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Is Chesterton right when he says that moderns have no style of architecture (always building after three old styles—the Greek, the Roman, the Norman) because of the absence of dogma? He declares: "The reason we do not care about building is that we do not care about any of the things that commit us to very lasting and indestructible engagements, patriotism, monogamy, vows and creeds."

Watchword and Truth says that a Professor of Chicago University declared publicly that if Mr. Rockefeller knew what blasphemous things are taught in that University he would be horrified. Oh, no, he wouldn't. If he had cared what was taught there he would have quit giving to it long ago.

Anent Dr. Crapsey's trial a layman writes to the New York Post that it is "not a question of heresy but of good old-fashioned honesty, integrity and truthfulness. He says that no matter how pleasant, charitable and benevolent a man may be after having come to a change of opinion on doctrine he bound himself to teach, common honesty should make him and others of similar mind leave the ministry. To use the words of the Apostle John, he is a liar and the truth is not in him, and he should be tried on that score and not for heresy."

In the annual meeting of Spurgeon's Pastors' College, Rev. D. Russell, one of the oldest of the old students, spoke upon the nature and mission of the church. He said the church is a purely spiritual communion and should attempt nothing that is not exclusively spiritual. Her work is not to be political or social, but solely on the line of Divine service. Rev. H. D. Brown followed and emphasized the view, and other speakers heartily agreed. Truly Spurgeon is not dead.

Dr. Campbell Morgan has not yielded to the cry to "enrich the services." In a recent speech he was severe upon the cry for "more worship" because it meant "more ritual."

Rev. F. B. Meyer, who left the Baptists tempted by a call to the leading Congregational church of London to succeed the Great Newman Hall, seems to have come back thoroughly. He said recently, "I wish to assure the Established Church that if they have a doctrine of apostolic succession Baptists have one too."

The Christ to be preached is not simply Christ the transcendent teacher nor Christ the majestic miracle-worker, but Christ mighty to save through the irresistible power of a sacrificial death."

PERFECT.

C. E. W. DOBBS, D.D.

Recently I was led to examine the New Testament use of the word "perfect." It first occurs in our Lord's precept: "Be ye perfect, as your heavenly Father is perfect." The word is *teleios* and is found nineteen times. It is uniformly rendered "perfect" except in 1 Cor. 14:20 (men) and in Heb. 5:14 (of full age). Jesus used this word when he said to the young ruler, "If thou wouldst be perfect." Matt. 19:21. It does not occur elsewhere in the gospels, though the cognate verb is found several times. The primary meaning is that of completeness; fully developed, as seen in the nouns *telos* and *teleiotees*—an end attained and completeness. *Telos* is found frequently, usually in the literal sense of termination. *Teleiotees* occurs twice—Col. 3:14 ("bond of perfectness") and Heb. 6:1 ("unto perfection"). A similar word is rendered "finisher" in Heb. 12:2.

In the use of the word by our Lord in Matt. 5:48 it undoubtedly sets before us the ideal standard of moral perfection. The infinite God could not give any lower standard. His law must be as perfect as himself. As Dr. Broadus remarks, "Our own minds demand a perfect standard, such as the divine nature presents; and however far we may actually fall short of attaining it, yet he who is content with coming short gives no evidence that he is a child of God." Dr. Broadus also gives a happy homiletic note: "1. We should wish to be perfect—and pained with our imperfections. 2. We should try to be perfect—not disheartened by past failures. 3. We may hope to be perfect—as we pass into the perfect world." This wise view of the passage in question will commend itself to the thoughtful mind and heart. Jesus said nothing as to the possibility of attaining that ideal perfection in this life. He was inculcating moral precepts, not indulging in prophetic possibilities.

Other uses of the word are seen in Rom. 12:2—"perfect will of God." The true heart desires to be transformed by the daily renewing of the mind that he may prove—discern and approve—the divine will. 1 Cor. 2:6, the Revised Version has "fullgrown"—mature believers who are no longer babes in Christ. Such seems to be the sense in Phil. 3:15. Paul was not yet "perfect," but was pressing towards that ideal state. In verse 12 he clearly expresses himself as to this fact. Elsewhere he writes of the "perfecting" as a gradual process of growth (2 Cor. 7:1). The same thought is brought out in the fine passage, Eph. 4:11-16. The "perfect man" is there reached only after we attain the "measure of the stature of the fulness of Christ." The word in verse 12 for "perfecting" is the rendering of a different word (*katartismos*, found only there). Other passages where "*teleios*" occurs may be examined by the reader at his pleasure—Col. 1:28; 4:12; Heb. 9:11; Jas. 1:4, 17, 24; 3:2; 1 John 4:18.

The cognate verb of *teleios* is found in the various shades of meaning attaching to the adjective. Jesus said, "The third day I shall be perfected" (Luke 13:32), where, of course, no thought of moral purity inheres. He also said, "I have finished the work" (John 17:4), which simply affirms the completion of his active ministry. In Heb. 2:10 and 5:9 the verb declares the final preparedness of our Lord to be the sympathizing high priest for his people. So he is declared to be "consecrated" forever, where the same verb oc-

curs (Heb. 7:28). Paul desired to "finish" his course with joy (Acts 20:24), and gratefully exclaimed, "My strength is made perfect in weakness" (2 Cor. 12:9). Other texts may be noted—Heb. 10:1, 14; 11:40; 12:23; Jas. 2:22; 1 John 2:5.

A compound form of an allied verb is found in 2 Cor. 8:6, where Titus is exhorted to "finish" or complete the collection at Corinth. In Phil. 1:6 it expresses the perfecting of the divine grace within the Philippians. It is "accomplishing" in Heb. 9:6, and "accomplished" in 1 Pet. 5:9. Paul uses it in Gal. 3:3. It does not appear to denote the moral perfecting of the believer unless it is so used in 2 Cor. 7:1 and Phil. 1:6.

There is still another verb (*katartizo*), rendered "be perfect" in 2 Cor. 13:11, and "make you perfect" in Heb. 13:21 and 1 Pet. 5:13. It is the original of "restore" in Gal. 6:1. It is used of mending nets in Matt. 4:21 and Mark 1:19. Heb. 10:5 renders it "hast prepared." From this verb we have the nouns *katartismos* and *katartisis*—used once each, Eph. 4:12 and 2 Cor. 13:9. In one place only we find another adjective (*artios*), namely, 2 Tim. 3:17.

This examination practically exhausts the use of "perfection" in the New Testament. From it we may learn:

1. The gospel sets before the believer as the ideal standard of act and character the perfect law of Christ.

2. It is the believer's duty and desire to attain to that ideal perfection.

3. By the divine grace the believer is being gradually conformed to that ideal perfection. Through the daily "renewing of the Holy Spirit" (Tit. 3:5) God's children are being transformed into the perfect image of his dear Son, growing in the grace and knowledge of the Lord as this progressive work of sanctification progresses. (2 Cor. 3:18.)

4. For one to claim "perfection" of thought or character this side the perfect state of the heavenly world is presumption. We shall indeed be finally conformed to the divine image, but it will only be when we shall see him in his glory. Rom. 8:29; Col. 3:1-4; 1 John 1:7-9; 3:1-3.)
Marietta, Ga.

THE FIRST TEMPTATION.

The first temptation was not really a temptation to His physical but to His spiritual nature. The fact of His hunger was simply the basis of the temptation. The point of wrong was not in satisfying hunger, but in using His power for personal ends. Satan proposed to Christ that He should use the independent power which He possessed regardless of God's plan or God's power. It was the temptaiton to cut Himself loose from the Divine plan and be independent. Jesus had accepted a dependent position—Satan appealed to Him to repudiate that proposition and be as God Himself.

Considered in this light this temptation was not physical but spiritual. And it was a real temptation, it must have appealed to Christ. He who had controlled His appetite for forty days and nights could hold out against hunger still longer. It was the thought that He could be independent if He chose, that Satan presented as a temptation.

It is interesting to note that it was precisely this temptation that led to the downfall of Satan. Satan rebelled against his subordinate position, he wanted to be independent; Shakespeare has called it ambition, but it was really the desire for independence. As Wolsey expresses it in his

dying words to Cromwell:

"Cromwell, I charge thee
Fling away ambition.

By that sin fell the angels
And how can man, the image of his Maker,
E'er hope to win by it."

Again, it was this same temptation that appealed to Adam and Eve. We certainly read the story very superficially if we imagine that the temptation was addressed to the physical appetite. It was not the apple that appealed, it was what would come after the apple. "Ye shall be as God," said Satan, "knowing good and evil." In other words, it was the desire to be independent that seized upon Adam and Eve. The apple was only the means to the end.

In our Christian life to-day there is no temptation more constant or more subtle than the temptation to abandon our dependence upon God and rely upon ourselves. It is a temptation that appeals to us the more strongly as we grow in grace and develop in our Christian lives. Spiritual pride engenders a sense of self-sufficiency—we leave the position of dependence and then we fall. Who is there that does not continually have to fight against this temptation? We are constantly seized with the desire to adopt our own plan and carry it out along the lines of our own power. It is hard for us to consent to live the dependent, surrendered life. So it must have been for our Saviour. But He conquered and so can we. He consented to live a life of utter dependence, to have no plan of His own, to speak no words but those given by His Father, to lean upon the power that His Father continually gave Him. Again and again we catch glimpses of that utter surrender to God. That was our Saviour's chosen life—that may be ours also. But to live it—we must continually master the temptation to be independent.—Baptist Commonwealth.

There is a very inelegant proverb which we should hesitate to quote did it not so aptly express the thought we wish to emphasize, namely, that "you cannot make a silk purse out of a sow's ear." Every one recognizes the truth of the saying as it applies to the ordinary human being in his relation to ordinary affairs. It is realized that if you put a clodhopper on a throne, he will be a clodhopper still. But there is a notion abroad that by changing his environment a common, brutal, uncleanly man may be transformed into a refined, gentle, cleanly member of society. And so much precious time and money are spent in trying to uplift degraded humanity by improving its surroundings. The radical defect of this endeavor is that it is an attempt to accomplish what the proverb justly declares is impossible. The Apostle Peter, expressing the thought in another way, says that "the sow that was washed will return to her wallowing in the mire." The outside transformation has no abiding effect upon the inward nature. The Gospel way is to cleanse the heart, to give a new nature, so to make the character over that its possessor is reborn into the character and likeness of the Lord.—Sel.

The world is rolling toward dawn, not night. Wickedness approaches its more certain and universal overthrow; righteousness its more certain and universal coronation.

God's promises are always conditioned upon a command. He says we must ask him for them, and serve him, and then he will bless us. He has no promises for the people who don't want his blessings.

ELEMENTS OF EFFECTIVE PREACHING.

REV. W. D. NOWLIN, D.D.

The best preaching is the preaching which produces the best results. The purpose of preaching is to produce certain effects, and whether preaching is good or not depends altogether upon whether or not it accomplishes its purpose. God's purpose in preaching is to proclaim the gospel, and to proclaim it in such a way as to bring about the salvation of the lost; therefore the best preaching is that which most effectively proclaims salvation to a lost world. Let us notice some of the elements of effective preaching.

I. *Fullness of Information.* Since the preacher is a message bearer the primary object in preaching is information. The very fact that one of the qualifications for preaching is aptness in teaching is proof that the preacher's mission is one, largely of teaching. The great life work of the preacher is making disciples, and a disciple is a learner and can not be made without a teacher; therefore he who makes disciples must be a teacher. "How can they believe in him of whom they have not heard," since "faith comes by hearing," and how can they hear without a teacher? That preaching which is lacking in information is necessarily of a very poor quality since the prime element of good preaching is wanting. We must make people know before we can make them think, feel, and act; and this is the very purpose of preaching. The faithful messenger delivers the whole message. It is not enough for the preacher to give information; he must give full information, especially on the important subjects of *sin, salvation and service.*

II. *Clearness in Presentation.* Another element of effective preaching is clearness of statement.

It is a matter of little concern how much information is presented in a sermon if it is not presented in such a way as to be comprehended. Truth, however valuable, which is so hopelessly obscure that it can not be comprehended by the hearers is of no value to them. Information is only valuable to the extent that it informs. Clear thinking produces clear statement. It is not sufficient to present truth in such a way that it may be understood, but in such a way that it must be understood.

Unfortunately haziness is taken for "profundity" by many. You can't see very far into mud but you can see some distance into clear water, and that is exactly so with argument. I once heard a brother while describing a man in superlative adjectives, who, according to his opinion, had been misunderstood by his brethren, exclaim in tones of triumph, "No wonder he is so misunderstood by the people; a man of such native ability, such thorough scholarship, such extensive learning and such deep insight is not likely to be understood by his brethren." I at once said to myself, if native ability, thorough scholarship, extensive learning and deep insight disqualify one for clearness they are a sad misfortune. The primary purpose of an education is to enable one to make oneself understood, and any education which fails to do this is worse than no education. The preacher who has a vivid conception of the justice and the horrors of eternal punishment, and a clear conception of his message—the gospel of salvation—and a clear conception of his mission—to get a verdict—can, and will be understood. Let your message be full of instruction clearly presented.

III. *Sympathy in Application.* It matters but little how much truth may be presented in a sermon, how clearly and forcefully it may be presented, if there is not a sympathetic and responsive attitude established between the preacher and the hearer the real purpose of preaching is not accomplished. Much of our present day preaching is defective in that it fails, altogether, to make a direct application of the truths presented; and too often where the application is made it is not tactfully and sympathetically done. Spurgeon once said "The sermon begins where the application

begins." Theorizing on Christian doctrines without making an application to faith and conduct is much like a physician who prepares a prescription for his patient, puts it on the mantel and never applies it. Truth is only helpful to the extent that it is applied, and the hearers, as a rule, are not quick to make the application to their own hearts, especially if the truth be an unpleasant one. But while it is exceedingly important for the preacher to apply the truths presented, it is equally important to maintain a kind and sympathetic spirit while doing so. A serious mistake has been made when a preacher puts himself on one end of a plank, so to speak, and his congregation on the other, saying, "you do that, but I do this; you believe that, but I believe this." He at once, and unnecessarily, puts his congregation in an antagonistic attitude towards him and his message. A leader must be in sympathy and touch with his people. This, I think, is the reason why God selected men and not angels to preach the gospel to a lost world. The truth should be preached but preached in love. Effective preaching means nothing more and nothing less than the telling of the plan of salvation to the lost, and the urging of consecrated godly living on the part of the saved, in a plain, instructive, earnest, loving manner.

A LURID DOOM.

(BY A BANKER.)

Caused doubtless by an irruption of the ocean through a cleft into the incandescent inner crust of the earth, thereby generating an overwhelming and irresistible volume of steam, that safety valve of Europe, Vesuvius, has once more been the scene of a terrible display of Nature's forces, in presence of which proud man is as helpless and as impotent as a crushed worm.

Ominous rumblings and smothered detonations warn those whose homes were scattered around the very jaws of the fiery earth-vent that an outburst of unusual severity must be expected. And in a moment it is upon them. With a strident roar as of ten thousand thunders huge masses of red-hot rock, volleyed high in air, crush to death all upon whom they fall; clouds of sand and mud and ashes obscure the sun, and instead of the wondrous azure of the Italian sky, a lurid murky gloom darkens the air, making more vivid the tongues of devouring flame which belch forth from rents in the mountain sides, or are wildly vomited from the reeking crater; and causing the great balls of livid fire, which from time to time are hurled from it as from the mouth of a huge piece of ordnance, to appear even more terrible and awe-inspiring.

And now with a hissing blast which rends the air with its deafening stridor, fiery rivers of liquid rock burst forth in all directions, surging and eddying down the steep sides of the mountain, now plunging headlong down over a lofty beetling precipice, a cataract of flame and molten stone; now, still almost red-hot, surrounding and overwhelming a village, deluging the lower apartments in its fell clasp those wretched creatures too infirm to flee, sepulchres them uncoffined and unknelt; and now igniting, one after another, church, or cottage, or homestead, until the place is transformed as it were into a lurid horror, an ante-chamber of hell.

And so it goes on, a very inferno, a dire cataclysm of lethal ruin and death; red-hot rocks raining upon them from above; the terrible torrents of lava engulfing them in fiery desolation and destruction; and the booming, sepulchral thunder and flashes of flame from the ever burning interior fires of the earth, causing even the most intrepid to quail, terror-struck and aghast.

But what will it be when this earth of ours will be burnt up and the powers of the universe shall be shaken. Then will those who have forgotten their God quail indeed with mortal terror and alarm; while those who have served Him, and whose misdeeds have been atoned for by the sufferings of the Messiah endured on their behalf as the punishment due to them, will look

up in ecstacy joy. For they know that their redemption is at hand.

THE SHAME OF THE TICKET METHOD.

It is a startling thing to realize that in thousands of American communities the only strikingly earnest appeal which resident Christians ever make to their irreligious neighbors is an appeal to attend some supper or to buy tickets for some entertainment for "the benefit of the church." Invitations to the services of worship in the church house are timid and half-apologetic, betraying by their very manner that no expectation of success stands behind them. A few indifferent rebuffs of such advances will soon suffice to secure any unwilling citizen against more of them: he is tactily recorded as a "hard case" who can't be induced to pay attention to anything good, and thereafter is passed by—not always on the other side but on the very same sidewalk. And if no one thinks it worth while any longer to ask the man to church, assuredly no one takes the trouble to speak to him of the love of Jesus Christ.

But the timid and indifferent become bold as lions when a church supper is announced. The church does not absolutely have to have converts, but money it cannot do without—that is necessary. And because the church is poor, there is no way for it to get enough money except to give a supper and persuade the ungodly to patronize. So the tickets are "placed on sale,"—that is, hawked about the streets. Now the reprobate becomes a center of attention. No matter how deep-dyed his sins, he cannot be so inhuman a creature that he could refuse to help the church. He must buy a ticket. If for a while he hesitates, he is attacked by a determination that would carry Gibraltar. Boys are sent to coax him, girls to wheedle him, women to pester him and men to bully him. Betimes the pastor perhaps takes a hand with some jovial banter. Of course, at last he buys, and quite likely to get his money's worth, he attends in a building where his presence on any other occasion would dumbfound all beholders. And where the ungodly and sinner cannot escape, the righteous—all the eminently respectable, though they likewise may have no manner of use for the church—must necessarily appear.

In consequence, there grows up around our churches a company of people who have an amazing—though to them apparently a very comforting—religion. Because they do with cheerful indulgence the only thing which the church ever asks them to do,—this buying of tickets,—they feel that very complacent terms of mutual approval must exist between themselves and that great realm of religion which the church represents. Mediæval sinners buying indulgences of Tetzl did not save their consciences more satisfactorily to themselves than their modern antitypes do by contributing to the life of the church in their community—in cash. In the average American town the meanest man is the one who is too stingy to patronize the church entertainments; anybody who is liberal in that line is a pretty good fellow. And the church, which itself founded that standard, is not in position to explain very pointedly the deficiencies of such morality in the eyes of the Lord.

What is the most vivid impression that outsiders have of the church? The remark they oftenest make concerning it is: "Oh, the church is always hard up and begging money." The church resents the idea that it is nothing but a begging institution, but nevertheless it keeps right on fostering the notion by going out again and again with its entertainments and supper tickets.

There is only one cure for this unfortunate and debasing reputation, and that is for the church to pay its own way in the world. For the exceptional church where this is impossible from local resources, there ought to be liberal enough provision made through the home mission funds of the denomination to save promiscuous solicitations of help from sneering worldlings. But in any church that comes at all to the line where nominal self-support

is expected, actual self-support ought to be conscientiously resolved upon. With a tithe standard of obligation recognized by the bulk of the members, such an independent policy could be successfully followed in any church. The difficulty in the way is the selfishness of Christians in money matters. But if no sense of duty drives Christian men and women to meet the charges of their church work from their own pockets, then certainly a sense of shame should move them when they contemplate the phase of the subject here presented.

The Interior is well aware of the value of social gatherings in the average community under church auspices, and has no wish to discourage them. But we do say that unless the church is able to disengage itself from the suspicion of promoting such affairs for the cash that is in them, it had far better forego the social hold thus to be obtained on outsiders, rather than to encourage among them the habit of attributing sordid motives to the church.—*Interior.*

And I would be in earnest—and have my brethren and sisters in earnest, too—for our own sakes. "That sounds like selfishness," says someone. If so, it is a halloved selfishness. As surely as I am a living man, I have to give an account of this night's work before the judgment seat of God and every Christian worker, and, especially, the Christian minister, will have to answer for it whether he declared the truth, and declared it with an earnest spirit. I think, sometimes, that it will be the greatest mercy that God ever gave to mortal man if I am able to say, at the last, what George Fox, the Quaker, said just as he died, "I am clear; I am clear; I am clear." Brother-minister, if you and I, at the last, are clear of the blood of all men, we will lift up an everlasting song of gratitude to our Lord and Master who made us faithful to our charge. We dare not think of standing before Christ's bar if we have not been in earnest with you. It is as much as our souls are worth to trifle with you—to gather you together on a Sabbath evening, to try and tickle you with fine words, or pretty anecdotes, or mere excitement. This will never do. Souls, you will either be lost or saved; you will be in hell among the damned or in heaven among the blest, and that very shortly; and if the watchman warn you not, your blood will be required at the watchman's hand. That we may be able to give in our account with joy, "be ye reconciled to God." That we may be able to say, "Here we are, Lord, and the children thou hast given us through our ministry," "be ye reconciled to God." Dear young people, and you aged folk, who soon must go, and you in middle life, "be ye reconciled to God." "As though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God." God reconcile you to himself, for his dear Son's sake!—*Spurgeon.*

When Jacob and Esau met—on the one side, the shaggy chieftain with his four hundred swordsmen, and on the other side, the limping shepherd with his caravan of children and cattle—a flock of sheep approaching a band of wolves—when the patriarch took his staff in his hand and stepped forward to meet the embattled company, and the anxious retinue awaiting the issue, they saw the tear start in the old huntsman's eye, they saw the sword drop from Esau's hand; they saw his brawny arms around Jacob's neck; they saw in the red savage a sudden and unlooked for brother. They saw the result, though they did not see the prelude which led up to it. They had not been with Jacob at the ford of Jabbok the night before. They had not viewed his agony and heard his prayer; and though they noticed the halting limb, they did not know the victory, whose token it was. They saw the patriarch, the husband, and the father; but they knew not that he was a "prince with God," and had gained Esau's heart from him who has all hearts in his hand. The halting thigh and the pacified foe were obvious, but the wrestling overnight was unknown. The reward was open, but the prayer was secret.

ROGER WILLIAMS WAS NEVER A BAPTIST, MUCH LESS THE FOUNDER OF THE BAPTIST DENOMINATION IN AMERICA.

BY T. A. J. BEASLEY.

It is a well known fact that a great many Pedo-baptists believe the Baptists originated in Rhode Island, and that Roger Williams was the first Baptist preacher the world ever had. Rev. Luther Freeman, pastor of the First Methodist church in Chattanooga, intimated this in his address of welcome before the Southern Baptist Convention recently held in Chattanooga. Even Bro. E. W. Stephens, in his address before the Convention, spoke of Roger Williams as a great Baptist. The fact is, Roger Williams never was a Baptist, much less the founder of a true Baptist church. On this subject Mr. Backus, the historian, says: "Mr. Williams had been accused before of embracing principles which tended to anabaptism; and in March, 1639, he was baptized by one of his brethren, and then he baptized about ten more. But in July following, such scruples were raised in his mind about it, that he refrained from such administrations among them." (Backus, Ch. Hist., p. 50.) Cotton Mather, a Puritan Pedo-baptist, says that after Williams and some friends were banished from Massachusetts and had settled in Rhode Island, "There they proceeded not only into the gathering of a thing like a church, but unto the renouncing their infant baptism. After this he turned Seeker and Familist, and the church came to nothing." (Quoted by Crosby in Hist. Bapt., Vol. 1, p. 117.) Thus the thing Williams organized came to nothing by the time it was four months old.

No present Baptist church or minister has baptism, by succession, from Roger Williams. On this point Dr. J. R. Graves says: "It cannot be shown that any Baptist church sprang from Williams' affair. Nor can it be proved that the baptism of any Baptist minister came from Williams' hands." (Tri-Lemna, pp. 121-124.) The oldest Baptist church in America is the one now existing, with her original articles of faith, in Newport, R. I.; and she was planted by Dr. John Clarke, before Williams was baptized. John Clarke received his baptism in Elder Stillwell's church in London, and that church received hers from the Dutch Baptists of Holland—sending over a minister to be baptized by them. These Baptists descended from the Waldenses, whose historical line reaches far back and connects with the Donatists, and theirs to the apostolical churches. We give here a part of the inscription on the tomb of Dr. John Clark as it contains important historical data bearing on the subject in hand: "To the memory of Doctor John Clarke, one of the original purchasers and proprietors of this Island, and one of the founders of the first Baptist church in Newport; its first pastor and munificent benefactor. He was a native of Bedfordshire, England, and a practitioner of physic in London. He, with his associates, came to this Island from Mass. in March, 1638, O. S., and on the 24th of the same month obtained a deed there-of from the Indians. He shortly after gathered the church aforesaid, and became its pastor. . . . He died April 20, 1676, in the 66th year of his age, and is here interred." (Ford's Origin Bap., p. 28.)

We have already shown that the Roger Williams' affair occurred in March, 1639, and that the thing he called a church came to naught in four months, and we now quote from the Minutes of the Philadelphia Association as follows: "When the first church in Newport, Rhode Island, was one hundred years old, in 1738, Mr. John Callendar, their minister, delivered and published a sermon on the occasion." (Phil. Bap. Asso., p. 455.) Thus, even granting that Roger Williams did organize a church, we have a church at Newport one year prior to the Williams' affair. The illustrious Patrick Henry was the friend and defender of persecuted Baptists of Virginia; and he, as fully as Roger Williams embraced the doctrine of "soul liberty," why not constitute him the founder of the Baptist denomination in Virginia? There is a purpose to serve in thus exalting Roger Williams. It is to make the impression on the minds of the people that Williams was the founder of the Baptist denomination in this country, and thereby bring the Baptists on a par with the denominations, or societies, which have an admitted human origin and founder. The history of Virginia Baptists shows us that there were Baptists there before Williams ever went to Rhode Island. Instead of Roger Williams having anything to do with the origin of the Baptists of this country, history shows that he never became a Baptist, only in part; and that no Baptist in the world is known to have received baptism by succession from him. In the language of Mr. Adlam, the historian: "As a leader in civil and religious liberty, I do him (Williams) homage; as a Baptist, I owe him nothing." The facts of history show that the Baptists of Rhode Island had their origin from the English and Welsh Baptists, through the ministry of John Clarke, Thomas Griffith, Gregory Dexter and others; that the early Baptists of Massachusetts had their origin, also, from the Welsh and English Baptists, through the ministry of John Miles, John Emblem and others; that the Pennsylvania Baptists had their origin from Wales and England, through the ministry of Hugh Davis, Samuel Jones, Abel Morgan, Morgan Edwards and others; that the Virginia Baptists had their origin principally through the English Baptists, through the ministry of Robert Nordin, Casper Mintz, Richard Jones and others; and that the North and South Carolina Baptists had their origin from the English and Welsh Baptists, through the ministry of Caleb Evans, from Wales, and missionaries from the Philadelphia Association, with emigrants from the Virginia Baptists. This tide of Baptist emigration and influence, beginning on the Atlantic

shores, has flowed westward through sufferings, persecutions and rejoicings, bearing the blood-stained banner of Prince Immanuel, till the voice of the Baptist ministry is heard all along the shores of the mighty Pacific.

We hope that when the Sunday School Board publishes that address of Bro. E. W. Stephens, it will leave out the name of Roger Williams, as a Baptist, and that the next Pedo-baptist divine, who welcomes the Convention will give Baptist history a little more thought before making his address.

Eru, Miss. [In speaking of Roger Williams as a Baptist, we take it, neither Dr. Freeman nor Bro. Stephens meant to go at all into the question of the regularity or irregularity of the baptism of Roger Williams or of the church he organized. Certainly Williams believed and advocated Baptist doctrine, and he has been universally ranked as a Baptist. He not only held Baptist principles but he suffered for them.—Ed.]

AN UNAPPRECIATED VIRTUE.

BY H. B. GOODCHILD.

We read of silence in heaven, but there is no record that hell has ever known it. Earth would be more heavenly if there were more frequent "flashes of silence." There may be regret because of unwise silence, but far more numerous and painful are the remembrances of foolish and hurtful speech. We have given so much attention to the power of speech that we have almost lost sight of the wonderful influence of silence.

The convincing eloquence of patient quiet should have more consideration as a means of grace. We manifest Christ by our earnest plea for right, and our brave rebuke of wrong; but there are experiences where words are weak, when it is far better for the light to shine in beneficent stillness. The fog-horn has its mission, but the ministry of the light-house needs no argument. It is a wonderful accomplishment, this saying the right word at the right time, but no less wonderful is the restraint where nothing should be said. It is no easy matter to know "the time to keep silence," but if that time is sacredly observed the result will be of far reaching benefit. The rest in music is no mean part of the melody. The power of our speech is according to the wisdom of our silence.

The silence of Jesus made Pilate marvel. It was not the quiet of fear, nor of weakness, but of courage and power. His silence was part of his teaching. Aaron, who could speak well, was passed by, and Moses, who was "slow of speech," was chosen for the leadership of Israel. "He that hath knowledge spareth his words." Volubility evidences shallowness. John Wanamaker's partner, Mr. Ogden, says that the habit of talking too much is one of the most common causes of business failure. If it be true that Albertus Magnus created a head which never ceased talking, Thomas Aquinas well deserves the title of saint for his wisdom in destroying it.

What the good Samaritan said has been made the text of many a sermon, but what the worthy Samaritan refrained from saying is even more remarkable, and more condemnatory of the priest and Levite. He was an apt student who having heard the words "I take heed unto my ways that I sin not with my tongue," refused farther lessons until he had learned the first more thoroughly. Years passed and he said he was still busy over the same difficult problem. The art of silence cannot be "learned in twelve easy lessons." To "smile and make no sign" in the hour of contradiction, to present the unanswerable argument of wise silence, is a matter of slow attainment. The very difficulty proves its worth. The overflow of the heart finds expression in speech, but the greater power of the silent depths, though unspoken, exerts untold influence. Peter well remembered the words of his Master, but the memory of that night when "the Lord turned and looked upon" him was an abiding reminder of the folly of self-confidence.

Were we more desirous of being than of saying, our speech would be more forceful and our silence more sacred. Whatever the power of speech, there is a limit to its emphasis. Silence leads forth into the infinite. "My little children," wrote the apostle of love, "let us not love in word, neither in tongue, but in deed and in truth." The silent force of character is a constant rebuke of wrong, an unending inspiration to the right, and to needy souls a supply of strength through the wondrous power of wordless sympathy. "While I was musing the fire burned, then spake I"—he spoke when it was fitting—his silence made speech effective. Our pledges to "testify" should be supplemented by inclusion of judicious silences as a form of testimony. Quaint George Herbert pleaded that man would "speak fitly or be silent wisely." Many would really say more if they would talk less.—The Standard.

THREE ELEMENTS IN NEW TESTAMENT PREACHING.

In all New Testament preaching and writing you will find three elements: First, a clear enunciation of a truth. Second, the immediate application of that truth to the conditions in front of the preacher. And, last (and my young brethren especially, I pray that you don't omit this if you forget the first and second), a direct, immediate appeal to those who hear, that they shall obey the truth and submit themselves to its claims. And you will not find me a single writing of the New Testament, whether the messages of Christ or the Apostles, where you will not find those three elements.

In the writings of the Apostle Paul you will notice how he always connects duty to doctrine, creed to conduct, truth to a triumph—always these things linked together in the writings of the Apos-

les. If you have a doctrine you have a resulting duty. You have an enunciation of the truth and then you have the lines along which truth will lead to triumph in everyday life.

I sometimes think that we have been in danger of making two different mistakes. There are those who lay an undue emphasis upon the doctrine or upon the duty, but can there be undue emphasis upon doctrine or upon duty? The only sense upon which there can be undue emphasis laid on doctrine and duty is when one is emphasized to the forgetfulness of the other. Every doctrine that has no relation to duty is in itself a paralyzing force in the life of a man. If ever a man shall emphasize duty and not set that duty in immediate relation to the great doctrine of faith, that duty will be of no avail.

LIFE MUST CORRESPOND TO CREED.

Said a man to me some few years ago when I was in the pastorate, "Why don't you preach the Sermon on the Mount and not so much about the Cross?" Have you ever had such a question asked you? I said to the man, "My friend, I preach the Cross because the Cross is the only way of obedience to the Sermon on the Mount." Men do not recognize that often enough. There are men who are preaching the Cross and they are not preaching the ethics which are to come out of the relations to the Cross. There are men today who are trying to preach an ethic without the Cross who might as well try to grow tulips without bulbs. There must be the great foundation truths, and then there must be the insistence upon the conduct that is in harmony with the creed. You know how the first verse of the fourth chapter of St. Paul's Epistle to the Ephesians, not divides, but links together doctrine and duty. "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." In the first chapters he deals with the vocation, and in the last he deals with the walk. And how shall a man walk as he should in this world save in the splendid light of the doctrine of his vocation. So, first, the enunciation of the great truth, and then the application of the truth to everyday life, and then never omit appeals to the will, to the conscience, calling men to immediate obedience to truth. So that I submit to you the true idea of preaching according to the New Testament, that the preacher shall always have an authoritative declaration.—Campbell Morgan.

IN CHRIST.

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

This is a remarkable expression, and the most remarkable Christian who ever lived was very fond of using it. Let us see what rich blessings will come to any of us if we are actually "in Christ." The first one is that we are delivered from the curse which sin entails; for there is no condemnation to them who are in Christ Jesus. Don't let us imagine that a follower of Christ never does anything that ought to be condemned either by himself or by his neighbors. Paul meant that the sentence of spiritual and endless death is removed from every one who accepts Jesus as an atoning Savior, and his commandments as the rule of life. He is no longer under the law to be punished, but is a forgiven man. "All bridges break down," said Bunson, "but this one"; and this carries us over from where the lightning strikes to where the sunshine sweetly falls.

2. As long as we were out of Christ, we were dead; but the great apostle addressed his brethren at Rome as "alive unto God in Christ Jesus." Not that we live of ourselves, but Christ liveth in us. If the owner of an orchard inserts the graft of a Spitzenberg into an apple tree, that graft might say that the whole tree liveth in me, because the trunk itself and the roots furnish me the sustaining sap. The reason why so many church members are such poor, stunted, barren creatures, is that they are out of vital connection with Christ. To be tied on to the Church is one thing; it is quite another thing to be grafted into Jesus and to draw his divine force into the soul. "If a man abide not in me, he is cast forth as a branch and is withered."

3. This life thus imparted is a new creation. The dwelling in which I reside was built out of materials at the architect's hands; but the Almighty makes materials out of nothing. "If a man be in Christ he is a new creature." The divine Spirit has made him over again, so that the old things have passed away and all things have become new. This word "new" signifies what is fresh and un worn, like a bright garment from its maker's hands. How important to keep the new garment clean and unspotted by the world! A Christian is "created unto good works"; and that religion is a solemn sham that does not sweeten the home-life and speak the truth and lend a hand to the over-burdened, and pay one hundred cents on the dollar.

4. Peace is the fourth blessing in the believer's jewel casket. The peace of God which passeth all understanding shall guard our hearts and thoughts in Christ Jesus. Jesus enters the soul that receives him, saying, "My peace give I unto you"; and he speaks this to every faculty and affection. Thenceforth the soul's desire is to desire nothing, its will is to wish nothing, its love is to love nothing, and its anxiety is to care for nothing, outside of Christ. That is the ideal of the thoroughly renewed Christian, and whoever comes up nearest to it has the most serene and calmly-poised life. It is not peace with sin or peace in sin, but peace of conscience, and the quiet willingness to let God have his own way. This is Christ's cure for worries.

5. The next blessing is fullness of spiritual supply. The apostle tells his Colossian brethren, "Ye are complete in him." This does not signify an entirely finished up Christian, with nothing to learn, and no more graces to strive after. It means completeness of provision for all our soul's

necessities. Dean Alfred got the idea exactly when he translated this verse, "Ye are filled full in Christ." It is only while we continue in him that we are kept full; we can not carry our empty bucket to him on Sunday, and then go off into money-grasping and worldly follies through the week. As long as the soul hungers for grace and thirst for holiness, the supply is inexhaustible.

6. As we look over these precious blessings, we, too, may shout, "Thanks be unto God who causeth us to triumph in Christ!" Our battle cry is, "I can do all things through Christ"; and our eyes is on the Captain of our salvation. Every vanquished temptation, every good deed wrought, every stroke struck for the right, every crushing-out of self and sinful appetites, and every cross carried bravely, is a new laurel in our glorious Leader's crown. Every defeat I suffer is my defeat; every spiritual victory I win belongs to my conquering Savior.—Herald and Presbyterian.

CARDS IN A THUNDER STORM.

As a boy in Stonington, H. Clay Trumbull was in a community where border lines in these popular practices were not sharply drawn. He was accustomed to play cards, but one evening, as he was engaged in a game with other young fellows, a heavy thunder storm came on. As the tumult overhead increased, one of the players dropped his cards with the remark, "I guess we had better quit until the storm is over. I wouldn't want to be struck by lightning while playing cards."

"Why not?" asked Trumbull in astonishment. "If card playing is all right, I'd just as soon be struck playing cards as at any other time."

The frightened player looked confused, and replied lamely; but none of the others, with the exception of Trumbull, were willing to go on with the game while the lightning flashed so dangerously near. Henry had played his last game of cards. If other fellows whose moral standards he did not especially respect believed that card-playing was an unworthy death-hour occupation, how could he justify his own continuance in that form of amusement?—Sunday School Times.

LITERARY.

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

The Pilgrim, a magazine for the home, for September. The Pilgrim seems to see and print vital articles—take "The Work of the Juvenile Court" by Judge Murphy in this latest issue. Then there is the finely illustrated article "On the Fast Mail," giving the facts regarding our railway mail service in which 14,000 highly trained men give their lives to hustling along the correspondence of the nation. "The Call of College" is pertinent to the month when thousands upon thousands are making ready for college. "Real Southern Hospitality" is another engaging theme. "Labor Day, Its History and Significance," "The Pike's Peak Centennial," by Eugene Parsons, and a beautiful poem, "My Old Southern Home," by Helen C. Robinson.

The regular departments are unusually rich. Several new and eminent names are seen there—Kate Upson Clark, Lillian Manley, et al. There are four finely illustrated pages of fashions for men, women, and children. "Behold the Footlights," by Jacques Fleming; "Books Well Worth Reading," by Dorothy Dixon; "Lace and Fancy Work," by Lillian Manley; "For Health and Sane Living," "The Woman Beautiful," "The Club Women's Page," "The Quiet Hour," "The Housewife's Realm," "With Our Hostess," "The Children's Hour," make up a most entertaining and helpful number. One dollar a year, ten cents a copy. Pilgrim Publishing Co., Detroit.

Appleton's Magazine for September—contents: Salam: The Story of a Hausa Slave, by Charles W. Furlong; The Scapgoats (a story), by James B. Cabell; The Menace of Mechanical Music, by John P. Sousa; For the Glory of the Son of Heaven (a story), by Grant Wallace; A State Going to Waste, by Allan L. Benson; Alpine Lights and Shadows (a story), by Anne Warner; The Prince Goes Fishing (a serial story, chapters V-VII), by Elizabeth Duer; Some Rare Napoleons, by S. D. Smith, Jr.; The Submarine Diver, by A. W. Rolker; In Aready (a villanelle), by Thomas S. Jones, Jr.; India and the Opium Trade in the Status of the Far East, by Chester Holcombe; Tillman: A study of the American from the Soil, by Clifford Howard; Mirage (a poem), by Isabella H. Fiske; The Salvage of the "Peanut" (a story), by W. Victor Cook; The Christening (a story), by Zona Gale; The Vagrant (a poem), by Theodosia Garrison; My Homes, by Charlotte Wilson; Current Reflections, by Edward S. Martin; Books of the Month.

When J. Hudson Taylor was on his first voyage to China, in a calm the vessel was drifting toward a reef on a shore inhabited by cannibals. Mr. Taylor proposed that the four Christians on board should pray for a breeze. He also insisted that the officer in charge, who was a godless man, should let down the sail so as to receive the expected breeze. Within a few minutes the wind came.—Christian Endeavor World.

It is never too soon to get ready to do a great task.—John R. Mott.

Make yourselves nests of pleasant thoughts.—John Ruskin.

SUNDAY-SCHOOL LESSON

Sunday September 9.

THE LORD ENTERS JERUSALEM IN TRIUMPH.

Matt. 21:1-17.

Motto Text—"Blessed is he that cometh in the name of the Lord."
—Matt. 21:9.

"And when they drew nigh unto Jerusalem and were come to Bethpage."—Bethpage means "house of olives." It was a village on the Mount of Olives east of Jerusalem.

Go into the village over against you.—No doubt Bethpage, which they were approaching from Bethany. "And straightway ye shall find an ass tied and a colt with her."—The colt was the animal which our Lord rode, and the mother was taken probably in order to make the colt go more quietly.

"And if any man say aught unto you ye shall say the Lord hath need of them."—It seems from these words that the owner was a disciple. "All this was done that it might be fulfilled which was spoken by the prophet." The prophet Zechariah: "Tell ye the daughter of Zion." Or Zion. Jerusalem is meant. Kings rode asses in times of peace, and horses in time of war.

And the disciples went and did as Jesus commanded them.—He had commanded them to go into the village over against them and bring him the ass and the colt they would find there. The village was most probably Bethpage.

"And brought the ass and the colt."—It was the colt which our Lord rode whereon never man sat. But the disciples did not distress the animals by separating them.

"And put on them their clothes, and they set him thereon."—Their outer garments were taken off to make a seat for their Lord. Some were put as housings on the other ass, as she was to be a part of the procession. Eastern monarchs rode upon asses when their coming meant peace. Horses, as we said, were reserved for war.

"And a very great multitude spread their garments in the way."—Thousands, some say a million, of Jews were in the habit of going up to Jerusalem to the great feasts. Many of these had come from Perea with the Lord, and others from various cities had fallen in with them as they were crossing the Mount of Olives, where the lesson finds them.

These people were honoring the Lord as they honored kings. They believed he was the Messiah, and they expected a triumphal entry into Jerusalem, the expulsion of the Romans and the establishment of the Son of David on David's throne. What must have strengthened their hopes was that never before had he allowed himself to be thus treated. He had carefully avoided all display, and had made his escape when once they would have taken him by force and made him king.

"Others cut down branches from the trees, and strewed them in the way."—Olive branches, the olive trees being many and at hand. They cast the leaves before him as men cast flowers in the path of those they would greatly honor.

"And the multitude that went before, and that followed."—John tells us (12:12) that many who had

already gone to the feast when they heard that Jesus was coming, took palm branches and went out to meet him. All this moved the rulers and priests to deeper anger and stronger resolve against this man of Galilee. "Hosanna to the Son of David."—Hosanna is a Hebrew word meaning "save now," and it had come to be a formula of congratulation or expression of good wishes.—Broadus

Calling the Lord the "Son of David" was recognizing him as the Messiah.

"Blessed is he that cometh in the name of the Lord."—This is from Psalms 118:26. This Psalm belonged to what was called the Hallel (Ps. 113-118) which was sung at the Passover. Some of the multitude still were more bold in view of the presence of the Romans. "Blessed is the king that cometh in the name of the Lord," and others cried still other words as will be seen by examining the accounts in the other Gospels. "Hosanna in the highest."—"Save now in the highest heaven." A prayer to God to bless his people.

"And when he was come into Jerusalem, all the city was moved, saying who is this?"—As often two millions went to the Passover at Jerusalem, Jews coming home from all the known world, there must have been thousands who never heard of Jesus. All were looking for the Messiah, feeling that he might come at any time, and insurrections were frequent in this turbulent province which the Romans regarded as about the most troublesome of their conquests. It is not strange that the city was moved, or, as the Greek has it, "quaked"

"This is Jesus the prophet of Nazareth of Galilee."—In these words they do not express their faith that he is the Messiah, but the fact which could not well be denied in view of the miracles that he had worked. They were not ashamed of Nazareth and as Galileans they delighted to show the falsity of the sneer of Judea, "Out of Galilee ariseth no prophet."

Luke tells of the Lord's stop in his triumphal entrance to weep over the doomed city. He was not deceived by the homage he received. These same voices in a few days would be hushed in cowardly silence or crying "crucify him, crucify him." He was going not to a throne, but to a cross, yet that cross should be the center of a greater kingdom than mind could conceive.

"And Jesus went into the temple of God."—Not that day. That day he went in and looked around and went back to Bethany. This was into the outer court and not into the house itself into which none went but the descendants of Levi. There were several courts surrounding the house, all of which were considered a part of the temple. Into the outer and larger one Gentiles were allowed to go; then followed the court of the women, the court of Israel, and within, immediately surrounding the house, the court of the priests.

"And cast out all them that sold and bought in the temple."—These men sold doves, sheep, and cattle for the sacrifice. Many came from other countries and it was a great convenience for them to be able to buy the animals for sacrifice so near. The Jews from other lands brought with them the money of those lands. It was a great convenience (?) to have money changers there, because it was the custom to put only Jewish coins in the temple treasury. Three years

before, the Lord had cleansed the temple, but the money changers and the sellers of cattle had crept back. Alas for the necessity of reforming again and again in this sinful world.

"It is written, My house shall be called the house of prayer; but ye have made it a den of thieves."—(Is. 56:7 and Jer. 7:11). These words and the Lord's repeated action in cleansing the temple, call on us to consider prayerfully if we may not be guilty as were these men whose doings he would not tolerate.

The money changers were driven out, and the lame and the blind came instead into the temple seeking him. These he healed. The chief priests and scribes were angry because of the cleansing of the temple, angry because of his miracles. But they could not well find fault with these things. So they turn their indignation upon the children. The children crying in the temple were boys, women rarely went among the crowds there, and girls were probably never there on such occasions. These boys had heard the cries of the multitude the day before, and, now, seeing the miracles they take up the cry. Our Lord answers their complaint with a quotation from the Scriptures with which these scribes and chief priests professed to be very familiar. "Out of the mouth of babes and sucklings thou hast perfected praise."—These boys saw the truth that Jesus of Nazareth was the Son of David, which the chief priests and scribes, with all their learning, did not see. "And he left them, and went out of the city into Bethany and lodged there."—No doubt at the home of Lazarus.

GOOD NIGHT'S SLEEP

No Medicine so Beneficial to Brain and Nerves.

Lying awake nights makes it hard to keep awake and do things in day time. To take "tonics and stimulants" under such circumstances is like setting the house on fire to see if you can put it out.

The right kind of food promotes refreshing sleep at night and a wide awake individual during the day.

A lady changed from her old way of eating to Grape-Nuts, and says:

"For about three years I had been a great sufferer from indigestion. After trying several kinds of medicine, the doctor would ask me to drop off potatoes, then meat, and so on, but in a few days that craving, gnawing feeling would start up, and I would vomit everything I ate and drank. "When I started on Grape-Nuts, vomiting stopped, and the bloating feeling which was so distressing disappeared entirely.

"My mother was very much bothered with diarrhea before commencing the Grape-Nuts, because her stomach was so weak she could not digest her food. Since using Grape-Nuts she is well, and says she don't think she could live without it.

"It is a great brain restorer and nerve builder, for I can sleep as sound and undisturbed after a supper of Grape-Nuts as in the old days when I could not realize what they meant by a "bad stomach." There is no medicine so beneficial to nerves and brain as a good night's sleep, such as you can enjoy after eating Grape-Nuts."

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

"There's a reason."

Dr. T. T. Eaton:

I know you are a busy man, but I can not forbear asking you to bear with me, while I tell you how much good your book on "Faith and the Faith" has done me. From my heart I thank God for it. Bro. Eaton you will never know how much good you have done until the books are opened. I have never read any book that has done me so much good. It is timely; it is the truth. Coming from one of your reputation for honesty and scholarship, it will do good. Im-mense good. I shall circulate it among our people.

We have a good church here at Durant. Four hundred members. A good house, seating 600 people. I have been here five years; in the territory for eighteen years. Things are getting better here; we have a great field. We have some fine pastors. We will use your book to advantage. We want to build after the pattern given by our Lord. Your book will help us do it. I endorse it from start to finish. The spirit of it, as well as the truth of it. We do not need pugilists in the pulpit, but we do need men. Men that love God and love His truth and the things God loves.

Your brother,
C. STUBBLEFIELD.

Durant, I. T.

A LAYMAN'S IMPRESSIONS OF THE BLUE MOUNTAIN MEETINGS.

(By Prof. Franklin L. Riley of the University of Mississippi.)

After a lapse of a fortnight since the adjournment of the Mississippi B. Y. P. U. Encampment and the Bible Evangelistic Conference, I find that certain impressions about these great meetings are still clamoring for utterance. They are briefly as follows:

1. Blue Mountain as a Place of meeting. Southern Baptists have often heard of the beauty of Blue Mountain and of the hospitality of its people, but even the credulous need to visit it to get the full force of these expressions. Being the most thoroughly Baptist town in this State, it is an ideal place for such meetings as those about which I am writing. There is no reason why Baptists from any part of the world should not feel perfectly at home in Blue Mountain, and I suggest that a searching inquiry be made into the orthodoxy of all Baptists, if there be any, who after visiting it express any doubt on this point. If further evidence were needed, it could be found in the enthusiasm with which Blue Mountain was chosen as a permanent place for the joint annual meetings of the Encampment and the Conference.

2. Personnel of the Meetings. In addition to the large body of men and women from all parts of Mississippi, in attendance upon the

Encampment,—there came from a wider area, a host of pastors, evangelists, Sunday school superintendents and teachers, and other Christian workers who were attracted by the Conference. The audiences were composed of representatives of a dozen or more occupations,—merchants, farmers, bankers, lawyers, physicians, college students, teachers, preachers, etc. Good cheer and Christian fellowship everywhere abounded and no foolish things were said or done. Among those in attendance were three of our honored missionaries, Dr. Simmons, and Dr. Ayres, of China and Brother Wilson, of Cuba, the last of whom stated that he had returned to the United

States primarily to attend the Bible Evangelistic Conference.

3. Character of the Programs. The programs were so arranged as to enable those in attendance upon either meeting to get full benefit of both. Consequently the ten days had not half expired before expressions of surprise at the richness of the programs were heard on all sides. President P. T. Hale, of S. W. B. U., said, "You have gotten the best work from your speakers that I have ever seen. I have never witnessed such a meeting." Similar statements were made by men of wide observation and experience. Dr. T. T. Eaton said, "There has not been a sentence awry on the great doctrines; all have been true to the Book." The speakers came from twelve States: Alabama, Mississippi, Arkansas, Texas, Missouri, Tennessee, Kentucky, Virginia, North Carolina, Illinois, Colorado, and Massachusetts, and were for the most part men whose names are household words among American Baptists. They brought to us a variety and abundance of the best things. There was no monotony in the order of exercises. At one time the great audience would be inspired and edified by one of our most eloquent and learned speakers, at another it would be led by a skillful teacher in the study of one of our Christian culture lessons, and at still another it would sit in conference over some of the great problems connected with Christian work. No time was found for subjects of minor importance. All of the exercises exalted God's Word and Christian service.

4. The Bible Evangelistic Conference. This meeting demands a more extended notice in this connection since it was intended primarily for Baptist workers living throughout the territory of the Southern Baptist Convention. It was modeled, for the most part, after the Conferences at Northfield, Massachusetts, and at Winona Lake, Indiana, with the exception that it was devoted entirely to soul winning and to Biblical methods of evangelistic work. The high estimation in which this most valuable series of lectures and addresses was held by those in attendance upon the Encampment is best shown by the resolution, which was unanimously passed, to the effect that the two meetings should be held conjointly in the future.

The eloquent and inspiring lectures by Dr. B. H. Carroll were worth the trouble and expense of the trip to Blue Mountain, if there had been nothing else on the program. They were on the following subjects: "How to Preach so as to Convict a Sinner of Sin;" "The Relation of Evangelists to Creeds and Confessions of Faith;" "The Obligation of the Evangelist to Interpret the Cross;" "The Equipment of an Evangelist"

Dr. Eaton's lectures were timely and inspiring. He discussed in his own inimitable way the following important subjects: "Church Music;" "Style of Preaching;" and "Joy Over the Salvation of a Sinner." His eloquent and helpful sermon on "Heaven" was one of the mountain peaks of the Conference.

Brother Austin Crouch, of Alabama, Brother Gravett of Colorado, and Brother Dew, of Missouri, each gave series of lectures that were strong, sound, and edifying. Their earnestness, their clear conception of Bible doctrines, and their zeal for lost souls were communicated in a large measure to their hearers.

Those great lectures and ad-

dresses were no less helpful to the preachers in attendance than to the many consecrated laymen who for years have yearned for an opportunity to receive the kind of instruction there given. Certainly there were none who did not get clearer visions of God's love and grace and higher ideals of Christian life and service. During one of many climaxes of the meeting, Cary's expression, "My business is to save souls and I cobble merely to pay expenses," was quoted with telling effect. Many lives were re-consecrated to the service of God and larger plans were made which will be worked out in many of the churches represented at these meetings.

5. The Burden Bearers. As is the case with all great church meetings, the burdens of the Encampment and the Conference rested heavily upon the shoulders of a few self-sacrificing Christians. Mississippi Baptists are fortunate in having, in the person of President B. G. Lowrey, Evangelist T. T. Martin, and Pastor J. N. McMillan, three consecrated and capable men who knew how and what to do to make these meetings a great success. They planned and worked, long and hard, that others might enjoy the fruits of their labors. It is putting it mildly to say that they are entitled to the grateful love and esteem of our people for the sacrifices which they have made.

6. A Prophecy. The committees in charge of the programs of the next joint meeting have announced a determination to make them stronger, if possible, than those of the meetings just closed. Although some of us doubt whether it will be possible to do this, we have great confidence in our leaders and are willing to suspend judgment for the time being. The fact that they are now at work on the new programs is prophetic of great things. Enlarged plans are being made for the entertainment of those who will attend the next meetings. If the new church with a seating capacity of 2,500, which will be ready for our use in 1907, should be found uncomfortably small in the course of a few years it will not be a matter of surprise to at least one Mississippi Baptist.

These meetings have passed the experimental stage, and the outlook is full of promise. Results have more than justified the efforts expended, and we are encouraged to work for and to expect greater blessings to increasing numbers year by year. Now for the prophecy: we shall have at least three thousand visitors at Blue Mountain, in attendance upon our next Encampment and Conference. Make your plans to be with us.

University, Miss.

THE NEXT OPENING OF THE SEMINARY.

The next opening of the Southern Baptist Theological Seminary will take place on Monday, October 1st, 1906. A few items of information will be useful to prospective students.

A piece of information which will interest old students as well as new is that New York Hall has been thoroughly renovated during the summer. Students of former years will not recognize the interior when they come back. The walls have been painted and new floors have been laid. The dining room, chapel and reading room have all been renovated. All the woodwork in the building has been gone over, and the interior of the building will present a quite new appearance. Much new furniture

has been put into the rooms, and many of the rooms have been repapered. All of this will add greatly to the attractiveness of New York Hall. The outside of the building has also been repaired and improved much in appearance. The prospect for attendance of students is excellent. As the session opens on Monday, it will be well for all students to come with a view to reaching Louisville on Saturday, so as to be here for the opening at ten o'clock Monday morning. The first meal served in New York Hall will be supper on Saturday evening, September 29th. It would be well for married students who expect to go to house-keeping to get here several days in advance in order to get settled in their quarters before the session opens.

All new students, that is students who have not attended the Seminary in former years, are required to bring with them ordination or license papers, or if they have not these, a letter of recommendation from the church of which they are a member, indorsing them as a student for the ministry. An ordinary church letter

will not answer this purpose. If for any reason a church meeting for this purpose can not be held prior to the student's coming, he may come and enter and obtain the letter later, but it is best for him to bring the letter with him.

Most of the railroads will give the usual reduction in transportation. On the subject of railroad transportation address Mr. B. Presley Smith, Norton Hall, Louisville, Ky.

E. Y. MULLINS, *Pres.*
FROM TENNESSEE.

We have just closed a great meeting here with Salem church, which continued two weeks. Bro. D. N. Rozzell, of this place, and Bro. J. W. Mount, of Condon, Oregon, were with us the first week. We preached turn about. The pastor did the preaching the last week.

There was a revival spirit present from the start. There were about thirty professions of faith and about twenty await baptism. We expect others. The interest was far reaching and our membership was greatly strengthened. This is the greatest revival the

church has had for several years. It is one of the greatest under my ministry. We are all thankful.

On the second Sunday we had a great manifestation of the presence of the Holy Spirit. There were about thirteen professions of faith; sinners were convicted and converted on their seats in the audience, and perhaps fifty people rejoicing at the same time. Think of such a meeting on Sunday. But it was as God would have it. We never left the church house until three o'clock in the afternoon.

Brethren Rozzell and Mount did fine preaching. Bro. Mount is visiting his old home and loved ones. This church licensed and ordained him. He is deeply pious and able in the ministry.

H. F. BURNS,
Laneview, Tenn.

DEAR RECORDER:
We want to say to the readers of the RECORDER that by the request of Baptist brethren in and around Barlow, Ballard county, and the direction of district Board of West Union Baptist Association, we went over to Barlow, Ky., on the 3rd Lord's day of this month and preached for the people on

Sunday night, Monday night and Tuesday night. On Wednesday night we preached a sermon on the question of prohibition, which is being agitated at this time in the county. On Thursday night we organized a Baptist church, with twenty-six charter members. There are several more to come into the church soon. After the church was duly organized an invitation was given to any one who wanted to become a member, and one sister asked membership on experience and baptism, and was received for baptism. There is a great field here to do much good for the Lord and his cause. We give God the praise for all that was done, and pray his richest blessing upon this people and his cause everywhere. This is a fine county and a thriving town.

T. B. ROUSE,
Loneoak.

SOUTH DISTRICT ASSOCIATION.

Brother Ford, the efficient clerk of the association, has promised to report proceedings for the RECORDER. The advances made by the association in missions, contributions, and spiritual development are most gratifying.

H.

\$33 to the Pacific Coast

From Chicago, every day from September 15 to October 31 inclusive. Only \$33, Chicago to San Francisco, Los Angeles, Portland, Seattle, Tacoma, and many other points on the Pacific Coast. \$30 to Ogden or Salt Lake City. Low rates to hundreds of other Points. Name your exact route—the

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F. A. MILLER,
General Passenger Agent,
CHICAGO.

"BE STILL."

Look with Thy pitying eyes, O
Friend most true,
Upon these human hearts so
deeply stirred;
Hush their tumultuous passions,
and subdue
With "peace, be still," each
stormy thought or word.

Quell the impatient moanings of
distrust,
The whirling vortex of our daily
care;
Hush the fierce winds, which tell
in fearful gust
The story of our hate or our
despair.

Master, awake! speak Thou the in-
stant word,
And bow our troubled spirits at
Thy will;
Each surging billow, when its
wrath is stirred,
O'ersweep with Thy high man-
date—"Peace, be still."

Our Pulpit

A HARSH RIND AND A
SWEET KERNEL.

REV. ALEXANDER MACLAREN, D.D.,
LITTD.

"Doth He think that servant be-
cause he did the things that were
commanded him? I trow not. So
likewise ye, when ye shall have
done all those things which are
commanded you, say, We are un-
profitable servants, we have done
that which was our duty to do."
—Luke xvii. 9-10.

There are two difficulties about
these words. One is their ap-
parent entire want of connection
with what precedes—viz., the dis-
ciples' prayer, "Lord, increase our
faith," and the other is the harsh-
ness and severity of tone which
marks them, and the view of the
less attractive side of man's rela-
tion to God which is thrown into
prominence in them. He must be a
very churlish master who never
says "Thank you," however faith-
ful his servant's obedience may be.
And he must be a very inconsid-
erate master who has only another
kind of duty to lay upon the
shoulders of the servant that has
come in after a long day's plough-
ing and feeding of cattle. Per-
haps, however, the one difficulty
clears away the other, and if we
keep firm hold of the thought that
the words of my text, and those
which are associated with them,
are an answer to the prayer,
"Lord, increase our faith," the
stern and somewhat repelling char-
acteristics of the words may some-
what change.

I. So I look, first, at the husk
of apparent harshness and severity.
The relation between master and
hired servant is not the one that
is in view, but the relation be-
tween a master and the slave who
is his property, who has no rights,
who has no possessions, whose life
and death and everything con-
nected with him are at the abso-
lute disposal of his master. Jesus
Christ says, "That is the relation
between men and God: that is the
relation between men and Me."

And what is involved therein?
Absolute authority: so that the
slave is but, as it were, an ani-
mated instrument in the hand of
the master, with no will of his own,
and no rights and no possessions.
That is not all of our relation to
God, blessed be His Name! But
that is in our relation to Him, and
the highest title that a man can

have is the title which the Apos-
tles in after days bound upon their
foreheads as a crown of honour
—"A slave of Jesus Christ."

Then, if that relation is laid as
being the basis of all our connec-
tion with God, whatever else there
may be also involved, these two
things which in the human rela-
tion are ugly and inconsiderate,
and argue a very churlish and sel-
fish nature on the part of the hu-
man master, belong essentially to
our relation to God. "Which of
you, having a servant, ploughing
or feeding cattle, will say unto
him . . . when he has come from
the field, Go [immediately] and
sit down to meat, and wilt not
rather say unto him, Make ready
wherewith I may sup, and gird
thyself and serve me, till I have
eaten and drunken: and afterward
thou shalt eat and drink?" You
will get your supper by-and-by,
but you are here to work, says the
master, and when you have finish-
ed one task, that does not involve
that you are to rest; it involves
that you are to take up another.
And however wearisome has been
the ploughing amongst the heavy
clods all day long, and tramping
up and down the furrows, when
you come in you are to clean your-
self up, and get my supper ready,
"and afterward thou shalt eat and
drink."

As I have said, such a speech
would argue a harsh human master
but is there not a truth which is
not harsh in it in reference to us
and God? Duty never ends. The
eternal persistence through life of
the obligation to service is what
is taught us here, as being inher-
ent in the very relation between
the Lord and Owner of us all and
us His slaves. Moralists and ir-
religious teachers say grand things
about the eternal sweep of the
great law of duty. The Christian
thought is the higher one, "Thou
hast beset me behind and before,
and laid Thine hand upon me,"
and wherever I am I am under
obligation to serve Thee, and no
past record of work absolves me
from the work of the present.
From the cradle to the grave I
walk beneath an all-encompassing,
over-arching firmament of duty.
As long as we draw breath we are
bound to the service of Him whose
slaves we are, and whose service
is perfect freedom.

This is the bearing of this
apparently repulsive representa-
tion of our text, which is not so
repulsive if you come to think
about it. It does not in the least
set aside the natural craving for
recreation and relaxation and re-
pose. It does not put away God's
obligation to keep His slaves alive,
and in good condition for doing
His work, by bestowing upon him
the things that are needful for him,
but it does meet that temptation
which comes to us all to take that
rest which circumstances may
make manifestly God's will, and
it says to us, "Forget the things
that are behind, and reach forth
unto the things that are before.
You have done a long day's work
with plough or sheep-crook. The
reward for work is more work.
Come away indoors now, and near-
er the Master, prepare His table.
"Which of you, having a servant,
will not do so with him?" And
that is how he does with us.

Then, the next thought here,
which, as I say, has a harsh ex-
terior, and a bitter rind, is that
one of the slave doing his work,
and never getting so much as
"thank you" for it. But if you
lift this interpretation too, into the
higher region of the relation be-
tween God and His slaves down
here, a great deal of the harshness
drops away. For what does it

come to? Just to this, that no man
among us, by any amount or com-
pleteness of obedience to the will
of God, establishes claims on God
for a reward. You have done
your duty—so much the better for
you, but is that any reason why
you should be decorated and hon-
ored for doing it? You have done
no more than your duty. "So,
likewise, ye, when ye have done
all things that are commanded
you"—even if that impossible con-
dition were to be realised—"say
we are unprofitable servants"; not
in the bad sense in which the word
is sometimes used, but in the ac-
curate sense of not having brought
any profit or advantage, more than
was His before, to the Master
whom we have thus served. It is
a blessed thing for a man to call
himself an unprofitable servant; it
is an awful thing for the Master
to call him one. If we say "we
are unprofitable servants," we
shall be likely to escape the solemn
words from the Lord's lips: "Take
ye away the unprofitable servant,
and cast him into outer darkness."
There are two that may use the
word, Christ the Judge, and man
the judged, and if the man will
use it, Christ will not. "If we
judge ourselves we shall not be
judged."

Now, although, as I have said
about the other part of this text,
it is not meant to exhaust our re-
lations to God, or to say the all-
comprehensive word about the re-
lation of obedience to blessedness;
it is meant to say

Merit lives from man to man,
But not from man, O God! to
Thee.

No one can reasonably build upon
his own obedience, or his own
work, nor claim as by right, for
reward, Heaven or other good. So
my text is the anticipation of
Paul's teaching about the impos-
sibility of a man's being saved by
his works, and it cuts up by the
root, not only the teaching as to a
treasure of "merits of the saints,"
and "works of supererogation,"
and the like; but it tells us, too,
that we must beware of the germs
of that self-complacent way of
looking at ourselves and our own
obedience, as if they had anything
at all to do with our buying either
the favor of God, or the rewards
of the faithful servant.

II. Now, all that I have been
saying may sound very harsh. Let
us take a second step, and try if
we can find out the kernel of grace
in the harsh husk.

I hold fast by the one clue that
Jesus Christ is here replying to
the Apostles' prayer, "Lord in-
crease our faith." He had been
laying down some very hard regu-
lations for their conduct and natu-
rally, when they felt how difficult
it would be to come within a thou-
sand miles of what he had been
bidding them, they turned to Him
with that prayer. It suggests that
faith is there, in living operation,
or they would not have prayed to
Him for its increase. And how
does He go about the work of in-
creasing it? In two ways, one of
which does not enter into my pres-
ent subject. First, by showing the
disciples the power of faith, in
order to stimulate them to greater
effort for its possession. He prom-
ised that they might say to the fig
tree, "Be thou plucked up and
planted in the sea," and it should
obey them. The second way was
by this context of which I am
speaking now. How does it bear
upon the Apostle's prayer? What
is there in this teaching about the
slave and his master, and the incompa-
bility of the notion of reward with

the slave's service, to help to
strengthen faith? There is this
that this teaching beats down ev-
ery trace of self-confidence, and if
we take it in and live by it, makes
us all feel that we stand before
God, whatever have been our deeds
of service, with no claims arising
from any virtue or righteousness
of our own. We come empty-hand-
ed. If the servant who has done
all that is commanded has yet to
say, "I can ask nothing from Thee,
because I have done it, for it was
all in the line of my duty," what
are we to say, who have done so
little that was commanded, and so
much that was forbidden?

So, you see, the way to increased
faith is not by any magical com-
munication from Christ, as the
apostles thought, but by taking in-
to our hearts, and making opera-
tive in our lives, the great truth
that in us there is nothing that
can make a claim upon God, and
that we must cast ourselves, as
deserving nothing, wholly into His
merciful hands, and find ourselves
held up by His great unmerited
love. Get the bitter poison root of
self-trust out of you, and then there
is some chance of getting the whole-
some emotion of absolute reliance
on Him into you. Jesus Christ,
if I might use a homely metaphor,
in these words pricks the bladder
of self-confidence which we are apt
to use to keep our heads above wa-
ter. And it is only when it is
pricked, and we, like the apostle,
feel ourselves beginning to sink,
that we fling out a hand to Him,
and clutch at His outstretched
hand, and cry, "Lord, save me. I
perish!" One way to increase our
faith is to be rooted and grounded
in the assurance that duty is per-
ennial, and that our own righteous-
ness establishes no claim whatever
upon God.

III. Finally, we note the higher
view into which, by faith, we come.

I have been saying, with per-
haps vain repetition, that the
words of our text and context do
not exhaust the whole truth of
man's relation to God. They do
exhaust the truth of the relation
of God to any man that has not
faith in his heart, because such a
man is a slave in the worst sense,
and any obedience that he renders
to God's will externally is the obe-
dience of a reluctant will, and is
hard and harsh, and there is no
end to it, and no good from it.
But if we accept the position, and
recognize our own impotence, and
non-desert, and humbly say, "Not
by works of righteousness which
we have done, but by His mercy
He saves us," then we come into
a large place. The relation of
master and slave does not cover all
the ground then. "Henceforth, I
call you not slaves, but friends."
And when the wearied slave comes
into the house, the new task is not
a new burden, for he is a son as
well as a slave: but the work is a
delight, and it is a joy to have
something more to do for his Fa-
ther. If our service is the service
of sons, sweetened by love, then
there will be abundant thanks
from the Father, who is not only
our owner but our lover.

For Christian service—that it to
say, service based upon faith and
rendered in love—does minister
delight to our Father in heaven,
and He Himself has called it an
"odour of a sweet smell, accept-
able unto God." And if our ser-
vice on earth has been thus ele-
vated and transformed from the
compulsory obedience of a slave
to the joyful service of a son, then
our recognition when at sundown
the plough is left in the furrow
and we come into the house will be
all changed too. "Which of you,

having a servant, will say to him,
Go and sit down to meat, and will
not rather say to him, Make ready
whilst I eat and drink"? That is
the law for earth, but for heaven
it is this, "Blessed are those serv-
ants whom the Lord, when He
cometh, shall find watching. Verily,
I say unto you, that He shall gird
Himself, and make them to sit
down to meat, and will come forth
and serve them." The husk is
gone now, I think, and the kernel
is left. Loving service is beloved
by God, and rewarded by the min-
istering, as a servant of servants,
to us by Him who is King of Kings
and Lord of Lords.

"Lord, increase our faith,"
that we may so serve Thee on earth,
and so be served by Thee in
heaven.

IS NEW ORLEANS A CATH-
OLIC CITY?

WALTER M. LEE, TH.D.

The idea is entertained by many
throughout the South that New
Orleans is irretrievably a Catholic
city. Those who entertain this
idea are advocates of a conserva-
tive policy with regard to mission-
ary projects in this city. They do
not believe in sinking funds in
what they conceive to be a quick-
sand area where no sure foundation
for Baptist principles can be laid.

Now let us admit that to a cer-
tain extent New Orleans is a quick-
sand city both physically and reli-
giously. The foundations of
many structures and buildings
have given away during the his-
tory of New Orleans, owing to the
unstable character of the earth or
ground upon which they were
built. The workmen who have
been putting the new sewerage in
throughout the city have several
times dug down into underground
pools of quick-sand, which came
near baffling every attempt to lay
the sewerage, since these pools

DUBIOUS.

About What Her Husband Would
Say.

A Mich. woman tried Postum
Food Coffee because ordinary cof-
fee disagreed with her and her hus-
band. She writes:

"My husband was sick for three
years with catarrh of the bladder,
and palpitation of the heart, caus-
ed by coffee. Was unable to work
at all and in bed part of the time.

"I had stomach trouble, was
weak and fretful so I could not at-
tend to my housework—both of us
using coffee all the time and not
realizing it was harmful.

"One morning the grocer's wife
said she believed coffee was the
cause of our trouble and advised
Postum. I took it home rather
dubiously about what my husband
would say—he was fond of coffee.

"But I took coffee right off the
table and we haven't used a cup
of it since. You should have seen
the change in us and now my hus-
band never complains of heart pal-
pitation any more. My stomach
trouble went away in two weeks
after I began Postum. My child-
ren love it and it does them good,
which can't be said of coffee.

"A lady visited us who was al-
ways half sick. I told her I'd
make her a cup of Postum. She
said it was tasteless stuff, but she
watched me make it, boiling it
thoroughly for 15 minutes, and
when done she said it was splendid.
Long boiling brings out the flavor
and food quality." Name given
by Postum Co., Battle Creek, Mich.

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

swallowed up everything that was placed in them. The contractors for the new sky-scrapers which are now being built find it necessary to drive down piles or stakes in close contact with each other to the depth of sixty and eighty feet, before they are willing to erect the immense structure of steel and brick upon them as a foundation. For one large building it requires many hundred piles and a great deal of time taken up in driving them. These piles are from one foot to eighteen inches in diameter.

To a certain extent, we may say that New Orleans is religiously an area of quick-sand, i. e., it very soon swallows up any religious movement which does not lay its foundations deeply. New Orleans is a great city. It very quickly swallows up the small commercial minnow who comes to disport in its commercial waters. The Baptists of the South can not hope to stem the tide of Catholicism, of worldliness, and practical agnosticism which prevails in this great metropolis, unless they put forth greater energies. It does not relieve the matter to say "We will leave New Orleans to her fate." This is what has been done all along. We may not justify ourselves by saying, "We will give up trying to do anything in New Orleans." The Baptists have never tried to do much. Really the amount of money given by the Baptists of the South to foster work in this city is ludicrously and ridiculously small, as compared to the needs of the city. New Orleans has a larger population than Atlanta, Birmingham, Richmond, and Nashville combined. In area, she is the second city in the United States—second only to New York. She covers 196 square miles of territory and has fifteen miles River front. Her population numbers over 300,000, including 40,000 Germans, 30,000 French, 15,000 Italians, Chinese, Poles, etc., 71,000 negroes, besides about 150,000 Americans.

Let me correct an impression that is prevalent throughout the South, by saying that the Catholics have not the pre-ponderance of power and influence here that they are supposed to have. The Catholics have 34 churches; the Protestants have more than 150 churches. Is that news to you? Well, it is true. Let me make another statement that may surprise you, viz., that the Baptist denomination is the strongest denomination (excepting the Catholic) in the city. The Baptists have about 10,000 members in the city—1,200 white and 8,800 colored; five white churches and 70 colored churches. The Episcopalians come next with 4,500 white members and perhaps a hundred colored. All told, there are about 40,000 members of Protestant churches in the city and about twice that number communicants of Protestant churches. There are only about 60,000 Catholics in the city. These are the figures of the business manager of one of the largest Catholic churches in the city. They are about correct. I tested the other figures he gave me and found them absolutely accurate from the city directory.

Those who have never lived in a city of metropolitan proportions and of cosmopolitan population can have absolutely no intelligent comprehension of the needs of this city. You may sit down on your front gallery at your cozy country parlor and theorize and speculate as to how you would manage Baptist affairs in this great city, and you may have great success—

in your own conceit; but as you went on your pastoral rounds and found about fifty or fifty-five white Catholics to every white Baptist, you would sigh for the rural shades and the cozy parlor and the old country Baptists of your former diocese. Let us pray that Southern Baptists may begin to drive down piles and stakes for a grand sky-scra-per super-structure here in New Orleans. Let us buy at once a few lots of good proportions, plant mission stations, and send several competent missionaries; this will look like business.

New Orleans is by no means irretrievably Catholic. During the five months that I have been in the city nearly one hundred members have been added to the five Baptist churches here. Fifteen Baptist families have to my own knowledge just moved into the city. A large per cent of these have already identified themselves with the Baptist churches here. At Coliseum Place I have been baptizing nearly every Sunday for the last six weeks, and I now have seven awaiting baptism at my hands. Bro. Mahoney has had about twenty-five additions at Valance Street since he came; Bro. Edwards at the First church has received about thirty members during the time I have been in the city; Bro. Brengle has been having a steady growth at his church; and Grace church is advancing under Bro. Crain's leadership.

The First church has recently raised more than \$12,000 in cash and pledges for the new church; Coliseum Place has raised about \$1,500 for improvements and on the church debt; and Grace church has raised several thousand dollars on their new building.

With regard to the progress of the other Protestant churches I can not speak authoritatively for all. But I know that during the last month twenty-seven have been added to the membership of Napoleon Avenue church, one of the smaller Presbyterian bodies, and fifteen members have recently been added to the Soniat Avenue Christian church.

The Protestant Ministers' Association of New Orleans is an aggressive body. Its aggressive spirit is indicated by the recent action taken with regard to the misappropriation of the McDonough funds by the city authorities, and the resolutions passed concerning certain State legislation on Sunday observance, slot-machines and solicitation of orders for liquor in prohibition territory in Louisiana.

The great crying need of the Baptist forces here is for more ministerial workers and more conveniently located churches. There are several districts of the city containing fifteen square miles each, where there is no Baptist church at all. Below Canal street there are 90,000 people with one Baptist church in their midst. Above Canal there are nearly 200,000 people with four Baptist churches in their territory. Out Canal street there are 30,000 people with only a Baptist mission, which we hope will soon develop into a church.

It is astounding how little the Baptists of the South know about New Orleans and its needs. It is exasperating to the well informed to hear the belittling criticisms made against the faithful laborers who have worked here in the past. It is encouraging to the present force of workers to know that the great tide of immigration from the North and East is bringing a large number of Baptists to us. It is amusing to note the contortions and read the observations of those who are opposed to the Baptist

work here. It is a matter of great thanksgiving to the Lord's servants here to know there are great possibilities for the Baptists, and that they are privileged to give their energies where they are so much needed. It is a great privilege to work in a hard field for the Lord; and the pastors in New Orleans appreciate the privilege which is theirs.

New Orleans, La.

The craving for results is one of the sore temptations of the evangelist. It sounds well to announce that a score, a hundred, a thousand persons have "accepted Christ" during a two or three weeks' campaign. But how often it turns out that but a small fraction of the claim can be afterwards substantiated. Ten hands have been counted—but "where are the nine?" The late Bishop Lee, of Iowa, once said of Presbyterian infant baptism that it seemed a good deal like catching a wild deer out of the woods, branding it and letting it go, and then calling it one's own. Some of those who are "counted" at a revival meeting because they have "raised the hand" may be truly converted—God knows their hearts; but the only real basis for statistics is the number who unite with the church on confession of faith, and continue steadfastly in the teaching of the Word and the fellowship of the saints.

The spirit of the age is largely one of self-assertiveness. Individuality counts. There is much in advertisement, but back of it is the asserting man. Individual power and activity come to the front. In youth and in manhood there is a consciousness of being something and doing something, and the determination is to let others know, see and feel the result in all possible relations and ways. If this personal assertiveness is wisely and beneficently directed, it means human advancement and elevation. If it is wrongly, selfishly and foolishly expended, it means peril to the community as well as to the individual. Grace is needed for its safest, truest, wisest and most beneficent manifestations.

In the eighty-fourth year of his age, an old gentleman wrote of his wife: "My domestic enjoyments have been, perhaps, as near perfection as the human condition permits. She made my home the pleasantest spot to me on earth. And now that she is gone, my worldly loss is complete." How many a poor fellow would be saved from suicide, from the penitentiary and the gallows had he been blessed with such a wife. "She made my home the pleasantest spot on earth to me." What a grand tribute to that woman's love and piety and common sense!

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"Faith and the Faith,"

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

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

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

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

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

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

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

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

Theodore L. Cuyler, D.D., LL.D., New York.—"It is bright and breezy, just as much of a tonic as a good 'Nor'wester.' I especially enjoyed the second part in which is handled so vigorously the claims of the destructive school of Biblical criticism."

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

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

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

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

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

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

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

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

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

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Editorial.

A MONEY BASIS.

Those who advocate having a money basis for the Southern Baptist Convention are not agreed as to the ground on which they shall stand. Some say a money basis is "Scriptural," though so far they have carefully avoided citing any passage of Scripture favoring such a basis. Others say the whole business is "extra-Scriptural," and therefore it is proper for the Convention to adopt any basis it chooses, and since it is improper for those who do not give to vote away the money of those who do give, a money basis is the thing.

The first class we can afford to leave until they cite some passage of Scripture which they think justifies a money basis.

Of the second class two things are to be said: 1st. If the Convention be "extra-Scriptural," whence comes the obligation of the churches to support it? And on what ground can the Secretaries appeal to the churches to rally to the organized work? We do not admit that the Convention is "extra-Scriptural." We believe it has in Scripture teaching an adequate warrant for its existence and for its work. We hope to argue this out some time ere long.

2nd. The claim that those who do not give the money should not be allowed to vote it away involves several points.

a. It applies to a church as well as to a convention. Of course a church is not the same thing as a convention, but the difference does not affect the principle that people who do not give should not vote away the money of those who do give. If that principle be sound then it applies wherever people who do not give are liable to vote away money of those who do give, and this liability is in all our churches. There is nothing in church membership that can destroy any sound principle. If a principle be sound, then it must apply everywhere.

b. Then, too, if this principle be sound, it should be applied consistently. If a man who gives nothing should not vote on the disposition of the money of those who do give, then the votes should be in proportion to the giving. The man who gives \$10 has no more right to vote away another man's \$20 than has the man who gave nothing to vote away the first man's \$10. If \$10 be the unit, then a man should have as many votes as he gives units. Giving \$100 should entitle him to ten votes, and giving \$1,000 should entitle him to 100 votes, and so on. This is the principle on which stock companies are organized, and they have a consistent money basis. A stock company exists to handle its capital for the financial profit of its stock holders, who draw dividends in proportion to their amounts of stock. If the Convention were a stock company, then the money basis would be consistent, and each member would have a vote for every share of stock he owned. There is no fairness in allowing a man who holds only one share of stock as much voice as one who has fifty. In the Southern Baptist Convention the man who contributed \$250 has one vote, while the man who contributed \$10,000 is allowed but one vote. This is grossly unfair from a money basis standpoint.

c. Brethren who defend a money basis, argue as if it were the one purpose of the Convention to vote

away the money contributed to the work of the body. So far from that being the sole purpose of the Convention, it is very rare that any question of expending money is ever voted on by the body. The whole matter of expending money is left to the Boards, and the members of the Convention simply select the men who shall spend the money. The declared purpose of the Southern Baptist Convention does not mention the expenditure of money at all. That purpose, as set forth in the Constitution of the Convention is: "Eliciting, combining and directing the energies of the whole denomination in one sacred effort to the propagation of the gospel." Nothing about money there! While, of course, money is involved, it is kept in the background, for there are higher and grander things involved.

While we disapprove of the money basis, yet it should be remembered that the Southern Baptist Convention has only a very limited money basis, which practically cuts little figure in the working of the body. Rarely does any brother wish to be a member of the body, who fails to be a member, and that without the slightest reference to what he has contributed. As a rule, the denomination in each state is fairly represented. So the money basis in the Convention is not the evil some brethren think, and, as it is operated, it offers no bar to any brethren's hearty cooperation with the body in the great work in which it is engaged. Those who oppose the money basis, certainly are in favor of the work, and if they are in favor of the work, why can they not help to carry that work forward? More anon.

Several honored brethren have written to us as to Dr. A. C. Dixon's going to the Moody church in Chicago, and there is a difference of view as to the facts. Some think that Dr. Dixon severs his connection with the Baptists, actually joining a church of another denomination and becoming its pastor. Others think that he retains his membership in a Baptist church and acts in line with that membership, only serving the Moody congregation as a chaplain. Of course if Dr. Dixon shall join a church that is not Baptist he, *ipso facto*, ceases to be a Baptist in fact, whatever views he may hold. He may return to the Baptists afterwards, but so long as he is a member of a non-Baptist church, it cannot be claimed that he is a Baptist. To be sure the Moody church does not belong to any denomination, and so joining it does not take a Baptist into any other denomination, but it does take him out of the Baptist denomination.

Supposing, then, that Dr. Dixon retains his Baptist membership, and that is the way we have looked at it, his being at the head of a non-Baptist religious organization, certainly puts him, as a Baptist, in a very peculiar position. Open communion is practiced there, along with sprinkling and infant baptism, if we understand the case. As a consistent Baptist he cannot be mixed up with these. And yet as the head of the organization, can he escape responsibility for them? If in faithfulness to Baptist principles he shall oppose these things, can he avoid complications with those who believe them? Does not his position involve that he shall in no way antagonize these practices?

We confess we do not see any way through these difficulties. Yet if anybody can be a strict Baptist and at the same time occupy such a

position, surely Dr. Dixon can. If the experiment fails with him—and we do not see how it can succeed—then nobody need try it again.

We think one of these results will follow:

1st. Dr. Dixon will find that his strict Baptist principles are compromised and he will retire; or, 2nd. He will actively maintain those principles and bring that congregation into line with the Baptists; or,

3rd. He will find his strict Baptist principles are in the way of his success in this new position, and he will trim down those principles to suit. If this last can be, then Dr. D. is not the sort of Baptist we have all along believed him to be.

We will watch the experiment with interest.

The Pope appointed a Biblical commission composed of leading Roman Catholic scholars to investigate the alleged "results" of the "higher criticism" and to make a formal deliverance on the subject. They have done their work and they declare that the books of the Pentateuch are authentic and were made by Moses. It is admissible that Moses may have made use of previous documents and may have employed copyists, but all the work was done under Moses' direction and by inspiration of the Holy Spirit. It is admissible also that during the centuries some glosses and explanations may have been added to the text.

This deliverance settles the matter so far as the Roman Catholics are concerned, at least until another Pope shall take action which may modify this.

Since the Roman Catholics do not depend on the Bible but on their "church" which they hold is directly inspired of God, the integrity of the Bible is not a matter of vital concern to them. Much that they hold and do is contradicted by the Bible, and when faced by the contradictions they say the "church" is superior to the Bible.

With Baptists, however, the case is different. We depend wholly on the Bible, admitting no other authority. Hence Baptists cannot afford to have the authority of the Bible in any way weakened. Of all people, it behooves Baptists to make no compromise with "higher criticism."

It is idle to talk about the "higher criticism" as practically harmless. It is well known what the alleged "results" of this criticism are and it is certain no man can accept these "results" without flatly contradicting the Bible faith at many points. It is also well known that the leaders of the "higher criticism" say that it is destructive of all authority in the Bible.

If any man thinks he can accept the "results" of the higher criticism and at the same time hold the Baptist faith, we challenge him to let us examine him.

A bad boy in Nazareth, Pa., was taken in hand by the courts and turned over to the doctors. They examined him closely and found that as the result of a fall, years before, his skull pressed upon his brain at a certain point. They bored a big hole in the boy's skull, relieved this pressure and it is said the boy has behaved well ever since. Now it is claimed that bad boys can be cured by surgery rather than by the rod.

We do not wonder that a bad boy should be brought to terms by being turned over to the doctors,

and having them bore a big hole in his head. Any boy would behave after that. The rod is painful to be sure, and the average boy dreads it, but it is soon over, and it is not to be compared to being delivered to the doctors for surgical operations. We think any grown man would behave under like conditions. Men who do not mind going to jail, or even to the penitentiary would stop and think twice before subjecting themselves to the danger of being delivered to the doctors. Call it science or call it what you please, we cannot think of any punishment so likely as this to bring bad boys and bad men to good behaviour.

This method has also the merit of "promoting science," and that is a great thing in these days. All sorts of experiments might be tried on these cases, and if the patient died it could be said that he was a criminal anyhow, and that he died in the interest of science.

In the olden times they performed surgical operations on criminals, and the operation was to cut off his head. This is what was done to Paul. And there is no record of any man's violating the law after undergoing this operation.

In delivering one of his lectures at the Bible and Evangelistic Institute at Blue Mountain, Miss., the other day, the writer called on the assembly to name the best hymns. From all parts of the congregation answers came. Several named the same hymn, in a number of cases, but every hymn called was noted. This list is appended. There are 25 of them. Each of these is regarded by one or more present as the best hymn. Of course those naming these liked many other hymns, but these are those regarded as the best. They are set down in the order in which they were called out rather than in the order of the number preferring each. A small book, containing these twenty-five hymns, would have all that any one in that assembly at Blue Mountain regarded as the best. The result is interesting and instructive. Here is the list:

1. How Firm a Foundation.
2. Rock of Ages.
3. Jesus Lover of My Soul.
4. Amazing Grace.
5. There is a Fountain Filled With Blood.
6. Just as I am Without One Plea.
7. My Faith Looks Up to Thee.
8. All Hail the Power of Jesus Name.
9. When I Survey the Wondrous Cross.
10. My Jesus, I Love Thee.
11. On Christ the Solid Rock I Stand.
12. Jesus Savior, Pilot Me.
13. There's a Land That is Fairer than Day.
14. When I Can Read My Title Clear.
15. Nearer My God to Thee.
16. Happy Day.
17. Savior More Than Life to Me.
18. Pass Me Not, O Gentle Savior.
19. Plunged in a Gulf of Dark Despair.
20. Come ye Disconsolate.
21. In Evil Long I Took Delight.
22. It is Well With My Soul.
23. More Love to Thee.
24. Jesus I My Cross Have Taken.
25. O, Sing to Me of Heaven.

Thy speech betrayeth thee. We are judged by our words. Let a man utter a single sentence, and that sentence may reveal the whole character of the man. We need to be careful that the words we utter are clean words, gentle words, helpful words, cheerful and cheering words.

Editorial Varieties.

The Executive Board of the Baptist Education Society have unanimously elected Dr. P. T. Hale Corresponding Secretary, and it is confidently hoped that he will accept. The wonderful work he has done for the University of Jackson, Tenn., proves that he has in an eminent degree the very qualities needed for this great work in Kentucky. Then he has been pastor in our State, and he is in close touch with many of our best people. The call is hearty and unanimous. Of course the University will try to hold him, hence the brethren in Kentucky would do well to write to him, urging his acceptance. Moreover he is, so far as we know, acceptable to all Kentucky Baptists. Address him at Jackson, Tenn. We will say more in this line next week.

"Pa, when they install a minister, do they put him in a stall and feed him?" "Not always, my son; sometimes they hitch him to a church and expect him to draw it alone."—Minnesota Veteran.

Whatever may be said about Dr. Dixon going to the Moody church in Chicago, his presence there will serve as an antidote to the University of Chicago.

Dr. Frost's book—The Moral Dignity of Baptism—has reached its fifth thousand. We hope it will reach its fiftieth.

The Executive Board of the new Baptist Education Society of Kentucky will meet in Norton Hall next Tuesday at 11 a. m. It is a very important meeting. The State Board meets at 2 p. m., the same day.

"In the light of this and that, it is really amusing to read the WESTERN RECORDER's explanation and justification of the going of A. C. Dixon to the pastorate of the Moody church, Chicago."—Word and Way. We respectfully call upon the Word and Way to produce any language of ours in "justification of the going of Dr. A. C. Dixon to the pastorate of the Moody church, Chicago." It is not orthodox, nor is it parliamentary, to misrepresent one's neighbor, even though that neighbor be the WESTERN RECORDER.

Speaking of the recent criticism of "Dr. Eaton, the Moderator of the General Association," the Christian Index says: "Presiding officers no doubt make mistakes, but they deserve sympathy and co-operation rather than harsh criticism." Will the Index tell us what mistake this moderator has made in this connection? Certainly moderators should have "sympathy and co-operation," and they should carefully avoid making mistakes.

We recently heard a brother who has been a Cumberland Presbyterian say: "They tell me I am now in the Presbyterian church. If I am I am either a prisoner or a conscript."

"Dear Brother," is the way a begging letter began, which recently came to the writer. The mistake seemed most appropriate.

We are very much gratified at the most hearty reception given to the WESTERN RECORDER at the district associations, so far, and we are sure the same will continue to the end of the season.

Whenever a man says there is no contradiction between the "higher criticism" and his faith one of two things is true: either he is ignorant of "higher criticism" or else he has a very flimsy faith. Generally it is the first. The masters of the "higher criticism," like Wellhausen, say squarely that it aims to destroy all confidence in the Bible as a revelation from God, and as a guide in religion. Certainly they know what the "higher criticism" is.

It has been suggested that "personal consecration should be spelt—'purse-and-all consecration.'"

Dr. C. A. Crane, of Boston, tells the Christian Advocate how his mother's limbs were drawn up, and how she was visited by a Christian (?) Scientist (?) who urged her to take treatment from a "healer." This "healer," proposed to come and read from Mrs. Eddy's book at \$5 a visit. Dr. Crane proposed to pay \$500 so soon as the patient's limbs were straightened, and \$500 more so soon as she could walk. He says this "healer" on hearing the proposition "left the house in a way that did not suggest perfect serenity, and she never returned, not even to attend the funeral of my mother, which took place a short time after."

AMONG THE Churches.

Walnut St. (Third and St. Catherine) Pastor Eaton: When the Unclean Spirit has gone out; Zachaeus. Five by letter. One for baptism.

Broadway—Bro. W. C. James preached.

Chestnut St.—Pastor Weaver: Our Intercessor; The Paraclete. One baptized since last report.

East—Bro. F. F. Gibson: True Life; God's Love. One by letter.

McFerran Memorial—Pastor Hamilton's last Sunday: Power Belongeth unto God; Good bye; Be thou Faithful unto death. Pastor closes his work. Six baptized.

Twenty-second and Walnut—Bro. J. W. Beckman: Polly of Sin; Modern Excess. 468 in Sunday school.

Clifton—Pastor Foster: Christian Soldiers; Sins of Omission. One by letter.

Calvary—Pastor Gillon preached at 11 a. m. Bro. J. G. Hughes: He is Precious.

Franklin St.—Pastor Harrington: A Good Soldier of Christ; Why will ye die? One baptized.

German—Pastor Jansen: Blessing of Trust; Save yourselves.

Highland—Pastor Dawes: Citizenship in the kingdom; A Soul's Tragedy. Two baptized.

Parkland—Bro. Robert Kirby: Why Christians should be; Saving Souls. Three by letter.

Third Avenue—Pastor Ransom: Helping the Lord; The Bible.

Hazelwood—Pastor Althoff: Growing in Grace; Soul at Death goes Immediately to Final Abode.

Highland Park—Pastor Arvin: Feeding the 5,000; An Awful Truth.

Oakdale—Pastor Mohler: God's Care for His Children; Vision. Two by letter.

Culbertson Ave. (New Albany)—Pastor Clutton: New Era; 23rd Psalm.

Beechland—Bro. Pharriss: Missions; Procrastination.

Elk Creek—Pastor Knight: Sins of Omission; Lessons from the Palm. Baptized two.

Glennview—Pastor Brock: Saved by Grace. Meeting begins Sept. 9th.

East Mead—Pastor R. L. Brandenburg: True Happiness. The Life and Walk of Faith. Sunday school attendance, 77.

The Pastors' Conference passed resolutions of commendation for Dr. Hamilton as he enters on his new work. They also passed resolutions of condolence to Pastor Foster, recently bereaved by the death of his father. The editor of this paper was chairman of both committees reporting these resolutions.

THE STATE.

Bro. W. R. Ivy, of Oxford, Ala., has accepted the call to Maysville, and he will enter upon his work at once. We welcome him to Kentucky.

Pastor Roddy has taken hold well in Harrodsburg, leaving a good work at Catlettsburg.

Pastor John N. Wallace writes: "Our church at Pierce, Ky., closed a fifteen days' meeting, resulting in seventeen new converts, all young children but one young married man; 16 seem to act on first conviction. Some of the brightest manifestations of true conversion usually seen. The church had some hindrance. Most of our membership raise tobacco, and they say there hardly ever were so many worms on the crop. Most of the membership that attended was greatly revived. Our beloved pastor, W. L. Pierce, preached the first week, and Willie Sandig, of near Columbia, preached the second week, and labored with all faithfulness that a man could do. To God be all the praise and honor forever."

Bro. J. C. Cook has accepted the call for half time to the church at Canmer, and writes to have RECORDER changed to that place. He goes from Monroe.

Pastor Patrick, at Inez, has been aided in a meeting by Bro. L. F. Caudill, of Falcon, with good results. Our little church at Inez is engaged in building a house of worship, and they need help.

Pastor J. B. Ferrill, Ginseng, writes: "I just closed a good meeting with the Pleasant Valley church, lasting 12 days, with 7 additions; 1 by letter and 6 by experience and baptism, and the church was greatly revived. They have about decided to move up on higher ground, and have preaching on two Sundays in the month instead of one. Bro. Will Stallings, of Smith's Grove, was with us

and did all the preaching except the first two days. He is a good preacher, and sound to the core and seeks to strengthen the bond between pastor and church."

Pastor J. Murray Taylor writes: "We have just closed a three weeks' meeting with the North Benson church, Franklin county, which resulted in 20 accessions to the church, 2 by letter and 18 by baptism. The church seems strengthened in the faith, and a higher regard for Baptist principles obtains in the community. We rejoice in the prospect before us. Pray for us."

Pastor C. T. Brookshire writes: "We have just closed a gracious meeting at Hall's chapel, which continued 8 days. There were 13 additions to the church, 11 by experience and baptism and 2 by letter. Bro. R. H. Tolle, of Falmouth, Ky., did the preaching. We all enjoyed his short stay and hope he will come again."

OTHER STATES.

Pastor J. P. Williams, Silver Creek, Miss., writes: "Bro. T. T. Martin was with me in two meetings, at Calvary, in Silver Creek, July, second Sunday, and Providence, Perry county, fifth Sunday in July. There were thirty received for baptism in the two meetings. Brother Martin appreciates the country churches, and will devote his summers to work with them if the Lord opens the way. And they should not miss such an opportunity."

The church at Whon, Texas, began a meeting with only ten members, and closed with twenty-six. Brother Tato is pastor, and he is doing a good work.

Shiloh church has enjoyed a good meeting. Twenty-four united with the church, seventeen by experience and baptism.

Pastor I. G. Walker closed a most gracious meeting at Indian Creek church, Georgia. Seventeen were received for baptism and three by letter.

A good meeting at Clayton, Ga., resulted in 28 accessions to the church—23 by experience and baptism.

Rev. C. H. Coombs, a Baptist preacher at Middleboro, Mass., has been longer ordained than any other known Baptist preacher in the United States. He was born September 3, 1810; ordained December, 1834. Youngest of 14 children.

Bro. Frank M. Wells writes: "Please change my RECORDER from Memphis to Jackson, Tenn. I have had a fine rest at Hot Springs. I begin the season September 2 at Colleka, Tenn., in meetings with Pastor B. McWalt. I shall strive this year to do the biggest year's work of my life. May God bless all the workers."

Pastor C. W. Durden writes: "Come no longer to me at Barnesville, Ga., but bring me your love and help at the beautiful little city of Waynesboro, Ga., where I go to be pastor after this week."

The meeting at Renner church, Ala., resulted in 14 additions.

As a result of Bro. Jndson M. Cook's preaching 16 new members were added to the church at Antioch, Ala.

The church at Tarrytown, Ga., has been graciously revived; 30 added to the membership.

Twenty members received at Union Hill, Ga., result of their meeting.

Bro. W. B. Earnest, Carbon Hill, Ala., has held two good meetings. One at Liberty Hill, Ala., in which 26 joined the church, another at Providence, in which 35 were added, 29 by experience and baptism.

At Pinson, Ala., a "big meeting" was held, resulting in 20 additions by experience and two by letter.

Evangelist T. T. Martin has just closed a good meeting in Amory, Miss. He begins Friday of this week in Tupelo, Miss., thence to Pine Bluff, Ark., to begin September 15th, and thence to Carthage, Mo., to begin the 29th. His labors are certainly "abundant" as well as effective.

Pastor T. J. Porter, of Cairo, Ill., has accepted the call to Roanoke, Ala., to succeed Bro. T. S. Hubert, who comes to Barbourville, Ky. Brother Porter has done a great and a blessed work in Cairo. He begins in Roanoke October 1st.

The Palma Avenue church, in Tampa, Fla., have secured as pastor Bro. W. J. Bolin, of Baton Rouge, La. Brother Bolin rightly belongs in Kentucky, and we give Florida notice that when he has

been there a reasonable time we propose to have him back.

Pastor J. F. McGill, Gaston, S. C., is rejoicing over having baptized 35 converts, and received 9 by letter, result of his meeting.

Kiokee Baptist church, Columbia county, Ga., claims to be the oldest in the State. The first baptist sermon is said to have been preached by Rev. Jno. Marshall, in 1773, under a tree near where the church stands.

Thirty-eight were added to the church at Lavinia, Ga., 22 by experience and baptism—the greatest number ever received at one time.

A good meeting at Waverly Hall, Ga., resulted in 17 additions by baptism and others to follow.

The saints of Cleveland Baptist church, Okla., have set apart their new meeting house to the worship of God.

Fourteen were baptized at the Deerfield church, Va., result of a good meeting.

A protracted meeting was held at Bowman Grove, Texas, resulting in 30 accessions, 17 by experience and baptism and 13 by letters and restoration.

Twenty-one additions to the church at Deland, Texas, result of their meeting.

The Klondike saints, Ind. Ter., are happy, having received 32 into their fellowship. The meeting was an old-time, old-fashioned Baptist revival.

Bro. S. J. Mims held a meeting at West, Texas, with Pastor Harlan J. Mathews; 58 additions, 41 of whom were by baptism.

At Sharon, La., Evangelist W. Y. Quisenberry held a meeting of six days, and 26 were added to the church, 19 for baptism and 7 by letter.

Bro. G. T. Asbill has been set apart to the full work of the gospel ministry by the church at Stevens Creek, S. C.

Bro. N. Willian has had a time of refreshing in both his churches. At North, S. C., 15 were received, 11 for baptism and 4 by watch care and letter; 30 were added to his church at Salem, S. C., 26 for baptism and 4 by letter.

We tender our condolence to Dr. and Mrs. Everette Gill, of Rome, Italy, on the death of their eight-year-old daughter, a child of bright promise.

Missionary J. S. Compere writes from Oghomosh, Africa: "I have read 'Faith and The Faith.' My wife and I think it is thoroughly Eatonian, and that means it is extra good. And let me say right here, that no paper received here is read anything like as thoroughly as the WESTERN RECORDER—and we get a good many."

A CORRECTION.

It is a small matter, but I do not wish to run the risk of being misunderstood. In my reply to Dr. Hunt's article, the third head closes with this statement, as printed: "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."

On reading this reply I was surprised to see the word "own" there, and going to the office I found that the manuscript did not contain the word "own," simply reading, "arrange his committees, etc., etc." The word "own" was somehow

inserted by the printer, who is usually very careful and accurate. No, the present Moderator does not claim that the committees are his "own"; only that when the body orders a committee and leaves the appointment to him, he is attending to his "own" official business in selecting and naming them recognizing his responsibility to the body and to the denomination.

Fraternally, T. T. EATON, Moderator.

Dr. J. T. Christian writes of "Faith and The Faith": "Please accept my thanks for your very able defense of the old gospel. You certainly epi-agonize for the faith. I wish some arrangement could be made so that a large number of copies might be sent free to many ministers. This would especially be profitable to young ministers from some of our seminaries and colleges. There is a vigor in the book which gives it power, a sharpness of discrimination which illuminates, and a force of logic which renders it convincing. You have done the work well."

New York Hall has been renovated and put in first class order for the reception of students. This is a great and a needed improvement, and no doubt it will tell in better work done by the brethren next session, as it certainly will promote their comfort. The indications are that the Seminary will have a fine opening.

Dear Dr. Eaton—I thank you for the very kind and wise editorial of this week. I shall not be at the Conference Monday, hence I write to say this. My work does not begin until September 1, and I have hardly been in position to say much until then, and I suppose the Board feels that I should be on the ground before they make plans finally. I hope the brethren will pray and advise and forbear and help that this movement may be made a help to all our work. With best wishes,

Yours sincerely, W. W. HAMILTON.

The Hall-Moody Institute is completing a new brick building, and it is otherwise enlarging. The indications are that there will be a large increase of students next session. Their Teachers' Department is proving highly successful. The Theological Department, too, is to be enlarged.

The Christian Advocate, of New York, says of "Faith and The Faith," that it is: "Keen, terse and impressive. . . . In these days of such lamentable vagueness and weakness of thought on these great matters a book like this has a most tonic effect."

The Long Run Association, which includes our churches in Louisville, will meet next Wednesday morning with the Immanuel Church, northeast corner Clay and Oak streets, Louisville. Messengers, on arrival, are expected to report promptly at that place.

We deeply sympathize with Dr. Charles E. Taylor, of Wake Forest, in his sore bereavement. The wife of his youth has been taken, and now he stands "stretching empty hands from this world to the other."

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R. F. GAITHER, Principal, BARDSTOWN, KY.

The Rev. D. B. Clapp and Miss Georgia Robinson were married on Wednesday of last week. We extend congratulations. He is now pastor at Greenneville, Tenn., and will now be fully equipped for the highest service.

The Northern Methodist College, at Barbourville, Ky., was struck by lightning last Friday, and was burned to the ground. Very little insurance.

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

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

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

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

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

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

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A laugh is just like sunshine,
It freshens all the day,
It tips the peaks of life with light,
And drives the clouds away;
The soul grows glad that hears it,
And feels its courage strong—
A laugh is just like sunshine
For cheering folks along!

A laugh is just like music,
It lingers in the heart,
And where its melody is heard
The ills of life depart;
And happy thoughts come crowding
Its joyful notes to greet—
A laugh is just like music
For making living sweet!

PREPARING CHILDREN FOR EMERGENCIES.

By ROSE WOOD-ALLEN CHAPMAN.

The little eight-year-old girl was going into the big city to visit Grandpa and Grandma. She was to take a two hours' trolley ride, and then Grandpa would meet her at the waiting-room in the city and see her safely through the intricacies of the city system of transfers to her destination.

Everything was in readiness, when suddenly the visiting auntie turned to the child, and said, "Alice, what would you do if Grandpa shouldn't be at the waiting-room to meet you?"

"O, but he will," he said he would."

"Yes, but something might happen that would prevent his getting there on time."

"Well, I could find my way out to Grandpa's. I've been there before, and I know all about it," with a child's reckless confidence in hazy memories and half-forgotten experiences.

"It would be a dangerous thing for you to try to go to Grandpa's alone. You mustn't think of trying it. Now listen to me very carefully, while I tell you what to do if he isn't there."

"In the first place, you are to go into the waiting-room and wait for him. He may be late in coming. Wait a half an hour—that will be until the next car comes. If Grandpa hasn't come by that time—do you know where he lives?"

"Yes, Auntie. He lives in the Englewood Flats."

"That's right. There's a telephone in the building. Go to the man at the desk and ask him to please telephone to your Grandpa—you know Grandpa's name—at the Englewood Flats, that you are at the trolley station waiting for him. Can you remember that?"

"Yes, Auntie."

"Well, tell me what it is you are to do if Grandpa isn't at the waiting-room when you reach the city."

Obediently the child repeated her instructions several times until the careful aunt was assured that they were understood and would be remembered.

Through a misunderstanding as regards the time of Alice's arrival, Grandpa was not waiting for his little girl. But she knew what to do and went quietly into the room and waited. A half-hour went by and he did not appear. But again she was prepared for the emergency, and through the assistance of the clerk word was sent to her waiting grandparents and at the end of an hour her grandfather arrived.

Mamma meantime had been telephoning in to see if her little girl had safely arrived at her destination, and when she finally received an explanation of the long delay she shuddered to think what might have happened had not Auntie wisely prepared her for a possible emergency.

Too many mothers, like this one, fail to prepare their children for the contingencies of child life, the little everyday accidents that may happen to any child.

One of the first contingencies to which the adventurous city child is liable is that of getting lost. We have all read

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

the poem of the lost baby who, when asked for her name, could only give those pet names which are the common property of all little ones.

Almost the first lesson taught to her little one by one wise mother was his name and address. Every day she would call him to her.

"What is your name?" she would ask.

"John Wobinson."

"Where do you live?"

"Fo'ty-five Bynk 'Teet."

Daily repetition insured a retention of the important information, and in time his father's name and occupation were added to his little store of knowledge.

Another mother early impressed upon her children what to do if one of them should catch fire. She, too, knew the value of repeated catechisms. Over and over again she would ask her children,

"What would you do if some one's clothing caught on fire?"

"Smother it out with a blanket."

"Wrap the rug around her."

"Roll her on the floor until the flames were put out."

"What would you do if your clothing caught on fire? Run?"

"No, ma'am! Roll up in a rug or a blanket or roll on the floor. 'F I'd run the wind would make the fire worse n' ever."

These children were also taught to put moistened soda or flour on a burn in order to exclude the air; to clap mud on to a wasp's sting; to bathe a bruise in water as hot as could be borne. Indeed, they were taught to look upon hot water as an almost universal remedy. A sprained ankle or wrist was to be kept submerged in hot water until the soreness was removed; in case of cramping pains, a hot water bag was instantly applied.

They were taught how to distinguish a severed artery from a vein, and instructed that in the former case a tourniquet was to be placed between the cut and the heart, while in the latter case one would be required on each side of a wound. A tourniquet, they knew, was made by tying a handkerchief as tightly as possible about the injured limb and then twisting it with a stick until the pressure was sufficient to entirely stop the flow of blood.

Their attention having been turned to the subject of emergencies, they were always eager to add to their store of valuable knowledge. They learned how to rescue one from the water when the ice was too thin to bear their weight; they practised on each other the art of resuscitation, in order that they might be prepared for a possible drowning. A new bit of "emergency knowledge" was eagerly welcomed by them, such as the information that the best way to get a fly or insect out of the ear was by holding a lighted lamp where the blaze might attract it. If this failed, warm water or oil was to be poured into the cavity.

This study not only gave them important knowledge; it resulted in added self-reliance and quickness of wit in meeting an emergency, as was shown not long ago when the boy of thirteen rescued a little girl from a swiftly approaching train. In crossing the railroad track her foot had caught in the frog of the switch, and her parents, seeing her danger, were frantically trying to pull her loose. The boy, happening along just then, took in the situation in a glance and, springing forward, quickly unfastened her shoe and released her just in time. But for his quickness of wit a horrible tragedy might have been enacted.—*Congregationalist*.

THE HOME WHICH MAKES THE BOY.

A good boy is the natural product of a good home, and all the efforts of philanthropy to make boys better are consciously imperfect substitutes for the natural influences of a healthy-minded home. The great and overshadowing peril of a boy's life is not, as many suppose, his bad companions, or his bad books, or his bad habits; it is the peril of homelessness. I do not mean merely homelessness having no bed or room which can be called one's own—but that homelessness which may exist even in luxurious houses—the isolation of the boy's soul; the lack of any one to listen to him, the loss of roots to hold him to his place and make him grow. This is what drives the boy into the arms of evil and makes the streets his home and the gang his family, or else drives him in upon himself, into uncommunicated imaginations and feverish desires. It is the modern story of the man whose house was empty and precisely because it was empty there entered seven devils to keep him company. If there is one thing that a boy cannot bear, it is himself. He is by nature a gregarious animal, and if the group which nature gives him is denied, then he gives himself to any group which may solicit him. A boy,

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like all things in nature, abhors a vacuum, and if his home is a vacuum of lovelessness and homelessness, then he abhors his home.

Evidently, therefore, when one speaks of the peril of homelessness, he is not thinking of poor boys alone. Of course there is a poverty which involves homelessness, the wandering life of the street Arab or the young tramp. In a vast majority, however, even of very humble homes, one of the most conspicuous and beautiful traits is the instinct of family affection, enduring every kind of strain—the woman clinging to the drunken husband, the parents bearing with the wayward son—and, on the other hand, an increasing danger of the prosperous is the tendency to homelessness; the peril of the nomadic life, as though a home were a tent which one might at any time fold, like the Arabs, and as silently steal away; the slackening of responsibility through the movement of social habit to the hotel or boarding house as ways of escape from the burdens of the home.—*Prof. Francis G. Peabody, in Congregationalist*.

HIS MONEY'S WORTH.

In the myriad minor changes that have come about since war-times, it happens that a negro, who formerly belonged to the family of a Mississippi Congressman, has become proprietor of a small kindling-wood shop in New York City. When the Congressman visits New York, says a correspondent of the Boston Post, he always calls on his old retainer.

The negro seemed unhappy on the occasion of their last meeting, and the visitor hastened to show sympathy. "What's the matter, Uncle Lefe?" he asked.

"I's just been done out o' some money, Marse John," was the reply. "Had a terrible misery in mah tooth, and went to a dentist and got hit pulled, and he chaged me a dollah—a whole dollah! Why, once down in Tenn' see, I went to ole Doc Tinker and he pulled two toofs and broke mah jawbone, and only chaged me fifty cents! I's been buncoed, Marse John."

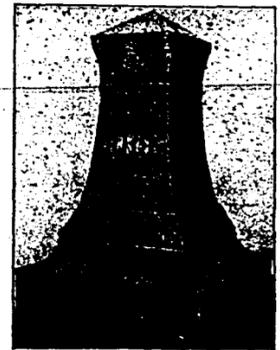
I think, if I had my life to live over again, it would be as honest, as simple, as home-loving as I could make it.—*Russell Sage*.

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

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

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

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

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

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Stories for
Little Ones.

WHAT HAPPENED TO THE
BEST SCHOLAR.

BY MILDRED NORMAN.

It was a hot day, dreadful hot day. The master's hair stuck out all over his head in little wisps where he had run his fingers through. The red got into the master's face until it could not get any redder and then it got into his nose. Perhaps that is what made him so cross.

It was Friday, and Friday afternoons we did not have regular lessons, but speaking pieces and compositions, and answering ques-

tions we had passed in, and sometimes we had a little dialogue. The girls thought that was great fun, but the boys always tried to shirk, and we had to coax them like everything.

This afternoon was one of the afternoons when we were going to have a dialogue, and the boys who took part in it were excused from speaking a piece. But they stayed out and spoiled it. Master Goodhue squeezed up his eyebrows until they made great wrinkles between his eyes, right over his nose, and he scolded over the compositions, and said Mary Edgerly's was about good enough for the wastebasket. Mary Edgerly writes the loveliest compositions and always takes the prizes.

But the boys, dear me! they did not half have their pieces, and we had to laugh it was so funny, the way they looked and acted. Master Goodhue scolded and said they should not go home until they had learned their recitations. And we were all going down to the meadow after school to ride home on a load of hay in Mr. Hurd's bungalow. We had been waiting a week for the tide in the river to get right.

It was pretty still after that and the boys did not take their eyes off their books—the boys that missed their pieces, I mean. As for Benny Lynch, he was always studying. He was the best scholar in school. Minnie Atwood was playing paper dolls under her desk. She always got her lessons quickly, and she never was caught when she was playing. Sometimes it seemed as if Master Goodhue was looking right at her, but she would look at him as cool as you please and put her handkerchief to her mouth and cough a little and turn a leaf of her history which she had open on her desk.

I sat next to Minnie and I played with her sometimes, but it made me nervous and then it took most of my time to get my lessons. I used to wish I was like Minnie. She played a long time and then she stopped and wrote a note and showed it to me. It was for Benny Lynch. This is what it said:

"Benny Lynch, I think you are a coward. You won't fight Tom Holt. He was rude to me, and he deserves a thrashing. I am going to the meadow with Alec Morse."

We were going to the meadow in couples and Benny always chose Minnie. Now I would not write such a note as that to such a nice boy as Benny Lynch, and I shook my head at Minnie. She gave her head a toss, and then seeing the master coming up the aisle she hustled the envelopes with her doll things and the note under her desk. But as quick as his back was turned she slipped out an envelope, sealed it and put Benny's name on it.

The girls and boys passed it along and we watched Benny take it and open it and draw out—what do you think? A paper doll!

It came so sudden and Benny looked so funny that Minnie and I giggled before we thought, and Master Goodhue, who was standing half-way up the aisle, turned quick as a wink and before anybody knew what was happening he had grabbed the doll and walked Benny by the back of his collar out in the floor before the school. He went to the desk and brought the mucilage and stuck the doll on the end of Benny's finger and made him hold his arm out straight.

"Here is a boy who can't find anything to do in school but play doll babies," said the master.

The girls giggled and the boys haw-hawed right out for a min-

ute, and then they all looked down on their books. They all knew Benny did not deserve it, for he never did anything but study. His face was redder than the master's. "I did not know we had such a genius in school," said Master Goodhue, "this is quite artistic; did you make it without any help?"

"I did not make it," said Benny. Minnie turned white; she knew what the next question would be. "Who did make it?" asked the master.

Benny made no answer. "Don't lie out of it; better own up," said the master. "Either you own up or tell who this thing does belong to."

Minnie trembled so I was afraid the master would notice her. She held her head down close to her book and put her hand up to the side of her face next the aisle.

And there Benny had to stand; Benny Lynch the best scholar in school!

I felt so bad it seemed as if I should jump right out of my seat and pull that doll off Benny's finger and tear it to bits. Every time Benny's arm got crooked the master would hit it with his ruler and make some comical remark about the doll; we had to laugh a little, but we tried not to. Every time, I could see Minnie start as if she was the one that was hit.

At last I could not stand it any longer and I raised my hand. "That is not Benny's doll," I said. "I saw the envelope handed to him and I saw him open it and take it out and how surprised he was; you turned around and saw it before he had time to do anything."

Benny looked at me gratefully. The master scowled; "So this is some of your work."

I shook my head; I was almost crying.

Then he said, "Do you know whose it is?"

Of course I would not answer him, and he said, getting crosser every minute, "Well, can you tell who handed the envelope to the young man?"

Of course I would not answer that either. I was holding my head down so he could not see that I was almost crying. Then a smothered "Oh-h-h!" came from the school. I looked up and there was Minnie walking down the aisle like a queen. She went straight to Benny, pulled off the doll and gave him a little push toward his seat. Then she turned to Master Goodhue: "This is my doll," she said; "it was sent by mistake. What are you going to about it?"

Her face was flaming red, but she looked at the master as calm as you please. The master likes what he calls "spunk," and I knew by the way his mouth twitched at the corners that his cross fit was gone. "Take your seat," he said, "and see that you make no more mistakes."

After school Minnie went to Benny's desk and asked for the envelope and he gave it to her and she put it in her pocket and he never knew a thing about the note which was inside all the time. "You are the bravest boy in school," said Minnie.—*Congregationalist.*

A LITTLE TRUE STORY.

Edna was naughty one day, very naughty indeed for such a little girl as she is. I do not like to tell about it. In the first place, she did not mind, and then she struck her mamma. Only think of it!

Mamma looked at her little daughter sadly. "You must go in the closet and stay there until you

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can be a good girl," said she.

Then Edna began to cry as loud as she could cry, but she took her little cricket and went into the closet just the same. It was a dark closet when the door was shut, but mamma didn't quite shut the door. Edna kept on crying, however.

"My child," said mamma pretty soon, "I want you to be more quiet." Naughty Edna cried all the louder. "Didn't you hear me?" said mamma. "I want you to stop crying this minute." But Edna didn't pay the least bit of attention. She went on crying even louder yet, if such a thing were possible. Mamma hardly knew what to think, because, you see, Edna is usually a very good little girl.

Then mamma began to count slowly. "One, two, three four—"

But before she got to ten something funny happened. The old gray kitty, which had all this time been lying quietly before the fire, suddenly jumped up and walked straight into the closet. She caught Edna's wrist between her fur

paws and bit and scratched it—not very hard, of course, but quite hard enough to surprise and frighten the little girl into keeping as still as a mouse for as much as a minute. Then the old kitty walked back to the mat before the fire and curled herself down for another nap, and not until then did Edna find her voice again.

"O mamma!" sobbed she, "O mamma, I will be good!" "Very well," said mamma, trying hard not to smile; "you may come out."

So out of the closet the little girl came and rushed straight into mamma's arms.

"I—I will be good," she sobbed again: "but—but I don't want that old cat bossing me 'round all the time, mamma!"

Mamma laughed then; she couldn't help it.

"Then you mustn't be naughty, dear," she said.—*Selected.*

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THE SHELBY COUNTY BAPTIST ASSOCIATION.

The Messengers from the churches composing the Shelby County Baptist Association met with the church at Cropper, Ky., on Aug. 16, 1906. The body was called to order at 10 o'clock by Moderator B. J. Davis, and devotional exercises were conducted by Bro. J. W. Valandingham.

The letters from the churches were read by Dr. B. B. Bailey, of Shelbyville, and Thos. Brown, Esq. of Waddy. The statistics gathered from the letters showed a slight falling back in the membership of the churches, but about twenty-five per cent increase in contributions to missions. The introductory sermon was preached by Eld. J. S. Wilson, from Matthew 5:16, "Let Your Light so Shine Before Men." Bro. Wilson seemed to be at his best and delivered a masterful sermon, having the best attention from the large audience. The election of officers resulted in the election of J. A. Middelton as Moderator, Bro. B. J. Davis being barred by limitation. Dr. W. F. Beard, assistant Moderator, the writer of this article Clerk, and J. T. Middelton, Treasurer.

Having reached the meeting house, the large assembly of people, estimated at about two thousand, were invited out to the grove on the Pleasureville pike, where most everything one could wish to eat was served to the satisfaction of all.

The afternoon and Friday's sessions were taken up in the discussion of the various objects. The temperance cause was well represented by Dr. M. B. Adams, of Frankfort, president of the anti-Saloon league of the State, Dr. G. W. Young, Secretary of the State anti-Saloon League, and others.

Reports on Sunday schools and Foreign, Home, and State Missions were well prepared and ably discussed, Dr. Bow leading in the discussion on Missions. The Orphans' Home was represented by Miss Mary E. Abbererombie and a cash collection was taken for the benefit of the Home.

The reports on Schools and Colleges and on religious literature were also well prepared and each fully represented, C. C. Freeman, in the interest of Georgetown was present and clearly set forth the advantages of the school. Dr. W. P. Harvey and J. W. Hedden also spoke in the interest of the school. Dr. Geo. B. Eager was here to represent our Southern Baptist Theological Seminary.

Dr. W. P. Harvey and the WESTERN RECORDER are always on top in our association.

Dr. J. N. Prestidge represented the Baptist Argus, Dr. J. G. Bow the Foreign Mission Journal, the Home Field and Kentucky Mission Monthly, and Miss Mary E. Abbererombie the Orphans' Friend. At the close of the session every one seemed to be making the same speech that this was one of the best sessions of this body they had ever attended, that the sweet spirit

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prevailing throughout the entire meeting and the enthusiasm manifested by the speakers was marvelous, and the entertainment received at the hands of the church and community was grand, but with a host like the pastor of the church, Bro. Westbrook, it could not be otherwise. We meet next year with the church at Hardinsville, Thursday and Friday before the third Sunday in August. Bro. J. W. Valandingham is appointed to preach the introductory sermon.

JOHN D. DOYLE, Clerk, Finchville, Ky.

NEW COLUMBUS PROTRACTED MEETING.

While I am not much given to worrying my brethren with flaming accounts of the local protracted meetings with which I have to do, this one needs special emphasis. New Columbus is in the extreme Southeastern part of Owen county, four miles west of Corinth, on the C. N. O. & T. P. R. R. They have a first class country meeting house, in good repair, and well preserved. Membership small, poor, and divided over a wide territory. I assumed the pastorate at the opening of the year. On the fifth of August we began a protracted meeting, which continued thirteen days, with sixteen additions to the church, thirteen by experience and baptism, two by letter and one coming under the watch-care of the church. We had as a co-laborer and preacher, Bro. G. W. Argabrite, our State Evangelist, and of him and his work I wish to write specially, that the denomination of the State may know more of the value of the man employed by our Board, and the only man employed and altogether paid directly by the Board to do evangelistic service, while we have four others, valuable men, preaching under the auspices of the Board, but paid by churches and associations. Argabrite is one of our very best all round preachers. He does not shun to declare all the council of God, beginning with sin, the vicarious atonement, repentance, faith, and entire consecration, and yet all his sermons follow in a direct line back to the cross, and the streaming blood of the precious Lamb of God and regeneration by the Holy Spirit is woven into every sermon. His Bible readings surpass any service of the kind the writer has observed. So with these basal truths he preached world wide missions, Christian education, and all that is valuable growing out of a regenerated life. I write thus, not to boost Bro. Argabrite, but for brethren to know more of the fitness of the man to do the service assigned him by our State Board of Missions. We have always loved him and esteemed him highly, but perhaps did not know his real value. Allow the writer to suggest that some of our strongest churches secure him for a protracted meeting. Which would perhaps bring the rank and file of the denomination in closer touch with our mission work.

We contributed at the close of our meeting \$30.20 for State Missions. The evangelist is now in a meeting at Mussel Shoals, Owen county, Bro. H. Holbrook, pastor. The writer is in a meeting now at Cedar Hill, near Owenton, assisted by Pastor W. J. Agee, now of Caldwell, Idaho.

With renewed greetings to the RECORDER, I am one of the old guard,

J. W. WALDROP.

“Truly at the Day of Judgment we shall not be asked what we have read, but how we have acted; not how well we have spoken, but whether we have lived righteously. He is truly learned that doeth the will of God, and forsaketh his own will.”—Thomas a Kempis.

DEAR RECORDER: I recently closed a meeting with my church at Union City, Madison county, Ky., in which Rev. G. W. Shepherd, of Richmond, Ky., did the preaching. Bro. Shepherd preached the gospel with great power, setting forth the doctrines

of grace and the plan of salvation with clearness and simplicity. All were delighted with the preaching and the Lord graciously blessed us and as a visible result 15 were added to the church; 9 by baptism, 1 by relation, and 5 by letter, and the church greatly encouraged and strengthened. I have been pastor here for more than two years but have resigned and accepted East Mead, Louisville, for all time. Union City is a good church and should have a good pastor for at least half time.

R. L. BRANDENBURG, Louisville, Ky.

DEAR RECORDER: Let all our friends rejoice and praise God with us. One good friend of the North, name to be withheld, gave us last Saturday \$40,000 to be used in the erection of a new main building at Williamsburg.

Gratefully and joyously, H. H. HIBBS, East Northfield, Mass.

DEAR RECORDER: On the 11th of August we closed our meeting with Oak Grove church, Depoy, Ky.

The meeting was in every way a success. We were assisted by Eld. C. H. Gregston, of Morganfield, Ky., who presented to the large congregation from time to time the plain Gospel of repentance and faith. His earnestness and zeal seemed to add to the attractiveness of the word, and resulted in the revival of the church and 16 professions of faith. At the close of the meeting we baptized 20 candidates into the fellowship of the church, but some of them are granted letters to go into the organization of a new church at Graham, Ky., which organization will take place the 30th day of August.

My people at Oak Grove are an earnest and God fearing people and they are willing to surrender their secular affairs for a few days and give their time to the work of soul winning and the worship of God.

This is the second time my brother, C. H. Gregston, has assisted me there in a meeting and he is more ingratiated into the hearts of the people there now than ever before.

On the first Sunday in September we will begin a meeting at Kuttawa, Ky., assisted by Eld. M. E. Miller, of Fredonia, Ky.

Pray for us, that the Lord may give us a glorious revival there.

CHAS. GREGSTON, Princeton, Ky.

A friend writes in a private note as follows: “You are too quiet. Give us a word on evangelism.” He refers to the new department of the Home Mission Board. We are quiet on that matter because we are ourselves somewhat befogged about it. We do not know just what the Home Board proposes to do with its new department. If its work is confined to mission fields, then, of course, we must all approve and support. There are vast stretches of territory where this work is needed and where it will tell. If the policy of the Board is to go into territory already fully manned and occupied by self-supporting Baptist churches then a good many questions arise which are not easy to answer, or at any rate not easy for us to answer. We are waiting to see just what is projected. Meanwhile let us all devoutly pray that our Board may be divinely guided in this vital matter.—Religious Herald.

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- 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—Reduced to \$2.00 each.
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Pastor Staley, of La Grange, membered. Dr. W. D. Nowlin's ably assisted by Evangelist T. N. Compton, is in the midst of a glorious revival. It was my pleasure to spend last Sunday in La Grange and to hear Dr. Compton in three services. He is an ideal evangelist. The singing, conducted by Deacon J. T. Wilson and his excellent choir, is of high order. The congregations are large and attentive. Brother Compton has engagements ahead until next April. Pastor Staley has already welcomed ten converts approved for baptism. Many more are expected.

A SUNDAY IN OWENSBORO.

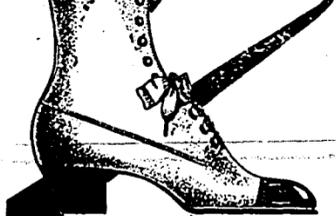
BY P. T. HALE.

One of the most delightful experiences of life is visiting a church where one has once been pastor. This pleasure has just been mine. Sunday, the 12th inst., I spent in Owensboro, where some happy years as pastor of the Third church were passed. The great audience and cordial greetings of a host of loving friends after the sermon made the day one long to be re-

his tribe increase!

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Advertisement for Matthew Henry's Commentary. Text: 'OUR EDITIONS OF— Matthew Henry's Commentary Are the best, because they contain all that any other editions do; and more, too, for ours have the Prefatory Notes by Dr. John A. Broadus, the illustrations and extensive foot notes—all of which are valuable and are not to be found in any other editions. They are printed on good paper and are well bound in durable cloth. 3 volume edition only \$6.00 (Original price \$10.00) 6 volume edition only \$7.20 (Original price \$12.00) Whitfield, when asked where he studied theology, replied: "On my knees, reading my Bible and Henry's Commentary." Whitfield read it continuously through four times. BAPTIST BOOK CONCERN Louisville, Ky.'

Advertisement for CANCER treatment. Text: '*** CANCER *** Its successful treatment without the knife, based on 25 years experience. PROMINENT REFERENCES: Hon. A. A. Oden, County Treasurer, Hartsville, Ala., cured of face cancer five years ago. Mrs. J. C. Eby, 74 W. 11th St., Covington, Ky., cured of cancer of the breast eleven years ago. Mrs. R. Y. Moses, Brownsville, Tenn., cured of face cancer ten years ago. Address Dr. C. W. WEAVER, 17 W. 8th St., Cincinnati, O. for free book of information and advice.'

The Farm and Household

At Paris R. B. Hutechcraft bought of E. K. Thomas and T. J. Judy their crops of bluegrass seed at 90 cents per bushel, which is an advance of ten cents per bushel in the last ten days. Spears & Sons bought of C. M. Clay, Jr., his crop of bluegrass seed at the same price—90 cents.—Danville Advocate.

At Paris Joseph Stuart delivered to Spears & Sons 740 bushels of wheat at 80 cents. W. B. Woodford sold 36 head of fine export cattle at 5 1/4 cents per pound. Ed. and Harve Prewitt have sold to G. C. McDonald, buyer for Sulzberg & Swartzchild, 155 head of export cattle at 5 cents straight. The cattle will average about 1,475 pounds.

Boyle county farmers who are using Paris green to destroy tobacco worms should be very careful in handling the poison. A few days ago Ed. Rose, a tenant on the farm of B. F. Buckley, near Paris, took home a package of Paris green and in handling it the wind blew the fine powder on the grass resulting in Mr. Buckley losing two valuable registered Shorthorn cows, which ate the grass and died in a few hours. Mr. Buckley says stock is very fond of Paris green and will eat it in bulk or if scattered on the ground will graze on it, this being especially true of horses.—Danville Advocate.

Reports show that few American muttons are going across the water at present. Supply is too fickle and prices too mercurial to justify exporters in contracting steamer space. Sheep of export quality are not abundant, but for two weeks or more plenty of fat ewes could have been bought at \$4.50, a price that would have justified sending them across the Atlantic; in fact a few were started. There will be little if any sheep export trade done for a long time to come, as mature sheep are scarce and few are being grown. Lambs, even if heavy enough do not stand the journey satisfactorily.—Exchange.

John D. Rees this week closed up his lamb trade for the season. He bought about 1,800 for which he paid on an average of \$5.87 1/2 per hundred. As the trade has been good all season he made money.—Winchester Democrat.

J. M. Logan bought from Col. H. P. Thomson 68 hogs at an average price of about six cents. Mr. Logan also shipped to L. C. Rose, of Owsley county, a couple of yearling bucks that weighed 160 pounds, for which he got \$12.50 each.—Winchester Democrat.

A. L. Haggard sold to Simon Wehl 17 head of cattle, average weight 1,300 pounds, at \$4.70 per ewt. W. H. Leach sold to Warren Dennis 500 barrels of new corn, delivered on the cars at Kinkead, at \$2 per barrel.—Georgetown Times.

Jno. S. Carpenter has sold to Hudson & Shawhan 21 head of 1,200-pound cattle for October delivery at 4 cents. W. D. McIntyre, of Millersburg, sold to Hughes & Plummer 250 head of stock ewes at \$5.50 per head. M. J. Murphy sold a bunch to J. W. Liver at \$5.15 per head.—Fleming Gazette.

GOOD ROADS WITHOUT COST.

So closely connected with the progress of our civilization is the problem of good roads that a religious paper is fully justified in giving it large space. Good churches and schools in the rural districts wait on good roads. How can we get them? Macadam or rock roads are usually considered necessary; and as they cost two thousand to ten thousand dollars a mile, their rapid and general construction is a practical impossibility. But dirt roads can at trivial cost be made as good as macadam. This is not theory; it has been amply demonstrated. The writer has seen the work done and knows the results. The process is so absurdly simple that people can not be convinced without actual trial. Will each farmer who reads this lay aside doubt and prejudice and experiment faithfully for one year? Reasons will not be given, merely the method. Follow it, and then criticize. The only machinery is the "split log drag." To make the drag, split into two equal pieces a ten-inch log seven feet long. About three feet apart bore three holes in each and insert strong ties or braces and wedge them securely, so that the logs may be thirty inches apart with the split sides out. On the ties lay planks to stand on, but do not spike, as they must often be moved. Put a strong stake upright in each half log to steady the driver. Bore a hole eighteen inches from each end of one log, and through the holes fasten a light log chain about eight feet long. Attach a doubletree a few inches on one side of middle of chain, so that when the drag is pulled one end will be about two feet ahead of the other. Hitch a good team, and let driver stand on planks on drag. By moving from one end to the other, the driver can give the drag any angle desired, and by standing in front of rear he can make the front log cut more or less. A three-inch plate of steel three feet long attached to front log helps, but is not necessary. Any farmer can make the drag in two hours at no money expense. A costly drag will do no better work.

To operate the drag, simply drive on the wagon track, so that one horse walks in a horse path and the other walks outside the track and the rear end of the drag is about the middle of the road. This fills each track with dirt and carries a little to the middle of the road. Of course the roadway must be comparatively free from stumps and rocks and fairly free from deep ditches in the middle. Drag the road immediately after every rain. Do not wait for it to dry. Drag even when the road is slushy. Keep this up after every rain, not occasionally, but during the whole year. Up and down the road once after each rain is enough. For two or three months the results will be slight. After a year of faithful dragging the demonstration is complete. The dragging prevents the formation of deep ruts, gradually raises the middle of the road, and the thin coat of mud spread on the surface is "puddled" earth and has almost the effect of a coat of cement or concrete. Without ruts water can not stand, and the layers of dried mud form an impervious covering preventing the water from sinking into the roadbed. Kept up regularly, this simple process gives a convex surface free from ruts and so hard that water can not go through it. This prevents softness in spring, summer, and fall,

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MANLINESS OF CHRIST Hughes
PRINCE OF THE HOUSE OF DAVID Ingham
PRINCESS AND MAUD Tennyson
PRUE AND I Curtis
PEEP OF DAY
RUBIAYAT OF OMAR KHAY YAM.
PAST AND PRESENT Carlyle
SKETCH BOOK Irving
THREE MEN IN A BOAT Jerome
TANGLEWOOD TALES Hawthorne
TWICE TOLD TALES Hawthorne
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ITEMS OF INTEREST

News the World Over

Five men in an automobile ran over Mr. William O'Connor at Garrison, Staten Island, and dragged him forty feet. They did not slow down even when they were dragging him along the road, nor stop after his body had dropped from their wheels to see if they could render any assistance. They drove on as they were going at an illegal rate of speed. When others reached O'Connor he was dead. Do automobiles make men devoid of all human feeling as well as of regard to law?

Recently the Queen St. Methodist church, Toronto, was decorated with the Union Jack of Britain and the U. S. flag. The congregation protested vigorously against the foreign flag, the preacher apologized and took it down. Why did they not protest also against any flag in the church where God alone is King? Paul was proud of his Roman citizenship as he showed on proper occasions. But you cannot imagine Paul putting the Roman eagles on each side of him when he preached to the saints.

Nine scientific men were appointed by the Governor of California as a commission to examine and report the causes of the earthquake. They report there is a fault, that is a break in the strata which extends from Point Arena to Mt. Pinos, 375 miles. Along this the rocks shifted horizontally and perpendicularly. The southwest side of the fault moved ten feet and was raised four feet. This shook the ground for two miles each way. The shocks were less in the valleys where the alluvial soil is deep and the artificially filled land in San Francisco was shaken like a bowl of jelly. There have been 82 slight shocks in San Francisco since the destructive one. Why will men build on the earth's safety-valves?

John Burns, one of the present Cabinet, has made a report in regard to the infant mortality in England. The decreasing birthrate has roused England to the necessity of guarding the lives of the children that are born. Mr. Burns says 100,000 infants die annually whose lives could be saved. He blames much of this loss of life to canned meats, but the worst cause is the drinking of mothers. He says: "This is one of the most serious tragedies which confronts Great Britain. This is daily increasing the mortality of infants under five years of age and constitutes a national reproach demanding immediate attention."

Modern civilization has again made an exhibition of its prowess at building. In South Framingham, Mass., a large building in the process of construction collapsed, burying the workmen in the ruins. Two were instantly killed and ten were more or less severely injured. Mr. Amsten, owner of the building was in it at the time and had a leg broken. A company of militia was sent from Boston who helped get the wounded out of the wreck.

The Filipinos won two small victories over the U. S. forces in the island of Leyte. Encouraged by these 500 of them, some armed with guns and others with bolos, attacked the column of regulars and constabulary under Capt. McMaster of the Twenty-fourth infantry. The Filipinos were defeated with a loss of 150 men.

What is the sense in wasting so many millions on steel ships which are so short-lived? The gun boat Bancroft has been retired and has been given away to prevent the heavy bills for repairs. The Philadelphia and the Texas, which together cost \$4,500,000, have become useless. These ships are all of the "new navy." The Oregon is also out of commission.

Georgia Reed has died in Santa Fe. She made quite a reputation during the war as a Confederate spy. She was a young girl, but after her brother was killed in battle she went to Gen. Sterling Price's forces and became one of the best of spies of the war. She could be relied on to gain valuable information, and her ingenuity and resources were remarkable. At last she was caught by the Northern army and imprisoned during the remainder of the war.

The road to home happiness lies over small stepping-stones.—E. Jesse.

It is good to lengthen to the last a sunny mood.—James Russell Lowell.

DEATHS

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

GOODWIN.

William S. Goodwin died at his home in Hopkinsville, Ky., August 7, 1906, where he had been living fifteen years. Prior to his removal to Hopkinsville he had resided at the place of his birth, on a farm near Cerulean Springs, Trigg county, Kentucky, where his body was laid to rest at the side of his wife, with whom he lived happily for more than fifty years. He was born in July, 1823. His neighbors and many others believe that no two better people ever lived in that community. They were members of the Cerulean Springs Baptist church for about twenty-five years, and about fifteen at Hopkinsville. He was ordained to the deaconship about 35 years ago. He served faithfully in this and in all other relations of life. Three sons and three daughters survive these godly parents, having the hope of meeting them in the Father's house above.

R. W. MOREHEAD.

Princeton, Ky.

WAY NOTES.

Crittenden Association met at New Friendship church, Harrison county, on 15th. Large attendance. One or two churches did not report. Something over \$100 contributed to all missions; \$300 will be asked for next year. It is quite common to put collections in the hands of female collectors in the churches. Deacons and strong men shift the responsibility. It is safe to say that the WESTERN RECORDER readers are doing, in the main, what is done.

Rev. McMillan preached the introductory sermon from Jno. 3rd chapter: "Ye must be born again." Bro. McM. is a sound preacher and urged his fellow-ministers to urge the good old doctrines of grace upon the people.

Bro. D. M. Hall was re-elected Moderator, and Bro. Newton Eckler was re-elected clerk. Brethren Lee and Wellborn read the letters. Prof. Rucker was here representing Georgetown College. He is always heard gladly on schools and temperance, and no man in this section of the State has warmer friends and more ardent admirers for devotion to higher education and pure citizenship. He has served Georgetown College for fifty odd years. When God calls him to lay aside his armor he will go full of honors.

Many regrets were expressed of the absence of the esteemed pastor, Bro. Lusby, whose daughter was sick. There was a good attendance of local pastors. Bro. Williams of Zanesville, Ohio, was an honored guest.

The good sisters had ample supplies for dinner on the ground, and much enthusiasm manifest at this hour. Bro. Lee and others sang for a blessing "Praise God," etc. See his new hymn book.

Two churches reported 32 and 17 baptisms respectively.

Bro. R. L. Creel, a student of Georgetown College, has just closed a meeting at Knoxville church, Pendleton county, assisted by this scribe. Bro. C. is much beloved by his people, and will lead them to higher things. Never was associated with a nobler and warmer hearted man, and more cordial supporter in a meeting. He returns to college in September. He baptized 17 at Knoxville, received one

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by letter and had several restorations. The brethren in this section are prosperous—fine corn and tobacco, and abundance of everything. Revival spirit is rare, and gifts and pay to good causes meagre. God knows what they need most and will give it to them in time, whether it be "regeneration" as Bro. McMillan said, or revolution, or revival.

S. C. HUMPHREYS.

Mr. W. T. Jerome, of New York, has been South and he gave some advice to the people of Alabama. The Boston Advertiser thus comments:

"What in the name of common sense and the fitness of things has New York to tell Alabama in the way of political wisdom which Alabama can want or need to know?"

"And what have the home folks to be proud of in their sons who go forth to other States—and to Washington? What can New York hold up for the Alabamians to admire? Senator Platt? Senator Depew? Odell? Tammany? The Albany gang? For near a score of years New York has acted farce comedy in the Senate, while Pettus and Morgan, of Alabama, have been virile forces with whom their colleagues and opponents have had to reckon. And what sort of civic purity can New York offer even to Birmingham or Montgomery? Alabama and her cities need a deal of brushing up. The Alabamians are a bit too free with lynchings. But the Alabamians have done more towards solving their own problems and have done it better than New York. Better come home, Mr. Jerome, and roll up your sleeves and help raise New York at least to the Senatorial level of Alabama."

Faith dispels anxiety, for it rests upon God, whose love is infinite and whose resources are inexhaustible.

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

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ITEMS OF INTEREST

News the World Over

The Canadian Parliament has passed a strong Sabbath law, taking the position that rest for one day in seven is necessary for the well being of the people.

The Secretary for the Colonies has admitted in the House of Commons that British troops have used expanding bullets in fighting the Zulus.

The Emperor William has set example to the rulers of tombs if they will persist in disturbing the dead.

The French Assembly passed the bill which had already been passed by the Senate making one day of rest during the week obligatory on all employees and workmen and fixing Sunday as that day.

The steamer Manchuria, one of the large liners of the Pacific Mail Company, was driven on to Rabbit Island, near Honolulu.

Cuba has had great prosperity during the administration of President Palma. But what is prosperity to men like the Spanish-Americans who are always spoiling for a fight?

As more is learned of the disaster in Chili the greater the loss becomes. Eighty per cent of Valparaiso was completely destroyed and the whole of several smaller cities.

On May 30 the Montague, one of the largest battleships in the British Navy, was caught on the rocks near the coast.

The revelations of graft among officers of high rank in the United States Army are not only humiliating but alarming.

THE CAUSE AND CURE OF CANCER

The Cause Said to Have Been Discovered Recently in New York and the Cure in this City, which is of the Most Importance.

DISTRICT ASSOCIATIONS—PLACE AND TIME OF MEETING.

- 28—Tate's Creek, Raleigh church.
28—Cumberland River, Pleasant Point church.
29—Elkhorn, Cape Run church.

SEPTEMBER

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

OCTOBER

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

24—Blood River, Poplar Springs church.
25—Graves County, Mayfield church.
Clover bottom Green River.

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