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Faith, Hope and Love, these three.

82nd YEAR

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Where is Oler? Here is Rev. Thomas Lord still preaching in England, although his one hundredth birthday occurred on April 22. Rev. Richard Bymer has been a Methodist preacher for eighty-one years; Rev. Hugh Pritchard, of Anglesey is still able to work, though he is 100 also. Rev. A. A. James, who is eighty-two years old, was recently called to the Second Presbyterian church in Clinton, S. C., but the Fair

Principal Henderson, answering the modern talk one hears so much of, says: "We must be more theological if we are to be more practical, with any advantage to mankind."

The United Presbyterians are the ones in this country who have missions in Egypt. They were greatly blessed last year, having received 951 into their churches. The native members gave \$7,636 more than in any previous year. There was especial rejoicing that twelve of the number received during the year were Mohammedans.

Rev. F. C. Parker, associate pastor of the Tremont Temple in Boston, says of the converts in the Gipsy Smith meetings: "Heart to heart talks with the converts reveal the thoroughness of the work of grace. The message was to repent as well as to believe. A keen consciousness of sin was aroused, and sinners were moved by an intense moral earnestness to seek reconciliation and to make restitution as far as possible as a condition to receiving the forgiveness of God through Christ."

Speaking of those of the converts who have joined the Tremont Temple he says: "The converts are of a very high grade. They have had a definite religious experience. They know whom they have believed and know what Christ has done for them. They have found Christ not only a Saviour, but also a Master whom they are seeking to serve most loyally. Those who have joined the church have added real strength to the Temple."

Rev. J. Campbell seems to have adopted every belief except the orthodox. He announced himself a monist, and now he declares for the supreme authority of the "Christian consciousness" or the "inner light." He admits, "It might be said that in this way we erect as many standards as there were individuals, but the same argument was used against Jesus." That would not prove the falsity of the argument as used against Campbell.

THE MOTHER OF ASSOCIATIONS

BY A. L. YALL.

The approaching bicentennial of the Philadelphia Association turns the thoughts of Baptists towards their beginnings in this country with unusual interest. This Association was the pioneer of the multitude of such bodies and was the first "general organization" among us. It was not only the first in time, but pre-eminently so in influence. This was true in three ways. First, the Philadelphia Association, standing alone for forty-four years, held a peculiarly conspicuous position in the denomination which it utilized actively in various ways. Second, almost all the earlier Associations were sent off from it, or were founded by men who had been trained in it, or were indirectly shaped by the tides that flowed from it. Third, the Associations in turn became the laws and builders of the older State organizations, and in some measure of the larger missionary bodies. It would, therefore, be difficult to overstate the significance of the local Association on the whole life of American Baptists, and of the Philadelphia in the aspects of pioneer and educator. Out attention at present, however, is directed to the mother of the mother of Associations, and so in some sense and some degree the mother of all of them.

Two hundred years ago about a score of little Baptist churches stood scattered along the Atlantic Coast. They might be compared to so many rush lights out of sight of each other. Each alone glimmered in its own obscurity, furnishing almost no light to any other, while seeming to the general population around it to have no light worth attention and no prospect of ever getting enough to be taken into account. In a very limited way these infant bodies were located so that here and there a few of them measurably grouped into companies slightly more neighborly among themselves than they were with those beyond. Perhaps more thoroughly than a like number elsewhere, the five churches in the Middle States knew each other and drew together. This resulted from their history. But a short time before all of them, except the Welsh Tract, in Delaware, had been one church; and the Welsh Tract was composed entirely of Welshmen, of which nationality had been the original nucleus of the mother church, and still was an important element in these churches generally. Naturally then the first outreach of Baptist fellowship in America toward organization expressive of itself beyond the church, appeared here—the first blending of frail but firm Baptist voices, crying in the vast and unsympathetic wilderness for a clasping of hands to steady each other in the on-reaching march together, the magnitude of which they could not forecast or imagine, but of the perils and trials of which they were doubtless quite well assured.

The mother church, Pennepek, Pa., was the first in the Middle States to secure permanent footing, the only one pre-empting it having soon disappeared. It sent out numerous daughters in the earlier years. It reared in its own household an honorable succession of preachers of the Word, one of whom was its own pastor for over half a century, and at the same time the chief moulder of the denominational life in this vicinity, and second to none universally. It kept the faith from the beginning and keeps it still. The house of worship from which it moved not many years ago, occupies the original site, and for its preservation, with the ancient cemetery and ample grounds, a permanent fund has been pro-

vided. Within these venerable walls it annually meets for worship in memory of the sacred past. The ancient house, though within the city limits, still keeps its rural aspect and surroundings, while the modern one, adjusted to changes in style, stands in a center of population about a mile away. And there abides the Pennepek church, now listed as "Lower Dublin," the only one of the constituents of the Philadelphia Association remaining a member of that body. Historically and sentimentally, therefore, Pennepek rightly arrests the attention in this two hundredth year of Baptist general organization in America.

In or before the year 1687, a mixed settlement of Baptists settled in the township of Lower Dublin. Five of them had been baptized in Wales, and "received into the communion of the Church of Christ meeting in the Parish of Llanaberi and Nantmel, in Radnorshire." One Irishman from Kilkenny also came, and an Englishman, who claimed to be a Baptist, and was the first deacon. All of the Welsh but one bore the name of Eaton, and they were ancestors of honored Baptists down to the present time and into the editorial chair of the Western Recorder. Here the writer might enlarge if his information were equal to his willingness, and the editor is invited to supply at his pleasure.

About the same time, a youth landed in Philadelphia, who soon brought into the humble Baptist life a romance that was rare. Elias Keach, the nineteen-year-old son of the distinguished Benjamin Keach, Baptist author and preacher, of London, brought with him, whether in serious resentment or frivolous mischief, the purpose to score a joke on the simple brethren of his eminent father. He represented himself to be a Baptist preacher, donning the garb then appropriated by such. Being invited to preach, he responded with a result astounding alike to preacher and hearers. The scene can be easily imagined. Probably in the log residence of a Baptist, a few very plain and perhaps sufficiently serious saints were met. The young scamp, well posted in the proprieties of the occasion by home example, proceeded prosperously with his discourse for a time, but then suddenly paused with an air that led his auditors to think him smitten with a serious illness. His explanation was a confession of his wicked imposture and an expression of genuine penitence. He went to Elder Dungan, pastor of the Cold Spring church, not many miles distant, was comforted, baptized and sent out as a real preacher. He was soon in Lower Dublin, where he founded the Pennepek church and became its first pastor. Baptisms, begun before the organization, continued, and Pennepek grew, not only in numbers but in evangelizing zeal. Keach became an evangelist over a wide region on both sides of the Delaware, discovering scattered Baptists and baptizing converts, all of whom were brought into the fellowship of Pennepek, together with perhaps substantially all the members of Cold Springs, after the death of the aged pastor. Keach continued in the pastorate only about a year, but his evangelistic enterprise was maintained for several years, when his return to England was a serious loss to the Baptist cause in America. His successor in the pastorate was one whom he had baptized, and the work went on.

Speedily the members of the mother church were scattered over three States, being restrained from establishing independent churches partly at least by the lack of preachers. The method was adopted of holding quarterly meetings of the church at several points for the accommodation of

the more remote members in worship and the Lord's Supper. These were supplemented or succeeded by semi-annual meetings, at which general church business was transacted, and which were called "general meetings." When, however, churches had been sent off from Pennepek, the old fellowship expressed itself in annual meetings of several days, composed of the members of all the churches. A little later these informal meetings were made the occasion of the assembling of messengers from the churches, authorized to act more formally, and to take into consideration and issue advice on problems arising in the churches. At first this representative body met in connection with the old mass meeting, until finally it got by itself and was the Philadelphia Baptist Association. In its beginning it was as much the old mass meeting as it well could be and be something else. Except the church which meantime came from Wales, settling first beside Pennepek and then going to Delaware as Welsh Tract, this whole unfolding into the Association was of and from the Pennepek church. The fellowship embodied in the Association was the same that she had carried to her distributed quarterly and semi-annual church meetings, which had been continued in the less frequent general meetings of herself and her daughters, and had crystallized into the special representative meeting within the general fraternal meeting. From this point on, the Association gradually took to itself more dignity and formality, as it grew in volume, until in 1749 it issued its first general deliverance, except as its very simple letters might be so called. This was its exposition of the powers of an Association, called out by protests against its growing influence among or over the churches.

Two years after the promulgation just mentioned, Oliver Hart, who had been reared in Philadelphia county, led in founding the Charleston, S. C., Association, the second in this country. Sixteen years still later, James Manning and Hezekiah Smith, also trained by Philadelphia, led in founding the Warren, the first in New England. Thereafter similar bodies sprang up with steadily increasing facility, modeled on the Philadelphia, directly or indirectly, by these two pioneers northward and southward. Contemporaneously with this process, the lines of Philadelphia were drawn in from Connecticut and Virginia, across the intervening States, until now its name fairly well expresses its location. And the Pennepek church, under the name of Lower Dublin, although unassociated for five years and in another connection for nine years, having resumed its original relation, still stands where it originally stood, at the head of the list of the churches of the Philadelphia Association. Philadelphia, Pa.

THE CAREFUL KING.

Once upon a time a certain king of Persia went out hunting with all his court. The chase that day happened to be long, and the king became very thirsty. But no fountain or river could be found near the spot on the plain where they rested for a short interval. At last one of the courtiers spied a large garden not far off. It was filled with trees bearing lemons, oranges and grapes. His followers begged the monarch to partake of the good things in the garden.

"Heaven forbid that I should eat anything thereof," said the king, "for if I permitted myself to gather but an orange from it my officers and courtiers would not leave a single fruit in the entire garden."

The higher in life a person is the more careful he should be, for all his faults are copied by those beneath them.—Chatterbox

Home

Have you had tea? They will more tasty! Royal B the home-home, quiet, fine and hot-biscuit, layer-cake, lera, crusts which the found at grocery do Royal is dry help.

ITEMS News

The annual Veterans meeting, Va. the Jamestown very large of their friends old soldiers. Commander, who delivered Northern and Robert E. Lee. He as the soldier for what he wavering in which he is seen to the hearts, and South fought right." An till they were

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QUESTIONS ANSWERED. BY BENEX.

"Please give me the strongest and most direct proof from the Bible that we shall recognize each other after death. I hope you can give many passages which prove it." I must stop to enter a disclaimer to that last sentence. One passage of Scripture is sufficient to prove any truth, provided it is clear. If it seems to contradict another Scripture, then we should look up all the passages which bear on the subject and compare them. We know there is no contradiction. We may not discover how the passages can be reconciled because our intellects are both finite and fallen. But we know there is some way in which both passages can be true.

If the Bible had many passages on all the truths which it reveals it would be as large as an encyclopedia. One assertion is sufficient and should satisfy us. But it happens there are several passages in which recognition after death is clearly set forth. Saul recognized Samuel at once when he came back from the dead to reprove him. Diva recognized Lazarus across the gulf. And not only will we know those whom we have known on earth, but it seems that we shall know all the Saints. For Diva not only knew Lazarus but also knew that the one on whose bosom he was then leaning was Abraham. The apostles on the mount of Transfiguration knew Moses and Elias.

These are the places which I recall in which the knowledge of each other after death is most plainly asserted. It is as clearly implied in many other places, as, for example, when our Lord said to the penitent thief: "This day shalt thou be with me in Paradise." This implies that the thief would recognize him there. There is no foundation for the slightest fear that we shall not recognize our loved ones in Heaven.

"Please tell me something about the history of our authorized version of the Bible, and why it is called the authorized version?" I have had a similar question on hand for some time, but have not gotten around to it and so now I answer both.

When James I. ascended the throne, the established church of England, established by Henry VIII, and carried on by Edward and Elizabeth, contained a large number of Puritans. These men were in revolt against many of the Catholic tenets which were in the Prayer-book established by Queen Elizabeth. When James came to the throne they sent him many and strong petitions. In answer he appointed a conference at Hampton Court in which they were freely to lay their complaints before the king.

Among those who appeared at the conference was Dr. Reynolds, president of one of the colleges of Oxford University. He complained of the corrupt translations of the "Great Bible," the version from which the lessons in the prayer-book were taken. He urged a new translation. The idea struck the king forcibly, and he decided on a new translation of the Bible. James ascended the throne in 1603 and in the next summer he had made all his plans for the translation.

James appointed, it is said, fifty-four scholars to translate the Bible, but only forty-seven were engaged in the work. The king showed himself more honest and sincere in this work than seemed natural to his character. He appointed the men who were known to be the best scholars in Greek and Hebrew without considering their theological leanings. There were Puritans and laymen also in his list.

The scholars were organized into six groups. Two of these met at Oxford University and two at Cambridge University, and two at Westminster. To each group was given a part of the Bible to translate. When they had finished their translation

was passed on to the others, so that all the versions was passed upon by all the forty-seven men. After it was all done one man was chosen by each of the six groups and these six men took the work to London, and together most carefully over it as a whole. Nine months were spent in this final revision, and the book was published in 1611, seven years after the king announced the names of the scholars whom he had chosen.

The king gave the translators fifteen rules to follow in the work. I recall two of these. One was that the old ecclesiastical words were to be retained. This is the reason that in Acts 12:4 the word *Kaater* is used instead of *Passover* as the Greek has it. The other rule and one for which the gratitude of the English race is due to King James, that the "Hebrews' Bible should be followed and as little altered as the truth of the original will permit." The Hebrews' Bible was almost wholly Tyndale's version. So this rule preserved for posterity the marvelous beauty of Tyndale's language. Few men have ever lived whose mastery of the English language can be compared with his.

I suppose King James' version is called the authorized version because of what appears on the title page, "Translated out of the original tongues, and with the former translations diligently compared and revised by his Majesty's special command. Appointed to be read in the churches." Whether James appointed it to be read in the churches or some convocation did so, I do not know. This has reference to the churches of the English Established church.

THE ULTIMATE AUTHORITY.

BY REV. R. E. WISHARD, D.D.

In the present shifting opinions in the world about us, we turn with comfort and joy to the certitude of the things we believe, and have found settled. In many directions, however, the question is asked, Where shall we find that authority to which all moral beings are held, the authority that settles all moral questions, and binds the subjects of moral government to that settlement? Is there an authority, and where shall we find it? The answers are as various as human speculations. Two or three of these may be examined.

Reason has been dignified, and I may say, deified, as the authority that is to settle all questions pertaining to the life that now is, and of that which is to come. This assumption has come down through the ages, and is at the present time emphasized, even in some professedly Christian pulpits.

Under the blight of sin, of the perverted and darkened human mind, where reason has assumed to be the ultimate authority, it has blundered and gone down in deeper darkness. Its standard of rectitude has varied with the ages, changing with the changed opinions of the minds that have dominated the period of their activity. Reason has an important function but it is not ultimate authority. And where it has assumed to be that authority it has been cruel as death has cursed the world and drenched its peoples with blood. The diversity of opinion evolved by unaided reason has ever resulted in bitter and deadly antagonisms.

The last attempt to put reason in the seat of authority, which was made in France, ought to end the argument. The crimes with which it afflicted that nation were the ripe fruit of all preceding attempts in the same direction. Hence we must turn in some other direction to find the ultimate authority.

Shall we find it in the church? Multitudes have turned to the church as the source of that authority. What is the church? It is composed of all true believers of every name, conformed in life and labor to the will of God. As such, these believers are disciples learners, receiving instruction submitting themselves to authority, an authority which finally determines all questions, right and wrong. As subjects of righteous moral government, and of the teachings of the Holy Spirit, these believers, the church, in subjection to God, cannot be ultimate authority. The assump-

tion of that authority has resulted in two great calamities. First, her corruption and fall from her high position and the glorious opportunities given her, have followed. Having apostatized from the faith of the Gospel, she ceased to be the true church of Christ while in her bosom the remnant of true believers were the church.

Having assumed the prerogatives of Him who is the Head of the church, and having claimed for herself the seat of authority, she became the great persecuting power, "drunken with the blood of the saints." She has enslaved, degraded and bound her followers in ignorance and superstition. Hence she cannot be recognized as authority, or even as the true church.

Despite that great apostasy, God has always had a church, a true church, forever disclaiming to be the seat of authority, but rather glorying in submitting to that authority which is righteous, true and holy, and is therefore the ultimate authority—God himself.

But how can we know God, the ultimate authority? "Canst thou by searching find out God," or know him? Unaided reason can not know him, nor can an apostate church.

That we may know him he has graciously revealed himself. In his Word he has made known to us his name, his character, his purpose and his claims. He has revealed to us our condition, our need of his authority. God, who at sundry times, and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son.

In the person of Christ and by his Word we know God. The Holy Spirit has declared that "the Holy Scriptures are able to make thee wise unto salvation, through faith which is in Christ Jesus."

Therefore the Word of God, which is God speaking to us, the word of command and instruction from the seat of authority, carrying with it all the authority of him who gave it, is the ultimate authority.

As Creator, Redeemer, righteous Governor, "high and lifted up," he speaks and it is done, he commands and it stands fast—this shalt thou do; that shalt thou not do. His Word carries with it all the authority that belongs to his person and character. It is spoken in view of all the moral and spiritual interests of all intelligent beings in the universe. It therefore ends all controversy.

It is the province of reason to ascertain, on indubitable evidence, whether God has spoken, and what he has said. Noble task. It is her privilege to discover and accept the ultimate authority in God's Word. It is the province of the church to learn the will of God through the revelation of Jesus Christ, to submit herself to the authority of his truth, and to magnify that authority by a holy obedience to it.

The authority of God's Word has empowered believers with the martyr's faith, has sent forth the testimony of the witness whose blood has poured life into the nations ready to die. It smote the paganism of Rome. It has broken the yoke from the enthralled millions; has reared the pillars of every civil government that is worthy of the name; has cast up every highway of commercial progress; has planted educational institutions and studded the world with hospitals and asylums.

The heavens and the earth shall pass away, but the authority of God's Word shall abide.—Herald and Presbyterian.

DON'T DRIFT.

Once, in the Ohio river, in a few minutes of careless pleasure and conversation with our company, we rested on our oars; but soon, chancing to look at the distant shore, we were startled to find the boat half a mile down stream, drifting rapidly under the power of the current, of which we had been wholly unconscious. The hard pull to regain the lost space gave to the word "drifting" a meaning we hardly realized before.

We are drifting, many of us, drifting spiritually. Look out! Drifting is an unconscious process. It requires no effort. The ease of it constitutes its peril, and, we might almost add, its fascination. But while unconscious it is liable to be

reckless in motion the wrong way. The momentary progress ceases drifting begins. As long as the Christian rests on his oars he loses ground. He may fancy that he is all right, but if he rests makes to a consciousness of his loss he will be startled at his distance from God.

Moral and spiritual drift is liable to be very rapid. The movement may be as imperceptible as a rushing river. A short relapse in the spiritual life has often resulted in unrecoverable loss.

Moral and spiritual drift is liable to be fatal. "Therefore, we ought to give the more earnest heed to the things which we have heard, lest, haply, we drift away from them." "For how shall we escape if we neglect so great salvation." Negligence means ruin. By simple neglect two men went over Niagara Falls the other day. By simple neglect multitudes of souls have let themselves drift past redemption point and over the edge of the cataract of perdition.

Consider, the direction of the tide. "Lest haply we drift away from" yes, it sets in the direction away from God and goodness. We all know that. It is toward laxity of belief and laxity of conduct. The mind that is adrift is not anchored to any truth. The heart that is adrift is not in allegiance to any person.

An unanchored ship may be lying on waters as smooth as glass, and yet before the master is aware his keel is on a rock! The invisible tide bore him away so softly, and so silently, that he did not observe the motion. So are thousands of people, yes, and some professed Christians, too, carried on the rocks every week, not by gales of adversity, but by undercurrents of strong temptation. One man is slowly seduced into slavery to the bottle; or he feels the grip of sensual temptation, but takes no alarm till he strikes the rock with a hideous rent in his character. Here is a church member who insensibly drifts into neglect of his Bible, neglect of prayer, and laxity of Sabbath observance. Another gets into an undercurrent of utter worldliness; it swims him along slowly and surely, until he has lost sight of his lighthouse. The direction of the tide is away from Christ, and from the things that are true and honest and lovely and of good report.

But notice that there is remedy for drifting.

- 1. First, sturdy rowing. "This does not mean salvation through self-effort, but through the use of means." 2. Secondly, stout anchoring. "This is not idleness, but the binding of the soul to God under the stress of storms which make personal effort futile." There are such storms in times of bereavement and of fiery trial, when nothing short of being "anchored within the veil" can hold us. "Lay hold on eternal life.—The Treasury.

NO MORE SEA.

The sea is the symbol of separation. It separated John on Patmos from his friends in Ephesus. I think that is his first thought here. But, he says, this is not for long. Continents and seas, and misunderstandings, and sin, and prejudices sunder us here, but not there. The friends who fell asleep not long ago are separated from us. But when we follow them, and get where the redeemed are, and look upon the well-remembered faces, there will come to our memories like the words of some old sweet song—there is no more sea. United never more to be separated.—Exchange.

There is much discontent in our lives of which we should be ashamed, all because we see imperfectly the things that others have. Said the workman as he watched the millionaire pass, "How happy is that man's lot; how I wish I were as rich as he." Said the millionaire, with a sigh, "How I wish I had the physical strength and health of that man; I have not enjoyed a meal in months as he will his cold lunch while he rests at noon."

Let our Lord's sweet hand square us, and hammer us and strike off the knots of pride, self-love, and world-worship, and infidelity, that he may make us stones and pillars in his Father's house.—Samuel Rutherford.

THE POETRY OF PREACHING.

[Adapted Address at Dictionary Convention]

W. L. FICKLE, D.D.

Jesus Christ came to be the Lord of this world by his character, purpose, words, teachings and sufferings...

THE POETRY OF PREACHING.

It might be stated: Things essential to true gospel preaching. (1) Again: Elements of success in the ministry. (2) Again: The minister as an expert teacher of the gospel.

And what is meant by The Poetry of Preaching? By this expression I do not mean the use of poetry either to adorn a sermon, or to stimulate the hearer.

To illustrate, take a familiar stanza of one of our great hymns: "Wide as the world is Thy command, Vast as eternity Thy love; Firm as a rock Thy truth shall stand."

Here, the command of God is grasped as "wide as the world." His love is conceived of as "vast as eternity." No mathematician could express these truths more clearly, or profoundly.

Again: "How firm a foundation, ye saints of the Lord, Is laid for your faith in His excellent word; What more can He say than to you He hath said, You who unto Jesus for refuge have fled!"

Here God's truth is a perfect foundation. It is expressed in His word. Those who see to Jesus as a refuge have God's greatest safety assured them.

The preacher ought to be an expert teacher of the revealed teachings of God. The world has a right to expect him to be such a teacher.

We should, therefore, get a vision of manhood in the ministry. God has created many a man of good raw material who never amounts to much because the man himself does not conform to God's teachings.

All phases of sin, yet has a heart that yearns to love God's mercy to the sinful. It is the cause of Christ to be loved because ministers are so many, so many, so many, so high tempered—so unmerciful by grace.

A man died a few weeks ago down in Georgia. Who died a few weeks ago down in Georgia? Well, it was an old man. He was sixty years old. He was converted when he was a boy.

THE POETRY OF THE DIVINE CALL.

Much has been written on the "Divine Call" to the ministry, and much will yet be written. I have nothing new to offer you on this subject.

God does not speak to us by the sound of His voice, as He did to Moses at the Burning Bush. Neither does Christ appear to us in such visions as that in which he appeared to Saul of Tarsus.

A friend of mine, a great preacher, and the son of a great preacher, once said, in an hour of depression: "Father, I think I will give up the ministry."

A great minister seems to me of our people and age and said this simply, that and not more. "Brethren, in my studies of material science I might become a physicist but for one thing, I know that when the great Lord created my heart."

THE SILENCE OF THE FATHER.

God worked in many ways to lead Israel out of Egypt and of the wilderness into Canaan. He revealed the history of Joseph and of Moses and Aaron.

PREACHING TO WIN SOULS.

BY REV. T. L. CUYLER, D.D.

"How far do your chief preachers aim at the conversion of souls?" This question, once addressed to me by that master workman, Charles H. Spurgeon, is pertinent yet; it showed his estimate of the highest purpose of the Christian ministry.

You may be charged with moral evil, and placed in a humiliating position and physically injured; you may see many good, true and helpful things; but if you stop short of making moral evils to which, your ministry in our vital social will mean the most.

There is much talk about "seeing the masses," but people are not seen in the mass; they must be reached and persuaded (Christward).

Men may go to prison by the regiment; they must be led to Jesus individually. A single soul was not enough for the Master of the world of God, and in the "mighty arm" with His own.

Also, therefore, to make your preaching pointed and understanding. You are not to be a judge of souls, but you may be presumed that your preaching is so good and so true that every unconverted person in your audience may be made to feel "That he must be saved!"

PERSONAL INTERVIEW.

Keep your doors open to all who desire to converse with you. Pastoral visitations (which is going too much out of fashion) will give you opportunity to discover those who are anxious about their soul's welfare and you will rejoice to converse with them and to urge an immediate acceptance of Christ.

Only a part of your soul-winning is likely to be done in the pulpit. Much of it is to be done by personal interview.

LITERARY. Any Book noticed in these columns will be sent at publishers' prices by the Baptist Book Concern, Louisville, Ky., postpaid to any address, upon receipt of the price.

The Atlantic Monthly for June presents a rich bill of fare: The Personal Factor in the Labor Problem, Hayes Robbins; The Colonel in the Theological Seminary, M. M. Crothers; The Helpmate, VI., Mary Sinclair; Il Santo, Henry Newbolt; George Meredith, H. P. Greene; Spirit of Old West Point, V., Morris Schaff; The Runaways, Margaret Sherwood; The Water Witch, John Finley; Forest Philosophy of India, Paul E. Moore; Personal Recollections of Walt Whitman, Ellen M. Calder; The Sea-Glin, Geo. S. Wesson; Wood Wind, Clarence Umy; Our Men of the Midi, E. N. Vallandigham; The Apple Tree, Candace Wheeler; Alchemy, Edw. A. Mason; Rhodes' History of the United States, Bernadotte Perrin; The Contributors' Club; Answers of Time; Music versus Digestion, Travel, Poetry, of the Atlas, Passing of the Old Lady. \$4 a year; 35 cents a copy. Houghton, Mifflin & Co., Boston.

Contents of the American Monthly Review of Reviews: Governor Charles E. Hughes, of New York (frontispiece); The Progress of the World; Record of Current Events (with portraits); America's Delegation to the Second Hague Conference (with portraits); The Progress of Wireless Telephony, by A. E. Kennelly; Wireless Telephony by the De Forest System, by Herbert T. Wade (with illustrations); Dr. John Watson (portrait); Dr. Theodore Barth (portrait); To Europe, by Way of Hudson Bay, by Agnes C. Laut (with maps and other illustrations); Western Canada: Its Resources and Possibilities, by John W. Dufos (with illustrations); The Mineral Industry of Canada, by Frank J. Nicholas (with illustrations); The Relations of Canada and the United States, by P. T. McGrath (with portraits and diagram); President Roosevelt on Railroad Investments.

Oh, what a blessing is Sabbath interposed between the waves of worldly business, like the divine path of the Israelites through Jordan! There is nothing in which I advise you to be more strictly conscientious than in keeping the Sabbath holy.—Wilberforce.

NORTHERN BAPTIST ANNUAL REPORT

The Publication Society followed the Missionary Union. In the absence of President Samuel A. Crozer, Mr. W. O. Brinson, of Illinois, the vice president, presided. Secretary Howland presented the annual report, of which we give an abstract:

Looking back over the past year we have reason to record our gratitude to God for the many blessings we have received at His hands. The year has been one of activity and prosperity. We have issued a considerable number of valuable books and pamphlets. We have also added one or two new issues to our long list of Sunday school periodicals. Our Missionary and Bible work has been pressed and enlarged, and the results have been most gratifying. The year has been one of the best in the society's history.

After the sale of the Crozer building the corner of Seventeenth and Chestnut streets, 44x125 feet, was bought for the erection of a new building. A building committee has been appointed, and plans have been submitted to and adopted by our board for the new structure. These plans involve the erection of a seven-story, steel, stone and brick edifice, the entire cost of which it is estimated will be in the neighborhood of \$185,000. Contracts will be made at once, and it is expected that the work of construction will begin early in June, 1907. By June, 1908, we hope to enter and occupy the new building.

Inasmuch as there has been a misunderstanding in some parts of the country in regard to the policy of your board, we desire to assure the society itself and its patrons that no backward steps will be taken by us in any department of our work. The branches now established and under our charge will continue to be maintained. When it seems necessary and wise, we will endeavor to add to their effectiveness by associating with them smaller depositories or agencies.

During the past few months we have established such a depository at Kansas city as an adjunct to our St. Louis house. As the denomination advances and circumstances seem to warrant, we hope to be able to meet local needs by seizing other strategic points as centers for the society's operations. In like manner our missionary work will be enlarged as rapidly as our funds will permit us to do so. We recognize the fact that our field is limitless in its possibilities, and we shall strive to the utmost to meet the responsibility placed upon us.

We desire to call special attention to the publications of the year. These publications are of the highest character. The books we have issued deserve a place in every home. It has been our aim to meet the varied needs of the ministry as well as the members of our churches, and we flatter ourselves that we have, measurably at least, fulfilled the purpose we have had in view. Our periodicals have also been improved and their number enlarged. It should also be said that we have accepted or engaged a number of MSS. which, when published will be distinct and valuable additions to theological, ethical, and denominational literature. Among these may be mentioned the late Dr. E. H. Johnson's "Christian Agnosticism," Dr. E. Y. Mullins' "Baptist Axioms," and Dr. S. Z. Batten's "Christian Citizenship." Through these and similar publications we believe we shall establish a state of things which will

make it impossible to ask the question, "Who reads a Baptist book?"

A very encouraging feature of our work is found in the fact that we have sold more of our own publications during the past year than in any year of the society's history. Many of our books are now in the general trade and are more and more called for by the readers of the best literature in all Christian communities. Several of our publications are used as text books in schools and seminaries which do not bear the Baptist name. Our American Commentary is growing in general demand and the new volumes we are issuing on the Old Testament are receiving the commendation of scholars of all denominations. The circulation of our Sunday school periodicals has also grown greatly during the year. We have long had an ambition to reach a periodical circulation of 50,000,000 copies. This year we slightly exceed that figure—an increase for the year of about 2,000,000 copies.

We have for a long time contemplated the creation of a National Training Institute for Sunday school officers and teachers, but have been delayed by the difficulty in securing the right man as superintendent for such a work. We have, at last, we believe, found the right man in the person of one of our Sunday school missionaries, Rev. Hugh T. Musselman of Missouri. Mr. Musselman has accepted the position and has already entered upon his duties. His title will be associate editor and superintendent of normal work, and he will give his entire time to the institute and the editorial work connected with it. His headquarters will be at the parent house. The Institute will be conducted somewhat on the Chautauqua plan, and will offer a thorough scheme of study in Sunday school pedagogy, the Bible, general church history, and Baptist history and doctrine, with certificates and diplomas on the completion of the course or courses. It will be carried on with the co-operation of our fifty-three Sunday school missionaries, who have for a long time been engaged in this work.

The outlook for the society, we are glad to say, is decidedly hopeful. The sale of the Crozer building has been justified by the events of the past year. Our business at headquarters has increased rather than diminished, notwithstanding the fact that in our temporary location we have been much cramped for room. The profits made by the sale of the Crozer building have relieved us of all floating debts, and our running expenses at the home office have been greatly reduced. The general business both at headquarters and at the branches, has been more satisfactory than for several previous years. An understanding entered into by the American Publishers' Association, with which we are connected, has put the book trade on a better basis and given a better prospect for the future. The outlook is as hopeful as we could desire.

The aggregate receipts in the publishing department for the year are \$664,695.65; merchandise, \$318,840.25; periodicals, \$315,855.40. Last year the aggregate receipts for this department were \$700,260.31; merchandise, \$390,742.52; periodicals, \$309,517.79, showing a decrease for the year of \$35,564.66. This decrease, as will be seen, is altogether in merchandise, and is due to changes in methods of sale.

In the missionary department

the receipts from churches, Sunday schools, individuals, income from invested funds, legacies, etc., were \$135,650.21. Last year they were \$126,513.49. The deficit in this department last year was \$28,835.73. This year it is \$27,804.87, showing a decrease of \$1,030.86.

For Bible work we have received from all sources, \$11,015.91. Last year the amount received for Bible work was \$9,722.55, showing an increase of \$1,293.36. The entire amount coming into our missionary treasury, not counting the expense paid by the publishing department, is therefore, \$146,665.92. In addition to this sum, we have received during the year permanent and annuity funds amounting to \$14,231.31. The total amount received in all departments from all sources during the year is \$306,750.35.

In the Missionary department the past year has been a blessing upon the labors of our workers. Rich harvests have followed faithful sowing; in some cases the reaper has overtaken the sower, so quickly has appeared the fruitage.

We were never more impressed with the necessity of the work which the society is doing, and in the nature of the case must do, and the greatness of the opportunity for Baptists through this agency. We believe no better work has been or could be done. New fields are opening more rapidly than we can enter. We have been greatly handicapped this year again with the debt which is upon the department and on this account, while we have undertaken new work which was a necessity, we have been compelled to deny most earnest claims, and withdraw support from some who have depended upon us. The matter of debt upon the missionary organizations demands most serious consideration upon the part of all our people. We are continuing co-operative work in many states, and are seeking closer alliance with all organizations which are upon the field. In every way we are endeavoring to co-ordinate our work, so that there can be no clashing and no wasting of the forces or energy of the denomination.

The past year 300 new Sunday schools have been organized, making a total of 13,864 in the history of the society; 2,075,477 families have been visited by its colporters, 112,917 during last year. One new colporter's wagon has been started; 147 churches have been organized as the result of the chapel car work, and 258 Sunday schools. Last year 12,000 copies of the Scriptures were distributed, and grants of books amounting to \$15,185.66 were made.

The summary of missionary work since the founding of the society is as follows: Number of missionaries and workers, 4,896; days of service, 659,400; books sold, 996,364; books given away, 194,542; pages of tracts distributed, 53,062,861; sermons and addresses, 1,119,055; prayer meetings held, 202,704; families visited, 2,179,063; persons baptized, 36,608; churches constituted, 1,589; Sunday schools organized, 14,197; institutes held and addressed, 17,710; Sunday schools and individuals aided by donations of Scriptures, books, periodicals, etc., \$33,879; pastors and ministerial students aided with grants for their libraries, 10,305.

The greater part of the session was given to addresses by the workers. In introducing Mr. Boston W. Smith, who presented the chapel car work, Mr. Brinson, who is a railroad man, commended Mr.

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Smith and the chapel car work. He had observed the work personally, and knew from his observations that the work was both useful and effectually presented.

Mr. Smith referred to the beginning of the work sixteen years ago when the chapel car "Evangel" was dedicated at the Cincinnati Anniversaries. The unique service of chapel-car evangelization is still advancing and the interest is unabated. Wherever the cars go they have the indorsement of the people, and thousands of men, women and children have been reached by them in destitute places. As a result of the work in sixteen years, there have been 5,325 baptisms and 14,000 professed conversions. In closing his address Mr. Smith read letters from two railway superintendents, in which the work was spoken of in much the same terms as Mr. Brinson had used.

The second speaker was D. M. Cleveland, of New Hampshire, who spoke on "Gospel-Wagon Work." Mr. Cleveland described the conditions under which his work is prosecuted, and related many incidents that showed how the colporter ministers to the scattered peoples among the hills of New Hampshire in their homes, and gives to them the Gospel of Christ.

E. M. Stephenson, of Colorado, told of "Sunday-school Missionary Work." There are in Colorado boys and girls from sixteen to eighteen years of age who have never heard a sermon or a prayer, and have never seen a Bible. Individuals like these are reached only by the missionaries. The Society had last year 112 missionaries and workers, who preached on an average of 250 sermons, held forty prayer meetings, and baptized twelve persons each. Mr. Stephenson presented statistics to show the value of Sunday-school work in swelling the membership of the church, the importance of the primary department, and the value of the Society's Sunday-school publications.

Dr. W. H. Barnes, of New York, confirmed Mr. Stephenson's argument and urged more insistent evangelism in the Sunday-school.

At night the first address was by Dr. E. W. Hunt, President of Denison University, Ohio. His subject was "Present Tendencies in Denominational Life." The first was "toward a new basis of denominational loyalty. A Pedo-Baptist at a communion table in a Baptist church will never raise a

riot again." Evidently the new basis is not close communion. No riot was ever raised in a Baptist church according to this sinner at devotion to the old Baptist basis.

"New contents must be put into the name Baptist to make the name worthily moving." Which statement will not set well with Baptists who are contending earnestly for the faith once for all delivered unto the saints and who are proud of our forefathers.

Dr. E. M. Potat, of South Carolina, followed upon "The Attitude of the South Toward Open Questions." He said, "many questions are open which were deemed closed. A rising tide of thought opens to many the question as to the source and character of our Bible."

"The rising tide of thought which opens one question," he declared, "closes another. The rising tide has opened questions in doctrine, in theology, in social philosophy, and along other lines."

He said his firm belief is that the church need have no fear of discussion and doubt as to doctrine; that the higher criticism has not and cannot do anything to destroy the truth of the Bible, and that socialism, as such, has no place in the church.

"Socialism," he declared, "concerns itself with the individual." He said the fundamental principle of the Baptist denomination is a faith which gives freedom and at the same time brings about unity.

"It is the ambition of the Baptist denomination," he affirmed, "to furnish to the world the best example of freedom and unity combined, and disprove Carlyle's disbelief in democracy. If we cannot prove that we are both independent and unified, we will have to go out of business as a denomination."

SATURDAY MORNING.

Rev. W. H. Geistweit, of Illinois, presented the report of the Committee on Publishing Department. It emphasized the importance of literature as a factor in religious and denominational development, declared that the Society was distinctly a missionary body, and deplored the lack of sense of proprietorship on the part of Baptists in their own institutions, especially in their Publication Society, and in the denominational journals. He asserted that few people read Baptist literature, that the circulation of all Baptist journals in Canada, and the United States, North and South, does not equal that of the Methodist Christian Advocate. This

is due to the fact that the Methodist pastor's standing is made to depend upon his loyalty to Methodist propagandism as represented in the circulation of papers. The gist of Dr. Geistweil's address was that there is an aerial connection between the Publication Society and the denominational life.

Dr. W. H. Merriam, of Massachusetts, challenged some of Dr. Geistweil's statements, and insisted that the Baptists who support our churches, prayer meetings, associational and missionary organizations are reading Baptist books and Baptist papers.

The report of the Committee on the Missionary Department was presented by Rev. H. W. Smith, of Pennsylvania. Mr. Smith emphasized the fact that the present hour is the important time, that it is essential to reach the young now, and that they must be reached through the Sunday school. The missionary department, he said, represents the hand-to-hand preaching of the Gospel by the colporters, a method that will always have upon it the blessing of the Holy Spirit. He urged less criticism of, and more loyalty to the Society, pleading urgently for a larger support of the Bible, colporter, and Sunday school work.

Saturday evening Dr. D. C. Hughes presented the report on Bible Work. He made an earnest and able speech, none better during the entire meeting. He is an earnest Baptist, with whom the source and the character of the Bible is a closed question. He asked, "Is it possible to believe in the Lord as the infallible expositor of the Old Testament and not believe in its divine origin?" He made a strong argument for divine authority of the Bible.

Dr. Hughes said the only discouraging note is the lack of funds to carry on the work, and he deplored the fact that it will be necessary to curtail the work unless at least \$50,000 is raised for the coming year. He gave a most interesting account of the formation of the British and Foreign Bible Society.

Mr. M. A. Hudson, of Syracuse, gave the history and the work of the Barnea classes for young men.

The Committee on Enrollment reported 1,278 enrolled.

On Sunday the Anniversary sermon was preached by Dr. R. S. McArthur. His text was "Of the increase of his government there shall be no end." Many said it was the greatest sermon ever preached by this great orator. At night there was a mass meeting, at which each one of the three societies had a speaker. Rev. H. A. Porter, D. D., spoke for the Missionary Union, telling in glowing words of what has been done in the hundred years since William Carey began modern Baptist foreign mission work.

Dr. J. B. Gambrell, of Texas, spoke for the Publication Society. He said there are no Northern Baptists and there are no Southern Baptists. He asserted that the great principle of the Baptists is individualism. Speaking of political parties he said: "It matters not what party the men who rule the United States belong to, so long as they are guided by their own thoughts." One could wish that he had said rather "by the constitution and the laws."

Dr. J. A. Francis, of New York, made the last speech for the Home Mission Society. It was one of the finest speeches heard during the Anniversaries.

It was an address of rare force

and power, full of telling points. His theme was the question, "What is the type of evangelism that will meet the needs of our time?" Evangelism he defined as making Christ known to men for their salvation and his points were: The evangelism that is needed today must be born of the church, not a movement grafted on from the outside. It must be a continuous work, not a series of spurts. It must be essentially a teaching evangelism. We must have the moral courage to depend upon the power of Christ in carrying on the work of evangelism. These points were elaborated with a fire and earnestness born of deep conviction and wide experience, and the message came with power.

DISTRICT ASSOCIATIONS PLACE AND TIME OF MEETING

1907

JULY

20 Simpson, Lake Spring church

21 Blackford, Friendship church

21 Concord, Beech Grove church

6 Bethel, Elkton church, Todd county

6 Davess County, Buck Creek church, near Luvia.

7 Bracken, Mayshek church

7 Liberty, Zion church, Hart county.

13 Logan County, New Hope church, Todd county.

13 Ohio County, Rockport church

13 South Kentucky, Eubank's church

14 Crittenden, Dry Ridge church

14 Lynn, Oak Hill church

15 Shelby County, Hardinsville.

20 Gasper River, Monticello church, Butler county.

20 South District, Beech Fork church.

21 Barren River, Beech Grove, Barren county.

21 Campbell County, Mentor.

21 Green River, Good Spring church, three miles of stockham.

23 Russell's Creek, Campbellsville.

27 Tate's Creek, Viney Fork church, Speedwell.

28 Breckinridge, Black Lick church.

28 Union, Brookville church.

29 Baptist, Mt. Freedom, Washington county.

3 Central, Muldraugh's Hill church.

3 Cumberland River.

3 Elkhorn, Silas church.

4-Bay's Fork, Trammel's Fork church, near Scottsville.

4-Greenup, Mt. Olivet church, Boyd county.

4-Long Run, Cedar Creek church

4-North Bend, Latonia.

4-Owen, Pleasant View church.

4-South Cumberland River, Providence church.

4-Ten Mile, Paint Lick church.

5-East Concord, Mt. Mary church.

5-Wayne County, Big Spring church, Wayne county.

6-Greenville, Providence church, Wolfe county.

10-Boone's Creek, Union City, Madison county.

10-Rockcastle, Pleasant Run church, four miles of Livingston.

11-Nelson, New Salem church.

11-Sulphur Fork, Campbellsburg.

12-North Concord, Centennial church, Bell county.

13-Boonville, Liberty church, Clay county.

13-Lynn Camp, Gray's, six miles from Corbin.

13-Second North Concord, Union

- Chapel church.
14 Stockton's Valley, Seventy-six, Clinton county.
18-East Lynn, Good Hope church, Taylor county.
19-Upper Cumberland, Martin's Ford church.
20 Freedom, Central Union church, Clinton county.
20 Three Fork's, Hindman.
25 Edmonson, Joppa, two miles west of Mammoth Cave.
25 Pulaski County, Good Hope church, six miles of Eubanks.
25 Warren, Woodburn church.
27 Goose Creek, Girdler, Knox county.
27 Irvine, Indian Creek church.
27 South Union, Rose Hill, Morley Station, on L. & N.

CONCORD

- 1 East Union, Big Poplar church.
1 White's Run, Jordan church, Eagle Station.
2 Goshen, Pleasant View church.
2 Little River, Blue Springs church Caldwell county.
4 Laurel River, Singing Creek church, Laurel county.
4 South Concord, Lick Creek church, Wayne county.
9 Little Bethel, Cedar Grove church, Muhlenberg county.
9 Ohio River, Clear Springs church, Shady Grove.
9 West Kentucky, Poplar Grove church.
1 Enterprise, Card church, Pike county.
11 Mt Zion, Corinth church, four miles from Corbin.
16 West Union, Oscar church.
22 Ohio Valley, Sturgis.
23 Blood River, Benton church, Marshall county.
23 Salem, Raymond church.
30 Graves county, Mayfield, Clover Bottom.
Franklin.
Landmark, Bethlehem church, Severn's Valley.

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

GENERAL ASSOCIATION.

The General Association of Kentucky Baptists meets with First Baptist Church of this City on Monday, June 24, next, and our Committee on Entertainment desires that you announce in each issue of your paper, from this time until that date, that we shall be delighted to have with us on that occasion all brethren who can come. That ample arrangements are being made for the accommodation of all; and that we expect a glorious meeting.

Please ask each person who contemplates coming to notify the undersigned not later than Monday, June 17; and, if after that date, something should occur making it impossible to attend, please notify me of that fact at once, if possible.

Also please publish program for Minister's Meeting.

Any information which we can give will be cheerfully furnished.

C. W. Wilson, Secretary. Mayfield, Ky.

GENERAL ASSOCIATION IN MAYFIELD.

The General Association of Baptists in Kentucky will convene in Mayfield, at 10 a. m., June 26. Rev. L. T. Wilson will preach the annual sermon. The Ministers' Meeting will convene at 8 p. m., June 24. Rev. J. R. Hobbs was selected to preach the sermon. The Committee on Transportation are looking after the railroad rates, which will be announced at an early date. J. K. NUNNELLY, Secretary.

PREACHING AND PREACHER.

Preaching the Gospel involves at least four things—character, conduct, consecration and competence.

Character comes from a Greek word signifying an impression or mark, and when applied to man it is employed to indicate the moral mark which distinguishes one man from another. It is the mark of what he is, and shows itself on all occasions. A good character is indispensable to the office and work of the ministry.

Conduct has reference to behavior, and comes from two Latin words which signify leading one's self along properly, and refers to habits and morals. He needs to be civil and polite in his behavior, and peaceable, discreet and prudent in his conduct. He must render himself agreeable to others, and so direct his life as to win their esteem. A minister's character may be good, and yet by a frivolous or vulgar behavior he may so compromise himself as to seriously hinder his usefulness in the church.

Consecration to duty, to his calling, to his church and, above all, to his Master, is a paramount prerequisite to a successful ministry. His piety must be unquestioned; his fidelity to duty must yield to no selfish or personal influence; his love for his work must precede all other engagements, and his loyalty to his Master must never waver on any occasion. And the consecration must be made for all time. When God calls a man into His work He does not suspend the call or provide interims to give him time to make money, engage in business or spend long seasons in idleness. Consecration is to make sacred by a special act. We dedicate a church to God, and then we have no idea of using it for secular and worldly purposes; and can the dedication of a man to God be less sacred than a church?

Competence refers to fitness, ability and equipment. A minister must be "apt to teach," sufficiently informed to be competent to teach, and so equipped in the truth of the Gospel as to be able to teach that with judgment and ability. A well-balanced mind, sound judgment, a fair degree of education, thorough familiarity with the Word of God, and an ability to express himself intelligently are absolutely essential to successful work in the ministry.

It may be assumed that such an article as this is specially to young men in the ministry, but we affirm that many who are older may think of these things with profit. An older minister who neglects to study, or who suspends his work in the ministry every now and then for some other calling in life, or who has formed the habit of frivolity and joking at every opportunity, may well take these things at heart. And again, those whose business conduct lays them open to suspicion of crookedness or dishonesty, and who are building a fire around themselves which will consume them, may well stop to consider what the effect will be on their reputation. Those who were not willing to wait until God relieved them of service, but sought an inglorious ease, need think of the time when an account must be rendered for the work done—or not done—in the body. It is a solemn thing to be called into the ministry of the Gospel, but it is an unspeakably serious thing to quit before God grants release.—Methodist Protestant.

BLUE MOUNTAIN CONFERENCE

The second annual Bible Evangelistic Conference at Blue Mountain, Miss., will be held June 25th to July 4th.

An unusual program has been prepared. Three Baptist leaders will deliver addresses, one or two each day. They are H. H. Carroll, of Texas, Dean of the Theological Department of the Baylor University, T. T. Eaton of Kentucky, editor of the Western Recorder, and J. B. Gambrell, Secretary of the Texas State Mission Board. Three great Baptist teachers will deliver addresses, one or two each day. They are Prof. E. C. Dargan of the Southern Baptist Theological Seminary, President Jameson of Mercer University, Georgia, and President W. T. Lowrey of Mississippi College. Three leading Baptist evangelists will deliver addresses, one or two each day. They are Evangelist J. H. Dew of Missouri, Pastor Evangelist Joshua Gravett of Denver, Col., and General Evangelist W. W. Hamilton of the Home Mission Board. It is expected that two other noted lecturers will deliver addresses, but we are not yet at liberty to announce their names.

The conference is confined to strictly Bible evangelistic lines that may be helpful to evangelists, pastors, parents, Sunday school teachers, young peoples' workers, etc., including the lost to the Savior.

A notable feature is that every night during the conference a great evangelistic meeting will be held, and we are praying that hundreds may be saved during this conference.

It will be noticed that the conference includes the fifth Sunday in June. This will enable many pastors to attend, and they will go to their summer's meetings stirred and helped by this great conference.

That fifth Sunday will be a great day long to be remembered. Think of it! T. T. Eaton, J. B. Gambrell and H. H. Carroll will all preach that day. It will be worth coming hundreds of miles just for that one day. There will be special reduced rates on all railroads. Board can be secured at from 50 cents to \$1 per day, or arrangements can be made for camping. Address President B. G. Lowrey, Blue Mountain, Miss.

Blue Mountain is ideal for this great annual Bible Conference. The nights are cool, the surrounding scenery beautiful, the quiet, refined influences of the place most helpful, and the warm-hearted Christian fellowship of the people most delightful.

The afternoons are open for rest and recreation, that the people may return to their homes not only greatly blessed spiritually, but rested and built up, physically by this ten days' vacation.

Since the above was prepared for publication Bro. B. H. Carroll has written that he cannot be with us this summer. This causes deep regret, but Prof. E. C. Dargan resigns his professorship to become pastor of one of our leading churches, and he will take the place of Bro. Carroll as one of three of the great Baptist leaders who will be with us, and President A. P. Montague of Harvard College, Alabama, will take the place of Bro. Dargan as one of three of our great Baptist teachers who will be with us.

We hope soon to announce the services of two other lecturers who will be with us. T. T. MARTIN, B. G. LOWREY, Committee. Blue Mountain, Miss.

NORTH

The First the Misses... Mr. W... the vice p... retary Ho... nual rep... abstract... Looking... we have r... lude to (t... we have... The year... and pres... consider... books an... also add... our long... ridicula... ble work... largest, a... most gra... use of th... loy... After... building... and (Ch... was long... new buil... lee has... have been... ed by ou... ture. T)... tion of... and brid... which it... neighbor... tracts w... is expect... struction... 1907. I... enter an... ing... Inaug... misunde... the cour... of your... the and... that no... taken b... our wor... tablish... continu... it seems... endeav... ness b... smaller... Duri... have on... at Kan... St. Lou... tion ad... seem t... able to... other s... the so... manne... be en... funds... recogn... limitt... shall... the re... We... tion t... These... eat ch... issued... home... the v... as we... chure... that... fulfill... in vic... been... enlar... that... a nu... publ... able... al, a... Amo... late... tian... lins'... S. Z... ship... publ... tabl

Our Pulpit

ARISE AND SHINE.

WALTER M. LEE, THLD.

Ye dead in trespasses and sin,
Would you from sin be free!
Give ear, then, to the word of truth
The Savior speaks to thee.

"Though ye be dead, if ye believe,
Ye shall forever live;"
To him who will believe in me
Eternal life I'll give."

Awake, then, sleeper, from the
dead,
And Christ shall give thee light;
The Sun has risen to dispense
The sombre shades of night.

Arise and shine, thy light has come,
With radiance divine;
Gross darkness flees with fright
Apace,
Arise! arise! and shine.
New Orleans, La.

BUNYAN'S "GRACE ABOUNDING."

BY REV. GEORGE HILL, M.A., D.D.

If John Bunyan had written no other book than "Grace Abounding to the Chief of Sinners," he might have won literary fame by this alone; for, although it has been overshadowed by the more popular "Pilgrim's Progress" and "Holy War," "Grace Abounding" is a great book, one of the most remarkable books in the English language. It is a

Religious Autobiography,

the story of a man's inward experience, written by himself. When engaged on this task, Bunyan looked into his own heart and wrote. The only other book of the kind quite worthy of being put alongside this is "Augustine's Confessions." Each of these is a heart-searching record of the way in which a man was led into a knowledge of divine truth and into the supreme blessing of a rich Christian experience. Each of them has become a great Christian classic.

Autobiography is perhaps the most fascinating and the most perilous kind of literature. The life of a man of small soul, written by the man himself, is apt to be a small product, deserving the oblivion into which it quickly falls. But, in the case of a really great soul, a well-written autobiography is likely to be illuminating, inspiring and instructive in a high degree. Now, Bunyan was a great soul, and his book is written in a style that approaches perfection. The man must be insensible to the music of words who does not feel the charm of page after page in Bunyan's story. Yet its style is, after all, the least of its merits. What gives the book its abiding hold upon us is that it is so full of life and reality. It is like the narrative of a battle. We see a man fighting for his life, and we feel, too, that the fight is in a measure our own. This man, so passionately in earnest, is facing enemies we all have to face, is striving for a peace we all desire to know. He is telling us how he found an answer to the old, old cry, which is never out of place on human lips, "What must I do to be saved?" and so we follow him, step by step, with keen interest. Bunyan himself says of his book: "It is something of a relation of the

work of God upon my own soul; and, to the Christian heart, nothing else in all the world is so interesting as the work of God upon the soul of man.

"Grace Abounding" is not everybody's book; and there are certain facts to be borne in mind by anyone who would read it to profit.

For one thing, Bunyan was constitutionally the

Child of His Own Time.

He was intensely influenced by his surroundings, by the spirit of the age. He lived in the later Puritan era, and was himself a Puritan of the Puritans. In any list of typical Puritans Bunyan should certainly have a place. He was steeped to the lips in Puritan ideas. He had all the strenuousness and most of the limitations of the Puritans. With him religion was not the chief thing of life, it was the only important thing. He thought of it, talked of it, dreamed of it, sleeping and waking. If, as you went to business tomorrow, instead of talking to your friend about the weather, or politics, or sport, you began to talk about the state of your soul, it would be regarded as an astonishing and outrageous thing; but for Bunyan to talk about the soul and its concerns was a most natural thing.

Bunyan shared the Puritan view of life and conduct in its narrowest and strictest form. He was intensely honest with himself, intensely in earnest, too, and he looked with horror on many things, condemning them as wrong, which today are tolerated without the least scruple of conscience. We need to remember as we read, that the conventional standards of conduct were very different among the Puritans of the seventeenth century from what they are among ourselves today.

I suppose that the deepest and strongest impression we receive, as we read the book, is that Bunyan had an

Extraordinary Sense of His Own Sinfulness.

Both when he describes his life as an irreligious man, and when he relates the struggles which accompanied his endeavors after the Christian life, he speaks of himself in terms which suggest that he was about the most abandoned reprobate that ever lived. No language is too severe to set forth the badness of his heart and life. "It was my delight to be taken captive by the devil at his will, being filled with unrighteousness; the which did also so strongly work in me and put forth itself both in my heart and life, that from a child I had but few equals both for cursing, swearing, lying and blaspheming the holy Name of God." "I found within me a great desire to take my fill of sin, still studying what sin was yet to be committed that I might taste the sweetness of it. And I made haste to fill my belly with its delicacies lest I should die before I had my desire; for that I feared, greatly." "My original and inward pollution that was my plague and my affliction; that I saw, at a dreadful rate, always putting forth itself within me; that I had the guilt of it to amazement; by reason of that I was more loathsome in mine own eyes than a toad, and I thought I was in God's eyes, too. Sin and corruption, I said, would as naturally bubble out of my heart as water would bubble out of a fountain. I thought now that everyone had a better heart than I had; I would have changed heart with anybody. I thought

none but the devil himself could equalize me for wickedness and pollution of mind. Thus I continued a long while, even for some years together."

We must not suppose that Bunyan was guilty of conscious exaggeration when he wrote in this way about himself;

He Meant Every Word of It.

Yet there is no reason for thinking that he was guilty of such sins of the flesh as were common in his day—drunkenness and sexual impurity—there is the best reason for thinking the contrary. The specific sins with which he charges himself are Sabbath-breaking, lying, cursing and "sports;" and it is possible that some may think the language used is altogether too strong for such offenses as these, however bad we may consider them. We must bear in mind, however, that the way a man thinks of his sins depends on two things: the loftiness and purity of his ideals, and the severity of his self-scrutiny. Sin is the difference between ideal and conduct; between the best a man knows and what he really is; and Bunyan saw that between what he knew to be good and what he actually was, there was a great gulf. We must remember that, even in these early years, Bunyan had a keen sense of the beauty and worth of true religion. He possessed an exalted idea of the Christian life and he judged himself by this. Here is an explanation of his sense of sin. This is why he counted many things to be wrong which we now permit without censure. He was fond of dancing and games, and thought himself a great sinner because he was not willing to give these things up. What harm, then, was there in dancing, or in playing "cat?" We should say there was no harm whatever in them. But if such

BAD DREAMS.

Caused By Coffee.

"I have been a coffee drinker, more or less, ever since I can remember, until a few months ago I became more and more nervous and irritable, and finally I could not sleep at night for I was horribly disturbed by dreams of all sorts and a species of distressing nightmare.

"Finally, after hearing the experience of numbers of friends who had quit coffee and gone to drinking Postum Food Coffee, and learning of the great benefits they had derived, I concluded coffee must be the cause of my trouble, so I got some Postum and had it made strictly according to directions.

"I was astonished at the flavour. It entirely took the place of coffee, and to my very great satisfaction, I began to sleep peacefully and sweetly. My nerves improved, and I wish I could warn every man, woman and child from the unwholesome drug, (caffeine) in ordinary coffee.

"People really do not appreciate or realize what a powerful drug it is and what terrible effect it has on the human system. I would never think of going back to coffee again. I would almost as soon think of putting my hand in a fire after I had once been burned.

"A young lady friend of ours had stomach trouble for a long time, and could not get well as long as she used coffee. She finally quit it and began the use of Postum and is now perfectly well."

"There's a Reason." Read the little "Health Classic," "The Road to Wellville," in pkgs.

things come between a man and the realization of his ideal, if they hinder him from becoming what he sees he ought to be, then they are wrong. You may think it was folly on Bunyan's part to suppose that he would be damned and sent to hell for such things as these; but it is not folly for any man to condemn utterly anything that keeps him from God and the life of holiness to which God calls him. One of the gravest defects of our modern life is that we think so little of sin; our sense of sin is so weak. That defect hinders our religious life and work in an immeasurable degree, and I believe, with Bishop Gore, that "there will be no real revival of religion without a much more general consciousness of sin than at present exists." The reason our religious life is so poor is that we are so easily satisfied. We have low ideals. We are content to be as good as the average, when we should measure ourselves only by God's will. We do not see that whatever hinders the development of our religious life is an evil thing to be repented of and abandoned. We have a poor and inadequate idea of sin. The language of Bunyan would be unreal on our lips. We do not believe that we are great sinners; that our hearts are fountains of corruption, that we are "worthless worms." Well, if we do not believe these things, we are quite right in declining to use such language of ourselves. It is always right to be truthful and honest. But we may well ask whether Bunyan was not far nearer reality than we are; whether he did not more truly interpret the New Testament and the facts of human life; and whether a deepened conviction of our own sinfulness would not be a great and eternal gain. "Grace Abounding" describes Bunyan's

Endeavors After a Christian Life.

The first stage is marked by moral reformation. He turned over a new leaf, as we say. Under the influence of a rebuke administered to him by a woman who heard him swearing, he gave up the use of bad language, gave up his games, his bell-ringing, and, at last, his dancing. He began to attend the Parish church regularly, and to be looked upon as quite a reformed character. The change in him was as great, so he himself says, as if "Tom Bethlem" had become a sane and sober man. His neighbors had nothing but praise for him, and he grew proud of his religion, believing that he pleased God as well as any man in England. This went on for about a twelve-month, during which time he was an utter stranger to "the want and worth of Jesus Christ." With all his religion, he says (judging himself, perhaps, rather harshly), he was but "a painted hypocrite," doing all he did to be seen and praised of men.

Then followed a second stage which was marked by a real

Struggle for the Renewal of His Inward Life.

Bunyan tells us, in a well-known passage, how he came to be dissatisfied with his life of formal religion. One day, being in Bedford, he passed where three or four women were sitting at a door in the sun, and talking about the things of God. They spoke of the new birth, the work of God on their hearts, the strength, comfort, and support they had received from God against their temptations. They spoke as if joy made them speak, and as if they had found a new world. All this made Bunyan

AFTER NINE YEARS, RELIEF

A True Story, With a Moral Which Points to Some Interesting Ways for Women to Cure Themselves from the Agonies Caused by Female Disease and Disturbance.

LETTER FROM A LADY

Nine Years of Constant Suffering and Failure of Doctors to Give Relief, Led the Writer No Chance But to Try This Method of Home Treatment, Which Afforded Prompt and Permanent Relief.

FREE ADVICE FOR LADIES

Nine years is a long time to suffer from the terrible pangs of female disease. Think of 331 Nine long, weary years, of seemingly endless suffering! A long, dark interio, with no turning! And then, one day, a light in the distance, a feeling of new health, freedom, relief and realization of perfect cure.

Such, in brief, is the story of Lizzie Matthews, of Mount Vernon, Ga., whose letter we print below. She says:

"I was troubled with female disease for nine (9) years. The doctors first called it 'nervous prostration,' then 'change of life,' and finally 'entarrh of the organs,' but no matter what they called it, they could give me no relief.

"At last I decided to take Wine of Cardui. I have now taken three (3) bottles and can say that my health is better than it has been in nine years. Before I began to take Cardui I could not eat anything, could hardly sleep, my back and hips would ache, and then I would be nervous and I was troubled with leucorrhoea. Once a month I would have to go to bed for two or three days. Since taking Cardui I do not have to stay in bed more than a half a day, and all my other troubles have gone.

"I have praised Cardui to all my friends, and shall continue to do so. I wish every suffering lady would try it."

For young, middle-aged and old, Wine of Cardui forms a perfect female tonic. It is a pure scientific vegetable extract, perfectly harmless, absolutely non-intoxicating, always reliable and effective. Obtainable at all prominent drug stores in \$1.00 bottles.

You are earnestly urged to write for Free Advice about your case to Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn., stating age and describing frankly your symptoms. All requests for advice sacredly confidential, and replies sent in plain sealed envelopes.

utterly dissatisfied with himself. These poor women plainly had a religion of which he knew nothing. And for months and years now his struggle was to gain a genuine, inward, spiritual religion which would give him peace and joy. He began to pray, to read the Bible. He frequented the company of Godly people and sought counsel of the minister, John Gifford. He was "all on a flame," as he says, "to be converted to Jesus Christ." The converted state seemed to him so glorious that if it could have been gotten for gold he would have parted with all the world—to be in it. And yet for months he found no satisfaction, and was in doubt whether he would not be finally lost.

He was perplexed about many things, "tossed," as he expressed it, "between the devil and his own ignorance." The doctrine of election was a stumbling block to him, as it has been to thousands. How could he be saved if he was not one of the elect? How could he know whether he was one of the elect or not? It occurred to him that per-

Editorial

The writer returned last week from a very pleasant trip to Mississippi. It was his pleasure on June 2nd to preach the baccalaureate sermon for Mississippi and Hillman Colleges at Clinton. Dr. W. T. Lowrey is president and he is doing a great work, to which he is devoted with singleness of purpose. In vain have they offered him positions with double his present salary. Mississippi College had the past year 440 students and Hillman College (female) had 150. The latter is under the same control as Blue Mountain College, of which we have had much to say and will say more. Two new buildings for Mississippi College are being erected. These will greatly increase the facilities of the institution. This enlargement is rendered imperative by the increased patronage. The endowment ought to be increased to at least \$500,000.

We were glad to find Dr. and Mrs. J. L. Johnson with restored health. It was pleasant to share their hospitality. He is one of the strongest men in the denomination and she well, he has thanked God every day since the event, that she married him.

It was very pleasant to greet many of the leading Baptists of the State, gathered at the college: Gov. and Mrs. Longino, Judge Lowrey, Dr. Bailey, President Ratcliff, Messrs. Whitfield, Davis, Lipsy, Miller and others, who take great interest in the college and are President Lowrey's hearty coadjutors. Clinton is a charming community.

At night the writer preached at the First church, Jackson, only ten miles away. Here Pastor W. F. Yarborough for eight years has done most effective service. He has a strong church, with the largest congregation in the city. He has a strong hold on them. Among his other honors he is one of the brilliant array of Kentucky Baptist preacher sons-in-law of whom we have spoken.

Here in Jackson is published the Baptist Record, edited by Dr. T. J. Bailey; it and he being prominent institutions in the city and State. We do not recall any question in regard to which the Record and its gifted editor have not been on the right side. The writer is indebted to him and to Pastor Yarborough for special courtesies.

Our cause in Jackson is in fine condition. Besides the First church there are two others, the one with the Rev. W. P. Price, just moved into a splendid new house, and the Rev. G. W. Riley as pastors, respectively. Both are doing most effective service. These churches kindly adjourned their Sunday night meetings and came to the First church, where the writer preached.

From Jackson the visiting brother went to Silver Spring to lecture on "The Women." Here Pastor J. P. Williams ministers to a devoted people, and here he has done a blessed work. He is anxious the church shall move their house of worship to a more central and convenient location, but so far they have not consented to do so. While the sentiment which clings to the old locality is to be respected, it should not interfere with the best interests of the cause of Christ. To the visiting brother it seems plain that the church would be better off in a new and more central locality. But this Silver Creek problem is repeated in all parts of the land.

May God give the brethren grace and wisdom for its right solution. The writer enjoyed traveling with Dr. A. V. Howe, the efficient and tireless State Secretary, and enjoyed meeting with many ministerial brethren who favored him with their presence and conversation. Our Mississippi preachers are a noble body of faithful ministers of Jesus Christ.

Some of the daily papers got it that the editor of the Western Recorder "threw a small bomb shell" into the Southern Baptist Convention, and "attacked the secretaries." We did not intend to speak of the incident unless some of our denominational papers took it up. Now that the Baptist Standard has copied what was published in the dailies, we tell just what happened.

At the convention a brother came to the writer, saying that a certain Corresponding Secretary having asked him to be chairman of a certain committee, he desired information to put in his report. This brought sharply to the writer's attention a matter regarding which he had often thought something should be done. Our Corresponding Secretaries naturally desire their reports should receive adequate attention, and in order to prevent the random reports liable to be received from committees announced, perhaps within an hour or so of the time they are to report, these Secretaries sometimes ask brethren, deemed specially qualified, to serve on these committees and ask the President to appoint them. This is a natural procedure in the circumstances, and not prompted by any desire to do wrong. The writer had no word of censure for the Secretaries, but said he wished to remedy the conditions, and unless his mind changed he would move next year, it being too late to make the change at Richmond, that the President appoint a year in advance the chairmen and alternates of the regular committees. This is the way it is done in a number of Baptist bodies. This would relieve the situation and relieve the Secretaries. It is too obvious for discussion that the man whose work is to be reviewed is not the one to select those who do the reviewing.

Dr. Gray and Frost were present when the writer spoke, and they had no objections to what he said. Dr. Willingham was not present. Afterward, when the writer was not present, Dr. Gregory spoke, saying that the Recording Secretaries were not involved in this matter. To this Dr. Willingham replied. The papers got it that he replied to the writer, but when asked he said he was not replying to the writer at all, but to Dr. Gregory. The writer did not hear what either of these honored brethren said. But there was no "bomb shell" and no "attack." The meetings of the convention had been without special excitement, and we suppose the daily papers wanted something sensational.

The Christian Standard makes an elaborate reply to our recent editorial on the name "Christian," in which we said that Christ called His disciples "friends," "branches," "wheat" and "sheep," but did not call them "Christians," hence those names had an authority which Christian lacks. The Standard says: "The simplest way to expose the fallacy of the Recorder's reasoning as to the many alleged names of the followers of the Lord, is by substitution. If the terms quoted are all names, used alike to serve the purpose—that is, to distinguish his followers from the world—they are interchangeable; if they are substituted one for another, the sense will remain unchanged. For instance, instead of 'I am the vine, ye are the branches,' it will be the same thing as saying, 'I am the vine, ye are the friends,' or 'the sheep,' or 'the wheat.' Evidently there was no purpose to use these terms as names."

By the same token we can substitute Christians for branches, making it read "I am the vine, ye are the Christians," and conclude "evidently there was no purpose to use the term Christian as a name." Of course, to put something else in the place of "branches" in the sentence "I am the vine, ye are the branches," destroys the antithesis since branches are implied when we speak of vine. Let the Standard try its substitution on the expression "I have called you friends," for example, where there is no antithesis.

The Standard continues: "The terms referred to were not used as names by the Lord or by his Apostles. The term 'Christian' was. When did the Lord use the term Christian? Then friends, branches, wheat and sheep are names. They are all nouns and all the grammarians define a noun as 'a name, etc.' Certainly they are names. Again the Standard says: 'If the Disciple brethren were so unfortunate as to attempt to appropriate to themselves the name 'Christian,' they would indeed sink to the level of a sect and commit an outrage on the rights of their Christian brethren.' Well, that is exactly what they have done, and are doing constantly. There is in Louisville the "First Christian Church," which was organized in 1833. At that time there were Baptist, Methodist and Presbyterian churches in this city, but the Disciples refuse to recognize these as Christians, and call this organization the "First Christian Church," assuming that no Christian church was in existence in Louisville before. Then we have here the "Third Christian Church," which lacks a great deal of being the third Christian church organized in the city. But it is the third Disciple church and hence to call it the "Third Christian Church" is to claim it as simply the third church of a certain sect or denomination established in Louisville, and that is exactly what it avowedly is. Hence the "Disciple brethren," in the judgment of the Christian Standard, "indeed sink to the level of a sect and commit an outrage on the rights of their Christian brethren."

"We want to ask: Who would remain in a Baptist church after that church had flatly refused to hear a petition from aggrieved members, when that petition is presented in a most humble and Christian manner? Who would remain in a church that had deliberately violated this principle of 'equality of believers in the church?' We would like to hear an expression from the Western Recorder on this point."—Baptist Flag.

First, we would make sure that the refusal to hear the petition was intended to be as represented. There is room for misunderstanding in such cases. Settling that the refusal was so intended, we would address another communication to the church, repeating our request for a hearing. In case this was refused, we would call on the church to join us in calling a mutual council to pass on the questions at issue. If the church refused this, then we

would have all the aggrieved members to sign a call for an ex-parte council of ministers, to meet and advise us what course to pursue. If this council decided in our favor and on the church still refusing to hear us, this council advised us to withdraw and organize another church, then and not till then, would we withdraw. Withdrawing is the last thing, and not the first thing, to do.

Since the editor of the Flag is so anxious to have our opinion, we will say that we think he and those going with him acted hastily in withdrawing and organizing a new church. We believe that had they pursued the course above indicated the trouble would have been satisfactorily adjusted. Since the Flag insists on having our opinion, we advise that the two bodies in Fulton even now join in calling a mutual council to pass upon the questions at issue. The meeting of the General Association at Mayfield affords a good opportunity to secure the attendance of leading brethren whose opinion the denomination would accept.

BAPTIST HISTORY.

Bro. Theodore Harris agrees to give us the first thousand dollars on a fund of not less than \$25,000 for the thorough investigation of Baptist history. We propose to send a competent man to carefully examine the archives of Europe to bring to light whatever evidence is in existence in regard to Baptist history, and to make publications from time to time.

Now this means business, and we hope the amount will be speedily secured. Mr. Harris heads the list with \$1,000. Are there not others who will join in this? We are confident our directors will agree to subscribe \$1,000 for the Baptist Book Concern, the owners and publishers of the Western Recorder.

Not only is money needed for the actual investigations, which may be prolonged, how long no one can tell; but the publications should be provided for. Now is an opportunity to do a great and a needed service for the denomination. Let us hear from others, as to the amount and times of payment.

We are looking for great meetings at Mayfield. The General Association opens Wednesday morning, June 26th. The other meetings begin Monday night, June 24. It is on the morning of that day that the railroad reduced rates go into effect. The Education Society meets on Tuesday, and it is one of the most important meetings ever held in Kentucky. The wisdom of the denomination should be present. We expect a large attendance from all parts of the State. We hope many laymen will go. The good people of Mayfield, who certainly know how to entertain, open their homes and hearts to us. They deserve that we show full appreciation of their hospitality.

Dr. Bow's report on State Missions will be the best ever presented to the General Association. Dr. Hale's report to the Education Society will be the first of its kind and it will be inspiring. The Mayfield meetings ought to mark an epoch in our denominational history. We suggest to preachers to use the reduced rate ticket instead of their clergy permits, because the amount is the same, but if all will use the reduced rate it will enable the committee next year to make a better showing to railroads in their effort to secure a half-fare rate. Every preacher using his clergy permit diminishes the committee's showing next year by one.

EDITORIAL VARIETIES

Oh! no, Mrs. Journal and Messenger, we did not assume anything in regard to the ordination of Philip except that the Baptist order is that taught in the New Testament. We assumed this because our argument was addressed to Baptists.

Gen. Stephen H. Lee was selected Commander of the United Confederate Veterans, a well deserved honor. We are glad to see our Baptist brethren honored, and especially such a leader as Gen. Lee.

"If a Baptist succeeds in slipping through the gently gated city, it will not be because he is a Baptist but because he is a Christian."— Gospel Advertiser. Our esteemed contemporary here admits the bare possibility of a stray Baptist being saved, but it will not be a regular, orderly salvation, but must be by "slipping through." This is not admitting that any Baptists will be saved, but only that it is possible one may be saved.

We regret to learn of the death of Dr. Young J. Allen, the veteran missionary to China. He wrought long and well, having gone out in 1863. He was seventy-two years of age.

The Rev. R. F. Thompson, after a long illness, died in this city last Friday at 5 p. m. The funeral was at 3 p. m. Sunday, his father in law, the Rev. W. E. Powers, preaching the sermon. Bro. Thompson was seventy-seven years of age and for half a century he was identified with denominational work. Born in North Carolina, educated at Georgetown, pastor first at Shelbyville, then at Evansville, then in Missouri, and afterward returning to Kentucky, he was one of our best known preachers. He was a stalwart Baptist, mighty in the Kingdom. A fitting notice will appear in due time. We tender condolences.

Some one has sent us a clipping from a Quincy, Ill., paper, containing an editorial bewailing the very small congregations that attend upon the ministry of the Unitarian pastor there, and praising that pastor as a man of rare intellectual gifts. Of course, Unitarian congregations are small. Why should they be large? What is there in the best of doctrine they preach to do people any good?

Hallelujah! Amen! Bowling Green has voted out the saloons by a good majority. The good people, after a hard struggle, have triumphed. Other whisky ridden cities will take heart. Evangelist Ham has been holding temperance meetings in his big tent for weeks past, and this has been no small factor in bringing to pass this result. The Baptists of Bowling Green have done valiant service and the other denominations also, but we are specially gratified at the Baptist part of the good work.

Pastor L. B. Warren, of Chicago, writes: "A member of a local congregation states that he remembers the time—and no very recent date it is—when the floor of the Southern Baptist Convention was so obscured by tobacco smoke that it was almost impossible to see the members." Pastor Warren challenged the statement and asks us about it. The writer has been at almost every meeting of the convention since 1870 and he never saw any tobacco smoke or heard of any in the body. We do not believe such a session was ever held. If anybody knows of such a meeting, let him tell when and where it was. Dr. J. H. Kilpatrick has been a regular attendant of the Convention for fifty-five years, and he is a good witness. Did you ever find difficulty, Doctor, in seeing the members of the Convention because of tobacco smoke?

The other day in Jackson, Miss., the Hon. A. H. Whitfield, Chief Justice of the State, complimented the Western Recorder on its stalwart defense of the faith, and said the preachers who do not preach Sinai as well as Calvary are doing little or no good. The two must ever go together. People should be told of Hell as well as of Heaven. It is a feeble, worthless Gospel that leaves out Hell.

When the Southern Baptist Convention met in 1851, the Foreign Mission Board reported that they expended \$14,160.05. When the Convention met in 1907, fifty-six years later, the Foreign Board reported \$400,000 expended. In fifty-six years more what will the figures be?

The daily papers were saying that Gov. Hughes, of New York, would be the next President of the General Baptist Convention, but Dr. A. H. Strong was elected. We suppose the next President will be taken from Canada. Deacon T. D. Osborne, of Louisville, was made Secretary.

AMONG THE Churches.

Walnut St. (Third and 84. Catholic) - Pastor Eaton: The leaves; Ashamed of the Church. Broadway - Pastor Jones: The widow's mite; Boys in gray. Three by letter. Chestnut St. Pastor Weaver: Echoes from the renovation; Grace on Social. East - Pastor Wilson: Mission of Christ; Joy of salvation. Evangelical Ham begins Sunday. Fourth Ave. Pastor Hamblett: Jonah; Morning star. How E. Y. Mullins secured \$100 additional for church extension. Twenty-second and Walnut Pastor Head: A neglected command, or why a Baptist hospital in Louisville; If a man do shall he live? Four for baptism, \$200 added to pastor's salary. Calvary Pastor DeWitt: Forgiving one another; Place of blessing. Clifton Pastor Foster: Common salvation. One thing. One for baptism. Franklin St. Pastor Caswell: Religion of common people; How J. P. Jenkins Behind the Ideal. German Pastor James: Sacrifice of faith; Children's day. Immanuel Evangelical Hill: Responsibility of Christians; Responsibility for the lost. Meetings daily. Four for baptism, two by letter and one restored. Oakland Pastor York: Development; Man. Third Ave. Bro. Cannon: Conquering Christ; Lord's dues. Twenty-sixth and Market - Pastor Head: A sane charge. Follow me. Hazelwood Pastor Albright: Sin; Important truths. Six baptized; pastor provided with horse and buggy. Oakdale Pastor Mohler: Peaceful mind. Church refused to accept pastor's resignation, but raised his salary \$20 a year. Ormsby Ave. Pastor Williams: God's people in earnest; Man saved or lost now. Six by letter, three baptized. Bro. Rogers aids the pastor this week. Highland Park - Pastor Arvin: Justification and condemnation. Two by letter. Beechland - Pastor Hill: Heron; God's ideal. New building going ahead. City Limits - Pastor Stone: Parental responsibility. Bro. Virk gave at preachers' meeting a very interesting account of the struggle and victory for temperance in Bowling Green.

THE STATE.

Pastor Martin, at Shepherdsville, has been aided in a meeting by Bro. Lloyd T. Wilson, with twenty-five additions. Church raised pastor's salary and they will build a handsome house.

OTHER STATES.

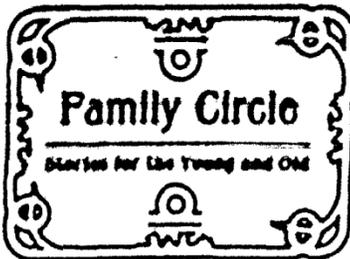
Pastor H. M. Long, of Phoenix, Ala., writes: "Having accepted a call to Comer Memorial church, Columbus, Ga., I have resigned the First church here. Will begin June 1st in new field. Please change my address from Phoenix, Ala., to 1316 Eighteenth street, Columbus, Ga." The Yazoo City Herald gives a long account of the meeting which Bro. Geo. C. Cates is holding in the Presbyterian church in that city. It says the whole city has been turned into a prayer meeting. Everywhere in stores and offices and on the streets men are urging their unconverted friends to repent and seek the forgiveness of their sins. Last Sunday two hundred joined the various denominations. Bro. J. H. Taylor, Nevada, Tex., has been called and accepted the pastorate of the church at Leonardi, Tex. Bro. I. T. Creek, of St. Joe, Mo., has been called to the First church at Weatherford, Tex. Bro. E. E. King, pastor of the First church, McKinney, Tex., and his noble people, have broken dirt, looking to the erection of a \$35,000 building to take the place of the house wrecked by the storm something over a year ago. The Collin County Baptist Association of Texas, began the erection of a \$10,000 school building at Westminster. More than 300 wagon loads of rock were put on the ground free of charge by the people in the vicinity. The Ladies' Aid Society of the First church, Farmersville, Tex., gave \$1,000 to the Baptist Memorial Sanitarium at Dallas. This added to \$2,100 given by individuals makes the full sum \$12,100, given by this church to the sanitarium. A meeting in the Sumrall church,

Miss, closed with sixteen additions to the fellowship of the church. The Baptist Chronicle says of Pastor M. J. Hewitt's work in his old pastorate of the Alexandria church: "When he came he found almost one hundred members, he leaves the church with a membership of about 400. No preacher of any denomination probably has a deeper hold on Alexandria. He is greatly beloved here." As the result of a meeting held at Electro, Tex., a new church has been constituted, with bright prospects. The meeting at Kentucky avenue church, Fort Worth, Tex., closed with forty seven additions, greatly strengthening the church by this new force, many of whom are strong men and women. Mt. Vernon, Tex., has been wonderful in stirred by their meeting, sixty four added to the church and the whole town benefited. A church has been constituted at South El Paso schoolhouse, and Bro. Head called as pastor. A great meeting at Euclid, Tex., closed with sixteen additions. A church has been constituted at Mc Donald, Kan., with seventeen charter members. Dr. E. P. Johnston has accepted the call to Washington Heights church, New York, and will enter on the pastorate October 1st. Pastor H. W. Beckett writes from Charleston, Miss.: "Please send the Recorder to me hereafter to Charleston, Miss., instead of End, Miss., as heretofore. I go to Charleston to take the church there." Rates to the General Association: One and one-half fare, round trip; children one-half of the above rate. Dates of sale, June 21 to 25. Return limit, July 1. If there was any such thing as traveling by wireless telegraphy it would be a great pleasure to us to go to Stanford on the 19th, and attend the marriage of Miss Nancy Hreat Newland to Rev. L. C. Kelly, and then on to Campbellsville on the 20th and attend the marriage of Miss Rachel Gatten to Mr. Edward N. Todd. But as we cannot go we are left to offer our congratulations and best wishes for long life and happiness. MARRIED. By the editor of the Recorder, June 6th, at 8 p. m., Miss Ethel Luella Gunter and the Rev. James H. Thayer, at the residence of the bride's parents, in this city. The happy bridegroom, now fully qualified for the office of bishop, becomes pastor at Naulakler, Va. We extend congratulations. In view of what Dr. Pettie last week said about inviting even the Louisville brethren to the General Association in Mayfield, some brethren fear the impression will be made in some quarters that brethren in Louisville have tried to assume undue authority in the matter of determining the place of meeting. There has been no such attempt. We took Dr. Pettie's remarks as playful, and not intended to be taken seriously. We are indebted to Pastor T. H. Plemons for a copy of two sections of Bro. E. W. Bramble's will. He leaves \$1,000 to the Cynthia church, the interest of which is to be used on the pastor's salary. He leaves his estate to his wife for her life time, with permission to use so much of the principal as she may desire. At her death the estate is to be in the hands of trustees appointed by the General Association of Kentucky to be used for a school or Home for Poor Girls in the State. This institution is to be called the "Lorraine Bramble Home," in honour of his wife, and is to be forever a Baptist institution. It is the noble charity of a noble man and a wife in every way worthy of him. On the 30th ult., the Rev. and Mrs. Hugh C. Smith, of Emporia, Va., celebrated the twenty-fifth anniversary of their wedding. We extend heartfelt congratulations. Bro. Smith was ordained to the ministry under the ministry of the writer in Petersburg, Va. He has been a most useful and faithful minister of Jesus Christ, and Mrs. Smith has been a true helpmeet for him. May they have many years of happy usefulness. THE DISTRICT ASSOCIATION CLERK. I have this date mailed to your address blank church letters for the church of your association. Your care and

promptness in distributing them will have much to do with the character of the reports that will come from the churches to the District Association in the next issue. Your active efficiency will greatly aid in the improvement of our statistics. Look carefully after the Sunday school reports. Sincerely yours, J. K. NEASEMAN, District Secretary, Georgetown, Ky. Press Reports. We have recently closed a meeting with twenty additions, fifteen by baptism. Evangelist James Hays did the preaching. In less than ten months we have had 111 accessions to the church. The Western Recorder is a great paper. Long may it live. M. M. BURTON, Jolly, Mo. EAST TENNESSEE NOTES. The year just closed is the greatest in the history of Union and Newman College. Ninety-four students completed their two graduate years from all the schools. We had great addresses this year from Bro. M. A. Jones and William Hartsfield. Dr. Jones preached the sermon, and Dr. Hartsfield delivered the literary address. We now have five splendid buildings and about forty acres of ground. J. E. JONES, Dean. Press Reports. I have been called to the care of King and Pugh churches, in Fleming county, for half time with each church. I have accepted to take charge the first Sunday in June. Please change my address from Glasgow, Ky., R. F. D. 124, to Ewing, Ky. Let the dear old Recorder come. I have been a reader of it several years, and regard it as second only to the Bible. God bless the editor. May he live long to herald the Gospel truth through its columns. Pray for me in the work. E. H. BARNHART, Ewing, Ky. Will some one send us the address of Rev. H. L. Swan. He was at Crisfield, Md. Geo. VANZON, Paris, Ky. ORDINATION SERVICES. Donaldson church, of Caldwell county, met Saturday, June 1, to set apart to the full work of the Gospel ministry H. A. Egbert and Rodolph Lane. 1. Ordination sermon by C. E. Stewart, from I. Tim. 3:1. 2. Formation of Presbytery, composed of Elders E. R. Blackburn, Moderator; E. G. Hughes, Clerk; W. H. Moore, C. E. Stewart. 3. Relation of Christian experiences and call to the ministry by candidates. 4. Examination of candidates by W. H. Moore. 5. Obtaining prayer by E. R. Blackburn and laying on of hands by Presbytery. 6. Charge to candidates and presentation of Bible, by U. G. Hughes. 7. Charge to church, by C. E. Stewart. 8. Extending hand of ministerial fellowship by Presbytery, and Christian fellowship by church. 9. Benediction, by H. A. Egbert. EWING COLLEGE COMMENCEMENT. The commencement exercises of Ewing College were held from June 24 to 26th. The baccalaureate sermon was delivered by Rev. S. C. Ohnum, pastor First Baptist church, Cairo, Ill. The address for the commencement exercises proper was delivered by Rev. E. B. Rogers, D. D., pastor Central Baptist church, Springfield, Ill. The year has been one of marked advancement and success and 359 students were in attendance. The new Carnegie Library which is to be built at once will add much to the college. A special school of evangelism and also a school of special preparation for teachers will be conducted during the summer. Dr. J. A. Leavitt, the president, delivered diplomas to the graduates in the various departments. The degree of Doctor of Literature was conferred on Prof. C. M. Stevens, a member of the faculty; and the degree of Doctor of Divinity was conferred on Revs. W. R. Andereck and S. C. Ohnum. DEAR RECORDER: You will change my address from New York Hall to Buffalo, Ky., where I have been called to the care of the church for half-time. We arrived here Thursday and found a warm welcome awaiting us - our house had been secured and a large number of the ladies and a few of the men were awaiting us with a pantry so full that a Methodist professor said he was tempted to turn Baptist preacher. We found most everything needed for

keeping house; even the food was abundantly supplied. This is a field of great opportunity. Last year's earnings is just closing a very successful year, and the trustees and church members of this institution have prepared to turn over the property to the Baptist Education Society. This will be a great forward movement for Baptists in this section. The church will in the near future call for full time and provide church facilities for the large number of young people drawn here by the school. There are a noble people and love the Kingdom dearly. May God guide the cause and its efforts to continue the high standard now held and glory be to the great in whose name all things are done and for good. Nationally yours, A. J. HIGGINS, Buffalo, Ky. BEHIND THE NOMINATION. The Recorder's suggestion to send a competent man to search the archives of the old counties for the purpose of bringing to light what they may contain of Baptist history is a good one, and the demonstration would do well to set upon at once. Thousands of Baptists will heartily second Dr. Leffler's nomination of Dr. A. H. Newman as a man well qualified for the work, and will, I believe, be glad to have a hand financially in the undertaking. Harrodsburg Baptists stand ready to do their part in making a success of such an enterprise. J. M. BROWN, Harrodsburg, Ky. Press Reports. Please announce the annual meeting of the Woman's Missionary Association to be held in the Presbyterian church, Maxwell, Ky., June 26th, in connection with the General Association. Each society in the state is entitled to one delegate. We hope for a large representation. Mrs. C. E. EIDER, Sec'y, Mrs. H. E. FOSTER, Pres. Bro. C. H. Ellis, after two years' faithful service as pastor of Mt. Hebron Baptist church, and after being unanimously called for the third year, offers his resignation (which the church very reluctantly accepted) and will leave shortly for Latonia, where he has been called for all of his time. We regret his leaving. The church has prospered under his care. May he be as faithful and successful in his new field of labor as he has in the past in his present. W. N. G. Judson, Ky. LIBERTY COLLEGE. The week designated as commencement has been one of unusual interest in many ways. The opening recital was given by the pupils in Expression, and was a decided success. Notwithstanding the cool and rainy weather the attendance at all the exercises has been splendid. The large new chapel was filled on Sunday morning to hear the sermon by Dr. A. C. Davidson, of Murfreesboro, Tenn. Everyone rejoiced that it was their good pleasure to be present. A more helpful commencement sermon was never preached. It was soulful, inspiring and uplifting. Dr. Davidson also filled the pulpit in the Baptist church Sunday evening. The recitals on Monday and Tuesday evenings were excellent, and reflected great credit on the vocal and instrumental teachers. The graduating exercises on Wednesday evening were intensely interesting. The address was delivered by Dr. J. F. Loving, of Glasgow, and was timely and eloquent. The occasion is one to be long remembered by all who were in attendance, and thus closed the greatest year in the history of Liberty College. Prof. E. E. Hatton, of Virginia, takes charge of the college for the next year, and Prof. Geo. J. Burnett and J. Henry Burnett take charge of the new school, Tennessee College for Women, at Murfreesboro, Tenn., a school which has been established by the Baptists of the great Volunteer State. Prof. Burnett as president, the writer as business manager. Sincerely, J. HENRY BURNETT, Glasgow, Ky. BAPTIST MINISTERS' AID SOCIETY. A little more than two weeks as Corresponding Secretary have brought me both sorrow and joy. Sorrow at seeing with my own eyes the conditions and needs of the beneficiaries - some of which are most

PERIODICALS OF THE SOUTHERN BAPTIST CONVENTION. EACH ORDER contributes to the Bible Fund and fosters the Sunday School interests of the Convention. PRICE LIST PER QUARTER. THE CONVENTION TEACHER, single copy, 15 cents; in orders of 5 or more, each \$3.00. BIBLE CLASS QUARTERLY, single copy, 5 cents; 5 or more, each \$1.00. ADVANCED QUARTERLY, INTERMEDIATE QUARTERLY, PRIMARY QUARTERLY, LITTLE LEAF, CHILD'S GEM, KING'S WORLD (weekly), YOUTH'S KINGDOM (monthly), BAPTIST BOYS AND GIRLS (large size page, weekly), BIBLE LITERARY COURSE, BIBLE LITERARY COURSE, B. Y. P. QUARTERLY (the people's magazine), in orders of 15, each \$1.00. SUPERINTENDENT'S QUARTERLY, 24 pages \$1.00. CHILDREN'S BAY PROGRAMS FOR JUNE, FORTHE BIBLE FUND, OTHER SUPPLIES. SUNDAY SCHOOL RECORD (simple, complete and accurate), each \$1.00. CLASS BOOKS (for keeping class records), per dozen \$6.00. CLASS COLLECTION ENVELOPES, \$6.00. NICHOLSON MAPS (see catalogue). R. F. H. BAPTIST, Topic Card, 100 per dozen, 15 cents; 15 cents per 100. Bridge Cards, 50 cents per 100. How to Organize - with Constitution and By-Laws, 10 cents per dozen; 50 cents per 100. How R. Y. P. Quarterly is Not Taken, HOME DEPARTMENT SUPPLIES - Its Plan - J. M. Frost, 25 cents per 100. As Reporter - James W. Millard, 100 per dozen, 5 cents; 50 cents per 100. Class Books - For visitor's use, 2 cents each. Collection Envelopes, Price 25 cents per 100. Superintendent's Quarterly Reports, 1 cent each. Application Cards, 50 cents per 100. Membership Certificates, 50 cents per 100. Superintendent's Record, 60 cents each. Need for prices of Literature, Song Books, Reward Cards, Reward Tickets, and other supplies or samples. Baptist Sunday-school Board Nashville Tennessee. pitiable. Joy because of the sympathies and responses of the brethren and sisters. A few days in Owensboro, a few in Louisville and a few in the mountains, at Williamsburg and Jellico, have shown me both needs and responses. In all places both the work and the Corresponding Secretary have been kindly received. I wish to say that here in the mountains, where I am now, I have found some of the noblest people it has been my pleasure to meet in life. Bro. H. H. Hibbs, at Williamsburg, and Dr. A. F. Baker, at Jellico, should be and are happy. They should be and are proud of their people; each thinking he has the best on earth. In a few days I must begin to "round to" for the General Association. But I feel a hesitancy in leaving these good people. I am sure to return; they have received the work so kindly. It is not their first nor will it be their last help for the Society. J. D. MADDOX, Cor. Sec. Rockport, Ky. BLUE MOUNTAIN, MISS. The programme of the Encampment and Bible Evangelistic Conference at Blue Mountain, Miss., begins June 25, at 3:30 p. m., with an address by Evangelist J. H. Dow, followed by a sunset service by President Montague and a sermon by Dr. Dargann. These brethren appear again on the programme, along with Drs. Jameson, Gambrell, Ray, Hamilton, Gravett, Ball, W. T. Lovrov, Couch, Upshaw and others, with the editor of the WESTERN RECORDER. The exercises last through July 4th. Board is provided at Blue Mountain for \$1 a day. The railroads offer reduced rates, beginning June 23rd. A great time is expected. Blue Mountain is an ideal place for such a gathering. A CHANCE TO MAKE MONEY. Since making my big hit in a Mexican gold mine, I get so many letters that I can not answer them, and ask you to publish this statement: I believe any man or woman can make big money, with absolute certainty by buying stock in any of the rich operating mines, because Mexico has the richest mines in the world, and the Mexican laws do not permit fraudulent mining schemes. Be sure to invest in a mine that is actively operated, and owned by a reliable company, whose officers and directors are known to be men of integrity and honesty; a few dollars invested with such a company now, will bring you THOMAS M. PITTSBURGH OXIDE MINING CO. Block 207, Pittsburgh, Pa., is absolutely reliable, and through them I made over \$20,000 in less than a year, having only a few dollars to begin with. A friend of mine invested \$10, and is now getting a dividend of \$5 a month. You do not have to go to Mexico; write to the above Company, and you can rely implicitly on the information you receive. JACK MARSTON.



WHAT MY GRANDMA COULD DO

BY MRS. HELEN BROWN

Grandma could do most anything. Except to plough and hoe, could open and yoke and haul out muck, could make out candles for the night, could make out cakes and bread, could wash and iron the white clothes, could sweep and make the bed.

When Christmas time was coming near, Oh, then, Grandma you did me, she made me everything I liked, Except a Christmas tree she made me home, cake, and sheep, And placed them in a row, she made me dolls, and dolls, and toys, she made them out of dough.

She made so many fancy things As women of today, could make the very best of love, That wouldn't shiver or fraze, could do as many other things, As I have told about, But how she did so many things, I never could find out (Owens, Ky.)

THE GAMES THE GAMES PROVIDED

BY WINIFRED B. BLAKE

"This will make the third time we have moved, James," said I, "and that will equal the traditional five. When Mary Catherine moved she calls it a 'bitting,' but such a word would never suit our strenuous and volcanic upland side. I feel perfectly sure that when we get there this time, we will have nothing left but the shovel, the tongs and the wash boiler!"

James had to spend his last vacation in a Western city for his health, and had preached several times; hence came the call which we could not but thank Providence for selecting for us, but to go all the way from Connecticut to Colorado was no small task.

Among the other features named in the cordial letter of invitation was a new parsonage. The pretty house was described cozy and comfortable, large enough but not too large, hardwood floors, pantries, closets and so on, until my imagination took fire and I began picturing to myself how charmingly we could arrange all our belongings in such a house as that.

"James, dear," I said one evening, "I have a plan. Let our moving be after the style of Elizabeth Eliza in the 'Peterkin Family.' Her motto, you know, was 'Nothing Disturbed.'"

"Let me go first, with Mark (our only son), and get the house all cleaned and ready, while you stay here to see to the shipping of the goods and the shutting up of the house; and by the time you reach there for your first Sunday, everything will be in perfect order, and you can step right out of one home into another."

By these words it may be seen that I had at last determined to "bit," or die in the attempt.

James looked at me with a smile upon his lips but a severe and cynical light in his eye.

"Mary, do you mean that you will trust me to pick up all your feminine belongings when you are not here to superintend? If you do, we must have a written agreement beforehand that I shall not hear 'I told you so' at the other end of the line."

"My dear husband," said I, "there isn't a man in the universe I would trust in such a case. I never thought of such a thing! Of course I myself will first pack everything except the regulation household effects, which anyone would know how to manage. I will pack all these in boxes, and have each box numbered, and a list of the contents corresponding to the number in a blank book."

"Oh," said James meekly, "in that event I will agree to your proposal with alacrity."

Upon the word, I rose and took the plush lambrequin from the mantel, and for the next few days was deep in the perplexing work of sorting things from garret to cellar, throwing away all I could spare, and packing the rest according to my plan.

When I had finished, I called James from the study, and went with him over

the entire house, showing him what I had done and what I had left to his charge, and his group of the attention was so enthusiastic and delighted that I had no fear of the result.

"Mary," said he tentatively, "I think if the house could always look about as here as this, it would be an improvement, don't you?"

But I demurred to reply. "You say that, before you touch the house," said he, "everything shall be packed in a freight car and started on its journey. I don't know how long it will take for the car to reach you, they say that freight goes rather slowly, but I suppose not more than eight or ten days at the outside; so that by the time you have the house cleaned and ready, the goods will be on hand."

The next street Mark and I went to a good hotel near the new home, though we had been cordially invited to stop with several members of the congregation, and I forget at once my pleasant task. The pretty house, both inside and out, was all that James had promised it some of the ladies of the church were most commiserate in their suggestions as to good things and good help, and a few days saw the place "packed and shipped," with new shades at the windows and two new carpet squares. Then we sat down to the hotels to wait for our car.

"It won't be nearly here now," said Mark. I had merely received a letter from James, telling of his early completion of the work, and enclosing a bill of lading, which within six days I regarded with much curiosity and interest.

"Mrs. James H. Reynolds, Denver, Colorado, I say if it is good, Charles prepared." This seemed a promising sign that our efforts were about to pay.

After a few days more "Mark," I said, "this is getting expensive, besides, it is ridiculous to have the house ready and nothing to put in it. Surely the freight agent would let us know if the car had come, but suppose we go to his office."

"Madame," said the agent politely, on hearing my story, "when did you see the car was shipped?"

"On the 8th," and now it is the eighth!"

"Can you tell me whether it was marked 'Special Fast Freight?'"

"Nothing is said about that on the bill of lading," I faltered. He smiled kindly on me as he replied:

"Ah, then, there is no cause for anxiety, none whatever. It may be three or four weeks before it arrives."

"Three or four weeks!" I repeated aghast. "Certainly, madame. The transfer of freight is always uncertain. Cars are frequently sidetracked for days at various points along the line. However, if you are in special haste, I will endeavor to trace it for you. Please give me the number of your car as set down on the bill of lading."

I looked quickly at the bill and said: "I don't see any number marked here at all."

He took the bill, looked at it attentively for a moment, then said: "It is, this is strange. There must have been some unusual oversight. This is no number, and we cannot easily identify your car without. I will telegraph to the point of shipping and find out about it at once."

We went back to the hotel crestfallen and amazed. As we went we passed the railroad track. I had never thought of freight cars before in my life, save as a blot on the landscape,--the dull, most uninteresting of all created objects. Now they suddenly assumed a painful interest and importance.

There they stood, whole strings of them,--blue, yellow, green, brown, black, white. I scrutinized them carefully. Yes, each one had a number, and I had never noticed it before--30,560; 40,230, etc., etc. Some were marked "Special Fast Freight;" all marked with their capacity in pounds, besides various hieroglyphics of which I could make nothing. The immense importance and extent of the freight traffic began to dawn on me. What treasures lay hidden in their dull exteriors! Since the number of our special car was unknown, how did I know but what it stood there before my eyes! What could the magic figure be? I felt like commanding them all to be

A NOTRE DAME LADY

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Uteration Displacements, Falling of the Womb, Scanty or painful Periods, Tumors, or Growths, Hot Flashes, Desire to Cry, Creeping Feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 212, Notre Dame, Ind.

opened on the spot. In a day or two James came. He had started before getting my last letter, having stopped off for a short time in Chicago. Not knowing just when he would arrive, Mark stayed at the hotel and I went to the house, so that to whichever place he would be welcomed. Of course he came right to the house and I had to take the hotel of it. But in our first visit I was, and his joking was good natured, even laughing on tenderness, so that he quite charmed me up. Then we all waited. Some thought Westworth and his wife insisted that we should come there and stay. Of course we couldn't buy things over again, so we went and accepted their genuine Western hospitality, which quite took us by storm.

For long the agent went. He had learned that through some misadventure of circumstances of a green hand, no record had been made of the number of our car. Yet he added, as it would be with the other listed cars, we might be able to tell when the car came along, so long as the only one not down on the list. Here was a ray of comfort, if a dim one, and the anxiety with which we again waited was better than imagined than described. One day word came again. The car was at the station. The whole line of us, and the doctor and his wife to boot, started at once in joy. We found the car, a dull, blue thing, number 22,222.

We watched in breathless anxiety as it was opened, and visions of my few some stores already gleamed upon me. Well! That car contained--was packed absolutely full of tin cans of baked beans going through from Boston to San Francisco!

Then I gave right up. "James," said I, "we shall never see that car, never. It has been held up!"

However, hope springs eternal in the human breast, and we waited and waited until waiting was no longer practicable, and even Western hospitality was on the wane.

"James," said I at last with decision, "this can not go on another single day. We must buy new goods, and if our car does turn up, we must sell them for what they will bring."

(Continued till next week.)

INFANT AND ADULT.

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GIPSY SMITH'S Mission Hymnal. The New Hymn Book used by the Great English Evangelist in his American tour. 256 pages, 412 pieces; \$25 per 100; 80c each by mail. A returnable copy for examination will be mailed upon request.

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The Spieden Treasurer's Record

Table with 2 columns: Book for (100 names, 200 names, 300 names, 400 names, 500 names, 600 names) and Price (\$1.00, 1.50, 2.00, 2.50, 3.00, 4.00).

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

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

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

We have, with much interest, examined your method of recording weekly contributions by means of your Record Book. We greatly admire and approve of the plan and would heartily commend your book to all church treasurers who appreciate simplicity, comprehensiveness and the value of time--Fryson K. Carter 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, Millersville, Ga.

The individual Church Register now in use by the First Presbyterian church of this city, and of which you are publisher and owner, is superior to any I have had the pleasure of seeing. 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--E. E. Huston, Secretary, Jeffersonville, Ind.

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

BAPTIST BOOK CONCERN. 642 FOURTH AVENUE LOUISVILLE, KENTUCKY. Illustration of people drinking Coca-Cola.

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HELPING POLLY.

As the door closed behind Polly, Tom looked across at his mother.

"How long has this been going on?" he asked. "She used to be the polliest little youngster in the world."

Polly's mother shook her head at him, although her eyes were troubled.

"Don't be severe on her, Tom. Polly's growing up, and sometimes a girl takes growing up rather hard. Just now her sense of proportion is a little out of focus and small troubles seem large, but she'll find herself presently, and it will all come right."

"I should hope so," Tom replied, fervently. Upon second thought he decided to say nothing to his mother of the plan he had half resolved upon, but wait his opportunity with Polly. It came in a few days, when Polly came from school tearful and indignant over her French mark.

"It isn't fair!" she declared. "Margaret Judson didn't do a bit better work than I yet Margaret had ninety-six and I only ninety-three. I do think I have the hardest times!" she wailed.

"Yes," Tom agreed, "I think you do."

Polly looked at him in surprise. Tom's attitude since he came home had not been sympathetic—that was one of her grievances.

Tom pulled a note-book from his pocket and began to read:

"Monday was a horrid, dull day, and your hair wouldn't stay in curl and everything went wrong—as things do on rainy days. Tuesday you went down-town, and couldn't find any silk like Lena Andrews', and had to get a homely old thing that you never would like.

Wednesday you discovered that nobody ever did understand you anyway. Thursday evening at Miss Jacob's, Miss Jacob acted 'queer,' and you wished you hadn't gone.

Friday, Bridget let the cream custard curdle when she knew it was your favorite dessert! Saturday—

But Polly interrupted. "Oh, Tom, don't! I didn't know I—" and then, a deluge impending, she rushed tumultuously from the room.

"Oh, Tom!" the mother remonstrated, her own eyes full of tears. "Don't you worry," Tom answered. "I know Polly. She's

grit, and she'll come through all right. I'm just helping her grow up."—Selected.

THE SUNSHINE GIRL.

One day everything seemed to go wrong with Helen. To begin with, when she got up in the morning she put the left shoe on the right foot; then she tangled the shoe laces, and broke one in her hurry. She was late for breakfast, so her oatmeal was cold, and just as she was ready to go to Nannie Gray's to play for an hour, it began to rain, and she had to take off her hat and jacket and stay at home.

"There never was such a day,"

she cried. "Everything is wrong." "I'll tell you how to make everything right," said her grandfather.

"How, grandfather?" asked Helen, who felt sure that he could do almost anything.

"Just be a sunshine girl." "Grandpa, how can I? It's raining."

"The rain needn't make any difference with you," he replied.

"How do I begin?" asked Helen. "First you learn the rule for sunshine."

Helen was smiling already. "I can't go to play with Nannie, 'cause it's raining; but I can do something better right now," cried

Helen, when she had finished writing down her grandpa's rule. "I can begin a birthday present for grandma, and you can take it home to her next week when you go."

"Of course, I can. That's just the thing for you to do."

"And do you suppose she'd like a motto, painted with pretty letters on cardboard?" asked Helen.

"I suppose she'd be delighted," replied her grandfather. "And if you will paint it, I'll have it framed."

And the motto that Helen chose was: "When things go wrong, smile, and find a better way."—Selected.

MY DOLLY.

I wish my dolly would grow up And be a woman doll; I wish that she could learn to talk, If only like poor Polly!

But dolls, you know, they never change,

Except to older grow; No dolly ever does improve— They can't of course, we know.

—Little Folks.

A verse may find him whom a sermon flies, and turn delight into a sacrifice.—Geo. Herbert.

The inward pleasure of imparting pleasure—that is the choicest of all.—Hawthorne.

THE CHANCE OF A LIFE TIME.

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MATTHEW HENRY'S COMMENTARY

ON THE ENTIRE BIBLE, WITH ALL THE ORIGINAL ILLUSTRATIONS.

PREFATORY NOTES BY REV. JOHN A. BROADUS, D.D., LL.D.

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BETHEL COLLEGE COMMENCEMENT.

The annual sermon was preached by Rev. R. G. Dargun, D. D., of Louisville, Sunday morning, May 26, text Acts 11:24: "A good man and full of the Holy Ghost;" subject, "The Relation of Good Manhood to the Holy Spirit," or "The Character of a Spirit-filled Man Illustrated." The first figure used for illustrating the character of such a man was that of a temple. Beautifully was the analogy exhibited between a spiritual man and this highest expression of architectural art.

The next illustration was a nickname applied to Ephraim, the Syrian, one of the early Christians, who was called "The Harp of the Holy Ghost." The name was given him because he was so devout and so poetic. "Here's an inspiration to be in tune with the Infinite." Young men, listen to the melodies of God. Don't be a mere money-getter. This advice is needed in our strident, commercial twentieth century.

The third illustration was derived from a German poet, who called the Christian "A Knight of the Holy Ghost." To be a Knight of the Holy Spirit is to surrender all that is noblest and highest in our natures to the service of God. Knighthood means purity, courage, self-sacrifice, loyalty and complete consecration of self.

On Monday night Dr. P. T. Hale delivered an interesting address on "The Moral Dignity of a Christian College." He said that it is the aim and the tendency of a Christian college to assist the young man or the young woman in the attainment of the attributes possessed by the Divine Being, and that therefore such an institution should have loyal and liberal support. He made a plea particularly for Bethel College on the ground of its value to the community and State.

A very thoughtful address was made Tuesday night before the alumni association by Rev. U. A. Ransom, of Louisville, on "The Land of Promise." This was a strong and patriotic setting forth of American virtues and ideals. In the possession of all those elements that are necessary for the attainment of the noblest and most righteous citizenship America stands pre-eminent, and is, indeed, the "land of promise" to the nations of the world. The address was one of superior merit and was well received.

The closing exercises of commencement week occurred Wednesday morning at 10 o'clock. After the reading of the list of distributions and promotions by the secretary of the faculty, Dr. W. C. James delivered an excellent address on "The Output of a Christian College." Four things may be expected to constitute this output: (1) Thoroughness; (2) Christian men and Christian women; (3) trained Christian men and women, fitted to be leaders in Christian work; and (4) the highest kind of citizenry. On this last point he said that Christian people have a right to expect a more universal application of the principles of Christianity to civic life. Where are the men to be found who shall lead in political and moral reform? Not in the State schools, because there the Bible is eliminated. We must look to the Christian colleges for such men.

The address was of an extraordinarily high order and made a profound impression.

President Harrison announced that the honorary A. M. degree had

been conferred on Edgar G. Murphy, of Jacksonville, Ala., and H. B. Terry, (Glasgow, Ky., and the degree of D. D. on J. Bryant Benton, Trenton, Mo. He also said that the trustees had decided to abolish the honorary A. M. degree.

The fact that there were no graduates is due to the elimination from the student body on the part of the faculty last year of a group of men among whom were all those that would have graduated this session. The meeting of the Alumni Association Wednesday afternoon and the usual reception Wednesday evening were the closing events of a session which, in many respects, was one of the most successful the college has known for years.

W. K. FARRAR.

REVIVAL IN VICTORIA.

The First Baptist church of this fair "city of roses" has just concluded a gracious series of revival services. Perhaps never in the history of this church has there been a more successful meeting. When the forces of opposition from the octopus of Catholicism, the saloon and other adversaries are duly considered we may then faintly comprehend what a signal victory Christ has achieved here for the truth. For nearly three weeks we have been storming the fort. Rev. C. P. Walters, of Jena, La., has been assisting his brother, J. T. Walters, the pastor, for eleven days. He has endeared himself to many souls in Victoria because of his earnest life of prayerful consecration as well as by reason of his frank, pointed, forceful and fearless way of telling the "old, old story." Though he never sought after effect strong men and women were often in tears under conviction.

Of the twenty-three who united, seventeen were for baptism. An immense crowd witnessed this solemn and beautiful ordinance. About twelve others have confessed and yet others are mightily stirred. These figures may seem small to some, but not so to them who know this field. With bright weather and lovely nights and fine attendance has God blessed us. But we specially praise Him for sending his spirit in answer to prayer.

OUR FOREIGN MISSION WORK.

In beginning the new year there are several points which we wish to bring before our brethren. First of all we ask that our people pray earnestly for our foreign missionaries. A number of them have recently been sick. Several have had to return home. We fear that we do not remember them as we should in our prayers. The conditions on the foreign fields are very trying. Their environment is such that their bodies suffer as well as their minds and souls. Let us pray more for them. We suggest that special prayer be made that God will keep them in health and strength for the great work before them.

We have just closed the first month of the convention year, and are sorry to report that the receipts for the whole month have been less than \$5,000; whereas for last year the receipts in May went up to over \$19,000 (part of which was checks delayed from April). The brethren can see that at this rate we will be terribly behind in a few weeks. Some seem to think that because the Foreign Board paid all indebtedness, May 1, they will not need more funds soon. Expenses go right on. Already the Board has had to borrow \$18,000 and bills are coming in which must be met. We

ask that those who are purposing to give for the work will do so as early in the year as possible. This will help us in more ways than one. We want to keep down our interest account as much as possible. Our people were pleased with the great Laymen's Movement at the convention. We hope to see much good result from this movement, but we must remember that it takes men to work plans. Several men giving liberally will not get the great results for which we wish. While Brother Brooks agreed to give \$50,000, many of the people did not bear his great plan for raising far more. He called for three hundred men to join him in this movement, as he calls it, "The Society of the Three Hundred, the Goldenites." A hundred of whom would subscribe \$50,000 each (\$5,000 a year for ten years), a hundred \$25,000 and a hundred \$12,500. If these three hundred could be found giving as he suggested, the gifts would amount to \$8,750,000 in ten years. Then other gifts would rapidly mount up into millions more. He estimates that our gifts in ten years would go up to \$25,000,000. Who doubts that Southern Baptists could give this if they would? One brother subscribed \$2,000; another agreed to give \$1,000 a year for five years; others still agreed to give \$600 a year (the salary of a missionary) for five years. The time has come for us to aim high. We must undertake great things for God. Last year a number of churches gave more for foreign missions than for pastor's salary. Why should we not give more to preach the Gospel where there are millions who have never heard it, than to preach it in this country, where there is one preacher for every six hundred of our people? If, indeed, we are Missionary Baptists, let us prove it by our works.

We praise God for the glorious meeting in Richmond. As we set our faces toward the future, let us be more prayerful, more earnest, more consecrated than we have ever been in the past.

Yours fraternally,
R. J. WILKINGHAM.
Richmond, Va.

THE DEBT OF THE HOME BOARD.

It pained us to go to the convention at Richmond with any debt. The work of the year had been so glorious (nearly 19,000 converts having been baptized and the work in every department signally favored) that we wanted no bounds set to our joy. The brethren at the convention shared our joy when they heard the report read and learned how marvelously God had blessed the work. They said: "The debt is small, only \$7,500.00, and we will pay it off in June, like we did the debt on the Foreign Board last June." So it was agreed that the debt should be paid in June.

TO BE PAID IN JUNE.
Now, then, let us have a united effort and the work will be accomplished. We beg every church and pastor to have a hand in this. Some churches meet only once a month, some only twice. Let every church take the collection the first Sunday they meet in June.

If the matter is presented to the Sunday-schools we can get thousands of small gifts which will swell the total grandly. Our women's societies, too, if some earnest members will see to it, will be glad to have a part in the blessed work. And there are individuals, many of them, who will doubtless send us

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At the convention a spontaneous subscription was taken and brethren there did nobly. We want that great multitude who were not at Richmond to join those who were there in removing this debt and settling the Home Board free for the great work of the new year.

May the Lord bless every giver.

B. D. GRAY,

Corresponding Secretary.

QUESTIONS.

Dr. T. T. Eaton, please answer the following in the Recorder:

- (1) Do the Baptists intend to build an institution of learning in Louisville jointly with the Methodist or any other denomination?
(2) Did the Anna Baptists baptize three times face downward, the candidate being nude?
(3) Does Eis—Greek ever mean with?
(4) Does Romans 5:18 teach that all who are born into the world are saved and that if they are lost they must fall from grace?
(5) Do we start in the world justified in Jesus Christ?
(6) A leading Pedo-Baptist declares that Matt. 18:3 is both his authority for infant baptism and of their salvation. Does the passage remotely imply either? He prated much on such premises as these to prove his position, as he he supposed. Answer these as soon as you can conveniently.

[These questions are easily answered.

- (1) No.
(2) Some of them may have done so.
(3) No. Let the man who thinks it does produce the passage.
(4) Nothing of the kind. The connection shows the meaning.
(5) Not at all.
(6) Ridiculous! There is nothing said about baptism in the passage, and no reference to it whatever. There are passages in the New Testament which speak of infants, and there are other passages which speak of baptism; but in no passage are infants and baptism both mentioned. Then, too, this passage is a very flimsy foundation for believing in the salvation of infants dying in infancy. That belief has a far better foundation than. Indeed, in arguing for that belief it would never occur to us to cite Mat. 18:3.]

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BY J. S. DILL, D.D.

The sixth of June has passed, the battle has been fought, and a great victory won for the cause of righteousness. Bowling Green now passes into the DRY column, with a clear majority of 229...

When we come to count the human instrumentalities used of God for the victory, I am sure that we all will agree that the name of Evangelist Ham comes first. The feature of the work under him was, I think, new in the history of local option battles.

The meeting was for men only, and George Stuart was the speaker. The voters met in front of the courthouse and marched in a body to the tent. As this great body of qualified voters, lined up for local option, filed in, there was the greatest demonstration I ever witnessed.

The tent work also formed the center from which radiated a great influence in several successful street parades. The best of our men and women cheerfully took part in these, and I wish I could describe them.

Great as was the public agitation it could not have defeated our foe but for the perfect organization by which it was supplemented. Our executive committee, with Dr. J. F. Blackerby as chairman, did superb work. Every voter was looked after and each precinct thoroughly organized with picked men from the district.

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in the parades, and at the poles was a most effective. We were especially fortunate in having our local press with us, and a great service has been rendered.

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The victory is fully conceded to us, and men on the other side have promised sympathy and co-operation in the enforcement of the law. A strong Law and Order League will be formed and we have the assurance that we will have a good clean town. We will soon have a bigger and better Bowling Green.

J. S. DILL, Pres. Anti-Saloon League, Bowling Green, Ky.

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ITEMS OF INTEREST

News the World Over.

At the close of the session in Rich...

This memorial is a colossus, a semi...

The "execrable" in India, a well name...

It was scarcely polite in Mr. Bryce...

The pride of the Koreans, the most...

The Scientific American says that until...

The South can well take pride in the...

DEATHS

For actual subscribers we insert...

HAYDEN.

The community was shocked Saturday...

He died in the community where he...

He was married on the second day...

He and his wife united with the...

The funeral services were conducted at...

McCLINTOCK.

Mrs. Maggie Baker McClintock died...

LYONS.

"A mother in Israel gone to her re-

age of nearly ninety years, and...

Thos. Ky. H. V. HARRISON.

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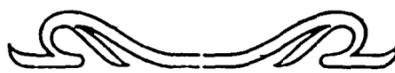
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ITEMS OF INTEREST

News the World Over.

Laws have been passed requiring the automobile in Paris to be less obnoxious. Dispatches say the laws have made a revolution in the streets. But men in the country who have had much experience with the gasoline machine smile incredulously. It is to be hoped for the sake of suffering humanity that the dispatches are correct.

The statistics of the losses at sea in the month of March have been published by the underwriters. Thirty-four steamships and eighty-seven sailing vessels were lost. One of the steamships never having been heard from. There were a great number of accidents which left the vessels in need of repairs. The worst of the losses is that the greater part of the loss was due to collisions.

Several villages have been received in relation to the hurricane in the Caroline Islands. The waves swept over the islands and destroyed the houses and other buildings. The island of Uile was entirely destroyed, 200 people on it being killed. The majority of the islands are desolated.

While the Chinese famine has been checked, that in Russia is still slaying its thousands. Twenty million people there are dependent on charity for keeping life in their bodies. The Russian government is helping, but its help is insufficient. The charity of the world is still sorely needed by these poor Russian peasants.

The rebellion in Southern China is not a movement against foreigners, but against the Manchu dynasty. It is an effort to restore the throne to the Ming, the native Chinese dynasty. The fomentor of the rebellion is the Triad Society, a secret society which claims 3,000,000 members. The rebels have killed the Chinese officials in several places. So far whenever they have come into conflict with the Imperial troops the rebels have been defeated.

There was quite a stir made when the proprietor of a dancing hall at Jamestown refused to allow men in the United States Navy to enter wearing their uniforms. He offered to lend the men dress suits, but they refused them. The managers of the Exposition, being appealed to, said they had no control over the proprietor and he was outside of their grounds. It might have been thought the man was a very much unreconstructed rebel, but that was not the case evidently, because he readily admitted the United States Army officers in their uniforms. It seems the sailor's uniform is two much of a "negligee" to be received where full dress is required and that was all.

A similar thing happened at Newport, R. I., last summer. F. J. Buegh was refused admission to the dancing pavilion of the Newport Amusement Company because of his naval uniform. He sued for damages but Judge Sweetland decided the company had a perfect right to select the patrons for their pavilion. President Roosevelt had sent him money to aid him in carrying out his suit.

The Japanese have demonstrated that in progress they are up to date. There has been a strike at the Besahl copper mine and the strikers, 1,000 in number, are using dynamite bombs. They blew up the telephone station, killing the clerk.

They declare their purpose to destroy the mine. Troops have been sent to the mine.

Program of the Ministers' Meeting and Sunday school Institute of the Jasper River Missionary Hospital Association, to be held at the Fabron church, on June 20, 27 and 28, 1907.

FOR MEN'S SOCIETY MEETING.
Sermon for criticism, 10 a. m.—J. E. Hulse; U. W. Milan, alternate.
Hymns, Who Are They?—H. R. Bush; C. Phelps.
Hymns' Position (concerning New Birth)—J. E. Gardner; U. W. Pradley.
Name Concerning Baptism—H. C. Hodson; J. J. Goodman.
Name Concerning Communion—J. E. Hulse; Rev. Deaha.
Name Concerning Church Government.—W. H. Smith; Volney Gardner.
Name Concerning Missions—D. C. Hodson; W. R. Gardner.
Name Concerning God's Care for His People.—A. H. Gardner; U. W. Milan.
Church Discipline—J. P. Taylor.

FOR SUNDAY SCHOOL INSTITUTE.
The Pastor's Duty.—H. C. Hodson; J. E. Gardner.
Superintendent's Duty.—D. C. Goodall; U. W. Pradley; Ed. Milan.
Teacher's Duty.—O. R. Bush; C. C. Phelps; Volney Gardner.
Short talks from each school representative.
Our Opportunity in the Sunday school.—U. W. Milan; J. E. Hulse; Oves Wade.
When and Where Should We Have a Sunday school.—W. H. Smith; R. R. Drake.
Teacher's Meeting.—Joe Pool.
Name Hints as to How a Sunday school can be conducted.—W. H. Smith; W. R. Gardner.
Spiritualization of the Work.—A. R. Gardner; U. R. Bush.
All schools and churches are earnestly requested to send at least two or three representatives, including their pastor and superintendent.

COMMITTEE.
PRAISE A PART OF PRAYER.

Praise is an important element of prayer. Prayer is more than a recital of our requests and a recognition of received blessings. Prayer stands, as it were, for communion or correspondence between ourselves and our loving Father in heaven. It is the opening of our hearts to Him. If, then, we seem to be thinking only of what we want from Him, we are lacking in that which pleases Him most of all—and that is our personal love for Him. We need never fear that we are lacking in the spirit of prayer if we put out our hearts in loving praise to God, even though we forget, for the time, to name the special blessings we have had, or would like to have, from Him. God loves to be loved, and He loves to hear us say that we love Him.—Standard.

A MESSAGE FOR TO-DAY.

Religious profession should be a guarantee of character. The Christian must be a vast improvement on the unbeliever. If he is not, he has traduced his Lord. He must do and be more than the man who rejects Jesus Christ; "for if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect." This is a high ideal of Christian aspiration, but it is the ideal of Jesus; and its attainment is within the reach of every one of his professed disciples.

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HOW COX,
Pastor First Baptist Church,
Little Rock, Ark.

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Com. to med. butcher heifers	3 00a 2 50
Choice butcher cows	3 50a 4 25
Fair to good butcher cows	3 00a 2 50
Com. to med. butcher cows	2 50a 2 00
Chassers	1 00a 2 25
Choice feeders	4 50a 4 75
Medium to good feeders	4 00a 4 50
Common and rough feeders	3 25a 3 75
Good to extra stock steers	4 00a 4 40
Fair to good stock steers	3 25a 3 75
Com. to med. stock steers	2 75a 2 25
Good to extra stock heifers	3 25a 3 50
Com. to med. stock heifers	2 75a 2 25
Good to extra cows	4 00a 4 50
Good to extra bulls	3 50a 4 00
Fair to good bulls	2 25a 2 25
Choice veal calves	5 75a 6 25
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Med. porkers, 160 to 200 lbs.	6 25
Light ship, 120 to 160 lbs.	6 25
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Fair to good sheep	4 00a 4 50
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Medium lugs	6 00a 6 50
Good lugs	6 50a 7 50
Common leaf (short)	7 00a 7 50
Common leaf	7 50a 8 50
Medium leaf	8 50a 9 50
Good leaf	9 50a10 00
Fine and selections	10 50a11 75
BURLLEY.—Bright Red.	
Trash (green or mixed)	4 75a 5 50
Trash (sound)	7 75a 8 50
Common lugs	9 00a10 00
Medium lugs	10 00a10 50
Good lugs	10 50a11 75
Common leaf (short)	9 00a10 50
Common leaf	10 50a11 50
Medium leaf	12 00a12 00
Good leaf	13 50a15 00
Fine and selections	16 00a20 50

DARK.	
Trash (sound)	5 50
Common lugs	4 50a 6 00
Medium lugs	6 25a 6 50
Good lugs	6 50a 7 50
Common leaf (short)	7 00a 7 50
Common leaf	7 50a 8 00
Medium leaf	8 50a 9 00
Good leaf	9 00a10 00
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