

WESTERN RECORDER

Faith, Hope and Love, these three.

82nd YEAR

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The annual meeting of Spurgeon's Pastors' College has been held. One thousand one hundred and two students have attended it, excluding those now in attendance. Of these 170 have died and 800 are in the service. The receipts for the year were \$19,740, and there is a balance of \$1,345 in the treasury. It is a thing to be grateful for to God that so many years after the death of its great founder the College maintains its place in the hearts of the Baptists.

Thomas Spurgeon, the President, spoke briefly, saying that they "believed in the Old Book and the Old Doctrines and very largely in the old methods, and he believed some of those who had departed from the old methods would presently be turning back to them, having found that the Lord knew best after all, when he not only gave the everlasting Word, but set his work going in channels not likely to be improved on."

In a recent letter to Thomas Spurgeon, Dr. T. H. Cuyler remarked upon the power of the Gospel and his fearlessness concerning all theological novelties set up against it, adding: "I have witnessed the funerals of many new theologies, and the hearse is already at the door waiting to carry out the latest one to Aeclama of defunct errors."

Dr. Eldridge, the paleontologist of the British Museum, thus smites evolution: "Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by fact. This Museum is full of proofs of the utter falsity of their views."

We read the other day an article which said that evolutionists now-a-days did not mean by the word what Darwin did. Then why not take or make another word? He explained that evolution now-a-days included breaks, etc., filled by the creative act of God. We should like to ask him if he believes in the creation of Eve as it is told in the Bible as literal and infallible history? We have never heard of any theory of evolution consistent with Eve's creation.

"While faith and obedience occupy prominent places in the New Testament theology, yet they are both treated as having root in knowledge. While correct conduct was the end to be secured, a true creed, intelligently held, was the means most-relied on to secure that end."—Moffatt.

THE HONEY OF GOD'S WORD.

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

A singular incident in the old Hebrew history illustrates the sweetness and light that flow from God's blessed Word. Jonathan was leading the army of Israel in pursuit of the Philistines. When the troops reached a forest where the bees had laid up their abundant stores, several honeycombs were lying upon the earth. Jonathan put forth the rod in his hand and dipped it in a honeycomb, and put it to his mouth, "and his eyes were enlightened." Refreshment came to his hungry frame and enlightenment to his eyes, which were dim with faintness and fatigue.

What a beautiful parable this incident furnishes to set forth one of the manifold blessings of God's Word! In the superbly sublime Nineteenth Psalm David pronounces that Word to be sweeter than honey and the droppings of the honeycomb. In the same passage he declares that "it is pure, enlightening the eyes." And again the Psalmist says, "The entrance of thy word giveth light." It is not the careless reading or the listless hearing of the Book, but its entrance into the soul, which produces this inward illumination. There is a sadly increasing ignorance of the Scriptures; when read publicly in the sanctuary thousands give but little heed. They do not take the vitalizing, heart-enriching truth into their souls as Jonathan took the honey into his system.

But when the Word is partaken of hungrily and the Holy Spirit accompanies it, there is a revelation made to the heart like that which the poor blind boy had after the operation of a skillful oculist. His mother led him out of doors, and, taking off the bandages, gave him his first view of sunshine and sky and flowers. "Oh, mother," he exclaimed, "why did you never tell me it was so beautiful!" The tears started as she replied, "I tried to tell you, dear; but you could not understand me." So the spiritual eyesight must be opened in order that the spiritual beauty and wisdom and glory of the divine Word may be discovered. Many a poor sinner has never found out what a glorious gospel our gospel is, until he has swallowed the honey for himself.

The growing Christian never outgrows his Bible; in that exhaustless jewel-mine every stroke of the mattock reveals new nuggets of gold and fresh diamonds.

Even as a mental discipline there is no book like God's book. Nothing else so sinews up the intellect, so clarifies the perception, so enlarges the views, so purifies the taste, so quickens the imagination, strengthens the understanding, and educates the whole man. The humblest day laborer who saturates his mind with this celestial schoolbook becomes a superior man to his comrades—not merely a purer man, but a clearer-headed man. It was the feeding on this honey dropping from Heaven which gave to the Puritans their wonderful sagacity as well as their unconquerable loyalty to the right. Simply as an educator the Scriptures ought to be read in every schoolhouse, and there ought to be a chair of Bible instruction in every college. As the honey strewed the forest for Jonathan and his soldiers to feed upon, so the loving Lord has sent down His Word for all hungering humanity, high or low. As the sunlight was made for all eyes, so this book was made for all hearts.

was more than light; for it is an enlivener. Not only does it reveal the noblest, the sublimest and most practical truths, but it improves and enlarges the vision. It makes the blind to see and the strong sight all the stronger. Who of us that have been sorely perplexed about questions of right and wrong, and puzzled as to our duty, have not caught new views and true views as soon as we dipped our rod into this honeycomb? Poor Cowper, harassed and tormented, found in the twenty-fifth verse of the third chapter of Romans the honey which brought light to his overclouded soul. John Wesley made the most signal discovery of his life when he thrust his rod into this verse: "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Even Paul had not learned his own sinfulness until "the commandment came" and opened his eyes.

Ah, there is many a one among my readers who can testify how the precious honey from Heaven brought light and joy to his eyes when dimmed with sorrow! The exceeding rich and infallible promises were not only sweet, they were illuminating. They lighted up the valley of the shadow of death; they showed how crosses can be turned into crowns, and how losses can brighten into glorious gains. In a sick room I almost always dip my rod into the honeycomb of the fourteenth chapter of John. It brings the Master there with his words of infinite comfort. One of my noblest Sunday-school teachers so fed on this divine honey that on her dying bed she said: "My path through the valley is long, but 'tis bright all the way."

"Nothing opens the sinner's eyes to see himself and to see the Saviour of sinners like the simple Word. The Bible is a book to reveal iniquity in the secret parts. If a young man will dip his rod into this warning, "Look not upon the wine when it is red," he may discover that there is a nest of adders in the glass! If the skeptic and the scoffer can be induced to taste some of that honey which Christ gave to Nicodemus, he may find hell a tremendous reality to be shunned and Heaven a glorious reality to be gained.

The honey from Heaven lies abundant on the ground. May God help us to show it to the hungry, the needy and the perishing!

Brooklyn, N. Y.

A WARNING.

"Jehoshaphat made ships of Tarshish to go to Ophir for gold, but they went not, for the ships were broken at Ezion-geber."—I. Kings 22:48.

Solomon's ships had returned in safety, but Jehoshaphat's vessels never reached the land of gold. Providence prospers one and frustrates the desires of another, in the same business and at the same spot; yet the great Ruler is as good and wise at one time as another. May we have grace today, in the remembrance of this text, to bless the Lord for ships broken at Ezion-geber, as well as for vessels freighted, nor murmur at our losses, as though we were singularly and specially tried. Like Jehoshaphat, we may be precious in the Lord's sight, although our schemes end in disappointment. The secret cause of Jehoshaphat's loss is well worthy of notice, for it is the root of very much of the suffering of the Lord's people—it was his alliance with a sinful

family, his fellowship with sinners. In II. Chronicles 20:37, we are told that the Lord sent a prophet to declare, "Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works." This was a fatherly chastisement, which appears to have been blessed to him, for in the verse which succeeds our morning's text we find him refusing to allow his servants to sail in the same vessels with those of the wicked king. Would to God that Jehoshaphat's experience might be a warning to the rest of God's people, to avoid being unequally yoked together with unbelievers! A life of misery is usually the lot of those who are united in marriage, or in any other way of their own choosing, with the men of the world. O for such love to Jesus, that, like Him, we may be holy, harmless, undefiled and separate from sinners, for if it be not so with us, we may expect to hear it often said, "The Lord hath broken thy works."—C. H. Spurgeon.

"I WILL NEVER LEAVE YOU."

There is only one who can say this. Every human tie is liable to be severed, nor can we assure ourselves of the permanence of an earthly friendship. Those nearest and dearest to us may turn to be our bitterest foes; and those whose friendship remains unbroken may yet be swept away from our presence and fellowship, and leave us desolate and alone. But he hath said, "I will never leave you nor forsake you." The seal of truth is upon the covenant which he hath made with us. Long as his blood avails; long as his grace abides; long as his mercy endures; long as his omnipotence discerns; long as creation is subject to its Maker's sway; long as the stormy wind fulfills his Word; long as the thunderbolts sleep within his hand; long as the angels wait to do his will, hearkening to the voice of his command; so long we need not fear; so long we shall not be abandoned, for he hath said, "I will never leave you nor forsake you."

The sun may grow dim in the Heavens; the stars may burn out in the distant skies; Heaven and earth may pass away; the sea may vanish from our view; men may fall from their steadfastness, and angels may fail to keep their high estate; but the Lord's promise will not fail; he abides with us, and he will fulfill all his word. With this assurance we may bid adieu to anxiety and fear for the future, and heed that Word which says: "Let your conversation be without covetousness, and be content with such things as you have, for he hath said, I will never leave you nor forsake you. So that we may boldly say, the Lord is my helper, I will not fear what man shall do unto me."—The Safeguard.

CONFESSING SIN.

In times of revival, especially when characterized by deep conviction and confession there is often danger of earnest souls being brought into bondage, and led to think they must rake up all their sinful past, long since forgiven and covered by Christ's blood, and confess it before people who have really no concern in it whatever. This is neither edifying to the meeting, nor helpful to the subject of the confession. It is not scriptural. We are to confess our sins to God, and where we have wronged another to make it right with him or her. But we are to leave our past under the blood, and wash our soiled garments in the secret place of prayer.—Selected.

THE SUBLIMEST MOMENT TO A
SINNER.

BY HUGH F. OLIVER.

"Thine they were and thou gavest them Me." There was a critical moment in the life of every one of the Twelve, the Apostle Paul being the real Twelfth, and the sublimest possible in their personal history; and this, it cannot be doubted, was precisely when their preparation by the Father was complete. Interesting, therefore, inexpressibly and infinitely interesting, to all who have experienced the same grace and have likewise been given to Christ Jesus, must ever and forever be the steps in the process of preparation for that august act performed between the Lawgiver and Judge and the Lawyer and Surety of the sinner. The reality of reality is here in operation, the quintessential essence of "Love Divine, all other love excelling," is the abundant atmosphere of the place, and the wisdom of which Solomon's was but a broken ray, protects every particle of that preparatory process by which, as a bride adorned for her husband, a sinner is brought and eternally committed by the Father into the hands and the heart of the Son.

Paul expresses the fact, the accomplished fact, in writing to the Corinthians: "God is faithful, through whom ye were called into the fellowship of His Son Jesus Christ our Lord." That Son and Lord had long before declared and reiterated the declaration: "No one can come to me, except the Father who sent me draw him." To the same purpose He constantly represented the Father as the only Revealer of the Son and the persistent worker to effect this result in the people, that they should believe on Jesus Christ whom He had sent. To reveal His Son to men and to draw them unto Him! We are made partakers with the Father, His Father and our Father, in this all-important preparatory process, which is described as follows by one of the greatest of modern theologians, Prof. I. A. Dorner, of Berlin:

"The beginning starts from the divine, but in such a way that human activity is set in action by God, partly stimulated, partly evoked anew. The divine activity is also continuous, not effective in the beginning merely. In the sphere of *gratia preaspirans* God brings about the awakening of better movements in men himself in feeling, knowledge and volition. In doing this all divine action is originative of action. Still more is this true in the sphere of precursory grace, where the soul is brought into relation to Christ. There grace, or Christ, is able more and more by the Holy Spirit to reveal itself, and draw near step by step to man, always in such a way that the talent already given to man has to operate in order to restore susceptibility for higher gifts (Matt. 13:12). Every new step is taken with a good conscience; every rejection of the new enlightening, awakening and stimulating influence takes place against conscience. But finally, grace will and must lead to a decisive turning point. If grace has wrought hitherto through single rays, these must at last converge to a living focus in the will. The soul must become a mirror, in which the complete image of Christ as the Mediator is received. There Christ acquires a higher significance than that of a Teacher and Pattern, namely a religious significance demanding the full surrender of the soul. He must then either become more to a man than He was before, or less because that which He claims is not conceded to Him."

This "grace," which reveals the Mediator, the Atoner, the Substitute and Sacrifice, the Saviour, and leads to decision and discipleship, is described by our Lord as the fulfillment of the prophecy, "They shall be all taught of God," therefore as a hearing and learning of the Father which results in the "coming" to Him. All, however, is comprised in that strong word He uses here of the Father and afterwards of Himself. By His lifting up on the cross and then on the Throne, He would "draw" all men to Him. So here He teaches that men's coming to Him is due to the fact that the Father "draws" them. The word is most expressive and should be allowed to contrib-

ute its all to the blessed fact it is used to reveal. As Dr. Marcus Dod says: "It is used of towing a ship, dragging a cart, or pulling on a rope to set sails. But it is also used, John 12:32, of a gentle but powerful moral attraction, 'I, if I be lifted up, will draw,' etc. Here, however, it is an inward disposing of the soul to come to Christ, and is the equivalent of the Divine teaching of John 6:45. And what is affirmed is, that without this action of God on the individual no one can come to Christ. In order to apprehend the significance of Christ and to give ourselves to Him, we must be individually and inwardly aided of God."

From the servants turn we again to the Master, and hear Him say, while His voice trembles with the rapture of that moment, a sublime one to Himself and the sublimest to Peter: "Blessed art thou Simon, son of Jonas, for flesh and blood hath not revealed this unto thee, but my Father which is in Heaven." And we may cry aloud: Happy Christ! Happy Father in Heaven! for the joy in the presence of the angels over the repenting sinner is the Father's joy. Therefore it is that every sinner may give to God a joy no one else can give and otherwise God can never have.

But this preparing grace may be and is resisted, and there comes then the decision against Christ and His Father and against one's own soul, which is never changed. "From that time many of His disciples went back, and walked no more with Him." Who were these? They were of that multitude which had eaten of the five loaves and two small fishes multiplied in the hands of Jesus of Nazareth before their eyes, and which for two days had heard Him preach, whose words ever since have made this world's atmosphere electric with the love of God and tremulous with the hope of Heaven. The miracle and the preaching, the latter being the greater miracle, were for these the crowning work of the Father in seeking to reveal to them His Son, and to win for Him their faith and for them their salvation. Alas! to the preaching their ears were deaf, and stopping at the miracle they came short of the underlying Messiahship upon which it was the sign-manual and seal of God.

O day, hour, moment of destiny in the sinner's one life beneath the sky, to which all others lead because for it they are! dare we hope that when it is once misused, the Father will do His work again and yet again draw the soul to His Messiah? Be the wish never so ardent, the eager seeker, Esau-like, will find no assuring answer in the Book of God.

Pinopolis, S. C.

"THE ORIGINAL WAY."

It is said to have been the organization of but one church in any one city; no matter how many the members of the church, or how far apart they might be in their homes, all belonged to the same church, and were subject to the same regulations. It is claimed by those who say such things that, because we learn of but one church in Jerusalem, one in Corinth, one in Ephesus, one in Philippi, one in Antioch, therefore one church was not only the rule, but was the divine idea, and ought to prevail today, under our greatly diverse conditions. One of our contemporaries has a long article telling us what a lovely condition of things would exist, provided there were only one Baptist church in any one city—Cincinnati, Chicago, Philadelphia, Boston, New York, London.

Well, we can point with assurance to that good estate in some of the other denominations, as the Roman Catholic, the Protestant Episcopal, the Church of England. Each of these is a single church, whether in a city or a province, or a nation. Especially is there unity in large cities. We have the Bishop of London, the Bishop of Philadelphia, the Bishop of Albany, the Bishop of Chicago. Indeed, there is but one Roman Catholic Church in all the world; only one Protestant Episcopal Church in these United States, only one Greek Church in all the Russias. How do we like it? We do not like it at all. We do not believe that it is according to the divine idea that such an

organization should exist. We do not believe that it would be better for Christianity, if the Roman Catholic were the one universal church. We do not believe that it would be gain for our Baptist cause, if all the Baptist churches in Cincinnati, or in Detroit, or Philadelphia, or Boston, were combined in one organization. On the other hand, we think it would be a great detriment, and would ultimately land us where the Church of Rome stands today. If it were true that the apostolic idea was a single church organization in a single city, then the Roman idea is the correct one. Then there should be no Baptist church, no Presbyterian church, no Methodist Episcopal church—only one church, with a creed so elastic and a discipline so indefinite that any and all people could be included in that one organization, with no room on the outside for those whom it might be desirable to exclude—there would be no place for them.

We are told of the beauty and blessedness of one church in one city, and we might easily imagine that such a thing would run itself, sure, and that all we have to do is to gather all the Baptists of New York, or Philadelphia, or Cincinnati, into one church organization, and then all strife would cease, all emulation, all effort for the promotion of the interests of any particular organization. Then every "branch church"—no, not that; there must be but one church—branch station, or, well, congregation—would cease to care whether any one else came to it from the old, or mother church, or not. There would be no emulation, no strife, and, we might say with confidence, "no nothing." At all events, there would be no organization of a new church to take members from the old church and put them to work as they never worked before; no friction over questions pertaining to the outlying congregation. Every question would be settled with perfect unanimity, with no heart-burnings, no misgivings, no mistakes. It's a beautiful picture which some of our contemporaries are drawing for us. But we have no pleasure in it, because we do not believe that it would accomplish what our brethren seem to think it would accomplish. No power but such as is exercised by Romanism, the power of the priesthood, or the prelate, could control such an organization. Take away the Pope and the bishops from the Church of Rome, and it could not live a century.

They will say: "Yes, there it is again; we cannot raise our voices in favor of a close organization for Baptists, without being told that we are going to Rome. But that is not true; we are not going to Rome, and we are not going to Romanize our Baptist denomination."

But, dear brethren, though you may not intend it, and may be very innocent in all that you say and do in this connection, one who looks along your gun-barrel, as you have it now pointed, can see ROME in the distance, even if you do not.

This marvelous anxiety for the control of all the churches—what does it signify? True, Paul spoke of having upon him "the care of all the churches" which he had founded. But Paul was the only man of his day who had such a burden. And even he did not talk about combining them all into one church, whether they were in Rome or in Philippi. He wrote not to the church in Rome, but to "all" in that city "called saints," and he was aware of at least one little church which met in the house of Aquila and Priscilla. But he was also aware of the existence in the same city of a good many brethren and sisters who were not connected with that church, and whom he addressed by name. There may have been but one church in a city, at that time, for the number of the disciples was as yet small, and the cities were small-walled and compact. The rule in Paul's time was not to be the rule for all time. Such a rule would be contrary to the genius of the Gospel. If it was a rule, it was not enjoined as a rule, and the experience of today does not justify a return to Romanism for relief from the few undesirable things resulting from the unsanctified human-nature still common among us. We want more argument and less dogmatism for the idea of one church in one city—the "original way"—today.—*Journal and Messenger.*

MARKS OF CONVERSION.

When one becomes a Christian he should show signs, externally, of a new life. Few persons, if any, have ever lived so blameless that they could not be improved outwardly by an inward infusion of divine grace. Even where one has lived an amiable and honest life there are many points of character that have not been up to the mark that are spiritually demanded of the true child of God.

The eye of the world is upon professed Christians, and they become either an argument for Christianity or against it. If they are inconsistent, religion is brought into disrepute, and the unconverted are driven farther away from Christ. If they are consistent and Christly in character, the world is immeasurably influenced by them for good. It has been said: "The Christian is the worldling's Bible, and he reads no other." Whether literally true or not, the fact remains that professed followers of Christ are closely watched, and it is expected by the world that, if they are sincere, they shall show some signs of a saved life.

Rowland Hill was accustomed to say that one's dog and cat should be better off for his being a Christian. Undoubtedly this is true, for the law of kindness toward even the dumb beasts should and must reign in the hearts that are filled with love of Christ. A farmer who became converted made better shelter for his stock to protect them from the cold, which showed that a real Christian sometimes has an accretion of common sense as well as of goodness.

Many a home has felt a change for the better on account of the incoming of divine grace into the hearts of one or all of the members of the family. The father becomes a better father, the mother a more tender mother, the children more dutiful, and the things that made friction and uneasiness and trouble die out as the new life comes in. A home without divine grace is a poor home.

Of course if one is a Christian, he will show it by professing Christ and uniting with the church. He will pray and read the Bible and attend church service. The people of his neighborhood will see that he has regard for the hours of public service, and that he does not neglect or forget the call to worship God. They will see that he is not dishonest, or profane, or irreverent, or untruthful, or a Sabbath breaker. They will see that he tries to keep the commandments and to live with regard to the will of God.

But after all of this, and in all of this, he will show that he is a Christian in unnumbered and indescribable ways. There will be kindness and delicacy and consideration for others. There will be gentleness and tactfulness and politeness. There will be an atmosphere of pleasantness around the one who is trying to be Christ's representative among his fellow-men. A man should be more manly in every good meaning of the word for being a Christian, and a woman should be more womanly in every sweet and attractive and noble meaning of that fine word.

It matters not how good and winsome and upright one has been before, there should be, and will be, a better life when God's Spirit comes into the soul, and the light of divine love is lighted and shines out through the windows into the darkness.—*Herald and Presbyterian.*

He who rushes into the presence of God and hurriedly whispers a few petitions and rushes out again, never, perhaps, sees God there at all. He can no more get a vision than a disquieted lake can mirror the stars. We must stay long enough to become calm, for it is only the peaceful soul in which eternal things are reflected as in a placid water.—*Arthur T. Pierson.*

According to the teachings of God's Word, the greatest sin whereof you or I can be guilty is the willful neglect to love the Lord with all the heart, and with all the soul, and with all the mind, and with all the strength.

Subscribe for the WESTERN RECORDER.

TRIBUTES TO DR. T. T. EATON.

Resolutions passed by the Fourth Avenue Baptist Church upon the death of Rev. Thomas Treadwell Eaton, D. D.

Resolved, That Fourth Avenue Baptist Church place on record our sense of loss and bereavement in the death of Dr. T. T. Eaton, the pastor of our neighbor, the Walnut Street Baptist Church. Over a quarter of a century Dr. Eaton has wrought with vigor and power in our city and State.

Ever full of energy, alert and quick to see a need and to respond to it: Loyal to his convictions of duty always.

An editor and pastor he has left a deep impression upon our city, State and entire south. His going leaves a large vacancy in the ranks of righteousness.

We desire to express our sympathy with his family and church in this sore bereavement.

May God's comforting grace be theirs in abundant measure is our earnest prayer.

Resolved that a copy of these resolutions be sent his family and his church and that they appear upon the minutes of our church and that a copy be furnished the *WESTERN RECORDER* and *Baptist Argus* for publication.

E. Y. MULLINS,
A. O. WHITLEY,
W. R. NUNNELLY,
Committee.

DEAR RECORDER:

Such an avalanche of condolences have already rushed into the *RECORDER* recently, that I am a little diffident in offering the tribute of my poor heart to the memory of Dr. Eaton. My undying attachment to him shall cause me to cling closer to the *RECORDER*, if possible, than ever before, though it may dwindle for a while. I don't see how it can be in all respects what it has been, but God can both indite and edit. "I will lift up mine eyes unto the hills whence cometh my help."

I have known "Tommy" long and loved him fervently. I revere the name, and adore his magnanimity. I was tutored under his venerable father at Murfreesboro, Tenn.—with him in his last sickness—and knew well his memorable mother, his imitable sister, Joe, and weakly little Wayland, who first led the way to immortal glory. A most precious and invaluable family, but alas! how depleted! The majority now "rejoice with joy unspeakable and full of glory."

Sincere sympathy,
W. T. USERY.

Columbia, Tenn.

DEAR RECORDER:

A keen pain shot through my heart just now when, in reading the *Baptist Standard*, my eyes fell on the words, "Dr. T. T. Eaton Sleeps." Then I glanced below and saw his picture, so like him. The shock was very painful to me, for I loved and trusted him as I do very few men.

While I attended the seminary in 1884 and 1885, I was his assistant, and then is when my lifelong attachment began. In diversity of gifts and strength in all of them he had few equals. I have often said he could do more things and do them all well than any other man I knew. We have many brave defenders of "the faith once for all delivered to the saints," but to my way of thinking none quite so stalwart and brave as he. Like a great general leading his followers against an invading foe, he stood in the fight against the onrushing hordes of "higher critics," "advanced thinkers," and "scientists," so-called. Now that he has fallen, who will step into the breach? He was my friend and helper and I shall miss him. I have been reading the *WESTERN RECORDER* ever since before he became its editor-in-chief, and it was my almost invariable rule after reading the first page to turn to the eighth and read the editorials next. There was never a dull nor an un-instructive line in them. Alas! my brother, thou wilt be missed; but the will of God be done.

T. A. MOORE.

Austin, Tex.

DEAR RECORDER:

In the death of our beloved Dr. T. T. Eaton the religious world, and especially the Baptist denomination, sustains great loss. Truly "a prince and a great man has fallen in Israel."

Sincerely,
C. N. JAMES.

Columbia, Ala.

DEAR RECORDER:

We have been taking the *WESTERN RECORDER* since 1872. It has ever been a light in our home—a joy to our hearts. Our children have grown up to love its sound teachings and rejoice in its editor.

Great was our grief when the tidings of his death came. We have no comfort only in knowing that our Heavenly Father is at the helm, and guides all things in love and wisdom.

I was impressed with the idea that God, in removing one so able and willing to defend His cause was calling those of us who relied so much upon Dr. Eaton to come up in our weakness to His help; therefore, I have written a few lines upon this subject, which I trust you will publish in the *WESTERN RECORDER*.

IN MEMORIAM OF DR. T. T. EATON.

A prince in Israel has fallen. Our God, in His inscrutable wisdom, hath dealt the blow. To our finite minds, His purposes are unfathomable, and His ways past finding out; yet, we know "He doeth all things well."

Is this sore dispensation a rebuke to our laxity in duty? Did we rest too securely in Dr. Eaton's

ready, willing and gigantic defence of our Baptist faith? Is this a call to each of us to come up to the help of the Lord, to the help of the Lord against the mighty, each one, however weak and insignificant to draw nearer unto God, and do what he can? Oh, that Israel's ranks may move forward.

We feel that our loss is irreparable only as God will raise up whom He will to take his place upon the "Walls of Zion."

In the palsy of our grief, we flee to Him for succor. Unto His unsetting will we bow.
MRS. J. M. GRIMMETT.

LASCAMMA, TENN.

DEAR RECORDER:

I was shocked when I read in the paper that Dr. Eaton was dead; so sudden, when he seemed to be doing the best work of his life. He will be greatly missed by the whole denomination. I fear his death will be a severe blow to the dear old *RECORDER*. May God bring some other good, strong man to the front, who will take his place. I shook hands with Dr. Eaton in the Jamestown Exposition grounds and had a little chat with him. How short-sighted we are. I had no idea that he was so near eternity.

T. H. CAMPBELL.

Rockville, Md.

DEAR RECORDER:

Will you allow one whose heart bleeds to extend a hand of sympathy and sorrow across the "Father of Waters?" When the news first reached me that the Princes Editor of the dear old *RECORDER* was dead, my heart sank; I shuddered at the thought, but when the *RECORDER* came, wife and I read and wept together. It was indeed a privilege to count him as a friend, but most of all to know that our denomination had such a one as a safe and true leader. Great, tried and true, when shall we see his like again? God only knows.

J. H. GRIME.

Frost, Tex.

A TRIBUTE TO THE REV. THOMAS TREADWELL EATON, D.D., LL. D.

No greater man has fallen in many days in all of God's Israel, and dare we say, how inscrutable are the ways of Providence that one apparently so much needed, so strong, so capable and so effective in work should be taken away, and others apparently so much less needed and so poorly equipped should be left. But faith brings us the blessed solution, for God, who is all-wise, fully knows and always, without the possibility of mistake, orders all things for the best. With becoming reverence, therefore, we stand this day with heads uncovered and hearts bowed down in His holy presence and say with profoundest humility, Thy will, O God, be done.

Dr. Eaton was a great helper, a hard worker, even a matchless leader in the kingdom of our God on earth. The sterling elements of leadership were possessed by him in the degree of the greatest largeness. He had the intellect that discerns, the faith that lays hold, the earnestness that holds on, the love that consecrates, the patience that waits and the courage that was always ready to dare and to do; yet he possessed over all the meekness, the humility and submission of a little child.

He stood a peer among the strongest of our strong men, whether in the social circle, in the pulpit, on the lecture platform, or on the tripod of journalism, and leaves a record as preacher, orator, pastor, thinker and writer that will shine with unexcelled luster in the bright constellation of human excellence.

We take it that our brother died in the triumphs of the Christian faith, though away from home and among strangers, for it is said that when a physician was brought to him and kindly took him by the hand and said, "I am a physician, and have come to relieve you," but the dying saint only pressed his hand and smiled, as much as to say, "I thank you very much for your kindness, but I have with me now the greatest of all physicians, my Lord and Saviour," and soon thereafter closed his eyes on all sublunary things to open them wide awake in the light and joy of an eternal day.

We would respectfully recommend the adoption of the following resolutions:

First—That while we feel with all the poignancy of sorest personal grief the death of our distinguished and most worthy brother, Dr. Eaton, yet we submit with prayerful reverence to the will of our Heavenly Father in his removal from the scenes of his industrious and useful life to the realms of tireless service and ever increasing joy.

Second—That the ministry of our Zion has lost one of its most instructive, reliable and eloquent preachers, our denominational journalism one of its strongest and most forceful editors, and our Baptist Zion its foremost champion of the truth of its Bible origin, truest history and safest conservatism.

Third—That we tender our sympathy and condolence to the church that has lost such an efficient and beloved pastor, to the ministry of Louisville in the taking away of one so long and well beloved, and to the bereaved wife and children in their irreparable loss, and pray for the divine consolations to abundantly sustain them.

Fourth—That a copy of this paper be sent to the family of our deceased brother, and also that copies be furnished the *Baptist Record* and the *WESTERN RECORDER* for publication.

I. A. HAILEY,
J. A. HACKETT,
T. J. SHIPMAN,
Committee.

The above was unanimously adopted by the Baptist Pastor's Conference, Meridian, Miss., July 9, 1907.

RESOLUTIONS PASSED BY THE WINCHESTER BAPTIST CHURCH.

Brethren, however, mysterious it may appear to us, the Lord of the harvest in his reign, has called his faithful servant the Rev. Dr. T. T. Eaton from his toiling in the fields that are already white unto the harvest and from the leadership of the Baptist host of this our South land, to a bright heavenly home where there is no darkness at all.

Yet, it is well that we should give some expression to our sadness at the announcement of this event and join in with thousands of the brethren in paying tribute to his greatness; therefore

Resolved, That while we would submit without a murmur to his sad and death, realizing that this seeming stroke to us as a denomination was sent in mercy and not in wrath; for in the coming day our heavenly Father will make all things plain to us.

Second—Out of the depths of our sorrow in this time of our bereavement; let us joyfully thank our Divine Benefactor for the gaily life of Dr. Eaton and by the leading of the Holy Spirit be consecrated to the service of God making it a blessing to his fellowmen. Surely he was a great man among the great. As a preacher he stood in the front ranks, in executive ability he was the peer of the best, but perhaps no where did his great personality make its imprint on the minds and hearts of the people as did his writings that appeared from week to week, in the columns of the *WESTERN RECORDER*.

In no department of his work did he ever falter in his defense of the faith once for all delivered to the saints. One product at least of his great mind and heart, "Faith and the Faith," in the Divine providence will live on working for God till this dispensation is ended.

Third—In his life he was a living representative of the confidence of the Saints, in the promise of the Son of God to his church, "Lo! I am with you all the days." He never doubted for a moment that from the time this promise was given till now that it had ever failed or that it would ever fail till all the ransomed church of God are gathered together in Heaven to sin no more. For this fidelity to God, truth and His Word let us manifest our thankfulness to our Heavenly Father by holding faithfully to and standing courageously by the teachings and doctrines of the Word of God as held and believed by us as a people.

Fourth—As a church let us offer our petitions to God that his blessings may attend the stricken and sorrowing family and that he will give us an other prince in Israel to aid in the spread of the Gospel, until the kingdoms of this world become the kingdoms of our Lord and of His Christ.

Fifth—That these resolutions be spread on our church records and a copy be sent to the *WESTERN RECORDER* for publication.

C. G. BURN,
H. G. GARRETT,
J. N. CONKRIGHT,
Committee.

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.

An essay from B. R. Warfield, or one from Gerhardus Van is enough to make an issue of any magazine of great value to thoughtful men. The *Princeton Theological Review* for July has one from each of these writers. Dr. William H. Johnson's "Was Paul the Founder of Christianity?" is worthy of its place between these two essays. The *Princeton Review* is generally considered the ablest of its kind in this country.

The *Bibliotheca Sacra* for July is at hand. We have not had time to read it for it cannot be glanced over. Every article is so able and filled with thought that when one glances at it you read it carefully in spite of yourself. The table of contents is most appetizing. One thing which will attract wide attention is the article of Jacob, son of Aaron, the high priest of the Samaritans, who writes on "Mount Gerazim, the One True Sanctuary." Published by the *Bibliotheca Sacra* Company, Oberlin, O.

Dr. David Hengle has now in press a new work on the important subject, "The Second Coming of Christ." We learn that it will soon be issued. It is said not to be either pre-millennial nor post-millennial, but undertakes to be a mediation between these. We are waiting expectantly to get this book, because of the known ability of Dr. Hengle. We will take pleasure in noticing it upon its appearance.

Anecdotes and Illustrations.—By R. A. Torrey.

An apt illustration is of value to a public speaker. Those of Rev. R. A. Torrey are valuable, as they are true stories, collected in his life of service. Moody says that they are windows. Many of these will be of advantage to the preacher in

clinching a point in discussion. We can commend the book as pure and sane.

Dr. Henry van Dyke, who has just returned from his trip to Palestine, has, in the *August Scribner*, a paper on "Gulls," tracing them from their haunts in New York Harbor to the coast of Maine, where he visits the famous Gull Island and has a fight for a big fish in "The Gulls' Bath-Tub," which is Jordan Pond, Mt. Desert.

Arthur Hackham, who made the famous illustrations for "Peter Pan," will appear in the August number of *Scribner*, illustrating a poem, "Pan o' Dreams."

One of Maxfield's Parish's most beautiful pictures will be reproduced in color for the fiction number of *Scribner*; it is entitled "Old Romance." Another color feature of that number will be a series of drawings, "A Day at the Country Club," by Harrison Fisher.

Contents for the *American Monthly Review of Reviews* for July, 1907: Officers of the Second Duma (frontispiece); The Progress of the World; Record of Current Events (with portraits); Cartoons on Current Topics; The Case of San Francisco, by James D. Phelan (with portrait); The South's Care for Her Confederate Veterans, by William H. Gilman (with portraits and other illustrations); Does the Country Want Tariff Readjustment? by William R. Corwin; Morocco, the Dilemma of Diplomacy, by William G. Fitzgerald; Resourceful Central America, by John Barrett; A Year of Delayed Harvests (with maps); The Middle West and Wall Street, by Charles M. Harger; Leading Articles of the Month (with portraits and other illustrations); The New Books (with portraits).

Contents of *Methodist Review* (bi-monthly), William V. Kelley, L.H.D., editor, for July-August: "The New Testament Method of Law," Bishop E. G. Andrews, D.D., LL. D., Brooklyn, N. Y.; "The Problem of the Modern City," Ralph Welles Keeler, A.M., B.S., Paterson, N. J.; "What Our Country Churches Need," George Frederick Wells, B.S., Lincoln, Vt.; "The Unfinished Drama," Gustavus Emanuel Hiller, Presiding Elder Central German Conference Boonville, Ind.; "Pauline Eschatology," Rev. C. H. Shirk, Ph. D., Philadelphia, Pa.; "English Literature and the Minister," George Thomas Smart, D.D., Newton Highlands, Mass.; "A Unique Church Club," Bishop John H. Vincent, D.D., LL. D., Indianapolis, Ind.; "The Virgin Birth and the Resurrection of Jesus," Prof. Charles W. Risball, Boston University, Boston, Mass.; "The Religion of Longfellow," Rev. Frank R. Townsend, A.M., Buckhannon, W. Va.; "Luke's Vestibule," W. W. Wilson, D.D., New Haven, Conn.; "Old and New Conceptions of God," Rev. Leonard F. Requa, Jr., LL. B., Hudson, N. Y.; "The Song of the Habitant," Rev. E. C. E. Dorion, A.M., Plymouth, N. H. Editorial Departments: Notes and Discussions; The Arena; The Itinerant's Club; Archaeology and Biblical Research; Foreign Outlook; Glimpses of Reviews and Magazines; Book Notices. Cincinnati: Jennings & Graham. New York: Eaton & Mains.

President H. S. Pritchett, of the Massachusetts Institute of Technology, contributes to the *July Atlantic* a remarkable article in "The Power that Makes for Peace." In spite of the inborn fighting qualities of man, the march of evolution is leading inevitably towards peace, and this peace shall be attained at last by discipline and refinement. An age-long racial history proves that true patriotism and loyalty rest very often in the military profession, and President Pritchett therefore makes a plea for young men to enter the army. He shows that countries which, like China, belittle the soldier's life and exalt the life of commerce have, like China, placed themselves "at the mercy of the so-called Christian nations." The Bible says, "Blessed are the peace-makers," and under this head the soldiery may be counted.

Russia, her government and misgovernment, her hopes and her reverses, is the subject of an extremely readable and earnest article in the *July Atlantic*. Mr. I. A. Hourwich, the writer, has recently returned from that country, and his material is fresh, strikingly concrete, and thoroughly convincing. An important phase of Russian politics seems to be coercion by church as well as by State in the matter of elections. The days of the Douma are therefore numbered, but the time is fast coming when the military discipline will break down and "not a single Cossack will raise his whip" in defence of the Czar.

Thomas Nelson Page, the delightful portrayer of Southern life, is the subject of an interesting article by Prof. Edwin Mims, of Trinity College, Durham, N. C., in the July number of the *Atlantic Monthly*. A short biography preceding an appreciative study of his writings shows that in many respects he is the Hawthorne of the South. Through the medium of the old-time negro, Mr. Page strikes deep into the very essence of plantation life, and in so doing he shows the subtle charm of Southern society. His work is no more provincial than Burns and Whittier are provincial—never can he be accused of lack of patriotism and nationalism.

Do you ever get discouraged in your work for the church or school because you cannot do something as well as some one else? When you think about it, it is very foolish to get in such a mood. In the first place, there should be no such thing as competition in work of this sort and then the person you want to equal or excel may not be able to do some things as well as you can do them.

SUNDAY-SCHOOL LESSON

SUNDAY, AUGUST 4.

The Tabernacle.—Ex. 40:1-13, 34-38.

Motto Text.—"Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle."—Ex. 40:34.

Nine months had passed since the people had made their offering and the work for the tabernacle been begun. Everything was finished before there was any part set up. Bezaleel and Aholiab, whom God had called by name to the work of making the tabernacle, had finished their labors. Moses had carefully inspected everything himself to see if it was made exactly after the pattern shown him in the mountain, and had approved all (Chap. 39-43). But though everything was ready, Moses waited for God to tell him when the tabernacle must be set up. It is well to note the great truth that while God uses human instrumentality, he leaves nothing in regard to his worship to be decided by man. Down to the sockets under the boards everything must be made exactly according to his pattern. He allows Moses, his friend, to whom he talked face to face, to decide nothing. Yet some men in these latter days vainly imagine God will give them a privilege he never gave Moses, and allow them to add to or alter the things connected with his worship. A man must have a very high opinion of himself who is willing to do such a thing, and a very low opinion of God if he dares to do it.

"On the first day of the first month." The Jewish New Year, the first of the month. Abib, or Nisan, corresponding very nearly with the vernal equinox. It was just a year since they came out of Egypt. First, Moses was to set up the tabernacle. This was thirty cubits long by ten wide, and ten high. The sockets, being heavy masses of metal, were put down first, then the boards of shittim wood, ten cubits high, were set down endwise into these sockets and held together by bars which passed through rings, of which there were two sets on each side, one at the top and the other at the bottom.

"And thou shalt put therein the ark of the testimony." The ark was the special token of God's presence with his people. "Cover the ark with the gold." That is put up the veil between the holy place and the holy of holies, which concealed the ark from view. After that veil was hung the candlestick, golden altar and table were to be placed in the holy place. Teachers can describe these things to their scholars.

"And thou shalt set the altar of the burnt offering before the door of the tabernacle." In the court, directly in front of the entrance, but near the tabernacle itself. "The laver." This was also in the court, but nearer the entrance than the altar of burnt sacrifice. "Put water therein." This was for the ablution of the priests, and was also used for the washing of the victims (Lev. 8:21). Last of all the court was to be set up with its hangings. When this was done, everything was in place and in readiness. There was nothing in the court but the altar and the

laver. Before entering the tabernacle the priests were required to wash their hands and their feet under penalty of death if they neglected this cleansing.

So far as we may decide on such things, the altar of burnt sacrifice seems the center of this worship. The ark was afterwards lost from the temple, but while the altar remained it was still the house of God. Lastly all these things were to be anointed before they could be accepted of God. It is to be noted in these directions that God directed the order to be observed as well as the things to be done. It was not enough that everything was made exactly after the pattern on the mount, nor that God had decided the time, but he also decided the order. In the one place in which it might seem that Moses had varied from the command, that is, in putting up the golden altar, Moses is careful to say that he did it "as the Lord commanded Moses."

Now, we cannot conceive of the possibility of Moses wishing to change the order of God's commandments. Why should he? What could he have accomplished by putting up, say, for example, the brazen altar before he did the ark? He could only have shown his desire to be rebellious. There is no other reason why men should ever try to set up their own order in God's commands in preference to His. We must guard against all tendency to look upon things as "holy" in the sense of their being sinless. Since Jesus talked with the woman at the well, we know that our worship is to be spiritual. Our bodies are the only temples now on earth—temples of the Holy Ghost. This tabernacle and its furniture was holy because God's presence was there, just as the bush upon the lonely mountain was holy, and Moses must take off his shoes in reverence before it. But when God withdrew, the bush was no more than any shrub, and Moses might have burned it had he needed.

"And thou shalt bring Aaron and his sons." Aaron had at this time four sons. Nadab and Abihu soon perished, however, in their sin "And wash them with water." In the brazen laver. The holy garments which the high priest was to wear is described in Chapter 39. The priests as well as the tabernacle must be anointed and set apart to God's service. "And clothe them with coats,"—or rather tunics. These were to be of fine linen woven work.

"For their anointing shall surely be an everlasting priesthood throughout their generations." So long as the anointing continued the priesthood should. When Jesus brought in a spiritual religion the anointing became the spiritual anointing of the Holy Ghost and not of oil. And the priesthood of those thus anointed is an everlasting priesthood, "a royal priesthood," making all those who belong to it "kings and priests unto our God forever."

"Then a cloud covered the tent of the congregation and the glory of the Lord filled the Tabernacle." The Shechinah light, called the glory of the Lord, was usually only over the ark in the Holy of Holies. But at this time it filled all the Tabernacle, indicating God's acceptance of everything—and His pleasure in the obedience of Moses and the people. While this light filled the tabernacle no one could enter it.

Every day the pillar of cloud by day and of fire by night stood over

the Tabernacle, reminding Israel that God was their guide and their defender.

I have so much to do today that I shall not be able to get through it without much time in prayer.—Martin Luther.

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Yaller Crick, Tenn.
DEAR RECORDER.

Last Sunday nite I went down to the corner to hear the new preacher what is preachin bout Higher Critercism. His subjeckt was Jonah an the wail and he did it butiful, spechally the wail. You could a heerd him down to the widder Stokes. He sed the Bible was rong bout Jonah bein in the wail's belly. Every body, he sed, knowed that cos the wail's throat was so small he couldn't swaller a nigger baby, let alone a growed up man. But that was a very nat'ral mistake fur the Bible to make becos the Hebrew word which was rendered belly in our translation ment mouth as often as it ment belly an he didn't find no fault with the Bible fur makin the mistake.

He sed that recent excervations showed that the anshents knowed the use of injun rubber an other articles fur handy use an Jonah, who was a hunter, probably had a injun rubber cabinet and a pocket stove. An it was plain to see that when the wail took in Jonah he jest set up his rubber cabinet in one corner of the wail's mouth.

Then, the way the wail feeds is this, when he gits in with a skule of fish he jest takes in a big mouthful of fish an water an as he hes no use for the water he jest skeets it thro his gills an keeps the fish. When Jonah saw this was the game he jest shoved his hand out thro his cabinet an drugged the fish into it. An as he hed hed no breakfast an was putty hungry he set up his pocket stove an made a fire an cooked the fish. When this hed gone on fur a day or tu the wail seen that Jonah hed a corner on all the fish caught an he wasn't gittin none, he got mad an chucked Jonah out onto dry land. On that was the true way of

MEAT OR CEREALS.

A Question of Interest to All Careful Persons.

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BAPTIST BOOK CONCERN
INCORPORATED.
OR
MATTIE S. SMITH,
BOWLING GREEN, KY.

the story. The Bible hed it putty near rite but not exactly. Uncle Abner, who lost a heap o' money in a corner on wheat, says, he believes that that is so an he says if it hadn't bin fur Jonah there wouldn't a bin no corners now.
Yours truly,
SQUIRE LAMPKIN.

P. S. I'd most forgot ter tell you bout Aunt Mandy's speckled rooster the one she got from Sim Watkins. He's the most curious critter of a rooster you ever see. Whenever the erik overflows the rooster flies to the highest tree in the neighborhood an won't come down fur anything to eat till the erik runs down. He's so dredful afeered of water that he'll run like a deer if you throw a tin cup full after him. Sim says he doesn't know how old he is but his grandfather hed him when he was a small boy.

Then Aunt Mandy says that once when the rooster got into a fite an hed most all his fethers pecked offen him she thot she saw something that looked like a wail's head on the rooster's back. The preacher says these is the most interesten state of faekts an he will rite em to Perfesser Spitzberger. An if ever it can be showed that Jonah or any of his family hed a rooster this may be the one or one of his decendants, an that is why he is so afeered of water.

BAPTIST MINISTERS' AID SOCIETY.

To the Pastors and Association Moderators in Kentucky:

The Association season is near. The needs of the beneficiaries of the Society are great. The list of beneficiaries bids fair to rapidly increase. Some five or six applications are now preparing. The Society can not adequately meet the present needs. In increasing our burdens the Lord is multiplying our opportunities to honor Him by giving relief to his needy "brethren."

It is my purpose to visit as many associations as I can; but the very nature of the work will prevent me from visiting many. These must be left for another year. But I address you now to beg you to see that the work is properly presented at the associations I cannot visit.

Send all collections and pledges and communications to The Baptist Ministers' Aid Society of Kentucky, Owensboro, Ky.

Fraternally yours,
J. D. MADDOX, Cor. Sec.

DISTRICT ASSOCIATIONS—
PLACE AND TIME OF
MEETING.

1907.
JULY.

- 30—Simpson, Lake Spring church.
- 31—Blackford, Friendship church.
- 31—Concord, Beech Grove church.

AUGUST.

- 6—Bethel, Elkton church, Todd county.
- 6—Davies County, Buck Creek church, near Lavin.
- 7—Bracken, Mayalick 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—Gaspar 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.

SEPTEMBER.

- 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 Sinking 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—Booneville, Liberty church, Clay county.
- 13—Lynn Camp, Gray's, six miles from Corbin.
- 13—Second North Concord, Union Chapel church.
- 14—Stockton's Valley, Seyenty-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.

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- 27—South Union, Rose Hill, Morley Station, on L. & N.

OCTOBER.

- 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.
 - 11—Enterprise, Card church, Pike county.
 - 11—Mt. Zion, Corinth church, four miles from Corbin.
 - 15—Muhlenberg Co., Nelson Creek.
 - 16—West Union, Osgar church.
 - 22—Ohio Valley, Sturgis.
 - 23—Blood River, Benton church, Marshall county.
 - 23—Salem, Raymond church.
 - 25—Severn's Valley, Mill Creek church, near Stihnton.
 - 30—Graves County, Mt. Pisgah church, three miles East of Boaz.
- Clover Bottom.
Landmark, Bethlehem church.
If changes or corrections are necessary, please write to the papers.
J. K. NUNNELLEY, Secretary.
Georgetown, Ky.

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THE ANGEL OF PEACE.

J. A. WHITTIER.

To weary hearts, to mourning homes,
 (God's meekest Angel gently comes;
 No power has he to banish pain,
 Or give us back our lost again;
 And yet in tenderest love, our dear
 And Heavenly Father sends him here.

There's quiet in that Angel's glance,
 There's rest in his still countenance!
 He mocks no griefs with idle cheer,
 Nor wounds with words the mourner's ear;
 But illa and woea he may not cure
 He kindly trains us to endure.

O thou who mournest on thy way,
 With longings for the close of day:
 He walks with thee, that Angel kind,
 And gently whispers, "Be resigned:
 Bear up, bear on, the end shall tell
 The dear Lord ordereth all things well!"

Our Pulpit

THE DYNAMIC OF THE CROSS.

REV. JOHN THOMAS, M. A., OF LIVERPOOL.

"I am the good Shepherd; and I know mine own, and mine own know me, even as the Father knoweth Me, and I know the Father; and I lay down My life for the sheep."—John x:14, 15.

The goodness and the severity of Christ are deeply mingled in the web of this profound discourse. The love expressed in it is wonderful, surpassing all the love of men; yet the dark lines in it are awful, falling with intense shadows of judgment on meditative minds. No man can regulate moral judgment under at this. The Lord claims truth in its majestic comprehensiveness, giving both mercy and justice, grace and retribution, their due place in His perfect revelation of temporal opportunities and eternal issues. We not only see through a glass darkly, but have a strong predilection for using only one corner of the glass. It may be that in a generation now past, men occupied their minds too exclusively with the judgment side of the mirror, but I am certain that the preference for the pleasant side has seriously disturbed the balance of truth in the generation that now is. The one-sided optimism which treats the love of God as a sentimental thing, and practically obliterates the infinite shadows of moral judgment, is in danger of stealing all moral robustness from human life, as well as from our conception of the moral nature and dominion of God himself. The Son of God did not teach men so.

I would not let you forget this today, especially because my theme deals with

Mercy Rather than With Judgment, with the exquisite beauties and charms of the Good Shepherd rather than with the judgment of failure upon those who are hirelings or thieves and robbers, the desolate outcasts from the heavenly fold. The German commentator, Meyer, says that the fact recorded in the sixth verse of this chapter, that the

Pharisees did not understand the first utterance of this parable, made it possible for Jesus "to carry out the beautiful allegory in all its detail, without interruption, as it were in one breath." However this may be, it is clear from the entrancing elaboration of the parable that our Saviour Himself was in love with the beautiful metaphor of the Good Shepherd and His sheep, and with the charmed images of love and truth which He unfolded from it. Every beauty is crowded into the parable, beauty of thought, of expression, of varied elaboration, of infinite tenderness, and of profoundest suggestiveness. If I may say so with great reverence, the exuberant unfoldings of the metaphor pictured the sublime secrets of grace and truth in which the soul of Jesus pre-eminently exulted. The same picturesque exultation, the same loving elaboration of beautiful images, is found also in the parable of the prodigal son. But the parable of the Good Shepherd strikes down to greater depths of redemptive revelation, showing the mystic grounds of that Divine grace and knowledge and love which made possible the tender message of the parable of the prodigal son to the publicans and sinners, who knew themselves to be outcasts from the Father's home.

The verse that I have chosen for my text is one of the foci of the parable, throbbing with beauty, teeming with suggestiveness, potent in practical direction and inspiration. It is a message to the church in the interior sanctuary of its being, yet with dynamic virtue to impel its activities to the ends of the earth. It deals with that eternal covenant of redeeming love in which God's true visionaries have always delighted, yet splendidly inculcates that practical self-sacrifice which takes its origin from the cross of Christ, and conveys its healing service to all the world. May God illuminate our hearts and minds with the light of His Holy Spirit, while we, reverently interpreting our Saviour's utterance, present three thoughts for consideration, namely: the intimate union between Christ and His people; the deeper ground and illustration of this union; and, the sacrificial heart of this union.

A very momentous fact in relation to my text is, that

Jesus Claims All that Truly Belong to the Father as His Own.

He denies that men can make an alternative choice between fealty to the Father and fealty to the Son. He emphatically asserts that they who reject the Son cannot truly know the Father. Many passages in which this is most solemnly and impressively declared by Jesus will readily occur to Christian students of the New Testament. Let me give some examples: "He that honoureth not the Son, honoureth not the Father that sent Him." "Jesus said unto them, if God were your Father, ye would love Me; for I came forth, and am come from God." "In the great intercessory prayer, Jesus declared to His Father, "All things that are Mine are Thine, and Thine are Mine, and I am glorified in them."

This is the answer of Jesus Himself to those in the present day who somewhat confidently claim that they can serve and worship the Father, while rejecting the Son and His Divine claims. There are those who talk much about the Fatherhood of God, while refusing to accept the clear and simple evangel of the Son of God.

Taking, as they imagine, the high

ground of reason and philosophy, they maintain that the acceptance of the specific facts and doctrines of the Christian faith is unnecessary, and that the essentials of the highest religion are satisfied by the broad acknowledgment of the Fatherhood of God. This subtle method of evading the specific claims and features of the Gospel of Jesus Christ has influenced many in the Christian church, and even infested the Christian pulpit. Faith in Jesus as the Incarnate Son of God and the only Saviour of the world is declared to be non-essential, and even out of date; while an entirely general cult of the Fatherhood of God, in which cult Jesus is allowed a share, is declared to be the only permanent element in the Christian religion, the only truly enlightening Christianity for these modern days of superior illumination.

Whatever the superior wisdom of the age may think or dream, I take my stand by the thought and words of Jesus the Christ. With no doubtful utterance He solemnly told the Jews that their rejection of Himself refuted their claim to be children of God. He taught that all that belong to the Father are given to the Son, and that all that the Father giveth Him shall surely come to Him. In fine, He taught that those that reject the Son, whatever other professions they may make, reject the Father also. I feel that this is a solemn message for the present times, and, in my

TAKE A RECORD.

See How Many Friends Are Hurt by Coffee.

It would be just as reasonable for a temperance advocate to drink a little diluted whiskey as to drink coffee, for one is as truly an intoxicant as the other, and persistence in the use of coffee brings on a variety of chronic diseases, notorious among which are dyspepsia, heart palpitation (ultimately heart failure), frequently constipation, kidney troubles, many cases of weak eyes and trembling condition of the nerves.

These are only a few of the great variety of diseases which come from an unbalanced nervous system, caused by the persistent daily use of the drug, caffeine, which is the active principle of coffee. Another bit of prima facie evidence about coffee is that the victims to the habit find great difficulty in giving it up.

They will solemnly pledge to themselves day after day that they will abandon the use of it when they know that it is shortening their days, but morning after morning they fail, until they grow to despise themselves for their lack of self control.

Any one interested in this subject would be greatly surprised to make a systematic inquiry among prominent brain workers. There are hundreds of thousands of our most prominent people who have abandoned coffee altogether and are using Postum Food Coffee in its place, and for the most excellent reasons in the world. Many of them testify that ill health, nervous prostration, and consequent inability to work, has in times past, pushed them back and out of their proper standing in life, which they have been able to regain by the use of good health, strong nerves, and great vitality, since coffee has been thrown out and Postum put in its place. "There's a Reason." Read, "The Road to Wellville," in pkgs.; it has been called "a health classic," by some physicians.

Master's name, I appeal to those who have been caught in this vague and insidious current to return prayerfully, and with lowly hearts, to the contemplation of the Divine glories of the Son of God, lest they should find too late that, in losing the vision of the Redeeming Son, they have lost the vision of the Father also.

This knowledge of Jesus is not syllogistic or philosophic knowledge. When men argue that they cannot coerce their intellect to believe in the Gospel and in the Christ of the Gospel, they argue irrelevantly. The essential knowledge of the Christ is not attained by the excogitations of human wisdom, or by the brilliant speculations of superior intellects. It is, as Maeterlinck might say, the immediate recognition of the soul. It is the pure and holy vision of the lowly spirit, concerning which we can only say, "Blessed art thou, Simon Barjona! For flesh and blood hath not revealed this unto thee, but the Father who is in Heaven!"

This is the condemnation, that the light shines in the darkness and the darkness denies the shining of the Light. This call and this warning to the Church of Christ, and especially to the teachers of the church, is of tremendous import. The knowledge of the Son of God is the seal of our acceptance with the Father. If, while the light of His glory shines round about us, we discern it not, it is time to cry mightily to God to reveal His Son in us, lest, knowing Him not, we become blinded by our own darkened minds. The genuine assurance of life is found only in the supreme vision of the glory of the Christ, in which each Christ-filled soul worships at His feet with the mighty and all-conquering cry, "My Lord and my God!"

We pass reverently to consider, in the second place,

The Deeper Ground and Illustration of this Union.

"Even as the Father knoweth Me, and I know the Father."

The ultimate explanation of such knowledge as is here asserted can only be found in the eternal relationship of the Son to the Father, yet the immediate reference is clearly to the ministry of His incarnation in which He is ordained to be the Mediator between God and man. On the one hand He is linked with the deep heart of God; on the other, with the deep heart of man. It is, as we shall see, knowledge baptized in the red fountains of redeeming love. It is knowledge with Calvary's black night and glorious morning glooming and shining in the heart of it.

This resplendent fact of the mutual knowledge of the Father and the Son might easily carry our thoughts away in the thrall of a great and inspiring theme, but I must remember that I must on this occasion deal with it briefly as an illustration of my main subject. The Father's knowledge of His incarnate Son may be regarded from two sides. It was the knowledge of perfect acquaintance. Jesus exulted in the fact that every thought and purpose of His pure spirit was known to His Father. Was not this a source of strength to Him in the dark days of sorrow and pain, when men misunderstood Him, when even His own disciples forsook Him, and when His enemies misrepresented, reviled and persecuted Him? His Father knew Him, and, knowing Him, loved Him infinitely. And He, with pure gaze, beheld the Father and knew all the secret of His eternal love and truth.

OPERATION PREVENTED

The True Story of a Lady Whose Doctor Counseled an Operation, But Who Cured Herself at Home, After all Other Treatments Had Failed.

Only a weak woman who has actually experienced it, can realize the shock that comes with the doctor's words: "You must have an operation."

Frequently the doctor is right, but sometimes he is wrong, and finds it out after, or during, the operation, when it is too late.

Many women have found that, by taking Wine of Cardui, they have been able to prevent an operation which their doctor had thought necessary, owing to the wonderful curative effect Wine of Cardui proved itself to have, on their organs and functions.

Of such is the well known case of Mrs. Blanche E. Stephano, of 1228 R. 42nd Ave., Chicago, Ill., wife of Lawyer John Stephano, President of the Greek Society Arcadia, of that city. In a recent letter, describing her case, she writes: "Five years ago, the birth of my baby left me in a very bad state. I suffered with a constant headache, and had even a miserable bearing-down feeling every month. I also had a pain in my side, and am almost unable to describe how miserable I felt."

"Of course, living in a large city like Chicago, I received treatment from some of the finest doctors in the city, which did me no good. After spending hundreds of dollars, my husband engaged one of the best women specialists here. He suggested an operation right away, but I would not consent. After suffering like this for years, a very dear friend advised me to take Wine of Cardui, and from the very first bottle I can truthfully say I began to improve. I have now taken eight bottles and look and feel like a different person. My pains are gone, I am getting stout, eat well and can now wear my corset, which I have not been able to do since I was first taken sick."

This letter proves that it is sometimes best to try the Cardui Home Treatment first, before consenting to an operation.

If your case is like it, why not try Wine of Cardui for your troubles?

If you need special advice regarding your case, write us frankly, giving symptoms and stating age, and we will send you Free Advice, in plain sealed envelope. Address Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

There is another side of this knowledge which I wish to emphasize still more intently. The Father's knowledge of the Son was the knowledge of loving purpose. Jesus knew that every step in His great *Via Dolorosa* was willed for Him in the clear knowledge and determination of His Father. It was the Father's good pleasure to bruise Him and to put Him to grief. However dark and terrible the way, the Son looked on the Father's face with infinite calm and spoke the words of simple majesty, "The Son of Man goeth as it hath been determined."

And as the Father willed the Son's redemptive life and death from beginning to end, so the Son knew and willed the Father's will. Jesus' perfect comprehension of His Father's will never failed or faltered for a single moment. He never misread God's will and never under any stress or strain of human agony and fear set His own will in opposition to the will of His Father. His declaration, repeated in many forms, was, "I am come down from Heaven, not to do mine own will, but the will of Him that

sent Me." And in that strange hour of agony and desolation, when the final test was applied to His suffering soul, He still proved that the Son knew the Father in that most holy and wonderful prayer "Father, if Thou be willing, remove this cup from Me; nevertheless, not My will, but Thine be done."

Such is the Divine-human ground from which redemption springs. Such is the transcendent mirror in which Jesus beholds the image of His own hallowed union of life and love with His people. The parable of the Good Shepherd is written in eternal characters in the Father heart of God. As the Father knows the Son's deep heart of love and truth, so Jesus knows all the deep heart of His people, all their love, all their striving, and all their fears. And as the Son beheld the pure light of His Father's glory, so the first necessity and joy of the Christian life is to know Christ and to go on knowing Him more and more. For to His own He reveals the secret of His grace and truth.

At this point also, I would lay special emphasis upon the second side of this knowledge. As God the Father willed all the life of His incarnate Son, so

The Christ Wills all the Life of His People.

He is the Lord of the world of redemption, and has received all authority in heaven and in earth for the rule of the Kingdom of God. One is our Master, even Christ. As the will of God the Father was to the incarnate Son, so the will of the Christ is to be to us. His authority is absolute. He is our Lord and our God.

One cannot help being struck by the calm and quiet manner in which Jesus makes his tremendous claim, demanding our absolute submission to His authority and will. It is by this claim He tests and judges the world. The Gospel of Jesus Christ is not merely or mainly the offer of a certain number of doctrines and precepts to men. It is the demand that our lives shall be completely surrendered to His authority and His will, that we shall sink our life completely in His redeeming life and obey Him unquestioningly to the last jot and tittle of His commands. This is the evangel of Christ. If we have wandered away from this path of simple and lowly obedience, God help us to cry, "Back to Christ!" and to join with those who truly know Him in placing the crown of absolute sovereignty on His brow and in worshipping at His feet.

We find that, in looking down the long perspective of human history to the end of the world, our Saviour expressed great joy and confidence in His knowledge of "His own," and in their knowledge of Him. He was sure of His coming kingdom because He was sure of His own." No doubt there are depths in this direction that are difficult to fathom; yet it is a pity that this inspiring conception has ever been made the ground of theological division.

He said, "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear My voice." There is something in this that can not be analysed any more than life can be analysed; but there is in it a Divine music of assurance which makes the heart leap for joy and gladness.

The kingdom of God is not dependent upon the caprice of an idle and evil world. He cannot be dis-

appointed in "His Own." There is some holy link between humanity and Christ as inviolable as the mutual love of the Father and the Son. What music of triumph the heart can hear in the Saviour's words, "My sheep hear My voice, and I know them, and they follow Me. And I give unto them eternal life, and they shall never perish, and no one shall snatch them out of My hand." Sing, O heavens! and be joyful, O earth; break forth into singing, O mountains! Though wild beasts rage furiously over the earth, the Divine Shepherd shall gather His flock. He will call His own over land and sea, and, when they hear Him, they will know His voice. As He calls, His own will answer, until the tale of His loved ones shall be complete, and there shall be one flock and one Shepherd.

III. Gradually has our theme prepared us to consider, in the next place.

The Sacrificial Heart of this Union.

"And I lay down My life for the sheep."

The supreme fact that challenges heart and mind here is, that the death of the cross is set in the inmost center of God's redeeming life and reconciling love. It is of the essence of the holy union between God and Christ, and between Christ and His people. The red stream of Christ's sacrificial atonement is the essential flow from the everlasting fountains of the Father's love. It is the life-blood of the union between the Christ and His own. The self-sacrifice of the Son of God for the sin of the world is not an incidental expression of His love, but its essential and central energy. The blood is the life. To treat the death of the cross as an inessential detail is to insult life. To reject the sacrificial atonement of the cross is to reject life itself. The cross is the tree of life that grows in the garden of Christ's redemptive knowledge of His people.

I am not proclaiming my own thoughts, but the thoughts of the Christ Himself. Some while ago a passing vogue took the form of setting the silences of Jesus against the teachings of the apostles, with the end in view of showing that some of the fundamental doctrines of Christianity were not taught by Jesus Himself, and were unwarrantable accretions of apostolic thought. Such a vogue could not have much vitality, for every sincere reader of the New Testament knows that the roots of all apostolic doctrines lie clear and plain in the teaching of Jesus. The chapter from which my text is taken contains one of the greatest and clearest declarations respecting the central Christian truth of sacrificial atonement for sin. With impressive reiteration the Saviour declares that He lays down His life for the sheep. To His mind this atoning death is so fundamental that He makes the remarkable declaration, "Therefore Joth My Father love Me, because I lay down My life, that I may take it again." And in my text, where we are made to climb into the sunlight heights of spiritual fellowship with God in Christ, we find the blood-stained cross towering over all, and the pierced hands of the crucified wielding the eternal sovereignties of truth and love. This is the supreme word of redeeming grace. "I lay down My life for the sheep."

From this follows another truth of the greatest consequence for the present times. No man can truly know Jesus Christ unless

He Knows Him as His Atoning Saviour,

as the Lamb of God offered for sin. We shall not gain any real ground for the kingdom of God by allowing ourselves to become enamoured of specious semblances of discipleship. Not every one that saith to Him, Lord, Lord, shall enter into the kingdom of Heaven. To applaud Jesus as a labour leader, and to invoke His Name in class warfare for the things of the present life, does not necessarily involve the slightest knowledge of the real Christ. To recognize Him as a teacher, a martyr, and an example, scarcely touches the skirts of His glory. It is not thus that "His own" have always known Him. It is not thus that the Father knows Him, and He knows the Father. The secret of Jesus is unveiled only in the atoning cross. The heart-cry of the true disciple is that of the apostle Paul: "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, becoming conformed unto His death." That is the only saving knowledge of Jesus Christ. All else is the barren cry of selfishness or self-will.

Is this Gospel of the cross, this message of atoning grace, and of forgiveness for the penitent sinner through the blood of Christ, outworn with the lapse of time? It is an old-fashioned message that has had its peculiar little day, and has now ceased to be, through the advance of religious illumination and the advent of the broader thought of men? There are, alas! too many who talk as if this were so. But they talk foolishly, and without real knowledge. They have fallen into the shallows of religion, and mistake the splashing of the shallows for the voice of the great deep. The rip of the world for ever calls for the Lamb of God, neither is there salvation for the sin-stained soul in any other. Whatever the imagination of man may feign, the Gospel of the cross, to whomsoever it may be foolishness and an offence, is still, and must be to the end of the world, the supreme power and wisdom of God.

Another question for the times must take the form, Is this Gospel of the atoning cross adequate to meet the larger social conceptions and demands of these days of social awakening? We cannot be indifferent to the fact that there is a strong tendency in the spirit of the times to dismiss almost contemptuously the Gospel of redemption for the individual soul, on the ground that it is out of date and inapplicable in the present world of struggling social ideals. If you speak of the Gospel of atonement and pardon for sin, of individual self-sacrifice, and of the heavenly inheritance for the spirits of just men made perfect, there are many who are ready to ask, "What will this babler say?" The Gospel of the cross is to them as a forgotten song which once charmed the hearts of men, but has now become stale and unprofitable.

What is Our Answer to this Challenge.

It is twofold. The Gospel of the cross, the evangel of the New Testament, is fully adequate to meet the genuine needs of the present times, and of all times; and it is the only message that can bring either individual or social righteousness and peace to the world. If you look into history you will find that the supreme dynamic force for service to humanity has always come from the cross of Christ, and has been manifested in

the men and women who have personally and redemptively known Christ crucified. Those who sneer at the "other-worldly" Christian, as being of no use for this present life, ought to be presented with a shilling primer of history, so that they might make a beginning with their historical studies. If you really want a man to sweep the Augean stables of the world—not merely to make eloquent speeches about it you must find one of Christ's men of the original unchanging type, men of the cross, like the apostles, who were soon discovered to be turning the world upside down. Have you ever read of better cleansers and nation-makers than Cromwell and his Puritans, men of the old Gospel, all of them? Have you read of better innovators and State-makers than the Pilgrim Fathers, who knew that they had been cleansed in their Lord's redeeming blood? The all-impelling dynamic for service is at the cross; not in the political assembly, or the Trades Union Congress, or the Socialistic Club, but at the place called Calvary, where the Divine secret of self-sacrifice is taught by Him who gave His life for the world.

It is sometimes said, as a reproach to the Church of Christ, that

The Church is Standing by and Allowing the Democracy to Work Out its Own Social Salvation.

I will not linger upon the fact, so often conveniently ignored, that the noblest part of the democracy consists of men who are members of the Christian Church. It is still more pertinent to reply that it is the business of the democracy to work out its own political ideals and to fight its own political battles, and, if it cannot do this without dragging the Church of Christ down into the arena of party politics, why, then, it is not a democracy worthy of the name. The business of the Church is to preach the Gospel of repentance for the remission of sins, to bring men into vital relation with the redeeming Christ, to mould men into the spiritual likeness of the Son of God, to show forth the love of Christ to all men and to imbue men with the Saviour's principles of love, self-sacrifice, truth, and righteousness, and thus fit them for taking their true and honest share in every calling and department of human life, whether it be in an industrial concern or in a political crusade. But it is no more the business of the Church to become a political organization than it is to become a commercial company. As Christian citizens, we are all free to advocate the political ends which we deem the best, and we are doing so according to our best judgment; but as the Church of Christ we must stand, as our Master did, above all the strife of party politics, and hold for a lost world that Divine word of the atoning cross which liveth and abideth for ever.

I have heard it said that the democracy are making certain demands upon the Church as the price of their patronage. I do not attach much weight to this statement, but it is a matter on which we must be perfectly clear. It is not the demands of the world, but the demands of Jesus Christ, that must dictate the standard of the Church. The authority to dictate terms to the Church has never been given to the world. Jesus Christ is the only Dictator to the world and the Church. We do not find that He ever sought to win the world by conceding its demands. On the

contrary, when men rejected His spiritual ideals, He, with infinite sorrow, allowed them to go their way and wept over their blindness and folly. Let it be clear that the only demands that can count with us are the demands of Christ, and His essential demand upon rich poor, aristocracy and democracy, alike is this, "If any man will be My disciple, let him take up his cross and follow Me."

I do not claim that the Christian Church has always been faithful to the Master's ideals. Would God that it had been so! But in what measure has it failed?

In the Measure in Which it Has Accepted the Material Ends and Standards of the World.

If it has at any time cringed to the rich man and contemned the poor, it is because it has so far adopted the world's measurement of value, that a man's life consisteth in the abundance of the things which he possesseth. We are ruled by the law of Calvary alone, and, God helping us, we pledge ourselves to strive to carry out the mighty mandates of the Cross of Christ.

If there are men who will continue to spurn such a law as this and to regard it as insufficient for their own particular aims, then all I can say is, and I say it with sorrow of heart, they are not of us, nor do they understand the Kingdom of Christ. The love of Christ cannot co-exist with the love of the world. In the Master's name I appeal to all men who have any real enthusiasm for humanity to sink all arrogance of demand in lowly submission to the sovereign demands of Jesus Christ. Come and help us to carry out His law. For be assured that His standard will never be lowered, and if you forsake it, you will march to failure and defeat. Though the nations rage and the people imagine a vain thing, yet God has set His King upon His holy hill of Zion. Our Saviour King speaks to you tenderly today, saying, "The Spirit of the Lord is upon Me, because the Lord hath anointed Me to preach good tidings unto the poor; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound." Yet those that despise Him must perish. As for us, we know that the law of His cross shall at length subdue the world, and we watch and work and wait as those that wait for the morning.

The days that were, the days that are,

Are ever days of God; With psalms of blessed hope we tread

Where Christ's own freemen trod.

God of our fathers! Come again. And fill the world with light; Help us to bear the sacred pain Of waiting through the night.

FOOT COMFORT

Obtained from Baths with Cuticura Soap and Anointings with Cuticura, the Great Skin Cure.

Soak the feet on retiring in a strong, hot, creamy lather of Cuticura Soap. Dry, and anoint freely with Cuticura Ointment, the great Skin Cure. Bandage lightly in old, soft cotton or linen. For itching, burning and scaly eczemas, inflammations, and chafing of the feet or hands, for redness, roughness, cracks, and fissures, with brittle, shapeless nails, and for tired, aching muscles and joints, this treatment works wonders.

Editorial

Fretting and worrying is a grievous sin. The Psalmist says: "Fret not thyself in any wise to do evil." The Apostle says: "Be careful for nothing;" that is, worry about nothing. Jesus says: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." That is, be not overly anxious about anything. Many Christians are guilty of this sin, and yet do not seem to be conscious of it. None should indulge in it. Reason and philosophy teach, help what you can help, and what you cannot help leave alone. It is irreligious, showing distrust in God. The great and radical cause is want of trust in God, our living, loving Father. In the fact that He is reigning in infinite wisdom and hence cannot make a mistake or do an unwise thing; in power, and no one can thwart His purpose; in love to His children, and it is boundless. His sympathy is great. The evils arising out of this sin are many and great. It generates disease in the body. It is worry that kills; work hurts no one. Anxieties often produce headache, indigestion, and a long train of evils. It produces also depression and gloom in the mind. Despondency annoys the mind and unfits it for thought and meditation. It robs the soul of all spiritual joy and restfulness. Peace and power are taken from us by it. It really diminishes our future rewards. No anxious Christian can by good works "lay up treasures in heaven" to be enjoyed in the future life. Now there is a perfect cure for these anxieties. Perfect belief in God's Word will lead away from all worrying. God has given His Son, Jesus Christ, to be our Burden Bearer. By prayer and thanksgiving we can and ought to lay our burdens and cares upon Him. We must not only lay them on Him but leave them there. In His atoning work our Saviour has made provision for our bodily ailments as well as for our sins. As by confession we can lay our sins upon Him, we may also lay our sicknesses upon Him. Dear Brethren, only trust Him in all your ways, and He will keep you. Isaiah says: "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." Such a life is sweet and powerful for good among men. The unconscious influence of such a life is wonderful.

We are glad to learn from W. E. Farrar, Secretary of Faculty of Bethel College, that matters are "being straightened out," and that everything will soon be adjusted satisfactorily. Prof. James D. Garner, of Georgia, has been elected president, and has accepted. He will be on hand in a few days and will go to work at once. Prof. Garner was graduated from Mercer University, and afterwards took the A.M. degree at Chicago University. Prof. D. R. Murphey, of Anniston, Ala., has been chosen for the chair of English. He is an alumnus of Bethel College, and is also an A.M. of the University of Chicago.

Prof. Pulliam, of last year's faculty, will be in again this year. Bethel is going to have a strong faculty, and a goodly number of students next session. Bethel is accomplishing much good.

Mrs. G. W. Martin, of Birmingham, Ala., wants to know the straight of the Bible termed "The Baptist Bible." There is no Baptist Bible. All Bibles, in our opinion, are Baptist. Mr. Quig, of Fulton, Ky., she says, preached at her place, and ridiculed the idea of immersion, and said that it was not mentioned in the Bible, and that sprinkling and pouring were. This is an old story. Mr. Quig is a Methodist preacher, and as such, immersion, doubtless! Mr. Quig knows that the scholarship of the world has translated *immerse*. When a preacher appeals to the prejudice and ignorance of his hearers, saying "The blessed old Bible is good enough for me," only shows his spirit of prejudice or ignorance, and is not worthy of notice. Just ignore such statements, for the action of baptism is a settled question. Sprinkling and pouring are never mentioned in the Bible in connection with baptism.

It seems that the *Age-Herald*, of Birmingham, Ala., and Dr. McCormick and Dickinson, Baptist ministers, are in fierce conflict in regard to a Catholic institution which it appears has quietly gotten its hands into the public till of that city. We hope that our brethren will watch carefully and stand to their guns. The Catholics are ever anxious to unite church and state without saying so. The Protestants must keep their eyes open if they would sustain the great principle involved. The Baptists, especially, should be alert, as in the case of the brethren in Birmingham, Ala. Eternal vigilance is the price of liberty.

One would think the higher critics who claim to have such wonderful scholarship and to be so desirous of truth, would at least read the Bible before attacking it. Or, if that is too great an undertaking for their mighty minds, that they would read the chapter or two against which their attack is to be made. To show ignorance of the passage attacked is a disgrace to the scholarship of the man who does it. Any claim he may make to scholarship after such an exhibition of ignorance will simply subject him to ridicule.

Prof. McFadyen, of the University of Toronto, is never so happy as when he is showing mistakes in the Bible. He has never yet found anything which great scholars whom he sneers at as "traditionalists," have admitted were mistakes. But he goes on gravely finding new mistakes, and deriding those who will not accept "new truth" without any proof, but solely on the authority of his scholarship and "Christian consciousness."

Prof. McFadyen, in a recent article, thus displays his knowledge of the Bible. He says: "In Num. 31:27ff. the law that the booty taken in war was to be divided between those who 'went out to battle and those who remained behind,' is traced back to Moses. Now, in 1 Sam. 30:22-25, in connection with the raid made by the Amalekites upon the camp of David, the very same law is traced back to David. 'As his share,' says David, 'who goeth down to the battle, so shall his share be that carrieth by the baggage; they shall share alike. And it was so from that day forward that he (i. e., David) made it a statute and an ordinance for Israel unto this day.'"

In Numbers 31:27ff. there is not one word said of making a law in

regard to the booty taken in war. In that specific instance the Lord told Moses how to divide the spoil. There is not a syllable to indicate that such a division was a statute to be kept.

If that had been made a law it could not be said by any who had read both chapters with any attention that it was the "very same law" which was traced back to David. In Numbers the prey was divided in two parts, one to the men who went to war, and the other to the entire congregation. Then one five hundredth part of the half of the men who went to war was taken as a tribute unto the Lord, and one fiftieth of the half which went to the whole people.

In 1 Samuel 30, David divided the spoil equally between the men who went on to the fight and the men who were left behind at the brook Besor. He did not divide it into two equal parts as was done in the case in Numbers, but equally between the individual soldiers. And he made a law that "as his part is that goeth down to battle, so shall his part be that carrieth by the stuff: they shall part alike." David's division was entirely between the soldiers. Moses' division was between the soldiers and the entire nation.

It is to be hoped that before the Professor finds another mistake in the Bible he will at least take the trouble to read the chapters he proposes to attack.

As Stonewall Jackson lay dying his mind wandering a little, and his weakness seeming to him the weariness from long marching and hard fighting he said: "Let us cross over the river and rest under the shade of the trees." The land for which he died took those last words of their great leader and put into them a meaning which fitted his noble life, making the river the river of death, and the trees the trees of life on the heavenly shore. And till the end of time will these words be household words in the South.

As Dr. Eaton fell, his last words were: "Are there any Baptists here?" He knew he was a very sick man. He felt that all Baptists are brothers, and that any brother taken sick among them as he travelled, even though he was an entire stranger, would be tenderly cared for in sickness. Let Southern Baptists take these last words of their great leader, and go everywhere asking the question: "Are there any Baptists here?"

We cannot show our love for him in a way which would rejoice him more than by standing with all our strength by our Kentucky State Board. Let us send them into every valley and up every hillside in the State asking "Are there any Baptists here?" And in every place where there are none let them have the means to put a preacher to preach the Gospel as we Baptists believe it.

Let us double, quadruple our contributions to the State Board. Let us pray more earnestly than ever to God to save the souls of the people throughout the state. And when the time comes—God grant it may be many years away—and Dr. Bow follows his pastor to glory, may he be able to say to him, "My brother, there are not ten square miles in old Kentucky where it cannot be said: 'Thank God, there are Baptists here!'"

There is a great deal of talking and writing in these days of a union between the Baptists and

Campbellites. (We do not use the word invidiously, but for clearness. All will know whom we mean in using this name.) Are there any indications of this union? We do not think so. How can there be union between those who so radically differ in doctrine? That the Campbellites teach baptism in order to remission of sins none will deny. They themselves admit it. This is baptismal remission. Now, from the days of John the Baptist until today the Baptists have fought against this as antagonizing the doctrine of salvation by grace and justification by faith. The Roman Catholic church has taught in every age since its existence that grace or salvation is conveyed to a man by the outward administration of a sacrament. It teaches that original sin is effaced by the actual administration of baptism. The Greek church also teaches that in holy baptism the believer "dies to the carnal life of sin, and is born again of the Holy Ghost to a life spiritual and holy."

This, of course, is baptismal regeneration. Is this any better or truer when taught by Campbellites? Will they give this up to form a union with Baptists? Who believes it? Our Baptist fathers contended against it to the death. Shall we, their children, surrender this fundamental principle for union? Loyalty to Christ and to our fathers demands that we stand firm to what we believe to be the truth. We would be glad of a union where no principle is sacrificed, but have no expectation of this. Let Baptists continue to "contend earnestly for the faith once for all delivered to the saints."

Here is another instance of God's answer to prayer, such as his saints delight to hear of:

A pious couple living in the country in an English village had an only son. He was a thief, ran off to London and his parents heard nothing from him. They only knew he was living a wicked life. One Sunday night they were praying for his salvation, for some reason they had not gone to church. When their servant came home she could tell them nothing of the sermon, because as she confessed, she had spent the time in church in praying for her young master.

At the very hour when the parents were praying at their home and the servant in the church, a band of burglars were on their way to rob a silversmith in South London. They did not know the time, and were afraid they might be too early for safety. They were consulting about the matter near Spurgeon's church, and decided to send one of their number in to see what time it was. They told this young man whose parents were praying to go in and look at the clock and he went. Spurgeon was preaching upon the penitent thief. Something that he said as the young man came in arrested his attention. He sat down to listen a moment. He forgot the burglars, and remained to tremble at the thought of his sins, and to ask Spurgeon what he must do to be saved.

That was on Sunday night, and before the week was over the converted prodigal had gone back to his home.

God is the hearer and answerer of prayer and all things are instruments in His hands. There are thousands of such answers as this, known in every generation. Therefore, let us pray for our lost friends, trusting in the mercy and power of God, who knows where they are and can reach them in the most untoward circumstances.

EDITORIAL VARIETIES

We wish to put upon record our high appreciation of the many loving notices of the death of our late loved editor, Dr. Eaton. Most of our exchanges have written words of appreciation and regret at the great loss sustained in his death. Yes, brethren, you will miss him from his position as editor. Many of you may have differed from him in many of his positions, but all of you respected and honored him as honest and sincere in all that he wrote. You recognized him as able and brilliant and as a man of deep convictions and as having the courage of his convictions. He was a great hearted and genial man, without envy or malice towards any. None will miss him as we of the *Recorder* force. May God raise up a man to take his place!

We congratulate the good people of Cynthia and of Harrison county, both city and county have voted the saloons out. May the good work go on speedily till all Kentucky is free.

R. W. Bingham seems to be the right man in the right place. The "lid" has been on tight since his appointment. May he continue the good work until our city will enjoy Sabbath quiet.

It has been well said: "True greatness is only the proper use of the powers God has given us."

An old lady being reproved by her pastor for sleeping in church, said she would like to know how she was to keep awake. The pastor said: "Take a little snuff." She answered: "Had you not better put a little snuff in your sermon?"

The devil is delighted when the preacher in the pulpit declaims on philosophy and leaves out the Gospel.

The *Commonwealth* says truly: "The spirit of the Baptists, North, South, East and West, is more progressive than it has ever been, their vision is larger, their conception of the kingdom is on an enlarged scale, their opportunities and possibilities immense. We are glad we are on earth and not in Heaven at this point in our history."

It is said that upon one occasion Spurgeon, making a speech before a college said: "Of many a boy a father sending him to college may say as Aaron said, 'I put gold into the school and this calf came out.'"

By fervent love to God all duties will be transformed into privileges and doing them will be sweet.

The poor old patriarch when his son, Joseph, was sold exclaimed in his grief: "All these things are against me." Yet it was the salvation of himself and family. So blind are we, often not trusting God, who says: "All things work together for good to those that love the Lord."

The ship in the water is all right, but the water in the ship is disastrous. So religion in politics is well, but politics in religion works evil.

Father Taylor of the Seaman's Bethel, Boston, becoming confused in his speech, paused a moment and then exclaimed: "The nominative case appears to have lost track of the verb; but no matter I'm bound for the Kingdom of Heaven."

Truly has it been said: "Anything that disappoints the soul, that forges chains with which to imprison it within the lower nature, though they be of gold, set with diamonds, is false."

Sir John Lubbock says: "Keep yourself happy; to be bright and cheerful often requires an effort."

In the spiritual triumph of the Christian is often the most subtle hour of temptation. Adam Smith tells us that once climbing the heights of Weisshorn, his guide caught him as he was leaping forward to reach the summit, and exclaimed: "On your knees!" Had he stood erect he could have been blown from the heights into immeasured depths of a snowy grave. So in our triumphs we should be upon our knees in humility to escape a spiritual fall.

A little girl in Rome, hearing Dr. Eager preach on the evil works of the devil, asked him: "Dr. Eager, why don't God kill the devil?" She only spoke out what many others have thought.

AMONG THE Churches.

Walnut St. (Third and St. Catherine)—Bro. Walter L. Brock: The Mission of Life and Its Price; Love Supreme. No received by letter.

Broadway—Bro. J. N. Prostridge: The Galatians Pickle, Though Converted; the Vacation a Means of Grace.

Calvary—Pastor J. R. Detweiler. A Holy Calling; Confessing Christ. One baptized.

Chestnut St.—Pastor J. M. Weaver: Glories Invealed by the Spirit; Evils of Forgetting God. One by letter.

Culbertson Ave. (New Albany)—Pastor U. R. Chittton: David, the Giant Killer; Half Hour in the O. T.

East Mead—Pastor R. L. Brandenburgh: Christ Lifted Up; Hell. Three by letter and one by restoration.

Eighteenth St.—Pastor Everett Rawlins: Repentance. Four by baptism, two by letter. Treat meeting still in progress.

Fourth Ave.—Pastor pro tem. Geo. B. Eager: The Citizen Prophet; Divine Gifts and How to Use Them.

Franklin St.—Pastor E. J. Caswell: Neglect; Standing at the Door.

Highland—Pastor B. A. Dawes: The Christian's Vacation. Sermon by Bro. C. A. Miller. One by letter.

Hazelwood—Pastor Chas. B. Althoff: Fourth anniversary of pastor and people; special services all day. 11 a. m.: Brethren N. R. Stone and A. J. Owens. 3 p. m.: Roll-call of members; Brethren E. J. Caswell, J. R. Cannon and B. N. Mohler. 7:30 p. m.: Pastor Althoff: Fourth Anniversary. One by letter, one for baptism.

Immanuel—Bro. J. E. Gwatkin: Obedience, the True Test of Love; Robbing God.

Oakdale—Pastor R. N. Mohler: Andrew, a Character Study; Secret Sin. One by letter. At our business meeting Wednesday evening the church decided to purchase a lot (90 feet) for the erection of a chapel for our mission on Taylor Boulevard and N street.

Portland Ave.—Bro. S. S. Stephenson: God's Crowning Work; Counting the Cost.

Parkland—Pastor Eben G. Vick: Fruit or Profession; No Peace to the Wicked.

Third Ave.—Pastor S. J. Cannon: Noah's Mission; The Great Teacher's Invitation. Two by letter.

Twenty-sixth and Market—Bro. R. A. Barnes: Suffering With Christ. Pastor Reed: Faith and Life.

Van Buren St.—Bro. W. N. Rose: True Worship; The Name of Jesus.

THE STATE.

Bro. E. R. Jones, Clerk, writes: Kindly insert that the Franklin Association will convene at Glenwood Park, Frankfort, Ky., August 28-29."

Pastor E. W. Summers writes from Georgetown: "We closed one of the best meetings in the history of Rock Bridge church last Sunday, with twenty-seven additions, which also closed my pastorate of three years with that church. I pray God to send them a man that will lead them on to greater things for His Name sake. We are sad over the death of Dr. Eaton. The RECORDER will, for his sake be doubly dear unto us."

Bro. W. D. Powell writes: "I am now in a meeting with Bro. McGill and his people at Providence. The prospects are fine. Bro. McGill baptized seventy-six at Wheatcroft as the result of a meeting in which he was aided by Bro. E. G. Sisk. I wish to request that those who have spoken to me about holding meetings would write to me here and inform me if any change has been made in their plans and if they still need my services. I expect to be very busy from now until next Christmas. Kentucky Baptists must contribute \$25,000 this year for State Missions. We urgently need several thousand dollars to be used in aiding mission churches to secure houses of worship."

Pastor Benjamin Connaway writes: "Bro. E. W. Conkley has just closed a meeting with us at Leitchfield. He did all the preaching and did it well, preaching the pure Gospel with simplicity and clearness. The weather was very warm, and more than fifty of our young men were away with the State Guards, besides other hindrances, yet we had good congregations. Five were approved for baptism and one united by letter. We look for other additions to follow at once, both by baptism and by letter. The church was greatly revived, and it has been decided to call the pastor for another Sunday, making three-fourths time.

More than \$75 was contributed to State Missions. To our Heavenly Father be all the praise for these blessings. We wish that Bro. Conkley could be with us again this fall, but he says his time is all engaged."

OTHER STATES.

The North Henderson church, N. C., has set apart Bro. W. L. Kyle to the full work of the Gospel ministry.

Forty-seven have been added to the fellowship of the Franklinton church, N. C., as the result of a recent meeting.

A meeting in the Moore's Chapel church N. C., greatly revived the church and closed with sixteen additions, all by experience and baptism.

Pastor W. J. Mahoney, of New Orleans, held a meeting in the Willsboro church, La., which closed with ten additions to the fellowship of the church.

A week's meeting in the Eden church, Savannah River Association, Ga., closed with twelve additions to the fellowship of the church, ten by experience and baptism and two by restoration.

Twenty-five have been added to the fellowship of the Ridge Spring church, S. C., as the result of a recent meeting. There were others converted who will join churches in the country around.

Bro. J. W. Jent, Evangelist, Alvarado Association, writes from Cleburne, Tex.: "Immediately after seminary commencement I began my work as general evangelist of Alvarado Association, under the direction of the Executive Board, with Cleburne as headquarters. Have just closed the second meeting, the first in Cleburne and second in Grandview, fifty-seven additions in the two, forty-eight of them by baptism. I have a large tent for the meetings. I go now to the country for the rest of the summer. This Association covers Johnson county only, but has forty-eight churches in it. The best organized Association in the State. We Texas Baptists feel deeply the loss of Bro. Eaton. God bless the RECORDER."

Bro. F. M. Wells writes: "Our meeting (ten days) here in Kentwood, La., closed with twenty conversions. Twelve backsliders were reclaimed. Twelve had been approved for baptism. Others were going to join. Bro. W. A. McClain is pastor and is doing a great work. He reads the RECORDER. I am glad to see so many pastors in Louisiana taking it."

The ordinance of baptism was administered to eighteen new additions to the First church, Gainesville, Ga., result of their revival. About forty were added in all.

A two-weeks' meeting at Bastev, Ga., closed with twenty-two additions and others to follow.

The new meeting house of Zion church, Montgomery, county, Mo., has been set apart to the worship of God.

Pastor C. A. Westbrook, Donaphan, Mo., closed his meeting with forty-four approved for baptism, one added by letter, one by relation, and one reclaimed.

Pastor W. A. Bruce, of Grandin, Mo., held a three-weeks' meeting in which eighty were added to the church. Some were aged fathers and mothers.

Bro. Thos. Huxley has been set apart to the full work of the Gospel ministry by the church at Canon City, Colorado.

Pastor T. C. Mahan writes from Texarkana, Ark.: "Change my street address from 1118 County to the above. Am deeply grieved at the death of Dr. Eaton. I did not know that the death of any of our denominational leaders could so move me. The Lord maintain the RECORDER to its old-time standard."

Pastor Isaac W. Martin, Sweetwater, Tenn., writes: "We worshipped for the first time last Sunday in our new \$15,000 church, which is almost free from debt. We had 274 in Sunday-school, raised about \$1,200, although our people thought they had already given about all they could. Four additions. The East Tennessee Sunday-school Convention meets with us July 23 and 24. I commenced work here the first Sunday in May and have had the pleasure of seeing the Sunday-school attendance go from 168 to 274. Our church building is one of the best in the State. It has ten Sunday-school rooms, and will seat about 1,500 people for church service. God bless the RECORDER so that it shall be the greatest possible power in God's hands for the coming of

His Kingdom and the increase of Baptists all over the world."

RESOLUTIONS OF BROADWAY CHURCH.

Broadway Baptist church was greatly shocked and saddened at the strikingly sudden death of our honored brother, Dr. T. T. Eaton, pastor of Walnut Street Baptist church, who passed upward to his reward June 29, 1907.

His departure from earth has made vacant a very high place among our people. As a Southern soldier and citizen, a pastor and religious editor, a lecturer and Baptist leader, he was singularly successful.

In a large portion of his busy and brilliant career he labored by the side of members of our church, and his going away causes wide spread grief in our congregation.

Resolved, That we tender to his sorrowing loved ones our sincerest sympathy, knowing that our Great Father, who took to Himself their earthly help will send to them His heavenly help.

All souls are His and here or there, Beyond our vision dim, Are living unto Him.

Resolved, That this expression of condolence be spread upon church minutes and a copy furnished to his bereaved family.

With sincere sympathy and regards, I am, Yours respectfully,
H. PRESLEY SMITH,
Clerk of Broadway Baptist Church.

The Baptist church of Smith's Grove, in called session, June 7, 1907, passed the following resolutions:

Whereas, God in His infinite love and wisdom has removed his servant, Rev. T. T. Eaton, D.D., from earth to Heaven; resolved:

First—That we, in common with the great Baptist brotherhood of Kentucky and the South, mourn the loss of our brother and leader.

Second—Our hearts go out in love and sympathy to his distressed family, who have lost a loving husband and father; to Walnut Street church, which has lost a loving pastor and great preacher; to the WESTERN RECORDER, which has lost a great editor; to the Baptists of Kentucky and the South, who have lost their great leader; to all who love our Lord and a pure Gospel, for they have lost their great champion and ablest defender.

Third—We thank God for the life of Dr. Eaton. We thank Him for the good he has done, for great books he has left behind and for the inspiration such a life has left for coming generations.

Fourth—That a copy of these resolutions be furnished the WESTERN RECORDER for publication and a copy sent to his family.

Presented by W. H. Cooke and, after feeling remarks, adopted.
WM. M. STALLINGS, Moderator.
T. J. HUDSON, Clerk.

DEAR RECORDER:

If you can spare the space, I want to give my little tribute to the memory of my distinguished friend, Dr. T. T. Eaton. I remember distinctly the first time I saw him. It was on the occasion of my first attendance upon the General Association of Virginia Baptists. The meeting was held with the Grace Street church, Richmond, in June, 1881. Dr. Eaton had recently left Petersburg to take up his memorable pastorate with the Walnut Street church, Louisville. His tall, lithe form, his rather youthful appearance, his ready information, the eager hearing accorded him—these are some of the things that impressed me. A few years later I came to the seminary and was under his preaching. Since leaving the seminary my work has been in Kentucky and has brought me into more intimate touch with Dr. Eaton. The amount and quality of his work are truly astonishing. As a member of the Education Committee along with him, I saw him frequently in the class rooms of our schools and colleges. Perhaps I may not say that he came nearer knowing everything about somethings, but he did come nearer knowing something about everything than any one I ever knew. No one needed to be long in doubt after meeting him, as to his conviction on any subject. His self-poise was remarkable. There was much of controversy in his life. Often he was fiercely, if not bitterly assailed, but he could not be routed; he was always able to use his power with telling effect. Perhaps no one agreed with him in every detail, but all were compelled to acknowledge his power, and all admired his loyalty to conviction. He will be greatly missed. All in all, we shall not soon look on his like again.

J. W. LOVING.
Glasgow, Ky.

WHY, AND HOW, IT WAS DONE.

Elder R. M. Kirkland, of Fulton, Ky., who had belonged to those claiming to be Primitive Baptists, joined the Walnut street Baptist church some months ago. He has been preaching for nineteen years—engaged almost constantly in evangelistic work.

Arrangements had been made between him and Dr. T. T. Eaton (at Bro. Kirkland's request) for him to be baptized July 9th, 1907. This was not because either the church or Bro. Kirkland were dissatisfied, but the sensitive consciences of some people kept questioning the validity of his baptism.

On account of Dr. Eaton's sudden death the duty, by action of the church and the request of Bro. Kirkland, devolved upon me. By the authority of the church he was baptized on the above date. Immediately after a council of brethren was called by authority of the church, and after due examination he was ordained to go forth as a minister of the Gospel.

J. G. Bow was chosen as moderator of the council, and H. Boyce Taylor as clerk. Dr. A. S. Pettie led in the examination. Bro. J. W. Waldrop led the ordaining prayer. Twenty-seven ordained Baptist preachers signed his Presbyterial certificate. I doubt if another such can be found. We gave him the hand of fellowship to go and preach the gospel to the lost. We pray for God's blessing to rest upon his labors. This is how it was done—now the why.

"Then came he to Derbe and Lystra; and behold, a certain disciple was there named Timothy, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek, which was well reported of by the brethren which were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters; for they knew his father was a Greek." Acts 16:1-3. No principle was involved. Expediency for the sake of the minister's usefulness suggested Paul's action—and ours.
J. G. Bow,
Louisville, Ky.

DEAR RECORDER:

I have been so shocked with the death of Dr. T. T. Eaton that I have hardly known what to say. Is it possible that Eaton is gone? Truly it can be said, a great man in Israel has fallen. He fought a good fight, he kept the faith, but ah, me! how hard to give him up now! He was so badly needed. I think of my brother Harvey as being in the same condition as myself a few months ago, when God took Anderson, by the side of whom I had walked so long and with whom I had been so closely associated, and how lonesome I was, and am till this day.

I personally regarded Dr. Eaton as the greatest man in the Southern Baptist Convention. Who will take his place, is the great question with me. I am.

Your brother in deep mourning for our mutual friend and brother,
R. H. SLAUGHTER,
Cor. Sec'y B. M. A.
Dallas, Texas.

DEAR RECORDER:

Your statement that Dr. Weaver assumes editorial control, for the time, of the RECORDER is assuring. It means that the same high standard of loyalty to Baptist principles will be maintained in the future, and that the RECORDER will continue to be the best Baptist paper in the State.
Sincerely,
H. F. SEARCY,
Lawrenceburg, Ky.

DEAR RECORDER:

Enclosed find check to be placed to my credit as a subscriber to the ever loyal Baptist paper, the WESTERN RECORDER. I am indeed sorry that this remittance was not made before the death of the editor, Dr. T. T. Eaton, D.D., LL. D., the greatest journalist of this or any other age. I never expect the RECORDER to be greater than when Dr. T. T. Eaton laid down his editorial pen.
RALEIGH WRIGHT,
Cleveland, Tenn.

LOUISIANA ENCAMPMENT.

A great and successful encampment was held at Mandeville, La., July 9-16. Lake breezes, bathing in the surf, tennis, lectures, edification and inspiration were all there. Dr. Geo. B. Eager delivered an instructive series of lectures on "Twentieth Century Bible Study." Other speakers were, W. E. Brittain, S. L. Morris, W. H. Brengle, W. W. Horner, W. N. Johnson, J. E. Brakoffield, J. Benj. Lawrence, D. F. Lawrence, and C. N. Edwards. An effort will be made to secure an attendance of 1,000 next year.

DEAR RECORDER:

The WESTERN RECORDER is now being sent to me at Ft. Worth, Tex. I have read it to Stamping Ground, Ky., as I am now on the road to that place. I do not wish to lose a copy of it, as it is very dear to me. My sympathy I extend to you in the great bereavement that has fallen upon you, and the entire denomination in the loss of our highly esteemed and loved and honored Dr. Eaton. May God bless us all.
Miss C. E. THOMANNON,
Stamping Ground, Ky.

A "reception" tendered the pastor of Highland church on Friday evening last was a most delightful affair. The feature of the occasion was the presentation to the pastor of a beautiful Colonial silver pitcher and waiter—"A token of affection from the Highland Baptist church." The presentation speech was made by Dr. George H. Eager, and a tender response by Dr. Dawes.

I have read the memorial number with deep interest. Had about completed a note on Dr. Eaton, but find that everything has been said. I believe that emphasis ought to be laid upon the fact that in all the strenuous times of "the controversy" he never wrote one severe word of any of his opponents. I think you have done well to get Dr. Weaver. Come to our convention here in October.
Sincerely,
J. J. TAYLOR,
Knoxville, Tenn.

While attending the meeting of Bethel Association at Hopkinsville last summer, wife and I were entertained by Sister Goldthwaite and family. The talented son and brother at Annapolis was often mentioned. Now comes the sad news that Midshipman Faulkner Goldthwaite was one of the victims of the recent disaster on the battleship Georgia. Deeply do we sympathize with the dear family.
H.

DAVIESS COUNTY ASSOCIATION.

Daviess County Association will meet Aug. 6th with Buck Creek church, MeLean county, seventeen miles south of Owensboro, on Owensboro & Adairville branch of the L. & N. R. R. Visitors coming via Owensboro will purchase tickets to Nuckoll's Station; those coming via Central City will purchase tickets to Livia. All passenger trains will stop, on request, at the church Aug. 6th and 7th. Be sure to tell the conductor that you want to stop at Buck Creek church. Both stations are one and one-half miles from the church. We are expecting representatives of all departments of our Master's work. Please use us.
J. A. BENNETT, Pastor.
Utica, Ky.

The Campbellville Baptist church held a memorial service last Sunday in honor of Dr. Eaton. The congregation was large, and the pastor preached an appropriate sermon. The services were touching and impressive.
J. S. GATTON.

MARRIED.

Mr. Joe S. Varden and Miss Mildred MacMillan were married July 16th at Paris, Ky. The groom is a grandson (the first of his grandchildren to marry) of Dr. George Varden.

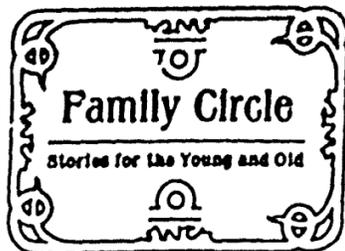
MISSISSIPPI STATE CONVENTION.

During my attendance on the Convention at Hazlehurst, I greatly enjoyed the hospitality of Cant. I. N. Ellis and family, in their elegant home. Among the guests were Dr. Shinman, of First church, Meridian; Cant. Ratliff and wife, Dr. B. D. Gray, of the Home Board, and others. Cant. Ratliff exhibited a beautiful watch and chain, the watch presented by President W. T. Lowery on behalf of the faculty of Clinton College, and the chain the gift of the Senior Class. Cant. Ratliff is one of the leading citizens of the State and he has been a leader in the support of missions and educational work for over half a century. A beautiful tribute for faithful service.

It was my pleasure also to dine with Bro. Walter L. Covington and family. Sister Covington is the daughter of Dr. J. A. Fawcett, of Texas. Also dined with Pastor R. H. Tandy, a native of Kentucky, and a successful pastor in his native State before he moved South. He is now the beloved pastor of Hazlehurst church. The church has provided him with one of the handsomest pastoriums in the South.

The Convention passed resolutions in token of their love for the lamented Dr. T. T. Eaton.

The Convention was great in all respects. For particulars you are referred to the able report of Rev. R. M. Boone, pastor of Indianola church, Mississippi.
H.



T. T. EATON, D.D.
J. WARREN BATES.

With tear-dimmed eyes ten thousand people read
The news that Thomas Treatwell Eaton's dead;
And now from life's routine we turn aside,
To honor him who nobly lived and died.

He lived without a single thought of fear,
A man that heard the call of duty clear;
And then went forth in all his splendid might,
A giant to crush the wrong or save the right.

Upon the living Word of God he stood,
(It ever was his strength and daily food);
In it for truth and light and life he sought,
For it, with tongue and pen, he stoutly fought.

He lived and moved, a leader in the strife,
And at his post he fell at noon of life;
But good the seed that he hath freely sown,
And great the fruit when God shall call his own,
Louisville, Ky.

THE FALSE BRIDE.

BY MARY BARRETT HOWARD.

(Continued from last week.)

She knew that laid out on the bed awaiting her return was a lovely frock of sheepest white muslin, marvelously flounced and frilled, with sky blue ribbons for waist and hair. Then there was the supper, whose enticing odors were beginning to penetrate even this remote hiding-place. Finally, she would at least be permitted to gaze with worshipful eyes on the radiant creature in whose honor both frock and supper had been created, even though she were "another's."

These meditations resulted in Mary Elizabeth's appearing with disconcerting suddenness before the offended eyes of her nurse, who in the seclusion of the woodhouse was coquetishly supervising Peter, the man-of-all-work, in his task of packing the great freezers of cream.

"An, where've ye been steelin' off wid yerself, Mary Elizabeth?" demanded Norah, crossly. "an' me that busy at present that I've no time at all to be dressin' ye!"

"You're not one bit busy, Norah Crehan," retorted Mary Elizabeth severely. "you're just talkin' to Peter, an' he knows how to freeze ice cream lots better than you do."

Norah turned very red, and seizing her charge by the arm, she jerked her up the back stairway in a manner that Mary Elizabeth violently resented. With this unappreciated beginning it was no wonder that the accomplishment of Mary Elizabeth's toilet did not proceed as smoothly as usual. The tangle of golden curls was reduced to order with a harshness that elicited vigorous protests from their owner, and the tying of the blue bows gave rise to a lengthy controversy.

It therefore happened that Mary Elizabeth was unaware of the arrival of some uninvited guests—a newly married pair from Indiana. On their way to that Mecca of rural brides and grooms, Niagara Falls, the young husband had conceived the idea of "stopping off" to make an unheralded visit to the Carrs, cousins so far removed that he would not have ventured to claim them as such in these degenerate days. But his confident expectation of a cordial welcome was not misplaced. The travelers were greeted with unaffected pleasure. Mrs. Carr herself helped the bride to make a "quick change" from her dusty garb to one of the gowns contained in the big "carpetbag" that held her modest outfit—and the belated Mary Elizabeth, plunging impetuously into the drawing-room, was confronted by the strangers, who were standing by her father and mother, sharing congratulations with Mr. and Mrs. Elsworth.

"Why, Mary Elizabeth, where have you been all this time?" exclaimed her mother. "Come, darling, and let me introduce you to our new cousin. This is our little daughter, Cousin Martha—

and here, Mary Elizabeth, is the bride of your 'very own' for whom you have been wishing."

Mary Elizabeth stood for a moment motionless, silent, gazing alternately at the two brides. They were a strange contrast. The one with her air of conscious beauty, in her robe of shimmering satin, with pearls about her slender throat and diamonds glittering in her tousled curls and on her white, helpless fingers. The other with her timid, awkward manner, her gown of green plaided silk made in a fashion long gone by, her hands rough and red, and her shoulders more bowed than her twenty years warranted by laborious days and nights of watching over sickbeds.

Mary Elizabeth was not one of those children whose bluntness make them a terror to their elders, but on this occasion her innate tact deserted her. It was had enough to be destitute of a bride; it was infinitely worse to have a bride differing so fatally from one's ideal thus unceremoniously thrust upon one.

"I don't want that kind of a bride," she wailed irrepressibly. "I want a pretty one like Clarabelle."

The poor little country bride paled a trifle under her freckles, and glanced up pitifully into her husband's face as if for comfort. Honest William Baldwin resented angrily, and strove to whisper something in her ear. Then everybody began to talk very loud and fast, and in the confusion that ensued, Mary Elizabeth, her father's hand on her shoulder, found herself swept up the stairs and into her own room.

"Mary Elizabeth, I'm ashamed of you!" Mr. Carr said, a note in his voice that the child had never before heard. "How could you hurt the feelings of a dear, good girl like Martha just because she is not pretty or well dressed?"

"But, papa, I thought brides always were pretty—all except the false ones in my fairy-book," rejoined Mary Elizabeth peremptorily.

"Don't you know," said her father, severely, "that the reason people take such an interest in a bride is because they see in her the maker of a happy home—a home that will be to a tired man a haven of peace, where little children will be loved and cared for, and which will be an unflinching refuge to all who are needy, sick or sorrowful?"

"You are old enough to begin to discriminate," Mary Elizabeth; and now tell me, don't you think that a girl like Martha, who for years has devoted herself to an invalid mother and a brood of little brothers and sisters, is more likely to make such a happy home than a spoiled child like Clarabelle Chittenden, who has never in her life thought of anything but her own comfort and pleasure?"

"It isn't that way in my fairy-book," repeated Mary Elizabeth obstinately. "In there the bride is truly beautiful inside an' outside, an' the false bride is ugly outside an' inside."

"Well, in this case it is Clarabelle who is the false and Martha who is the 'truly' bride," declared Mr. Carr impatiently. "And I think, Mary Elizabeth, that the best way to impress on you how inexcusable it is to make slighting remarks in regard to a person's appearance, will be to forbid you to come down again tonight. You may go to bed at once and Katy will bring you a bowl of bread and milk later."

Mary Elizabeth, a very fountain of tears, was slowly disrobing in a fog of spiritual and material darkness, when the door opened and the new cousin entered the room. At sight of Mary Elizabeth's tear-stained countenance she hastily set down the lamp she was carrying and gathered the culprit into her motherly arms.

"Why, you poor little thing!" she exclaimed, "don't cry so! I told your pa I'd feel like I was to blame if he didn't let you come down to supper, an' I coaxed till he said I could run up an' fetch you."

"O Cousin Martha, I'm so sorry—I said you weren't pretty," sobbed Mary Elizabeth remorsefully.

"I don't blame you a mite for not wanting me, when you saw me standing there by the side of Mrs. Elsworth," laughed Martha. "She's a perfect picture, isn't she? It must make a bride happy to know that she is so beautiful," she added a trifle wistfully, "but Will says he likes me just as I am. Come

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now, Mary Elizabeth, I'll help you dress and then we'll go down together!"

As they entered the dining room where the guests were being seated, Mrs. Elsworth's bright eyes fell on Mary Elizabeth and she called in her high, affected voice:

"Why, there you are, you cute little thing! Come here, lady bird, and sit with me!"

Clarabelle usually regarded the proximity of a child as an unalloyed affliction, but she had been flattered by Mary Elizabeth's ingenuous admiration, and she now went on, with a lamentable lack of good taste:

"I was sure your cruel papa would relent, for we all know that you did not intend to hurt Mrs. Baldwin's feelings; and to pay you for your pretty compliment to me, I shall share with you all the goodies on my plate."

But Mary Elizabeth, clinging pertinaciously to the little hand that had rescued her from disgrace and exile and had brought her into the midst of the laughter, lights and beauty that she loved.

"I'm going to stay with Martha," she enunciated with appalling distinctness. "My papa says that you are the false bride, Clarabelle, and that Martha is the truly one, 'cause she's a dear, kind, unselfish girl who is going to make a happy home for her husband and little children."

The "truly" bride blushed all over her thin, pleasant face; the "false" bride flushed a furious crimson, while Mr. Carr's handsome countenance turned an apoplectic purple.

"That child ought to be sent to bed again," he fumed, half-rising in his place. Then he sank back with a helpless laugh.

"Serves me right for 'pointing a moral' at the expense of a guest," he reflected candidly. "And who knows but that seeing herself, for once, as others see her, may do Clarabelle Chittenden all the good in the world."—Interior.

The sermon that is after a soul is, like the Master, "filled with compassion."—Dr. Herrick Johnson.

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STORIES FOR LITTLE ONES

DISCOVERING PRINCESSES.

BY FRANCES WELLS DANIELSON.

"Promise me one thing, and I'll give it to you," said Uncle Roswell. "What?" hesitated Jack. "That you will perform a deed of chivalry every day this week."

"Oh, but you can't now, Uncle Roswell!" said Jack. "There aren't any princess in distress or dragons to slay, and I haven't a charger or a sign of armor and spurs."

"There are plenty of people in distress, and although they may not look it, some are nevertheless princesses in disguise," said the uncle. "You can tell them by their manner. Hunt for these, and if you are successful, you will be much more clever than Sir Thomas Malory's knights. You have not only to rescue your princesses; you have to discover them."

Jack walked away with the set expression about his mouth which meant that he would do or die. For some time he had longed for Malory's tales of knighthood, and although Uncle Roswell was always generous, especially where books were concerned, he usually had some original way for Jack to earn them, which even the boy confessed made them more worth while.

The end of the week came, and just as Uncle Roswell had decided that his nephew had failed this time, he heard voices outside his door. "Lean on me, grandpa," Jack was saying. "Lean hard when you step on your bad foot. It doesn't hurt me any. Lean hard's you can."

"You're a sight better than a cane, youngster," a thin old voice replied. "How did you come to think of it?"

"I'm discovering princesses, and you're my seventh," Jack said with a laugh, and the grandfather laughed, too, at what he supposed was one of those jokes of the young people which are so hard for the old to understand.

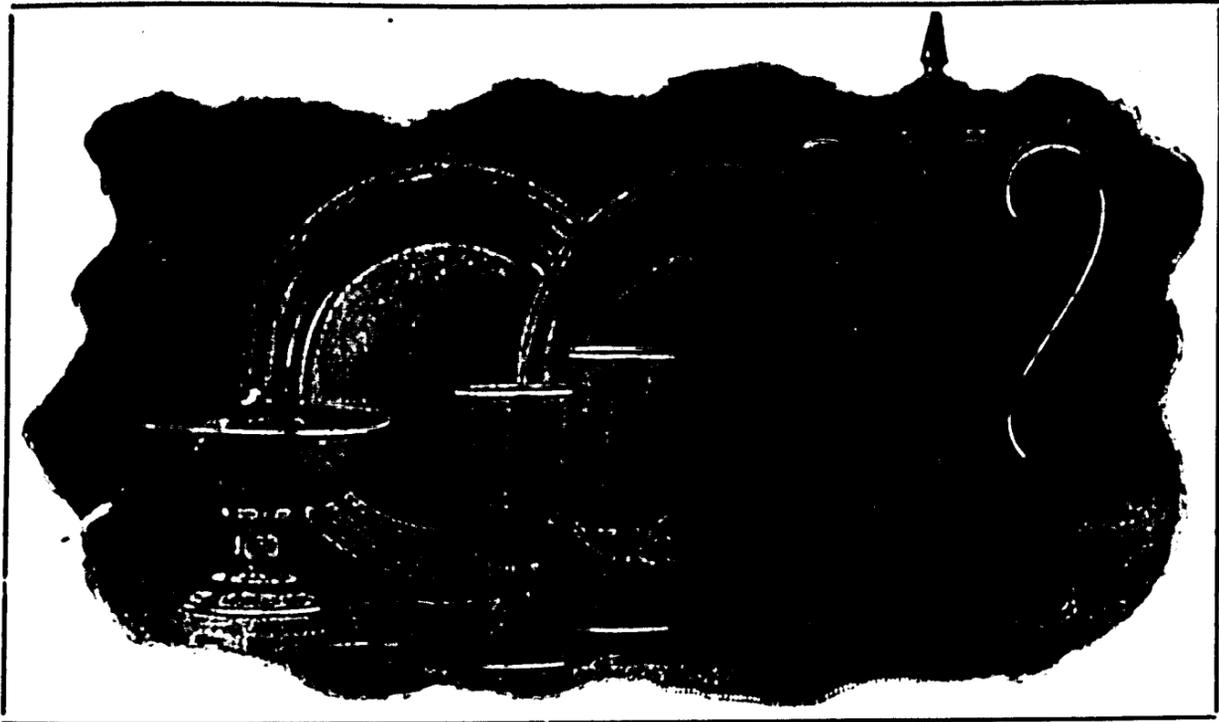
"Come in," said Uncle Roswell, a few minutes later. "I overheard one grateful princess' thanks."

"Will that count?" said Jack, eagerly. "Of course, grandpa isn't one speck like a princess, but I needed one more feat for today, and so I thought he would do. You noticed he had the right manners."

"It is very much to a young knight's credit," said the uncle, "to rescue a princess in the disguise of an old man, and especially one whose distress you have seen every day of your life, and grown accustomed to. Now relate to me the tales of your other six quests."

"There was Miss Bell, the very first day," began Jack, settling himself in his favorite easy chair. "I knew her for a princess the very first second I saw her. I had never noticed before, but she has golden hair and white hands, and is 'ful' fair and stately.' At least she is when she walks, and I saw her walking first, and recognized her as one. When she ran she wasn't so much so, for her face turned very red, and her arms flopped. But she had to run because she was in distress; so, of course, it was all right.

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It was a cow she ran from-- Frances Bassett's, you know. She's usually quiet as can be, but I guess Miss Bell's running made her lively, and she thought it was a game. "And what did you do?" asked the uncle, shaking with amusement. "Oh, I hollered; and the cow stopped to look at me, and by then Miss Bell had got into the road, and she thanked me in words just like real princesses used. I'd told her I was out hunting them up to rescue."

"But that's only two," suggested the uncle.

"Another was the fruit woman," went on Jack. "She was very much disguised, of course, but she was in such terrible distress that I helped out, never thinking; and from the way she spoke afterwards, I saw that she was a real princess." "In these days," said the uncle, "when there are no castle windows to lean out of, and when cloth of gold is seldom seen, we have to judge by the heart and the manners."

"That's what I thought," said Jack, quickly. "She didn't speak good grammar, but she seemed to have a princess's heart. You see she had just piled a lot of fruit-- apples and oranges and pears and grapes--on her stand, when down came the awning on her and the fruit, and all you could see"-- Jack chuckled at the remembrance-- "were some kicking feet and a few muddy oranges."

"And then you pranced up on your cream-white steed, with lance set," put in Uncle Roswell.

"I pranced up," said Jack,

"frowning at some jeering knaves, pulled off the awning, helped up the princess-- my, but she was a sight, all mud, and her hair fringed! and helped gather the spilled fruit. 'You be a gentleman,' she said; 'and your manners are those of a prince of my country,' and she gave me an orange, after wiping the mud off on her red handkerchief. So then I saw that I had performed my feat for that day."

"And the other quests, sweet knight," said the uncle.

"In the others I'm not always sure that I discovered the princess, because they weren't all women, but they all had the right manners."

"That doesn't matter, if they were in distress," said the uncle, and gave you hearty thanks."

"One was a yellow cat," said Jack, "with a tin tied to her tail." "Golden hair again," murmured Uncle Roswell.

"She purred her thanks for my unfastening the tin. And there was a clerk in the store whom I heard saying she was too busy to get a drink of water, so I brought her one. She looked like a common person till then, but the water seemed to change her to a shiny-eyed princess. There was blind Tom, feeling all around for the penny he had been given and drowned, and I found it for him, and because it didn't seem a very big feat, I gave him another; and, oh, yes, the Miller baby was crying for the ball it had dropped, and I nicked it up. Do those count? I'm not sure but what the Miller

baby is a boy, and all he could do was to smile his thanks."

"Of course they count," said Uncle Roswell. "I dub thee knight, Sir Jack; and here is the book. Remember to continue your quests, for if you turn a deaf ear to cries of distress, you may find that the book has mysteriously disappeared."

And soon Jack was far back in the enchanted days of knighthood, while his uncle, as he watched him, thought that his stubbed little heels were well worthy golden spurs.—Churchman.

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THE SPOKANE CONVENTION.

The B. Y. P. U. held their convention this year in Spokane, the "sure enough West," as one of the visitors said. The welcome was such as was probably never given to a denominational gathering before. It was like the welcome given to the G. A. R. in Northern cities, and the Confederate Veterans in the South. The whole city joined enthusiastically in the welcome. Hotels and business houses all over the city were decorated with flags inscribed "Welcome to Spokane July 4-7." There were five thousand of these flags distributed, and evidently every one of them was used. Lemonade was served free by one large store, and hundreds of bags of cherries were given to delegates and visitors. The visitors were royally entertained everywhere.

There were very few from the East except officials and those under appointment to speak. But the Pacific Coast was out in force; 1,200 were enrolled, and others came in afterwards. This is really a far better number for a convention which proposes to do real and important work than the thousands who went at first to the meetings of young peoples' societies.

There was an unusual number of addresses of welcome, all of them most hearty and earnest and eloquent, which was shown by the fact that no one showed any weariness, and no one complained afterwards of their number and length. Governor Mead could not be present, but he had asked Mr. C. H. Moore to represent him, and welcome the Convention to the State of Washington. Dr. J. W. Conley replied to the welcome.

The report was then read. There was a deficiency of \$17,154.89, the expenses still exceeding the income. They have been trying to form a plan by which they can unload this debt, and the yearly deficiencies upon the missionary bodies—the Missionary Union, the Southern Baptist Convention, the Home Mission Society, and the Publication Society. It would seem the Missionary Union and the Southern Baptist Convention have replied, "non nossumus." The other two societies, it would appear, are still trying to find some way by which they can honorably use money given them for their own work to support the B. Y. P. U. These two societies have appointed a commission to meet with one of the B. Y. P. U. to consider the matter in all its aspects and report. It is greatly hoped that 2,000 men and women can be found who will promise to give \$5 a year to the B. Y. P. U. for expenses. This would relieve the situation entirely.

Mr. John Chapman, the beloved president, since the beginning refused to serve any longer, and Dr. E. Y. Mullins was chosen in his stead. We should have liked to have made a most earnest protest. That no one could be found who would make a better president goes without saying. But Dr. Mullins is already an overworked man, and an additional load should not be put upon him, even though he is willing. However, we hope that, as in the case of our Southern Boards, the Secretary does about all the work and the President is only a wise counselor and director.

There were many fine addresses, though not one of the speakers seemed to be a young man. One address was by Rev. H. F. Lavallee, and it was a fierce attack on denominationalism. The various churches ought to give up

their differences and unite in one great body and if the Baptists refused to give up their doctrines and practices and go in to this medley he would tell them at the day of judgement! He kept emphasizing that the churches must unite—must unite.

There was the usual presentation of flags, all of which were really due to Iowa. But there is a rule forbidding more than one flag to be given to one State. The next meeting is to be in Cleveland, O. The general consensus was that this was the best of all the conventions the B. Y. P. U. have had.

FROM VIRGINIA.

The clans came to Richmond, the old Confederate Capital. They saw the new busy, bustling city. They conquered, for the whole city surrendered. With waving banners they boarded the trains and the steamers for Norfolk, having been reinforced with recruits from the Northern Anniversaries, which had just closed their labors in Washington City.

Never, in this life, does the writer expect to have the privilege of meeting with the Northern Baptists, the Southern Baptists and a general meeting of American Baptists, in the same year and in such quick and connected succession again. With the writer it was from his field of evangelistic labor, on to Washington, thence to Richmond, thence to Norfolk. What an intellectual feast! What a strengthening of one's convictions! What a pride to be a Baptist and what delight to be in such company! We would fail, however, to mention one of the chief delights of these gatherings if we omitted the social feature. Friends of college, seminary and former pastorate days were there. How sweet and joyous was the privilege to grasp the hands and look into the faces of so many of these.

Thank God for all this, and may the blessings of Heaven rest upon you all, my dear brethren and friends of former days. No less delightful were the experiences made by the new acquaintances formed with brethren from the North South, East and West. May we all meet at the great reunion of saints around the throne of God, "where congregations never break up," and where we will no more say good-bye.

The "Old Dominion" is constantly playing a game of give and take with her sister States. First church of Roanoke has had to give our dearly beloved Shipman to Mississippi; Mississippi is made richer and Virginia poorer. Virginia has in turn reached over into Baltimore and enriched herself by taking Skinner to take Shipman's place, thereby impoverishing Maryland. First church of Lynchburg had to give up the matchless Pickard, and I understand, has reached over into Kentucky and laid hands upon Carter H. Jones.

The battle, all over the State, goes on hard and fast. Our brethren are planning for associations and protracted meetings. There is a noise in the mulberry trees indicative, I believe, of great revivals. In fact, there have been many already.

Our country pastors are burdened with large fields. The love of pastors for poor, weak, untrained and wayward churches is, in many cases, like that of the Saviour for wayward men.

In my work I often see the look of perplexity on the face of the loving pastor whose eyes are filled

with tears as he wonders what is best for him to do.

Oh, that the church members could realize how multitudinous and heartrending are the cares of the faithful pastor! Oh, that they would give him more hearty cooperation and loyal support!

Turpin and Tribble are looking well after Baptist interests in Charlottesville. It might be well to throw in here this word, Rawlings Institute for Girls has just closed, perhaps, her best year's work. As you already know, Tribble has this under his leadership, in addition to his pastoral duties. E. W. Winfrey is bishop of the Culpeper forces and rejoices in being on one of the fields where Baptist preachers were imprisoned for preaching the truth. Flanagan, whose house and its contents, including books and manuscripts, was burned during the Southern Baptist Convention, pushes forward with unbounded faith at Orange Court House. The parsonage had been occupied but a short while before it was burned.

R. H. Bowden, of Red Hill, Va.—Brother Bob, as he is lovingly called by his brethren—is going all the time, endeavoring to take care of a number of weak bodies in connection with a large pastorate, because they are not in touch with enough churches to form another pastorate. J. W. Mitchell, the Secretary and Treasurer of the *Religious Herald*, has severed his connection with that paper, and gone to Parkersburg to take charge of the *Baptist Banner*, of West Virginia. We can think of no one who will be more greatly missed from the Baptist ranks of Virginia than our friend and brother, J. W. Mitchell.

We are now closing a most delightful and successful meeting at Alberene, Albemarle county. Here are the famous Alberene Soap Stone Quarries and Works that ship great quantities of her finished products to the North and East.

As State Evangelist, my field of labor has been changed from Northern Virginia to Nelson, Amherst and contiguous counties. I expect to remove my family from Washington, D. C., to Charlottesville, Va., about July 10th.

Praying God's blessing upon the WESTERN RECORDER, and with best wishes to my old Kentucky friends, I remain, yours in Christ.

WILLIS L. WAYTE.

Alberene, Va.

FROM TEXAS.

DEAR RECORDER:

Quite a number of years ago I was in attendance upon a Baptist Sunday-school convention, meeting with the Rockdale church. Geo. W. Baines, Jr., was then our pastor. On the afternoon of the first day of the gathering Dr. C. C. Chaplin, of the First church, Austin, delivered a very interesting and happy address, using the phrase, "moving up the peg," as his subject. Before proceeding further I will explain—for the edification of Kentucky Baptists—the peg game. Among several games which were always on tap on the grounds of high grade schools and academies of the Old South, the game of "moving up the peg" attracted the most attention, and pulled its way among the boys who desired to outdo the other fellow. Now for the game: A boy measured off so many feet of ground, and at the end of his tape drove a peg. Returning to the point of beginning he drew a chalk line and announce-

ed that any one who desired to move the peg could enter the list. Then the fun began. The rule was, "a straight jump without weight." The Alabama clan puts forth a champion who toes the chalk line, summons all of his jumping power, leaps and lands just in time to hear the score-keeper sing out, "peg minus six inches!" Tennessee's clan sends to the chalk line a fine specimen of young manhood. He squats, springs forward, as if there was rubber in him, and plants his feet alongside of peg 'alf and 'alf. The score-marker sings out, "peg scant!" Mississippi sends forth her champion, in the person of a sun-burnt, freckled lad. He steps to the line, inflates his lungs, draws up his arms and shoots forward, landing with both heels. "Peg!" shouts the marker, and the clan yells. Then Kentucky sends—the clans are warming up now—to the line a slim, wiry young fellow. As he plants his feet on the line his clan sends up a shout that nerves him.

He swings his long arms, squats to an almost sitting posture, rises with a spring that gives the marker an opportunity to shout, exultantly, when he lands, "Peg, plus 8!" which was the highest point for the game. The unalterable rule of the game is, "the peg shall never go backwards." Therefore, it must stay where Kentucky's boy put it, until some one else moves it forward. Now, for several years the Baptists of the South have been doing some tall jumping. For a long time the marker has been compelled to give the score, "peg minus," whenever the various conventions made their jumps, but the peg has been pulled up and placed in a new hole further from the chalk line. Foreign and Home Missions have made "straight jumps without weight" that have awakened the enthusiasm of the great Southern host. In educational matters, down in Texas, the marker has been kept busy calling scores, "peg plus!" A few days since I witnessed President Brooks, of Baylor, lead Jeff. D. Ray to a new corner-stone and tell him to set it. Bro. Ray proceeded to do so by placing the level bottom upwards—his eagerness to "move up the peg" was so intense. A handsome stone and brick four-story addition to the women's department will show where the peg stands today; but it may be moved up before September, for S. P. Brooks looks like a "pile-driver." At Dallas the Texas Baptist University is prospering. The financial plan instituted by the late lamented Dr. J. S. Anderson having proved a first-class success. Baylor at Belton is building a \$40,000 addition, and so it goes. Verily, the peg is on the jump, and since the rule is that it must never go backward, Texas Baptists have got to climb.

ROXBURY.

THE EARLY BAPTIST MINISTRY.

In the last issue of the *Southern Presbyterian*, I read an article on the early beginning of the Baptist Church in this country, and continuing the strain of thought, will the editor allow me a little space in his paper?

The Baptist Church has done a world of good and raised noble Christian spirits to bless the civilized lands and lands of primitive heathen darkness. I never think of India and the work of evangelization there without grateful remembrance of well known Baptist names that the Church universal will not willingly let die.

But the mind and pen now revert to a wonderful old book that is a great delight to me and which I occasionally read over with as much zeal as though for the first time, the contents so familiar too, meanwhile. This book was bought by a friend, as a fly-leaf notes, "near the Astor House, New York City, for fifty cents." Of course, second-hand, but well preserved. It is the life of Rev. Andrew Fuller, mostly from his letters, diaries, etc., and the biographer, a most pleasant, faithful and interesting one, Dr. Ryland, also a Baptist minister and a devoted friend of that great and good man, Fuller.

Exceedingly strange and impressive was the way in which young Fuller, scarce out of his teens, found himself thrust into the ministry of the Baptist Church, and that he was led of God none can doubt. The work of faith, the patience of hope and labor of love manifested through the many after years of this remarkable man's life testify to the leadings of God's Spirit and redound to his glory.

With a mind of the first order, a heart attuned to friendship and powers of thought ever increasing Mr. Fuller overcome all the disadvantages by which he was early beset, and ever looking to God in God's appointed way and trusting unreservedly in God, he learned, apparently, more than the schools could have taught him, inasmuch as the schools were not appointed for him. Then, his soul was so full of faith, so truly humble, so wise and gentle to the erring and penitent, and yet he was a very independent man and stood erect before men.

Those old-time journals of God's early Christians do not write that way now of themselves and it is just as well, better, to write these inmost thoughts upon the heart and in the secret chambers, for the old-time way is out of general favor and would sometimes, misunderstood, provoke a smile, perhaps, as needless self-condemnation. To some persons, however, those old journals are delightful and sacred, such journals as this of Andrew Fuller.—*Southern Presbyterian*.

Nervous Indigestion

The action of digestion is controlled by nerves leading to the stomach. When they are weak, the stomach is deprived of its energy. It has no power to do its work. If you want permanent relief, you must restore this energy. Dr. Miles' Nervine restores nervous energy, and gives the organs power to perform their functions.

"For many years I was an acute sufferer from nervous indigestion; at times I was so despondent life seemed almost a burden. I tried all kinds of remedies and various physicians with little or no relief, until one night last summer I saw Dr. Miles' Nervine and Heart Cure advertised. I resolved to make one more trial which I did in the purchase of one bottle of Nervine and one of Heart Cure. In a few days I began to feel better, which encouraged me so much that I continued the medicine until I had taken more than a dozen bottles. I am very much improved in every way; in body, mind and spirits since. I make a special point to recommend the medicine, and I feel a sincere pleasure in knowing that several persons have been benefited through my recommendations."

A. S. MELTON, Asheville, N. C.

Dr. Miles' Nervine is sold by your druggist, who will guarantee that the first bottle will benefit. If it fails, he will refund your money.

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WANT COLUMN.

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

FOR SALE—One of the best Farms in Jefferson county, Ky., 9 miles from Louisville, 1 1/4 miles from Electric Car line; fronts on Ohio River. First class bottom land of about 40 acres; no fertilizing necessary; will grow anything. Good big house and barn; everything in keeping with a first class farm. About 100 acres in the tract. Price \$10,000. Write us. CHAS. F. HILL & CO., 305 Tyler Bldg., Louisville, Ky.

FOR SALE—A small farm of 25 acres 1 mile from Brandenburg, Ky. This is a bargain; price \$300. Write us. CHAS. F. HILL & CO., 305 Tyler Bldg., Louisville, Ky.

PILE CURE—If you are suffering try the Perissimon. Immediate relief is guaranteed. Price 25 cts. postage paid to any address. Hillman Chemical Co., 1418 Everett Ave., Louisville, Ky.

FOR SALE—A business opportunity; a well located grocery on suburban car line; two story house, 5 good rooms, bath, etc.; populous neighborhood; now doing good business. House and stock, or stock separate. Rent \$40 per month. If house and stock is bought would trade \$2,000 in other property or small farm or timber land. Address CHAS. F. HILL & CO., 305 Tyler Bldg., Louisville, Ky.

WANTED—Agents in every county to sell the only chicken medicine that guarantees a cure or no pay. Liberal inducements and county rights. Agents make \$10 to \$20 a day. Address, W. D. CARSLAW & CO., 230-232 West Main Street, Louisville, Ky.

WANTED—A strong, capable Baptist woman as assistant in sewing department; also a nursery governess. Louisville Baptist Orphans' Home, 1330 First street, Louisville, Ky.

WANTED—Piano pupils for summer, by experienced teacher; interpretation a specialty. G. P. Bruner, 2324 W. Walnut st., Louisville, Ky.

WANTED—Male teacher for English and Mathematics and to act as principal of school in flourishing town in Illinois. Good salary. Address, giving reference, A. S. Dietzman, care WESTERN RECORDER.

WANTED—By a young man, graduated in June from a leading College; A. B. degree; desires a good position to teach the coming year. Address "B," care WESTERN RECORDER.

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WANTED—A position in class-room by an experienced lady teacher. Prefer teaching Latin or Mathematics; would teach other things in Literary Department. Address Miss M., care WESTERN RECORDER.

HURRIED PRAYER.

He who rushes hurriedly into the presence of God and hurriedly whispers a few petitions and rushes out again, never, perhaps, sees God there at all. He can no more get a vision than a disquieted lake can mirror the stars. We must stay long enough to become calm, for it is only the peaceful soul in which eternal things are reflected as in a placid water.—Arthur T. Pierson.

It is not always best to give men the things they want, any more than it is to give children the things they cry for.

GAIN HEALTH.

A Method That Will Appeal to Your Good Sense.

A sensible way to keep well will be found in the use of Duffy's Apple Juice. It contains all that is agreeable as a drink and all the medicinal qualities to cure and prevent disorders of the stomach, liver and bowels.

If you would have the rosy glow of health on your cheek, give vigor to your brain, clearness to your eye and strength to your body, drink Duffy's Apple Juice freely at the table or whenever you are thirsty.

If you are troubled with rheumatism or gout you will find immediate relief by drinking Duffy's Apple Juice, for its properties are to drive all the uric acid out of the system; it keeps the stomach sweet and clean, purifies the kidneys, awakens the torpid liver, cures constipation, and keeps the bowels regular, makes the blood rich and keeps the complexion clear. Unlike medicines, it has no bad after effect and does not need to be measured or taken at stated intervals. A glass or two should be drunk regularly at each meal and on going to bed, but it may be taken at all other times when desired. As it contains no alcohol, it may be used by young or old with perfect freedom.

Duffy's Apple Juice is prepared by a new process, and is the pure, unfermented juice of the apple; it is non-alcoholic, sterilized and effervescent, and every ounce contains all the juice and valuable medicinal properties of two apples without the indigestible skin and pulp. It is not cider, and is sold only in sealed bottles.

To take Duffy's Apple Juice is a sensible way to keep well. Stop dosing yourself with drugs that only relieve and avail yourself of the means that nature has provided to keep the system in that perfect order that it was intended it should be. Try a case of Duffy's 1842 Apple Juice and see the difference this simple way to keep your health will make in your physical and mental welfare in a week's time.

There are many clergymen and presidents of temperance organizations who would like to satisfy themselves as to the merits of Duffy's 1842 Apple Juice and know of a pure, wholesome, non-alcoholic beverage which they can safely recommend. Upon application the manufacturers will gladly send a large bottle, absolutely free of charge, upon receipt of their name and address, together with the name of the church or temperance organization with which they are connected.

The American Fruit Product Company also manufactures Duffy's Grape Juice, a guaranteed pure, unfermented and absolutely non-alcoholic beverage, a pleasant and healthful drink.

Duffy's 1842 Apple Juice and Duffy's Grape Juice are sold by all grocers, druggists and dealers, and served at hotels and clubs. American Fruit Product Co., 89 White St., Rochester, N. Y.

MISSOURI LETTER.

JOS. N. BARBER.

Rev. Wm. P. Pearce, of Anderson, Ind., was called to the pastorate of one Louisiana church on May 19th, and has notified the same of his acceptance, and will be on the field this week and preach his first sermon on June 16th. Mr. Pearce comes well recommended.

Rev. C. A. Mitchell, of Mexico, has been called to Elaberry for two Sundays. He is now pastor at Wellsville and Clark. His acceptance of the above call has not yet been officially announced.

Rev. Mr. Williams, for several years pastor of Water Tower, St. Louis, has gone to South Seventh Street, Springfield, Ill. He is a strong man and good pastor.

Folia, New London, Bethany and Fifth street church, Hannibal, Dr. Everett Hill's former pastorate, is yet pastorless. Rev. Mr. Cole, the last incumbent, having gone to Bates Chapel, Kansas City, Mo. Winfield, Lincoln county, is also pastorless.

Rev. M. E. Broadus has accepted the call of the four churches comprising the same field, Curryville, Ramsey Creek, Clarkville and Dover. All these good churches are in this, Pike, county, and Dover, Clarksville and Ramsey Creek are also together. Mr. Broadus comes from Pierce City, Mo. He is connected with the Broadus family of good preachers.

Hardin, Lagrange and William Jewell Colleges and Stephens' Female College, at Columbia, have all had very prosperous years; exceeding so, and close up the year's work under very flattering and encouraging circumstances. Baptist educational institutions in Missouri are right up to the front, and Mil-lion, of Hardin; Peeler, of Stephens; Green, of William Jewell, and Crouch, of Lagrange, are absolutely putting their noble and consecrated lives into hundreds of men and women who have gone out and are going out to bless, beautify and make the world happier and better. All honor to these good men and their distinguished cabinets.

During the past winter and thus far this summer many of the churches have experienced and enjoyed blessed revivals of religion, and large numbers have been brought to Christ. Our evangelists have been greatly blessed in the work, and the local pastors greatly encouraged.

Louisiana, Mo.

THE EDUCATIONAL OPPORTUNITY IN MISSION FIELDS.

The Christian religion exhibits its conquering vitality in laying hold upon the constructive forces of civilization and using them for the furtherance of its own blessed purposes. It early seized upon the educational idea, clothed it with new prestige and power, and transformed it into a mighty auxiliary medium for advancing Gospel truth. Nearly all the greatest universities of Europe and America were founded and fostered into strength by the churches; while, at present, the sanest and healthiest exponent of education in this country is the denominational college.

The Gospel is no fosterer of ignorance. It does not fear the light. Itself is light. On the mission field any educational work is an asset of the Gospel, propaganda on account of its dispelling effect upon the superstition and idolatry born of ignorance and nourished in darkness; but only Christian education is genuinely and positively constructive. It does not stop when it has uprooted pagan beliefs but goes on to plant Christian truths in the freshly broken soil.

There was a time when education and evangelization stood over against each other, as if in battle array, representing two opposite methods of missionary operation; but this controversy has died out,

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and a firm union formed between evangelization and education. The teacher and the evangelist now labor on the mission field with mutual helpfulness, the work of the one supplementing and strengthening the work of the other. Among the awakening non-Christian nations an intellectual revolution is now going on. It is intellectual rather than religious. However, the movement is not distinctly irreligious nor anti-religious, but it is capable of becoming religious if guided rightly, and if the people can be led to see that their best hopes can be realized only in Christ. Here is our great opportunity. This mighty movement will quickly deteriorate into a distinctly irreligious one unless it comes under the influence and power of Christian thought.

Our Foreign Board has on its fields 108 schools, with nearly 3,000 scholars, and plans are being considered for the establishment of others. Many of these present pupils are to become teachers in our schools—moulders of thought and builders of character. We have seven theological schools, with about 140 ministerial students. Thus we are preparing to meet one of the greatest needs on the mission fields—the furnishing our mission churches with a strong educated, native ministry. This work should appeal to all lovers of missions. Let us not forget to pray for our mission schools and contribute as we have opportunity.

S. J. PORTER,
Field-Secretary.

Richmond, Va.

A real loss may prove a more real gain by causing us to set our hearts on things unseen and eternal, a real disappointment may cause us to get a stronger hold of that hope which is an anchor of the soul.

A GOOD RESULT.

Under the operation of the new Pure Food Laws, baking powders now generally bear on the label a statement of the ingredients. This is of the utmost importance because of the harmful ingredients used in many cases.

Royal Baking Powder is known to be the only baking powder made of Royal Grape Cream of Tartar, and this no doubt explains its greatly increased sale here.

Careful housekeepers are taking advantage of the protection which the Laws afford, and are examining all the reading matter on the back of the label before adopting any brand for use in the home.

When in place of the words Cream of Tartar the words "alum," "aluminum" or "phosphate of lime" appear among the ingredients, they heed the warning and avoid baking powders containing these substitutes.

THY KINGDOM COME.

There are people, even those who fancy themselves not interested in Foreign Missions, who always say "Thy kingdom come," with reference to others instead of themselves. It is much easier to wish that the kingdom of righteousness might take possession of our neighbor's crooked business methods; rule out the uncharitableness of our brother's speech; bring harmony to the discordant household down the street; and thaw out the much-talked-of "coldness of the church," than it is to honestly desire that it may come into our own hearts and lives and transform them. Suppose, whenever we utter that petition, a voice from Heaven should ask, "Where do you want it?"—Forward.

Subscribe for the RECORDER.

**The Farm
& Household**

Oscar Hancock, of Raywick, bought of J. L. Thompson one nine-year-old mare and mule colt for \$200.

The wheat crop in Woodford county is about harvested, and preparations for threshing are being made. Crop is universally good and the yield expected to be above the average. Corn in flourishing condition, much of it having had its last plowing. Meadows are being mowed and an abundant supply of hay is being put away. Timothy especially good. Tobacco has improved wonderfully of late. Live stock in good condition and the market active.

George W. Morris, of this county, purchased of Joshua Owings and Will T. Phelps, of Montgomery, two hundred and nine export cattle, weight 1,180 pounds, at 6 cents per pound. This is the highest price paid for exporters in that county in five years. *Bourbon News.*

At Hustonville Sam J. Bell sold Tom Rames a pair of two-year-old horse mules for \$210.

In Bourbon N. K. Foster bought of H. S. Caywood, of North Middletown, 30,000 pounds of tobacco at 12 cents straight.

Threshing wheat in Fayette county is the principal occupation of nearly every farmer in the vicinity. Rain needed badly. Plenty of field work to be done in the way of hoeing tobacco and plowing corn. Bluegrass, for the first time this year, is beginning to look badly.

Burford Hall sold 190 cattle to Simon Weil at 5 1/2 cents per pound. Dr. G. B. Brown sold thirty-four fat cattle to Gano & Luke at 5 1/2 cents per pound. Simon Weil purchased from J. B. and W. C. Groves 250 head. Price private, but it is reported that they brought close to 6 cents. *Georgetown News.*

T. W. Duckworth, of Jessamine, sold his growing crop of wheat to C. L. Ryley, of Versailles, at 80 cents per bushel.

Joseph McDowell purchased this week from Joe Irvine 25 feeders, average about 1,300, at 5 1/4 cents. *Danville Advocate.*

James Cunningham, of near Austerlitz, this county, sold to Mr. Joseph, of New York, two car loads of export steers, for immediate delivery, at 64 1/4 cents per pound. The cattle are in prime condition, having been fed all winter to ground feed and will probably kick the beam at an average of 1,550 pounds. John Roseberry, who left for a visit to the East Saturday, has been offered \$5.56 for a pick of 100 head from a bunch of 125 head, but declined the offer. Mr. Roseberry left instructions with Nat C. Rogers, his selling agent, to accept \$5.75 for his cattle, but upon his arrival at Cincinnati telegraphed not to accept less than \$6.00 per hundred for the lot. George W. Redmon sold a bunch of about fifty head of export cattle at 5 1/2 cents per pound, while Hon. J. Hal Woodford declined an offer of \$5.75 for a bunch of ninety-eight head. *Paris News.*

CARROTS FOR LIVE STOCK.

On page 227 an article appears advocating the growing of more carrots. Having had considerable experience in this crop, I want to emphasize what the writer says as to their value for feeding. They are good for all farm animals, and while their chemical analysis may not show very much nutritive value, they are somewhat in the same line as are leached ashes when used for fertilizer, having in them a value that a chemist does not find. Of one thing I am sure, after feeding carrots several years to horses and cattle, that they have a very much greater value than most men would suppose. Beside their nutritive value, they are a very wholesome tonic for live-stock, much more so, I think, than any of the prepared stock foods.

If their value is so great, why are so few grown? The reason seems to be generally given that they are such a tedious, tiresome crop to take care of; so they are, under the conditions which usually exist. Almost every one gets his ground ready and puts the seed in quite early in the spring, knowing that the carrot plant is not hurt by frosts. The result is that it is a very long time before the plant shows sufficiently, so that the rows can be seen, and when this time does come, the weeds are on hand galore. For a man to tackle such a condition as this is no joke, and too often he gives the job up and grows a good crop of weeds, and very few, if any, carrots.

This was my way of growing carrots: First, top-dress the ground with manure; then plow as early as possible, and put on a light top-dressing of some fine, well-rotted manure; then start the harrow and thoroughly pulverize and mix soil and manure. After a little time, when a good crop of weed seeds has germinated, harrow again, repeating this as many times as necessary to destroy largely the crops of weeds that may come up. Keep this going until about June 1, by this time the soil is generally warm enough, so that when your carrot seeds are sown, it will be but a very few days before the plants will be so large that the rows will show, when a horse can be used to clean out between the rows.

When the plants are of a size sufficient for thinning out, follow the previous writer's plan of space, from four to six inches apart. This will put you in shape where there will be need of but one hand-weeding and thinning out, so as to have but one plant to stand on good soil. These plants should grow a root that amounts to something for feeding. At the harvesting I generally take a sharp-edged hoe and cut the tops off them; take a horse and plow, and root each row out; after picking up those in sight, run a harrow over the ground, and you have the crop. From an account kept of all labor in growing a crop after the above plan, I have been able to grow a crop that cost only five cents per bushel for labor. It takes but a small plat of ground to grow 100 bushels.—H. S. M. in *Country Gentleman.*

Save seed potatoes from a plot that was not highly fertilized. High fertilization, especially with nitrogenous materials, lowers the resisting power of the potato to both blight and rot. Dig before they reach full maturity for seed purposes.

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KINNEY.

Samuel DeMoss Kinney, son of Mr. and Mrs. W. H. Kinney, was born October 11, 1869, at Mentor, Campbell county, Ky. When a young man of twenty he joined the Plagg Springs Baptist church, later becoming a charter member of Mentor Baptist church, where he remained faithful until his death, June 20, 1907.

Having been his pastor only a short while, it was not my privilege to know him as I would have liked to; but from what I was told of him, and judging, too, from what I saw of his active service, I do not hesitate to say the church lost one of her most faithful members. He was a leader, having organized the young people's society, also holding important offices in the church. At Sunday-school he was always in his place, as well as at the weekly prayer meeting, thus an example of loyalty to the Christ whom he served.

The church and community mourn because of his death, but they mourn not as those who have no hope. While they have sustained a great loss, and while his place can never be filled, we have the assurance that he is today enjoying the sunlight of his Saviour's smiles, in a world where sickness, death and separation never come.

To the bereaved ones I would say, weep not for the dear one who has gone to his reward. He has only paid the debt we all must pay, and is now free from sin and the perplexities of this world.

Weep not for me, my race is run,
My trying times on earth are done;
I see my goal, 'tis just a head,
Weep not for me when I am dead.

Weep not for me, my soul will rest,
My spirit mingle with the best;
We will meet again, united be,
Oh, weep not for me, weep not for me.

JOSEPH CONNELL.

Louisville, Ky.

IN MEMORIAM.

Whereas, In view of the loss we have sustained by the decease of our friend and associate, Bro. S. D. Kinney, and of the still heavier loss sustained by those who were nearest and dearest to him; therefore, be it

Resolved, That we sincerely condole with the family of the deceased on the dispensation, with which it has pleased Divine Providence to afflict them, and commend them for consolation to Him who orders all things well and for the best.

Resolved, That this heartfelt testimonial of the members of the First Baptist church of Mentor, Ky., be forwarded to the relatives of our deceased brother, and a copy be spread on the minutes.

H. K. SHAW,
E. S. WILLIAMS,
BELLE WILLIAMS,
Committee.

STEWART.

William M. Stewart was born March 12, 1861, died June 16, 1907. He was married to Amanda Chappell, January 6, 1883. He leaves a wife, five children and two grand-children, two brothers and five sisters to mourn his loss. He professed faith in Christ when quite young, has been a follower of Christ for some thirty years, and was a devoted member of "Panther Creek" church at the time of his death. He had great love and confidence in his church, realizing his stay here was short; he desired his children to be placed under the care of the church that they would pray for them and advise with them. We trust the church will remember his request, and that his children and all others as well will try to imitate the noble Christian example he has set them. Let us say to the bereaved family, your loss is his eternal gain. He has gone into the presence of Christ, his father and mother, two noble veterans of the cross who preceded him to glory and all the redeemed gone before. Christ promised his disciples shortly

before leaving the earth that he would not leave them comfortless, but the Holy Ghost, whom the father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." May the bereaved family seek that comfort and consolation and guidance to be found only in Him, remembering that "all things work together for good to them that love God, to them who are called according to his purpose."

The funeral services were conducted by the writer, and his body placed in the Panther Creek Cemetery to await the resurrection morn.

H. D. HICK.

Chambers, Ky.

HUNT.

Mrs. Mattie Hunt died at the home of her son, in Franklin, Ky., July 6, 1907. She was born February 24, 1825. She was a member of the Baptist church for sixty-five years.

Only for a while shall we be parted from our dear mother; if our lives be as pure, upright, noble and good, we may be with her in Heaven. Oh, how painful to reflect that her seat in church, always filled, is now vacated forever. We should rejoice that her pure spirit has been freed from the sorrows of earth. I know if she on earth could be, she would say, children, do not weep for me. But my poor heart is almost crushed. She was the idol of my heart. Pray for us. A Child.

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ITEMS OF INTEREST

News the World Over.

The battleship Georgia was at target practice off Cape Cod. After nine shots had been fired there was an explosion in the turret. Six men were instantly killed and thirteen seriously injured...

The Chicago Tribune gathers every year the statistics of the slaughter on the Fourth of July, so far as those statistics are given in its exchanges, thirty-seven were killed outright, which is four more than last year. Two thousand one hundred and fifty-three were maimed.

The marshals from several States have been looking for Mr. John D. Rockefeller to serve subpoenas on him as the head of the Standard Oil Company. He could not be found for some time and the chase grew interesting. But at last an officer of the law found him and served a writ on him from Judge Landis' court in Chicago.

On July 4, a monument was unveiled at Gadsden, Ala., to Miss Emma Sansom. She resided near Black Creek falls. When Forrest was pursuing Col. Staight, the latter burned the bridge over Black Creek and headed for Rome, Ga., to destroy the Confederate cannon factory.

Sir William Henry Broadbent has died, aged seventy-two. He was one of the greatest physicians of England. For a long time he was Queen Victoria's physician in ordinary, and since her death he has been King Edward's and his family's.

How proud modern man has reason to be of his progress in architecture! A four-story structure in the course of erection in Philadelphia collapsed, carrying down the men who were working on it. Twenty-five men were at work, some jumped when the wall began to fall.

Secretary Metcalf ordered all the battleships to the Pacific Ocean. The papers immediately declared war on Japan. One high Japanese official said his government understood perfectly that Metcalf's order had nothing to do with Japan, but was only meant for political effect at home.

Men may as well, to use the boys' slang, "go way back and sit down." Here is a woman in New Jersey who was arraigned for whipping her husband. She is a woman of forty; a trained nurse by profession. She frankly admitted that in the eighteen years of her married life she had frequently used the rod on him and claimed she was quite justifiable in doing it for his good and the family's.

PAINLESS METHOD OF KILLING CANCER.

Dr. O. A. Johnson, who has spent his entire professional life in the study of cancer and in perfecting his Mild Combination Treatment, asserts that it is nothing short of criminal for any doctor to use a knife in the attempt to cure cancer. Dr. Johnson's Mild Combination Treatment, perfected after years of study of this one disease, is said to be the only effective painless method of killing the deadly cancerous growth, and besides curing the trouble, prevents the return of the disease.

RESOLUTIONS OF THE STATE BOARD OF MISSIONS.

We, your committee, appointed to draw up appropriate resolutions concerning the death of Dr. Eaton, beg leave to report as follows:

Whereas, God in His infinite wisdom has called from us the Rev. T. T. Eaton, D.D., LL.D., an active and efficient member of this Board; be it

Resolved, That we express our appreciation of his loyalty to the interests represented by this Board, and his faithfulness in performing the duties assigned him; be it further

Resolved, That these resolutions be spread on the minutes of the State Board of Missions, published in the WESTERN RECORDER and a copy be sent to the family.

WM. D. NOWLIN, J. H. DILL, H. B. TAYLOR, Committee. J. M. WEAVER, Chairman. LLOYD T. WILSON, Secretary.

DEAR RECORDER: There is no man whose departure I would more genuinely mourn, nor one whose demise would be more sorely missed by our denomination and all lovers of the right, than our brother, T. T. Eaton. What man—what two men—can take his place? We can only rest in the thought that whenever God vacates a place He knows how to fill it. May His wisdom direct in the filling. He knows best, but to me it seems unfortunate that Dr. Eaton should be taken away before the completion of arrangements for additional researches abroad concerning Baptist history, in which he was so much interested.

Owensboro, Ky. R. T. BRUNER.

DEAR RECORDER: Coleman Baptist church has just closed a meeting, with good results. There were twenty-one additions, twelve for baptism. Pastor W. K. Penrod, of Cleburne, Tex., did the preaching. He is a native of Kentucky and once pastor of First church, Paducah. He has the genuine evangelistic spirit, fearless, but tender and tactful.

Dr. Eaton's death came as a painful shock to this scribe. A truly great and good man has fallen. We weep with the tens of thousand of others. J. D. ALLEN. Coleman, Tex.

DEAR RECORDER: Please send me last week's RECORDER, as it failed to reach me I am sad over the news of Dr. Eaton's death. A truly great warrior has fallen in battle; he fell on the battle field. How we shall miss him! I loved and honored him as I have few other men. He has been father and teacher to me. Dr. Eaton is dead, but his influence will go on forever. FRANCIS W. TAYLOR.

DEAR RECORDER: Enclosed please find \$1. for which you will please send the RECORDER six months to my daughter, Mrs. W. L. Pruitte, Laurel, Miss. My dear wife says Dr. Eaton was her pastor for fifteen years through the RECORDER. Our hearts are sad. God bless the RECORDER. Your brother, F. G. MULLEN. Barclay, Ala.

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AT JAMESTOWN EXPOSITION.

Visitors to the Jamestown Exposition will find excellent accommodations at the Outside Inn, the advertisement of which appears in this issue of the WESTERN RECORDER. Mr. L. R. Acree, the proprietor is a well known Baptist, and will take pleasure in entertaining any reader of this paper who may attend the Exposition.

Live Stock Markets.

Table with columns for CATTLE, HOGS, SHEEP AND LAMBS, and TOBACCO. Lists various grades of livestock and their market prices.

Table for HOGS listing prices for different weights and grades.

Table for SHEEP AND LAMBS listing prices for various types and weights.

Table for TOBACCO listing prices for different grades and types.

Table for BURLEY—Bright Red listing prices for various grades.

Table for BURLEY—Dark Red listing prices for various grades.

Table for BUTTER listing prices for different grades.

Table for POULTRY listing prices for hens, roosters, ducks, and turkeys.

Table for EGGS listing prices for case count and rehanded.

Visitors to Jamestown Exposition.

The Outside Inn has not been burned, and is situated on 104th st., just across the street from the Exposition grounds; rooms 50 cts to \$1.00; meals 50 cts. Special rates to parties. No liquor. Reference, Rev. Geo. W. Cox, pastor of Burrows Memorial Baptist church, Norfolk. My wife and daughter will give special attention to ladies. L. B. ACREE.

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