

# WESTERN RECORDER

Faith, Hope and Love, these three.

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## GROWING OLD AND KEEPING YOUNG.

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

Since the time when Cicero wrote his immortal treatise on Old Age, innumerable sermons have been written on this venerable topic; but as it is an experimental matter, there is always room for another one's experience. Some people regard old age as a disgrace, and practice various devices to conceal it. Their wigs and other "simulacra" wear out, and expose their folly; for Solomon declares that a hoary head is a crown of glory if it be found in the way of righteousness. That old age is an incurable malady is only partially true, for some vigorous persons pass four-score years without ever having caught it, or they have it so lightly that nobody suspects them. "Old" is a relative term, after all. I have known people who were pitifully old at fifty, and when I met that swift-footed Christian, the late William E. Dodge (senior) at the age of seventy-five, with the brisk gait of a boy, and with scarcely a gray hair on his head, I said to him, "You are one of the youngest men in New York."

*How to keep young*—that is the problem; and it is a vitally important problem, for it really means how to make the most of life, and to bring in the largest revenue of service to the Master. Healthy heredity counts for a great deal. Longevity runs in certain clean-lived families. For example, that stalwart philanthropist, Neal Dow, alert at ninety-two, told me that his Quaker father reached ninety-four, his grandfather eighty-five and his great-grandfather ninety. Such inherited vigor is a capital to start with, and not to be wasted.

On the other hand, one of the most atrocious of crimes is that committed by some parents, who not only shorten their own days, but make life an impossibility to their offspring.

Supposing that a man has a fairly good and unmortgaged constitution to start with, there are several methods to ward off the infirmities of a premature old age. The first and most important is to *keep the Commandments*. Our Creator has certain written laws on our mortal bodies—laws as irrevocable as those written on the stone tables of Sinai—laws for the breach of which Jesus Christ has made no atonement. To squander vital resources by violating these laws or even by neglecting them is an unpardonable sin. There are suicides in Christian churches—yes, in some Christian pulpits! Rigid care as to a digestible diet does not mean fussiness. It means a clear head, clean blood, and a chance for longevity. Stimulants are dangerous just in proportion as they become indispensable. Hard brain-work, hearty eating and little or no physical exercise are a short road to a minister's grave. That famous patriarch of the New England pulpit, Dr. Nathaniel Emmons, who was vigorous at ninety-four, used to say, "I always get up from the table a little hungry." The all-comprehensive rule of diet is very simple—whatever harms more than it helps, *let it alone!* Willful dyspepsia is an abomination to the Lord.

A second essential to a healthy longevity is the repair of our resources by sound and sufficient sleep. Insomnia is worse than any of the plagues of Egypt; it kills a man or woman by inches. How much sleep is absolutely necessary to bodily vigor must be left to nature; she will tell you if you don't fool with her. "Burning the midnight oil" commonly means burning

out your life before your time. Morning is the time for work; one hour before noon is worth five after sunset. When a man who has as much strain on his brain and on his nervous sensibilities as most ministers have goes to his bedroom, he should school himself to the habit of dismissing all thought about outside matters. If he has difficulty in doing this, he should pray for divine help to do it. This suggestion is as applicable to hard-worked business men and to care-laden wives as it is to ministers or to brain-workers in any profession. That wonderful physical and mental phenomenon, Mr. Gladstone, once told me that he had made it a rule to lock every affair of state and every other worry outside of his bedroom door. To this excellent rule he attributed his sound sleep, and to his refreshing sleep he largely attributed his vigorous longevity. Paddy's rule is a good one, "When you slape, pay attention to it." Personally, I may remark that it is to a full quota of slumber at night and a brief nap after a noon meal that I mainly owe over sixty years of steady ministerial work.

To keep young, every man or woman should endeavor to graduate their labors according to their age. After three score and ten, lighten up the loads. It is *over-work* that wears out life, just as it is the driving of a horse after he is *tired* that hurts him and shortens his days. But while excess of labor is injurious to the old, an entire cessation of labor may be still worse. A workless life is apt to be a worthless life. If a minister lays off the burdens of the pastorate, let him keep his tools sharp by a ministry-at-large with tongue and pen. When a merchant or tradesman retires from business for himself, let him serve the public, or aid Christ's cause by enlisting in enterprises of philanthropy.

Rust has been the ruin of many a bright intellect. The celebrated Dr. Archibald Alexander, of the Princeton Theological Seminary, kept young by doing a certain amount of intellectual work every day, so that he should not lose his touch. He was as full of sap on the day before his death as he was when a missionary in Virginia at the age of two and twenty. He prepared and often used a prayer that was so beautiful that I quote a portion of it for my fellow-disciples whose life-clock has struck threescore and ten:

"Oh, most merciful God, cast me not off in the time of old age; forsake me not if my strength faileth. May my hoary head be found in righteousness. Preserve my mind from dotage and imbecility, and my body from protracted disease and excruciating pain. Deliver me from despondency in my declining years, and enable me to bear with patience whatever may be thy holy will. I humbly ask that my reason may be continued to the last; and that I may be so comforted and supported that I may leave my testimony in favor of the reality of religion, and of thy faithfulness in fulfilling thy gracious promises. And when my spirit leaves this clay tenement, Lord Jesus, receive it. Send some of the blessed angels to convey my inexperienced soul to the mansions which thy love has prepared; and, oh, may I have an abundant entrance ministered unto me into the kingdom of our Lord and Savior Jesus Christ." This beautiful petition flooded his closing years with sweet peace, and a strength unbroken to the last.

A sore temptation to the aged is a tendency to querulousness and pessimism. Losses are unduly magnified, and gains are not rightly appreciated. While we cherish and cling to many of the things

that are old, and are the better for having been well tested, let us not seek to put our eyes in the past. Keep step with the times; keep sympathy with young hearts; keep in touch with every newborn enterprise of charity, and in line with the marchings of God's providence. A ten minutes of chat or play with a grandchild may freshen you more than an hour spent with an old companion, or over an old book.

Above all, keep your hearts in the love of God, and walk in the sunshine of Christ's countenance. Our "Indian Summer" ought to be about the most golden period of a life consecrated to him who bought us with his precious blood.

"Eye hath not seen, tongue hath not told  
And ear hath not heard it sung,  
How buoyant and fresh, though it seems  
to grow old,  
Is a heart forever young."  
Brooklyn, N. Y.

## FAITH.

You can not believe little things and do great things; you can not believe in half successes and accomplish whole ones. A man's faith sets the boundaries of his work. He will do what he believes and accomplish what he believes can be accomplished. Mountains are not subdued by men who stand discouraged at a molehill. A man must conquer the fatigues of the way in his own heart, or he will never set out on the road.

Back of all free action lies some creed, some conviction. All great battles have been fought and either lost or won in the heart. The simple or stubborn confidence that leads to all conquering effort, this is faith: the vision that vitalizes. The eye of faith sees the prize at the end long before it is reached: the eye of fear looks so closely at the difficulties and dangers of the course that the prize is not seen at all.

There is a good deal of fatalism seeking to pass as faith. People say we must have faith in God: let things take their course, and they will come out all right. But faith feels the certitude of a harvest because it has first diligently plowed and sown and because of the goodness that has ever brought the seedtime and the harvest.

Your faith forms you. If you do not believe in things better, nobler, purer, how can you move toward them? If at bottom your faith is in things mean, sordid, sensual, base, then thither turns your life, and no extraneous efforts, no badges, buttons, nor creeds can change its course.

You can measure a man's weight in this world by the strength and clearness of his convictions. Poor you may be, friendless, alone, weak, unlearned; but all this can be overcome if bright in the heart there burns the unquenchable flame of some great passion, some high faith. Given this fire within them, all the tools shall be found, but without it the finest endowment of brain and body is valueless.

Given but some great principle, some purpose that becomes a holy passion, something that leads you, like one of long ago who "steadfastly set his face to go up to Jerusalem," then all power is yours. The man who has faith to remove mountains always finds the picks and the steam shovels somewhere. He takes the tools he has, though they may seem but toys beside his task, and lo! some morning when the dreamers awake the mountain is no longer there. Faith has had her perfect work.—*Er.*

The listening ear shuts out all sounds save those sought.

In a speech to young ministers Campbell Morgan said: "I ask you to consider with me what the New Testament has to reveal to us concerning New Testament preaching. I don't appeal to any system of teaching concerning preaching to-day. I have the excellent good fortune of never having been taught to preach." No one can honour and obey the New Testament too closely. But it seems strange that if Morgan adheres to it closely it has not made a Baptist of him.

The *Watchman* says: "The determination to have the exact things we ask for in prayer and to keep asking until we get them is rather a symptom of unholy pride, than of that humility and trustfulness which is the chief grace of the Christian. It seeks to set our wisdom and will above God's, and is sure to bring harm."

Rev. Samuel A. Tipple will soon have completed fifty years of his pastorate of the Baptist church which stands near the Crystal Palace in London. Pastor Tipple is more than seventy years old, yet he continues to be one of the greatest men in the pulpit. His sermons are full of the richest thought clothed in the most beautiful language. Dr. Robertson Nicoll says he has the most beautiful style he ever heard.

Mr. Von O. Vogt, General Secretary of the Y. P. S. C. E., has been on a trip through the South. He reports that the Baptists and Methodists have their young people belong to the B. Y. P. U. and the Epworth League, these being the societies of the young people in the two denominations. But he was encouraged by the fact that Dr. Len G. Broughton, of Atlanta, had promised him to turn his young people's society into the Christian Endeavor body.

The American Bible Society has held its ninetieth annual meeting. A year ago it reported a debt, but that has been paid and this year closes with a balance of \$27,477 in the treasury. The total receipts for the year were \$842,488. The total issue of Bibles and Testaments was 2,236,755. This is the largest in the history of the Society. China took 500,000 copies and Japan half that number.

An Episcopal preacher in Rochester, N. Y., in a book denied the resurrection of the Lord, and declared he was the natural son of Joseph. The *Churchman* published the opinions of the press, religious and secular, during his trial. And with one exception the papers of all faiths and all politics declared that a man who did not believe the faith of his church ought to vacate the pulpit. At the trial all voted to suspend him from the ministry but one who held he was so eloquent and sweet-spirited he ought not to be interfered with.

## QUESTIONS ANSWERED.

By Senex.

"A brother and sister in our church, man and wife, have parted from incompatibility. Neither brings any other charge against the other. The brother has moved to the neighborhood of another Baptist church and now asks for a transfer letter. We asked him if he was in full fellowship with the membership of our church. He said, Yes. He said he could live with his wife in the church, but not in the home. He says that he prays for his wife and himself, says he loves God and the church. Is he in full fellowship, and ought the church to grant him a letter?" He is in full fellowship, and the letter ought to be granted. "Full fellowship" has reference to the church and not to the individual members. It means that no charges have been preferred against the brother, and so far as the knowledge of the church goes, there is no reason to think a charge ought to be brought against him.

If any member knows of any sin on the part of the one who asks for a letter, it is his duty to prefer a charge. He ought to do it when the sin comes to his knowledge. He is under double obligation—obligation to two churches—to prefer the charge when a letter is applied for. It is not honorable nor brotherly to pass on a bad man to another church with the endorsement of a church letter.

If a brother and his wife cannot live together in peace, Paul allows them to separate, but if possible only for a season. The hope is that they will come together again, and for this their brethren should labor and pray. But so long as they behave themselves in a seemly manner, showing no thought or desire to marry others, the church is not called on, as a church, to take action. It is for the members privately to try to bring about a reconciliation.

"Have any of our Baptist churches ever had it as a matter of covenant practice for each member to give at least one-tenth of his income or any proportionate part of his income? If so, what results?" I think it very likely some of the churches may have done so, for churches some times do queer things. But I never knew of a church which did. There is no New Testament authority for requiring a member to give either a definite amount or a definite per cent. The most that I ever knew of a covenant's requiring was to give to the support of the church as the Lord shall prosper.

A brother who has been divorced wishes to be ordained to the ministry. There was no Scriptural ground for the divorce. He has sought to be reconciled to his wife and she refuses to live with him again. I am asked if the church should ordain him.

That depends greatly on the causes which led to the separation, and my questioner tells me nothing of these. I am a very strict constructionist when it comes to God's commands. I think the Lord God means that every command which He gives should be obeyed. The Lord has spoken in no uncertain words of those who break the least of the commandments and teach men so.

The church ought to consider prayerfully the qualifications of a bishop as given by the Holy Spirit and compare with these qualifications the causes which led to the divorce. The church should do this, remembering also the warning (1 Tim. 5:22) if she ordains a man who has not the qualifications God has prescribed. I will go over briefly the qualifications as given in Timothy and Titus, such as might have been involved in the difficulty between the husband and wife. A bishop must be blameless, that is irreproachable in conduct and also in character. Vigilant and sober both include the idea of self-restraint—a man who has his temper and all his

passions under restraint. A man who does not control his temper can be received into the church. No matter what his other qualifications are, he ought not to be a pastor. "Of good behaviour" includes his manners also. He must be a courteous man, a Christian gentleman, decorous in deportment, considerate of others, no stickler for his own wishes.

"No striker" means much more than that he does not fight, though, of course, it includes that. It means he must not be of a violent disposition, and must control his temper. He must not be hasty nor passionate. "But patient not a brawler." Patience we all understand is a grace which too many of us lack sadly. Not a brawler means he must not be quarrelsome, but it means he must also be averse to all bickering, and must have a spirit of gentleness.

In 2 Tim. 2:24 the qualifications which may have a bearing on this case are "The servant of the Lord must not strive, but be gentle unto all men, patient." And if to all men still more to the woman to whom he has pledged love and protection. In Titus the command is that a bishop must not be self-willed, that is must not insist on having his own way, and not soon angry, quick tempered. "Temperate" means self-restraint in all things, holding their temper and all their passions and appetites under good control.

If the causes of the divorce show that he was lacking in any of these qualifications laid down by the Holy Spirit the church must not ordain him. And this not on account of the divorce. If his wife had endured his bad temper, self-will, impatience, discourtesy, etc., and continued to live with him, the duty of the church to refuse ordination would be the same. But if the wife had borne patiently it is probable the church would not have known the brother's lack of these necessary characteristics. The divorce called attention to them.

Now do not understand that I am accusing the brother of bad temper, impatience, self-will, etc. I am only saying that if he has all or one of these disqualifications the church ought not to ordain him, irrespective of the divorce. But if he fulfills the Lord's requirements, and the fault was with the wife's temper, etc., I think the church can ordain him. He has tried to be reconciled to his wife; it is her fault that they are not re-married.

The church must also have a regard to the impression which the circumstances connected with the divorce had upon the community. For one of God's ordained qualifications is that the bishop must have a good report of them that are without.

### ANOTHER PLEA FOR THE CHURCHES.

The more we think about the value of the church and the work committed to it, and of the obligations which devolve upon every member of it, the larger the subject grows and the more we long for the power to make our brethren see its true importance.

There have sprung up of late years a great many organizations which, in a very singular way, have appropriated to themselves some of the best fruits of the work of the churches in the years gone by, and using these, have to no little extent weakened the churches by this draft on their resources. And they have done all this without any adequate return to the churches for what they have taken from them, and oftentimes, with scant recognition of their obligations to these.

This is the day of unions, and many of these extra-church organizations are really religious clubs, where people can have a pleasant time and that without restraint, restrictions and obligations of a true and conscientious church life. A wise friend in another State remarked to us, some time ago, that it grieved him to see how the club life of the day was destroying the old-time home and home life, with its rich and hallowed associations, privileges and products. A close observer will be made to see that the religious clubs are having the same effect, in part, on the lives and activities of the churches.

When many of the brightest and best sons and daughters of the churches give

their best service to these outside organizations, which, to no little degree rival the churches in their work, how are these last to do their best work? How is the home life of the churches to be maintained at its best, and its influence be made felt in the remote parts of the earth, when its sons and daughters are exhausting their energies on out-of-home organizations?

1. There is abundance of work to be done in the churches to consume all the time, talents and means of any and all their members. There are all sorts of work to be done in them that can possibly be done in any other organization. There is the evangelistic side of church life—the winning of the lost to Christ. There is a much needed work in the development of the social life of the membership—which, if carried on in all the churches, would reach ten thousand times as many as the outside organizations do. There is the teaching work, calling for the best talent available—and sadly scarce. There is the financial side of the church's work, needing the best financial skill of its business men.

2. If the members of the churches who spend their energies in other service, would give their churches the same zeal, the same study, the same enterprise, the same financial support they give to these outside organizations, they could and would accomplish much more than they do now.

3. Results secured in the churches will be far more complete and permanent than those secured in these organizations. The churches are really depended on to keep up the life of these organizations; and no one thinks for a moment of looking to these for the help or development of the churches. They are really parasites, sucking the life of the churches and giving these no return for the life given out. Destroy all of these organizations and the churches would live and prosper; destroy the churches and all of these organizations would die with them.

Some time ago an earnest young Christian came to us asking advice about service. He was halting between two services: that in a Y. M. C. A. and that in a mission of our home church. We said to him, in substance: Work ten years in the Y. M. C. A. and at the end of it, what can you put your hand on and say: This has resulted? What will you build to endure? But work in the mission and in ten years you can point to a church of Jesus Christ established and at work, helping, in all likelihood, to build up another at home and some in foreign lands. Then we cited him to our own experience. Ten years ago we came to Atlanta and cast in our lot with the Capitol Avenue Mission of the Second church, a weak little body of some fifty members. To-day Capitol Avenue church has upwards of 800 members, with a mission of its own a mile further out with over 100 members.

We feel that we have been erecting a pillar and stay of the truth of God, and in its erection have never had to suppress or in any way compromise any part of that truth, but have been able to advocate it in all its richness and fullness. And as we look upon the work the Lord has graciously permitted us to help to accomplish there, we can pray with joy! "Establish thou the work of our hands: Yea, the work of our hands establish thou it." So Moses is said to have prayed in the conclusion of the nineteenth psalm.—*Christian Index.*

### ETHICAL OBTUSENESS IN THE MINISTRY.

We have had occasion in a recent article to express strong disapproval of those who are anxious that the door of ordination be held open to candidates for the ministry who are, to say the least, unsettled in their views with regard to the Bible; who are doubtful how far, and in what sense, it may be regarded as inspired, and what degree of confidence can be given to the contents of the Gospel narratives, and especially when these involve supernatural elements. It is one of the all but inexplicable mysteries with which we are confronted at present that, when the Church seeks to engage the services of men to fill her pulpits and teach, maintain and defend the doctrines for which she stands, not a few are found eager to enter her service, pledge

their loyalty to her principles, and accept pecuniary support from her hands, but do not scruple afterwards to labor to bring into discredit the principles they professed to have accepted, and for the promulgation of which they had engaged to give their lives. Occasionally we read of ministers who have come to be out of accord with the doctrinal standards of the Church in which they have been serving and therefore retire from a relationship which they can no longer conscientiously sustain; but more frequently we find ministers, who have changed their views, taking advantage of their positions in the Church to assail her doctrines and to lead the people over whom they have been trusted to preside into their own heretical attitude.

The different denominations are all suffering more or less from this ethical obtuseness on the part of the ministry: the Methodist Episcopal denomination among the rest. The Rev. Dr. McPheeters, of Columbia, S. C., in "The Bible Student and Teacher" for February, calls attention to a "little brochure" by Dr. L. W. Munhall, called "Methodism and Biblical Criticism," and to "Methodist Theology vs. Methodist Theologians," by Rev. G. W. Wilson, remarking that believers in the dogmatic authority of the Bible owe the authors a debt of gratitude, especially because the task of bringing home to particular individuals their faithlessness to covenant-engagements as ministers of the Word, and representatives of a well-defined system of truth held by a particular body of Christians, while evidently a duty, must certainly be a painful one. It seems strange to Dr. McPheeters that, at a time when the general public appear to be shocked beyond measure at the disclosure of low ethical standards in the management of certain well-known and powerful business corporations, no outburst of popular indignation has been manifested against a certain class of professed ministers of the Gospel who, in his judgment, display an ethical obtuseness that would put the men of high finance, recently pilloried in the sight of all men, to the blush. He cannot join with those who speak of these men as reverent scholars and deeply religious natures, as long as there appears so plain a divorce in their conduct between religion and morals. He thinks the liberality quite spurious which gives immunity to this class of ministers while they venture to assail well nigh every doctrine which by their ordination vows they accepted as their own and bound themselves to teach.—*Presbyterian.*

### GREAT-HEARTEDNESS.

There is a divinity in great-heartedness precious in the sight of God. One may possess great riches, great learning, great talent and great opportunity, and fail to make the world brighter or better, but the great of heart do not fail—cannot.

The great-hearted bring sunshine and warmth to their associates, however limited their circle may be.

The great, the capacious heart—even possessing the power to gather—can not hold in store great material wealth, or any other thing that is "of the earth earthy."

Neither can evil thoughts—hatred, malice, envy, covetousness or worldly ambition—find in the great-hearted an abiding place. All these, if brought into the great heart, are dissolved by faith, hope, love, joy, peace, goodness, gentleness, forbearance, etc., which dwell there.

It is the mission of the great of heart through poverty to make the many rich, and though with food and raiment only for the day, go forth to benefit and bless mankind.

Before Longfellow bought the house in Cambridge so associated with his memory it was owned and occupied by old Mrs. Craigie.

Mrs. Craigie was a woman of many eccentricities. Moncure D. Conway says in his recent book of Reminiscences:

"Some one once tried to persuade her to have her trees tarred to protect them from caterpillars, which also invaded her neighbors' trees.

"She refused to be so cruel to the caterpillars. 'They are our fellow worms,' she said."—*Youth's Companion.*

THE PASTOR'S OBLIGATION TO HIS CHURCH.

The pastor's first obligation to his church is to love it. First in order of statement; first in time of statement; first in importance; in fact the supreme "first!" The kind of first Jesus mentioned when He was talking about His Father's kingdom—"Seek ye first the kingdom of God." The pastor's "first" obligation, then, is to love his church "first." That first that makes everything else second. "And now abideth faith, hope, love, these three; but the greatest of these is love." Man's first and supreme duty is to love. It is "the greatest thing in the world," and has, and will, produce the greatest greatness in the world. Mark 9:33-34 gives us some insight from the world's standpoint. Here we have the world's first and the world's greatness. This kind of first "shall be last of all," and this kind of greatness has and will always be weakness, and must fail. The first we have in mind, will produce "the greatest in the kingdom of Heaven," Matt. 18:1-4. Only love is willing to become great on this principle: "Neither be ye called masters; for one is your Master, even Christ. But he that is greatest among you shall be your servant," Matt. 23:10-11. Only love can be great in God's sight! Only love can fill this place with no thought of being great. Only love can lead, teach and serve for the church's sake—not the things of the church. Paul, with this supreme first in his possession, said: "I seek you not yours."

Again, the pastor's obligation to his church is to love every individual in it. Not just love the organization—on general principles—but every "member" of "the body." When Jesus died for His church, it was not for an organization, but for the individuals that would make up that body. Yes, love every one! Possibly we feel that this will be hard for us to do. Yes, but we remember that "love will cover a multitude of sins," 1 Pet. 4:8. And also sinners. And besides it is the best way to get along with the brethren—also the sisters. 1 Cor. 13:7: "Beareth all things . . . endureth all things." Dr. Broughton says: "Resist the devil and he will flee from you. Resist a deacon and he will jump on you." Perhaps the deacon would not, if he were resisted in a proper degree of love. But if he did, we could take it better, and feel better about him, after he got off. And it might be better for the deacon—after he got off—for "love worketh no ill to his neighbor"—the deacon. Rom. 13:10. If we pastors feel the seriousness of this first duty; find comfort in the fact that this is the only principle by which we may owe them anything. R. 13-8.

My brother pastors, this is to us, the supreme good, and for us as leaders of the sheep and lambs the supreme thing—even the greatest. And we who are called to be the "bishops" over "the body of Christ" should not forget the "members in particular." 1 Cor. 12:27. Yes, our obligation to love every individual member! "For the body is not one member (nor a select few), but many." 1 Cor. 12:14. Even all the parts that it takes to make the whole. Love the "head;" Love the "eye;" Love the "ear;" Love the "hand;" yes, Love the "foot." We pastors should be equally anxious about those at "the foot"—with those at "the head." Always remembering that they all are of equal importance in God's sight. 1 Cor. 12:21-26. At least so far as we are related to them as "bishop." Love first qualifies us for first and second and third, and on to the end of obligation—even to the feeding of the "flock of God" over which we may be called to lead in things divine. 1 Pet. 5:2.

Love enables us to stand in our proper place as under "shepherds," not "lords over God's heritage, but being examples for the flock." V. 3. "Ready" for the "chief Shepherd" when He "shall appear." V. 4.

Our obligation is to love first and all the time, and then we are ready to lead and teach (and only then) them their duty toward the Bible, the church and the world.

"Teach them"—to honor "the word of God" above all that has been written or may be written. "Teach them"—to support "the church of God," for which He died, with their means, and by their co-operation. Oh! brethren, on this love principle we may teach them to "love one another"—to weep with those who weep and rejoice with those who rejoice, even to "suffer" with those who "suffer," and "rejoice" with those who are "honored." 1 Cor. 12:26.

This also is the best way to teach God's purpose in the world through His Son! that they also might be saved. And that it takes (our) means and co-operation to bring this about. Brethren, this obligation—this love, only principle—may bring us oft humiliation, but we remember our blessed Savior's words in regard to this: "He that humbleth himself shall be exalted." So with no thought of "the bright reward in view," let us press on, always remembering His precious life, the one supreme example, who loved first, all the way; whose labor of love brought sweat as it were great drops of blood." And even carried "His cross toward the place of execution, and died with love's expression—for sinners—on His "hallowed" lips—"Father forgive them, they know not what they do!"

Therefore, pastors, let us "look well" to our obligation, even "to the east," waiting for the rising of the Son of Righteousness with healing in His wings for every humiliation. And our "crown of rejoicing," will it not be these "sheep" and these "lambs" that we may lead and feed for the "Chief Shepherd?" The Lord grant it. Let us be faithful, and when "He shall appear, then shall we also, along with our flock, appear with Him in (His) glory."

With a heart full of love for "the brotherhood," and a bright anticipation for the time,

when we will "cast" our "crowns" at His feet, I am yours in His name,

J. T. LEWIS.

Cloverport, Ky.

SCIENCE VERSUS SCIENCE.

The British Association of Scientists has been in session again. The opening address of the President, Professor Lankester, was significant. "The remarkable progress of science in the last quarter of a century," he said, "would stand out forever in human history as the period in which new chemical elements with astounding properties were revealed with extraordinary rapidity. But the discovery of the radio activity of radium so far exceeded all others in importance that it might be accounted supreme."

Professor Lankester then dwelt particularly upon the apparent fact that a small quantity of radium diffused through the earth will maintain its temperature against all loss by radiation, while if the sun consists of a fraction of one per cent of radium this would make good the heat annually lost by the sun.

These, he said, were tremendous facts and upset all the calculations of physicists concerning the duration in the past and future of the sun's heat on the earth's surface, and estimates of geological time based on the assumption that the material of the earth was self-cooling. Within five years it has become evident the material is not self-cooling, he added; on the contrary, it is self-heating, and away went the restrictions imposed by geologists and biologists, who are now willing to give not merely a thousand million years, but as many more as are wanted.

This is very interesting information. We are told so often that science has upset the Bible and sent religious beliefs in pursuit of the proverbial kite, that it is worth while to know that the principal thing which science has been upsetting during the past few years is science itself. Each new discovery of any importance sends a lot of other alleged discoveries to a grave-yard which is already overcrowded with dead theories. A pretty large part of the La Place theory was hung up on the belief that the earth was cooling and the sun cooling and everything else cooling except politics and the pursuit of money. The scientists had us almost persuaded that the time would come when we should be compelled to build up a fire to keep the sun warm. With the coal barons in full possession of everything in the fuel line which the Standard Oil Company did not own, this made a rather chilly prospect. But now comes this timely information that the sun is not cooling at all and that the earth is not cooling and that there is no danger whatever that we shall have to go to the rainless plains of Arizona to keep warm in July.

But with such an upsetting of "all the calculations of the physicists" in five years what is likely to happen to their fine theories in a "thousand million years"? The probability is that there won't be enough of them left to hang the shadow of a recollection upon. The nebular theory may yet become so nebulous that the most powerful imagination will not be able to discover a trace of it in the whole region of scientific hypothesis. And, also, what is the use of getting out a new book every spring and fall to tell the world that science is upsetting religion? When science gets through upsetting itself it will be time enough to take stock of the remains.

But why is it that scientific theories are so easily overthrown by new discoveries? Simply because the theories lack sufficient foundation. Build a very large house on a very small underpinning and it will soon go down. Scientists have been given to building too much theory on too little fact. They make a little one-story discovery and then build a sixteen-story theory. Of course it does not stand. There is nothing which some scientists need so much to study as the Bible. For it is the book which would teach them the importance of everlasting foundations.—The Advance.

DAINGEROUS DEMON.

BY C. E. HEWITT.

Ephesians 6:10-16.

These are exceedingly trying times for ministers—times when they need to put on the whole armor of God in order to stand in this evil day. Many difficulties and obstacles dishearten, many temptations beset. The descending current is so strong as to sweep many away. The passage of scripture quoted exhorts to "put on the whole armor of God that ye may be able to stand against the wiles of the devil."

There is no class of men whom the demons do not tempt and seek to destroy. Priestly robes do not frighten them. Ministerial cloth does not protect from their attacks. Nothing less than "the whole armor of God" will protect even ministers from their ravages. Indeed ministers so far from being immune are among those most liable to attack—seemingly most liable to successful attack. They are apt to imagine that they are in no danger and so are not on guard. They are easily deceived by what seems to be an angel of light, but is really a demon of darkness. They do not look beneath the sheep's clothing to find the wolf that is looking for his prey.

A ROOT OF EVIL.

The demon whose business it is to develop the spirit of greed comes to the minister with all sorts of flattery and pretenses of benevolence. He reminds the preacher of his ability and culture, of the time and money which he has spent in getting an education, and of the small compensation he is getting for his service as compared with the skilled workman who has no extended education. He shows him how he may have, if

not all the kingdoms of this world which Satan promised to Jesus, yet a considerable share of them if he will consent to the kindly suggestions offered for his benefit. Perhaps he comes as a life insurance agent—as in a recent instance—and offers the commissions on any policies he may be able to write for individuals to whom the pastor may give him a favorable introduction. Or he may come as a promoter of a speculative company, or rubber plantation, or mining proposition, and offer to give the pastor a block of stock for his influence and efforts in enlisting the interest of his friends. He may seek to do his work, as recently, through a flaming advertisement in a denominational publication, saying "Ministers make big money selling typewriters." He may come for such purposes in the garb of a minister and seek to persuade his victim that all must be well because he and other ministers are interested and influential in the management of the enterprise.

It is in this latter case that the temptation is alike most subtle and most dangerous—most subtle because the tempted man assures himself that he need not hesitate to share in that which others of his class are engaged—most dangerous because, for several reasons, a purely business enterprise, dependent chiefly on ministers for success, is nine times out of ten foredoomed to failure.

What are some of the results of yielding to this temptation? Loss of money the little which might have paid deferred indebtedness, brought needed comforts to family, or helped in the work of saving the world. Loss of power in preaching—for how can a man speak boldly and courageously against greed and graft, the great sins of the time, when he has himself yielded to sordid temptation? Loss often of character—for greed leads to covetousness and covetousness to idolatry and dishonesty, and this to loss of standing in the sight of men and of God.

In any case, loss or no loss otherwise, there is in yielding to the demands of greed a serious diversion of thought and interest and energy from the work to which the minister has devoted his life and to which if it be possible he ought exclusively to give his life.

The minister at least should be a good soldier of Jesus Christ. To Timothy, Paul says, "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."

If it be true in general that no man can "serve God and mammon" it is twice true of a minister. It is manifestly beyond question that the cause of Christ has suffered most seriously in recent years from this diversion of ministers to temporal affairs. Bible study has suffered, preaching has suffered, pastoral work has suffered, agency work for benevolent causes has suffered. What is to be said when a visiting minister on the Master's business spends a greater part of Sunday afternoon talking to the pastor about private financial investments. "Tell it not in Gath, publish it not in Askelon."

Do you seek the causes of ministerial inefficiency you may find them not so much in error of doctrine as in the lack of that singleness of purpose and earnestness of devotion which led Paul to say "This one thing I do."—The Standard.

FAITH.

BY NOLAN R. BEST.

Faith in the lives of most of us does not amount to any such power as it should, because we are not willing to take it for what Paul defined it to be (II. Cor. 5:7)—something contrasted with sight. When we are asked to walk by faith, we insist on seeing the way and knowing the facts as clearly as when walking by sight. We are not willing to risk anything in religion—not as much as in business.

Now it is needful to speak with care in saying all this. We must remember that Paul often spoke of his faith as a matter of knowledge (Rom. 8:28; I. Tim. 1:12), and we must not even seem to question his right to use that word "know." After long experience of the love and graciousness of God, Paul was as absolutely confident of the genuineness of Christianity as of the outward world which he could see with his eyes. But with all that, he never puts his religious, spiritual knowledge on the same plane with his sense perceptions of the things of the external world. Faith is an inner assurance of spiritual facts, and is not knowing in the same way that we know what our eyes see and our ears hear and our hands touch.

If it were, there would be no more saving moral power in faith than in the sight of the eyes and the hearing of the ears. Nobody is ever lifted up morally by having a proposition in geometry demonstrated to him. That is something which necessarily he must believe; he cannot deny it. The acknowledgment of such a truth stimulates the mind, but it does not stimulate the soul. It does not make a man long to go forth and live a brave life and do noble deeds. When a truth about God is presented to a young man, there is, on the other hand, no compulsion on his mind to receive it; he may reject it. But if he determines to accept it and trust his life to that truth, his whole being thrills with his up-reaching toward God, and he is nerved to go forth into life and commit himself to that truth, and do what in duty and service it demands.

It is for this reason that God never proves any religious truth so plainly that it is not possible for a rational person to deny it. Therefore it requires a conscious choice—a free choice—on the part of our souls if we receive it. And it is by choice that the soul is strengthened. Choice is to the soul what exercise is to the muscles of our arms. To choose the right, either in action or belief, is the only way of becoming spiritually forceful.

Yet it should not be understood that God re-

quires us to leap wholly in the dark. He gives us tokens of the truth of his revelation that are quite sufficient to justify us as reasonable persons in going forward and trusting ourselves to what he tells us. God gives us such degree of assurance at the outset as, for instance, a scientist has when he formulates what he calls a "working hypothesis." A scientific experimenter does not from a single result conclude that he has established a law, but only that indications are so favorable to the existence of the law that he may reasonably proceed with other experiments based on the same theory. And as one test after another comes out to a result that agrees with what he has assumed, he grows all the while more sure that the principle he is following is true.

Well, it is almost exactly so with our religious life. We begin upon it not because we have seen any great, miraculous vision which compels us to become Christians; but because the gospel story, as we have heard it preached, fits into the facts of life as we know them. We know we are sinners, and here is a plan offered to save us from sin. We don't know which way to turn to make our lives count for most, but here is an offer to guide us. We don't know what our duty is, but here is a promise to teach us. And so, considering all the claims and promises of religion, we decide it is reasonable to try it,—not because we understand the whole of it or are absolutely sure of it, but because it has fair and honorable promise of being what we need.

Thus we take Jesus Christ for our Savior. We begin the test. And every day we find all that he has promised us more and more richly fulfilled. Soon our doubts vanish; everything works out so exactly as the Bible says; the help is so rich and full in our lives; the teachings of our Lord fit in so well with all our experiences,—and we are sure. We "know Him whom we have believed." And that is the knowledge of faith.—Interior.

A lady was trying hard to bring a man to Christ, but he was in despair. She finally reclaimed him in this way: when he kept replying to her earnest entreaties, "It is of no use, I am lost! I am lost!" Thank God for that," she said. "Why?" exclaimed the astonished man. "Because Christ came to save that which was lost," was the reply. There are tragedies of vice and crime recorded in the newspapers, but there are even worse tragedies happening all around us; the tragedy of a soul like that of Eean, exchanging the eternal inheritance for the fleeting haubles and vain pleasures of time. And the most dangerous symptom is the spiritual apathy and insensibility that blinds all such souls in regard to their awful peril.

Think of the efforts that human thought must have made, to reach that clearness that enables it to become speech. Every word that you utter without giving it a thought is a monument toward which centuries and multitudes of minds have wrought. A world is contained in it. Poor words! One man decks himself out in them, another wraps himself up in them, but how few know of the warmth of life and love that has put them into the world that they may be forever the witnesses of the past for posterity.—Charles Wagner.

LITERARY.

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

We have not had time to read the August number of the *Treasury of Religious Thought*, but as we have always found the magazine indeed a treasury, we do not fear to commend this number. The *Treasury* is always able, sound, and stimulating to thought.

The August number of the *Central Review* published at 810 Olive St., St. Louis, is at hand. The announcement is made that after September 1 the *Review* is to be combined with the *Sanatorium Magazine*. The *Review* will primarily advocate the cause of The American Sanatorium for Consumptives located at Alamogordo, New Mexico, but other institutions will receive attention.

Contents of *The Bible Student and Teacher* for August, 1905: Dr. Hastings and Professor Orr, by William L. Baxter; Professor Foster on "The Finality of the Christian Religion," by Frederick L. Anderson; Baxter's "Sanctuary and Sacrifice," by W. E. Scofield; A Secular View of the Crapney Case Exposed and Confuted, by William H. Bates; Divine Inspiration versus "The Inward Light," by T. McK. Stuart; A "Liberals' View of the Issue. Addresses at the Northwestern Bible Conference: "Did Christ Work Actual Miracles?" by W. B. Riley; "The Miracle of Prophecy: A History of the Christian Church down to the Present time in its External Relations," by John Urquhart; "The Wonderful Book," by A. B. Marshall. The *International Lessons* in Their Literary and Historical Setting, by The Managing Editor; Evangelistic and Missionary Section, by William Phillips Hall and Henry O. Dwight; Some Special Biblical Topics: "The Study of the Truth," by V. Geleshoff; "An Introduction to the Study of Ecclesiastes," by Henry N. Bullard; Recent Books for Bible Students, by William M. McPheters. Some Topics of Current Interest: "Determining Literary Authorship," "The Churchman" on Professor Foster's Book, "Dr. Briggs on the Virgin Birth," "A Great Opportunity Lost," "Theological Revolution in New England," by T. S. Childs.

**SUNDAY-SCHOOL LESSON**

SUNDAY, SEPTEMBER 2.

**BARTIMAEUS AND ZACCHAEUS.**

Luke 18:35; 19:10.

Motto Text—The Son of Man is come to seek and to save that which is lost.—Luke 19:10.

"And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the wayside begging."—Mark tells us his name was Bartimaeus, that is, the son of Timaeus. "And hearing the multitude pass, he asked what it meant." A natural question as he knew a vast crowd was passing. "And they told him that Jesus of Nazareth passeth by."—That was the moment of his life, and he was wise enough to seize it. Alas! how many are not as wise as he!

"Jesus, thou son of David have mercy upon me."—Bartimaeus had heard of the Lord. He may have prayed that Jesus of Nazareth who had given so many their sight should come to Jericho. He shows his faith in the Lord as the promised Messiah, by calling him the son of David. "And they that went before rebuked him." The crowd in front of the Lord who reached the blind man first. They thought it presumptuous in a blind beggar by the wayside to try to stop the great Teacher. "But he cried so much the more."—Lifting up his voice that the Lord might hear.

And the Lord heard. There has never been a time, there never will be, when He fails to hear an humble, sincere cry for mercy. "What wilt thou that I shall do unto thee?"—The words contain a promise to grant his prayer. "Lord, that I may receive my sight."—Oh that sinners would join in this prayer—that their blinded eyes may be opened and they see God and themselves.

"Receive thy sight. Thy faith hath saved thee."—The Lord saw Bartimaeus' faith, and gave him not only the sight for which he asked, but the salvation for which he longed in his heart. "Glorifying God."—That is the first thing a saved soul does. God's power had rescued him from sin. The multitude joined in the praise of the rejoicing man.

"And Jesus entered and passed through Jericho."—On his way to Jerusalem for the last time. Jericho was about twenty miles northeast of Jerusalem, on the west side of the river Jordan. It was one of the chief places of residence for the priests and Levites, and was at this time a flourishing city. The curse which Joshua pronounced was directed only against the re-builder of Jericho and fell upon him. But it did not involve those who should live in the city afterwards.

"Behold there was a man named Zacchaeus."—He was a Jew as is shown by his Hebrew name, which is from a root meaning "pure." "Which was chief among the Publicans, and he was rich."—The Romans sold the right to collect the taxes from the Provinces, to wealthy men. This saved the government much trouble because the wealthy men paid the taxes without fail, and paid the whole amount at the time appointed. But it was a great hardship to the conquered nations who were subject to the extortion of these tax gather-

ers without defense or redress. These tax gatherers were generally hated by the people whom so many of them oppressed.

But the publicans were hated among the Jews as they were hated in no other nation. National pride and patriotism was a passion among the Jews. And the men in an invaded or a conquered country who side with the enemy, are always detested as traitors and deserters. The feeling against the enemy in all such cases is love itself compared to the feeling against the home traitors. Thus the Jews hated their own countrymen who sided with the Romans with the greatest virulence. And the instinct of the race held, and yet holds, that such men deserve only contempt.

Zacchaeus was the chief publican and he farmed out towns and districts to other men. He was, of course, rich—the Romans farmed their taxes to no others than rich men. For if the tax gatherers failed to pay all their taxes, their own property was seized. One of the principal custom houses was at Jericho. There was a great trade in that surrounding district in the balm of Gilead, which was highly esteemed and was sent over the whole world. And Jericho was on the great thoroughfare to Egypt and was the halting place of the caravans, and where they paid the duties on their merchandise. "And he sought to see Jesus who he was."—Having heard much of this teacher who had worked such great miracles—it may be having heard that he received publicans. But the crowd was great and Zacchaeus small. And the people had no love for him to induce them to make way for him.

Zacchaeus was a resolute little fellow, determined not to be outdone by obstacles which would have daunted another. A little thought caused him to remember that a sycamore tree was beside the road on which the Lord was going. What was called sycamore in those days was not the tree we know by that name, which, as has been said is "as tall as a steeple and smooth as hypocrisy," which not even a squirrel can climb. It was a tree which bore a fruit something like the fig, a tree with low spreading branches, very easy to climb. We can well imagine the jeers which the crowd sent after the wealthy and unpopular man as he ran ahead of them and climbed into the tree like a boy. But Zacchaeus was accustomed to the hatred of his fellows—a little ridicule would not disturb him greatly. But the very fact that he was accustomed to scorn would make the kindness of the Lord touch him more.

"And when Jesus came to the place, he looked up, and saw him."—In his eagerness, Zacchaeus had gotten into the branches over the path, and was no doubt very near the Lord and just above him. "Zacchaeus make haste, and come down."—Zacchaeus had never seen the Lord, hence this knowledge of him on the part of this stranger must have impressed Zacchaeus.

"To-day I must abide at thy house."—He must, because it was his Father's business, and he was sent to the lost sheep of the house of Israel. How great must have been the surprise and delight of this shunned publican when the great teacher around whom crowds were thronging thus publicly asked for himself an invitation to his house.

"And he made haste, and came down, and received him joyfully."—He had desired to see him from a distance, he receives him into his house. Meyer thinks that

Zacchaeus' house was outside the city on the side towards Jerusalem. The Lord probably spent the night there. The Jews who were accompanying the Lord were indignant. Among all the good men and true in Jericho, he noticed none, but goes to the house of the publican. Whatever Zacchaeus' own character may have been, the zealous Jews looked on him as we look upon Benedict Arnold, and were, as they thought, righteously indignant that Jesus should meet such a man as an equal. And in verse 10 the Lord gives the justification for his course.

"And Zacchaeus stood"—the word stood expresses a position of dignity. The little man drew himself up in a self-respecting way, and made his promise of restitution for the past. True repentance always leads a man to undo the past wrongs of his life so far as in his power. The desire to hold on to ill gotten gains shows that the repentance is no desire for holiness nor sorrow for disobedience of God, but rather a desire to avoid the wages of sin.

"Behold, Lord, the half of my goods I give to the poor."—Godet thinks, from the tense of the verb, that Zacchaeus is telling what had been his custom. The crowd had murmured and called him a sinner. In reply he says in substance that though he has been a publican, he has been a good and benevolent man. Instead of giving tithes, he gave half his income; and if ever he knew that he or his subordinates had wronged any man he had not contented himself with adding one-fifth, as the law required, but had restored four-fold. But Godet is well nigh alone in this exposition, though he may be right. The general opinion, and probably the right one, is that Zacchaeus is not speaking of the past, but making promises for the future. Where Zacchaeus knew of a wrong having been done he would restore four-fold. But much had been extorted which he could not, for various reasons, give back to the wronged. Hence to be sure to retain only what was honestly his, he would give half his wealth to the poor. He could not make up for wrong doing by giving to the poor, in any case in which he could discover the wronged person.

"This day is salvation come to this house."—For Zacchaeus' was true penitence. "Forasmuch as he also is a son of Abraham."—A bitter fact to the angry men who detested publicans, and who held them unworthy of eternal life. "For the Son of Man is come to seek and to save that which was lost."—The worse the character of Zacchaeus, the more proof that he was lost, and therefore one of those whom the Lord had come to seek and to save.

"They say the Eskimos are a very abstemious people."

"Never make a night of it, eh?"

"Most assuredly not. A man couldn't very well stay out for six months."—Louisville Courier-Journal.

Warm hearts are made by cherishing the good things and treasuring the kind acts of others. You can not kindle a sweet spirit by feeding on all the crab apples within your reach.

**BETTER THAN SPANNING.**

Spanning does not cure children of bed wetting. As it did there would be few children that would do it. There is a common saying that says, "Spanning will cure you of anything." Well, will it cure you of anything? No, it will not. But it will cure you of many things. It will cure you of your own pride. It will cure you of your own anger. It will cure you of your own selfishness. It will cure you of your own vanity. It will cure you of your own conceit. It will cure you of your own self-will. It will cure you of your own stubbornness. It will cure you of your own obstinacy. It will cure you of your own hardness of heart. It will cure you of your own cruelty. It will cure you of your own wickedness. It will cure you of your own sinfulness. It will cure you of your own ungodliness. It will cure you of your own unrighteousness. It will cure you of your own unholiness. It will cure you of your own uncleanliness. It will cure you of your own unbelief. It will cure you of your own unfaithfulness. It will cure you of your own untruthfulness. It will cure you of your own unkindness. It will cure you of your own unlovingness. It will cure you of your own unmercifulness. It will cure you of your own ungenerousness. It will cure you of your own ungratefulness. It will cure you of your own unthankfulness. It will cure you of your own unkindness. It will cure you of your own unlovingness. It will cure you of your own unmercifulness. It will cure you of your own ungenerousness. It will cure you of your own ungratefulness. It will cure you of your own unthankfulness.

**THAT REJOINER AGAIN.**

Editor of the RECORDER:

In your issue of August 9th you publish excerpts from my reply to your rejoinder found in your issue of the week previous. Inasmuch as your rejoinder introduced new matters, I feel that my reply in simple justice should have been published in full. This conviction leads me to write again, noticing certain utterances of that rejoinder.

1. The implication that I seemed to think the Pastors' Conference entitled to representation in the General Association and that it was within the province of said conference to run that body, may be taken seriously by some of your readers, but I hardly think so. While fully recognizing that the Pastors' Conference as such has absolutely nothing to do with the General Association, I at the same time recognize that it is clearly within the province of the said conference to discuss in a fraternal way a recent session of that body. That was all that was ever intended.

Knowing full well that the Pastors' Conference as such has no right to representation on the floor of the General Association and never having dreamed of such a thing, yet I hold that when a conference represents so largely an association as does the Louisville conference, that its expressed will ought not to be ignored in the naming of a committeeman from said association save for good and sufficient reasons. If you, Brother Moderator, can make plain that Dr. Weaver alone of all the Long Run delegation was capable of serving efficiently on that committee on nominations, therein you make good his appointment. Otherwise his appointment in the face of the fact that he was pledged to vote for Mayfield contrary to the expressed will of a large majority of the pastors of Long Run Association that the next session come to Louisville, lays you liable to criticism. This liability is made all the more apparent when it is called to mind that you, too, were pledged to Mayfield and that you had talked with Dr. Weaver and knew his position, while at the same time being fully cognizant of the expressed will of the majority of the pastors of the Long Run Association. I do frankly and in good faith question the wisdom of putting on a committee to hear invitations and recommend a place of meeting a brother who beforehand has committed himself as in favor of one of the competing points to the prejudice of the others. I hold, however, that if a brother is to be put on said committee who has already expressed a choice as to a place of meeting that where the minds of a majority of a given association are known, the brother named therefrom ought to represent said majority. Your own words justify this contention. You say, "In all deliberative bodies where party lines are drawn, the chairman always appoints committees on questions affecting party interests to correspond with the complexion of the body." That is well stated, and had you applied the principle therein laid down, you would, as I see it, not have named a brother known upon an important point not to be in harmony with the expressed will of a large majority of the pastors of his association. I do not say that you intentionally did this thing, but I do say that in doing it you laid yourself liable to criticism.

2. What you say about my hav-

ing withdrawn my offensive words, "Stacked the committee," pleased me well; but I am grieved to see that when it was clearly pointed out that the criticism of "certain Louisville brethren" did not grow out of "their disappointment in not getting the next meeting," but rather out of the fact that they felt that they had not been fairly dealt with, in that a brother was put on the committee on nominations from Long Run Association who was known to the Moderator to be out of harmony with a large majority of the pastors of his association as touching the next place of meeting, the Moderator failed to take back his words and apologize for having wrongly accused his brethren.

3. No, sir, "being a friend of the present Moderator" disqualifies no man from serving on any committee; but when the Moderator names as the chairman of the most important committee a man who has for three years been absent from the meetings of the body and for the most part of the time a resident of a distant state, and that man happens, as in this instance, to be very close to the Moderator, he lays himself liable to criticism. This is what I said and the criticisms that I have heard from the highest sources prove the correctness of my position. I know and thoroughly appreciate Dr. Calvin M. Thompson, and I do not, and have not for a moment believed that he would under any consideration lend himself to anything that he did not thoroughly believe to be for the best interest of the Master's kingdom. And yet, having said this, under all the circumstances I can see how his appointment was calculated to call forth criticism.

No, sir, you are not expected to join in "blacklisting," and if any are engaged in that nefarious work they ought to be exposed and hounded out of the denomination.

For one, I utterly detest the suggestion that any reputable brother could for a moment lend himself to such groveling work as that of blacklisting. Nothing in all of your rejoinder pained me more than that you could see in my words a prophecy as to what certain brethren might expect were conditions to change. If any words justified such an interpretation, then, sir, I have to say they sadly belied my heart. To me such an idea is utterly beneath and unworthy of the true minister of Jesus Christ.

My criticism, I repeat, was not that you named a friend, God forbid, but that you named a brother so long absent and out of touch with the conditions, and that the fact of his close friendship to you under all the circumstances was liable to call forth criticism.

My contention is that a Moderator under the present conditions ought to seek in his make-up of the committees to lift himself above all suspicions of partisan bias.

Herein lies one of the ways of our coming surely and solidly together. I do not say that you have not sought to moderate for the best interest of the kingdom. Yours has been a delicate task. My thought in proposing and leading the discussion in the Pastors' Conference was that the time had come when an open and frank talk among ourselves was calculated to do good.

As I see it, we have had altogether too much talking around the corner and not enough "out in meeting."

In calling attention to what I conceived to be two unfortunate appointments, I did not mean to call in question your sincerity or

good intentions, but rather to give you and those that see with you to see how these appointments looked to those whose angle of vision differed from yours. I had no thought that the Conference was usurping authority or that the matter was to become the occasion of a newspaper discussion. Indeed, at the close of the discussion I readily agreed to a suggestion of yours that it were better to say nothing of the matter in the papers. Afterward you saw the matter differently and came out with your "Statement." That was, of course, your right, but in so doing the responsibility for the newspaper discussion rests upon you. I made my criticism in good faith and in a good spirit. I believe the discussion is to do good.

If it be a sin to offer a frank, brotherly criticism, then I am a sinner. But in my judgment that is a good thing to do. Let us speak out fully and frankly to each other. That will afford opportunity for removing misunderstandings and for such concessions as are calculated to bring about unity and good fellowship.

Respectfully,

M. P. HUNT.

THE MODERATOR'S REPLY.

There is little more that needs to be said. The case is made out.

1. Dr. Hunt in one breath admits that the Pastors' Conference cannot claim to be represented in the Association, and in the very next breath he finds fault with me for not appointing a brother "to represent said majority" of the Conference. If they have no right to claim representation, there is no ground of complaint if they are not given representation. Dr. Hunt thinks I should "make plain that Dr. Weaver alone of all the Long Run delegation" was fit to serve on that committee. Is not this ridiculous? It is for those who object to his appointment to show that he is unfit.

Dr. Hunt still regards the Committee on Nominations merely as "a committee to hear invitations and to recommend a place of meeting." That is but one of 42 items that committee had to pass on, and Dr. Hunt seems unable to see only that 1. My understanding of the vote of the Conference was that they simply approved East Church's inviting the Association and pledged co-operation in case the invitation was accepted.

A LETTER TO OUR READERS

53 COTTAGE ST., MELROSE, MASS.

DEAR SIR:

"Ever since I was in the Army, I had more or less kidney trouble, and within the past year it became so severe and complicated that I suffered everything and was much alarmed—my strength and power was fast leaving me. I saw an advertisement of Swamp-Root and wrote asking for advice. I began the use of the medicine and noted a decided improvement after taking Swamp-Root only a short time.

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I know that your Swamp-Root is purely vegetable and does not contain any harmful drugs. Thanking you for my complete recovery and recommending Swamp-Root to all sufferers I am,

Very truly yours,

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You may have a sample bottle of this wonderful remedy, Dr. Kilmer's Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root. If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Dr. Hunt's *Standard* article not having then appeared, it did not occur to me that the Conference sought to control the action of the General Association, and was thus being used to enable certain brethren to elect the sort of Moderator they wanted, and so to get control of the Association. Had such been my understanding I would have resisted that purpose.

2. Dr. Hunt thinks I "accused" the brethren in saying that "in their disappointment" they had made a charge against the Moderator. Certainly they were disappointed. Certainly, while in this state of disappointment they made the charge. That is all the language says and certainly that is true. I disclaim making any accusation and disclaim any inferences reflecting on any one's motives. While Dr. Hunt withdraws the charge that I "stacked the committee," he keeps on arguing as if that charge were true. When a charge is withdrawn it should not be persisted in, even by implication.

3. If Dr. Hunt will think a little he will recall that in his speech he based his opposition to Dr. Thompson's appointment on the ground that he was known to be my friend. What was said on his having been absent from the state was incidental and was to increase my condemnation for appointing a friend who had even been out of the state. Now, however, Dr. Hunt stresses this absence of Dr. T., saying Aug. 9th, that it was "two years" and now that it was "three years." How that could disqualify Dr. T. for serving on such a committee next year, is not explained. Dr. Hunt himself, has but lately returned to Kentucky from an absence of a good deal more than "three years," and yet he did not feel thereby disqualified for doing committee work in Richmond, or even for telling the public all about how the General Association should be run, how the moderator should arrange his own committees, etc., etc.

4. Whenever a man is objected to for appointment because he is a certain man's friend, that is a case of blacklisting. Just that was done in the case in hand. It was that to which I replied with special emphasis at the Conference, and other things were said along the same line which are not here cited because I wish not to introduce any new matter. It is gratifying to see Dr. Hunt so vigorously condemning blacklisting. Let the condemnation be made unanimous.

5. Dr. Hunt says: "As I see it we have had too much talking around the corner and not enough 'out in meeting.'" While this remark is general, no doubt the "we" refers particularly to those who lined up with Dr. Hunt. Echoes of that "talking around the corner" had much to do with bringing out my first "statement." Dr. Hunt is to be commended for his frankness, and I join him in the hope that this discussion will do good.

In closing let me give a brief summing up of the case. I, as moderator, was charged with "stacking the Committee" on Nominations against Louisville and in favor of Mayfield. This I disproved and the charge is withdrawn. I was charged with wrongdoing in appointing a "friend" to serve on this committee next year. That charge is disposed of. Dr. Hunt gave the case of his side completely away by admitting in the *Standard* that the "wherefore" of the contest for the place, was to elect a moderator after their own

heart and control the body in Louisville, while they could not in Mayfield. So far as that point goes, it might have been well for the test to have been made. These brethren thought they had votes enough in Richmond to bring the meeting to Louisville. They found themselves grievously mistaken, when the test came. Similarly they thought they could have mustered votes enough next year in Louisville to elect their man moderator. Similarly they would have found themselves mistaken.

Here is Dr. Hunt's language in the *Standard*:

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

Let this language of Dr. Hunt, evidently written by the card, be borne in mind. It tells the story, and from it there is no escape.

Fraternally,

T. T. EATON.

Moderator of the General Association of the Baptists of Kentucky.

SOUTH CAROLINA ITEMS.

1. Death's keen cycle has lately done a lamentable work in the ranks of the Baptist brotherhood of the Palmetto State. At Allendale, Rev. John F. Morrall, one of our oldest and most honored ministers, has suffered the loss of his most estimable wife. Mrs. Morrall was a Georgian by birth and education, but spent her married life chiefly in South Carolina. She was one of our very best and noblest Christian women.

A daughter of Rev. J. D. Huggins, of Allendale, was also taken a few days ago. Bro. Huggins is one of our most vigorous preachers and is now the vice-president of the Home Mission Board of the S. B. Convention for South Carolina, having succeeded the present writer in that relation.

On Sunday night, July 29th, Rev. J. L. Vass, pastor of churches near Greenville, died suddenly. He was about 67 years of age and educated at Richmond College and the Southern Baptist Theological Seminary, 1867-1871, at Greenville, S. C. He was pastor a number of years at Spartanburg, S. C., then Americus, Ga., then Jackson, Tenn., and next at Swift Creek, S. C. For a number of years Bro. Vass was superintendent of the Connie Maxwell Orphanage in Greenwood, S. C., and was widely known in the Palmetto State.

In less than a week after the death of this brother, Rev. Thomas P. Lide, of Sumter County, S. C., fell dead while at his dinner table. He was probably 61 or 62 years old, was a graduate of Freeman University, class 1867, and studied at the Southern Baptist Theological Seminary some two years or more. Brother Lide came of one of the oldest and best families of Darlington, and was widely and well known and esteemed as one of our best and most consecrated preachers. He was pastor of prominent churches at various times, including those of Marion, Barnwell and Old Pendleton.

2. As touching our work and workers, let me say, the busy season for the "traveling brethren" now opens. The Associational period was "ushered in" last week, the Saluda, having met at Honea Path, where Dr. J. W. Perry is the pastor. Pledges were there made for \$5,000 for the Greenville Female College dormitory enlargement. These churches, namely, Anderson, Honea Path and Lebanon agreed to give \$2,700 of that amount.

As the representatives and the presidents of Freeman, Limestone and the "G. F. C.," Drs. Poteat, Lodge and James will now, for several months, "make hot" the "visiting brother's" highway of locomotion to the various Associational gatherings which will be had in every region from the Blue Mountains to "the deep, heaving sea."

Dr. W. T. Derieux, the new Assistant Secretary of State Missions, makes Greenville his "headquarters." Rev. J. D. Moore, Sunday School Field Secretary, has just recovered from a serious spell of typhoid fever and is about getting back to his work. He makes the city of Columbia the place of his home. Many of our pastors are gone or will go to points of rest and recreation during August and September. Yet, many of the best, ablest, most worthy and hard-worked ones will have to "tough-it-out" and "toe-the-mark" at home, in protracted meetings and in other labors.

3. Crops in South Carolina promise variously in the various sections. In some portions of the sea-belt and sandy sections of the State excessive rains have fallen almost daily for some two months, and 50 per cent of a crop of corn and melons would be a large estimate from the present outlook. This will be especially hard on the poorer classes of white people in those sections of the country.

4. In concluding this epistle, already too long, allow me to express thanks to the WESTERN RECORDER for the pleasure and profit I derive from your weekly visits to my place of sojourn. Your stand for the old truth and Scriptural righteousness must be fruitful of much of that which is good for man and well pleasing to God.

R. W. SANDERS.

Greenville, S. C.

"Good works are the way to the Kingdom, not the cause of entering the Kingdom."—Bernard.

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ONE DAY AT A TIME.

One day at a time! That's all it can be; No faster than that is the hardest fate; And days have their limits, however we Begin them too early and stretch them too late. One day at a time! It's a wholesome rhyme, A good one to live by,— A day at a time.

One day at a time! Every heart that aches Knows only too well how long they can seem; But it's never to-day which the spirit breaks; It's the darkened future, without a gleam.

One day at a time! But a single day, Whatever its load, whatever its length; And there's a bit of precious Scripture to say, That according to each shall be our strength.

One day at a time! 'Tis the whole of life; All sorrow, all joy, are measured therein; The bound of our purpose, our noblest strife, The only one countersign sure to win. One day at a time! It's a wholesome rhyme, A good one to live by,— A day at a time. —Helen Hunt Jackson.

Our Pulpit

ANGELIC PROTECTION IN APPOINTED WAYS.

C. H. SPURGEON.

"For he shall give his angels charge over thee, to keep thee in all thy ways."—Psalm xci. 11.

Our subject this morning was the sprinkling of the blood of the paschal lamb upon the lintel and the two door-posts of the houses of the children of Israel in Egypt. As soon as that was done, and the lamb had been eaten, they had to start upon their journey to Canaan. They knew that they had to go, and they were prepared to go. They had their loins girt, and each man had his staff in his hand, and his sandals on his feet. After being prisoners so long, they were set free in order that they might become pilgrims to the land which the Lord their God had given to their fathers.

We, who have believed in the Lord Jesus Christ, are in a similar condition to theirs, for the Lord has redeemed us; and we can sing the new song. "He hath brought us up out of the house of bondage, and with a high hand and an outstretched arm he hath made us free." And now we are pilgrims and strangers in this world, for we are on our way to a better land than the earthly Canaan ever was—a land that floweth with something richer than milk and honey, and where there is an eternal and abounding portion appointed for each one of the redeemed. We are pressing on, through this great wilderness, towards the land into which the Lord will surely bring us in his own good time. Our text is a promise to pilgrims. It most appropriately follows the text of this morning: "The blood shall be to you for a token." You

have set-out upon the road to heaven: you have entered the narrow way by Christ, who is the gate at the head of the way, and now you are wondering how you will get on while you are on the road, and whether you will be preserved in the right way so as to endure unto the end. This promise comes to you with much of real heart-cheer: "He shall give his angels charge over thee, to keep thee in all thy ways."

I. My first remark is rather by way of implication from the text than in direct exposition of it. It is this, there are some ways which are not included in this promise, because they are not our ways, and they are not God's ways; but they are ways into which we may be tempted by Satan, and which we are jealously to avoid.

You know how, when the devil professed to quote this text to our Lord, he left out the latter part of it, "to keep thee in all thy ways," because it would not have suited his purpose to mention that proviso. We, however, will begin with the words which the devil omitted, since the very fact of his omission of them seems to show how essential they are to a right understanding of the meaning of the text. O Christian, if you keep to the King's highway, you will be safe; but there are by-ways, and, alas! crooked lanes, down which you must not go; if you do go there, you will go at your own hazard. He who travels on the King's highway is under the King's protection; but he who takes to by-roads must protect himself, and the probability is that he will meet with robbers who will make him rue the day that ever he turned to the right hand or to the left.

So, first, we must take care that we never go in ways of presumption. This is what Satan would have had Christ do. "Cast thyself down," said he, "for it is written, He shall give his angels charge over thee, to keep thee." This temptation to presumption is by no means an uncommon one. I have heard it from the lips of men who were evidently not the children of God, or they would have resisted the temptation, and not have yielded to it as they did. They have said, "Well, we are God's children, so we may do as we like. We are saved, therefore we may live as we please;"—a dreadful inference from what, to other men, might be a precious truth. O dear friends, beware of tempting the devil to tempt you! Beware, too, of tempting the Lord your God, as some do, who venture a long way into evil company, or into doubtful paths, under the mistaken notion that they are so prudent that they will not be overtaken as others might be—that they are so sage, and withal so experienced, that they may go where young people must not venture, and may do a great many things which less-instructed Christians had better not touch. Where you think you are perfectly safe, there you are often in danger. Horses frequently fall just at the bottom of the hill, when the driver thinks that it is unnecessary to rein them up any longer. When you are so foolish as to say, "Now I am out of the reach of temptation," you are in the very midst of temptation; and when you think you are not being tempted at all, you are being tempted the most by the very fancy that you are not being tempted.

O beloved friends, beware of presuming! Some have been so favoured in the dispensations of providence, so prosperous in everything they have undertaken, that they have thought they might speculate as far as ever, they

pleased; and, at last—well, they have had very shady characters at the end of their lives. They have done once what they never ought to have done; and, because it succeeded, they have been tempted to do it again, and yet again. But, I pray you, sirs, never gather from the success of a wrong action that God is willing for you to repeat it; rather say, "God was very gracious to me in not punishing me that time, but I will never run such a risk as that again." I do not believe that Jonah, after having been once thrown into the sea, and been cast forth upon the shore by the whale, ever wanted to be flung into the sea again; he might not have felt certain about another whale coming along to carry him to land. If you have been miraculously delivered once from the great deep, do not put yourself into such a position again. If you do, you may find that the next great fish is a shark, not a whale, and, instead of being brought to land, you may be destroyed. In brief, beware of all presumptuous ways, for God has not promised to keep you there.

And, brethren, you scarcely need to be told that you cannot expect to be preserved if you go into sinful ways. I trust that you do watch against the more coarse and vulgar sins to which others are prone, and that you will not be allowed to fall into them; but there is such a thing as falling by little and little. Mind, I pray you, the little evils. A man never falls into the great, unclean sins of lust all at once; it is usually by a long series of little familiarities that he reaches that terrible end. He is indecorous first, indecent next, and then, at last, criminal. Oh, keep back, keep back from the beginnings of evil. If you keep back at the very first, you will go no further; but if you slide just a little, you will find that this world is such a slippery place that you will surely fall, and fall frightfully, too. I trust that no Christian man would practice dishonesty in his business; yet you know that it is very easy for one to do a wrong thing because it is "the custom of the trade." "They label this 100 yards, though it is only 90; but if I label it 90, I shall not sell it, and in the next shop it will probably be marked 110, so I must label mine a little more than it is." Well, if you do, recollect that you are a thief. Though it is the custom of the trade, you are a liar if you conform to it, and you cannot expect God's blessing upon you in doing it. Do you think that, in the day of Judgment, God will say to men, "You are not guilty, for that deception was the custom of the trade"? By no means; what does the Lord care about the customs of your trade? Do right, at all hazards; if you do wrong, you do it at your peril, for you have no promise from God that he will keep you in such a way as that. I need not enlarge upon this point, because you know as much about such things as I do; and, therefore, you can make the application to your own particular case. But, O Christian, do keep altogether clear of every evil way! May God's grace preserve you from straying into By-path Meadow!

The man who professes to be a Christian must not expect God's angels to keep him if he goes in the way of worldliness. There are hundreds, and I fear thousands, of church-members, who say that they are the people of God, yet they appear to live entirely to the world. Their great aim is money-making, and personal aggrandizement, just as much as it is the aim of altogether ungodly men. The

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

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kingdom of Christ, the needs of his Church, the wants of perishing souls, have a very slender place in their hearts; but they live wholly for themselves, only they try to conceal it under the plea of providing for their families. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," is a text from which we need to preach to professing Christians throughout London, and throughout the whole world.

There is also the way of pride which many tread. They must be "respectable"; they must move in "Society"—with a big S; and everything is ordered with a view to display. To be great, to be famous, to be esteemed, to keep up a high repute,—it is for this that they live. And some grow very strong, in a Christian sort of way, in that line; they profess to have attained to a "higher life" than ordinary Christians ever reach. I am not at all anxious to get up there, for I do not believe there is any higher life, in this world, than the life of God which is given to everyone who believes on the Lord Jesus Christ. The highest life I aspire to is to live as Jesus Christ lived, and to walk as he walked; and that is the lowest kind of life with which any Christian ought to be contented. When we get such fine feathers as these, they do not make us fine birds.

II. Now, secondly, there are ways in which safety is guaranteed. I shall only have time to mention them very briefly.

There is, first, the way of humble faith in the Lord Jesus Christ. You know that way, brother; so walk in it. Oh, to be nothing, and to let Christ be everything! Keep to that safe road; for it is the King's highway, of which it may be said, "No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there."

There is, next, the way of obedience to divine precepts. Do what God tells you, as God tells you, and because God tells you, and no hurt can come to you. The Lord told Moses to take by the tail the serpent from which he fled; he did so, and he was not bitten, but the serpent stiffened into a wonder-working rod. Obey the Lord in all things. Mind the jots and the tittles, for whosoever shall break one of the least of Christ's commandments, "and shall teach men so, shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Oh, to follow in the footsteps of the Lord Jesus Christ, step by step, and to keep closely to his foot-prints! It is in such ways that angelic protection will be afforded to us.

There is, too, the way of strict principle and stern integrity. Travelling along that road will often involve a good many losses and crosses, and much reproach, and sometimes it will even appear to destroy your usefulness. But I charge you—young men especially—never violate any principle which you profess to hold. I believe that it has been a lasting blessing to some, whom I know, that they have scorned to trim their sails, even in the smallest degree, to please any living soul. Do you the same. "Be just, and fear not." Keep to a cause that is despised if you believe it is a right one, and love it all the more because it is despised. Ask not what will pay; care not for the flatterer's smile. Pursue truth even though she may go along very rough roads; she will always repay you in the long

run: Cling to her, and win her smile; then the frowns of the whole world need not cause you a moment's thought. The way of principle is the way of safety; God's angels will keep you if you keep to that road.

And, dear brethren, I am quite sure that the way of service for God's glory is another of these safe ways. It is well when a man says, "I choose my path by this rule—how can I best serve God? Having judged whether there is any principle involved, and having a fair choice between this and that, I say to myself, 'In which way can I hope to be the more useful? In what course of life can I best glorify God?'" That is your way to heaven, Christian—the way in which your Master can get the most glory out of you; and, if you walk in that way, you may depend upon it that you will be protected by his sovereign power.

And once again, there is the way of separation from the world, and close walking with God. No man ever suffered any real injury through keeping himself aloof from the ways of ungodly men; and, on the other hand, no man ever failed to be a gainer by close and intimate fellowship with God. "Enoch walked with God," and he gained, not only escape from the pangs of death, but also the testimony that "he pleased God." O Christian men, could not more of us choose this blessed path, and walk in it continually? If we did so, we should have the fulfilment, in its deepest meaning, of the promise of our text, "He shall give his angels charge over thee, to keep thee in all thy ways."

III. But I must pass on to note briefly, in the third place, that these right ways will lead us into differing circumstances.

Sometimes, the right way will lead us into very stony places, positions of great difficulty; yet here is the promise to meet that emergency, "They shall bear thee up in their hands, lest thou dash thy foot against a stone." A way is none the less right because it is rough. Indeed, often it is all the more sure to be the right way because it is so displeasing to flesh and blood.

Sometimes, also, the right way may be very terrible with temptation. If your path is so beset, do not, therefore, imagine that it is a wrong way, because the psalmist goes on to say, "Thou shalt tread upon the lion and adder." Lions and adders will come to you, temptation will threaten to devour you even while you are in the right road; but, then, you are promised that, as long as it is the right road that you are in, you shall get the victory over the lion and the adder. The temptation may be of so mysterious a character that you cannot understand it. It may be like a dragon; but, if so, here is your comfort, "the young lion and the dragon shalt thou trample under feet."

And remember, beloved friends, that even if the road is not stony, and if no lion attacks you, you will be kept from the perils of the smooth and easy roads. You will always need divine and angelic keeping, for God would not have charged his angels to keep his people in all their ways if they did not need protection in all their ways. Some of you are just now prospering in business; but your way is not any safer than the way of the man who is losing his all; indeed, yours may not be as safe as his. To you who are in robust health, I venture to say that your path is more perilous than the path of the man who is always ailing; and to all of you I say, do

pray for angelic keeping. Ask the Lord still to guard you with his celestial hosts; or else, in any of your ways, be they rough or smooth, you will fall to your serious hurt.

IV. Now we come to the fourth point, which is this, while walking in all right ways, believers are secure. "He shall give his angels charge over thee, to keep thee in all thy ways."

Q Christian man, if you have not violated your conscience—if you have not forsaken the path of communion with your God, think what high privileges are yours! First, God himself concerns himself about you. He charges his angels to take care of you. David, when his soldiers went to battle against his rebellious son, Absalom, specially charged their leaders to deal gently with the young man, Absalom, for his sake; but he charged them in vain. In a far higher sense, God charges his angels to guard his saints, and he does not charge them in vain. This is not a mere general command; it is a sort of imperative personal charge that God lays upon his angels: "Take care of my children; they are in my road—the King's high road of rectitude. Watch over them; and do not suffer them to be hurt." So you have God personally charging his angels to take care of you.

Next, you have mysterious agencies to protect you: "He shall give his angels charge over thee." We speak of dragons, but we do not know much about them; and we do not know much about angels, but we feel sure that angels can overcome dragons, for they are more than a match for devils; and if mysterious temptations come to you, there shall also be mysterious defenders to thrust them back. You have more friends, poor Christian, than you know of. When you are fighting the battles of God,

#### SALLOW FACES

Often Caused by Coffee Drinking.

How many persons realize that coffee so disturbs digestion that it produces a muddy, yellow complexion?

A ten days' trial of Postum Food Coffee has proven a means, in thousands of cases, of clearing up bad complexions.

A Washn. young lady tells her experience:

"All of us—father, mother, sister and brother—had used tea and coffee for many years until finally we all had stomach troubles more or less.

"We were all sallow and troubled with pimples, breath bad, disagreeable taste in the mouth, and all of us simply so many bundles of nerves.

"We didn't realize that coffee was the cause of the trouble until one day we ran out of coffee and went to borrow some from a neighbor. She gave us some Postum and told us to try that.

"Although we started to make it, we all felt sure we would be sick if we missed our strong coffee, but we were forced to try Postum and were surprised to find it delicious.

"We read the statements on the pkg., got more and in a month and a half you wouldn't have known us. We were all able to digest our food without any trouble, each one's skin became clear, tongues cleaned off and nerves in fine condition. We never use anything now but Postum. There is nothing like it." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Well-

There's a reason."

you may hear a rush of angels' wings at your side if you only have your ears divinely opened. If all men forsake you, God can send his angels, though you see them not, to strengthen you in some secret manner that I cannot fully explain. "Behold, the mountain was full of horses and chariots of fire round about Elisha," the prophet who dared to be true to his God, and to serve him faithfully. God would sooner empty heaven of all the angelic host, cherubim and seraphim included, than allow any one of his people, who has walked in his ways, to suffer defeat. He charges all his angels to take care of his saints, and to keep them in all right ways.

And as angels are on our side, so are all things, visible and invisible. Why believers, the very stones of the field are in league with you, and the beasts of the field are at peace with you. Wherever you go, you have friends ready to help you. It is true that you have enemies among the wicked, but their weapons shall not prevail against you; and wherever there is a messenger of God—be it wind, or storm, or lightning, or hail—it is your friend. The very stars in their courses fight for you. The forces, terrific and tremendous, which at times shake the world, are only your Father's flaming swords unsheathed to protect you.

Note just one more point, that all these privileges come to us by Jesus Christ, for Christ is that mystic ladder which Jacob saw, up and down whose wondrous rungs the angels came and went. The commerce between the saints and heaven is kept up by way of the person of the Lord Jesus Christ. Oh, what joy is this! If Christ is yours, angels are yours, and all the principalities and powers in the heavenly places will delight to take care of you.

In closing, there are two or three thoughts which I think are worth remembering. The first is this: Dear brethren, we see from this text, that the lowest employment is consistent with the highest enjoyment. The angels are our nurses: "they shall bear thee up in their hands," just as nurses hold up little children who are not able to stand by themselves. Those angels continually behold God's face, and live in the perfect bliss of heaven, yet they condescend to do such humble deeds as these. Dear brother, be like the angels in this respect: teach an infant class in the Sunday school, yet keep your face bright with the light of God's countenance. Give away tracts, go and visit among the poor, look after fallen women, or do any other work for the Lord that needs to be done. Never mind what it is, but remember that the employment is all the more honorable because it appears to be so commonplace. Never was Christ grander, methinks, than when he washed his disciples' feet: certainly, never are we more like him than when we also are willing to wash their feet, or render any lowly service that they may need.

Then, next, how safe and happy we ought to feel when we know that God has charged the angels to take care of us! Do not be so nervous, my dear sister, the next time there is a little storm, or even a great storm. Do not be afraid, my dear friend, when sickness comes into your house. Do not be alarmed, as perhaps you are, when you hear that there is fever next door to you. Remember the promise that precedes our text: "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil

befall thee, neither shall any plague come nigh thy dwelling." But suppose it should seem right to the Lord to let the plague come to you, and suppose you shall die of it, well, you will the sooner be in heaven. Wherefore, comfort one another with the reflection that all is well with you as long as you keep in the way of duty.

And, lastly, how holy we ought to be with such holy beings watching over us! If the angels are always hovering round you, mind what you are at. Would you, my dear friend, have spoken as you did when you were coming in at that door yonder, if you had seen an angel standing by your side, listening to what you were saying? Oh, no; you are wonderfully decorous when there is somebody near whom you respect! How often your glib tongue is checked when there is some Christian man or woman, whom you highly esteem, within hearing! How many a thing is done that would not be done under the eye of one whom you love! It is not only true that "a bird of the air shall carry the voice, and that which hath wings shall tell the matter;" but it is also true that there are angels watching over us evermore. Paul wrote to the Corinthians that a woman in the public assembly ought to have her head covered because of the angels—a certain decorum was due because of the angels who were there; and I am sure that I may use the same argument concerning all our actions. Whether we are alone or in company, let us not sin, because angels are ever watching us, and the angels' Lord is also watching us. May he graciously keep us in his holy way; and if we are so kept, we shall be preserved from all evil while we are here; and, at last, we shall see his face with joy, and abide with him for ever. I would to God that all, who are now present, were in that holy way. I remind you once more that the entrance to it is by a door that has the blood-mark upon the lintel and the two door-posts: "The blood shall be to you for a token." "Believe on the Lord Jesus Christ, and thou shalt be saved."

He wants us to have hope, but hope is impossible without faith. He wants us to love him supremely, but one cannot love a God he distrusts. He wants our obedience, but it is folly to speak of obeying one you deny. He wants our service, but no one will serve a God he discredits. Thus faith is back of all God seeks to develop in this life.—W. H. Griffith Thomas.

If we were children of Pentecost, living up to our spiritual times, heart's-ease would bloom just within our gate, and the weary wayfarer would be stopped by its perfume, and would question us as to the secret and manner of its growth.—J. W. Jewett.

#### THE SECRET OF BEAUTY.

Of the Skin, Scalp, Hair and Hands is Cuticura Soap, Assisted by Cuticura Ointment.

Millions of the world's best people use Cuticura Soap, and Cuticura Ointment, the purest and sweetest of emollients for preserving, purifying, and beautifying the skin, for cleansing the scalp of crusts, scales, and dandruff, and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, for baby rashes, itchings, and chafings, and many sanative, antiseptic purposes which readily suggest themselves to women, especially mothers, as well as for all the purposes of the toilet, bath, and nursery.

## Editorial.

Kentucky is making a new departure in government, following several other states. Each U. S. Senator is elected by the legislature of his state. Often who should be chosen Senator has been an issue in a legislative canvass, but never before have the people been called on to express directly their choice for Senator. This has long been done in other states, however. When the people of a state say whom they want as Senator, their choice does not settle it legally, but the legislature is expected to carry out the expressed will of the people. Similarly no citizen votes for President of the United States, but for electors, who meet and elect the President, each state having electors in proportion to representation in Congress. Just what would happen if the electors should choose differently from the people, we cannot tell. But when President Roosevelt was elected by the people in November, 1904, it would have been perfectly legal for the electors to have elected Judge Parker, or any one else they chose, as President, and he could have been President. Just as the electors respect the choice of the people for President the legislators respect the choice of the people for Senator.

Gov. Beckham and Senator McCreary are out in a canvass for the Democratic nomination for Senator. The one that secures the nomination in the November primary, will be the candidate to oppose the Republican candidate (however he may be chosen) in the election next year. Then whichever of these is chosen will be elected by the Legislature. Such is the programme, and though new in Kentucky, it has for some time been in vogue in some other states. Indeed over and over again, the direct election of Senators by the people has been advocated, and the tendency seems to be in that direction.

The WESTERN RECORDER is not in partisan politics, as our readers well know, but it is in questions of good citizenship, of morality and of religion. Just now there is one feature of the pending canvass for the Democratic nomination for Senator that deserves the special attention of the good people in our state. It seems that the saloon men, angered at Gov. Beckham's firm stand for the County Unit Bill, and for Sunday closing, have lined up against him in this contest and are bent upon his defeat. If this be the case, and that is the way it looks now, it becomes all good people in the state to see that the saloon men are defeated in their purpose. We cannot afford to have a public official punished for respecting his oath of office and for enforcing the law against Sunday saloons.

It is to be hoped that Senator McCreary will not accept any such issue. It is to be hoped that he will declare himself, clearly and unequivocally, as opposed to Sunday saloons. If he shall fail to do this; if he shall line up with the saloons for the sake of their support; then the cause of good citizenship will demand that he be defeated; for then his election would be a deadly blow to good government in our beloved state. We will watch the progress of the canvass with interest. The cause of good government has gained a great advantage recently in securing the County Unit Bill and in securing the Sunday closing of the

saloons. We cannot afford to lose this advantage.

We have only the kindest feelings for all the candidates of both parties, but we cannot view with indifference, the raising of the issue of whether the advantage gained for good government shall be sacrificed. And no citizen of Kentucky should view it with indifference.

Some of the brethren are objecting to the action of the Southern Baptist Convention in regard to evangelism, and are fearing that something wrong is going to be done. We have had little to say on the subject because we wished to learn just what was contemplated. We see no reason why anything wrong should be done, and we see no reason to object until either something wrong has been done or until it is manifest that something wrong is intended. Since Dr. Hamilton accepted the appointment of the Home Board, there has been no announcement either from him or from the Board as to any plan of campaign. It seems to us that such an announcement is the next thing in order. It will relieve the minds of the brethren, and then it is time something was doing. Over three months have passed since the Convention took action and Dr. Hamilton's appointment is the only thing done, so far as appears.

Many brethren have made inquiries as to our attitude toward this movement of the Convention. We are strongly in favor of vigorous evangelism, and we are in favor of what the Convention has done, hoping the Board will act wisely and well. If, however, wrong things are done, we will be ready with opposition to those things when they come above the horizon.

Some fear that the movement is in the line of the "higher life," "second blessing," "faith cure," Keswickism, or something of that sort. We see no reason why this should be true. If the services of only level-headed men be secured for the work, there need be no fears in that direction.

Others fear that the evangelists will be sent to strong churches, and thus the Board will assume to run the churches. We see no need of anything wrong in that direction. If a strong church should want a Board evangelist to aid them in a meeting, what objection is there to his doing so, provided the contribution of the church be adequate? Of course the denomination should not be taxed to aid strong churches, but we do not know of any one who is advocating that.

And so all along the line. We have seen no sign that anybody contemplates doing anything wrong, and so we see nothing to warrant objections. When something objectionable shows itself, then we expect to make objection, but not till then. Meantime we think it well that there should be some authoritative statement of just what is contemplated. Only when the work is definitely understood can it be intelligently pushed. We have confidence in the Home Board and in Dr. Hamilton and we do not believe they intend doing anything of which the denomination will not approve.

The material progress of the South in the past twenty-five years has been "stupendously tremendous," to use the language of a certain 4th of July orator. Here are some of the figures:

Twenty-five years ago there was invested in factories in the South \$257,000,000. Now the figure is

\$1,500,000,000, or nearly six times as much.

Then the annual output of Southern factories was \$457,000,000; now it is \$1,750,000,000.

Then the value of the South's cotton mills was \$21,000,000; now it is \$225,000,000—over ten times as much.

Then the value of a cotton crop was \$313,000,000; now it is \$680,000,000.

Then Southern factories used annually 225,000 bales of cotton; now they use 2,163,000 bales—nine times as many.

Then the annual lumber output was \$39,000,000; now it is \$250,000,000.

Then the South produced 397,000 tons of pig iron yearly; now the figure is 3,100,000.

Then the South exported values amounting to \$261,000,000 yearly; now it is \$555,000,000.

Then our farm products amounted yearly to \$660,000,000; now those products amount to \$1,750,000,000.

The assessed value of property in the South has more than doubled in that period.

We wish we had the figures to show the progress the South has made along higher lines so that we could compare our material with our moral and our spiritual progress. Here is a good field for the work of the statistician.

We cannot regard the recent combination of the Cumberland and Northern Presbyterians as a union of the two. The Cumberland Assembly simply disbanded, while the Northern Assembly kept on unchanged. A union would have involved that the two assemblies unite to form a new Assembly. Instead of that the Cumberlands disbanded and went over to the Northern Presbyterians. The Cumberland Assembly simply went out of existence. It was not a merging, but a surrender. We do not wonder that there is dissatisfaction.

The Northern Presbyterians are a rich and a powerful denomination. The remnant of the Cumberland Presbyterians are struggling to maintain their existence, and to hold some of their houses of worship. This is being resisted by the Northern Presbyterians, especially those who were recently Cumberlands and have gone over. Now is the time for the Northern Presbyterians to show themselves magnanimous, and to let these Cumberlands have what they claim. The Northern Presbyterians can easily afford to do this, and to do it will promote peace and good will. With the Cumberland Presbyterian remnant it is a life and death struggle. Why not let them live, since they wish to live? Why insist on crushing them out?

One square, unequivocal statement of Scripture is enough to settle any question. We have been asked to cite one passage which proves the doctrine of the perseverance of the saints. This is easy. John 3:36 is such a passage: "He that believeth on the Son hath everlasting life." What is everlasting, ever lasts. To call something everlasting that ceases to exist is a flat contradiction. *Hath* is present tense, as is *believeth*. Hence so soon as a man truly believes on the Son, i. e., faithes Christ, that man *hath* everlasting life, and such life ever lasts.

Now we are aware of the attempted reply to this, viz.: that the word everlasting shows the quality of the life that is imparted and that alone. Admit it, but what is that quality? It is the quality

of everlastingness. That is the sort of life that ever lasts. That is its quality, as distinguished from those sorts of life that cease.

It is impossible to state the doctrine of the perseverance (or better, the preservation) of the saints in plainer language than that used in John 3:36: "He that believeth on the Son hath everlasting life."

It turns out that the type-writer is not a new invention after all. In 1714 Henry Mill in England took out a patent for a typewriter—"a machine for impressing letters singly and progressively as in writing, whereby all writings may be ingrossed in paper so exact as not to be distinguished from print." His machine, however, was too clumsy to be made practically useful. In 1829 an American, W. F. Burt, patented a similar machine. Four years later one was made in France. Afterward Sir Charles Wheatstone invented several.

In 1873 another American, C. L. Sholes, after years of work, succeeded in making a typewriter such as is now in use and the first one was put on the market in 1874—thirty-two years ago. Since then various styles have been devised and they have become very common.

The *Congregationalist* pronounces "beliefs in old creeds impossible." That is on a par with the absurd statements of the new theology men and the "higher critics." Consider this statement. What is impossible cannot be done. Yet here the *Congregationalist* declares impossible what millions of people are doing. Could there be intenser blindness to facts? We do not know of a single new theology man or higher critic who does not show contempt for facts, but we were not prepared for such intense blindness as the *Congregationalist* manifests.

According to the official figures, given by Dr. W. H. Roberts, Stated Clerk of their General Assembly, the Northern Presbyterians for the last year had 30,973 "adult baptisms" and 29,278 "infant baptisms." For the first time, to our knowledge, the number of "adult baptisms" has gone ahead of the number of "infant baptisms." This is a healthy sign. We hope the ratio of increase and decline, respectively, will continue until the number of "infant baptisms" be reduced to zero.

Already a professor of the University of Chicago has come out advocating what if a man would do he would be sent to the penitentiary. And we have seen no protest from any of the Trustees of the University, or from anyone in authority there. "Freedom of teaching" is to be allowed those who seek to train men to be penitentiary convicts! Is not this "progress" with a vengeance?

The French Chamber, by a vote of 575 to 1, passed a bill providing for the better observance of Sunday. This in *Paris*. Surely the world must be getting better.

It now looks as if the Church of England would be disestablished in Wales. A religious pole of the country is being taken. Next let the Church of England be disestablished in England and the Presbyterian church be disestablished in Scotland, and so let Great Britain be free.

The Lord gets His best soldiers out of the highlands of affliction.—*Spurgeon*.

## Editorial Varieties.

It is stated that a man in Ohio is going to write a book that "will blow the Baptists out of the water." That job has been tried many times before.

The actual loss in the San Francisco fire following the earthquake, is given at \$132,000,000. There was no insurance against the damage done by the earthquake, and so all that has to be added to get the total loss.

It was recently said of a fashionable Boston church, that there was "nothing in the services to make a sinner uncomfortable."

The *Pacific Baptist* reports that the San Francisco disaster has inclined the hearts of the people on the coast toward religion. Such a calamity would naturally set people to thinking about the hereafter.

In a number of our towns in Kentucky they are on the eve of a local option election. We earnestly hope the saloons will be voted out of all of them. How can a man with any conscience, to say nothing of a Christian, vote a saloon on his neighbor? Let him think what a saloon is and what it means.

The Rev. W. H. Bates, D.D. (a Presbyterian), says he has never come across a lawyer who was a Universalist. This is an interesting fact. Lawyers know about law and guilt, and Universalists in their doctrine contradict both.

"An English investigator has concluded that the purest English now in use is spoken in Kentucky and the valley of the Ohio."—*The Scrap Book*. Ever and anon somebody disparages the education of Kentuckians, and certainly there is great room for improvement, but let it be borne in mind that we speak the best English that is spoken.

We invite special attention to Dr. Hunt's final article and the Moderator's reply on our 4th and fifth pages. This closes the discussion. The case seems now to be fully understood. The editor of the RECORDER is Moderator of the General Association, yet in this discussion he has carefully distinguished between the two.

In a private letter Dr. Theodore L. Cuyler speaks of the WESTERN RECORDER as a "wide-awake and courageous paper."

King Edward has knighted two English Baptists—Joseph Bright, of Nottingham, and Edward Wood, of Leicester.

"When our candidates for the ministry choose schools known to be out of harmony with our Baptist faith, we cannot expect them to be what we want them to be when they come out."—*Journal and Messenger*. Well said. Let our churches beware of preachers trained in institutions where they have unsound professors. Let no risks be taken in such a vital matter. Recently a prominent Northern church declined to consider a certain preacher for pastor, who was urged upon them, because he was a graduate of the University of Chicago. They said that while he might be himself sound, they were unwilling to take the risk.

They have a balloon railroad in Germany. The rails are laid up a mountain side and the car is lifted by a huge balloon, connected by a cable. Each car has its balloon and carries ten passengers.

They have been having some trouble in New York over sending through the mails "art studies" in which the nude human figure is represented. Some dilettante philosophers justify that sort of thing on the plea that "to the pure all things are pure." In a pure world such things might safely be allowed, but our world is impure, and hence things that corrupt should be suppressed. Will anybody claim that the dilettante philosophers themselves are pure?

We had pleasant calls on Monday from Drs. W. H. Felix, J. T. Christian, A. S. Pettie, J. J. Taylor and Pres. Geo. J. Burnett. Dr. Christian is pushing the work of his new church edifice in Little Rock, and he reports our cause there as prospering. There are splendid Baptists in Little Rock.

Dr. Weaver's book will be out (D. V.) the 1st of September. Several hundred copies have been sold in advance. It is a unique book in many ways.

## AMONG THE Churches.

Walnut St. (Third and St. Catherine)—Pastor Eaton: Justification by faith; Moses lifting up the serpent. One by letter, one baptized.

Broadway—Bro. W. C. James: Consecration.

Chestnut St.—Pastor Weaver: Anxiety in Christians; God as the dew.

East—Bro. F. F. Gibson: Christian's view of death; Peter's denial. One by letter.

McFerran Memorial—Pastor Hamilton: Rights of parents; God's revealing His ways. Pastor Hamilton closes his pastorate next Sunday.

Twenty-second and Walnut—Pastor Hunt: Gravitation of character; Timely admonition.

Clifton—Pastor Foster: Missionary gospel; The heart. One by letter.

Calvary—Pastor Gillon: Union of believers; Restoring joy of salvation. Pastor held great meeting at his old home in Mississippi. Over 100 conversions.

German—Pastor Jansen: Reward of service; Good Shepherd.

Highland—Pastor Dawes: Sin and sin. One for baptism.

Parkland—Bro. N. R. Stone: Christian's possession; Purpose and faith. Three by letter.

Portland Avenue—Pastor Maddox: Unity; Home. Church considering building.

Third Ave.—Pastor Ransom: Angels; Salvation.

Twenty-sixth and Market—Bro. J. G. Bow: The commission; Abiding with Christ.

Eighteenth St.—Pastor Bolton: What shall I do with Jesus?

Highland Park—Pastor Arvin: Christian's race; Hearing.

Hazelwood—Pastor Althoff: Slippery places; Light at eventide.

Oakdale—Pastor Mohler: Perfection; God's measurement of men. One by letter, one for baptism, 19 baptized.

Glenview—Pastor Brock: God's love; Prophecy of the cross.

Beechland—Bro. Phariss: Fishers of men; Decision.

Jeffersontown—Bro. I. C. Underwood: Christ's imperialism; Great salvation.

The Pastors' Conference unanimously endorsed the course of Governor Beckham on the County Unit Bill and on the Sunday closing of saloons.

### THE STATE.

Bro. W. H. Smith writes: "Please change the address of the RECORDER to me at Bowling Green, Ky., instead of Rochester, Ky. I shall locate my family at Bowling Green for convenience in my work. We are having a great meeting at New Harmony church, Little Bend, Ky. The oldest citizens say the greatest ever held in this bend of Green River. We confidently expect the strength of the little church to be doubled."

Bro. L. L. Sams goes from Ennis, Texas, to Rockwall, same State, and writes that he cannot "keep house" without the WESTERN RECORDER, and wants paper changed accordingly.

Bro. W. P. Stuart, at Elizabethtown, is not only taking hold of the hearts of his people, but of the community at large by his faithful preaching of the pure Gospel of Jesus Christ.

Pastor J. B. Hutcherson, aided by Bro. W. P. Stuart, held a meeting at Valley Creek. The church was much revived and eight added to the membership. Bro. H. is now in a meeting at Mill Creek, assisted by Bro. W. C. Bowles.

Pastor Knight, at Elk Creek, was aided in a meeting by Evangelist Powell, resulting in 43 additions, 30 of them by profession and baptism.

Pastor I. B. Timberlake, the brilliant pastor at Nicholasville for seven years, has resigned.

Bro. I. W. Head, Penitentiary, Ky., writes: "The Lord has again visited us with showers of his divine blessing at Sligo. On the third Sunday in July our pastor, Bro. J. T. Sampson, began a series of meetings with our church, which continued with two sessions daily for thirteen days. There were 23 additions to the church, 16 by experience and baptism, six by letter and one restored."

### OTHER STATES.

Pastor James G. Mabrey, Leslie, Ark., writes: "I have just returned from Pleasant Grove church, fifty-five miles from Leslie, where I went to aid Pastor Colbert in a meeting. The Lord blessed

us; some souls saved and the church strengthened. Closed the meeting with a number of penitents. To God be all the praise."

In July Bro. W. J. Ray held a meeting at Ackerville, Ala., resulting in 14 additions to the church and membership revived.

Thirteen have been added to the church at Oxford, Ala., as a result of a meeting in which Bro. W. J. Ray did the preaching.

Pastor Sam Eaton writes from Gentry, Ark.: "Please change my address from Gentry, Ark., to Osceola, Mo. I go there as pastor."

Pastor B. T. Mayhugh, Vance, Tex., writes: "Fifty additions to the Vance church during the recent meeting; 53 during the year. The membership more than doubled, and her liberality, giving \$325 to the work. I am happy serving such a noble band."

A meeting in the Fork Shoals church, South Carolina, greatly revived the church, and closed with 25 additions, all by experience and baptism.

The church at Dacula, Ga., has been graciously revived. Twenty received for baptism, four by letter and two under watchcare.

Sixteen additions to the church at Woodland, Tenn., result of their meeting in which Bro. J. T. Early did the preaching.

As a result of a seven days' meeting at Amis Chapel, N. C., Bro. P. H. Fontaine baptized 26 happy converts. Four others restored.

The new meeting house of the Lucy Saints, Lucy, Tenn., has been set apart to the worship of God. Pres. P. T. Hale, Jackson, preached the dedication sermon.

Pastor Milton McNeill held a meeting with his New Hope church, N. C., resulting in 16 additions by experience and baptism and one by letter.

As a result of the meeting at the church at County Line, Ga., 16 were received into the church by experience and baptism.

J. G. Sprouse, pastor, Fairview, Tenn., closed his meeting, a most gracious one, with 28 baptized into the fellowship of the church, four received by letter and a number restored.

Bro. T. E. Toole has been set apart to the full work of the Gospel ministry by the Hazel Street church, Macon, Ga.

Bro. C. Thos. Grier has been holding some good meetings in South Georgia. One near Rochelle resulted in 36 baptisms; fourteen received otherwise. These fifty have since been constituted into a church with a fine outlook.

Dr. Perryman, of Knoxville, Tenn., after a pastorate of 18 months, takes his first vacation. Possibly no church in the South has made more rapid progress than the Deaderick Avenue during his eighteen months with them. 250 people have united with them, a beautiful parsonage has been built and the pastor's salary increased. Dr. P. will return the first of September.

The meeting at Granger, Texas, resulted in more than 20 additions by baptism and several by letter.

Forty-two have been added to the church at Moore's Chapel, Franklinville, N. C., result of their meeting.

Bro. J. T. Jenkins assisted Pastor Campbell in a meeting at Duke, N. C. Thirty-two added to the church, 14 by experience and baptism.

Pastor G. S. Merrell, North Rocky Mount, N. C., is happy. Bro. J. W. Suttle, of Smithfield, aided him in a meeting resulting in 44 baptisms and several additions by letter.

A church has been constituted at Harviell, Mo., with eight charter members, and immediately eight others were received, five for baptism, two by letter and one restored. Bro. Fowlkes was called for pastor.

At the close of a meeting in the Panhandle, Texas, at Mosely School-house, a church was constituted with flattering prospects.

At the close of a good meeting at Alba, Texas, 29 were received into the church, 13 for baptism, 16 by letter.

The church at Senatobia, Miss., has been graciously revived and 34 added

to the membership, 24 by experience and baptism.

The great revival closed at Wilburton, I. T., with 137 additions. Bro. Otto Whittington, a student of the Seminary, did the preaching. One hundred and four of these were for baptism.

Bro. Luther Holcomb, just home from the Seminary, held a meeting with his father, Pastor W. B. Holcomb, Quitman, Miss., in which 31 were added to the church, 17 by experience and baptism.

At Como, Miss., a meeting was held which benefitted the whole town and added 12 to the church. Bro. M. R. Thornton did the preaching.

The Quinlan saints, Texas, are rejoicing; 58 additions, partial result of their meeting.

The meeting at Muldoon, Texas, closed with 17 added to the church, 16 by experience and baptism.

A new church has been constituted at North Fort Worth, Texas, to be known as the First Baptist, Rosen Heights. Bro. T. H. Sturgis, pastor.

A good meeting at the Clintwood church, Va., closed with ten additions. Bro. J. B. Thomas, pastor, is just back from the Seminary and re-enters the work better prepared than ever.

Twenty-one added to the church at Farmersville, Texas, in a meeting conducted by Brethren A. J. Fawcett and Geo. W. Truett.

Brethren G. B. Butler and F. J. Harrell closed their meeting at Gilmer, Tex., resulting in 61 additions, 48 by experience and baptism.

### DEAR RECORDER:

I have only time for a short postscript. The cause is moving forward in this part of the world. The Lord is with us. Thirty-one were baptized during July; 22 at a place where not long ago Bro. W. H. Cannada miraculously escape being assassinated. Four more were accepted last night at the First Baptist church. These will be baptized next Sunday (Sunday 12th). We have about twenty five more in the inquirer's class. Pray for these.

The visit of Secretary Root to this country has been a great blessing to the cause of Christ. All the calumnies and intrigues of the ultramontane party about the missionaries being secret emissaries of the U. S. Government, he swept away by his masterly speech at the Pan-American Congress. Now is our opportunity to take Brazil for Christ. Help us, brethren, with your prayers and means. God bless you. Pray for us. Yours I. H. N. for Brazil, SOLOMON L. GINSBERG, Pernambuco, Box 178.

### DEAR RECORDER:

Elkhorn Baptist Association will meet with Cane Run church, August 29-30, 1906. You can reach the church by Southern R. R. or the Lexington & Georgetown interurban roads from Lexington or Georgetown. There will be conveyances to meet the 9 and 10 o'clock a. m. interurban trains at Old Donerail to convey messengers and visitors to the grounds. Coming via Southern get off at Donerail. Come. MALCOLM THOMPSON, Clerk.

### DEAR RECORDER:

Please say to the brethren and visitors who may wish to attend the meeting of Greenup Association, which will meet at Salem church, about four miles from Hopewell Station, on E. K. R. R., Sept. 5, 1906, to send their names to Mr. M. A. Ramey, Samaria, Ky. Tell him what train they will come on. WILLIAM JAYNE, Upton, Ky.

The writer spent last week, Monday till Saturday, at Dawson Springs, preaching nightly in the tabernacle Pastor Morton has erected adjoining the new Baptist house of worship now building. Dr. T. N. Compton opened the series July 4th, preaching one week. Then came the Rev. J. T. Ratcliff and Dr. W. D. Powell, the second week. Dr. Powell one day gathered a large congregation on the street and spoke to them. Dr. J. J. Taylor was the preacher for the third week. He was succeeded by Dr. Lloyd T. Wilson. The fifth week Drs. C. H. Nash and A. S. Pettie preached, followed by Drs. B. A. Dawes and W. P. Harvey for the sixth week. Next came the writer, followed by Dr. W. D. Nowlin.

These meetings have done good in many ways. The church has been strengthened by valuable additions, the religious atmosphere has been greatly improved and many souls have been blessed. The community were not reached so much as the visitors, because the number of the latter is so great that almost every home has been opened to boarders, and this hinders the housekeepers from getting to the meetings. Still to some extent the community were reached, and many visitors were blessed and will go home to strengthen the cause there.

The walls of the new and handsome brick church edifice are up and the work is waiting the payment of the subscriptions. Were the subscriptions all paid there would still be a shortage of about \$1,000. So there is need for more subscriptions.

Pastor T. M. Morton, though living at Livermore, has devoted himself to this work at Dawson and he has been greatly blessed in it. He is receiving and ought to receive more abundantly, the co-operation of our people. The visiting preachers gave their services, but their expenses were paid. They all had pleasant times. The writer met many old friends and made new ones. The presence of President P. T. Hale, who was taking a little needed rest, was a benediction. Dr. Len. G. Broughton was prevented by sickness from filling his appointment.

The sudden death of Mr. Holeman, the popular proprietor of the Arcadia Hotel, was greatly lamented.

### DEAR RECORDER:

The Boone's Creek Association begins on the eleventh of September. You will please to make the correction in your paper and oblige. W. P. HEATT, Clerk.

### DEAR RECORDER:

I herewith send you a report of a meeting I have just closed with Cane Run church, Hart county, Kentucky, which I began on July 30 and continued eleven days with the following results: Fourteen professions of faith in Christ, five backsliders reclaimed, eighteen baptized, twenty-five additions to the church, with more likely to follow. This was the most wonderful meeting of my life. The people seemed to be ready and anxious for a meeting, and went to work at once and was consecrated from the very commencement and was until the end. The church was very much revived, and did some very good work. They stood manly by their pastor, who had no ministerial help, but the church held up his hands while he preached the Word. We held up Christ as the only Savior of lost men, and the result was that we reached some of the hardest sinners said to be living in that community. Most all the converts were men and women, a number of them heads of families, who fell down at the feet of sovereign mercy and said they were lost. This church dedicated their house of worship to the service of God two years ago. They are moving along nicely now. To God be all the glory. W. E. WALSH.

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And when 'twas dedicated, why, we planked ten thousand down.

That is, we paid five thousand—every deacon did his best—

And the Ladies' Aid Society, it promised all the rest.

We've got an organ in the church, the finest in the land;

It's got a thousand pipes or more; its melody is grand.

And when we sit on cushioned pews and hear the master play,

It carries us to realms of bliss unnumbered miles away.

It cost a cool three thousand, and it stood the hardest test;

We'll pay a thousand on it—the Ladies' Aid the rest.

They'll give a hundred sociables, cantatas, too, and tens;

They'll bake a thousand angel cakes, and tons of cream they'll freeze.

They'll beg and scrape and toil and sweat for seven years or more,

And then they'll start all o'er again, for a carpet for the floor.

No, it isn't like digging out the money from your vest,

When the Ladies' Aid gets busy and says, "We'll pay the rest."

Of course we're proud of our big church from pulpit to spire;

It is the darling of our eyes, the crown of our desire;

But when I see the sisters work to raise the cash that lacks,

I sometimes feel the church is built on women's tired backs.

And sometimes I can't help thinking, when we reach the region blest,

The men will get the toil and sweat, and the Ladies' Aid the rest.

—J. N. N., in *Reformed Church Herald*.

## THE PRODIGAL'S RETURN.

MARY MORTON.

For quite a number of years, in our old country church, I taught a class of boys in the Sunday school.

Usually the boy who studies his lesson and behaves best in the class becomes the favorite of the teacher, and for this reason I was very fond of George Williams.

He was the only son of one of our deacons, a wealthy farmer, and a kinder hearted man or a more devoted father I have never known.

George's mother had died when he was only four years old, but his second mother had trained him as carefully and loved him almost as devotedly as she did her own child.

One morning Mr. Williams having stopped by our house for a neighborly chat, while we were speaking of his son, I said, "George is such a good boy; always knows his lesson so well. My daily prayer is that he may be converted and then I hope he may be called into the ministry."

"I would be so thankful if he should be called to preach the gospel," answered his father, "but one thing sure, if I can keep the money I've made my children shall have a good education. You know, Aunt Mary, how limited was my education—only two terms at the district school—the desire of my heart was to learn, but I was compelled to stop school and go to work. No one knows how embarrassed I have often been on account of the lack of an education. George must attend the college in town three or four years, then he may go to any university he wishes to study a profession or to some theological school if he should be called to preach."

Next year, although quite young, George was sent to college, being very near, he came home frequently and his father went to see him.

Meeting Mr. Williams one day after his return from town, he told me he had met some of the college boys and they all spoke so well of my boy. Said he was not only a fine student, but a first rate fellow. "One young preacher coming up to me said he wanted to thank me for my kindness, but for my aid he would have been compelled to have left college, while packing his trunk to go home, George came along and said he thought it a shame for a fellow who wanted to learn to have to leave school, so he wrote to me asking if I couldn't help him. The poor fellow said he hoped some day to be able to pay me back. I

don't want his money, 'spects he'll need all he ever gets; but wouldn't my boy's mother have been proud of him if she had lived, he inherits all his best qualities from her."

A great deal had been written in the papers about the great University of —; some of the college professors were going to attend this university for special study. George, having completed his course at college, wished to go with them; of course he went.

The first Sunday after George's return from the university is a day I will never forget. It was a bright and beautiful day, man had ceased from his labor and all things were quiet and peaceful on this holy Sabbath morn.

The subject of the lesson for this morning was "The Resurrection," and as we were driving to church I was thinking of the lesson and it seemed to me that nature itself was a type of this glorious event. Only a few weeks ago, these trees that are now "clothed in living green" appeared to be dead.

We had commenced the lesson, when George came in, and shaking hands with all of us—seeming so happy to be at home—took his accustomed seat.

The next question which I asked on the lesson was this, "Did Christ, while with his disciples, foretell his death, burial and resurrection?"

One of the boys replied, "Isn't this one time where he refers to Jonah's being three days and three nights in the whale?"

"Yes, that is one place, read that passage."

While this passage was being read it seemed to me as if a change came over George's face, something like a sneer, still I was surprised when leaning towards me he said, "Aunt Mary, do you believe that old story about Jonah's being swallowed by a fish?"

"Believe it, certainly I do; it is in the Bible."

"But do you believe everything in the Bible?"

"Every word from 'In the beginning in Genesis to the Amen in Revelation.'"

"But this story about Jonah being in a storm and when thrown overboard swallowed by a great fish, is an allegory. There were similar fables among the Greeks, one about Heracles continuing three days and three nights in a dog without injury, also the fable of Anon and the dolphin."

"Oh, this all nonsense," I answered, "didn't you just now hear Walter read the passage from Matthew in which Christ, himself, refers to Jonah's being in the whale, as a fact? Read it again, Walter; Matthew 12:40."

It seemed to me this should have ended all doubt and all discussion, but no.

"Jesus believed it as you do, having been taught all his life that it was part of the Scriptures, therefore it must be true."

"George Williams, do you intend saying that Christ himself was not the one who prepared this great fish to swallow Jonah when thrown from the ship, and was not the one to whom he prayed in his affliction?"

"I do not believe there was such a man as Jonah. Jesus was without doubt a remarkable man, and had wonderful influence over his disciples, foretelling his death to them because he knew this was inevitable, and telling so often while with them that he would rise on the third day, they believed they saw him; it was simply an hallucination. The empty grave was an invention of the evangelists."

"Then our faith is vain; we are yet in our sins and we are of all men most miserable, but who told you all this, George?"

"Why, the professors in the University have discovered that a great many things in the Bible which were once believed by many people, are not true at all. They can read the Bible in Hebrew and Greek as easily as you can in English and have studied these subjects for years. They are great scholars, great scholars."

"They are great sinners and great heretics," I answered.

"But you should not speak so disrespectfully of them, Aunt Mary. People who remain in the country become so narrow-minded; you should be broad, and liberal in your views, having your mind open to new truths. Times have changed; we do not live as they did two thousand years ago; why should we worship as they did then or as only the common people of that day worshipped. New truths have been discovered in the natural world; why should not new truths be discovered in the spiritual world? The world has changed and we who are living in this glorious twentieth century should live the larger life."

"Sin has not changed; it is the same sinful sin it was six thousand years ago, when Adam and Eve were driven from the garden of Eden; the human heart has not changed; it is still deceitful above all things and desperately wicked and you are deceiving yourself, George Williams, if you think there is

no such thing as sin or that you have no need of a Savior. Let's not discuss this farther, but go on with the lesson.

"They have taken away my Lord and I know not where they have laid him."

George did not spend but a week of his vacation at home, going with a party to Europe he spent the summer abroad.

After this he was very rarely at home. Having studied law and being charmed with city life he chose to remain there and practice his profession.

There was no doubt in the mind of Mr. Williams but that his son would climb to the top of the ladder.

"He may be President of the United States some day—who knows? Every American boy has this chance and I expect George is as smart as some who have been elected to that high office. Any way he is making money now, that's a great thing; guess he inherited that gift from me."

Five years went swiftly by. One morning while walking in my yard a messenger came bearing a note from Mrs. Williams requesting me to come over and spend the day.

I found her greatly troubled. For several months George had been writing home that he was not well and last week he wrote that the doctors advised him to spend the summer in Colorado, and wrote asking his father to meet him in St. Louis. Mr. Williams had left the day before.

"Oh, I am so uneasy about him," she said. "I fear he has inherited his mother's constitution, you know she had lung trouble."

"Well, we can hope for the best," I answered. "I have known some people to be entirely cured by going West and staying there a few years."

However, at the end of a month Mr. Williams came home, bringing George with him. "I couldn't leave the poor child out there, Mother, when he begged so hard to come home; all he needs is rest and a change; this pure country air will be like a tonic to him, so that in a few months he will be able to go back to the city."

Alone on the veranda one summer evening George and I watched the sun sink to rest in its bed of crimson and gold.

Neither spoke for quite awhile, at last George broke the silence.

"My life is slowly sinking as the sun. Aunt Mary, I am not deceived, knowing there was not much more time for me in this world, I wanted to come home. I waited too long to go West; had I left the city a year ago, all might have been well. Now I have come home like the Prodigal, not that I have wasted my father's money, nor lost my friends, but I have been feeding my soul on husks. As a mariner out upon the sea without chart or compass, so was I; nor had I an anchor to my soul. I realized that there was no comfort, no consolation for my disappointment and trouble in anything that I believed, then there came to my mind the remembrance of a sweet old story that you used to tell us in the Sunday school class, so I wanted to come home that I might hear you tell it to me once more."

Taking his thin hand in mine, I told him the old, old story of the cross.

"But I have sinned against so much light. Will God forgive me; will you pray for me, Aunt Mary?"

"Dear child," I answered, "I have prayed for you all of your life."

God answered my prayer. A few weeks later going into his room, one day, he called me to his bedside.

"I have decided to give up everything and trust Christ alone for salvation," he said. "Now I am so happy, but one thought disturbs me, that is my wasted and my lost opportunities. Father, there is one request I wish to make of you, the inheritance that would have fallen to me, will you not use in educating young ministers to preach the pure gospel and in sending the good news to the heathen nations?"

Putting his arms around his child the father promised.

We thought he was asleep, he lay so quiet, when opening his eyes, it seemed as if a glory shone from them, he said:

"Mr. Lord and my God," then fell asleep in his father's arms.

As the coffin was borne into the church by his former classmates, the congregation softly and sweetly sang:

"We shall sleep but not forever. There will be a glorious dawn; We shall wake to sleep no never. On the resurrection morn."

Our pastor read the 15th chapter of 1st Corinthians, choosing for his text this verse, "Sown a natural body, raised a spiritual body." Let us pass over the grief of the poor old father as we laid his boy beside the mother to await that glorious resurrection morn, when this mortal shall put on immortality and death be swallowed up in victory.

Gold is good in its place; but living, brave and patriotic men are better than gold.—A. Lincoln.

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Stories for Little Ones.

THE BOY WHO WOULD BE A BIRD.

BY BELLA SIDNEY WOOLF.

"It's too horrid," said Dick, biting his pencil and frowning.

Outside the sun shone and the roses nodded at the window.

"I hate being a boy: It's no fun at all."

One impudent rosebud thrust her head inside the room, and a sparrow perched on the sill.

"I wish I were a bird," continued Dick. "It's a far better

life. Nothing to do but enjoy yourself—one suit of clothes—no collars to get dirty—no face to wash, and then you can just fly wherever you like—you needn't wait for a train or a bus, or stay indoors because it's raining."

"Che-cep!" said the sparrow on the sill.

"And you needn't be quiet because grown-up people can't stand it, and you needn't do nothing for nobody. I wish I were a bird."

"You've just wished at the right moment of the year," said a China Mannikin on the mantelpiece, who, as far as Dick knew, had never spoken before.

By the time Dick might have been surprised the room had vanished, and he found himself—on a twig.

Yes, he was high up in the tallest elm tree, in a coat of brown feathers, with bright beady eyes and a beak and little claws—a sparrow.

For one moment his head swam, and he felt he would fall from the little branch that swung in the light breeze at such a dizzy height. Then he pulled himself together, gripped the branch tightly, and spread his wings to balance himself.

It was wonderful. He really didn't feel so frightened after all—only as if he were dreaming, and might wake up at any moment. It was really delicious up there—a world of green leaves with peeps of blue sky, and a gentle swaying movement of the tree-top. "Something like a swing," said Dick to himself, "only better."

Then he pecked himself to see if it were true.

"For such things don't happen," he said, "except in fairy stories. It isn't true."

But it was. Suddenly there was a whirr of wings and a flock of birds circled round him.

"Oh, I say," said one. "Here's a new one."

"Where have you come from?" asked another.

"Chirp up, can't you?" said a third.

Dick stammered, though it was quite easy to understand the language.

"I—I—was a Stone Thrower a minute ago," he said. And then he wondered how he knew "Stone Thrower" meant "boy" in their language.

There were hisses of rage. "But I wished to be a Feathered One, and so I am," Dick ended lamely.

"Oh, well," said the oldest-looking bird among them, "it was your misfortune to be born a Stone Thrower, and your luck to turn into a Feathered One. Come and call on me one day. I live in the third tree in this row, third branch from the top. Ta-ta!" And he flew away.

"Come and have a fly with me," said a young bird, sitting on the branch above. "I know a jolly farm near here with the most splendid cherry trees—and no nets."

"All right," said Dick, for he loved cherries.

The young bird spread his wings and flew. For a moment Dick trembled, then he plucked up courage, and they rose into the air together. It was a splendid feeling when you grew accustomed to it. Below, the whole world lay spread out like a picture-book—trees, farms, sheep, gardens, and men and women crawling about like ants. They hung poised for a moment. Then—

"This way," cried the young bird, and dived downwards.

There was a rush of cool air,

which ruffled Dick's feathers all the way. It was the queerest feeling: he really felt a little giddy when they came to a halt on a branch laden with whiteheart cherries.

"Here we are," said Dick's companion. "Now, peck away," and he had his beak full in no time. Dick followed suit.

"What is your name?" asked the young bird.

"Dick. What's yours?"

"Merry Andrew. I was born in Scotland. Funny your name should be Dick. All Unfeathered Things call us Dick. It's very rude. We've all got names. You didn't call all the other Stone Throwers you used to know 'Dick,' did you?"

"No," said Dick. "But we—my sister and I—called our Feathered One, 'Chicka-biddy.'"

"Well, that better. But don't mention caged Feathered Ones to me. It hurts my feelings. I lost a relation—that way."

Dick was abashed. But Merry Andrew gave him a friendly peck and said:

"Cheer up—it's all right. Now come and have a bath. I see the farmer coming."

The summer days flew by. Dick was as happy as ever. He gave never a thought to his kind parents, his brothers and sister—his home—his little white bed. All day he flew from place to place, feeding on fruit and early worms, skimming over the tree-tops, resting among the leaves, sleeping in sheltered nooks at night, splashing in streams or dust baths—careless as any bird could be.

But at last the leaves began to fall, the sunlight grew paler, the breeze chillier, till one day frost lay thick on tree and field, and the snow began to fall. It was bitterly cold.

"Come," cried Merry Andrew, "the berries are all gone—we must search for food."

Dick was shivering, in spite of his feathery coat. They sought far and wide, but no crumb or berry was to be found.

A tear gathered in Dick's bright eye.

"I'm so hungry and so cold," he gasped.

"Don't be silly," said Merry Andrew. "It's what always happens in winter."

By that time they were flying through a town: they perched on the window-sill of a large house. Dick looked in. There was a bright fire burning, and it sparkled on tea-things, and cakes and bread-and-butter, and three curly heads. Dick gave a little sob. It was his own home, his own school-room, his own brothers and sisters.

"Oh, I wish—I wish I were an Unfeathered Thing again," he cried.

"Do you," said Merry Andrew, sharply. "Then I'm off. Good-bye."

Dick was alone, peering in at the window. No one saw him, no one noticed him.

"Oh! I wish I were a boy again," he said.

The China Mannikin on the mantelpiece opened his mouth. Dick could hear him and see him, but no one else in the room appeared to be surprised.

"You can't—till you've done something to make up for your bad behaviour and your selfishness."

"What can I do!" shrieked Dick.

But the Mannikin would not speak again.

Then Miss Birch, the governess, came to the window, and pulled

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the blind down. And Dick startled, flew away.

His heart was heavy as lead as he picked his way through the telephone wires, and he felt hungrier than ever. Suddenly his eye fell on a nice little piece of white bread lying on a parapet. Some child had thrown it out after tea. He picked it up in his beak and determined to fly with it to a sheltered spot.

His spirits revived slightly.

He perched on a little balcony and prepared to take his meal. It was not a very pleasant spot. The snow whirled round him, the piercing wind blew through his feathers. He was nearly fainting.

"Peep, peep!"

At the faint sound, Dick looked round.

There in a corner a sparrow lay on his back.

"I'm dying," he moaned. "I'm starving."

Dick hesitated. He was so hungry. Could he—should he—

"Peep!" It was only a gasp now.

OLYMYER B. CHURCH. CHURCH OTHER BELLS. SWITZER, MISS CUTLER, LOWER PRICES. SEND FREE CATALOGUE. BELLA WOLF. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Dick's heart grew soft—he hopped across to the little bird and thrust a scrap of bread into his beak.

"Here," he said. "Take it all."

And—

The next moment he found himself back in the schoolroom. The snow and the bitter wind had vanished, and his lesson books were still before him. And he wore his own brown suit and no feathers.

Dick shivered, though it was a warm day.

"Ugh!" he said. "I am glad to be back. I am glad I am a boy and not a bird. I'll finish these sums this very minute."

"Peep!" chirped the sparrow on the window-sill—and flew away.—The Quiver.

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REV. CHAS. HARRIS NASH, D.D.

I hope the fact of Dr. Nash's resignation at Hopkinsville may be allowed an occasion for a friend to say a word in appreciation of his personal worth and ministerial value.

One of the prettiest and best houses in the State, one of the best organized churches, one of the most progressive Sunday schools, one of the most cultured congregations, these are marks of a faithful ministry which will be closed with this month.

I know that very many will share my hope that Dr. Nash will not leave Kentucky. His service as vice-president of the Foreign Mission Board, his extensive knowledge of all our problems and people, his wise leadership in all true progress make him one whom we can ill afford to lose.

It would be very hard to find a better preacher. In expository preaching I have not heard him surpassed. He is truly a shepherd who feeds the flock over which the Holy Spirit has made him overseer.

Dr. Nash is a true, brave, Christly man, devoted to our Lord and His ministry: "a workman that needeth not to be ashamed."

No account of the great services of this man of God would be half true if it failed to pay tribute to the modest and retiring, but wise and gracious queen of his heart and home who has been truly his guardian angel.

W. O. CARVER.

DAWSON SPRINGS.

My wife and I spent several days very pleasantly recently at Hotel Arcadia, Dawson, Ky. They can accommodate 200 guests, and everybody who visits Dawson Springs seems to want to stop at Hotel Arcadia.

MRS. JEANNETTE ROBINSON MURPHY OF NEW YORK. Now Located in English Ave., Crescent Hill, Louisville, Kentucky. WILL TEACH VOICE CULTURE AND THE ART OF SINGING

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**BETHEL ASSOCIATION.**

Bethel Association met in her eighty-second annual session August 7-8, with the Hopkinsville Baptist church. The former officers were re-elected, President, W. H. Harrison, of Russellville, as Moderator; H. C. McGill, of Howell, as clerk, and J. F. Garnett, of Hopkinsville, treasurer.

The Association was well attended both by messengers and visitors. Many of our visitors were former members of our Association, viz.: Rev. J. W. T. Givens, formerly of Salem, now Princeton, Mo.; Rev. J. A. McCord, formerly of Crofton, now Sardis, Miss.; Rev. E. P. J. Garrott, now of Newport, Ark., and Dr. J. N. Prestidge, who was once the pastor of Hopkinsville Baptist church.

There is a decrease in missions over last year as shown by the treasurer's report. The number of additions does not number quite as many as last year. There has been a great deal of building and repairing in the Association which probably accounts for the fall back for missions. Our Association is losing, and has lost, some good men as pastors. P. B. Grant at Salem, J. S. Snyder at Trenton, F. W. Wittenbraker at Sinking Fork, and Dr. Nash is to leave us in September. He has been in our Association for seventeen years and has seen it grow to be the second Association in the State in point of contributions. His pious dignity and genial face will be missed by the old messengers and regular attendants.

The subjects were discussed with interest, and there was not a rush to get through, as time was saved the first morning by not calling for the letters by the Moderator as formerly done. The Association meets next year with Elkton Baptist church, where Rev. S. J. Cannon is holding forth. Your own Dr. Harvey was with us and helped to liven things up.

H. C. MCGILL.

DEAR RECORDER:

We have closed a very delightful and successful meeting with the Guthrie church, resulting in 28 additions, twenty by baptism and eight by letter. We were aided by Evangelist T. N. Compton, with whom it was an inspiration and a pleasure to labor, and to have him in our home. He preached with plainness, simplicity and power the glorious gospel of the Son of God, and endeared himself to our people.

He closed a successful pastorate of two years with the First church, Owensboro, to take up evangelistic work, which is his delight, and in which he has done successful work, strengthening our Baptist cause wherever he has gone. He does not, like many of our evangelists, inquire before going to a place whether it is possible to unite the different denominations in a great campaign against sin, but holds his meetings under the direction of the local church, and does not have his "hands tied" as to preaching the whole gospel.

Since taking charge of the work here last October, which had been without a pastor for almost a year, there have been 43 additions to the church, and the work of the church in all departments is in a much better condition, and I think there is a brighter day dawning for our church. If we are successful in our local option election in the county we will have removed one of the greatest curses to our church work here and throughout the county. Pray God for us that Todd County may deliver herself from the accursed traffic, and that our church members may see their responsibility for such conditions, and that money may not outweigh righteousness, temperance and morality. C. E. HUTCHINSON, Guthrie, Ky.

**MISSOURI LETTER.**

Rev. B. G. Tutt, chaplain of the penitentiary, died August 3 at noon. At the time Gov. Folk made the appointment, Bro. Tutt

was pastor at Bunceton Baptist church. This will be sad news to our denomination, as Bro. Tutt was a good minister of Jesus Christ and highly respected and much beloved.

Rev. J. B. Crouch, of Carlisle, Ky., has accepted the call to Bowling Green and has signified his purpose of being on the field by August 22, as I understand. He will attend the Salt River Association, which meets last week in this month.

I am in receipt of a letter from Rev. W. S. Bayne, of Eastport, Md. Bro. Bayne is an old Kentuckian. He professed religion, if I remember correctly, in 1878, at Mt. Olivet, Robertson county, where I was pastor. I baptized him. He has had some important pastorates.

Rev. A. Frank Houser, our pastor, held a meeting at Bethany, which began Monday night, Aug. 6th. About the last of this month he will go to Canton, O., at the invitation of the church, and will spend a couple of Sundays. Bro. Houser is going in view of the pastorate. The State of Ohio hasn't any better Baptist preachers than A. Frank Houser.

In some parts of the State we are having awfully dry weather, and corn will be badly injured if rain doesn't come very soon. In fact, this cereal is already very much hurt. Our wheat crop is estimated at 30,000,000 bushels.

Religiously there is quite a dearth and many of our churches are badly in need of copious showers of divine grace.

Pastor H. W. Virgin, who has wrought so well at Nevada, Vernon county, accepts the call to Benton Boulevard, Kansas City, Mo. Nevada is one of our best churches and will now be looking around for a good man.

Associations are beginning to meet.

JOS. N. BARBEE.

Louisiana, Mo.

DEAR RECORDER:

We closed our meeting Sunday night, August 12th, in which we were ably assisted by Dr. John T. Christian, of Little Rock, Ark. I have always been fortunate in having good help in my meetings, but I am sure I cast no insinuations upon anyone when I say I have never heard better, stronger gospel preaching. He brings all his scholarship and observation from extensive travel into the simplicity of the gospel. He is mighty in the Scriptures; happy and buoyant in disposition, rich in the experience of grace and one of the most delightful personalities I have been associated with. His preaching brought much courage and hope to Christian people, and I am sure seed have been sown which will be reaped in due time. Dr. Christian has greatly endeared himself to all our people and will ever be tendered a welcome among us; and we hope to often have the pleasure of his visits, since he has a daughter and son-in-law in our congregation, Bro. and Sister J. E. Snyder. Bro. Snyder is our efficient church clerk. Dr. C. left Monday morning to visit his mother and other relatives at Campbellsburg. Thence he will spend a time on the Lakes, as his system is full of malaria and he was much run down when he came, from over-work in a large city pastorate, but improved, he said, every day he was with us. Mrs. Christian and son will spend the time in our community with her daughter. J. A. DAVIS, Bloomfield, Ky.

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Reduced to 19c each.
- Ladies' Lisle Thread and Silk Lisle Vests; Swiss ribbed; silk tape trimmed; low neck and sleeveless, beautiful quality; 35c and 39c values—  
Reduced to 25c each.
- Ladies' Lisle Thread Umbrella Drawers; white ribbed; deep lace trimmings; beautiful quality; sold for 65c and 75c—  
Reduced to 48c a pair.
- Boys' Balbriggan Underwear; an odd lot of Shirts and Drawers; nearly all sizes; plain and ribbed; sold for 25c and 39c—  
Reduced to 15c.
- EXTRA SPECIAL UMBRELLA BARGAIN.  
Our lot of 100 PIECES at extremely low prices for this week.
- 26-inch Ladies' High-grade Silk Umbrellas; black, navy, red, brown, green, plain and with fancy borders; a lot we want to close out quickly; sold for \$3 to \$6—  
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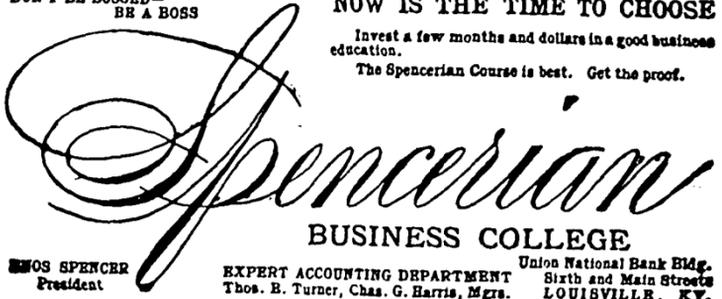
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of societies, or for the discouragement of new organizations, seems to have been somewhat remiss of late; for new organizations are coming to us in clouds. True, they are not now labeled "societies," and do not always put the word "society" in their names; but they are not different in form. The popular phrase now is "movement," and the machinery is kept out of sight as much as possible. But the machinery is there, and the "movement" is not altogether spontaneous and self-launched. It will not go alone, and those who make it go intend to live of it sooner or later. The *Journal and Messenger* does not wish to stand in the way of any movement having for its purpose the advancement of the kingdom of God; but it often wonders whether it is really true that a wagon needs more than four wheels, and whether it would go better if one of its four wheels were taken off and trundled alone. We are wondering whether, after all, the cause of missions is gaining anything, because of the vast number of wheels upon which it is running in these days. If these things be of God, they can not be hindered; but, if they are of men, they will need a vast amount of pushing and promoting to make them continuously effective. We are in a condition of wonderment just now.—*Journal and Messenger.*

"Of course, doctor, German measles are never serious."  
"I never met but one fatal case."  
"Fatal!"  
"Yes, it was a Frenchman, and when he discovered it was German measles he had, mortification set in."—*Philadelphia Ledger.*

**WANT COLUMN**

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WANTED.—Correspondence with any one having second-hand church pews for sale. Address J. W. REED, Tablo, Ky.

IF YOU would marry a Christian companion, of suitable age, send your name to the KENTUCKY MARRIAGE SOCIETY, Clinton, Ky.

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GRIPP QUIT! Buy it. Try it. You will like it. Best Gripp and Cold Cure on the market. If your druggist does not keep it, send 25c for sample box. Cure your cold in a day. LIVELY MEDICINE CO., Dept. C, Springfield, Mo.

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

WANTED.—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.

FOR SALE.—A fine farm of 125 acres, within one mile of Brandenburg, Ky., on the State road. Whole farm fenced; 100 apple trees; 200 Keifer pear trees; balance in timber and under cultivation. A non-resident owner advises us to sell quick, and to do so has cut the price in half. This land is cheap at \$25 per acre. If you are interested and want a farm at half price write us. CHAS. F. HILL & CO., 305 Tyler Bldg., Louisville, Ky.

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

# Womanly Misery

Who can tell what many women suffer? The words: backache, headache, grinding pains, dizziness, cramps, etc., convey to mere man no idea of the intense misery that many women endure. But women can appreciate, what a place

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has made for itself, in the hearts of a million women, who have been helped by it in the past 50 years. Mrs. John A. Keeton, of Cephas, Va., writes: "I suffered severe pains every month. My head, back and teeth ached most of the time, for 5 years. But now I am well and free from pain, thanks to Cardui." Try it.

Write Us Freely

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

At all Druggists

Feeding sheep and lambs are selling at prices that may look pretty high when the fat stuff comes to market. Last week at Chicago feeder sheep sold at \$4.60 to \$4.75; yearlings at \$5.25 to \$5.50 and lambs at \$6.25 to \$6.40. Corn may be cheaper than last year, but hay is higher, and probably considering everything the cost of feeding will not be changed much. Unless next winter's markets are better than last lambs at such prices cannot show big profits, if any.—*Exchange.*

W. B. Woodford, of Bourbon, delivered recently to Wm. McIntyre, of Millersburg, 168 lambs that weighed 15,155 pounds at six cents per pound. The bunch was said to be one of the best raised in the county, averaging better than ninety pounds per head. Mr. Woodford also has more than 200 fat cattle on his big bluegrass farm that are in the pink of condition, and refused an offer of 51-4 cents a few days ago for the pick of two ear loads that would average 1,500 pounds per head.—*Danville Advocate.*

C. B. Nichols sold 19 lambs to Jim McConnathy, for six cents. They weighed 95 lbs., and were the produce of 14 ewes. This is one of the years that March lambs have proved to be most profitable, as you can see for two reasons, a larger per cent are saved and the close of the market was better than the opening.—*Lexington Gazette.*

Simon Weil purchased of Frank P. Bedford Friday 121 cattle, which averaged 1,057 pounds, at 4 cents. Stockers and breeders have been in demand lately, and have been selling from 31-2 to 41-4 cents. Oscar Rankin sold 54 head of cattle, averaging 1,555 lbs. at 5 cents to Jonas Weil. This is said to be the finest bunch of cattle that ever left Millersburg.—*Bourbon News.*

#### MORE THAN MONEY

A Minister Talks About Grape-Nuts.

"My first stomach trouble began back in 1895," writes a minister in Nebr., "resulting from hasty eating and eating too much. I found no relief from medicine and grew so bad that all food gave me great distress.

"It was that sore, gnawing, hungry feeling in my stomach that was so distressing and I became a sick man. Grape-Nuts was recommended as a food that could be easily digested.

"Leaving the old diet that had given me so much trouble, I began to eat Grape-Nuts with a little cream and sugar. The change effected in 24 hours was truly remarkable, and in a few weeks I was back to health again.

"My work as a minister calls me away from home a great deal, and recently I drifted back to fat meat and indigestible foods, which put me again on the sick list.

"So I went back to Grape-Nuts and cream and in four days I was put right again. The old dull headaches are gone, stomach comfortable, head clear, and it is a delight to pursue my studies and work.

"Grape-Nuts food is worth more than money to me and I hope this may induce some sufferers to follow the same course I have."

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At Paris W. A. Thomason, of North Middletown, sold to Mann & Clark five head of mare mules at \$100 per head. Mr. Thomason also sold his crop of bluegrass seed to Bush-Nelson, of Lexington, at a good price. Vol Ferguson sold his crop of lambs, 108 head, the product of 85 ewes, to McClintock & Sons. They averaged 95 pounds

Growing corn in this county is taking prosperous care of itself, but too much rain is not doing the tobacco any good. The crop in Boyle should be ready for cutting in several localities by next week.—*Danville Advocate.*

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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.

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Kentucky horses, cattle and sheep are to be brought to South Carolina and introduced. They will be given thorough tryouts first at the State experiment station attached to Clemson College. A purchasing party consisting of Col. M. L. Donaldson, of Greenville; Col. J. C. Stribling, of Pendleton, and Prof. J. N. Harper, director of the experiment station and dean of the agricultural department in Clemson College, spent last week in and about Lexington looking over some of the herds there. They bought some fine animals for the station at Clemson.

Stockers and feeders have been in demand lately, and have been selling from 33-4 to 41-4 cents. Yearlings are bringing 33-4 cents, Thomas Henry Clay having purchased about 100 that averaged 725 pounds at 33-4.—*Danville Advocate.*

The output of chewing and smoking tobacco during 1905-1906 amounted to 354,915,499 pounds, an increase over the same period in 1904-1905 of 20,422,722 pounds, or 6 per cent. Last year tobacco gained over the preceding year only two per cent.

C. C. McDonald, buyer of Sulzberger & Schwartzchild, of New York, purchased, at Paris, from G. C. and J. C. Hamilton, of Montgomery, 194 fat cattle for eastern markets. The cattle averaged 1,460 pounds. The lot brought a total of \$14,162, or 5 cents per pound straight.

At Lexington the price offered for new timothy hay declined last week and \$11 was the best price offered for hay. Sheaf oats is bringing a good price and the market is strong at \$10. Old corn brings \$3 a barrel, while old timothy hay baled brings \$18 and old loose timothy hay \$16. Baled straw is selling at \$5.25, while the loose brings only \$4.25.—*Danville Advocate.*

ITEMS OF INTEREST

News the World Over

Mrs. Pearl M. Craigie was found dead in her bed in London. The autopsy showed disease of the heart, and she had had trouble with her heart, though for two years her health had been good and she seemed in perfect health when she retired.

Prof. Samuel L. Penfield, professor of mineralogy in Yale University, died after a short illness at his summer home in South Woodstock, Conn. He was regarded as one of the best authorities in his branch of science in the United States.

The annual encampment of the G. A. R. was held this year in Minneapolis. There were 15,000 in the parade and many others were present who, on account of age did not attempt to march in the heat.

While a car loaded with dynamite for the Robinson mine was being transferred at Chihuahua, Mexico, it exploded. The shock was terrific. Windows were broken in almost every house in the city and many walls were cracked.

In one of the historic old houses in Richmond, Va., there has hung for years an old picture which had been neglected till the face could not be distinguished.

A dispatch from Manila says that Gen. Wood has resolved to exterminate the Pulajanes, a tribe of Filipinos on the island of Leyte who are still fighting for their independence and have recently won several small successes.

It has been some eight years since a raid was attempted on the seal rookeries on St. Paul's Island, Alaska, and then it was Mexican freebooters. Ten Japanese schooners made a raid a few days ago and had killed some 300 seals, mostly females before the United States revenue cutter Perry came up.

A huge manatee, or sea cow, weighing nine hundred pounds, was washed ashore by the ocean waves at Miami, Fla. His finder sold him to the New York Zoological Society for \$2,000.

Wood-pulp uses up more timber in a year than even railroad ties. Therefore the effort to make paper out of cotton-stalks is watched with much interest. It is said to have passed the experimental stage, and that all grades of paper can be made from it.

In peace that only Thou canst give, With Thee, O Master, let me live. —Washington Gladden.

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.

WILLIAMS.

John Thomas Williams entered this life September 9, 1834; married Francis E. Lewis October 31, 1861. He entered the new life in Christ Jesus and joined the West Point Baptist church in April, 1895.

C. J. BOLTON.

THE TOUCH OF FAITH.

Christ is the source of spiritual healing. If we would be made whole, we must come to him and touch him. There must be the personal contact of faith in which we put ourselves where his power and grace may be imparted to us.

Jesus Christ, as our personal Savior, is the very center of all our hopes of life and salvation. We must emphasize the truth of his personality. We must remember that abstractions have no power.

It is for us to believe the exact truth that God has revealed to us, and if we do not, we antagonize him and make him a liar. What can we hope for, as spiritual outcome, if we thus insult God to his face, and will not believe the testimony he has given us as his Son and as to all the other great subjects of his divine revelation?

It is for us to obey that which God has directed. Otherwise we show that we do not accept and believe. We are to live by every word that proceedeth out of the mouth of God.

Earth changes, but thy soul and God stand sure.—Browning.

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"Is there anything you don't need that I might take?" asked the slovenly old junkman, watching Subbubs packing his goods on the moving van.

"Yes," snapped Subbubs, "a bath."—Philadelphia Ledger.

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