

WESTERN RECORDER

Faith, Hope and Love, these three.

8200 YEAR

LOUISVILLE, KENTUCKY, THURSDAY, AUGUST 15, 1907.

No. 387

Published Weekly by
THE BAPTIST BOOK CONCERN,
(Incorporated.)

642 Fourth Ave. (Opposite New Postoffice), Louisville

TERMS OF SUBSCRIPTION.

PRICE.—Per year in advance, \$2.00; after three months, \$2.25; after six months, \$2.50. Single copies, 5 cents.

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The Watchman is right in saying, "Sometimes Christians are urged to be fully consecrated to the Lord. There is no such thing as beginning to be a Christian until one is fully consecrated to the Lord."

Prof. M. E. Sadler says: "All that is most vital in education comes to the pupil through the personality of the teacher and the teacher can aim at no higher thing for his pupils than intellectual ability than to train them to a reverent veracity of mind, humbled by the sense of unseen spiritual powers, and on the practical side to a state of fairness of mind combined with capacity for decisive action."

One writer, who seems to wish to sit on the fence between Calvinism and Arminianism, said with great emphasis and many words that we are "elected to service." That is only a secondary thing. We are elected chiefly for God's glory; next for salvation and our holiness, so that God can take pleasure in us. We are elected for worship just as we are for service, but God's glory comes first.

An exchange says: "Blessings on the man who does it." That depends entirely on what he does. If it is shooting at us, for example, we decidedly prefer the man who hesitates and who postpones.

Chief Justice John R. Tyson, of Alabama, is a Baptist. In his speech at the Alabama State Convention he said: "From the apostolic period Baptists have been the persistent champions of Christian missions." Where, oh where, is 1641?

The Journal and Messenger says of the B. Y. P. U.: "Some of those who have been appointed to revise the 'Christian Culture Course' are among those who either decry doctrine, or are ready to renounce anything held dear by the fathers, if only they may be in favor with the 'advanced thinkers' and keep up with the 'progress of the age.'"

A Japanese lady traveling in this country, being asked about the universally gentle and lovable character of the Japanese women, said that a famous maxim was largely the cause of this. This is the maxim: "Women should be mostly esteemed for beauty of heart rather than that of appearance. A woman should be mild and submissive, have pure chastity, warm sympathy and a contented, quiet spirit."

EZEKIEL'S VISION.

REV. A. C. DIXON, D.D.

Ezekiel had a vision of Israel as a valley of dry bones, and the vision may be extended to the whole human race. Man is but a bone of his former self. Created in the image of God, he has so marred the image by sin that he bears to God the relation of a dry bone to a live body. And the question of all questions is, can these bones live? The naturalist, finding a bone, can tell to what piece it belongs and can restore the whole form. Man in his wicked condition is still suggestive of deity, and only God can restore him to the divine image.

The vision of God is necessary as a preparation for the vision of man. No one is ready for the work of raising and restoring bones till he has learned that divine forces respond to the call of human need; that Heaven has opened earthward, and God Himself is now in His world working in a way worthy of Himself. As we study this vision of God we learn how God works through us for the transforming of a valley of scattered bones into an organized army of living beings. And we see in this the process by which the desert becomes a garden, the wilderness, a state with civil and moral order.

First of all, there is a union of the human and divine. These peculiar living creatures have wings with a man's hand under each. The wing all through the Scriptures is a symbol of deity. "The shadow of His wings" is a familiar phrase. The hand is a symbol of the human, and in the vision the hand is moved by the wing. The human should be controlled by the divine. God should rule in the affairs of men. The tendency of the time is to exalt man and forget God. This unfits the Church in pulpit or pew for entering the valley of bones with any hope of success. You cannot make bones live by manipulation. Only the touch of God through human agency can do that. In Christianity God has linked Himself with man, and would use him for the regeneration of his fellows. Let God have the pre-eminence. Put Him first, and He can still create something out of nothing. If I had a blackboard here, I would write on it the figure 1, and place before it two naughts. It remains only 1. I would then rub out the two naughts before it, and place them after it. It is now 100. The figure 1, if placed first, can make 10 out of nothing, and a hundred out of two nothings. I like the religion of the old colored woman who went to school at sixty years of age, and, going to her teacher, said, "Miss, I wish you would tell me how to spell Jesus first, for then all the rest would come easy." If we know how to spell God, with those three little letters we can spell all that is good.

In the next place we see in this vision a winged intelligence. There is the face of a man, and the human face is the symbol of intelligence. Reason is here linked with God. Rationalism is reason divorced from God, creeping, crawling, grovelling. It is down with the bones in dust and death. It is powerless in dealing with the bones. You cannot argue a bone into life and action. It was reasonable for Ezekiel to do just what God told him: and obedience to God is always reasonable. There was no conflict with reason when the prophet was told to call upon an unseen power. Prayer is reasonable. It is unreasonable to suppose that a God of love will refuse to hear the cry of His children. And a revelation from

God is reasonable. God told Ezekiel exactly what to say, and the breath of life went with His words. "All Scripture," says Paul, "is God-breathed," and when we speak revealed truth the breath of God is in it. It is unreasonable to exalt reason above revelation. Reason may be itself a slave in shackles. It may be controlled by prejudice, passion and ignorance. The leaders of the French revolution said, "Down with the Bible, the church and the Sabbath." "Up with Reason," but in selecting the personification of Reason they did not go to the University of Paris for a broad-browed philosopher, but rather to a low variety of theater, and, crowning a dissolute actress goddess of Reason, called upon the people to worship at her shrine. It is universally true that men who claim to be controlled by reason, apart from God, are the slaves of pride, selfishness or lust.

At the best they are guided by a fallible faculty, a light within themselves which is dim and controlled by many other things. A ship going out of Boston harbor on a dark night collided with another vessel, and it was found that the drunken pilot was guiding it by the light of its prow rather than by the light of the stars. "A drunken fool," you say; and a rationalist is the fool who guides the vessel of his soul by the light on its prow, and will make shipwreck sooner or later. Reason is a splendid courtier to wait upon the King of Kings, but a cold-blooded, prejudiced, ignorant, and sometimes cruel master. A man who is influenced only by cold reasoning, and never by gratitude, friendship or love, is as near the devil incarnate as ever lived. Rationalism really demonizes men after it has clipped the wings of their imagination, faith and hope. But when Reason, enlightened of God, is linked with Him in loyal service, the whole man is ennobled and rises daily in the scale of being. The Scripture is then fulfilled: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles." The gravitation of such a soul is always upward.

The next thing we see in the vision is a winged courage. There is the face of a lion, and a lion is the symbol of courage. Courage with wings means courage supported by the consciousness of God's presence and power: a courage quick to respond to the impulse of the spirit. Such courage is needed in the presence of danger and difficulty. Men who are brave before danger are sometimes cowards before difficulties. God said to Joshua, as he sent him to battle, "Be of good courage," and to Solomon, as he faced the difficulties of building the temple, "Be of good courage." Solomon needed courage for temple-building as much as Joshua needed it for battle.

There is no danger in facing a valley of bones, but great difficulty if we are commissioned with the work of transforming them into men. Destruction is easier than construction. I would rather undertake the task of turning an army into bones than bones into an army. A vandal with a hammer can go into an art gallery and destroy more in an hour than the master artist can replace in a year. But with God construction, though it be an act of creation, is as easy as destruction. With Him there are no difficulties, and when we are linked with Him by a living union we may be bold as a lion in facing the humanly impossible. The pioneers of this country were men and women brave before danger and difficulty. The Pilgrims who landed at Plymouth Rock and the Cavaliers who landed at Jamestown

needed courage for great danger and greater difficulties. They were men who lived much upon their knees, and were thus ready for the dangers from the aborigines and the greater difficulties which came in the form of an inhospitable climate, failure of crops, physical disease and internal dissensions. The heroes of industry may be braver than the heroes of battle.

DANGERS OF CHILDREN'S SUNDAY.

As a day of "special exercises," is not Children's Sunday in danger of being a grand "show day?" May not our children miss the spiritual blessing that might be theirs? Still more, is there not positive harm in many of these "exercises?"

The drill beforehand results in mechanical repetition, which takes away the spirit and retains simply the letter. The hurried excitement, resulting from dress, the place in the processional and on the platform, or the special part to be taken, must surely detract from the sacred mood, if it does not give birth to the discontent of the envious, the self-satisfaction of the Pharisee. And what shall we say of the child who comes forth to "speak his piece?" What is the moral effect upon him? Too often self-consciousness, affectation and self-conceit are fostered; the child-like spirit which the Great Teacher set as an ideal even for the adult is destroyed, and a superficial life, which is really the acting of a lie, is begun in the house of God through Sunday-school means.

Mothers are beginning to realize these dangers. A primary teacher of my acquaintance was in search of children to take their several parts in "the exercises for Children's Sunday." Upon Mrs. C.'s hesitation as to her child's public speaking, the good teacher responded: "Every mother has refused me so far. I don't know where I can get the children; you must let me have yours." Each of these mothers had been wise enough to say "no" for her own child, but they did not see that as members of the church they were responsible in a measure for the sacrifice of some other mother's child to the cause.

What is the spiritual gain when the recitations are finished? Perhaps if this question were considered by parents, pastors and teachers such celebration would be set aside at all times.—Frederick Beard.

GIVE THANKS LIKE JESUS.

Am I to thank God for everything? Am I to thank Him for bereavement, for pain, for poverty, for toil? Must I lift up my hands over my head and say, "Father, I thank thee that thou hast taken away my friend?" Is it pleasing to my Father that loss should be pleasant to me? Is it good that I should be told to give thanks in everything? Be still, my soul, thou hast misread the message. It is not to give thanks for everything, but to give thanks in everything. It is not to praise God for the night, but to bless him that the night is not deeper. I have read of the Son of man that he gave thanks for the symbol of his broken body. Not for the pain, but for the mitigation of pain, did the Son of man give thanks; not that his body was broken, but that it was broken for me. In thine hour of sorrow give thanks like Jesus.—Matthew.

The continual prayer, "Thy will be done," is the secret of a quiet mind. It was the secret of Christ's peace.—Lyman Abbott.

QUESTIONS ANSWERED.

BY BENEX.

A lady asks if there is any authority in the New Testament for dedicating a church. She says their church has about completed their new building and the question has arisen among the members in regard to whether the New Testament would sanction any dedication.

Now, it does my heart good to hear from those who are so anxious to follow the Bible in every thing. Would there were more such loyalty to God's Word in the land. There is nothing said in the New Testament about building houses of worship at all. There is nothing said about building houses of any kind. Christians are commanded not to neglect the assembling of themselves together. We have many things in regard to the meetings of the churches. And the churches when assembled met in some building, of course. The Jews built synagogues for preaching in all over their land. And our Lord and the Apostles made use of them whenever they could.

As nothing is said about building houses or about houses at all, we could not expect anything to be said about dedicating them. But we believe it is pleasing to God to build meeting houses for worship. And if we do, how can Christians help praying to God for his blessing on the house, and for his guarding care that no false doctrine shall ever be preached within its walls and no practices contrary to the Scriptures ever be known within it?

I do not like that word "dedicate," simply because it was the phraseology of the Catholics, and I always prefer the old Baptist words. Our fathers never said anything about dedicating a church. They "set apart the meeting house to the worship of God." And I like those words. The meeting house takes the place of synagogue, which means a "meeting place," where the people assembled to hear the Bible read and expounded. The temple was entirely different. Now the bodies of the saints are the temple of God.

By all means set apart your new meeting house for the worship of God. But do it with the old Baptist simplicity and not with any imitation of Episcopal pomp and ceremony.

"If a man has, seemingly in self-defense, killed a man and shows his penitence by asking the church to forgive him, what course ought the church to take?"

If it was indeed a case of self-defense, and the man sincerely thought there was no other way to save his own life, there is no reason for penitence. He was justifiable and the church has nothing to forgive. But if it was not most assuredly self-defense, and he could in any other way have prevented the man from killing him, of course, he ought to be deeply penitent.

The brother in his letter says the one who did the killing was engaged in a quarrel with the father of the young man whom he killed at the time of the killing. What was a saint doing quarreling? Had he forgotten his Master and that Master's injunction? It takes two to make a quarrel. If the father came up to him and began it he ought to have answered mildly or walked away. He needs to be deeply penitent for the quarreling all the more, as it led to such sad result.

A church cannot pass over such a thing lightly. If it appears that the quarrel was thrust upon him and that he answered peaceably as his Master would have had him, and that the killing was absolutely necessary in self-defense, then the church should do nothing but sympathize and pray for the brother. But, otherwise, no matter how great penitence he expresses, it would be well to exclude him. If he shows afterwards that his in indeed a godly sorrow he should be restored.

Here is another question about a murder "If a deacon is charged with murder and he refuses to make a statement saying that he desires to make none until court, when he will make a full statement what would you advise the church to do?"

It appears from the note accompanying the question that a man was killed in such circumstances that one of a group of men in which the deacon was at the time was the murderer. It was a dastardly assassination, as the man was fired at from a window.

As the deacon declares his innocence and promises to make a satisfactory statement after the trial, I think it would be best for the church to suspend him from fellowship till after the trial. There may be reasons which make it best for him not to let his line of defense be known until after the trial. The church would thus show its resolve to have no fellowship with crime, and yet would not prejudice the man's case before the court.

ON BEING IN A HURRY.

BY ZEPHINE HUMPHREY.

The one thing hateful in this world is being in a hurry. Disappointment chills and despondency deadens, pain and fatigue and failure are not easy to support; but at least these human vicissitudes leave the mind in possession of itself, to grapple with the problem. Whereas, hurry confounds, undoes, sweeps the reason from its seat. It is a wretched thing.

As a matter of fact, there is no hurry and never has been since the world begun. We have imagined it wholly. Denizens of eternity, with life upon life before us, why should we have conceived the idea that we must distract ourselves? It might be such a comfort to us, this heritage of eternity which we can in no wise escape; the wonder is that we do not live in it frankly and at our ease. But no; we have spurred our heels with time, we have goaded our lives with hours. Hurry and rush or the day will fade and the two dozen tasks be unperformed.

Well, and what then? Where did we get this other idea, curious to consider, that we must always be doing something? As if, in the first nature of things, action were any better than rest; as if every other living creature, except restless man, in this excellent universe, were not idle a great deal of the time. Look at the woodchuck, philosopher, at the mouth of his hole. And yet he probably does not know even where his dinner is coming from! There is much in the Bible on this point, if we followed that book more closely.

What is living after all? What does it amount to? If we asked this question of ourselves thoughtfully every morning, we should probably often enough sit down and fold our hands quietly while the strenuous deed on which we had counted went by us on blessed idle wings, so glad, poor deed, to be unconstrained, so thankful to be left free.

Living is not this piecemeal performance, this confusion of feverish fragments. Beautiful, unbroken, endlessly one, it goes on serenely from life to life, as deep and untroubled as is the Source from which it welled once for all. We can trouble its surface, but never its heart; that is beyond us, thank God! Ourselves, our real selves, are not to be fooled by all our hubbub and hurry; they run and hide, never fear! Underneath the tumult they take their ways tranquilly to their destined goals; shall we balk them of their birthright? They find us vastly amusing, no doubt, and laugh at us a good deal. But when we are still they come back to us grandly, happily enough, and we know that now this is life.

The enterprising person who starts out not to be in a hurry in this day, and generation must make up his mind to fight—which sounds paradoxical at the outset. The tendency is insidious in every modern life. Before we know it, in spite of ourselves, our resolute feet have broken loose, we are running, propelled by an impulse within, a general call without. It seems our unhappy destiny, our temporal destiny—that is, if the

use of the term be correct. A hundred times we pull ourselves up—"Here, hold now, steady, steady!" and a hundred times we are off again, swept by resistless haste. Bewildered, exhausted, we come to the day's merciful end, which fortunately still continues to exist, and, looking back, realize sadly, though all confusedly, that we have rushed blindly through the hours, seeing nothing, feeling nothing, accomplishing nothing really, a mere chip on the stream of modern circumstance. That is a dignified way to live! So then we begin all over again.

Patience it takes and indignation, resolution not a little; also that indispensable quality of these latter days, humor. We must be content to be left behind. A natural pang or two assails us at the thought of losing touch with the day, which is after all our day. But even that loss is not so great as it seems.

The people, the customs to which we fall back are not strange, after all, but familiar. They speak the language of our thoughts, they are moved by our desires. The further we fall back, the more we wonder to find ourselves so at home. Don Quixote rides by and is our brother, Hamlet voices our perplexities, Juliet sings our love. There is no strangeness anywhere, no alien cheek and coldness. Gradually we awake to the fact that nowhere along this great common road, or in the byways which still keep close, can the traveler lose his way. All the people are one at heart, be they clad in doublet and hose, wear they brass basins on their heads, carry they golf-sticks. This is a great discovery; it settles our case at once. Assured that, pace we never so slowly, we cannot escape companionship, nor can we, moreover, fail to arrive; we take up our pilgrim staff cheerfully and move on our tranquil way.—*Congregationalist*.

THE COMMON SIN.

BY A. B. BOWSER, A. M.

They were sitting together in a passenger coach, one a small, inoffensive-looking man with a pair of crutches leaning beside him. The other was fastened to the little man with handcuffs. The sheriff in the next seat whispered to the man beside him: "You see the little man with crutches. He simulates lameness; he is a burglar, a horse-thief, and a highwayman. He has killed more than one man. He can walk as well as you or I. Nothing ails him but a wicked heart. He was just released from a seven years' term in prison and now is going down for ten years more." That saying is axiomatic. It may be said of countless people in various degrees of social position or degradation, "Nothing wrong but a wicked heart!"

In the matchless picture of the last book of the Bible we see the children of God coming home clad in white robes, who have been washed in the blood of Christ. What for? Sin! In the book of Hebrews the great High Priest makes an offering for sin. In Paul's letters to Timothy and to the various churches of Asia Minor is the appeal for steadfastness in the warfare against sin. The four Gospels all terminate in the tragedy of the cross—upon which our Saviour bore in His own body our sins. The history of mankind is ever the same. The prophet's cry is: "The sins, the sins of my people!" The kingdom of Solomon divided; David's pathetic confession; Samson ruined; the world deluged, and man banished in the beginning from his earthly paradise, because of sin. And that deadly sin is always unbelief. We see the same ruinous element at work among men today, as is portrayed in such vivid imagery in the word of God of the ages long past. It is as irrational for men to deny sin and its penalty as to deny daylight and dark. Speculative unbelief finds a champion among devout reasoners, often, but the resultant injury to the man himself and loss to the kingdom of Christ, is the deadened, inert consciousness that feels the need of saving grace. Intellectually a man may assent to the historical declarations of the gospel, but he doesn't "practice" his belief. And so long as he stands among

the enemies of Christ and the church—in the way of sinners and in the seat of the scornful—he is an unbeliever. The Word of God is marred with these pictures of sin. If God has prepared our message, shall we hesitate to warn men of the havoc and the eternal ruin of sin? Dr. Torrey has boldly preached the doctrine of sin and eternal punishment. He is right. Some men will not hear the message of love. They do not care that Jesus Christ died on the cross for their guilty souls. Nothing but the smell of the eternal burning will arouse them from the deadly lethargy.

"I don't believe!" said Ingersoll. And all along the path of his life he left the slimy trail of his infidelity. "I believe," said Spurgeon, and all down the pathway were altars of prayer he raised, and singing testifying multitudes he brought to Christ. "I don't believe!" said Charles the King, and in the wake of his armies there was we and death. "I do believe!" said Luther. "I could not do otherwise God helping me." And he lifted up a torch that has shined round the world. "I don't believe!" said Nero, and he fiddled while the pyres of the Saints illuminated his palace windows. "I do believe!" said Paul, glorious old, white-haired Paul, "I do believe and am persuaded that he is able to keep that which I have committed unto Him against that day." And because he believed, even the slaves of Caesar's household believed with him.—*Baptist Commonwealth*.

FUTURE GLORY.

Dr. Bonar once said that everything before the true believer is "glorious." The kingdom we are going to inherit is glorious; our crown is to be a "crown of glory;" the city we are to inhabit is the city of the glorified; the songs we are to sing are the songs of the glorified; we are to wear garments of "glory and beauty;" our society will be the society of the glorified; our rest is to be "glorious;" the country to which we are going is to be full of the glory of God and the Lamb. There are many who are always looking on the backward path and mourning over the troubles through which they have passed; they keep hugging the cares and anxieties they have been called on to bear, and are forever looking at them. Why should we go reeling and staggering under the burdens and cares of life when we have such glorious prospects before us?—*D. L. Moody*.

WHAT TO DO WITH A BAD TEMPER.

Starve it. Give it nothing to feed on. When something tempts you to grow angry, do not yield to the temptation. It may for a minute or two be difficult to control yourself; but try it. Force yourself to do nothing, to say nothing, and the rising temper will be obliged to go down because it has nothing to hold it up. The person who can and does control tongue, hand, heart, in the face of great provocation, is a hero. The world may not hold him or her as such; but God does. The Bible says that he that ruleth his spirit is better than he that taketh a city.

What is gained by yielding to temper? For a moment there is a feeling of relief; but soon comes a sense of sorrow and shame, with a wish that the temper had been controlled. Friends are separated by a bad temper; trouble is caused by it, and the pain is given to others as well as self. That pain, too, often lasts for days, even years—sometimes for life. An outburst of temper is like the bursting of a steam boiler; it is impossible to tell beforehand what will be the result. The evil done may never be remedied. Starve your temper. It is not worth keeping alive. Let it die.

We can give only what we have. Happiness, grief, gayety, sadness, are by nature contagious. Bring your health and strength to the weak and sickly, and so you will be of use to them. Give them not your weakness, but your energy—so you will revive and lift them up. Life alone can rekindle life.—*Amiel*.

THE TERMS OF CHRISTIAN FELLOWSHIP.

REV. FRANK S. WESTON, PASTOR IMMANUEL BAPTIST CHURCH, TORONTO, CAN.

What shall form the bond of union and the ground of co-operation among Christian men? This is a question which lifts its head at this time, startling many and more or less disquieting all. There was a time when a clear reply lay ready to every man's hand. The ground of union was the sharing of common convictions, the hearty acceptance of generally admitted fundamental beliefs.

The Episcopalian, Presbyterian, Congregationalist and Baptist were one in fundamental doctrine. Each loved his own particular church and held to its divine authorization but all agreed on the first principles. In those days when one ceased to hold the distinctive creed of his own church he at once separated himself from his church and went elsewhere. It was as impossible for those who had changed their convictions to go on in the old way as it is for an honest man to conceal his insolvency and to continue buying when he is no longer able to pay.

There is no less denominationalism in the present day than formerly, but it is seldom based upon old lines. We hear less appeal to the Word of God; denominational allegiance is today mostly a matter of sentiment, and not a matter of conviction.

But now a new difficulty is upon us. Within each denomination and without in other denominations the gravest differences of belief have manifested themselves. Many distinctly repudiate the great evangelical doctrines of repentance, justification atonement and eternal judgment.

Men bearing the name Christian deny salvation by faith, the necessity of a new birth, and the authority of the Scriptures. There is not a denomination in the land that is not affected by such vital differences. What is to be done? The prevalent policy seems to be to ignore the existence of what used to bear the ugly name of heresies, and to work together in such manner as we are able.

Individuals, however are exercised over these differences. They meet in fellowship persons whose denial of cherished truth is well known. They are not unfrequently forced into close fellowship with those who no longer hold the old standards of faith. They are asked to work with those who repudiate the evangelical creed. Consciences are occasionally disturbed and the question is asked what is the ground of Christian fellowship? Is there any ground? That this ground is not any longer unanimity of belief is self-evident. What shall it be?

Some have come to feel that there is one thing left which is vital, and that is character.

A man may not see eye to eye with them, but if he is a good man what have they to do with his beliefs? What right have they to judge him or refuse him fellowship? The poet's dogma is consequently installed in the place of any other rule and test.

"For forms of faith let shameless bigots fight,
He can't be wrong whose life is right."

If the fruit of right belief is there why should we trouble about the roots? Why tear up the soil and narrowly inspect what seems good? Are we not told by the Master himself that the supreme test is their fruits? This position is taken by many. There is no doubt whatever that the fruit test has ample justification in the Saviour's words. Error and truth do manifest themselves. History and experience bear witness to the fact.

But do those who take refuge here really apply the test? I maintain they do not.

These very errors long ago bore their fruit elsewhere. And of what sort was it? Denial of incarnation, atonement, disbelief in the deity of our Lord, inspiration, etc., have had their sway in many fields and what has been the outcome? (Look at such lives as Goethe, Carlyle, Geo. Elliot, P. B. Shelley, Lord Byron, Wm. Goodwin, John Stuart Mill, Voltaire and Thos. Paine.)

By their fruits these errors stand most solemnly condemned.

It is in vain to point to some man who is now holding and disseminating these views and say they have done no evil. That may be true so far. But the harvest has not yet come. The goodness of some people is entirely due to the past and their life and spirit are a testimony to the views which have been forsaken.

Those who make character the ground of union are not consistent. They refuse to abide by this basis and thus are witnesses to its utter insufficiency.

Suppose a Baptist gives up his belief in the Scripturalness of immersion, will it be of any use to ask the denominational leader to consider the man's character? Will you take him on his character? We recognize belief as the ground of church union. Goodness of character is not a suitable criterion.

But if belief is the ground of union, what are the terms which form the ground of Christian fellowship? The Apostle John gives a partial answer: "Whosoever goeth onward (in bold confidence) advances beyond the limits set to Christian faith) and abideth not in the teaching of Christ, hath not God. He that abideth in the teaching of Christ hath both the Father and the Son. If there come any unto you and bring not this teaching receive him not into your house, neither bid him God speed; for he that giveth him God speed is partaker of his evil deeds." (II. John.)

The doctrine of Christ is the test of fellowship, and any who come holding and promulgating any

other doctrine is not to be received as a teacher. He has no claim to Christian privilege and fellowship. John is not dealing with the casual visit of a stranger, but with the teacher or preacher who claims recognition and help as such. Here is a God given test to which every teacher ought to be brought. We are under no obligation to receive and bear every new teacher who presents himself. The right of proving a teacher is the inalienable right of every believer. The test is the teaching of Christ. He must hold the teaching of Christ or be cut off from fellowship. But what is the doctrine of Christ? How much shall be included? R. F. Weidner in his teaching of Christ covers other topics than Weiss; Martensen differs from Moulai.

What is covered by phrase "doctrine of Christ?" There is an indirect method by which to answer this question, and that I mean to use.

A careful reading of the epistles and more especially the second epistles, show the presence of false teachers and false prophets. The "last days"—the days in which we live—were to be characterized by the prevalence of error. Our Lord's words are, "And many false prophets shall rise and shall deceive many."—Matt. 24:11.

The epistles proclaim their advent and reveal their characteristics and doctrine. The second chapter of II Peter is a most vivid picture of false teachers. Now, in these various allusions to false teachers and prophets a four-fold test is put upon them. And by this test they were to stand or fall.

I. John 4:12: "Many false prophets are gone out into the world." The test is the witness to the incarnation. A teacher or prophet who denies the incarnation, whatever his claims, is not sent of God.

There is a second test: I. John 2:22. From Jewish point of view the phrase "denial that Jesus is the Christ" would have expressed a denial of the Messiahship of Jesus (Acts 5:42; 17:3; 18:23). But when these words were written they expressed a denial of the essential deity of Jesus.

A third test: II. Peter 2:1. Here is denial of Jesus as Lord and Redeemer, or, let us say, denial of his lordship as founded on His redemptive work.

The fourth test: Jude 4. This is the test of Lordship over human souls and human destiny. (Space forbids a full exegesis of these passages.)

The incarnation, the deity of Jesus, the redemption and the Lordship over human souls—this is the gist of the confession asked, and I believe the gist of the doctrine of Christ. This, then, is the test of fellowship. Does the teacher say "yes" or "no."

There may be—indeed, there are—demurs against drawing the division so sharply but here we not God's word to apply this test on all teachers in every age of the church? Is not II. John 9:10 a standing rule of practice given once for all. The man who comes to undermine men's faith in teaching of Christ is on an evil errand. His work is an evil work. We must guard ourselves and others from his words of destruction.

When scarlet fever enters a house considerations of safety for our family make immediate separation necessary. These considerations are unhesitatingly obeyed.

We may be called to minister unto them, but if so we are careful to avoid infection. These maladies of mind and heart are as fatal and as contagious as the maladies of the body. Separation is wisdom and safety. It warns others against the disease.

This easy going carelessness in fellowship is not dangerous to truth. It were better to make error appear in its true colors. It was well said by Samuel Rutherford: "Since we must have a devil, I love a raging devil best. It is best that Satan be in his own skin and look like himself."

No false motives of courtesy or toleration should lead us to give our fellowship to teachers of error. Your toleration to men may be, on the other side, indifference to your Lord. Liberalism where God forbids is rebellion. A tremendous responsibility rests upon us today. Christ is the hope of the world. For the sake of our own souls, and the souls around us let us be faithful to our Lord, and not overstep the limits he has set.

God himself has set the terms of Christian fellowship and placed the limits to the exercise of liberty and toleration.

An old minister in New England, being asked by a younger man how he ought to treat those who differed from him in doctrine, set up several little pegs in the ground and said: "Let these represent fundamental truths. Who denies these denies the faith. Outside of these lies the debatable grounds and differences of opinion should be allowed."

I entirely agree with this servant of God, but what are the foundation truths of God? Men differ on this point. . . . Our God has helped us. Every system and every teacher who denies incarnation, deity of Jesus, the redemption and the Lordship of Jesus is false and to be rejected. These are the terms of friendship.

Let us not be betrayed by the plausible idea of charity into giving up of essential truths. There is a liberality which gives away all and makes one recreant to his duty. These fundamentals are so closely united that unless we are ready to give up all of them we must surrender none. They are so joined that one cannot be severed without logically destroying the whole body of truth.

(If any logically for it sometimes happens that a believer will embrace some error which if carried to its logical conclusion would compel the denial of all truth, but the man is saved such an end by the fact that he has no logical perception. His head is astray, but his heart is right.)

I am moved to these plain utterances by the deep conviction that the times demand it. There is a fierce war being waged between sound teaching and error. . . . Progressive teachers, as

they are styled, face Christianity as taught in the Bible with sneers on their lips. They assume to be the only representatives of what they style "modern thought," to stand alone among all teachers in daring to think. By every art of false logic they rob the Bible of its inspiration, the Saviour of his redemption and reduce Christianity to a mere philosophy of culture. This "liberal" Christianity is dangerous, it is false, and therefore deadly. Yet these men mingle in fellowship with us freely and are put on equal footing with the most faithful teachers of the old doctrine. Ought it so to be?

One of the Erskines used to say that he could call God to witness that he had done his best to bring on a definite issue between Christ and the adversaries of the truth. And I pledge myself to do the same. The ground of Christian fellowship is doctrine, not character. It is well for us to remember that words of error are invested with mighty power. Paul says of some, "Their word will eat as doth gangrene" (II. Tim. 2:7).

The gangrene is spreading. The battle for belief is a battle for life. If you are with Christ stand firm by Him and His truth and have no fellowship with teachers who deny the doctrine of Christ, their Lord.

"HIS PLAGUE IS IN HIS HEAD."

BY REV. S. E. WISHARD, D.D.

The old book does not change its opinions. It struck the correct diagnosis in the beginning, and holds to it. For when a thing is right, it can not be any righter. A correct statement can afford to stand. The doctors change their opinions as to disease and the manner of treating it. They are feeling about, investigating and possibly guessing just a little, when the risk is not to great. But the book does not have to guess. The Author of it does not have to experiment. "He declares the end from the beginning." He knows the difference between a scab and the leprosy. He knows where to locate the plague. When a man's plague is in his head, the book has a specific treatment. He is not to be allowed to run at large. The infection is contagious. This is a matter of observation every day. The world is full of men whose plague is in their heads. When such a man enters a community, he begins to propagate his plague. It breaks out at the mouth and his neighbors become infected. "Evil communications corrupt good manners."

The truth is that the malady has its origin in the heart. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies;" but they instantly go to the head, and the statement is accurate: "His plague is in his head." His brain formulates the evil of his heart, and the plague locates permanently in his head. The moral connection between the heart and the head is as intimate as the physical.

He can receive the latest vagary of hypothetical science. It is meat and drink for him until it has vanished into thin air, and he can then turn with whetted appetite to the next dream with even larger credulity.

Another symptom of the plague in the head manifests the disease, when you find a man who insists on dictating to God that He must put all of His holy and infinite purposes into the small mind of a finite being. Some gentlemen insist that the infinity of God must be packed into the small caliber of a worm of yesterday. They are willing and eager to receive and believe a thousand everyday things that they do not understand. Their ignorance of these things does not trouble them. They do not hesitate to take daily food, though incapable of explaining how or why it is transmitted into the forces of life. To be consistent, the man with the plague in his head should refuse to eat or drink until he has thoroughly posted himself in reference to the forces that sustain his life. For he will not accept or believe what he does not thoroughly understand. Logically, he should refuse to live, until he has discovered and can lucidly explain what life is. But so long as the plague of his heart manifests itself in his head, none of these things trouble him. It is only when moral obligation is pressed upon him that he insists upon having the inexplicable mysteries of the infinite Jehovah reduced to the lowest finite terms for himself.

Another symptom of the plague in his head, is when you find him insisting that there is nothing true only what is new. He is willing to confine his theory again to religious truth only. You never hear him trying to reconstruct the multiplication table. Though it is conceded to be somewhat ancient, he has never yet proposed to introduce the theory that twelve times twelve are two hundred and forty-four. He still continues to plow and plant in the springtime and reap in the harvest, though the custom of so adjusting our toil is an old custom. Many old things concerning our daily life are good enough, and are likely to remain permanently; but the things concerning God and His claims must all be readjusted, because his plague is in his head.

It is a little difficult to make the readjustment stand, to get it into permanent and unalterable form. The desire for the new sweeps away today what was supposed to be permanently settled yesterday.—*Herald and Presbyter.*

A PLACE TO BE FEARED.

In the first place, hell is a place of insatiable and inordinate desire, and where there is nothing to gratify this desire. Why are you wretched who are living for worldly things alone? You are simply cultivating desires for things for which there is no gratification. If you are sensual there is

nothing in Heaven you would enjoy. The absence of plays, questionable stories and profanity would be hard to bear. You don't enjoy songs of praise. You do not enjoy holy conversation. You get angry if any one talks about God to you. You are living for things low. Hell is a place where men carry the ruling passions of their lives, and these passions stay with them throughout eternity.

Then hell is a place of shame. It is the refuge of the unrepentant. It is also a place of vile companionship, where you will have to associate with the moral off-scourings of the earth. In this world it does not take a man long, once he starts off on the downward scale, to become a moral leper. It will be the same in hell. A woman who stood in the Reception Committee at the great World's congress of Women at the World's Fair, and was counted one of the prettiest girls in the West, was rescued a few years later by some workers from one of the vilest dens of iniquity in that great city.

The saddest feature of the whole affair is that hell is a place without hope. You may search the Bible through and you will not find one ray of hope for a person who has once gone to hell. It is a life of everlasting punishment and shame.

FOLLOWING "AFAR OFF."

There are Christians—men, women and children—who live with the vision of their Master always before them. They know he sees them, they believe they see him. At any rate they propose to live as if he were indeed always present. With others it is a case of "out of sight out of mind." For such persons at certain times Christ appears not to exist. That helps to explain Peter's defection. Instead of keeping as close to Christ as he could, a position where it would hardly have been possible to deny his Master, he followed the Lord, as the Record informs us, "afar off"—so far off that his promise to die with Christ was entirely obliterated.

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.

Systematic Theology—A Compendium and Compendious Book, designed for the use of Theological Students. By Augustus Hopkins Strong, D.D., LL. D., President and Professor of Biblical Theology in the Rochester Theological Seminary. In three volumes; Volume I, The Doctrine of God. Philadelphia: American Baptist Publication Society.

The Systematic Theology of Dr. Strong is a great work, long in use in our universities. This is the first volume of the eighth edition of the work. It is a strong work and shows great learning and research. This volume is enlarged and changed somewhat from the first edition. It is seriously tainted with monism, which is only another name for Pantheism in reality, although the Doctor strives to show the difference and succeeds to some extent.

"The Wooing of Tokala"—An Intimate Tale of the Wild Life of the American Indian Drawn from Camp and Trail. By Franklin Welles Calkins. New York and Chicago: Fleming H. Revell Co.

A warrior of the Oglala Sioux is driven from his tribe and from the side of the maiden he loves by superstition. He determines to win his way back to love and reputation by deeds of prowess upon his enemies. This he does, and the close of the story witnesses his complete triumph. This is the theme of this interesting story, and upon so simple a state of affairs Mr. Calkins has embroidered an amount of authentic Indian lore which is almost marvelous. The book is not only an encyclopaedic account of aboriginal manners and customs, told with full art and conviction, but it is a study of Indian psychology which places it in a class by itself among the books of the day. Price \$1.50.

That veteran naturalist, John Burroughs, comes out strongly in the August *Atlantic Monthly* against the idea of reasoning power in animals. His theory is that they are so apparently wise in the sphere of instinct that a close observer is surprised at their utter stupidity in facing a new problem. The familiar phenomenon of birds dashing themselves against windows, thinking to destroy a reflected rival, he cites as an instance. What cleverness we see in the lower orders is merely the ignorant facility gained from necessity—if they are not clever they starve. The same law runs through all nature, from the trees which give forth new buds to replace plucked ones, to the birds who lay another clutch of eggs when spoiled of the first. Mr. Burroughs' article is so simple and sincere and reasonable that its effect should be a quieting one in the storm and stress of the animal controversy.

SUNDAY-SCHOOL LESSON

SUNDAY, AUGUST 25TH.

Israel journeying to Canaan.— Num. 10:11-13, 29-36.

Motto Text—"And the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire to give them light."—Ex. 13:21.

Verse 11. The Israelites reached Sinai in the third month after they left Egypt (Ex. 19:1). They had remained nearly a year when the cloud was taken up from above the ark of testimony, as a signal to them to depart.

"And the children of Israel took their journeys out of the wilderness of Sinai." Owing to their numbers, the women and the children and the cattle, they could march but a short distance every day. It took them three days to reach the wilderness of Paran. This is the modern desert of Teh. It measures about 150 miles in either direction. There the cloud rested, showing they were to remain for a longer or shorter period.

"And they first took their journey according to the commandment of the Lord by the hand of Moses." First here either means "from the first" or that they marched in the order God directed.

The children of Israel had remained nearly a year at the foot of Sinai, while Moses brought them from a hastily gathered mob into an orderly nation. They were ready to set forward now for the promised land, a movement which was made on the twentieth day of the second month of the year, probably about the middle of May.

"And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father-in-law." Raguel is the same as Reul in Exodus 2:18. The name in Exodus 3:1 is Jethro, which means "excellency," showing that Jethro was his title and Reul his name. He was no doubt the patriarch and priest of his tribe. Although Moses' father-in-law, he may have been younger than he, for Zipporah was a young maiden when Moses was somewhere between forty and eighty years of age.

"We are journeying unto the place of which the Lord said, I will give it you." An example for all God's people today. Moses would have his friend go to Canaan with them. How often should we urge our friends to come and go with us to the heavenly Canaan to which we are journeying. How little interest we have in our friends, or how little belief we have in the glories of the promised land before us that we do not urge them to come and go with us.

"Come thou with us, and we will do thee good." If Hobab will go with Israel he shall share in the blessings promised to Israel, and the companionship of the people of God would of itself be a great blessing. Those who try to be Christians without joining any church not only do not obey the commands in regard to the ordinances, but they also lose this good which Moses wished for Hobab of the fellowship of the saints.

"For the Lord hath spoken good concerning Israel." The Bible is full of great and precious promises to Israel. Alas! that his people

are not content with their blessings, but try also for worldly pleasures, selling their birthright for messes of pottage.

"I will not go; but I will depart to mine own land, and to my kindred." We meet with such refusals when we urge our friends to give up their sins, seek pardon from God, and to journey with us on our pilgrimage. Their sins, their old companionships, are dearer to them than a sense of pardoned sins and peace with God. But Moses was persistent; he would not be put off. If it were possible he meant to have Hobab go with them.

"Forasmuch as thou knowest how we are to encamp in the wilderness." It was no small undertaking to care for and lead that unruly and stiff-necked people. And although the pillar of cloud went before them on the march, and directed their pathway, there were numberless details which would tax even the consummate ability of Moses. Hobab was acquainted with the desert; and as chief of a powerful tribe would have great influence over other tribes in getting supplies for them, in preventing their attacking Israel, and even protecting them when necessary. Travelers say that the Arabs hide their wells in the desert, and Hobab's presence would influence them to disclose these wells.

"And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee." He should share in all their blessings, just as if he were a son of Abraham. Moses' pleadings prevailed and Hobab went with them. He was a Kenite and his descendants were living in Canaan as late as the days of Saul. In Judges 1:16 we learn that Hobab's descendants lived among the tribe of Judah. Moses was a Levite and his tribe was scattered. Judah headed the march through the desert, and Hobab's duties brought him into connection with the tribe.

And they departed from the mount of the Lord. Sinai, from whose top the Lord had spoken to them. They marched for three days before they stopped, except for rest at night. "And the ark of the covenant of the Lord went before them in the three days journey." As a general thing the place of the ark was in the middle of the host, half the tribes, headed by Judah, marching before it. But here, and when they crossed the Jordan, the ark went in front. It was carried on the shoulders of the priests.

"And the cloud of the Lord was upon them by day, when they went out of the camp." The pillar of cloud went before them to guide them. It is thought that this means that the cloud also covered all the marching thousands, bending back to shelter them from the terrible heat of the sun, and that there is an allusion to this in the references afterwards made to the "Shadow of the Almighty."

"And it came to pass when the ark set forward, that Moses said." At the beginning of the march each day Moses prayed, and at the close of the march he prayed again. "Rise up, Lord, and let thine ene-

mies be scattered." There were many hostile tribes surrounding them in the wilderness. The enemies of God's people are his enemies. "Let them that hate thee flee before thee." We do not think enough of the fact that spiritual life is a conflict. No saint is carried to Heaven on flowery beds of ease. And the object of all the temptations and attacks upon God's people is God himself. The warfare is against him, it is because they hate him that the powers of darkness try to lead his children into sin.

"And when it rested, he said, Return, O Lord, unto the many thousands of Israel." They needed his protection during their slumber.

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1907.

AUGUST.

- 15—Shelby County, Hardinville.
- 20—Gasper River, Monticello church, Butler county.
- 20—South District, Beech Fork church.
- 21—Barren River, Beech Grove, Barren county.
- 21—Campbell County, Mentor.
- 21—Green River, Good Spring church, three miles of Stockham.
- 23—Russell's Creek, Campbellsville.
- 27—Tate's Creek, Viney Fork church, Speedwell.
- 28—Breckinridge, Black Lick church.
- 28—Union, Brookville church.
- 29—Baptist, Mt. Freedom, Washington county.

SEPTEMBER.

- 3—Central, Muldraugh's Hill church.
- 3—Cumberland River, Buck Creek church, eight miles east of Somerset.
- 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, Seventy-six Clinton county.
- 18—East Lynn, Good Hope church, Taylor county.
- 19—Upper Cumberland, Martin's Ford church.
- 20—Freedom, Central Union church, Clinton county.
- 20—Three Fork's, Hindman.
- 25—Edmonson, Joppa, two miles west of Mammoth Cave.
- 25—Pulaski County, Good Hope church, six miles of Eubanks.
- 25—Severn's Valley, Mill Creek church, near Vine Grove.
- 25—Warren, Woodburn church.
- 27—Goose Creek, Girdler, Knox county.
- 27—Irvine, Indian Creek church.
- 27—South Union, Rose Hill, Morley Station, on L. & N.

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.

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Sometimes, with purpose born of
changeless love,
But veiled inscrutably from hu-
man mind,
God calls earth's choice ones to joys
above,
And strikes with numbing loss
those left behind.

With chastening hand he plucks
our fairest flowers,
The buds that bloom, and, bloom-
ing, droop and die;
Transplanting them to grace his
heavenly bowers,
And leaves our human gardens
all awry.

We cannot with our feeble, finite
gaze
The vastness of his purposes ex-
plore;
We cannot spell the secret of his
ways,
Or compass love that pains to
love the more.

We only know that every wound he
heals,
His soothing balm for every
hurt imparts;
We only know the Burden-bearer
kneels
To lift the cross from heavy-
laden hearts.
—Sunday School Times.

Our Pulpit

WHY CHRIST IS NOT ES-
TEEMED.

C. H. SPURGEON.

"We esteemed him not."—
Isaiah liii:3.

This must be the universal con-
fession of the human race. From
the highest monarch to the mean-
est peasant from the loftiest intel-
lect to the most degraded mind,
from the admired of all men to the
unknown and insignificant, this
one confession must come: "We
esteemed him not." Whether we
examine the sensualist rioting in
the delights of the flesh or the for-
malist starving his body to fatten
his pride, the merchant labouring
to acquire wealth or the spend-
thrift recklessly scattering gold
with both his hands, the profligate
black with profanity, the moralist
rejoicing in his goodness, or even
the devoted Christian, we shall
make them all acknowledge that,
either now or at some past period,
they esteemed not Jesus. We make
no exception, for even the holiest
of God's saints, those who now
are—

"Foremost of the sons of light,
Nearest the eternal throne,"—

those who have washed their robes,
and made them white in the blood
of the Lamb; even they once "es-
teemed him not." And the bright-
est saints still upon the earth, those
who are most earnestly and faith-
fully serving the Saviour, at one
time "esteemed him not."

I am going first to prove that
this was true; next, to dive deeper
and try to find out the reasons why
we esteemed not Jesus; and, after-
wards, I want to remind you of the
emotions which this fact ought to
create in our minds—the fact that,
at one time, and in the case of
many of us it was true not many

years ago that "we esteemed him
not."

I. First, then, I have to prove
that this was true.

Look, then, my friends, first, at
the overt acts of your transgression
against the Lord Jesus Christ. Go
back in imagination to the scenes
of your youth, and recollect your
former transgressions. Some of
you have your heads covered with
the snows of many a winter, and
you have been for forty or fifty
years wearing the harness of the
soldiers of Jesus Christ, and you
have fought the good fight ever
since you enlisted under the blood-
stained banner of the cross; yet
you can never forget some things
that happened before that happy
day when you first sang from your
heart,—

"'Tis done! the great transaction's
done;
I am my Lord's, and he is mine."

It might not be profitable to men-
tion in detail those sins of long ago,
yet some of you have a very vivid
remembrance of them; and, al-
though the Lord has graciously for-
given them, and blotted them out
of his book of remembrance, your
own conscience will not let you for-
get them.

There are others of you who
were either by your early associa-
tions, or by the restraints of sov-
ereign grace, kept from openly sin-
ning against God as many others
did, yet you know that your lives
were not in accordance with the
law of God. You were, in compar-
ison with many of your fellows,
moral, upright, amiable; yet, so far
as Christ was concerned, you
"esteemed him not." Your friends
and companions could find no fault
with your character; but you know
now that, all the while, there was
a fatal flaw which was plainly man-
ifest to the eye of God. In the
case of some, the apparent excel-
lence was all on the surface; but,
underneath, there was a mass of
rottenness and sin of which they
can only think now with shame
and sorrow. That, too, has all been
forgiven and forgotten by God;
yet it lingers in their own remem-
brance in a most salutary fashion,
for it makes them hate all forms
of iniquity, and turn from them
with utter loathing.

Besides the overt acts of sin
which some of you committed, and
the less public but none the less
deadly evils of which others of you
were guilty there was further evi-
dence that you did not esteem
Christ in the fact that you did not
esteem his Word as you should have
done. Possibly, just to quiet your
conscience, you read a chapter from
it in the morning, and another in
the evening, or you listened to it
while your parents read it at fam-
ily prayer; but how dull and dry
it seemed to you! You could revel
in a novel, and be completely fas-
cinated with fiction; but the in-
spired truth of God was a wear-
iness and a burden to you. I must
honestly confess that, before I
knew the Lord, or was seriously
seeking him, although I found the
historical parts of the Bible inter-
esting, a great portion of the Scrip-
tures appeared to me to be dull and
meaningless. As for anyone read-
ing the Word as a treat, I could

no more understand how that could
be done than a blind man could ap-
preciate the beauties of the scenery
that could be discerned by sight-
seers on the top of a mountain. I
might perhaps be mentally charmed
by some beautiful passages in the
Bible; but as to its hidden mean-
ing, I had no true perception. If

I was sick, and in fear lest I was
about to die, down would come my
Bible, and I would read it diligent-
ly for a while; but as for taking it
as my every-day companion, that
idea never occurred to me until
the Holy Spirit began to work con-
viction in my heart, and then I was
glad enough to turn to the neg-
lected Book, to find an answer to
the all-important questions, "What
must I do to be saved?" If you,
my brethren and sisters in Christ,
could each one relate your own ex-
perience, I expect you would many
of you have to join with me in say-
ing, "We esteemed him not, for we
did not hold in proper esteem the
Sacred Scriptures in which he had
been revealed to us."

Another proof that we did not es-
teem Christ was the fact that we
did not esteem his people. We
may have thought that, as a class,
they were a harmless set of enthu-
siasts, or we may have reviled them
as hypocrites and deceivers, al-
though we had no reason for apply-
ing such titles to them. As for my-
self from my earliest days I had
the priceless privileges of being as-
sociated with those who practiced
what they professed, and I had
such gracious examples set before
me, both in my father's house and
while I was at my grandfather's,
that I ought to have appreciated
Christian people at their true value
as I do now, when I delight to sing,
with good Dr. Watts,—

"My soul shall pray for Zion still,
While life or breath remains;
There my best friends, my kindred
dwell,
There God my Saviour reigns."

But why need I linger over these
minor matters when you know, and
I know, that we did not esteem
Christ himself? This is proved
from the fact that we were so long
before we sought him as our Sav-
iour, before we came to him, and
trusted him as our All-in-all. How
many years some of us lived with-
out really praying to him, or com-
muning with him! His name was
not melodious to our ear, nor en-
trancing to our heart. In those
days, we might have adopted the
prophet's language as our own:
"He is despised and rejected of
men; a man of sorrows, and ac-
quainted with grief; and we hid as
it were our faces from him; he was
despised, and we esteemed him
not." "O thou adorable Jesus!"
a Christian will say, "my life, my
hope, my joy, my light, my way,
my end, my all, there was a time
when thy groans in Gethsemane,
thine agonies in Gabbatha, and
even thy death on Calvary's cross
seemed to be things of no account
to me. Thou wert no more to me
then than was Barabbas, and had I
mingled amongst the crowd that
surged around Pilate, I might have
cried with the mad mob, 'Away
with him! Crucify him! Crucify
him!' I heard thy gospel preached
but it was only like a tale to which
I had so often listened that it no
longer had any interest for me. O
Jesus, thou wondrous incarnation
of the grace of God to guilty men,
how couldst thou so long endure
the neglect and enmity of him who
now, with shame and confusion of
face, confesses that he esteemed
thee not?"

Ah, brethren! I feel that I can-
not preach as I fain would upon
such a theme as this, which touches
me in the very depths of my soul.
If I could, by any means, bring
the truth of the text home to your
hearts, if the Holy Spirit were but
poured upon you so that you would
all inwardly confess, even if you

did not audibly say, "We esteemed
him not," my object would be
gained, and I should have proved
the truth of Isaiah's utterance.

Now, having proved the truth of
the text, and given you various rea-
sons why we did not esteem Christ,
let me, in conclusion, ask what emo-
tions ought this fact to create with-
in our souls?

First, I think that the recollec-
tion of this truth, that "we es-
teemed him not," ought to produce
in us the deepest penitence. I can-
not understand that Christian who
can look back upon his past life
without a tear. If he can turn to
the black pages of his history,
which not only have no record of
goodness, but are full of entries
concerning his sins against his pres-
ent Lord and Master, and yet not
weep at the remembrance of them,
surely he can never have learned
the true nature of sin. O Christ-
ian, it would be becoming on thy
part to catch the spirit, if not liter-
ally to imitate the action of that
"woman in the city, which was a
sinner," of whom we read that,
"when she knew that Jesus sat at
meat in the Pharisee's house," she
"brought an alabaster box of oint-
ment, and stood at his feet behind
him weeping, and began to wash
his feet with tears, and did wipe
them with the hairs of her head,
and kissed his feet, and anointed
them with the ointment." Our
Lord's explanation of her conduct
was that "she loved much;" is it
because thou dost love thy Lord so
little that thou dost not manifest
thy grief over thy past sin as that
poor woman did? Recollect that,

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ing distress, such as loss of appet-
ite, dyspepsia, bowel troubles, etc.
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I took great care in making it, felt
its ill effects very seriously. It
made me bilious and robbed me of
my appetite for breakfast.

"I always had trouble with dys-
pepsia while I used it. I was told
by physicians that I had catarrh of
the stomach, and came to believe
there was no help for me. Two
years ago I quit the use of coffee
and began to use Postum Food
Coffee. At first I missed the stim-
ulant, although the taste of the
food coffee was delicious.

"In a few days I forgot all about
my coffee, in the satisfaction I de-
rived from Postum, and soon
found that my appetite returned,
the bilious condition and dyspep-
sia disappeared, so that now I am
proud to say that at the age of
seventy-five years I enjoy my food
as well as when young and all my
dyspeptic symptoms and stomach
trouble have gone.

"These troubles had been with
me for most my life and it is really
remarkable that I am now so per-
fectly well. To say that I am
grateful does not express it. Once
in a while I find a person who does
not like Postum, but I always find
it is because it has not been prop-
erly prepared. There is but one
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real boiling begins. Use a small
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pea, to prevent boiling over." Read
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although thou didst not esteem him,
he had loved thee with an ever-
lasting love, and he had purchased
thy soul's redemption at the great
price of his own most precious
blood. He stood before thee, hold-
ing in his pierced hands the roll of
the eternal covenant which set thy
soul at liberty, and gave thee a full
discharge; yet thou didst not es-
teem him. O Christian, wilt thou
not weep even at the remembrance
of the way in which thou didst
treat the best Friend thou hast ever
had? Recollect that thou didst
virtually nail him to the tree, and
pierce him to the heart. Dr. Watts
spoke for all believers when he
wrote the self-condemning words—

"'Twas you, my sins my cruel sins,
His chief tormentors were;
Each of my crimes became a nail,
And unbelief the spear.

"'Twas you that pulled the ven-
geance down
Upon his guiltless head;
Break, break, my heart, oh burst
mine eyes!
And let my sorrows bleed."

And now, beloved brethren and
sisters in Christ, having for a while
allowed our penitential sorrow thus
to find suitable expression, let us
strike a higher note, and remember-
ing that there was a time when we
did not esteem Christ, let us now
rejoice in the great salvation which
he has procured for us. It is true
that we have great reason for sor-
row that we should ever have been
so vile as not to esteem him to
whom we owe everything for time
and for eternity; yet we have much
more reason to adore the height,
and depth, and length, and breadth
of that love of Christ, which pass-
eth knowledge, and which carried
out to completion the wondrous
plan whereby all our iniquities have
been blotted out, and we have be-
come "accepted in the Beloved."

It was right that we should weep
at the remembrance that we were
numbered among the fallen, yet it
is equally right that we should re-
joice over the fact that we have
been reclaimed; and what should
be the very key-note of our song of
rejoicing? Should it not be the
sovereign grace of God? The rea-
son why the Lord chose us unto
salvation was certainly not because
we esteemed him not." If you ask
me why God chose his people, I can
only answer that it is for the same
reason that Christ gave concerning
the things that were hidden from
the wise and prudent, but revealed
unto babes, "Even so, Father; for
so it seemed good in thy sight."

There is one other emotion which
every true Christian should feel,
that is, hope for his fellow. If I
feel sorrow for my sin, and joy for
my deliverances, I ought also to
have hope for other people. Per-
haps someone here is saying, "I
have brought my son to the house
of prayer time after time; and I
used to hope that God would have
mercy upon him, but I have given
up all hope now." Stop, my broth-
er; do not talk like that. Do you
not remember the time when it
might have been said, concerning
you and me, that we did not esteem
Christ, and although your son does
not now esteem him, is that any
reason why he should not yet do
so? On the contrary, is not the
manifestation of divine grace in
your own case an encouragement to
you in hoping for your son's con-
version?

"Oh!" says another venerable
sire, "I have long prayed in vain
for one of my children. These
hands, which are now palsied with

age, have been lifted up year after year to the God of grace, but I have lost all hope of my child's salvation." But, my hoary-headed friend, think not that thy prayers have failed, even though they still remain unanswered. They are all filed in Heaven; and when the required number shall be complete, when that petition which God has determined shall be the "effectual" one shall be presented, thy child shall be saved. But why should you despair concerning your dear one? You know that, for many years, you did not esteem Christ, yet he is "altogether lovely" to you now; then why should not your experience be repeated in the case of your child?

"Ah!" says another, "I live in such-and-such a district, among the worst people in London. I have tried to bring them under the sound of the Word, but cannot induce even one of them to come; I feel as if I must give up even hoping for their salvation. They seem to me to be too bad ever to be saved." But, my dear friend, you and I at one time did not esteem Christ, and if we really know what was in our own hearts, we shall say that these people are not much worse than we were. Yet, suppose they are as bad as you think they are, remember that striking saying of Whitefield's, "Jesus Christ is willing to receive the devil's cast-aways." A very fastidious lady, who heard that he said that, complained to the Countess of Huntingdon, and said how sad it was that he should talk in such a vulgar way. The Countess said, "Mr. Whitefield is downstairs; I will send for him, and let him answer for himself." When he came up, and heard the lady's remark, he simply replied, "I have just been talking to a poor, sinful woman, who had been to hear me preach, and the one thing that comforted her was the sentence to which this lady objects, 'Jesus Christ is willing to receive the devil's cast-aways.'" "Ah!" said Lady Huntingdon, and others who were there agreed with her, "that is quite sufficient justification for you."

I can testify, from my own experience, that God often blesses some of our rough expressions more than our highly-polished ones. I have seen so many souls saved through some of the odd and singular sayings that I have felt moved to utter that I intend, God helping me, to go on in the same style, even though some people may continue to find fault with me for doing so. I can certainly endorse Mr. Whitefield's remark, "Jesus Christ is willing to receive the devil's cast-aways." However vile and foul a sinner may be, I always feel, "That is just what I should have been but for the grace of God;" therefore, instead of imitating the priest and the Levite, who left the poor wounded traveller to die so far as they cared, I feel anxious to go to the very worst of my fellow-men, and to say to him, "Why, my dear brother, there was a time when I did not esteem Christ, so I will not be angry with you because you say that you are not religious. I will not scold you because you do not read the Bible, or pray to God, or go to a place of worship; but I will try to win your esteem for my Master by telling you of his great love to sinners just like you. Though he was reigning with his Father in Heaven, he gave up all his glory, and came down to earth, to live just as any other poor man might have lived, only that he was

without sin. He went about doing good, healing the sick, cleansing the lepers, raising the dead; and, at last, he willingly gave himself up into the hands of wicked men, and died, 'the Just for the unjust, that he might bring us to God.'"

So I would try to make the Gospel very plain to my poor friend, and tell him what the Lord had done for my soul, and assure him that, having saved me, there was no limit to his grace and mercy. I always admire the argument of Charles Wesley in those familiar lines—

"His blood can make the foulest clean,
His blood avail'd for me."

That was the same kind of argument that Paul used when he wrote "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting."

Christian men and women, as you retire from this building, I leave these thoughts with you. At one time you did not esteem Christ, so now you have no right to be proud of your position as his followers, but should give to him all the glory of salvation, and you should hope for the salvation of others, even the very worst of your fellow-creatures.

"While the lamp holds out to burn,
The vilest sinner may return."

You may go to the very worst haunts of sin and vice, in this city

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the power of the Holy Spirit, you may proclaim the gospel of Christ to the most abandoned men and women whom you can find, knowing that he is able "to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

"It is difficult," says the *New York Intelligencer*, (Ref.) "not to be depressed with the awful joylessness of much of modern life. No age has ever been more eager and determined in its pursuit of pleasure, but none has ever failed more signally of attaining the prize. Men have multiplied pleasures without increasing joy. They have built a beautiful cage, but have not captured the bird. The machinery for enjoyment has been extensively enlarged, but the product has not been correspondingly improved. The world still holds a sorrowing hunger in its heart. It is not an easy matter to locate the cause of this anomaly of the modern world, of the absence of joy where all the conditions for it seem to be present. Knowledge, prosperity, enlarged sense of the beauty of the earth, conquest of the forces of nature, effective associated activity, all would seem to perfect the means of undiminished delight in life and we cannot but wonder at the failure. It may be that the pace is too fast. Bowling along at high speed into the midst of nature's secrets we discern them not. The automobile is a type of our living. Affording more than any other vehicle the finest possible advantage to revel in the seductions of the open country, it presents at the same time the most alluring temptation to race recklessly through the scenes whose secrets are inevitably hidden from the hurrying glance. So also are lost the deepest joys of life by the habitual rush of our crowded days. Repose is necessary to secure the more precious secrets of life. It takes time for thought in order to discover and truly value them."

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Editorial

In this world we are all led by some agent or influence. Satan, the great spirit of evil leads us into the violation of God's laws, into wickedness. The world leads us away from God into sinful pleasures. Wicked companions draw us away from the paths of virtue. Infidel philosophers draw us from Heaven unto hell. But there is one Agent that leads a certain class into the performance of duties and to the enjoyment of glorious privileges. This class is led by the Spirit into paths of righteousness and true holiness. All such are the children of God by a second birth. An apostle says, "But as many as are led by the Spirit of God, they are the sons of God." He leads us into the recognition of our sonship. Only such as are thus led by the Spirit are the sons of God. To be thus led is evidence of our sonship. If we are sons, then are we "heirs of God and joint-heirs of Jesus Christ." A consciousness of this fact fills the soul with joy. One may be a child and yet not recognize the fact. There is such a thing as unrecognized, but not unconscious, regeneration. We know that there is a change in us but may not recognize it as regeneration. Now, the Spirit submitted to by His illuminating influences puts us consciously into possession of the fact. Thus the Spirit leads us into the assurance of salvation and gives us a happy experience. What a blessed thing then it must be to be led of the Spirit! Again, the Spirit leads us into aspirations after holiness. Every one led of the Spirit has earnest desires for a holy life, interior and exterior. He seeks for and harbors holy thoughts and pure emotions. Having these interior holy emotions introduced by the Spirit, he strives daily to put his exterior life into conformity with his interior life, to advance in the divine life and to develop a spiritual character. As the years go by he increases in hatred to sin and love to God and purity.

Thus the Spirit leads him into sympathy and fellowship with God, angels and all holy intelligences, thus fitting him for heavenly citizenship. Again He leads us into earnest desires and acts for the salvation of men. This is pre-eminently the Spirit of Christ. The sacrifice of the cross was for man's salvation. Every one led of the Spirit is willing to make sacrifices to lead men to Christ for salvation. Thus those led of the Spirit are active missionaries; seeking to spread the Gospel over all the world. Finally the Spirit leads us into a triumphant death and into a Home of love. The pathway grows brighter and brighter even unto the perfect day. As the Apostle Paul drew near unto death in his triumph he exclaimed: "I have fought a good fight, I have finished my course; I have kept the faith." The splendors of the heavenly world flashed across the river of death and dissipated all the gloom. Thus millions of God's children, led by the Spirit, have passed beyond in rapture. Reader, are you led of the Spirit? You may be.

It has long been a recognized and most lamentable fact that children of this generation, as a gen-

eral thing, have no fathers, but only bread and meat providers. With their names buried in their ledgers men forget that what they call business is not the whole of life, nor even the chief part of life. And they forget that among their holiest duties, for the performance of which God will hold them to a strict accountability is the training of their children in the fear of the Lord.

But as though this were not sad enough, we gather from President Thwing's complaint that the children have no mothers either, but only clothes providers. President Thwing tested thirty-four members of his freshman class as to their knowledge of the Bible. They were all about twenty years of age. All but one were members of churches, nine being Congregationalists, nine Presbyterians, five Methodists, four Baptists, two Dutch Reformed, two Jews, one Unitarian and one Catholic.

Twenty-eight of these did not know of Jonah's gourd; sixteen had no knowledge of the wrestling of Jacob with the angel; twenty-four knew nothing of the miracle at Cana; twenty-four did not understand an allusion to Lot's wife; nineteen had never read the story of Ruth, or if they had read it had entirely forgotten it, and eleven had no knowledge of Cain. As there were six who were familiar with all these things, let us hope the four Baptists were among that number. One thing we may take for granted, and that is that the Jews could answer all the questions except the one in regard to the miracle at Cana. For the Jews as a generally thing train their children in a knowledge of the Scriptures they accept.

It is to be desired for the honour of motherhood that these boys except six were orphans. But that is hardly to be hoped. We fear that many had mothers who had failed to do their duty as Lois and Eunice did theirs.

Such facts, and other college presidents have told similar stories, cannot be met by diatribes against the public schools, in which the Bible is not used. Reading a chapter every morning in the schools will not make a child familiar with the Bible, even if he listens attentively to the reading. And the minds of children are given to wandering.

Nor will diatribes against the Sunday-school teachers avail. A Sunday-school teacher has the child for one-half an hour one day in the week. And in that brief time it is impossible to make the child familiar with the Bible. The only way is for parents to teach it to their children in their homes. It must be done daily and often. "When thou liest down and when thou risest up."

And the parents must not merely make it a lesson for the child though that is necessary. They must show they are interested in it themselves. They must talk of it, even if they say less of business, fashion and the neighbors. And they cannot pretend an interest they do not feel. Children invariably see through a sham.

It is no excuse for a mother to say that she has not the education to teach her child the Bible. All that is needed is a knowledge of reading. The very best thing to do for the children is to have them memorize it. Let them read it also, and then talk it over with them.

There is no possibility of parents shirking their responsibility of teaching God's Word to their chil-

dren upon any one else. God has laid that duty upon them, and He will hold them to a strict accountability for it. It is doubly incumbent upon Christian parents, of course. But it is the duty of every father and every mother. Even if you are not a Christian have your child grow up familiar with the Bible.

The Laymen's Missionary Movement is the most hopeful measure of the twentieth century. The strangest thing about it is that it has waited till the present time to come into existence. Why was it not thought of before? God is reigning and He knows the best time for the introduction of such movements. We have only to follow His lead in the matter to hasten the evangelization of the world. The men with whom the movement originated are far-seeing and consecrated men. They are God's noblemen and hence will do His bidding under the influence of His Spirit. At the Southern Baptist Convention in Richmond, Va., these true men of God gave their best thoughts to the inaugurating of the movement. A committee, called the Executive Committee, was appointed who will call the attention of the laymen of the South to the work. Mr. J. Harry Tyler, of Baltimore, Md., was elected chairman of this committee. It is the purpose of this committee to enlist in the work all the laymen of the States possible.

The movement will be brought before and acted upon by the different State Conventions and Associations, and an effort will be made to interest all the laymen in the work. While the ministers will favor and do all they can to promote its objects they will endeavor to throw the responsibility of its success upon their lay brethren. We would earnestly appeal unto all of our laymen to enter at once upon the work of organization.

We note with pleasure the beginning of the work in our city by consecrated laymen. God bless these efforts!

These be words of the *Standard*, of Chicago, in regard to the meeting of the Northern Baptist Anniversaries, in Dayton, which are worth a place in the memory of Baptists. It would be well to recall them when deciding where to hold the Southern Baptist Convention and the Northern Anniversaries in the future:

"The place of meeting, Dayton, is almost an ideal city in which to hold such gatherings as the Baptist Anniversaries. Dayton has no Coney Island, no Chicago Art Institute, no Shaw's Gardens, no Lookout Mountain. There are near Dayton no scenes of national historical significance, no mighty waterfalls, no museums with artistic masterpieces of world renown. And so Baptist people at Dayton did not go sight-seeing, but went to meeting, as they never do when the Anniversaries are held in cities like Chicago, New York and St. Louis."

"Is immersion the only way in which a person may be baptized? Yes. 'One hundred and twenty-five millions of God's people say, 'No; a person may be baptized by sprinkling or pouring.'"

The above is from the *Christian Observer*. Is this a question to be decided by the majority? Suppose we say one thousand millions of men say that Christianity is not true, while five hundred millions

say it is true, shall the majority rule? Again, it says: "There is not one single passage in it, where baptism is referred to as administered by the person being put under the water, or dipped, or plunged, or immersed. No one on earth can deny this." How could that fact as to immersing a person be stated more plainly than in Acts 8:38-39? "And they went down both into the water, both Philip and the eunuch; and he (Philip) baptized him (the eunuch). And when they were come up out of the water," etc. What did Philip do to the eunuch? If he did not dip him then the scholarship of the world is at fault which says that *Baptizo* means to dip, and that Philip did after they had gone down into the water.

The *Congregationalist* quotes from a lecture delivered by Rev. F. D. Meyer at Northfield, in the last week of July. He said: "Dipping or sprinkling does not matter." We hope those who have been inclined to claim Meyer as a Baptist will make a note of this.

Mr. Meyer was a Baptist, but he was called to the pastorate of the great Congregational church of which Newman Hall was so long pastor. He was pastor of that church for years and has left it now to be a general evangelist of the Congregationalists.

He was chosen president of the Baptist Union, while he was pastor of the Congregational church. But we must not forget that the strict Baptists of England have nothing to do with that Union. Spurgeon was denounced by it in resolutions which have never been rescinded. Many of the churches of that Union receive sprinkled members. But a man who says that "dipping or sprinkling does not matter" is not a Baptist, according to the thinking Baptists on this continent.

A QUESTION OF ETHICS.

The *WESTERN RECORDER* recently put before a number of college professors a practical question in ethics in the following hypothetical form: "A brings a charge of wrong against B and B denies the charge, calling on A to produce his proof. Is A not bound either to produce his proof or else withdraw the charge?" It seems a little surprising that an editor should find it necessary to ask this question, but, though the editor of the *RECORDER* thought that the question was one which ought to be generally understood, he was evidently convinced that it was not understood. We do not see how any man who really knows right from wrong could answer in the negative the *RECORDER's* question, but there are certainly many people who, however they might answer this hypothetical question, do not seem to consider themselves bound either to produce proof or to withdraw their charges and they do not seem to know that they are branding themselves as dishonorable men when they do neither the one nor the other."

The *Cumberland Presbyterian* would not have been surprised at the asking of that question had the editor known what was back of it. He would understand also why the question was asked of the class men to whom it was addressed.

The editor of the *RECORDER* had been personally attacked, had denied the charge and demanded the proof, as he had a right to do. When no proof was given he asked for a retraction of the charge and that was refused. It was not merely a hypothetical case.

EDITORIAL VARIETIES

Dr. Wall, the learned Episcopal divine, says: "Among all the absurdities ever held, none ever held this, that any person should partake of the communion before he was baptized." Baptists believe only in immersion as baptism, hence "close communion."

Charles R. Jones, chairman of the National Prohibition Committee, says: "Every State in the Union will, at a comparatively early date, be free from legalized traffic."

An honest thief or a truthful liar is no more contradictory in terms than an unsympathetic Christian. It is altogether unchristlike.

It is said that John Stuart Mill died a believer in the Christian faith. Well, it makes little difference with the Christian faith whether he did or not, but an infinite difference with John Stuart Mill.

Mark Twain once went to a church and heard a fine sermon. At the close he approached the preacher and said: "I enjoyed your sermon very much and I have a book at home in which every word of it is found." The preacher, quite astonished, said: "I reckon not." "Yes," said Twain, "every word." "Please send it to me," said the preacher. The next day Twain sent him the *Unabridged Dictionary*!

Sorrow for sin is a process, while repentance is an act. Repentance is a radical change in the whole purpose of life towards God. Repentance is a result following sorrow for sin wrought by the Holy Spirit. There can be no scriptural repentance without sorrow for sin.

A so-called faith that does not lead to obedience is dead and of no avail. It always embodies trust.

Every Christian is elected by God the Father; Redeemed by God the Son, and Regenerated by God the Spirit. Hence each one partakes of a divine nature and possesses eternal life.

Seneca wrote: "Happy is the man who eats only for hunger, and drinks only for thirst, and lives by example, and provides for use and necessity, not for ostentation and pomp."

Ruskin says: "He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace."

The loss of Bro. B. W. Spillman will be very great to the Sunday-school Board. We learn he has resigned as field secretary and will devote himself to Chautauqua interests in North Carolina.

A young Episcopal Rector being asked what beast in the Bible was said to open his mouth and speak said: "The whale." "To whom did he speak?" "To Moses." "What did the whale say to Moses?" "He said, 'Almost thou persuadest me to be a Christian.'" "What did Moses answer?" "Thou art the man."

Here is comfort to the embarrassed. The celebrated Robert Hall said upon one occasion: "If the Lord don't help me, the devil will get me." Yet he arose to be the greatest preacher of England.

Some one has said: "There are three kinds of people in the world, the wills, the won'ts and the can'ts. The first accomplish everything, the second oppose everything, the third fail in everything." To which class do you belong?

The *Pacific Baptist* well says: "Never take your Christianity from Christians, or argue that, because such and such people do so, therefore you may (II. Cor. 10:12). You are to ask yourself, 'How would Christ act in my place?' and strive to follow Him (John 10:27)."

"Yes, I go to the penitentiary and sing to the convicts every Sunday." "Don't you think that that is taking a rather unfair advantage of them?"

A gentleman passing one Sunday a neighbor's house saw him cutting wood in the back yard and said: "Hello! what are you doing?" "Cutting wood." "Why are you in the back yard?" "Deacon A. lives just opposite and would see me." "Well, does not God see you?" "Yes, but He would not make half as much fuss about it as the deacon."

This is a good prayer we find in an exchange: "Put any burden upon me, only sustain me; send me anywhere, only go with me."

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Bro. W. D. Powell: Revivals; A Minister Reconciled. Two by letter.

Clifton - Pastor Wm. E. Foster: Life Through Death; A Cry From Hell. Pastor goes this week to assist J. H. Hunt in a meeting at Glendale, with the Glendale church.

Chestnut St. - Pastor J. M. Weaver: The Word or Logos; Salvation to the Uttermost. Preached at Mission, Eleventh and Jefferson streets and had two confessions at mission.

Calvary - Pastor J. R. Detweiler: God's Three Hundred; Adorning the Doctrine.

Dellaven Memorial (Lagrange) - Bro. H. C. Davis preached morning and night and had fine congregations.

Eighteenth St. - Pastor Everett Rawlings: The Lord Calling.

East Mead - Pastor R. L. Brandenburg: Exposition of Pa. 61:1-2; A Tired Man. Six for prayer during the week.

Franklin St. - Pastor E. J. Caswell: The Faithful Saying; No Cloak for Sin.

German - Pastor A. Janzen: Joy in the Lord; Love, the Fulfilling of the Law.

Highland - Bro. H. D. Allen: Divine Knowledge of Human Need.

Highland Park - Bro. G. F. Davison: The Christian Armor; Influence.

Immanuel - Bro. L. C. Kelly: Three Facts of Salvation. Bro. J. E. Gwatkin was taken ill in the pulpit in the morning and had to discontinue the service.

Ormsby Ave. - Pastor J. R. Williams: One baptized. Pastor goes to help E. L. Rogers at Glendean.

Oakdale - Pastor R. N. Mohler: How we may recognize a Saint; A Cry for Men.

Parkland - Pastor E. G. Vick: Opposing Forces; Ambassadors. Four by letter.

Tabernacle (New Albany) - Pastor E. T. Poulson: God Supplying Our Need. Dr. William Spurgeon in the morning.

THE STATE.

Bro. R. R. Noel writes from Grove: "Am in a great meeting here; thirty-one first week; continues this week. Elder E. L. Andrews, of Covington, Ky., is with me. The Lord's spirit is moving. Pray for us."

Bro. W. P. Stuart writes from Elizabethton: "I have just returned from Carruthersville, Mo., where it was my privilege to assist Bro. J. O. Willett, an ex-Kentuckian, in a meeting of twelve days, during which time the church was greatly revived and several conversions were added to the church. Bro. Willett has a hold upon his people enjoyed by few pastors. They are simply devoted to him, and he is doing a great work in Southeast Missouri. We are all grieved over the death of Dr. Eaton. Surely a prince in Israel has fallen."

Elder J. E. Baird has resigned his charges that he may go to Louisville this fall and attend the Seminary. He has had phenomenal success in his labors, and his people are loth to give him up. Upon his resignation at Liberty church the church passed resolutions expressing their great admiration and love for their pastor.

Pastor T. P. Edwards, Waco, writes: "I closed a great meeting July 28th at Mt. Pleasant church, in Estill county, with nineteen additions. I was assisted by Bro. C. B. May, of Louisville, who preached some great sermons for us, with power and earnestness."

Pastor A. N. Morris writes from Russell: "The church here has given me half time off and agreed to reduce the salary but \$100, and the church at Pollard has called me for half time. The work at Russell is in fairly good condition. Have baptized several this year, two of whom came from the Southern Methodist church here. At Pollard the congregations are large, more last night than could be seated, and the prospect is bright."

Pastor Geo. F. Lowe, writes: "Revival services commenced Monday night, July 15th, in the church at Mt. Eden, Ky., under the leadership of Pastor M. P. Hunt, of Louisville, Ky. Bro. Hunt is not afraid of the truth, nor is he ashamed of his Lord. He preached the Word with great acceptance to the people, and honor to God. Old and har-

dened sinners were made to tremble under his strong denunciation of sin. The church was greatly revived and quickened in spiritual life. Bro. Hunt was compelled to leave us on Saturday, the 21th, but the Lord still manifested his power in the Sunday services, so that at the close of the services Monday night, there had been thirty-nine additions to the church, since the beginning of the meeting, thirty-four by baptism, two by restoration and three by letter."

Pastor C. W. Howles, Opton, writes: Just closed a ten-days' meeting with Forks of Otter Creek church, Hardin Co. It was in every way a glorious meeting, the church worked nobly and was greatly revived. They left the church at the close praising God, from whom all blessings flow. There were eleven conversions, ten baptized and one awaits baptism. The writer did the preaching and, as pastor, will say I never served a nobler people in my life. To God be all the glory."

Bro. W. P. Howell writes from Providence church, Clark county: "On August 9th inst., Pastor A. R. Willett closed a twelve-days' meeting, Pastor George W. Clark, of Paris, doing the preaching. Bro. Clark by his sound doctrinal sermons and his earnest and faithful presentation of the Gospel message won a large place in our hearts. Twenty-one souls were added to the church by experience and baptism and four by letter, and the church was strengthened for the labors before her."

OTHER STATES.

Pastor Giles C. Taylor writes from Corsicana, Tex.: "The First church at this place has just closed a two weeks' meeting, in which the pastor was aided by Rev. L. E. Finney, of Wolfe City, Tex. There were twenty-three additions, fifteen by baptism."

Pastor J. M. Joiner writes from Cisco, Tex.: "I have been pastor here eleven months. In the meantime the church has built a pastor's home, costing between \$1,650 and \$1,700. Increase in membership and contributions have also been very gratifying."

Pastor J. T. Walters writes from Victoria, Tex.: "Just about two weeks ago we closed one of the most gracious revivals I was ever privileged to work in. We left the little reorganization of fourteen members at Pritchard's, La., with forty-two earnest converts forming their plans for a new church building. My brother, C. P. Walters, came back to Texas with me, and after preaching at Edna and Victoria and Red Ludl, we opened a meeting at Port Lavaca, which held on until July 28th. Though only two united with the church, the work of reviving the organization and leaving that community cannot be fairly tabulated here. The weather and attendance were fine all along. Last Wednesday a sail on the brine over to Palacios State B. Y. P. U. Encampment fixed fragrant memories which time can never dispell."

Bro. Edward Long was set apart to the full work of the ministry in the First church, Moore, N. C., August 1st. The ordination sermon was preached by his brother, James Long, of Timmonsville, S. C., and the charge was given by Pastor Joel Snyder, of Chester, S. C. Pastor J. A. Bivens, an old pastor of the candidate, offered the ordaining prayer and the candidate pronounced the benediction.

Pastor H. W. Battle, of Greensboro, N. C., has accepted the call to Kinston, N. C."

A meeting in the Mountain View church, Va., closed with twenty-two professions of faith and nineteen additions to the fellowship of the church.

A church has been constituted at Boone Furnace, on line of Wythe and Pulaski counties, Va. A meeting was held, in which sixty-five were baptized. There were seventy-two constituent members.

A four-days' meeting in the Second church, Jackson, Miss., resulted in twelve additions to the fellowship of the church.

Four months ago a church was constituted at Hawthorn, Miss., with six constituent members. They now have seventy-one.

A recent meeting in the Montrose church, Clarke county, Miss., resulted in twenty-six additions, all by experience and baptism.

During the first six months of the pastorate of Bro. John D. Jordan in the Jackson Hill church, Atlanta, 118 men

were added to the fellowship of the church. It is a record for which to thank God.

Twenty-one have been added to the fellowship of the Pentecost church, Miss., twenty by experience and baptism.

The Bethlehem church, Simpson county, Miss., has set apart their new house for the worship of God.

The Second church, Corinth, Miss., which has been a mission station, held a meeting in which forty were added to the membership. She is now a regularly organized church of eighty-three members.

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

A meeting in the Hookhead church, Ga., resulted in greatly reviving the church and adding thirty-five to its fellowship. Pastor T. E. McIntchen conducted the meeting with no outside help.

Twenty-eight have been added to the fellowship of the Sandy Plains church, Ga., as the result of a recent meeting.

The Mountville church, Ala., has been greatly blessed in a meeting which closed with thirty-four additions. Among these baptized were one Catholic, one Presbyterian and two Methodists.

A meeting in the County Line church, Dale county, Ala., closed with thirty-six additions to the fellowship of the church.

CONCORD.

It was the writer's pleasure to attend the Concord Association, that met at Beech Grove church, about four miles from Ovation. Rev. J. S. Hansell, Clerk, reports the proceedings of the meeting. Dr. J. W. Waldrop was chosen Moderator, and he presided with ability and impartiality. The introductory sermon was ably preached by the pastor of Dal-

lashing church. The attendance was fine. It was my pleasure to enjoy the hospitality of my nephew and niece, Dr. Batts, and wife. Also appreciated the kindness of Bro. Porter Hansell, who took me to the Association in his fine turnout.

Pastor R. L. Baker, of Salem church, near Pembroke, is doing fine work. The brethren will remember him as our successful missionary at Jackson, and afterwards at Pikeville. Ten months ago, when he became pastor at Salem, the average attendance at Sunday-school was twenty-seven; now it is eighty-six. Received into fellowship of the church twenty-two, eighteen by experience and baptism. Mission contributions over \$200 more than last year. The Mission Sunday-school of the church at Bell Station has 130 scholars; nine received into the church by experience and baptism, and \$20 given to State Missions. The Lord is with him, and may the work continue to prosper.

Prof. J. D. Garner, of Georgia, who has been elected President of Bethel College, at Russellville, attended Bethel Association, and made a favorable impression. He expressed himself as hopeful in regard to the prospects of the college.

William H. Harrison, who resigned his position as President of Bethel College, has become the Assistant Manager of the Fidelity Life Insurance Company of Philadelphia, with headquarters at Russellville. The company is one of the best. Bro. Harrison is well known and popular, and for him we predict a successful career.

BETHEL ASSOCIATION.

This body met on the 12th with Elkton church. Dr. Bow is authority for the statement that this is the best organized body of the kind in the State. In contributions to denominational objects, it ranks next to Long Run. President W. H. Harrison, of Russellville, called the meeting to order. Pastor W. E. Mitchell, of Pembroke, was chosen Moderator, and he presided with ease and ability, and dispatched business without neglecting anything. He preached the introductory sermon, and as Dr. Edmund Harrison, President of Bethel Female College, said, he gave us the pure and sweet drippings of the honey comb. For particulars I refer you to report of proceedings by Pastor J. E. Martin, of Adairville. It was my pleasure to enjoy the hospitality of Mrs. L. J. Kennedy, as her guest at the hotel.

Prof. W. P. Vaught and wife have taken charge of the Baptist Institute at Bardstown. Mr. Vaught has a fine reputation as a teacher and we wish him and his wife great success.

We extend sympathy to Bro. E. P. Baker in the death of his young wife. They had only been married fourteen months, when God took her. She died in Denver, Col., where they were living, and was buried at her old home Liberty, Mo. She was a lady of unusual loveliness and strength of character and piety.

DEAR READER:

Please announce that the Russell Creek Association will meet in the chapel of the Russell Creek Baptist Academy, at Campbellsville, on Friday, the 23rd of August. On that day our splendid new school building, with the elegant new three-story brick dormitory, will be thrown open to all visitors, as the property of the Russell Creek Association. We are anticipating a great time on that occasion. Entertainment will be furnished to all passengers and well-wishers of our cherished enterprise. Those coming by the L. & N. Railroad should arrive here on the evening train, Thursday, the 22d, and will be met at the depot by our committee on entertainment. Those who come by private conveyance on Thursday afternoon will report at the Baptist church, and those coming on Friday morning will be met at the new school building. We extend a most cordial invitation to the WESTERN BROTHERS to be present. Fraternally, J. S. GATTON, Campbellsville, Ky.

BRO. POWELL AT PROVIDENCE, KY.

I have spent a month delightfully with Pastor Powell and the saints at Providence, Ky. The meeting was held under a tent. We had interruptions from the rains, intense heat, etc. We had fifty accessions to the church. A number of brother ministers attended from time to time. They handled me \$200 for State Missions and \$20 for Foreign Missions. Bro. Powell is a fine worker and brings things to pass, and his noble church stands loyally by him. Bro. Powell has baptized more than 110 people in his field this summer. The blessings of the Lord be upon them. Fraternally, W. D. POWELL, Providence, Ky.

MOUNT PLEASANT BAPTIST CHURCH.

I became pastor of this ancient and venerable lady of saints last May. They have given us a very cordial reception, supplying the pantry liberally and giving us a number of both old and young poultry. Moreover, they have continued to remember us. During one of the hot days of July, a young sister drove up with a freezer of ice cream, saying she thought we could enjoy something cool. And we certainly did. May our Heavenly Father richly reward them for their sweet kindness and make us a blessing to them in spiritual things. This church has had some of our noblest men as pastors. Among them are Elder Edmond Waller, father of John L. Waller, who served the church forty years; John L. was also pastor a while, and other such notables as L. B. Woolfolk, W. M. Pratt, Joseph E. Carter, S. L. Helm, A. F. Baker, T. Warn Beagle, J. Dallas Simmons and others. Like many other churches, she has suffered from changing conditions, and the removal of many into towns. She still has some mighty men and women to hold aloft the banner of our King. We have passed no resolutions, but deep down in our hearts we feel keenly the loss of our great editor and leader. My heart has ached as I have thought that I should see him in the flesh no more. All that has been said of T. T. Eaton is true, and more. He was as good as he was brilliant and great. B. F. SWINDLER.

DEAR READER:

I closed a meeting with Mt. Hebron church August 3rd, with twenty-two additions to the church, eighteen baptized, and one stands approved for baptism, one restored, and two under watch care until they can procure their letters. Bro. W. D. Moore did the preaching. He labored with us earnestly for ten days, with the above results. Wednesday of the second week was designated as members' day, and we had roll-call, 104 answering to their names. Rules of decorum and articles of faith were read. It was a day that will be remembered by the people around Mt. Hebron, Tenn., for the sermon was "Why I'm a Baptist." The church is without a pastor. Good-bye for the right man. J. D. JONSON, Ky. W. N. G.

DEAR READER:

We have read with blinding tears the last sad issues of the RECORDER, and our hearts, too, are crushed at the great loss our denomination, rather the world, has sustained in the death of Dr. Eaton. We have read the RECORDER right along with our Bibles for years, and praise God for the strength and uplift we have received through its pages. We pray that the high standard may ever be maintained and the grand old paper will forge on, wielding the sword of truth and issuing its healing balm. Yours sincerely, MRS. A. E. AUSTIN, Edwards, Miss.

PERIODICALS OF THE SOUTHERN BAPTIST CONVENTION.

EACH ORDER contributes to the Bible Fund and fosters the Sunday School interests of the Convention.

PRICE LIST PER QUARTER.

Table listing prices for various periodicals: THE CONVENTION TEACHER, BIBLE CLASS QUARTERLY, ADVANCED QUARTERLY, INTERMEDIATE QUARTERLY, PRIMARY QUARTERLY, JERSON LEAF, CHILDREN'S GEM, KIND WORDS (Weekly), YOUTH KIND WORDS (semi-mo.), BAPTIST BOYS AND GIRLS (large four page weekly), BIBLE LESSON PICTURES, PICTURE LESSON CARDS, B. Y. P. U. QUARTERLY (for young people's meetings), SUPERINTENDENT'S QUARTERLY.

CHILDREN'S DAY PROGRAMS FOR JUNE.

FORTHE BIBLE FUND.

OTHER SUPPLIES.

Table listing prices for various supplies: SUNDAY SCHOOL RECORD, CLASS BOOKS, CLASS COLLECTION ENVELOPES, EXCELLENT MAPS, B. Y. P. U. SUPPLIES, Pledge Cards, How to Organize, Home Department Supplies, An Experience, Class Books, Collection Envelopes, Superintendent's Quarterly Reports, Application Cards, Membership Certificates, Superintendent's Record, Send or prices of Libraries, Song Books, Reward Cards, Reward Tickets, and other supplies or samples.

Baptist Sunday-school Board Nashville Tennessee

DEAR READER: You will please to announce in your paper that "Boone's Creek Association" will meet with Union church, at Union City, Madison county, Ky., on Tuesday, September 10th.

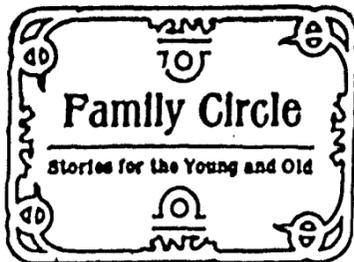
Union City is near Richmond, Ky., and any visitor wishing to attend the Association will be met in Richmond with conveyance by writing to either R. F. Scudder, J. R. Dunbar, James Parks or John L. Eades, Union City, Ky., and say which train and day they are coming on. Respectfully, W. P. HEATT, Clerk.

DEAR READER:

I recently held two meetings where I am pastor, one at Friendship church, in Warren county, where I had with me Dr. A. C. Graves, of Lebanon, who endeared himself to both people and pastor by his strong Gospel preaching and his gentleness of manners. The result of the meeting was two additions by experience and baptism, and the church revived. My other meeting was at Beech Grove church, in Green county, where I was aided by Bro. M. S. Ferrill, who did half the preaching and did it well. The result of the meeting was five additions by experience and baptism, two by letter and two restored. Bro. Ferrill's preaching is of no uncertain sound, but the doctrine of depravity, salvation by grace, immersion, baptism administered by Baptist preachers only, final perseverance of saints, etc., rang out in nearly all his preaching. The church was revived and the cause is in a much better condition. To God be all the glory. J. B. FERRILL, Greensburg, Ky.

DEAR READER:

We are glad to learn that Rev. J. W. Partridge has taken charge of the Russellville, Ky., church. Bro. Partridge is a good preacher and will make a good pastor. May God bless him in his work at Russellville.



THE BABY'S QUERY.

My mamma holds me high,
When up before the looking glass
I see a sight that puzzles me,
And almost makes me cry.

For there stands my own mamma -
I know that it is she—
And in her arms she closely holds
A little boy like me.

I look at them in wonder,
The little boy stares, too;
I try to say, "How is it that
My mamma's holding you?"

Then mamma laughs and kisses me,
And I declare it's true;
The other mamma laughs and then
She kisses her boy too.

How many mamma's have I?
(Can anybody say?)
And who, please, is the little boy
I see 'most every day?

There is no one like my mamma
'Mong all the folks I see,
Except the lady in the glass,
With the little boy like me.

— Ex.

THE PIONEER'S PASSIVE RESISTANCE.

A COMPLETE STORY BY EDWERT GREGORY.

It was a bleak, blustery day at the beginning of winter—a day when little prairie work was done, and when every settler thought of his "timber pile" and "stove." Four men sat smoking in a log cabin at Flounder's Lake, about fifteen miles north of Badger's Creek.

"We can't stand this," said Peterson, the owner of the shack; "if that fellow has his own way there won't be a jolly day the whole dreary winter. It's no use mining matters. I shall strike."

"Hear the man," shouted Short Shanks, the half-breed. "But you stir our blood. Is it fight, yet men?"

"Fight!" grunted Red Beard, the Cree. "Fight! We should eat them up!"

"But I guess Peterson's in earnest," suggested Svedin, the Swede.

Peterson for a few seconds puffed away. Suddenly he shook the dust from his pipe, laid it down, and stamped around the shack.

"Look here, lads," said he. "This is a free country. I've lived here fifteen years. I was one of the first settlers at Flounder's Lake, and, as you know, we've made money. But the whole peace of the place has been disturbed since that Jackson preaching chap struck the camp twelve months ago. The winter is coming on, and what is before us? No gambling nights, no drinks, no raids on travellers, and no nothing. I tell you I can't stand it. If you three'll stand by, I'll get Ratcatcher, Bobtail, Whistling Dick, and the Black Snipe, and if we don't frighten the chap out of his wits and out of the settlement, I'll eat my 'at, for I'm desperate."

Alive to any sport or novelty, all men agreed.

Flounder's Lake was a black spot on the prairie. Many a young settler had been caught, and many an older one lived to rue the day he settled there. What was done in the early days must be written in invisible ink. No church, no Sabbath, no preacher, no godly institution—it was a Babylon, and woe betide the innocent youth who took a "claim" there!

Two weeks later Ratcatcher, Bobtail, Whistling Dick, the Black Snipe, Short Shanks, Svedin, and Red Beard met at Peterson's.

"Glad to welcome yer to this honest old shack. One volunteer is worth three pressed men, and here I have seven. But to business, lads."

Pipes were lit, feet stuck up on the round guard of the warm stove, thoughts were conceived, ideas grew, and there was the smell of battle in the air.

"I've got my plans," said Peterson. "Jackson is arriving here today. He puts up at Widow Meed's—the poor body who's turned religious since her old man died. My idea is this. We'll meet him in the barn as he stables the

pony. I'll be spokesman, and you can chime in as you see how things go. I'm going to threaten him his life. He can have a bed in the river or a hot bath in our burning wood pile. If he cares for neither of these things he can get out of the district never to return, and we'll give him three weeks to go. But, there! I'm a dead man if that's not the joker crossing the rail! Let's away, lads!"

Before there was time for any discussion, these eight rough characters sallied forth, hiding behind shack and barn till they struck Widow Meed's farm, when, to their delight, Jackson was just leading his pony to stable. They hurried, rushed in, and closed the door, with their backs against it. For a moment Jackson was thunderstruck.

"We've nothin' aginst yer, Jackson," said Peterson; "we believe you are an honest man, and any chap among us would write you a character if you're wanting a job. But we can't stand this preaching. It's disturbing the whole settlement. We don't want to be hard on you, but we want the freedom of the settlement for this coming winter, and all here have agreed, as leaders of the place, to give you three weeks to clear out. If not, you can choose a bed in the river or a haking with the faggots. We don't mind which, but, out of respect to you, we would rather you cleared out and visited some other settlement."

"You've had your say," replied Jackson; "now let me have mine. I must obey God first and man second. Whether it is God's will for me to go or remain I shall soon have determined. If I go, I go; and if I stay, I stay; and neither man nor beast shall scare me from my work."

Now, a prairie fighter is pleased with a brave man, and the bold stand of Jackson rather took the fellows by surprise, and although several threw in a word there was no rough work.

"But, mind you," said Peterson, as they left the stable, "we give you three clear weeks, and if you've not gone there'll be mischief."

That day to Jackson was a testing. Such days come to all. Forward or retreat? On those words hangs the whole future history. What could be done, and what was the only thing that would be done?

Jackson visited old Widow Meed and forgot himself in her troubles. And then away he went to his own solitary shack at Badger's Creek.

But that shack, though it stood alone, was an Ebenezer. What passed within those walls that day and night is a secret of the Unseen World. No coarse intruder desecrated that sanctuary. It became a transfigured dwelling place. The hut became a temple. There was worship, there was the Holy of Holies. And only they who in somewhat the same way have tasted a like experience can understand the atmosphere of that place or see its beauty or hear its voice.

Forward or retreat? And in that man's soul was fought as herce a battle as ever waged. He knelt and prayed, he paced the floor, he read the Word of Truth, he listened to voices, some clear and some indistinct, and his face was a picture of a tortured soul, a rent spirit, a heart bleeding of spiritual wounds. But when morning dawned and the hopeful daylight cheered the deserted prairie stretches a restful repose possessed Jackson's soul, a resolute expression marked his face, and with nerve set and muscles firm he paced the floor, and cried, "Oh Lord, Thou hast won the victory. I will follow Thee to the end."

The first work done was a letter written to a personal friend—a neighboring missionary, one hundred miles east.

"DEAR WILLIAMS,—Life is threatened. Enemy on the war path. Three weeks' grace. Death or victory! Satan at the end of his tether. Come before the week is out, most urgent.—Yours as ever,

"JACKSON."

That was despatched by a half-breed and swift Indian pony. Four days after he returned:

"DEAR JACKSON,—Hold the fort! Be with you tomorrow (Friday)."
"WILLIAMS."

The four days were for preparation. He had had a vision on the Mount, and he was ready to make the tabernacle according to that pattern received. He sketched out the whole district and divided it into sections, naming every hut and hovel, wigwam, tepee, and shack, and noting every resident, whether white, black or red; and, with the aid of his well-thumbed Bible, he got ready a quantity of ammunition for the near campaign.

Williams arrived on Friday night.

Pimples on the Face

Those annoying and unsightly pimples that mar the beauty of face and complexion will soon disappear with the use of warm water and that wonderful skin beautifier,

Glenn's Sulphur Soap

Sold by all druggists.
Mill's Hair and Whisker Dye
Black or Brown, 50c.

"Glad you've stuck to it, old chap."
"I could do nothing else," replied Jackson.

"Well, what are we in for?"
"I've sketched a map of the district," replied Jackson, "and you and I visit every soul within the bounds. We start tomorrow, and announce meetings in the big shack for Sunday and every night the following week."

"I'm your man, Jackson," replied Williams.

"If the old enemies are not conquered, a curse rests on the plains."

Saturday found the pioneers hard at work, and, to the surprise of everyone, Flounder's Lake was aroused by the day visits of the missionaries. The Sunday services were announced, and also the week's meetings, all to the great astonishment of Peterson and his band.

The big shack at Flounder's Lake was full on Sunday morning, and a number of people were outside. In the afternoon and again at night there was a crowd. It was one of the strangest congregations that ever assembled, and there was never an intermission. The rioters looked "daggers," and Jackson dreaded an open revolt at any moment. But the day passed without a disturbance.

Monday was another day of visiting, and at night the big shack was again packed. Tuesday, Wednesday, Thursday, Friday fled—a full house each night, earnest speakers, but an utterly unresponsive congregation.

"Well," said Williams on Friday night, "I came for a week and should be journeying to the Halfway House today. I don't know that my visit has done much good, but suppose I must still believe the promise, 'Cast thy bread upon the waters: for thou shalt find it after many days.'"

"Hold, hold!" replied Jackson, "I can hear nothing of the kind. You must stay till Wednesday, and not think of going a day before. Something is in the air. These folk don't come here for nothing. There will be a breakdown or an open revolt before this night week. I'm sure of it. I know this district."

"Well, old chap, if you're so pressing, I will stay," answered Williams. "I will see fair play, and perhaps come in as a handy man, but after then I must get back to my field."

On Saturday night Jackson announced for the Sabbath more full-day meetings. The difficulty was how to get all the people inside, for no room in the settlement was large enough to hold the crowd that gathered.

Sunday night was a successful meeting not only in the numbers attending, but in the tone of the service. The icy feeling was breaking. There was a little response, and a sympathetic expression was seen on many faces. On Monday night there was an attempt to sing by half the congregation and on Tuesday, when half through the meeting, Whistling Dick, marching from the far-end of the room, pushed his way to the front, and made for Jackson, Consternation was on many a face.

"A fight! A fight!" whispered several.
"No, no!" said Whistling Dick. "I stand by Jackson, and who touches him touches me first."

BETTER THAN SPANKING.

"Spanking does not cure children of bed wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 212, South Bend, Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

Shorthand and Typewriting

Established Reliable System. as taught at this institution is a valuable acquisition to any person. A stepping stone to success. Secures the best employment. Spencian graduates are always in demand.



MISSOURI BAPTIST SANITARIUM.

A well equipped, Quiet, Restful, Sanitarium and Hospital. Large grounds. Large, well-kept buildings. Every Comfort. Every appliance, convenience and accommodation for the best and most successful medical and surgical treatment. We have a thorough Training School for Nurses. We also maintain a Nurses' Register for our Graduate Nurses and are able to supply Trained Nurses on call. For further information, address DR. L. H. CADWALLADER, Physician-in-charge. MES. I. H. CADWALLADER, Supt.

MEAD'S CEREAL BLEND

A delicious Beverage, aids digestion; cures dyspepsia; costs two-thirds less than good Mocha and Java. Is twenty times better. Pounded package sent, postpaid, on receipt of 25 cents. Samples free for the asking. Write today. MINNEAPOLIS CEREAL CO., MINNEAPOLIS, MINN. AGENTS WANTED.

No sooner had he sat down than Bobtail followed and sat at the side of Williams.

"Praise God!" was the unconscious utterance of the Pioneers.

The meeting closed, and the hour was late when the four left the building, each giving the other a hearty handshake.

On Wednesday night Ratcatcher, Black Snipe, Red Beard, and Svedin left their seats and sat by the Pioneers. On Thursday night there were more volunteers—Short Shanks and the half-breed Black Head. Surely God was in this place!

Friday night came, the last night of Williams's visit, and a special appeal was made, when to the delight of the Pioneers, Peterson came to the front, and five of the younger men of the settlement.

"Praise God!" was again the unconscious utterance. The service had not far advanced when Jackson said:

"Tonight I'm changing the order of the service. Whistling Dick desires to speak, and after he has spoken the meeting is open for anyone to say a word."

"I walked for many a day," said Whistling Dick; "but I always got my foot in a puddle, but, by God's help, henceforth I shall walk on the high trail, firm and dry."

He sat down. Peterson jumped up. "Someone here says I'm mad. I hope the same dog bites them. I'm not a child, and up till now I've not been a man; but I'm going to start again."

Then Svedin spoke. "I guess you think I be a fule. That's yer ignorance. If ye felt yer heart as I do, ye'd explode if ye didn't stand by Jackson."

Half a dozen more in broken English added their testimony. It was a strange experience meeting, a spontaneous conference. Each one desired to express his feelings, and wanted to arouse someone else.

That night was a crises, a night of resurrections. The leaders of the rioters declared for God. The devil had reached the end of his tether. Surely this was the House of God and the gate of Heaven. It needed no Bishop to consecrate the building, and neither Williams nor Jackson had had "the laying on of hands." But the Spirit of God was in the place.

One hymn was sung, to cheer off Williams, at Jackson's suggestion, and twelve lusty fellows strung every nerve to lift up the music to "God be with you till we meet again. By His counsels guide, uphold you." And it was late into the night when the people left.

Jackson announced no meetings for Saturday, but all-day meetings on Sunday, when in the afternoon he would speak specially to those who had "taken the stand."

On Saturday morning Williams departed. He did not want to leave now. Flounder's Lake was a precious spot to him.

Jackson was again alone. He breathed with freedom. The terror of a riot had fled; the burden of doom was lifted. He felt young and lithe as a boy, and shouted "Hallelujah!"

Saturday was a busy day. Its fruits were reaped on the Sabbath. The icy feeling had entirely disappeared and there was warmth and enthusiasm. The building was packed morning afternoon, and night, and at the short prayer-meeting to close the day Peterson proposed that the first work for the winter should be to gather logs and trail them and raise a mission church to hold two hundred people. To this all agreed.

"But before we separate," said Peterson, "I want to tell Jackson how much I and my fellows regret our work of two weeks back. He will forgive, I feel sure, and I hope he will forget. It was a brave stand, sir, that made us think. We said, 'There's something in that chap, for what is he to gain by standing here?' But, there, I can't say more, for I'm choking, but God bless you."

And all responded "Amen."

The report spread like wildfire to all parts of the Saskatchewan Valley. "Babylon has fallen!" "The Pioneers have won the day!"

One of the first letters Jackson received after the mission was from an old warrior in the mission field:

"Hearty congratulations. Your steady, persistent, earnest, and self-sacrificing spirit has brought its own reward. Let the Lord our God be praised."

Flounder's Lake has grown and is treble the size since that day. The mission church is about to be enlarged. There is a day school, a Sunday school, a store, and a post office, and the leading lights in the civil administrative council of the settlement are members of the Log Church.

I heard but lately of that far-off spot. A resident missionary is in charge, and more than once has been told that never-forgotten story of "How the Pioneers Won the Day." "But," said he to a recent settler, "I should call it, in modern language, 'The Pioneers' Passive Resistance.'"—The Quiver.

WALLTHENE

Gives Immediate Relief and Will Cure Most Cases of CATARRH, ASTHMA, HAY FEVER, and Unusually HEADACHE

WALLTHENE is invaluable for Colds. WALLTHENE is NOT unpleasant or disagreeable and can be used at any Time, Place or Climate without any inconvenience. Simply touch paper to tongue, or put a few drops on handkerchief and inhale. CAUTION: Accept no preparation offered to be "just as good or better than WALLTHENE" as there are none which will give the desired results of WALLTHENE. WALLTHENE is guaranteed to give immediate relief or money refunded. If your druggist has not WALLTHENE, we will gladly mail bottle upon receipt of price. Regular Size, 75c. WALLTHENE CHEM. CO., Louisville, Ky.



STORIES FOR LITTLE ONES

HOW BOB LIVED HIS RELIGION.

Bob began work at a salary of \$35 per month, and when he drew his first month's salary he counted out his money, and laid aside \$3.50. "Now said he, "that is my church money for this month."

"You don't mean to give that much out of your own month's salary, do you?" said some one.

"No," replied Bob; "I am not giving that, I am only paying my debt; that tenth belongs to the Lord. After that comes the giving."

After awhile Bob got a raise to \$50 per month.

Some of the boys said, "Well, Bob, I suppose you will give \$5 out of your month's wages?"

"I'll pay my debts," said Bob.

Again he was raised to \$60 per month, and it was the same thing.

But Bob was to be tested in another way. One Saturday afternoon the assistant superintendent said: "Well, boys, I don't have you to work on Sunday, as a rule, but we are behind now, and you will all have to come down tomorrow and work to get things in shape for the end of the month."

Bob spoke, quietly: "I can't work on Sunday."

"Now, Bob, this is the first time I have had you boys to do so, and we must work tomorrow to catch up."

"I'm sorry sir," said Bob, firmly, "but it is against my religion, and I can't do so."

"Well, Bob, if you can't do the work I want you to do, at the time I want you to, I'll have to get a man that will."

Sunday morning everyone but Bob went down to work; he went to Sabbath-school and preaching. Monday morning he was "fired."

That night, when Bob brought in his part of his month's wages, some of the boys said: "Well, Bob, I guess you won't give any of that money to the church, but keep it to live on until you get another job." But Bob still paid his dues.

Bob started out at once to hunt him another job.

But days passed, and still he was out of a job, until the boys thought things pretty blue for him. But there was a brighter day ahead for him.

One day the president of the company came on. He knew Bob, and missed him right away. "Where is Bob T—?" said he.

"I had to let him go."

"What was the matter?"

"I had to work some on Sunday, we were so badly behind; Bob refused to work, so I had to let him out."

The Colonel made no further remark then, but afterwards he asked about Bob—where he was, and what he was doing. He sent for him to come to his office. Bob went over next morning.

"Well, said the Colonel, "you are the chap that preferred losing a job to working on the Sabbath?"

"Yes, sir."

"You are the boy that I have

been looking for—one that will stand by his principles. You can go to work at once in my office. What salary have you been getting?"

"Sixty dollars per month was my last salary."

"I'll start you at \$75," said the Colonel.

And little Bobbie went on climbing up, until he climbed up to New York, and the last I heard of him

he was getting \$150 per month, and he may be still climbing, for I

have lost sight of him for some

years.—*Christian Observer.*

FOR INKY FINGERS.

A girl I know has made a wonderful discovery, which she thinks all other schoolboys and schoolgirls should know too.

"It's so needful, mamma, she says. "All boys and girls get-ink on their fingers, you know.

"Surely they do, and on their clothes as well," said her mother.

"I can't get the spots out of my clothes, but I'm sorry when they

get there," responded the girl. "I try very hard not to. But I can get the ink spots off my fingers. See!"

She dipped her fingers into water, and while they were wet she took a match out of the match safe and rubbed the sulphur end well

over her ink-spot. One after another the spots disappeared, leaving

a row of white fingers where had been a row of inky black ones.

"There said the girl after she had finished. "It's that good? I read that in a housekeeping paper,

"I and I never knew they were any good before. I clean my fingers that way every morning now; it's just splendid!"

So some other boys and girls might try Alice's cure for inky fingers.—*Harper's Round Table....*

TELEGRAPHERS WANTED.

Twenty-three railroads have asked the Bowling Green Business University for telegraphy students trained in that institution. Though it is the largest telegraphy school South of the Ohio River, it is unable to supply the demand made upon it for operators. The same is true of bookkeepers and stenographers. Young people never had better opportunities to secure certain and remunerative positions.

THE CHANCE OF A LIFE TIME.

THE ORIGINAL EDITION OF

MATTHEW HENRY'S COMMENTARY

ON THE ENTIRE BIBLE, WITH ALL THE ORIGINAL ILLUSTRATIONS.

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

IN THREE LARGE VOLUMES. SUBSTANTIAL CLOTH BINDING. GOOD TYPE.

Ministers, Students, Laymen, Periodicals of all denominations unite in pronouncing Matthew Henry's Commentary unsurpassed and unsurpassable. Here are a few of the things they have said:

SPURGEON: First among the mighty for general usefulness I am bound to mention the man whose name is a household word, Matthew Henry. He is most pious and pithy, sound and sensible, suggestive and sober, terse and trustworthy. You will find him to be glittering with metaphors, rich in analogies, overflowing with illustrations, superabundant in reflections. He is unusually plain, quaint, and full of pith; he sees right through a text directly, and gives the result of an accurate critical knowledge of the original fully up to the best critics of his time. His is the poor man's commentary; the old Christian's companion, suitable to everybody, instructive to all. Every minister ought to read Matthew Henry entirely and carefully through once at least. He will acquire a vast store of sermons, and as for thoughts, they will swarm around him like twittering swallows around an old gable toward the close of autumn.

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REV. THEO. L. CUYLER: To how many a hard-working minister has this book been a mine of gold. Next to wife and children has lain near his heart the pore-d-over and prayed-over copy of his "Matthew Henry."

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

THE SUNDAY-SCHOOL TIMES: There is nothing to be compared with old "Matthew Henry's Commentary" for pungent and practical applications of the teachings of the text.

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ANNUAL CONVENTION OF THE AMERICAN ANTISALOON LEAGUE, NORFOLK, VA., SEPTEMBER 16-19, 1907.

Plans are being formulated for making the Norfolk Convention the greatest in the history of the League. The convention will be held in the large armory of Norfolk, which has been seated by the company for conventions.

Special hotel rates, and the transportation rates will be very low on account of the Exposition. Those who attend the convention will have the opportunity of being present on World's Temperance Day on the Exposition grounds, which will be a great day for temperance reform. Large maps will be exhibited, showing the dry and wet territory of several Southern States and other States, with striking comparisons of the criminal expenses in dry and wet territory, etc.

Prominent speakers, representing various temperance organizations, and select singers will be on the program. World's Temperance Day will be held in the Auditorium of the Exposition building, which seats 3,000 persons or more.

State religious bodies are cordially invited to elect or appoint delegates.

VIRGINIA ANTISALOON LEAGUE. J. W. WEST, Field Secretary.

DEBATE.

Down in Southeast Mississippi we have had a religious debate on endless punishment. It was provoked by some Universalist, who got a footing out in the country and built a church in sight of the Baptist church. The result has been continuous friction and more or less of bad feeling in the community. I think the majority of religious discussions fail to accomplish good. In this case I have no doubt of the good results. A. G. Strain, Universalist, of Alabama, and J. J. Porter, Baptist, of Missouri, were the disputants. Dr. Porter outclassed his opponent all along the line, in education, as a debater, as a speaker, in thoroughness of preparation, and in his hold on his audience.

A stenographer was agreed upon. It was also agreed that the debate should be published, but on the third day, when it was seen how things were going, the Universalist preacher instructed his committee not to sign papers of agreement to publish the debate. The Baptist committee then announced that they would see that the debate comes out in book form.

Dr. Porter followed the five-days' debate with a protracted meeting, which resulted in thirty additions to the church, twenty-one of them by baptism. The Baptists are jubilant; the Universalists are silent. The community recognizes it as a victory for the Baptists.

The debate on Dr. Porter's side was scholarly, logical, thorough and able, while Mr. Strain's was lacking in these particulars. Dr. Porter is one of our most able defenders of the faith. His coming to Jones county, in this State, was a blessing to our cause. Yours in Christ Jesus,

I. P. TROTTER. Hattiesburg, Miss.

can be no doubt that the head of the school is a man of rare scholarship and personality. He is an A. B. of Mercer, an A. M. of the University of Chicago, and LL. B. of the University of Alabama. He comes to us in his prime to devote his best efforts toward placing Bethel in the front ranks, a position she occupied for fifty years.

The work of the college has always been of a high class, and we now have a firm hope that the attendance will soon equal any former year.

Dr. C. M. Long, A. M., Ph. D., University of Virginia, comes back to us for the chair of English and Philosophy. Another college took him from us after only one year's work. No professor has ever left a finer impression upon the students, and all those who knew him are rejoiced to learn of his return.

We are none the less proud of our professor of Natural Sciences, Wm. A. Pierson, A. B., University of Michigan. He specialized for three years in Chemistry, Physics and Biology, was for the same length of time assistant in Sciences in the University of Michigan. He has been professor of Sciences in Augustana College, Rock Island, Ill. The faculty of his alma mater write that he was one of their very ablest students.

The Latin and Greek professor, W. E. Farrar, needs no introduction.

The hall will be carefully managed by Rev. H. A. Watkins, of Sturgis, Ky., an alumnus of the college.

Mr. C. B. Braun, of Tennessee, will be in charge of athletics, an important feature of school life. We feel to say that there is not a weak point in the administration, and solicit your consideration and patronage.

R. W. DAVIS, Sec.-Treas. Board of Trustees.

TEMPORARY ARRANGEMENTS IN FOREIGN BOARD WORK.

The Foreign Mission Board, feeling it necessary to make definite arrangements for conducting the business of the board in the absence of the Corresponding Secretary, who leaves for a trip to the foreign mission fields September 2d, has passed a resolution authorizing Dr. Wm. H. Smith, Editorial Secretary, to perform the duties of the Corresponding Secretary in the absence of the latter. All funds for the Board should be forwarded after September 1st to Dr. Smith, and he will send receipts for the same. Having been connected with the Board for nearly two years, Dr. Smith is well posted on the work which is being done, and he will be ably assisted by Dr. S. J. Porter, Field Secretary, and also by Dr. T. B. Ray, Educational Secretary.

It gives me pleasure to most heartily commend the above named brethren to our brotherhood, and ask each and everyone to fully cooperate with them in the great work of the Master, which has been committed to us. Yours fraternally,

R. J. WILLINGHAM, Corresponding Secretary. Richmond, Va.

BLACKFORD ASSOCIATION.

The Blackford Association met with Friendship Baptist church, Hancock county, Ky., July 30-31, 1907. The Moderator being absent, the Assistant Moderator, Bro. Ira L. Rice, called the house to order.

After devotional exercises, led by Bro. I. H. Voyles, the church letters were read by Bro. N. Lashbrook and Bro. A. N. Couch. A motion was made that the names of members read in the letters should constitute the body.

The following officers were elected: Bro. Ira L. Rice, of Chambers, Ky., Moderator; Bro. A. N. Couch, of Fordaville, Ky., Assistant Moderator; Bro. E. N. Morrison, of Fordaville, Ky., was elected clerk for the twenty-eighth time.

Visiting brethren were invited to seats in counsel with us.

The routine business was gone through with, and Bro. H. D. Rice preached the annual sermon.

The last thing in the afternoon was the report of the Orphan's Home. The chairman of the committee took a collection, resulting in \$41 in pledges, and the collection in cash on last year's pledges about \$29, after which the Association adjourned to meet at 8 o'clock next morning.

On the 31st, the body convened at 8 a. m., and remained in session one hour, and then adjourned for one hour that the new church might be dedicated.

At 9 o'clock, the house being full to overflowing, and after singing and prayer by Bro. R. L. Oldham, the pastor, Bro. A. N. Couch, of Fordaville, Ky., was called on to preach the dedicatory sermon. The text chosen was Psalm 93:5.

The sermon was able, forceful and Gospel, and seemed to meet the approbation of his auditors. He made a happy hit on the purpose of church houses. At the close of the sermon, the dedicatory prayer was offered by Bro. R. T. Bruner, of Owensboro, Ky.

At 10 o'clock the Association reconvened. The reports on all missions were read and discussed, together, after which Bro. W. H. Smith, one of the State Evangelists, was heard with pleasure and profit to the body.

At 11:30, by special order, a memorial service on the death of T. T. Eaton, D.D., LL. D., was conducted. Many kind expressions and love tributes were paid to this noble man of God. After the adoption of the resolutions, the Association adjourned to meet at 1:30 p. m.

The body reconvened at 1:30 and further discussed missions and adopted the reports on same.

This was a very pleasant and profitable meeting of Blackford Association, harmony and good will prevailing. After the parting hand the Association adjourned to meet at Mt. Eden church on Wednesday before the first Sunday in August, 1908.

Bro. C. M. Carley will preach the annual sermon. M. J. Cox, Fordsville, Ky.

A Sure Way to Make Money.

Buying land, and laying out and selling city lots, often pays 200 or 300 per cent. annually, on the money invested. I made enough to buy a nice home, and started with only \$50. Since people became disgusted with life insurance, thousands are looking for a safe and profitable investment. Thinking people will not deposit in Savings Banks at 4 per cent, when the banks make 100 per cent. on the money. We want the 100 per cent. ourselves. Real estate is safe and profitable, if you are in a good company. In a company like the Co-operative Land Co., Black 21, Pittsburg, Pa., there is no risk if you follow their advice. They are careful, and their lots, their oil, coal and mineral lands are the best. That is why I advise my friends to start with this company, even if you have only \$10. You will very soon have more. If you want to make money, write to them for information, and you can rely on what they tell you. JAMES McNAUGHTON.

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DEAR RECORDER: The new faculty of Bethel College has been completed, and the Board of Trustees desire to call the attention of your readers to what we have done. In the person of Prof. James D. Garner, our new president, there

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., 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 to CHAS. F. HILL & CO., 305 Tyler Bldg., Louisville, Ky.

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PILE CURE—If you are suffering try the Perisimmon B. 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—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.

WANTED—A middle-aged Baptist lady, to keep house for a family of three—no little children. Work light, and compensation reasonable. References given and required. Address Box 305 Holdenville, I. T.

WANTED—By M. A. graduate, position as organist and director of choir, or to teach music in college. Large experience. Best of references. Musician, 2324 W. Walnut st., Louisville, Ky.

"Rituals," "Revised Red Men," illustrated, cloth 80 cts. Catalogue ("Freemasonry at a Glance"), 12 cts. Ashland Book & Novelty Co., Ashland Neb.

DUTIES WELL DONE.

We should not forget that no one ever did anything of great value to others without cost. A quaint old proverb says: "One cannot have an omelette without breaking eggs." If we should do anything really worth while, that will be a blessing in the world, we must put into it not merely easy effort, languid sympathies, conventional good wishes, and courtesies that cost nothing—we must put into it thought, time, patience, self-denial, sleepless nights, exhausting toil. There is a legend of an artist who had found a wonderful red, which no other artist could imitate. The secret of this color died with him; but after his death an old wound was discovered over his heart. This revealed the source of the matchless hues of his pictures. The legend teaches that no great achievement reached, nothing of much value to the world done, save at the cost of heart's blood.—J. A. Froude

NORTHEAST MISSOURI.

J. N. BARBER.

Somebody reproduced a recent utterance of Carter L. Gibbons, made in the course of an address before girl graduates of Cella Academy, Washington, D. C. Among other things he said:

"You must save the country from irreparable injury by sanctifying and making pure the home. Most women's mission on earth is to become wives and mothers. Without a home circle pure and sacred no nation can become great. So, young ladies, I say that this country's future lies in your hands and in the hands of those like you. Make the home an asylum of comfort and peace, where your brothers and fathers and husbands can spend their evenings in comfort."

The gentleman quoting the above asked the very pertinent question: "And may Gibbons not make such a home?" I answer, the church won't let him.

Drs. J. C. Armstrong and N. R. Pittman have returned from the Orient, in which they spent three months, representing, respectively, the Central Baptist and Word and Way. These already classical gentlemen and distinguished writers will more fully than ever load the columns of their papers with the best of that gathered by them in their sojourn in the Celestial Empire. Pittman has already, as well as Armstrong, graphically and with beauty and force told in a very descriptive manner much of what they saw.

Rev. Tom Campbell, of Lagrange College, is the new pastor at Noix Creek. He has also been called to the care of the New London church for one-half time. The pulpit is now being supplied by Dr. Couch, president of Lagrange College.

We are having an unprecedented amount of rain (been raining all day, this July 28th), and wheat and grass, both of which there is much, are in danger of material injury. Corn is fine.

Louisiana, Mo.

DEAR RECORDER.

I am now located in Perry, Okla., the county-seat of Noble county. It is a beautiful town of about 4,000 inhabitants. It is a very important field. A great opportunity for doing good for Jesus lies out before me. While I feel inadequate to the task, yet I am glad that I have a great Saviour to help me. I find a noble class of people to help me. The church is composed of some excellent members, who are ever ready to work for Jesus, and who are contending earnestly for the faith once for all delivered unto the saints. The Lord's cause needs sound, faithful, consecrated Baptists. When Baptists are loyal to Christ in the proclamation of the Gospel, then it is that His churches are grounded in the faith and His kingdom established in the earth.

God bless the WESTERN RECORDER, its editors and readers.

JAS. R. ELDRIDGE.

Perry, Okla.

DEAR RECORDER.

A special session of the Florida Baptist Convention was held at Lake City, July 24-26. It was the largest in attendance in the history of the convention, there being present something over 300 delegates.

This special session was called for the purpose of considering an offer made by Lake City for a Baptist College. The city offered to the convention the old property of

the State University, comprising eight buildings, three hundred acres of land all valued at \$250,000, and also \$15,000 cash. The convention enthusiastically accepted the offer and raised \$60,000 on the endowment fund. The only condition imposed by Lake City is that the convention maintain the school. The new school is to be known as "Columbia College," taking its name from the county in which it is located. A board of trustees have been elected, a distinguished educator of Georgia chosen as president, and plans are forming to open this fall. The institution is to be co-educational. An education commission has been elected to push the endowment.

The death of the distinguished Dr. Eaton is an irreparable loss to our Southern Baptist brotherhood. He will be missed as an editor, as a wise counselor, as a preacher, and as an uncompromising champion of "the faith once for all delivered to the saints." Sincerely,

THOMAS M. CALLAWAY.
Pensacola, Fla.

DEAR RECORDER.

It has been sometime since I wrote anything for the RECORDER. I will say to my friends in Kentucky that I am preaching every Sunday. Have two churches, seven miles apart. Mt. Zion, four miles from Trenton, Ky., and Spring Creek, five miles from Clarksville, Tenn. I closed a meeting of two weeks last Sunday at Mt. Zion. There were seven additions by experience and baptism. We trust that great good was accomplished. The weather throughout the meeting was very warm.

The brethren were quite busy threshing wheat and cutting hay during the first week of the meeting. By the request of the church I did all the preaching. We have fine people at Mt. Zion.

We were all grieved to hear of the sudden death of Dr. Eaton. May the blessings of our Heavenly Father rest upon the RECORDER, is the humble prayer of yours, fraternally,

W. M. KUYKENDALL.
Clarksville, Tenn.

CONCORD ASSOCIATION.

On July 31st and August 1st, the messengers composing Concord Association gathered at the Buck Grove church, which is about three miles southeast of Owenton. When the Assistant Moderator, J. W. Waldrop, called the body to order, we began the eighty-seventh annual session of this old and respected body. The weather was ideal, the meeting place in a beautiful grove, and every one seemed to be in a good humor.

The churches were well represented and all sent in letters except five churches. Brethren T. J. Watts, of New Liberty and Harrisburg, and E. M. Harris, of Dallasburg, were present, thus being their first meeting with Concord Association. Bro. J. W. Waldrop, generally known here as "Bishop Waldrop," was unanimously elected Moderator. He may well be called Bishop, not in ecclesiastical power, but in influence over this body. For fifty years he has been contending for "the faith" in this Association. The other officers elected were J. S. Ransdell, Clerk, and R. J. Walker, Treasurer.

Brethren Bow, Harvey, Prestidge and Maddox were with us and helped us in many ways, besides representing their various interests.

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Extra large Linen Huck Towels; regular price \$2.25; special price \$1.50 dozen.

All-linen Heavy Huck Towels; extra large size; regular price 35c—Special at 25c each.

All-linen Sheets; size 90x96; regular price \$6.50 per pair.

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Extra Long Linen Sheets; size 90x108; value \$9.00—

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Linen Pillow Cases, hemstitched ends; size 45x36; regular price \$1.75; special price \$1.25 pair.

Scalloped All-linen Pillow Cases; size 45x36; regular price \$2.50; special price \$1.98 pair.

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KENTUCKY.

The mission reports were discussed Thursday morning and the speeches were up to the average. We expect to see fruit spring up from the seed sown in these speeches.

We are sorry to report a falling off in contributions and membership. The decrease in mission contributions was about \$187. There are three reasons for this: First, it has only been ten months since our last meeting; second, last year we had a State Evangelist in our midst for a while and all the money paid to this brother was credited to State Missions; third, several of our leading churches were pastorless a part of the year. During the year thirteen churches have been pastorless, all or part of the year. Our net decrease in membership is about twenty-eight. This arises from the fact that some churches are inclined to have backdoor revivals.

We have in Concord Association 3,578 members of Baptist churches. Add to these the Baptists in Owen Association and we have in Owen county over 4,000 Baptists. These have twenty-nine Baptist churches in which to worship. We have six or seven resident pastors at present to man the situation. The God of Heaven will help us to meet the responsibility. When we adjourned on Thursday afternoon, we went to our homes feeling that we had been in a good meeting and some of us determined to do more this year than we did last.

J. S. RANSELL, Clerk.

A Chance to Make Money.

Having read of many lucky experiences in Mexican mines, I visited Oaxaca to see for myself. The richness of their mines is certainly wonderful. The thousands of tons of rich ore, visible in so many mines, will give any person the gold fever who visits the district. I had no idea of investing when I visited Mexico, but I bought 3,000 shares in the Zavaleta and Soledad mines, and have already been offered twice what I paid for my stock. A friend who invested \$30 sold his stock in less than three months for \$150. Don't invest in a prospect, even if the stock is cheap, unless you expect to lose. Invest in a mine where at least 5,000 feet of work has been done and not less than 20,000 tons of ore sold at a fair profit. In such a mine you are sure to make money. For safe advice regarding Mexican mines address the Pittsburg-Oaxaca Mining Co., Block 907, Pittsburg, Pa. You can rely on their statements and can make money quick and sure.

JAMES MACK.

The Farm and Household

Farmers in Union county, have nearly finished baling the clover crop, which is one of the largest ever raised here, and the quality is fine. The wheat crop is at least one-third short and some farms have averaged as low as eight bushels to an acre. The corn is late but in fine condition owing to the recent rains and hot weather.

The most profitable crop ever raised in Shelby county, was raised this year, and the crop was onions, and the price was \$3 per barrel. The crop averaged a profit of nearly \$200 an acre. In addition to the great return this crop is matured and is marketable commodity this month, and for the remainder of the year the land can be used for further returns. When you come to think that it is a more profitable crop than tobacco even should the price drop to \$1 per barrel the fact becomes highly interesting.

Wheat threshing is practically over in Owen county. Hay is being harvested and a better crop of hay has not been cut in this county for many years. Tobacco in good condition and growing fast. Growing alfalfa for hay, in this county, is getting well through the experimental stages.

Mr. Orville Arnold, of Bardstown, sold to Mr. R. C. Barnes, of same place, last Saturday a pair of fine three year old mules for \$350.

Vic Robertson, of Harrisburg, bought of D. C. and Jesse Moorman, of Glendale, six cotton mules on \$115 to \$140 per head. He sold to Chas. Brown, of Bardstown, 17 extra two-year-olds, at an average of \$137.50 per head.

Wheat threshing is practically over in Edmonson county, and the yield was an average one, the quality being good. While the tobacco that survived is looking extra well, crops of all kinds are needing rain.

Like everything else home grown watermelons will be late this year. —Dover News.

The raspberry crop was a complete failure in Garrard county, as was also the peach and pear crop. The blackberry crop is fairly good, however. In some sections the wheat crop was scarcely worth harvesting, while in others, it was up to the average.

IMPROVING LIGHT SOILS.

Among practical gardeners it is a recognized fact that light soils are those best suited to fruit or vegetable culture; also that such soils in their natural state use up quickly any fertilizers applied, and that fruit and vegetable crops need a soil well stored with plant food in soluble state. The difficulty, then, is to secure a light soil holding fertilizing elements until absorbed by growing crops. What these soils must require is humus or decaying vegetable matter. To supply this in a form ready for assimilation as plant food, nothing is better than a compost of well-rotted stable manure, refuse vegetable matter, leaves and some soil mixed together and allowed to lie in a compost until in a fine friable con-

dition. These composts may be made up in late fall and applied to the surface land in spring, being thoroughly worked into the soil previous to the planting of the crops in spring.

The plan will be best adapted to small areas, such as gardens or trucking patches. Where larger areas are handled, humus will be most easily supplied through the growth of leguminous crops turned in as green manure. For several reasons, legumes excel all other plants for this purpose, chiefly because of the large supply they yield of easily fermented vegetation, which, when buried in the soil, is quickly converted into humus. Besides this humus, they add greatly to the store of nitrogen in the soil and when the purpose for which they are grown is accomplished, they are easily eradicated from the surface soil.

In using this means of improvement on light soils, it should be kept in mind that, in applying other fertilizers, very little, if any, nitrogen will be needed, but phosphoric acid and potash will be required in considerable quantities. Light soils are always poor in potash and phosphates—in fact, so much so that it is sometimes necessary to supply these before legumes can be grown in sufficient luxuriance to be useful. Horse manure will not be of much use, as it contains little potash, but cow manure will be more beneficial. A mixture of 200 lb. of bone flour, 150 lb. of superphosphates and 150 lb. of muriate of potash, used as a dressing at time of planting, will assist in getting a good growth of leguminous plants on land deficient in these minerals.

One of the best forms of potash for application to manurial crops on light soils is kainit, but unless the supply is near at hand, possibly muriate of potash, being more highly concentrated, will be the cheapest form of potash. An excellent dressing for soil of this character is decayed leaves and mold from a wood. Where such can be conveniently hauled on to the soil in considerable quantities and well worked in, it will show marked improvement on the crops following.

This material is full of humus, and in a form ready for assimilation as plant food. The benefit of an increase of humus in light soils is not only confined to the active fertility of the soil, but to its improvement in texture adding to the power of conserving moisture, as it increases capillarity and the moisture-retaining capacity of the land. In fact, the value of humus, to light soils especially, is more than its chemical composition would denote.

While humus is necessary and important in the fertility of any soil, it does not follow that soils deficient in it are always poor and unproductive. For instance, in arid regions where humus is not plentiful, good crops have been produced where an abundant supply of water could be applied. Again, experiments in culture by water have shown that when nitrogen has been supplied in a purely inorganic form, as mineral nitrates plants will grow in the complete absence of humus.—Country Gent.

SCIONS FOR GRAFTING.

Where it is intended to graft fruit trees at the end of March, scions should now be taken from such things as apples, pears, cherries, and plums, and inserted in

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soil in a cold, shady position till required. By taking this precaution the stocks get ahead of the scions by the time grafting takes place, and a much more successful union is thus obtained. Where choice fruit trees are growing on walls, and the old method of nailing in—a practice now superseded by tying in to strands of wire—is resorted to, the growths should now be detached from the wall and renailed later on. It is advisable to tie the loosened branches together, otherwise the fray of the wind will rub off the buds. Trees thus treated escape the rash heat of the wall during bright sunshine in the next few weeks, thus retarding their growth, and in some measure making them more secure from late frosts.

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ITEMS OF INTEREST

News the World Over.

The Philippines have held the election for their first Legislature. The great majority would not register. But even those that did, voted by a tremendous majority for the candidates who ran on a platform demanding immediate independence. They had a three-fourths majority in the Legislature. Evidently these benighted people care more for freedom than for schools and good roads.

We have been told for the ninety-fifth time that the war in the Philippines is over. We see that transports are going from San Francisco this month with 5,000 additional troops. The Twenty-fifth and Twenty-ninth Infantry are the regiments. Many prominent officers are on the transports.

One high officer ridicules the fear of any attack from Japan on our Pacific Coast. Japan has no coaling stations on this side of the Pacific and her big warships could not reach California with coal enough to make them dangerous. A war with Japan's ally, England, would furnish coaling stations. But England is not going to fight any nation of any size.

About a year ago a man walking along a road in Pike county, Ark., found two shining stones which he carried to a jeweler. He pronounced them diamonds but sent them to Dr. George F. Kunz, the foremost authority on diamonds in the United States. He has visited the place and made careful investigations. He finds the strata there the same as in the diamond fields of South Africa and believes there will be many diamonds there. The total number of diamonds discovered is 130, the largest of which is six and a half karats.

King Oscar of Sweden is very anxious to get the Swiss in this country to return. A letter has been sent to the Swedish ministers and the editors of the Swedish newspapers asking of every Swede the chief causes of his emigration from Sweden; his present condition and earning power; whether he is employed in agricultural, mechanical or other pursuits; his family connections in the United States and in Sweden, etc. There is a great scarcity of high grade workmen in Sweden owing to the emigration to the United States.

M. Paul Leroy Beaulieu is a leading authority on financial matters. Money is hard to get, gilt-edged securities are low, railroads cannot borrow money, and this condition exists all over the civilized world. He says the cause of this is the great advance in railroad and in all industries, more capital is needed than can be found. He says the United States needs \$2,000,000,000 fresh capital per year, and the annual increase of capital in this country is only one-third of this amount. The remedy for the strained situation is to quit expansion till capital can catch up.

An expert on ordnance writes in the *New York Evening Post* in regard to the explosion on the Georgia. He says these turret explosions, which have done such deadly havoc in the United States Navy, are unknown in foreign navies. They are due to the kind of smokeless powder used in the United States Navy. Then Congress should assert its power of control and order the powder changed.

Andrew Carnegie gave the money for a Palace of Peace to be built at the Hague and the Netherlands government gave the land, a very large and beautiful park extending from the Hague to Scheveningen. On July 30th the corner stone of the palace was laid with imposing ceremonies. All the delegates to the Peace Conference were present, and many distinguished visitors. The address was delivered by M. Nelidoff, President of the Conference.

Major Wellman is busily engaged trying to get his airship ready for a sail from Spitzbergen to the North Pole. The English expedition for the South Pole has just started from London, under the command of Lieut. Shackleton, who has had experience in the Antarctic regions. There is on the ship an automobile, provided with different sets of runners over surfaces of varying softness. Several scientists with all sorts of elaborate apparatus are on board the ship. They hope to reach the South pole next summer.

— DEATHS —

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

GIBSON.

Mrs. Rebecca M. Dodson Gibson was born in Allen county, Ky., March 6, 1851, and died July 17, 1907. She was fifty-six years four months and eleven days old. She was married to Mr. J. H. Gibson when seventeen years of age, made a profession of faith in Christ as she reached about twenty years of age, and was baptized into the old home church at New Middle Fork, in Allen county, afterwards moving her membership to Shady Grove, Simpson county. She was the mother of seven children, two of whom, with her devoted husband preceded her to the eternal world.

Her husband died more than twenty years ago, with consumption, and her oldest daughter died with the same dreadful disease some ten years before her mother, who, after fighting hard for years succumbed to the same horrible trouble. She leaves five children, two sons and three daughters, two brothers and two sisters, with a host of other relatives and friends to mourn her loss. She bore her affliction to the last with great patience and fortitude, and when asked by her brother, F. P. Dodson, just a few hours before the end, "if she had found the grace of God sufficient for her during all her affliction," answered with tearful eyes she had.

Her children were exceedingly kind to her. She was a good mother, faithful wife, true woman and loved by all who knew her. And after appropriate services, conducted by Elder S. H. Pope, at Shady Grove, in the presence of a large congregation, we laid her body away in the "Old Church Yard" to rest in sweet sleep in Jesus till the resurrection day. "We sorrow not as others that have no hope."

ONE WHO LOVED HER.

JACKSON.

Mary, wife of Frank Jackson, died in Switzer, Ky., at the home of her son, W. L. Jackson, aged seventy-one years five months and 17 days. Her maiden name was Gross. She was born in East Tennessee, and reared in Owen county, Ky.

A faithful member of Mt. Hebron Baptist church in said county for fifty-four years. The devoted wife of her husband for fifty-two years. She was the mother of fourteen children and had thirty-four grandchildren and eight great grandchildren.

Funeral services were conducted from North Fork Baptist church, at Switzer, Ky., by Rev. J. Stafford, resident minister, and her body interred in the cemetery adjoining.

J. B. HOCKERSMITH.

Switzer, Ky.

SNIDER.

Deacon Henry Clay Snider was found dead in bed at his residence, in Bloomfield, Ky., July 19. For several years Bro. Snider had been in poor health, and his physicians had done all they could to prepare his family for a sudden death. The day before Bro. Snider died he seemed better than he had been for several months. He spent his last day with his pastor, visiting members of the church who live in the country. After coming home late Thursday evening he was more cheerful than usual, spoke of having enjoyed the day, ate a hearty supper and retired early, saying as he left the family room: "Well, I am tired; I believe I will go to sleep." He went to sleep on earth and woke up in Heaven.

Bro. Snider was born in Union county, Ky., August 2, 1844, joined Bordley Baptist church in 1867, baptized by Rev. Jas. H. Hopewell. A few months after his baptism he married Miss Nannie E. Carr, and the day after his marriage he subscribed for his church paper the WESTERN RECORDER, which has made its weekly visits to his home ever since, more than forty years.

Every one that knew Bro. Snider looked upon him as a good man. He was a deacon in three Baptist churches. For

more than twenty years he was a deacon in Little Union Baptist church, Union county; six years deacon in the Hardtown Baptist church and at the time of his death he was a deacon in the Bloomfield Baptist church. The large crowd that attended the funeral, which was held in the Bloomfield Baptist church, was a tribute to him. A good man, faithful and loyal and true, has gone to his reward. We shall miss him. Our hearts are full of sympathy for the bereaved wife daughter and three sons.

ERNEST M. HARRIS.

Louisville, Ky.

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ITEMS OF INTEREST

News the World Over.

Speaking of the accident on the Georgia, the Hatcher says: "Whatever the Board of Inquiry may find it will show that the modern battleship is so complicated and so delicately adjusted a machine as to be unfitted for the rough work for which it is intended. It is like putting a chronometer to haul a rail road."

Pittsburg has passed a real smoke ordinance, which it began to enforce the middle of June. The results are already apparent. Huge stacks that formerly emitted volumes of black smoke now show only a faint cloud. There is no reason for smoke in a city. Its prevention is only a matter of expense, and the damages to goods in every city is many times as great as the additional cost of smoke prevention.

Who will say that women have not come to the front? In Philadelphia a mob of women attacked the meat shops because the butchers had raised the price of meat. The police had quite a time in protecting the butchers. One thousand met and organized and proceeded to post pickets around the meat shops to urge every one not to buy.

Canada is arranging to dig a canal from Lake Huron to Montreal, a distance of 460 miles. Georgian Bay gives fifty miles of deep water on this route, and the Ottawa River can be used. Half the route is naturally navigable for large ships. Only forty miles will have to be excavated. The largest ships can be loaded on the lakes for the ocean.

Now comes the warning that the English starling, which was introduced ten years ago in this country, threatens to become a pest second only to the sparrow. The starlings were released from their cages in Brooklyn, because some idiot admired their singing. They have multiplied alarmingly and they are destructive birds. It is a nuisance. There ought to be a law forbidding importation of foreign animals at any man's sweet will.

There is one gun at Sandy Hook which cost the United States Government \$130,000. This gun can be fired only 100 times when it will become useless. It has already been fired twenty times. So that it costs \$1,300 to fire the gun once, without counting the expense of the powder and ball. It is a pity modern man can't invent guns which will last for a while.

Cecil Rhodes left a large sum to pay the students from other countries to go to Oxford University. There are at present seventy-nine from the United States and a small number from Canada and Australia. In scholarship, Christian Work says that not one from the United States came within gunshot of the others. Two from Quebec and one from Australia distanced the English students, taking the scholarships, etc. The men from the United States have to their credit the "long and high jumps."

Dr. Koch resigned the presidency of the Berlin Medical Society last May in order to go to Africa to study the sleeping sickness. This disease has about depopulated a large section of country, and it is invariably fatal. Now, Dr. Koch reports to the Imperial Minister of the Interior that he has found the remedy. He says that atoxyl, a preparation of arsenic is as efficacious against this disease as quinine is against malaria.

Prof. Koch is on the Sise Islands, in Indo-Victoria. The sleeping sickness attacks chiefly man in the prime of life. The Sise Islands had 30,000 inhabitants and now has 12,000. Whole villages are inhabited by women and children, the men having died. He has 900 patients, and treats them with sub-cutaneous injections of a half a gramme solution of atoxyl. If the cures prove to be permanent, Koch is one of the world's greatest benefactors.

DAVIDSON COUNTY ASSOCIATION.

August 10th this body met with Park Creek church, and after calling messengers, Bro. W. D. Nowlin was re-elected Moderator and Bro. Eads and Wells were elected clerks. Bro. L. H. Voyles preached the annual sermon, on "Contending for the Faith Once Delivered," etc. Reports were all well discussed and the Association will meet with Oak Grove Baptist church, Utica, Ky., Tuesday after the first Sunday in August, 1908. The second day was given to all mission reports, but State Missions was reported the first day.

Three resolutions were passed unanimously:

"Whereas, A proposition is pending before the State Board of Missions to separate the Sunday school and Colportage work, by appointing a Sunday school Secretary, whose salary shall be paid out of the funds contributed for State Missions, and who shall not collect funds for either work, and

"Whereas, the General Association at its recent meeting at Mayfield expressed the sense of that body that these departments of our work should not be separated, therefore, resolved:

"First That we protest against the above action.

"Second That since the plan under which we have worked for more than twenty years provides for setting apart a given percentage of all un-designated funds for State Missions and another percentage for Sunday-school work, to execute the above plan would be to divert funds contributed for State Missions to another purpose."

District Missions came up for special emphasis owing to the neglect of the churches to designate funds for this work. The Board specifically requests the churches to help this work.

Temperance followed the missions' reports; after discussion a collection was taken for the work of the Anti-Saloon League, amounting to \$19.45 in cash and some other subscriptions which will be paid later.

The Recorder man was well treated, and with several renewals and new subscribers added to the list of the "old Reliable," we thank the brethren for their continued good will and appreciation. Rev. J. H. Peay, of Little Rock, Ark., whose father was once the pastor of Buck Creek church, was present and preached at the Grove a most excellent sermon on how to be saved. After adjournment of the body, which has made progress along all lines, we again repaired to the Grove to hear good talks from Bro. Nowlin, Bro. Jenkins, etc., and then waited between Nichols and Livia for the O. & N. train, some going to Livia to wait. May God bless this mother of Associations and multiply her usefulness.

Truly, A. N. Corbin.

Fordsville, Ky.

It is with sadness we chronicle the death of Sister Mattie Tull, which occurred at her home near Magnolia, Miss. She was the mother of the two preacher brothers, J. E. and S. E. Tull, and of J. P. and N. T. Tull and Mrs. Albritton. She lingered and suffered long, but relief came and she rests from her sufferings. We extend sympathy to the bereaved ones, especially the husband.

Live Stock Markets.

CATTLE.

Table listing live stock prices for cattle, hogs, and sheep. Includes categories like 'Good to choice export steers', 'Light shipping steers', 'Med. to good butcher steers', etc.

Table listing live stock prices for sheep and lambs. Includes categories like 'Med. pack, 180 to 200 lbs.', 'Light ship, 120 to 180 lbs.', etc.

Table listing live stock prices for burley tobacco. Includes categories like 'BURLEY-Dark Red', 'Trash (green or mixed)', 'Trash (sound)', etc.

Table listing live stock prices for burley tobacco (continued). Includes categories like 'BURLEY-Bright Red', 'Trash (green or mixed)', 'Trash (sound)', etc.

Table listing live stock prices for dark tobacco. Includes categories like 'DARK', 'Trash (green or mixed)', 'Trash (sound)', etc.

Table listing live stock prices for butter. Includes categories like 'BUTTER', 'Fresh, 17c per pound; Elgin, 27c in 60-lb. tubs', etc.

Table listing live stock prices for poultry. Includes categories like 'POULTRY', 'Hens, 10c per lb.; roosters, 5c; young chickens 16c; ducks 8c per lb.', etc.

Table listing live stock prices for eggs. Includes categories like 'EGGS', 'Eggs 11 1/2 to 12c, case count, re-handled, 13 1/2 to 14c.', etc.

WE KNOW THE GUIDE.

Out of obedience and devotion arises an habitual faith, which makes him, though unseen, a part of our life. He will guide us in a sure path, though it be a rough one; though shadows hang upon it, yet he will be with us. He will bring us home at last. Through much trial it may be, and weariness, in much fear and fainting of heart, in much sadness and loneliness, in griefs that the world never knows, and under burdens that the nearest never suspect. Yet he will suffice for all. By his eye or by his voice he will guide us if we be docile and gentle; by his staff and by his rod, if we wander or are willful; anyhow, and by all means, he will bring us to his rest.—H. E. Manning.

EVEN THEN.

Suppose there were no God and no future state. Even then it is better to be generous than selfish, better to be chaste than licentious, better to be true than false, better to be brave than a coward. Blessed beyond all earthly blessedness is the man who, in the tempestuous darkness of the soul, has dared to hold fast to these venerable landmarks. Thrice blessed is he who, when all is drear and cheerless within and without, when his teachers terrify him and his friends shrink from him, has obstinately clung to moral good. Thrust blessed, because his night shall pass into clear, bright day.—E. W. Robinson.

Whatever God's tells us to do, he also helps us to do.—Dora Greenwell.

Every noble crown is, and on earth ever will be, a crown of thorns.—Carlyle.



BOOKS

BY DR. T. T. EATON.

Table listing book titles and prices: FAITH AND THE FAITH \$.50, FAITH OF THE BAPTISTS .15, THE BIBLE ON WOMEN PUBLIC SPEAKING .10, SANCTIFICATION .05, TALKS ON GETTING MARRIED 1.00, CRUISE OF THE KAISERIN 1.00.

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Table showing prices for the Spieden Treasurer's Record book based on the number of names or contributors: 100 names \$1.50, 200 names 2.00, 300 names 2.50, 400 names 3.00, 500 names 3.50, 600 names 5.00.

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

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

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

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

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

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

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

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