recently he lived his usual simple life. The Paris papers, and indeed Paris itself did not know what to make of it. They could not understand why the richest man in the world did not make a big splurge. Such a phenomenon is utterly incomprehensible to them. When a Parisian has plenty of money he cuts a dash and lives fast. It was thought thoroughly un-Parisian to live as did Mr. Rockefeller.

Dr. F. B. Meyer, of London, says that those who pray so long when they lead in public prayer are "making up arrears run up in the shortness of their devotions in private."

Editorial Varieties.

The first prize of the oratorical contest at Parks Hill Chautauqua, August 8th, was awarded to J. C. Waller, of Georgetown College. The other contestants represented the State College, Central University and the Kentucky Wesleyan College. We congratulate Georgetown College and Mr. Waller.

A speaker was lamenting the disposition of people not to praise others until the objects of their praise are dead. He urged that we should say what good things we can say about people while they live and can be helped by it, closing with the exhortation: "Do not wait till men are dead before you strew flowers on their graves."

An Italian woman recently bequeathed \$3,000 to a religious paper in token of the satisfaction she had received from reading the paper. Wonder if any Americans will do likewise. It would be a good disposition of money to provide for the sending out of good papers after one is gone. There are many people who do not get religious papers and who would be greatly benefitted by them. Forty dollars would endow a perpetual subscription to the WESTERN RECORDER, for example. This is a matter worth thinking about.

We are glad it has been decided that the Jamestown Exposition next year is to be closed on Sundays, though this is what we expected. We hope this Exposition will prove in all respects, all that is to be desired.

The *Baptist Argus* declines to publish the Moderator's rejoinder. Here is a "Baptist" paper in Kentucky which refuses free access to its columns to the Moderator of the General Association of the Baptists in Kentucky for his official communications. This rejoinder was not personal but official and was so signed.

Dr. Wayland Hoyt is supplying the pulpit of Regent's Park Baptist church in London during August.

On Friday of last week Dr. R. H. Graves, of Canton, China, completed half a century of missionary service. This occasion should have been fitly celebrated.

The Bishop of London has decreed that no Unitarians shall be married in any Church of England house in London. A Unitarian couple recently, being refused at "Christ Church," went to Dr. Clifford's church and were married.

There is to be in Iowa a convention of old bachelors and old maids to discuss single and married life. We hope a large number of marriages will result.

One of the printers setting up "A Preacher's and a Banker's Views on Important Subjects," was so impressed by Mr. Theodore Harris' article on the Future Life, that he ordered a copy of the book and declared his purpose to lead a new life. Many of Dr. Weaver's and Mr. Harris' single articles are well worth the price of the entire volume. \$1.

Bro. L. S. Sanders has resigned the field agency for our Orphans' Home and Bro. J. F. Winchell has accepted the position. His address is 1330 First St., Louisville. We regret losing Bro. Sanders, but we are glad to get Bro. Winchell.

Col. W. L. Gentry's leaving Woodland College, Jonesboro, Ark., to become field representative of Carson and Newman College, leaves the professorship of mathematics in the former vacant. If you know of the right man write to President C. T. Carpenter, Jonesboro, Ark.

The death of the Rev. S. S. Hale, of Jefferson City, Tenn., removes from earth to Heaven a faithful minister of Jesus Christ. He was widely useful and deeply beloved. We tender our condolence to the bereaved. We have known and loved Bro. Hale many years.

Red-tape has outdone itself. The London *Daily News* says a man put a penny stamp on a letter when only a half-penny stamp was necessary. The P. O. authorities refused to forward and returned the letter to him marked, "contrary to regulations."

Fairness and charity are sure fruits of heart communion with heaven, and these perfumes of the soul cannot be long preserved unless we come sometimes into a desert place and rest a while.—T. K. Cheyne.

AMONG THE Churches.

Walnut St. (Third and St. Catherine)—Pastor Eaton: Looking at brightest things; Charity. One by letter. Pastor Eaton preaches at Dawson Springs this week.

Broadway—Bro. W. C. James, of Russellville: I press forward. Chestnut St.—Pastor Weaver: Visions; Tenth plague.

East—Pastor Wilson: Songs in the night; Rock of Refuge. Two by letter. Pastor Wilson leaves this week on his vacation.

McFerran Memorial—Pastor Hamilton: Rights of Children; "Hast thou not known me?"

Twenty-second and Walnut—A great man loses his temper; Uplifted Christ. Two by letter.

Clifton—Evangelist A. S. Worrell: Righteousness; Pressing toward the mark. Pastor Foster absent in Texas to attend his sick father, who has died. We tender our condolence.

Calvary—Bro. H. A. St. Clair: Justification; Christian's peace.

Franklin St.—Pastor Harrington: Rule of life. Bro. N. R. Stone: Man's accountability. 1 for baptism.

German—Pastor Jansen: Beginning of wisdom; A promising hearer.

Highland—Pastor Dawes: Supplication of Christ.

Immanuel—Bro. B. V. Bolton: God's decree.

Portland Ave.—Pastor Maddox: Foreign Missions; Discipleship.

Parkland—Bro. C. M. Reid: Wilt thou be made whole? Pastor Taylor returned to preach two funerals of two fine young men.

Third Ave.—Pastor Ransom: Light of World; Walking in the light.

Hazlewood—Pastor Althoff: It is I, The night cometh.

Eighteenth St.—Pastor Bolton: Indecision.

Oakdale—Evangelist Farrar: Giving; God's gift. 23 for baptism, 15 by letter; 2 by relation since last report. Evangelist Farrar aided in meeting; \$264 pledged for State Missions.

East Mead—Pastor Brandenburg: Repentance; Lost sheep. Two by letter.

Highland Park—Pastor Arvin: Four men's faith; Esau's birthright. One for baptism. One restored. Two baptized.

Beechland—Bro. Phariss: Unity in love; Repentance.

Glenview—Pastor Brock: Prize of life; Out of the pit.

Thirty-sixth and Grand—Pastor Holway: Hope of glory; New birth.

THE STATE.

There were twenty-eight additions to our church at New Liberty, 21 for baptism and 7 by letter, resulting from the meeting in which pastor Wright was aided by Evangelist Hamilton.

Pastor Knight of Elk Creek is being aided in a meeting by Evangelist Powell.

Pastor W. E. Powers at Mt. Vernon, Shelby county, was aided in a ten days' meeting by Bro. J. P. Harrington. There were ten for baptism, two by letter and one restored.

Pastor C. M. Johnson writes: "On July 22 I began a meeting with Aetna Grove church, Green county, which resulted in eleven happy conversions with the church greatly revived at the close of the meeting. Eleven followed their precious Master in baptism. During my eight years in the ministry I never saw as large crowds come every day as we had there. We are rejoicing over the great work the Lord has done for us at Aetna Grove. With this eleven, three or four heads of families."

Bro. E. W. Coakly writes: "We had a great day at Havesville yesterday. Two additions, one by experience and baptism. Our struggling band there is persevering. This makes the membership just about double what it was at the beginning of the year. I go to Mill Creek to begin a meeting Monday, 13th inst."

Pastor W. J. Levi writes: "I have just closed a twelve days' meeting at my church at Beechville, Metcalf county. Sixteen conversions, twelve additions by experience and baptism; rest will unite later on. Church greatly revived and good working order."

Bro. J. R. Holsclaw writes: "Pastor C. W. Knight closed a meeting at Little Flock church Sunday, August 5, after two weeks of faithful and effective preaching. The church was revived and sinners awakened. Bro. Knight pro-

claimed the Word in all its purity and simplicity, and has sown seed which will in due season yield an abundant harvest for Christ and eternity. There were five added to the church, two coming from the Methodists and Presbyterians respectively. To God we ascribe the glory. Would that every church had a pastor just as untiring in his efforts to save souls and to indoctrinate men with the Baptist faith as we have."

Pastor R. L. Purdom writes: "August 5th closed a meeting of great spiritual power with my church at Mackville. The preaching was done by Bro. W. H. Williams, of Springfield, Ky. Brother Williams is a strong gospel preacher; indeed a workman that need not be ashamed. The immediate visible results of the meeting—the church very much revived, thirty added to the church by experience and baptism, one by letter, twelve under watch-care. Meeting continued fourteen days, with increasing interest to the end. With the close of this year I shall have served this church 25 years as pastor. The meeting is very encouraging to both people and pastor. To God be all the praise."

Pastor J. R. Stewart writes: "On the 4th Sunday in July we commenced a meeting at Harmony church, in McCracken county, assisted by Bro. E. H. Cunningham, and continued two weeks. Thirty-five additions to the church, 32 by baptism, three by letter. There were 32 conversions and 32 baptisms. This was the greatest meeting in the history of the church. It was largely attended day and night, and there was not a service that the Holy Spirit was not with us to the comfort of God's people and in the conviction of sinners; conversions at almost every service. Bro. Cunningham did some faithful work in the way of preaching the word and personal work. The church was greatly revived and strengthened. At the close of the meeting we buried 32 candidates with Christ in baptism—seventeen young ladies and fifteen young men, in the presence of twelve or thirteen hundred people. It was a very great occasion, and seemed to make a very solemn impression. To God be all the praise."

Pastor R. D. Walker writes from Breeding: "We have had a wonderful good meeting, held by Bro. I. M. Grimley, missionary of Russell's Creek Association. The results were four conversions, one approved for baptism, a pastor called, steps to build a new house, the church greatly renewed, the neighborhood benefited. He left the community greatly respected by both saints and sinners."

Pastor J. Leslie Adkins writes: "We just closed a meeting at Liberty church, in Russell county, in which there were five added to the church by experience and baptism. The Separate Baptists have a church there, and it was a kind of union meeting. I let the Separate do the preaching, and if I am to judge when he came to the doctrine of the church it sounded like everything but Baptist. I do not appreciate union meetings. I am now at Zion, near Columbia. Bro. Gatton, of Campbellsville, is doing the preaching. The church greatly sympathized with him yesterday when he got a message that his brother was dying. Brethren pray for our meeting."

Pastor R. R. Noel writes: "Bro. Andrews, of Covington, Ky., will assist me in meeting at Pleasant Point. On from Association meeting, thence I go to Waynesburg, six miles. And Bro. Betts will assist me at Olive, four miles from there. My field is ripe—four churches—within a compass of twelve miles, 2,500 population, only 600 professors. Am just in from 'Grove' church. Twelve days; three by letter, ten for baptism, nine baptized. I have been pastor for three months; twenty added, twelve baptized. Sunday school, 80; maximum attendance 300. I have preached 34 times. Raised for missions \$6; for church building, \$50, and they have paid me \$18. They are a fine people, intelligent; poor in this world's goods; struggling to build a house for the Lord. Will take about \$250 to finish. Cumberland River Association meets with our church at Pleasant Point, August 28. Come to Kings Mt., some one will meet you. The church is two miles out."

Bro. H. B. McFerran writes: "Our meeting at Cove Hill was a decided success. We had with us Bro. D. H. Howerton, of Milton. The Lord was with us in great power. There were seven additions to the church, five of whom came by profession of faith. The church was very much revived. Bro. H.'s preaching was of a very high order throughout the meeting. We thank the Lord for our brother's coming and cordially invite him to come again."

OTHER STATES.

Pastor W. J. Holtzclaw has resigned at Macomb, Ill. It is stated that he has three propositions before him, but has not decided what he will do.

Pastor F. W. Kerfoot writes: "Please change the address of my paper from Laneview, Va., to East Newmarket, Md. As you can see my lot has been cast with Maryland Baptists, and though comparatively few in numbers, they are truly a noble clan. In fact they are a close approach to our Virginia brethren, and that means they are near the top. Best wishes for the success of the RECORDER."

Bro. E. F. Lyon writes: "The writer has just closed a fine meeting with Pastor H. M. Garnett, at Chilton, Tex. The meeting continued just two full weeks and there were fifty-seven additions to the church. Pastor Garnett is one of the liveliest men in the country. During the past session he has been doing post-graduate work at Baylor."

Pastor W. S. Roney writes: "Magnolia Baptists are happy over a good revival just closed. Some sixty people made profession of faith in Christ, and some thirty joined the church, 22 for baptism. Bro. Powell, of Little Rock did the preaching, and his preaching had no uncertain sound. Powell is a fine evangelist and a fine preacher of the gospel. Our people are greatly revived and will do a greater work for the Master in the future as a result of this good meeting. I will close my work here the first of November and go to some place where my health is better. This is a fine country and a great work can be done here by the right man. This country is in need of preachers, and I wish several would immigrate to this portion of Arkansas. The RECORDER continues to be the same brave and progressive teacher of the old faith, and is dear to all who love the Master and His gospel. May you live long and continue to serve your brethren and Master as you have for the long time you have been in His service."

Pastor Mark L. Voyles writes: "I have just closed a meeting of great power at Alpena, Ark. In my ministry of seventeen years I have not witnessed such demonstrations of God's power. There were 82 conversions, 64 accessions to the church, 52 by baptism and others will join. The majority of the conversions were men ranging in years from fifteen to sixty-five. The Lord hath done great things for us, whereof we are glad. Our work at Harrison is moving along encouragingly. We are praying for a revival in our church."

The Buffalo Grove church, Tenn., has set apart Bro. Glenmore Garrett to the full work of the Gospel ministry.

The Rushville church, Tenn., has set apart its new house for the worship of God.

Mt. Lebanon church, Tenn., has been greatly blessed in a meeting which resulted in 20 professions of religion and 12 additions to the fellowship of the church.

A meeting in the Elizabeth City church, N. C., closed with 42 additions, 32 of them by experience and baptism.

The Honea Path church, S. C., has set apart its new house for the worship of God.

A church has been constituted at Adair, ten miles from Ellis, Kas.

We have received recently several reports of meetings we would have been glad to publish but they were signed "A Member" or "A Baptist," and no name accompanied them. For the thousandth time let us remind our brethren that no reputable paper ever publishes

anonymous communications of any kind. The name of the writer will not be given if he prefers it should not be, but we must know it.

The Avon church, Kansas, has set apart its new house for the worship of God.

A recent meeting in Oakman church, Alabama, closed with 13 additions to the fellowship of the church.

Eleven have been added to the Marshall Center church, Kansas, as the result of a recent meeting.

Immanuel church, Brevier, Mo., has set apart its new house for the worship of God.

A church was recently constituted at Maywood, a suburb of Kansas City. A two weeks' meeting has just been held in it which added twenty to its fellowship.

A ten days meeting in the Beaumont Mill church, S. C., closed with 48 additions to the fellowship of the church, 30 by experience and baptism.

The Hillsboro church, Va., has set apart Bro. Crosby Robertson to the full work of the Gospel ministry.

The Second church, Danville, Va., has set apart Bro. W. S. Brooks to the full work of the Gospel ministry. Bro. Brooks is the pastor of the church.

At Kennard Mills, Texas, Bro. Jeff Rhodes held a meeting and 25 were added to the church.

The new meeting house at Pasadena, Texas, has been set apart to the worship of God, free of debt. Bro. Robert D. Wilson, Houston, preached the dedication sermon.

After burning every scrap of paper that in the least resembled a mortgage on their splendid new meeting house, the First church, San Antonio, Texas, formally set it apart to the worship of God. Bro. Geo. W. Truett preached the sermon, all the city joining in the services.

The Memorial church at Hampton, Va., closed its meeting with 25 additions to the membership.

The Newton church, Kansas, has set apart Bro. Robert R. Fleming to the full work of the Gospel ministry.

A meeting in the Mineral church, Kas., closed with 18 additions to the fellowship of the church, all by experience and baptism.

The meeting in the Friendship church, Ga., closed with 20 additions to the fellowship of the church, 15 by experience and baptism.

Elders P. W. Carney and F. P. Dodson are holding a meeting at Paradise Ridge, Davidson county, Tenn., where many Nashville people have summer homes. There have been 17 professions of religion and a church will be constituted there.

A genuine revival has been enjoyed at Granger, Tex. Twenty-eight additions to the church, 1 by statement, 4 by letter and 23 by experience and baptism.

The church at Crocker, Mo., where the membership was small, has been increased by 41 additions, result of their meeting.

Bro. J. P. Jenkins closed a meeting at Boynton, Mo., and organized a church of 19 members, an arm of the Milan church.

Bro. Sid Williams assisted Pastor Amerson in a meeting in the Orange church, Texas. There were 100 profes-

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sions of religion and 94 additions to the fellowship of the church.

The church in Apopka, Fla., has been greatly blessed in a meeting in which Pastor Richardson was assisted by Pastor Wray, of Plant City. There were 40 professions of religion and 36 additions to the fellowship of the church.

Elder J. H. Summers held a meeting at Wyatt, Mo., near Harmony church. There were 10 additions to the fellowship of the church.

The newly organized church at Keotu, Mo., numbers 54 and they are preparing to build.

A tent meeting was held at Black Tower, New Mexico, resulting in the constitution of a new church of 19 members.

DEAR RECORDER:

My dear mother died Wednesday morning, August 8th, at Bristol, Tenn., age 81. She was a true mother and a good and faithful Christian. She has been a Christian for 65 years.

Orlinda, Tenn. E. LEE SMITH.

Dr. S. B. Meeser, of Detroit, was some time since quoted in our columns as saying in a speech: "The only reliable constituency of almost any church is mainly among the young people of its membership." He writes denying the use of that language and gives the following as what he did say: "Experience has shown that the members of the church who abide and are most deeply in the activities of the church, as dependable members, are such as have grown up in the associations of the church and have assimilated her spirit and mind. Vast bodies of converts, who come into membership from other and worldly associations or from association with other churches even, fail ever to be intimately active in her work or fall away altogether. The reliable constituency of almost any church is made up mainly of those who are children of the local church's institutions."

The language, first given, was taken from the published reports of Dr. Meeser's address, in Northern papers, and was supposed to be correct. We gladly, however, make the desired correction.

Dr. M. P. Hunt feels that it is due him that he be allowed a few words further, in his discussion with the Moderator. So he will have a final piece in next week's issue, to which the Moderator will reply, introducing no new matter, and this will close the discussion.

WANTED—A Christian, energetic young man to canvas and solicit for the Ohio Valley University, Sturgis, Ky. Address President H. W. C. Ainley.

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Family Circle

Stories for the Young and Old

WHAT HAVE WE DONE TO-DAY?

We shall do so much in the years to come,
But what have we done to-day?
We shall give our gold in a princely sum,
But what did we give to-day?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer,
But what did we speak to-day?

We shall be so kind in the after-while,
But what have we been to-day?
We shall bring to each lonely life a smile,
But what have we brought to-day?
We shall give to truth a grander birth,
We shall feed the hungering souls of earth,
But what have we fed to-day?

We shall reap such joys in the by and by,
But what have we sown to-day?
We shall build us mansions in the sky,
But what have we built to-day?
We shall dream in idle dreams to bask,
But here and now do we do our task?
Yes, this is the thing our souls must ask—
"What have we done to-day?"

NIXON WATERMAN.

HANDICAP, OR WINGS?

Walter Hamlin came swinging briskly up the street, whistling a stirring tune, his face fairly aglow with excitement. He ran lightly up the steps at home, rushed through the house, burst unceremoniously into the kitchen where his mother stood ironing, caught her in her arms, and danced her wildly about the room.

The little mother dropped breathless into a chair when he finally released her. "You crazy boy!" she exclaimed laughingly, as soon as she could get her breath. "What in the world is the matter?"

Walter was further relieving his feelings by a wild frolic with Rover, but he dropped down in the doorway, one arm thrown over the dog's shaggy neck, and announced triumphantly: "You won't wonder I'm crazy, mother mine, when I tell you what Mr. Langford said. You know I took some of my drawings and paintings to him to-day. Well, he looked them all over without saying a word. Maybe my heart wasn't away down in my shoes before he got through! He said I certainly had unusual talent, and if I worked and studied hard enough there was no doubt but I would be a successful artist some day. He is going to begin giving me lessons right away. Just think of it, mother, you will have a real artist for a son! If it just depends on work and study, I'll do it, sure."

Mrs. Hamlin was as pleased with the news as was Walter himself, and the two sat for a long time painting the future in glowing colors. Walter's ambition had always been to be an artist—he was never so happy as when he had a pencil or a brush in his hand; and now this assurance by one who was competent to judge that he had the capacity to succeed, raised his hopes to the heights.

Presently he jumped up he was too excited to sit still. "I'm going to take a spin on my wheel," he declared, gayly. "I'll ride over to Frank's, and tell him about it."

There was a fond light in the little mother's eyes as she watched him spring on his wheel, and go whizzing down the street. She was very proud of her boy.

Walter flew down the length of the street and out into the country, rejoicing in the swift motion. Up the hill he pedaled with strong, tireless strokes, raced across the crest of the hill, giving the wheel a good start on the downward slope, then putting his feet on the coasters, flew wildly down the abrupt grade. He was so happy over his good fortune that he could not seem to move fast enough to keep up with his gay spirits.

Out from the shelter of the grove which covered most of the hillside he flashed. There, flying along the track

PURE AT THE SOURCE.

Milk is the chief article of food in the sick room and hospital. Every physician and nurse should know the source of supply before ordering in any form. It is not enough to know that it comes "country milk." Borden's Eagle Brand Condensed Milk, the original and leading brand since 1857.—Integrity and experience behind every can.

that lay below him, came the express train, the engine only a few rods away! Walter's heart gave a great bound, and stood still. In a flash he measured the distance with his eyes. Could he cross the track before the engine reached that point? He thought so anyway, it was impossible to stop. On he flew. The wheel reached the track, the engine was almost upon him—a second more, and he would be across! Then a shock—the front wheel had struck the farther rail! He felt himself being thrown violently, had one glimpse of the monster engine towering above him, then knew no more.

It was a week later before he knew the extent of the disaster. It had been a week filled with pain, but he was feeling better, and was in hopes that he would soon be up again. He lay there wondering how many days it would be before he could get his lessons with Mr. Langford. He had just determined what work he would like to begin on, when the doctor's voice in the next room attracted his attention. The door was open a crack, and he could hear quite distinctly. "No, he will never be strong again," the voice said. "The hurt was more serious than we thought at first. The probability is that he will have to use a crutch, and he never will have the use of his right hand again." The voice went on, but Walter heard no more. For a moment the words carried no meaning to his mind; then swiftly there swept over him an understanding of all it meant to him—and the light went out of the world.

For days the boy fought the idea fiercely. He could not face life crippled and useless, all his bright dreams of success blotted out. His whole being rebelled and cried out against it. He could not, would not, meet it; but there the dread fact remained, immovable, barring the way before him. He would listen to no more; he could not bear to have the subject touched upon.

One day the doctor hesitated at the close of his visit. His eyes took in the dreary hopelessness on the boyish face, and his own rugged face grew tender, but his voice was resolute as he said, grimly: "See here, my boy, don't you know this won't do? You'll never get well this way. You must brace up, and try. Why, you could have been sitting up by this time, if you hadn't let yourself get so downhearted."

Walter moved his head wearily. "What's the use?" he said, dully. "My life's spoiled, anyway."

The doctor laid a strong, firm hand on the boy's hot head. "Nothing of the kind!" he said, emphatically. "Your life is not spoiled unless you allow it to be. Nothing outside us can spoil our lives without our consent. I know it's hard, my boy—the bluff voice grew very tender—"but a brave man isn't afraid to face hard things; he faces them, and conquers them. Beecher was right when he said, 'Victories that are easy are cheap. Those only are worth having which come as the result of hard fighting.' And I don't believe, Walter," he went on, "that you are the kind of a boy to give up just because there is something hard ahead of you. You'll face it, and conquer it, if I am not greatly mistaken in you." There was an encouraging smile on the rugged, kindly face as he finished speaking.

Walter made no answer. He lay there looking up into the doctor's face with questioning eyes in which there was slowly dawning a faint glimmer of hope. Could it be possible that there was yet a chance for him to do something in the world?

That night, alone in the dark, he fought the battle out with himself. It was long and hard; the difficulties and limitations before him loomed up menacingly, seeming to shut out all opportunity in the future, and threatening to crush him. But little by little he brought himself to face them undauntedly, the determination growing within him that he would not be defeated by them. Stronger and stronger that determination grew, and more and more he felt able to face his unpromising future fearlessly. It was almost morning when he closed his eyes in sleep; but before he did, the battle was ended and the victory won.

The next morning everybody was surprised at his bright, cheerful courageousness. In such marked contrast to the weary hopelessness of the preceding days. The whole household brightened up under the influence of his bravery.

His health improved rapidly from that time on, and he was soon up and moving about with his crutch. He at once went diligently to work to learn to use his left hand, and was surprised to find how many things he could do. But when he tried to use his pencil and brush it was slow work; he was tempted more than once to yield to his discouragement and give up, when he found himself unable to get the results that he wished. But he resolutely put the feeling from him, and when it was strongest only shut his lips in firmer lines and worked on the harder.

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EXCERPT

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It is absolutely harmless and for Sixty years has proved the best remedy for Children Teething.
Be sure you ask for
MRS. WINSLOW'S SOOTHING SYRUP
AND TAKE NO OTHER.

The years went by, filled with study and work at home and abroad; then came success and fame. The dreams of his boyhood were fulfilled.

One day a noted art critic stood in the gallery before his last picture, which had proved a great success. A companion remarked: "It seems a pity that Hamlin was handicapped by being a cripple; there is no telling what he might have accomplished if it had not been for that."

The critic shook his head. "No," he said, "you are mistaken. There is a touch in his pictures—a something which appeals to the heart. I can't express what it is, but it is what has made his pictures famous, and nothing but suffering and difficulties could have taught it to him. Instead of being dwarfed by his misfortune, he owes his success to it; he would never have been a great painter, without it."

"And he told me once," the other man replied, thoughtfully, "that if it had not been for something his doctor said which roused him, he would have given up utterly after the accident, and dragged through life an utterly useless, miserable man. What a pity it would have been!"

"Yes," the critic replied, turning reluctantly away from the picture, "the world could not well afford to lose work like his."

Noticed by the two men, the artist himself was sitting in a little alcove near, and overheard their words. All through his life, down deep in his heart, there had been a note of bitterness, a feeling that God had not been good to him in so handicapping him. But with the words of the critic a great light of understanding swept over him. Reverently he bowed his head, and from his heart the words ascended: "I thank thee, O Father, that thou didst send thy teachers, Pain and Difficulty, to me!"—*Marion Brier, in Zion's Herald.*

A "WIRELESS" MONEY ORDER.

Pretty soon we shall be rushing into the nearest Marconi station and exclaiming, "Please send this tooth-brush by wireless to the Deutschland. Ma has sailed without her tooth-brush." There is an interesting story of a passenger on the Lucania needing money. His mother was on the Campania, which passed her sister ship in midocean, at a distance of one hundred and twenty miles.

He caught a brilliant idea, and asked the officers to endeavor to figure out the relative positions of the two vessels, on the chance that they might get into a wireless communication during the voyage. As a forlorn hope, the operator on the Campania began to send this message into space:

"Mrs. J. L. Robertson, Passenger, Lucania:
"Pay purser Lucania ten pounds, asking him to advise purser of Campania to pay me."
HENRY.

The message surged through the ether until it was caught by the Lucania, a hundred and twenty miles away. The scheme was understood, Mrs. Robertson had an interview with the purser, paid him ten pounds, and the following message was sent into space, to be picked up by the Campania:

"Graham, Purser, Campania:
"Pay Henry Robertson ten pounds. Have collected amount from his mother aboard Lucania. MILLIKEN, Purser."

Mr. Robertson, was handed his ten pounds while at breakfast, and he was delighted by the double victory of scoring a new record in wireless telegraphy, and receiving from somewhere out of the heavens enough money to pay the duties on his baggage when he reached New York.

La Montt: "Children are so much worse than they used to be. What do you attribute it to?"

La Moyne: "Improved ideas in building."

La Montt: "What has that to do with it?"

La Moyne: "Much. Shingles are scarce, and you can't spank a boy with a tin roof."

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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, Millidgeville, 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.

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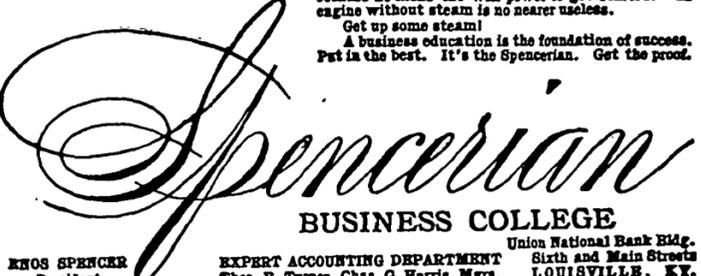
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Stories for Little Ones.

THE HAPPY DAY.

BY HILDA RICHMOND.

The twins were wishing for things. They often did that, and when they went back to their playthings somehow everything went wrong. The toys weren't nice and the dolls had ugly clothes and the books were ragged and nothing was very pleasant. Mamma never liked to have Max and Molly begin the wishing game, but the children played that nearly every day. "I wish Geraldine Matilda had a long white silk train and a trunk

full of pretty clothes," said Molly taking the poor old doll up with a jerk. "Geraldine Matilda, you are a perfect fright." The dolly was too polite to hint that Molly had allowed her to stay out in a rain storm and ruin the only dress she had, so the little girl went on with her unkind remarks. "I guess I'll put you in the next missionary barrel and send you way, way off. You aren't fit for anybody but heathen folks to play with." "Why don't you wish for something nice?" said Max. "Who cares for old doll clothes? I wish we could do exactly as we please all day. That would be fun, wouldn't it?" "Yes, it would," said Molly, tossing the poor doll into a corner. "I'd stay up late in the evening and not go to bed till mid-night, and I'd—"

"And I'd have candy and popcorn and peanuts and"—interrupted Max. "And I'd play in the dirt without having to wash my hands. What a happy day we'd have!" "Well, you can have a happy day if you want," said mamma, who had been listening. "Of course you can not go down town by yourselves, but you may have your wishes granted as far as possible if you think you will have a happy day." "Goody! Goody; Goody!" screamed the twins. "Let's go out and puddle."

There had been a little shower and the gutters were brimming with water. The twins were soon having a fine time dabbling in the mud with no one to tap on the window and tell them to be careful. Their clothes were soiled, and they had mud in their hair, but all the time they were laughing and having a good time together.

"Now let's have some candy and cookies," said Molly after a long time spent in splashing and playing in the water. "I'm hungry." "Come, children," called Miss Ethel from across the garden fence. "You know this is the day we are to have our long ride on the trolley and eat our lunch at that pretty house out in the country where we pick flowers. Hurry up, for we want to start in half an hour."

The twins looked at each other and then at Miss Ethel. "We'll have to get mamma to wash us up," said Molly. "We forgot all about the ride."

"I never could get you ready in half an hour," said their mamma. "You said you would be happier if you didn't have to be washed, so run and have a good time." "It isn't a happy day at all," sobbed Max. "The sand in my hair doesn't feel good, and I'd rather have clean hands to eat cookies. I wish I had been a good boy."

"And I wish I never had wished," wailed Molly. "What's all this?" asked Miss Ethel. "I'll get Molly ready if Mrs. Pope will attend to Max. You can go without your hats and the hot sun will soon dry your hair. Don't cry."

So it turned out to be a happy day after all, but the twins did not fret about the things they had to give up to go to the little picnic. And since that time they never play the wishing game any more nor tease to do as they please all day. Can you guess why?

BUTTON'S FRIENDS.

Hilda was cooking Button's dinner. Buttons was a beautiful black cat with lustrous golden eyes and a tiny dash of white upon his breast.

Just then Buttons saw a fly. His whiskers quivered. A fly in January was an unexpected luxury. Buttons sprang after it, followed it across the room, from a chair to a table, from the table to a shelf.

Oh, poor Buttons!—right into the kettle of molasses!

"Oh, he's spoiled! He's spoiled!" wailed Hilda.

"Before I'd have such a looking cat?" jeered Brother Ned.

"It will never come off," declared Ruth.

"Put him out in the yard," said mamma. "He'll never be fit to come into the house again."

"Some one must wash him," said Hilda.

"O, Josephus, Josephus!" she cried. "Come quick! Something dreadful has happened!"

Josephus dropped his shovel and came as quickly as his wooden leg would let him.

"What's the matter, Miss Hilda?" he asked.

"It's Buttons, my dear, dear Buttons!" cried Hilda. "He fell into a kettle of molasses, and, O, Josephus, I want you to wash him!"

Josephus threw back his head and laughed uproariously.

"Then I'll have to do it myself," said Hilda.

She got a pail of water, captured the cat, and placed him gently in the pail. There was a frantic struggle and a tremendous splash. Then over went the pail, and away flashed Buttons!

Half an hour later Hilda, still grieving over the accident, looked out of the kitchen window.

Buttons was sitting forlornly upon a snowbank.

"Poor, poor Buttons!" sighed Hilda.

Then Buttons lifted up his voice in lamentation. "Meow, meow,

AN OLD TIMER

Has Had Experience.

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meow," he mournfully cried.

In a moment a large gray cat came slowly up the driveway, two tiger cats leaped the fence, closely followed by a small Maltese tabby, a yellow cat struggled across the snow-covered lawn, and a handsome black-and-white puss crept around the corner of the house.

"Mew, mew," said the little Maltese.

"Miaw, miaw," said the two tigers.

"Meow, meow, meow," chanted the whole six.

Then the big gray cat approached Buttons solemnly. "P-r-r-r," said he, and began to lick his molasses-drenched friend.

"P-r-r-r," said the yellow cat, following the gray cat's example.

"Oh!" exclaimed Hilda; "they are washing Buttons!"

"They certainly are," said mamma.

"P-r-r-r-r-r," said the black-and-white cat, the two tigers and the little Maltese all coming forward to assist.

Till dark Hilda watched the funny scene. And after supper in

CANCER

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came Buttons, purring happily, his beautiful fur just as clean and shiny and velvety as ever.

"Those dear, good cats!" cried Hilda.

"They were friends in need," said mamma.

"Meow!" agreed Buttons.—Louise Octavian, in Children's Magazine.

Improve what you have, however little, and more shall be given. That thin thread of love, if you will not neglect it, shall lift even you up to God and glory. "Who hath despised the day of small things?"—Newman Hall.

BETHEL ASSOCIATION.

Met with First church, Hopkinsville, August 7th. Brother H. C. McGill, clerk of the Association, has kindly promised to furnish report of proceedings for the WESTERN RECORDER. The attendance was small. President Harrison, of Bethel College, Russellville, was re-elected Moderator, and he presided with his usual ability to the satisfaction of all. Pastor McGill was re-elected clerk.

Rev. Dr. James, pastor at Russellville, preached the introductory sermon, and it was highly appreciated. Pastor Snider, formerly of Trenton and Allensville, but now of Chester, S. C., also preached an able sermon at the close of the session. Pastor W. E. Mitchell, of Pembroke, was chosen to preach the next introductory sermon at Elkton. His church is building a Sunday school room, at an expense of about 3,000. Pastor Kirtley, of South Union and Locust Grove churches is enjoying a pastorage recently purchased for \$3,000.

Pastor Charles Harris Nash, D.D., for sixteen years pastor at Hopkinsville, has resigned after a very successful pastorate. During the period under his leadership a beautiful meeting house was finished at a cost of over \$30,000. Now such a building would cost over \$40,000. During the same time he has led in securing about \$10,000 that has been used in repairs and enlargement of Bethel Female College, and the parsonage has been improved at an expense of over \$1,000, and it is now a \$4,000 building. Dr. Nash leaves no debt. In contributions to missions the church leads all other churches in the State except one in Louisville that has double the membership and many times the wealth. During his ministry the membership increased from less than 300 members to about 600. Last year they gave to Foreign Missions \$1,358; to Home Missions \$780; to State Missions, Colportage about \$400 and the rest of the \$3,000 raised to benevolent objects. This is a noble record for pastor and church.

It was my pleasure to enjoy the hospitality of Sister W. Goldthwaite and her accomplished family. I also dined at Bethel Female College with Dr. Harrison and his noble wife. The prospect of the college is most encouraging. Graduates of Bethel Female College are greatly in demand for the best positions as teachers.

DAVISS COUNTY ASSOCIATION.

Daviss County Association met at Panther Creek Baptist church August 7. Devotional exercises were conducted by A. N. Couch, after which the body was called to order by Bro. R. T. Bruner. The



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reading of the letters was dispensed with, the clerk having prepared a digest of them.

Time limit prevented Bro. R. T. Bruner from serving again, and Bro. W. D. Nowlin was unanimously elected for Moderator.

Time having arrived for preaching, Bro. W. D. Nowlin preached the annual sermon from Matt. 28: 19-20. The sermon was a clear exposition of (1) our duty to the unsaved of all nations, (2) what a Christian is and how made, (3) the duty of teaching disciples.

The digest of the letters having been read the regular reports were taken up and discussed with much enthusiasm. State Missions was

first, so Bro. Bow might take part in the discussion.

Noon having arrived some one suggested that we adjourn, but it was raining so hard business was continued till such time as the rain should stop. Discussion was continued for nearly thirty minutes longer, when dinner was announced, and but little time was spent outside, owing to the coming of another shower.

The body reconvened for devotional exercises, after which business began by report and collection for Orphans' Home. Other reports were taken up and discussed extensively, with good feeling.

Time and place of meeting which had been referred to committee on nominations was referred back to the body. Time to meet was fixed for Tuesday after the first Sunday in August, 1907. Place at Buck Creek church. Adjourned to meet Wednesday at 9 a. m.

The reports for second day were taken up after devotional exercises were over, Bro. Jones, of Central City, conducting same.

Education and Foreign Missions were postponed till afternoon, as Drs. Dargan and Sampey would be with us. All reports were given time and were discussed earnestly by the brethren. In many respects the meeting was as good as usual, but the rain which made the grounds muddy and drove the people inside often caused confusion. The Panther Creek people fed us well and caused us to wish to return.

The RECORDER man was made very comfortable at the home of the pastor. His estimable wife and daughter made us feel very much at home and our memory will hold a kind place for the Vail's home continually. A. N. COUCH.

DEDICATION.

The brethren of Lawrence Chapel Baptist church, in Barren county, have built a beautiful house and we had the pleasure of assisting in the dedication of the house on July 29th. This church has hitherto been a member of Liberty Association, but called for a letter to join Warren Association.

Also dedicated the house at Slaty Point in Rowan county on August 5th. This is the house which Dr. W. D. Powell succeeded in building in about one week. Bro. H. G. Alderson is pastor. After the dedication Bro. C. T. Roberts, of Culloden, W. Va., began a meeting with the pastor.

J. G. Bow.

DEAR RECORDER:

I am now living on a small farm of ninety acres; thirty-five acres in corn, eighteen acres in cotton, twelve acres in peach trees, ten acres in pasture, fifteen acres in woodland. Have been called to the church at La Rue, twenty miles west of here, on the T. & M. O. R. R. Expect to preach to four country churches once a month and run my farm. This I regard as the "simple life." This is the heart of the great peach growing country of Texas. One car load of tomatoes shipped from Jacksonville, eight miles from here, in May, brought \$1,360. One man planted ten acres in Irish potatoes and made 1,000 bushels, for which he received \$1,100 or \$1.10 per bushel. Of course these are exceptions, but it certainly is a fine country for fruits and vegetables. We expect to put out 1,300 more peach trees this season. So, Bro. Editor, you and the rest of my Kentucky cousins are invited to visit us and eat peaches next summer. We have fine freestone water and a salubrious climate—a

real health resort.

As to Texas affairs, we are simply looking on and abiding our time. The Baptist hosts of Texas will yet be one. I am still preaching the old doctrine of the New Testament—salvation by grace through faith in Jesus as the Christ of God, holding that obedience manifests that faith in us which brings salvation from sin.

G. A. COULSON.

Mt. Selman, Tex.

DEAR RECORDER:

In the musty files of a great Baptist magazine once published in the bounds of the Southern Baptist Convention I find the following item of mission history, printed nearly fifty years ago. Probably those intimately acquainted with the mission work of the Southern Baptist Convention from its beginning will not be interested in it as will be those of fifty years of age and less:

The first missionaries sent out by the Southern Baptist Convention to China were Samuel Cornelius Clopton (and wife) and Geo. Pearey (and wife), in 1846; who sailed from New York January 22 of that year and reached China after a voyage of one hundred days.

Brother Clopton died the 7th of July, 1847, from a fever supposed to have been induced by exposure to the sun while attending the funeral of his fellow-passenger from America, the Hon. A. H. Everett, Minister of the United States to China.

Then follow the names of the missionaries sent to China by the Southern Baptist Convention up to the time of the publication of the issue of the magazine from which this is taken. In 1847, Rev. T. W. Tobey and Rev. M. T. Yates; 1848, J. Sexton, M. D., who died the same year; 1849, Rev. B. W. Wilden; 1852, Rev. T. P. Crawford and George W. Barton, M. D.; 1853, Rev. A. B. Cabaniss; 1854, Rev. C. W. Gaillard; and in 1856 Rev. R. H. Graves.

I had often before read and heard of the long term of service of dear old Brother Graves as missionary to our antipodes, but reading this account printed as news in a magazine printed nearly half a century ago, and now yellow and stained with age gives me a new view of what it means. When I looked on his face in Nashville two years ago and was told that he had been in China forty-eight years, some how I failed to grasp and appreciate the facts—the length of time he had exiled himself for the Master's sake, as I do now, reading this old account of his going out—the last one mentioned in the list. Fifty years! Think of it! Half a century's service for the Master as far away from home, and all it means, as he could get! What love for lost souls. Certainly he has realized in some measure what it cost the Savior to redeem a lost world and something of the value He places on a soul. What changes God has wrought in China with Dr. Graves as a witness and an agent in the work.

As one contemplates the faithfulness and the work done for the Master by this grand old saint one can almost hear the welcome at the "home-coming," "Well done, good and faithful servant!" May he, when the end comes, exclaim with that other great missionary, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day."

J. D. MADDOX.

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BLACKFORD ASSOCIATION.

Blackford Association of churches met with Pellville Baptist church August 1, 1906.

After devotional exercises, conducted by Bro. W. R. Oldham, the former moderator, called the body to order, calling the list of the churches for letters, which were read by T. J. Ratcliff and A. N. Couch, after which the organization was completed by electing T. J. Ratcliff, moderator; Bro. Ira Rice, assistant moderator, and E. N. Morrison was elected clerk, with Bro. H. W. Schafer assistant clerk.

The introductory sermon was postponed till 2:30 p. m., when Bro. T. J. Ratcliff, the regular appointee, preached from Rom. 8:31: "If God be for us who can be against us?" The regular business of the body was gone through with. The spirit of the meeting was fine to the close.

The body adjourned to meet with Friendship church next year, about five miles from Fordsville, Ky. A. N. COUCH.

DEAR RECORDER:

The Hopkinsville church is under a cloud; her noble consecrated pastor and one of the ablest preachers in the State, has offered his resignation under such circumstances that it has been accepted.

To those who know and appreciate his work amongst us the loss seems irreparable to the church and to the city.

A prominent member of another denomination said to a member of the Baptist church: "Surely you Baptists are not going to let Bro. Nash go; he has done more for the morals of this town than any preacher who has ever lived here, and I greatly admire his fearlessness for the right as well as his ability in the pulpit." In the sixteen years he has been with us

Bethel Female College has been brought to the front rank among the schools of the State, largely through his efforts by first stirring the people to action, and then in course of time, bringing such influences to bear as secured the most prominent and efficient educators available. His preaching and influence aroused the church to a determination to build the thirty thousand dollar edifice they now occupy, never asking for a dollar of it and having the disadvantage of knowing that those who would be his largest contributors if the work was accomplished, were attached to the old place of worship for many reasons and did not want to give it up. He led the movement by a large subscription himself, as he has ever done in every amount of money he has ever raised in the church for its work. By his example and faithful preaching he has awakened a spirit of missions in the church which is well known. Who is to keep up that leadership is a question that may well stir the hearts not only of this people but in the State at large.

The church that gains him for a pastor is to be congratulated indeed, and additionally for the influence and life of the noble, unselfish, Christian woman who, as his wife, has been untiring in her efforts to aid his work in every way possible; she deserves the crown of a model Christian woman. I will not say pastor's wife, for she has gone far beyond what any church has a right to ask of their pastor's wife. That God will abundantly bless his labors wherever he is called is not only the prayer but the belief of one who has been instructed and uplifted by his clear convincing and convicting teachings through all these sixteen years.

A HOPKINSVILLE BAPTIST.

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

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Whitfield, when asked where he studied theology, replied: "On my knees, reading my Bible and Henry's Commentary." Whitfield read it continuously through four times.

BAPTIST BOOK CONCERN
Louisville, Ky.

One of the largest yields of wheat so far reported is that of Samuel H. Payne, of Payne's Depot. He has raised over 5,000 bushels this season. One of his Fayette farms averaged 48 bushels to the acre.—*Danville Advocate.*

The Farm and Household

C. Lebus, of Cynthia, refused 6 1-4 cents for 225 hogs, weight about 225 lbs. He sold 252 lambs to Carroll & Talbot at 7 cents.

R. H. Biddle threshed from a 25 acre field, on Jasper Offutt's farm, near Glen Kenney, 410 sacks of wheat that yielded two bushels and one peck to the stack, an average of nearly 37 bushels to the acre.

R. M. Millard sold to Bridges Bros., of Mt. Sterling, a colt three months old by Highland Gay and out of Black Squirrel mare for \$150.

Thomas McClintock & Son of Millersburg, have contracted for 1,500 lambs in Nicholas county, next year's delivery, at six cents.

Sheep are selling in the West for the highest prices known in fifteen years. Word comes from Linn county, Oregon, that sheep men are receiving as high as \$6 and \$7 a head, and spring lambs a few weeks old bringing \$2.50 each. Those who purchased bands of sheep a few years ago are reaping small fortunes.—*Winchester Democrat.*

Sam Turley sold this week to I. E. Tabb 600 bushels of uncleaned blue grass seed. The price paid was 75 cents per bushel. Robert C. Gatewood sold to C. C. McDonald, buyer for Sulzberger & Swartzchild, fifty 1,500-pound export cattle at 5 1-2 cents. This is the best sale yet made in the county. The market is strong and the indications point to 6 cents being reached for good ones.—*Mt. Sterling Advocate.*

Something astonishing is reported about the Delaware peach crop. The Pennsylvania railroad employs an expert to estimate the crop, so that it can provide the cars. Now this trained statistician says the production this year will be 2,500,000 baskets, double that of any year for a decade, and four-fold that of last year. This immense output is attributed to the spraying of the trees which kept insect pests away.

A Robertson county man boasts of a four year old milch cow that weighs sixteen hundred pounds and is a splendid milker.

Thompson Tarr, of Paris, sold to J. S. Wilson & Bro. 800 bushels of bluegrass seed for delivery Aug. 15, at 80 cents per bushel.

Mr. Rhodes T. Herndon sold last week to Mr. J. A. Hamon two suckling mules, one at \$125 and the other at \$110 to be delivered at weaning time.—*Georgetown News.*

Henry S. Caywood, of near North Middletown, bought of John McDaniels twenty-six 1,100-lb. cattle at 4 cents per lb. Mr. Caywood will feed this bunch of cattle for the Christmas market.

PLEASING EGG VARIATIONS.

Stuffed.—Cook eggs in boiling water for half an hour, then lay them in cold water. When perfectly cold, break off the shell, and cut each egg in two a little nearer one end than the other. Remove the yolks, and turn the smaller piece of the white over for the base of a dainty edible cup, removing

a tiny portion from the small end of it, so that the large portion of the white will sit in it firmly. Mash the yolks fine, mix with a little chopped meat or chicken, season to taste, moisten with melted butter, and form into little balls that will just fit into the little white egg cup. Serve on small rounds of hot buttered toast.

Eggs with Cheese.—Slice hard-boiled eggs, and heat them in a rather highly-seasoned cream sauce. Just before serving, add half a cupful of grated cheese for each cupful of cream sauce; pour over buttered toast, and serve hot.

Devilled.—Shave one-quarter of a pound of mild cheese very fine, and spread it over the bottom of a shallow, well-buttered pudding dish; sprinkle with little bits of butter, and dust with salt and pepper. Break six eggs, one at a time, over the cheese, taking care not to break the yolks. Into half a cupful of cream, stir one teaspoonful of made mustard, and pour over the eggs. Set the dish in the oven until the whites of the eggs are firm. Serve hot.

Cocktails.—For each person to be served, allow half a teaspoonful of vinegar, six drops of tabasco sauce, one tablespoonful of lemon juice, one-half teaspoonful of horseradish and one-half teaspoonful of tomato sauce. Mix all well together, add one well-beaten egg, and serve in a tall glass. This makes an excellent appetizer.

Curried.—Add one tablespoonful of curry powder to two onions, sliced and fried in two tablespoonfuls of butter; pour on one pint of broth or good gravy, and let them simmer until tender. Then stir in one cupful of milk with which has been mixed two tablespoonfuls of cornstarch, cook for five minutes longer, and add eight hard-boiled eggs cut in slices. Let it get very hot, but do not allow it to boil. Serve on rounds of hot toast.

Lucanian.—Cut five hard-boiled eggs in eighths lengthwise, add one cupful of cooked macaroni, one-half cupful of grated cheese, one and three-fourths cupful of cream sauce, and season with salt, pepper, onion juice and anchovy essence. Turn into a buttered baking dish, cover with buttered crumbs, and bake until lightly browned. Serve at once.

Balls.—Chop the whites of four hard-boiled eggs very fine, and mash the yolks to a paste; add one rounding tablespoonful of grated cheese, two tablespoonfuls of bread crumbs, one dessert-spoonful of minced parsley, one rounding tablespoonful of chopped celery, one-half cupful of mayonnaise dressing, one teaspoonful of lemon juice, and salt and pepper to taste. Mix all carefully together, form into small balls, roll in beaten egg, then in bread crumbs, and fry in smoking-hot fat. Use a frying basket to cook them in.

A la Powdercourt.—Cut slices of bread into rounds, toast and butter. Cover with minced sardine, lay on the top of each a nicely-poached egg, and garnish with pickled beets.—*Country Gentleman.*

SHEEP NOTES.

A sheep, like clover, enriches the ground that grows it. Dry soil is one of the first requisites for successful sheep farming. Do not feed the sheep too much corn, especially the breeding ewes. One of the very best feeds for ewes with lambs is oats and wheat bran mixed. Sheep have excellent digestion and hence they utilize feed to the fullest degree. Keep the floor of the sheep quar-

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EMERSON'S ESSAYS	
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ters dry, and to this end use plenty of bedding. If sheep are not kept constantly in good condition the quality of the wool is affected. It requires regular feeding and steady growth to make good wool or good mutton. In fattening lambs or sheep for market over-feeding is the great and ever present danger. If sheep are kept dry, it is a good plan to mix a little sulphur with the salt occasionally. Whenever a sheep goes off to itself it is a sure indication that something is wrong with it. Take note of the feeding capacity of the individual sheep and put a black mark against slow, minging eaters and timid or untamable ones.—*Ez.*

ITEMS OF INTEREST

News the World Over

Christian Langer has died at Herboe, Jutland in Denmark, aged 83. He had been a boatman for forty-eight years and during that time had saved five hundred lives.

The revolutionists in Russia ordered a general strike of all trades and employments. But the great majority of workmen refused to obey. The Government arrested and sent to prison the Central Committee of Socialists, and the strike is acknowledged to be a failure. Meanwhile the Socialists are getting in their deadly work with dynamite bombs. They are not confining themselves now to generals, dukes and governors, but are throwing bombs at policemen.

The Italian steamer Sirio struck a reef on the Hornes Islands, two miles from Cape Palos, Spain. The steamer sank rapidly. There were 800 on board, passengers and crew and more than 300 were drowned. There were some scenes which were a disgrace to human nature, and others were an honor. Carlos Venturini saved his three little sons and nine other passengers. His daughter, eighteen years old, saved the lives of two children. More than 300 were drowned. Capt. Parodi, who had had 44 years experience in navigation, took the blame upon himself for carelessness.

Two little battles have taken place in the Philippines. The Filipinos, 150 strong, attacked Abuyon, in island of Leyte. They burned the official building, six were killed in the fight, the Filipino loss is not known. In northern Luzon the Filipinos ambushed Major Crawford and his squad of men as they were shooting the rapids of the Abulung River. Major Crawford, Capt. Knauber and five men were wounded by arrows.

Automobile omnibuses are much used in London, and they are proving a great danger and a nuisance. They are called motor buses as are other automobiles. A member of Parliament asked the Government for the official figures of the accidents in the streets of London in two months. There were 1,905 accidents; 489 in which persons were wounded more or less seriously and 13 persons were killed outright. The Daily News gives these figures and adds: "The emission of the odor peculiar to the motors cannot be necessary and in any case must not be tolerated."

Dr. Darlington, commissioner of health in New York City, reports the death rate much less than in 1905 and than the average for years. He attributes this to the improvement in food inspection. People refused to eat the canned abomination called meat in spite of Secretary Wilson's eager efforts to aid the Meat Trust by whitewash.

Some of the newspapers had not finished declaring that the San Francisco disaster showed the doctrine of total depravity was disproved when stories began to come in from that stricken city showing depravity is flourishing like a green bay tree. The revelations of the graft in connection with the relief funds and stores is appalling. The greed of men who have necessities to sell makes one ashamed of the race.

The Lumber Trust has put up the price of the sorely needed building material to double the price it was a year ago. The Southern Pacific Railroad has raised rates on building material. The plumbers, sailors and others are on a strike for higher wages and other unions are preparing to strike. The consequence is few permanent buildings are going up.

If modern warships could only be made to let each other alone and to inflict no injury on themselves in times of peace it would be a great improvement. After all naval manoeuvres the report comes of collisions, explosions, etc. The latest is the collision of the Alabama and Illinois off of Newport. No lives were lost but both ships must be laid up for repairs.

Kansas is doing what Illinois should have done. The slaughter houses in Kansas City were found to be bad though not to be compared to those in Chicago. Kansas did not run to Congress to do her work, but promptly undertook her own house-cleaning. Too many States shirk their duty upon Congress, with the result that centralization goes on apace.

DEATHS

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

McGEE.

Susan A. Hardesty, daughter of William and Elizabeth Hardesty, was born April 21, 1840; was married to John A. McGee, September 27, 1860. To this union nine children were born, eight of whom are still living. Mr. McGee died several years ago. Mrs. McGee united with Mt. Moriah Baptist church about 1859, of which church she was a member at the time of her death, which occurred July 28, 1906.

Her funeral was conducted by her pastor, Geo. F. Lowe, Sunday morning, at Mt. Moriah Baptist church.

G. F. L.

DEAR RECORDER:

The Ministers' Meeting of Little River Association was a decided success. On Sunday the house was packed and all hearts were thrilled with the magnificent address of Hon. W. J. Stone on missions. A collection of \$17.45 was taken for missions. The writer preached, taking John 9:4 as a text: "I must work the work of him that sent me while it is day; the night cometh when no man can work." All should work; all have gifts for work. Rom. 12:6; 1 Cor. 12:4-11. All are endowed in the new birth with disposition to work. Eph. 2:10. Though each individual is divinely endowed with some special gift for a work peculiar to himself, yet there is one thing to which all are adapted and which God expects all to engage in. That one thing is financial contributions. "Upon the first day of the week let every one of you lay by him in store." 1 Cor. 16:2. He who fails therefore to give something for the Lord's work every "first day of the week"—every Sunday—is guilty of disobedience to the divine commandment and must suffer penalty for it. The perishing millions of heathendom and the vast hordes in the destitute regions of civilization are going down in darkness to eternal despair and God expects us to give something every Sunday toward sending them the gospel as "the power of God unto their salvation."

Brother, sister in Christ, can you fold your hands in idleness and fail to respond to the Macedonian cry, "Come over and help us?" T. E. RICHEY.

Princeton, Ky.

A BUNCH OF BRAMBLE.

With, Perhaps a Berry in it Somewhere Hidden.

Knockers open no doors. Happiness is the child of helpfulness.

This would be a sad world but for our sorrows.

A friend is one with whom you would go camping twice.

To-morrow's burden is the only one that breaks the back of to-day.

A merry heart kills more microbes than any medicine.

He who has friends only to use them has them only to lose them.

Never put off to to-morrow the meanness you can put off to-day.

Nothing worries worry worse than work.

The life counts for little when it always counts the cost.

Hours that are minted in heaven keep bright on earth.

When you walk toward the sun all your shadows are behind you. He whose life leads nowhere is never late in getting there. —Henry F. Cope, in Ram's Horn.

A raw egg swallowed immediately will carry a fish bone down the throat, that has gotten out of reach of the saving fingers. One cannot be too careful about eating fish, for swallowing a fish-bone may be a serious thing.

That man is good, and he alone, Who serves a greatness not his own. —Meredith.

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ITEMS OF INTEREST

News the World Over

The immigration into the United States is now more than one million a year and is increasing rapidly.

Christian Work says Henryk Arctowski, a member of the Belgian Antarctic expedition is planning to reach the South pole in an automobile.

Three of the almost extinct Aztec race have been carried from the wilds of Central Mexico and are being exhibited in England.

After the earthquake and fire in San Francisco the great steel sky-scrapers were left standing and it was thought they had proved themselves to be the best structures for that city of uncertain footing.

The brave blacks in Southwest Africa which Germany claims as her own, but to which she has absolutely no right, are still fighting for the independence of the country.

The Filipino Republic has been again overthrown. The President and Vice-President and some of the generals have surrendered and agreed to acknowledge the sway of the United States.

Give an inch to socialism and it immediately demands an ell. The English House of Commons was willing to yield to the demand to give all the children in the public schools free breakfasts.

We have all heard of the "laughing donkey" of Australia. One of these has been captured and brought to New York City.

The selectmen of Nantucket have passed a regulation forbidding all motor vehicles from the island.

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.

SEPTEMBER.

- 4—Central, Rockbridge church.
4—Rockcastle, Mt. Pleasant church.
5—Bay's Fork, New Middle Fork church.

- 5—Lynn, Cave Hill church, Hart county.
5—Owen, Shiloh church.
5—South Cumberland River, Russell Springs church.

OCTOBER.

- 2—East Union, Old Poplar Creek church.
2—White's Run, Ghent.
3—Goshen, Liberty church.

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

JUST A WORD.

My name having been called both at the Ministers' Meeting and in the papers by Bro. Hunt, I have deemed it proper for me to say a word.

pressing this opinion unfitted me to serve on the committee. The Moderator did not consult me about the appointment.

J. M. WEAVER.

DEAR RECORDER:

The two months' meeting at this place is going grandly on, and we feel that much good is being done.

DEAR RECORDER:

Please correct date of holding the Franklin (County) Association. It has some way gotten into the papers that it would be the 21-22 August.

ORDINATION.

By invitation of the First Baptist church, Lexington, Ky., the following brethren aided in the ordination of Bro. J. W. Hoskins.

DEAR RECORDER:

On Thursday night of August 2d, we closed a meeting of great spiritual power at Sand Spring, Anderson county, Kentucky.

Baptist Association meets with Sand Spring church August 30 and 31. Those coming by rail will stop off at Lawrenceburg.

B. F. ADKINS, Pastor.

DEAR RECORDER:

Just closed a very precious meeting with my church at Mt. Hebron. Baptized thirty-two and three more stand approved for baptism.

C. S. ELLIS.

"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.

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.

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:

After brethren Sunday the following brethren were ordained deacons in LaGrange Baptist church: C. F. Crum, A. R. Ingram, W. O. Atchison.

Bro. J. B. Tharp made the ordination prayer, and Bro. White delivered the charge to the church, which was forceful and practical.

The service was new to very many—it is a matter of comment that so few had ever before witnessed an ordination.

J. T. WILSON.

'Tis not for mortals to be always blest.—Armstrong.

Live Stock Markets.

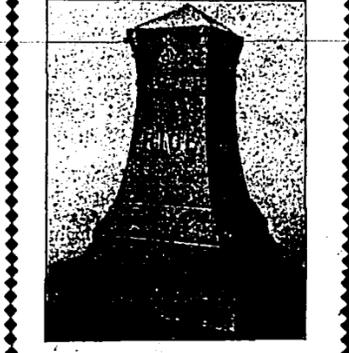
(Reported by the Central Live Stock Exchange, Central Stock Yards.)

Table with columns for CATTLE, HOGS, and SHEEP, listing various grades and prices.

If You Contemplate

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

SPECIAL DESIGNS FURNISHED.



MULDOON MONUMENT CO., (Established 1880.) 322, 324, 326 W. Green St. LOUISVILLE, KY.

Table listing prices for various types of sheep and lambs, such as Med. packers, Light ship, etc.

TOBACCO.

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

Table listing prices for various grades of tobacco, including Burley—Dark Red, Burley—Bright Red, and Dark.