

# WESTERN RECORDER

Faith, Hope and Love, these three.

82nd YEAR

LOUISVILLE, KENTUCKY, THURSDAY, SEPTEMBER 19, 1907.

No. 434

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.

RECEIPT and credit of payments is shown in about two weeks by the date on the address label. If proper credit has not been given within two or three weeks, notify this office at once.

POST-OFFICE ADDRESS.—Instructions concerning renewal, discontinuance or change of address should be sent two weeks prior to the date they are to go into effect. The exact post-office address to which we are directing paper at time of writing must always be given.

SAMPLE COPIES.—We print each week a limited number, which may be had for the asking.

DISCONTINUANCE.—If a subscriber wishes paper stopped at expiration of his subscription, notice to that effect should be sent; otherwise it is assumed that a continuance of the subscription is desired. Do not pay subscription to any one not known to you personally to be responsible, unless the party has written authority from Western Book Concern office, Louisville, Ky.

The *Westminster* says "the trustees of Princeton University recently declined a thirty thousand dollar legacy because they believed the family of the testator were morally-entitled-to-it. Some corporations have hearts as well as souls."

The *London Tribune* is troubled, as well it may be, at the statistics of the Established church for 1906. There were 8,258 fewer confirmations than the year before, and the number of communicants is 169,752 less. This is appalling and calls for great searchings of heart. There was a decrease in Sunday-school teachers of 2,465, and a falling off of \$339,330 in contributions.

Dr. Crannell says, and his words are true of much of the talk about Jesus these days: "It is no true adoration with vague and sentimental phrases to bow down before him in a worship that knows not what it worships; it is as empty to him as it is bound to prove at the last to the worshipper. Better, like Thomas, insist on the full thrust of the hand, and say at last, 'My Lord and my God.'"

There was once a man who, when he was told that his salary would be doubled at the tenth year of his work, said he would begin with the tenth year. The modern rational world is very like that man; like that it thinks itself very practical when it is only greedy. It is too greedy ever to be practical.

It knows or ought to know, that there is always a first principle, but it says: "Let us begin at the fourth deduction. Let us begin at the sixth principle. Do not let us begin at theory, for that is beginning at the beginning. Let us begin at practice. Let us begin at the end." There are a hundred instances of this disposition to skip the first principles because they are principles."

The Bible is full of warnings against the danger of "drifting." Here is one: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

Dr. F. D. Meyer, who was a Baptist, but left to accept the pastorate of the great Congregational church of Newman Hall, is now President of the Baptist Union. It seems a pity he did not stay with the Congregationalists, as in a recent speech the conception of millions of the race going to a bottomless pit "no longer held the mind." Who was it said "Wide is the gate and broad the way that leadeth to destruction, and many there be who go in thereat?"

## DR. VARDEN ON MONISM.

PROF. NOAH K. DAVIS, LL. D.

I wish to thank very heartily Dr. George Varden for his article in the *RECORDER* of August 29th, under the title "Rochester and Colgate Universities." In this article he makes a vigorous protest against the philosophic doctrine of monism, that is the doctrine that there is but one substance in the universe, and that all phenomena whether of mind or matter are merely the subjective and objective manifestation of this one substance. Dr. Varden points out very clearly, distinctly, and emphatically that this doctrine as taught in some of our theological seminaries is essentially a denial of God and ruinous to Christian faith.

In my studies and teachings for many years I have of course given careful attention to the various forms of monism, idealistic, materialistic, and absolute, as involved in the history of philosophy. I early became convinced that every form of the doctrine of one substance, terminates logically, in pantheism, and that pantheism, notwithstanding the name is blank atheism. For all forms of the doctrine are inconsistent with the personality of God; so that the so-called God of the monist and pantheist is not our God, not a person, but merely "formative force, working according to the inner necessities of its nature" as Spencer states it. Whoever holds this doctrine must give up the Bible as a divine revelation, and place it, as Hebrew Mythology, alongside of Homer's Trojan War. He abandons all belief in the divinity and vicarious atonement of Christ, the love of God in the gift of His Son and the whole doctrine of redemption. For him God is not a person, but merely, as for Mathew Arnold, "a stream of tendency" in the one substance. There is no escape from this logical consequence of the hypothesis of one substance, which is purely a hypothetical assumption, and is disproved by its reliction to atheism. Many philosophers and theologians who avow this philosophic doctrine, still cling to the personality and love of God and even to the Bible and to the divinity of Christ; but they can do so only by shutting their eyes to the inevitable logical consequences of the hypothesis, and although professing to exalt reason, by refusing to follow its dictates.

It is, of course, impossible to discuss this subject briefly. I wish merely to endorse what Dr. Varden has so well said. His words are not many, but they are keenly pointed and reach the heart of the matter. I hope he will renew and enlarge his protest. I know of no one more capable than he of dealing with this difficult and abstruse subject. It certainly is time that it should be handled without gloves, and the *RECORDER*, I am sure, will welcome his disquisitions.

University of Virginia.

## CONFESSION OR CONCEALMENT OF SIN.

Men have never made a success in trying to forgive themselves and saying nothing about it. A good many persons have tried it, and some of them have given us their experience in the matter. David has left it on record that he secured no peace in this way. In the thirty-second Psalm he tells us that unconfessed sin is like corruption shut up in the tissues to fester, causing fever and distress, followed not by healing

but by spreading of the poison. Confession and restitution opened the wound and this was followed by the forgiveness that cleansed and brought the longed for healing.

We are all of us sinners and every day we need to be coming to God for forgiveness, seeking and accepting his precious healing. The child of God has such relations with the Heavenly Father through the atoning blood of Christ, that he knows all his guilt to be entirely and forever removed, but he is conscious, day by day, of lapses from the perfect life and of offenses which grieve his own heart as well as the heart of God. So, day by day, he comes in prayer, confessing his sins and seeking cleansing and restoration and peace. Coming thus, he receives what he seeks, and his heart is full of tranquility. He lies down in peace and sleeps. He goes about his daily duties in a gladness which comes from assurance that all is well between him and God.

But there is another element. It is our relation with our fellow-men. The sins which are committed against God are, for the most part, sins against our fellow-men. Inasmuch as good things are done in behalf of even the least and humblest they are done to Christ, and Christ is sinned against and persecuted when evil is done to or against even the poorest of his followers. Sins against God, whom we have not seen are usually committed against some brother whom we have seen. In words and acts in which men fail of the perfect law of love toward those around them they commit the offenses for which they must seek forgiveness and restoration from God if they would be at peace with him. But they must also seek forgiveness from those whom they have offended. There are many ways of making apology, presenting confessions, accomplishing restitution and renewing peaceful relations with those who have been sinned against. It is not always that the apology and confession are in words, but in some way, expressed and understood, by one of a thousand tokens, sorrow is expressed, forgiveness asked and granted, and relations are sustained without long-continued and grievous interruptions. If only the heart is right, forgiveness is one of the sweetest things in the world to seek and to accept, and between those who love all life and all the world form one wide and long confessional.

But there are still other offenses which, while they are against God and some fellow-being, are so great as to be more than private offenses. It is not enough to have the forgiveness of the individual most nearly concerned and to attempt restitution and reconciliation with that one. The offense is public. It is against the peace and well-ordering of the community. It is against society. It is against the church and Kingdom of Jesus Christ. It is against the life and social order. In this case as in others God's forgiveness must be secured in repentance, confession, faith and prayer. The individuals sinned against must be conciliated, if possible. After all this is done it is hard to prescribe any way of real peace except in meeting the penalty of the violated law of church and State. The really penitent one will come to the authorities of the church, make confession and offer to accept such penalty as may be decided upon. He will bow to the authority of the State and accept the penalty provided by outraged law. A man may flee into exile, but if his heart is right he will prefer to meet the penalty of the law, and

he will show his penitence and his manhood in so doing.

The blood of Jesus Christ atones for sin in the divine government, and he who repents, confesses, makes restitution and seeks to set himself right with those around him, makes the best proof that he has accepted the divine forgiveness. It is a truth that cannot be changed that the way of the transgressor is hard. He who has committed a grave offense will and must have a hard experience before him. If he tries to hide it, to deny it, to condone it, he will probably make dark days and nights for himself before he gets through with it. *Exchange.*

## PREACHING TO THE UNCONVERTED

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

I am convinced that with happy exceptions there has been a decline of direct, pointed, faithful and persuasive preaching to the unconverted. Too many discourses are addressed to nobody in particular; preaching to Christians has been relatively overdone, and preaching to the impenitent underdone. I do not mean denunciations that only irritate, or mere hortations that are often a waste of breath. I mean that the preacher should hold up the ugliness and the doom of sin before the sinner's eye that he should feel his own guiltiness, and so present Jesus Christ that that sinner should see to Him as his only Saviour. "Warn them from me," is God's solemn injunction to every minister, he has therefore no more right to cap Sinai or conceal hell than he has to hide the sin-atonement cross of Calvary. In short, I mean logic set on fire by love.

Ministers ought to go back to the fountainhead, and remember that Jesus Christ "began to preach, and to say, Repent, for the kingdom of Heaven is at hand." They ought to remember that Peter began the great apostolic campaign by preaching repentance to the unconverted, and Paul ceased not to warn night and day with tears.

They ought to remember that the most successful preachers from Whitfield and Wesley on to Spurgeon and Moody, were men whose chief aim was to awaken the unconverted, and to lead them straight to Jesus Christ. Spurgeon never had any "revivals" in his great church; and for the good reason that there were no spiritual declensions to be revived from. He sowed the gospel with one hand, and reaped conversions with the other. His church was like the orange trees I saw in California; there were white blossoms on some limbs, and ripe golden fruit on some other limbs. Unless a minister intensely loves souls, and longs for souls, he will never save souls; if he does, and uses the right means seasoned with prayer, God will give him souls converted as his rich reward.

In my own experience of forty-three years of pastoral work I delivered hundreds of discourses to the impenitent, and did not limit them to seasons of special outpourings of the Holy Spirit.

By Bible gave me abundant ammunition in such texts as "choose life," "come, for all things are now ready," "Jesus only," "quench not the Spirit" and that piercing passage, "past feeling." Preaching to the unconverted is not easy work; it costs more mental labor than any other sermon work—except during a great descent of the Holy Spirit, and at such times all sermons make themselves. Preaching is a luxury when every stroke echoes in converted souls.

## THOUGHTS BY THE WAY.

LINCOLN HULLEY, PH. D., PRESIDENT STETSON UNIVERSITY, DELAND, FLA.

People talk about themselves, or else about other people. When they talk about themselves it is in terms of appreciation; when they talk about other people, it is in terms of depreciation. They talk about themselves, their interests, their possessions, their abilities in the language of flattery, praising themselves, exalting themselves, pluming and priding themselves about their gifts and talents and achievements. But the other man is a small potato. One touch of rumor makes the whole world chin.

"Free grace and dying love." Everyone who reads will recognize those words as the words of a hymn. At first they were very precious, then they grew common by frequent iteration. Then they pitched overboard to make way for speculative philosophy, but after speculative philosophy had done its perfect work, those words were taken up again. They had a new meaning a meaning not recognized before. "Think Abid, dost thou think?" Free grace and dying love. Read it again and think. It suggests the sweet ministries of suffering. It suggests Gethsemane and Calvary. Put yourself in His place and the words will mean more than ever to you. Not only that, but do you go down yourself as He did and die for sinners and your own experience will teach you what Christ's love is.

A man once wrote to his friend, "How can I get a good wife?" His friend wrote back, "Take a good girl and go to the parson." It was a fool question a fool answer; not the man who answered was a fool, he was a wise man for he answered the fool according to his folly. Common sense is a most uncommon commodity. A good wife is of the Lord. She is like a pearl of great price. "She is more precious than rubies," and none of the things thou canst desire are to be compared unto her. Her ways are ways of pleasantness, and all her paths are peace.

In raising money for a church the best way in the world is for the members to go right down into their pockets for it, and get it. That is the spiritual way of raising money. The carnal way is to devise a lot of clap trap to trick it out of others. The workers spend their time getting up strawberry festivals, oyster suppers, clam bakes, cake-walks, private theatricals, lawn parties and sociables, and they think they are doing church work. They may be doing work for the church, but it is not church work. Church work is to save souls. Those who buy tickets for oyster suppers are not giving unto the Lord; they are buying an equivalent for what they pay. They may be buying something they don't need. There is no charity about it. Strawberry festivals have a value, of course, in promoting good fellowship, but they need to be understood as sociables and not as church work, and they ought not to be allowed to take the place of fair and square giving unto the Lord.

The boys at Yale either thought the professor was unusually prosy or had gone over the time. In any event they began to shuffle their feet significantly. The professor looked up and said, "hold on boys, I've got a few more pearls to cast." Sarcasm has its place, brother, but don't you get smart and try to use it. It is a double-edged sword. It is a nasty thing to fool with. You would better cultivate good humor than a rasping wit. Sarcasm is a good weapon in the hands of some men; but the Lord usually picks the man He gives it to.

To him that overcometh, the crown of life is given. Crowns are not for cowards. They are not for slaves, underlings, time servers, crooks, or sneaks. Crowns are for brave men, strong men, true men, good

men, who march breast forward with head erect in the spirit of the chancellor who said, "we Germans fear God and no one else beside." The moral hero who conquers the lusts of the flesh, who puts his temptations under his feet, and resolutely takes up his daily duty, is the real hero. To him shall be given the crown of life and he shall have a white stone and a new name written therein, and he shall eat of the hidden manna and sing the new song in the city of God. The disciplines of life reveal the heroes. They reveal the cowards, too. Every day is a judgment day in this sense, for it proves whether our building is of wood or hay or stubble or of gold and silver and precious stones.

## PASTORAL MEMORIES.

## REVIVALS.

There are some members in each church who are always, apparently, in a state of revival. If all the church and all the world were to come into the condition in which they live, there would be but little to desire in realizing the kingdom of God on earth. They carry with them into their business and home life a kind, pure and just spirit. They deal justly, love mercy and walk humbly before God. They attend the services of the church faithfully, give of their means liberally for the local and the missionary work of the church, pray, read God's Word, live consistently, and are helpful and sympathetic and earnest in trying to advance the cause of Christ. They live near to God, are deeply interested in religious life and work, and, in case of special evangelistic efforts, are constant in their presence and their prayers. If all were living in this way there would be little left to desire.

A revival is a time in which the church in general comes up to the plane usually occupied by these faithful ones. The house of God is crowded; the Word of God as preached is listened to with deep attention; a spirit of prayer and praise is manifest; the things of God are lovingly considered, and souls are converted and added to the church. There are some who condemn and oppose revivals. It is enough to say that they are not those who are anxious for the conversion of souls and the spread of the gospel.

I find from my records that of all those whom I have received into the church, numbering something near a thousand, the larger part came in special times of revival. Those who thus came have been as steadfast in their Christian life as others who came in other circumstances.

I have known some to come alone, or almost alone, emphasizing the fact that they did not wish to appear to be moved by excitement. Some of these persons proved to be converted, while others were simply self-deceived or self-conceited and lacking the grace of God. The coming of one genuinely-converted soul is a manifestation of the reviving work of God's Holy Spirit. The conversion of many at one time is the evidence of a wider and larger work from on high.

It is possible that there may be a merely man-made excitement or enthusiasm, and the affecting of many at such a time; but it is equally possible that the cool and deliberate coming of one person may mark a merely human resolution and be devoid of divine grace. I have believed, and still believe, in the reality of conversions which occur many at a time. The conversion of the three thousand on the day of Pentecost was not a mere matter of human excitement, nor were the occasions in my own ministry. I believe, when ten, twenty, forty or fifty have given themselves to God during one special time of revival.

In my own exchanges and work in vacant churches I have spent many months in solid services, week after week, and I have become assured that such times are most fruitful occasions for winning souls to a really warm-hearted and converted life of service for Jesus Christ.

I believe the keynote of every minister's life should be the consecrated determination to win souls for Christ. Constant and persistent evangelism should be the dominant

note in all the work of the evangelical church. If I were to begin my ministry over it would be with the purpose to be more unremitting in efforts to secure conversions. I would urge it upon every young minister and every church. Souls won for Christ are for the joy of the heart and for a crown of rejoicing, to the minister, to the church, and to Christ.—*Herald and Presbyterian*.

## 'JESUS' MIRACLES OF HEALING.

BY THE REV. JOHN T. BERGEN.

Jesus began His active work in Galilee with the call of four disciples. They had become attached to him before, but now He calls them to a permanent mission. Simon and Andrew, James and John, seem to be the first of Jesus' disciples who are called to active ministry. These four were fishermen, and their call to Jesus' discipleship was made effectual by the miracle of the draught of fishes which was wrought from Peter's boat. From this time these brothers forsook all and followed Jesus. Then a series of miracles took place in Capernaum: A demoniac was cast out in the synagogue. Demoniacal possession was a recognized physical malady in Jesus' day. Its symptoms were very like some forms of insanity in modern times, but the teaching and healing practices of Jesus certainly show that He attributes the cause of these symptoms to real spirits called demons, who were underlings of Satan.

Where the sun shines most brightly, there the shadows fall more darkly. When the Son of God comes to earth with power to forgive sin, Satan sends his most malignant agents with power to make the grossest exhibition of sin. This is but bearing out the Satanic character as depicted in the Old Testament, where Satan is the mocker of God and of all good and a constant opponent of the revelation of God's Kingdom. The question arises: Is there demoniacal possession on the earth today? Dr. Nevius, one of the best known and most honored missionaries to China, has recently said that he found symptoms in China which could not come under any species of insanity of modern times, but which did correspond so closely to the marks of demon-possession recorded in Scripture that he certainly would place such patients in a class by themselves and call them possessed of demons. Moreover, the New Testament distinguished between lunacy and demon possession. Now Jesus cast out demons by the Word of His power.

Sometimes in coming out they would acknowledge Him to be the Son of God, but this confession He always rebuked. He would not have his adversary for a witness. Jesus had settled this question in the desert at His first temptation. Following this miracle was the healing of Peter's wife's mother in Capernaum, which brought upon Him the task of healing all the sick and casting out all the demons in that city. From thence He went to the other cities of Galilee, where His fame had gone before Him to such extent that they brought their sick from all parts of Palestine and Syria. This tour made Jesus famous as a divine healer throughout all the countries surrounding Galilee. The Master was entering deeply and sympathetically into all the physical ailments of mankind. He was demonstrating His divinity. He laid His hand upon the lepers, and lo! Jesus was not unclean, but the leper was cleansed. So dense was the crowd at one place, that they tore up the roof of the house to lower a paralytic into Jesus' presence. Confronted with this exhibition of their faith in Him as a healer Jesus announced to them the forgiveness of the man's sins. This was a new departure, a radical step for even a divine healer to announce, and it aroused the murmurs of the Scribes. Then Jesus proclaimed the reason for His miracle; His argument was from the natural to the spiritual; only God could heal this man instantaneously; only God could forgive sins. All will admit this, and with this promise He commands the paralytic to arise, take up his bed and walk. Instantly the suf-

ferer arises a cured and forgiven man. Thus Jesus uses His miracles to prove His divine mission as the Son of God who hath power on earth to forgive sins. This gives us a clear and unmistakable reason for miracles, the real miracles of the days of Jesus and the Apostles, and also furnishes a proof of the falseness of modern so-called miracles. The pretended miracles of today are used by those who profess to work them as an end. Jesus' miracles are merely a means to an end. So soon as that end is attained, the proof that He is the Son of God with power, then miracles will logically and necessarily cease.—*Christian Intelligencer*.

## HOW TO REALIZE THE PRESENCE OF GOD.

This is a holy world to the true child of God because it is God's world and God is found by him everywhere, on the right hand and on the left. Wherever he goes he is in the presence of God. He cannot escape from his presence if he would, and he would not if he could.

Some persons may be deterred from the commission of evil because they realize that they are under the eye of their fellowmen, and are liable to detection. They feel the pressure of humanity upon them. The gaze of society is the strong light which they realize is cast upon their very lives. But the one who has the sense of God in his soul thinks that the divine eye is resting upon him, and he says, like Joseph, when tempted: "How can I do this great wickedness and sin against God?"

The child of God, however, realizes the presence of God in a higher way than this. He knows that his inmost life is open to his heavenly Father. He fears not so much fear his anger as he fears causing grief to his infinitely loving heart. He is not willing to offend against the holiness and majesty of God. He is not willing to be so rude and coarse and vile as to sin against the high and holy one who not only inhabits eternity, but condescends to dwell in the heart of the humble and contrite one. So he walks humbly before God in reverence and godly fear, and the sense of God's holy presence is a power to deter him from evil, greater than all the police power of earth. So true religion is the great promoter of morality, and the church is a greater and more effectual influence against crime than all the courts and prisons on earth.

The true child of God is moved by love and lives in the realms of the spiritual presence of his heavenly Father. This is a holy world, for here is God to be met day by day. Under these arching skies is the home of God. In the places of daily life is the tabernacle of the Most High. Each spot is a burning bush where the divine presence is manifested to the reverent heart.

In the wonderful passage in the fourteenth chapter of John's Gospel, where Christ speaks of dwelling in the hearts of his people, even though he goes away from them, he tells them that the Holy Spirit will dwell in them; that the Father will be in them; that he himself will be in them. So we lovingly take him at his word, even though we may not entirely comprehend all the truth. God dwells in the heart of each one of his children, in all the fullness of his love and grace. Each one who loves God becomes a temple wherein becomes manifested the Father, the Son and the Holy Spirit. For one who realizes that God thus condescends to abide in his life, sin becomes a hateful thing, and indulgence in it would be not only sinful, but an act of sacrilege against the temple of his soul and against God who dwells within him.

We should cultivate the thought of God's presence. We should seek to realize that he is all about us and within us, if we are his children. We should talk to him, lovingly and reverently, about everything that enters into our lives. We should not be willing to shut him out from our hearts' love, our mind's thought, or our lives' business. Let him be companion and friend. Let him be the intimate associate and companion of our daily lives.—*Selected*.

THE PURPOSE OF THE EPISTLE TO THE HEBREWS.

The Epistle to the Hebrews is the first Christian apologetic. It was written about the year 68 A. D. to some Jewish Christians, who on account of severe persecution and their ignorance of the supreme value of Christianity, were about to return to their Jewish faith. The author of the epistle is very much concerned for their constancy. He fears that, as a boat is made to drift past its landing-place by the current of the stream, these Hebrew Christians will drift away from the truths of Christianity. He therefore urges them to "give more earnest heed" to the things that they had heard, lest haply they drift away from them.

The Jewish Christians to whom the epistle is addressed had only recently been converted to Christianity, and their faith was unstable and wavering. Recognizing the vacillating condition of their minds, and with a desire to establish their faith upon a firm basis, the author sets forth a strong argument, to prove the incomparable superiority of Christianity over Judaism, and to establish the fact that Christianity is the only perfect, final, and eternal religion. He wishes to implant in their minds a reasonable and logical appreciation of the pre-eminent value of Christianity, and thereby fortify them against temptation to apostasy. In order to do this, he expands by numerous illustrations the idea that only through Christianity does man have perfect and unrestricted access to God.

In the author's mind, religion pertains to the relation existing between the soul and God. The more perfect the relation, and the freer the access to God, the more perfect the religion. The Levitical ceremonies recognized and taught that relations existed between man and God; but they placed God afar off. The Holy of Holies was separated from the Holy Place by a veil; and into the Holy of Holies only the high priest could go, and that only once a year. Year after year he went into the Holy of Holies taking blood for his own trespasses and those of the people. But now through Christ the Great High Priest, who hath entered once for all into the Holy Place and offered up his own blood, even we have boldness to enter the Holy Place by a new and living way. Thus Christianity is set forth as the religion of the better hope, and of unrestricted access to God, by which we draw near to Him and He to us.

As an illustration of the fact that Christianity is superior to Judaism, the author shows that God, who formerly spoke through prophets, has now sent His message through His Son, "whom he appointed heir of all things, through whom also he made the worlds." Whereas, God formerly spoke through weak human agents, he has now spoken to us through one who is the "effulgence" of His glory, and the very image of His substance." The author proves by quotations from the Old Testament that Christ is superior to angels. He then uses this fact to establish the trustworthiness of Christian truth, saying, "If the word spoken through angels proved steadfast," then how much more will the Christian doctrine prove steadfast, inasmuch as it was first spoken through the Lord and then confirmed unto us by them that heard him, God also bearing witness by signs and wonders and manifold powers.

Again, Christianity is superior to Judaism, because Christ the new law-giver is the Son of God, whereas Moses, the old law-giver, was only the servant of God. The author therefore warns the Jewish Christians not to fall away from the Living God and His revelation in Christ.

In the religion of the Jews, the Levitical ceremonies centered around the priesthood, the sanctuary, and its sacrifices. The author of the apologetic to the Hebrews, therefore, undertakes to prove that Christianity has a better High Priest, a better sanctuary and a better sacrifice than Judaism can supply.

The High Priest of Christianity is Jesus Christ, the Son of God. While the Levitical priesthood carried on their work in a perfunctory and unsympathetic way, our High Priest is one who is touched with a feeling of our infirmities, having been tempted in all points like as we are, yet without sin. On account of his sinlessness he has no need, like the Levitical priests, to offer up sacrifices for himself; but only for the people. Moreover, he has been appointed by an oath of Jehovah himself—"Thou art a priest forever after the order of Melchizedek." Having learned obedience and been made perfect by sufferings, he was "crowned with glory and honor, that by the grace of God he should taste death for every man." Consequently he becomes unto all who obey him the author of eternal salvation. While he is Priest, he is also the offering. He officiated at the sacrificial altar once for all when he offered up himself. Unlike the Levitical priests, he abides forever, and on this account "he is able to save to the uttermost them that draw near to God through him, seeing he ever liveth to make intercession for them."

As eternal High Priest, Christ officiates in a greater and more perfect tabernacle than the Levitical priests. The former sanctuary, with its fleshly gifts and sacrifices, could not as touching the conscience make the worshipper perfect. It was only imposed until a time of reformation should come. In the fullness of time God revealed the perfect sanctuary, that is the heavenly. Moreover, Jesus offered to God a more acceptable sacrifice than the Jews. The Jews offered up the flesh of bulls and goats. Jesus offered up himself. The sacrifices of bulls and goats sanctified to the cleansing of the flesh; but the blood of Christ, offered through the eternal spirit to

God, cleanses the conscience from dead works to serve the living God. While the Levitical sacrifices were unable to put away sin, through the offering made by Christ we are sanctified by the will of God.

To recapitulate, the author proves that Christianity is superior to Judaism, because it is revealed through a more authoritative messenger, given from a more glorious law-giver, and based upon a better covenant—a covenant whose priesthood, sanctuary, and sacrifice are all better than those of the old Mosaic covenant.

No wonder, then, that in closing his epistle, the author exhorts and admonishes his readers to draw nigh unto God through this new and living way and to hold fast the confession of their hope, that it waver not. After calling the roll of the faithful in the eleventh chapter, and recounting for the benefit of his persecuted readers the sufferings of the martyrs of the past, he reaches the climax of his appeal in the twelfth chapter, when he says: "Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and perfecter of our faith"—unto Jesus, the Great High Priest, the sacrifice of eternal efficacy and value, the one who hath made purification of sins and sat down on the right hand of the Majesty on high, henceforth waiting until his enemies shall become the foot-stool of his feet.

WALTER M. LEE.

New Orleans, La.

PREPARING FOR HEAVEN.

The good are preparing for heaven. No one goes home on earth who cares nothing for home, takes no thought for it, does not plan with ardent longing for the home-coming. The very life good people live on earth is a preparation for heaven and an unfitting of them for any other future. Each soul will go "to his own place." There is a legend of an Indian chieftain, who, migrating with his tribe, journeyed over high mountains and through dismal swamps, and at last, having reached a valley fair to behold and good to dwell in, threw down his burdens, exclaiming, "Alabama!" meaning, "Here we rest." The true Christian is journeying toward the real "Alabama," the valley-home of the redeemed, where they lay down their burdens and rest. "They rest from their labors, and their works do follow them." There is such a "home of the soul." —Rev. G. B. F. Hallock, D.D.

FORSAKEN OF THE SPIRIT.

A brother, after giving me an account of a friend who is depressed in spirit, though anxious for the peace and hope that he once enjoyed, asks the following questions: "If a man is entirely forsaken of the Spirit, would he feel deep concern about his condition? Would he not be as hard and indifferent as adamant?" I have no hesitation in answering the first question in the negative and the second in the affirmative. The Scriptures warn us against grieving the Spirit and quenching the Spirit. Do not these warnings imply that there is hope for us as long as the Spirit operates upon our hearts? But the first work of the Spirit is to produce godly sorrow—to wake us up from carnal security, so that we may realize our condition as sinners. Hence, as long as we are penitent and anxious about our relations to God, we know that the Spirit has not been grieved away. The evidence of his departure is hardness of heart—an utter want of spiritual sensibility.

The case of Esau is quoted sometimes as proving that men may find no place for repentance, though they seek it with tears. But it is evident from the narrative in Genesis that Esau's sorrow was not godly. What he wanted was not the forgiveness of sin, but the blessing of primogeniture, the inheritance which Isaac had bestowed upon Jacob. He was only and utterly selfish. The word translated repentance here means, literally, a change of mind, and the passage in Hebrews xii. 17 might be rendered: He found no way to change his father's mind—to alter his determination.

Matthew tells us that Judas repented after he saw that Christ was condemned. But there is no evidence that this was godly sorrow inspired by the Holy Spirit. Dr. Lyman Abbott, in his commentary on the passage, says: "There are two Greek words which are rendered repent in the New Testament. The one signifies, literally, to know after, and hence indicates a change of mind or purpose. The other signifies, literally, to care after, and so to carry a burden of sorrow for the past. The distinction is well stated by Trench, 'He who has changed his mind about the past is in the way to change everything. But he who has an after care merely may have nothing more than selfish dread of the consequences of what he has done.' This appears to have been the state of mind of Judas. It was manifested in remorse for the past and not in any new purpose for the future. True repentance inspires to a new life, remorse leads to despair and death. Repentance seeks forgiveness, remorse seeks oblivion. Repentance conducts Peter to Christ, remorse drives Judas from him."

Sometimes people, from ill health or too much introspection, become morbid in their feelings, and imagine that the Holy Spirit has forsaken them. What they need is to quit thinking about themselves and to go to work. A course of physical, mental and especially benevolent activity will ordinarily bring speedy relief. The Spirit will reveal his presence with us when we try to do our

duty. He can no more abandon a heart that is trying to love and serve God than the atmosphere can leave a vacuum unfilled. I know a man, now an earnest and happy Christian, who told me years ago that he was utterly without hope. He had grieved away the Holy Spirit. I told him that his sad confession of the fact satisfied me that he was mistaken. I exhorted him to quit thinking about it and act as if there was still a possibility at least that he was not forsaken. He did so. I found that he had been yielding to a temptation of the devil. If the evil one can persuade us that we are given up to hardness of heart, he is pretty sure of us. But if we really are so given up, we will have no sensibility in regard to it. The fact that we think about it and are troubled about it shows that the Spirit is still striving within us. "We are saved by hope."—C. E. B. in *Herald and Presbyter*.

COMPLAINING AGAINST PROVIDENCE.

BY THE REV. HENRY T. SCHOLL.

Jacob assumed that Joseph was devoured by an evil beast; and "he rent his clothes, and put on sack-cloth upon his loins, and mourned his son many days," and "refused to be comforted." The donning of sack-cloth, next to the skin, and the rending of garments along the seam, were then fashionable symbols of grief, just as custom now leads to the donning of black garments, in this country.

What reason have we to mourn ignorantly concerning our blessed dead, "even as others who have no hope?" What good is our faith, if it avails not for solace in sorrow. Verily, "no chastening for the present seemeth to be joyous, but grievous;" but we are certified that, if we are sons and daughters of God, all his chastening is lovingly administered, and is ancillary to our betterment. Jacob "mourned for his son many days;" and by selfishly cherishing his sorrow failed to exercise himself vigorously unto righteousness, and lost a good opportunity for exhibiting to his household the peaceable fruitage of trustful reliance upon Jehovah God. David set a more helpful example when informed of the death of his first son by Bathsheba. (II. Samuel 12: 15-23.)

God made no mistakes in his providential dealings with Jacob and Joseph; and he is making no mistakes in his dealings with you and with me. For some wise purpose he has removed from you that loved one about whom the tendrils of your heart clung tenaciously. You miss his presence, you are sore handicapped because you have no longer the pecuniary support that came from his provident hands. But why is your soul cast down, and why do you cherish internal disquietude? Is hope completely blasted, and must you needs go down to the grave sorrowful? God is not dead, nor is he mindful to desert you; and you may find him more precious than any one, or anything created. Complaining against his efficient, or permissive Providence is evidence that you have allowed some tangible idol to usurp the place that belongs to Jehovah. Complaining against his providence, is, also, evidence that you deem yourself wiser than the All-Wise; for if you really deemed his management wiser than your own, you would not be minded to groan and lament. The rather, you would show forth the spirit of the blessed Mary, and would dutifully say: "Be it unto me according to thy word." You would be disposed to say also with Job: "Though he slay me, yet will I trust him." The trouble is, there is too much of proneness to judge the Lord by feeble sense; and to ignore the fact that:

"Behind a frowning providence,  
He hides a smiling face."

Certified that the varied operations of Providence, though often mysterious, are always most holy, wise and powerful, a more excellent way than complaint for meeting them is thanksgiving. Scripture, in fact, bids us "give thanks in everything, for this is the will of God in Christ Jesus concerning us." It is, therefore, our duty to accept with thanksgiving the varied Providence of Jehovah. This is possible, for the measure of duty is ability possessed, or attainable; and with each testing we are guaranteed a way of escape, that we may be able to bear up thereunder. Moreover, it is the purpose and practice of Christ to grace with power co-equal with needs, all who are united vitally to him. The duty of accepting God's Providences with thanksgiving is both possible and profitable; for in the keeping of all God's commandments "there is great reward." The Providences of the heavenly Father are all good in his sight; and bitter experiences of saints, when filially accepted, invariably tone us up spiritually. Some one, whose name I know not, puts the sentiment in rhythmic phrasing, thus:—

"Shall I complain if joy go by,  
If autumn days and winter follow it?  
If He who gave the gentle gladness I have known  
Shall take it from me, shall I make my moan?  
Nay; for it all is His—the joy, the pain,  
The weeping and the mirth, the buoyant breath  
Of happy toil, the mist on weary brain,  
The turmoil of our life, the hush of death,  
And neither life nor death, things near nor far  
Shall sever us from Him whose own we are."  
Selected.

READ WITH ATTENTION.

A great many persons dawdle over books as they do over sweeping a floor, or buying a ribbon or as men usually clean a street. A person can

look lazily over a page, and not know a word there is on it. A boy can spend an hour over a few lines of Latin, when, if he would put his mind on it, he might learn it in fifteen minutes. A woman can spend a day arranging her rooms, when an hour's steady work ought to complete the task. A girl can spend a half-day saving three cents a yard, or hoping to do so, by looking in every store, and worrying clerks, when her afternoon ought to be worth ten times the amount saved. A listless way of doing things is hurtful to mind or body. One should play, read or labor with earnestness, and then rest. It was said of Edmund Burke, the great Irish statesman, that he read every book as if he were never to see it a second time. Rufus Chouteau's great power as a lawyer was in his concentration upon the subject in hand. He scarcely ate or slept until his case was decided. Guizot, the French historian, was so eager for reading, even when a boy, that you could pull his hair or pinch his arm without his seeming at all conscious, so absorbed was he in his books. It is said that sometimes the boys pulled off his coat tails while he kept reading. Daniel Webster said: "I had so few books that to read them over once or twice was nothing. I thought they were all to be got by heart. When a half-hour, or an hour at most, had elapsed, I closed my book and thought on what I had read."—*Bible Advocate*.

DISSIPATION IN READING.

Schopenhauer said: "The surest way of having thoughts of our own is to take up a book every time we have nothing to do." That is the popular idea; for reading is generally regarded as the generator of thought and character. But it is not so of itself. One must do something besides read. He must digest what he reads. There are people who read a great deal more than other people, but know a great deal less. They read just to read—to put in time; for a pleasurable sensation that one gets lying in a hammock or drinking a glass of soda. There is no digestive force in it that builds up brain fiber. It is the sort of reading that sustains insipid talk, and makes one, in a little social circle, turn away in disgust when a serious subject is referred to. The fact is, the only kind of reading that is worth the time employed is that which arouses reflection and builds up ideals. Men and women can not put in all spare time reading. They must have time to think, compare idealize, apply inquirers of their own conscience and consciousness if what they read is true, pure and uplifting. If we had that sort of reading—the thought-inspiring kind—the country would be better off.—*Selected*.

## 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.

A striking divorce article entitled "Why American Marriages Fail," by Mrs. Anna A. Rogers of Washington, D. C., appears in the September Atlantic. Her theory is that in nine divorce cases out of ten, the wife is to blame, because with her marriage is the great duty and work in life, while of necessity with the husband business or profession divides his interest. Mrs. Rogers holds that American women are over-fed, overdressed, and over-Idle. The frantic and extensive shopping noticed in our large cities, the devotion to personal vanities, and the general extravagance of living are all signs that making a home and dwelling therein does not fill the modern woman's hours. As the writer herself is a woman, the article exhibits a peculiar sympathy; moreover, it is, in the main, optimistic. It is a wise, deliberate, and clarifying treatment of a perplexed subject.

Contents of *Uncle Remus's Magazine* for September: "How Brer Rabbit Raised the Dust" (An Uncle Remus song); "Little Children on the Snap-Bean Farm" (editorial); "In the Wake of Lucretia Borgia," Louise C. Hale; "Roulette," Alice Ormond; "The King of Makawoo's Jester" (a story), John F. Wilson; "Five Men Who Made Epochs" (III—Weismann), M. A. Lane; "The Kiss Denied" (a story), Reina Melcher; "The Tribulations of a Rhyme-Factory" (a story), Don Marquis; "On a Virginia Porch," Frank H. Sweet; "A Page of Stanton," Mr. Billy Sanders; "His Views of Problems and Remedies," "Upon the Way" (verse), Clarence Ouley; "The Serpent in the Garden" (a story), Norval Richardson; "The Bishop, the Bongerman and the Right of Way" (Part IV), Joel Chandler Harris; "On Becoming a Man" (an essay), Mrs. Lundy (L. H.) Harris; "The Lyric Winds" (verse), William H. Hayne; "A Glance in Passing," Don Marquis; "Under the Lamp With Late Books," "Current Contrasts in New York," Harold Bolce; "The Open House," conducted by Mary E. Brynna; "The Publishers' Postscript." Profusely illustrated. Published by Sunny South Publishing Company, Atlanta, Ga.

THE GOSPEL OF IGNORANCE

One who has traveled almost continuously for years, taking note of the great apathy in regard to missions, can not escape the very prevalent doctrine that those who are ignorant of the gospel are, somehow, saved because of their ignorance of the gospel. This prevalent doctrine is no doubt the foundation on which the great indifference of our people in regard to missions rests. It is well that we examine with special care the grounds of this monster doctrine, a doctrine that lies at the foundation, not only of anti-missionism, but of omissionism as well.

What is the instrument of death? Paul says: "The wages of sin is death." Rom. 6:23. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. James says, "When lust hath conceived, it bringeth forth sin; and sin, when it is finished bringeth forth death." Jas. 1:15. So we learn that it is sin, not ignorance, that brings death, that causes death. Sinners are not condemned for their ignorance nor lost because of their ignorance, but they are condemned because of their sins and lost because they are sinners. They may be ignorant of the gospel which saves, but they are not ignorant of sin which destroys. They may know nothing of the Being, or the authority against whom they sin, but they know sin, for they "are a law unto themselves, which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another." Rom. 2:14-15. They, themselves, sit in judgement on moral questions.

A thief may be ignorant of the precise law that he is violating, he may not know the precise authority against which he has transgressed, yet, he knows it is wrong to steal. The sinner may be ignorant of the true God against whom he has sinned, but he is not ignorant that he has sinned. He knows that his act is wrong, and such an act would be wrong if there were no God. The law against theft does not make it wrong to steal, it would be just as wrong to steal if there were no law against it.

All true prohibitory laws are based on the assumption that the things they prohibit are wrong. The enactment of the law does not make the thing prohibited wrong, it only declares it to be wrong, and it was just as wrong before such declaration.

But it is urged, that though the sinner is not ignorant of his sins, he is ignorant of the only remedy for sin, and that his ignorance of the remedy ought to release him from condemnation. Are human legislators under obligations to provide a way by which transgressors may escape the penalties of their crimes? If so, it ought to be done. Every one knows that it is the business of our legislatures to prescribe due penalties for crimes committed, and that it is the duty of our courts to justly administer the law. No one will be crank enough to contend that it is the duty of either our legislature or our courts to go to the unheard of absurdity to go on to find a way whereby the transgressors may escape the penalty of his crimes. Suppose you are arraigned for

debt, and you and your property are subject to levy, would you maintain that judgment cannot be justly enforced because you are ignorant of the fact that a friend is willing and able to pay the debt and prevent the levy? Do you think that because of your ignorance of the fact that a friend is able and willing to pay the debt, the court will cancel the debt and set you free? Will the court set aside judgment and cancel your obligation because of your ignorance? Would your creditor strike a balance on his books by a sufficient amount of ignorance to balance your debt? Yet, to maintain that the heathen are saved because of their ignorance of Jesus Christ is just such an outrage against divine justice.

Paul declares, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one, that believeth." Rom. 1:16. "It pleased God by the foolishness of preaching to save them that believe I Cor. 1:21. "Who-soever shall call upon the name of the Lord shall be saved, How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher, and how shall they preach except they be sent? Rom. 10:13-15. Was he mistaken in supposing that the hearing of the gospel was essential to the salvation of sinners? And was our Lord mistaken in commanding the gospel to be preached to all the world? If men are saved because of their ignorance, far better would it be for the world to kill all the preachers, burn all the Bibles and church houses and plunge all our children into the densest heathenism at once. Shall we charge God with folly in commanding the preaching of the gospel to every creature, entailing so much sacrifice, suffering, expenditure of time, labor and means for the salvation of the lost, if they are saved because of their ignorance?

If sinners are freed from the penalty of their sins because of their ignorance of the remedy for sin, and that remedy is proclaimed through the gospel, then it follows that only they who have heard the gospel and rejected it are lost, because they can no longer plead ignorance of the remedy provided for sin. That makes the gospel a curse rather than a blessing. It makes those only who have heard the gospel in danger of eternal death, while those who are ignorant are absolutely safe because they have never heard it? Who can for a moment believe such stuff? Yet, there are great numbers who do believe it, or at least, they act as if they did. To all such, sin is powerless, it has no sting until the gospel is heard. Sin pays no wages nor does it put a single soul in jeopardy until the gospel is heard? It is equivalent to saying that Jesus gave himself for sinners and then commanded the preaching of the gospel, that sinners might be lost. It is equivalent to saying that the preaching of the gospel, and not sin, endangers the world.

Did Paul have zeal without knowledge when he was making such amazing and unheard of efforts to evangelize the world? Was he wrong in supposing that sinners could not be saved without they heard the gospel?

Were all the early followers of our Lord mistaken when they suffered even to the giving of their

A TRIAL PACKAGE

Of The Wonderful Pyramid Remedy Is Sent Free of Charge by Mail to Everyone to Test Thoroughly.

The use of the wonderful Pyramid Pile Cure avoids the danger and expense of an operation. You cure yourself with perfect ease, in your own home, and for little expense.

Gives instant relief, heals sores and ulcers, reduces congestion and inflammation, and takes away pain and itching.

Mr. George Braneight, of Schellburg, Pa., says: "I was a terrible sufferer of piles for fourteen (14) years and during all this time I found no relief.

"After trying but one treatment of your 'Pyramids,' I am absolutely cured. Your Pyramid Pile Cure will cure when all others fail."

You can get a full regular-sized treatment of Pyramid Pile Cure at your druggist's for 50 cents. If he hasn't it or if you want to prove this matter at our expense, before purchasing, send your name and address to the Pyramid Drug Co., 94 Pyramid Building, Marshall Michigan, and receive a sample packet free by return mail.

lives that men might hear the gospel, believe and be saved?

Yet, to this stupendous heresy may be attributed the lukewarmness the drowsy lethargy, the do-nothingness of many of our churches and a very large per cent of our members. To do effectual and God approved work we need to awake to the fact that Jesus is the only "way" to heaven. Then "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:2.

Bear the news to every land,  
Preach the word to sinners lost,  
Without Jesus none can stand,  
Sin his precious blood has cost.

Tell the world that Jesus died,  
And arose triumphantly,  
He for sinners crucified,  
Saves by faith eternally.

All are lost and doomed to die,  
Save such as the Son makes free,  
Such He welcomes by and by,  
To his throne eternally.

W. H. SMITH,  
State Evangelist.  
Bowling Green, Ky.

Earth is for work, Heaven for wages;  
this life for the battle, another for the crown;  
time for employment, eternity for enjoyment.  
—Guthrie.

COLGATE UNIVERSITY, HAMILTON, N. Y.

Founded 1819, George Edmonds Merrill, D.D., LL. D., President. Magnificent equipment, large endowment, moderate expenses. Famous for eighty-seven years because of her high scholastic standards and the moral tone essential to the best culture. Address Registrar Vincent B. Fisk, Hamilton, N. Y.

RUSSELL CREEK BAPTIST ACADEMY CAMPBELLSVILLE, KENTUCKY.

First session begins September 2, 1907. Christian surroundings, experienced faculty, thorough work. Expenses reasonable. All buildings new and furnished with modern fixtures. Write for information.

W. G. WELBORN, President



BOOKS

BY

DR. T. T. EATON.

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
TOTAL VALUE .....	\$2.80

OUR SPECIAL OFFER FOR THE SIX BOOKS.

COMPLETE FOR \$1.75 POST PAID.

ORDER AT ONCE

FROM

BAPTIST BOOK CONCERN

INCORPORATED.

Booksellers, Publishers, Stationers  
and NEWSDEALERS.

No. 642 Fourth Avenue

LOUISVILLE, KY.

FOR A LIMITED TIME ONLY

The Cruise of The KAISERIN

—BY—

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

WITH

POETICAL NARRATIVE

—BY—

MARTIN LUTHER BERGER, D.D.

BEAUTIFULLY ILLUSTRATED.

REGULAR PRICE . . . . . \$1.00.

SPECIAL PRICE . . . . . .50.

BAPTIST BOOK CONCERN

(INCORPORATED.)

642 FOURTH AVE., LOUISVILLE, KY.

PROTESTANTS WAKE UP.

"Hon. Jas. F. Smith, governor-general of the Philippine Islands and representative of the United States in that country, is being apparently made the tool of the Roman Catholic hierarchy, which is seeking to force the millions of natives who have broken away from Roman Catholicism back into that church," says the *Northwestern Christian Advocate*. "The *Cable News* of Manila, P. I., says that before leaving Antipolo, Governor-General and Mrs. James F. Smith, upon the request of Father Chonco, signed a petition to the Pope of Rome that the Virgin of Antipolo be made the patron saint of the Philippine Islands. The Virgin of Antipolo is a wooden image, brought to the Philippine Islands from Mexico by Spanish friars more than two hundred years ago. People adore it and believe that it possesses miraculous powers. The *Cable News* thus describes Gov. Gen. Smith's visit to the shrine of the Virgin of Antipolo:

"The church bells were chiming when Antipolo was reached. Padre Chonco, curate of the Virgin's edifice, stood ready, in ceremonial robes, to escort the governor-general and his wife to the altar, while the other members of the party remained farther back. When two pieces of tin were drawn aside by unseen hands, exposing to view the Virgin of Antipolo shining white under the dome, Gov. Gen. and Mrs. Smith dropped on their knees. They remained in this devout attitude several minutes, while Father Chonco and his assistants filled the building with heavy incense and chanted in honor of the image to which thousands of people have made pilgrimages year after year that the lame might walk, the blind see, and the insane regain their minds. This being over, the Smiths and their companions were accorded the rare privilege of going behind the altar, where a closer view was had of the wonderful image."

"Since the acquisition of the Philippines the Roman Catholic Church has used every means to convey the impression that it has established official diplomatic relations with this country, and in this effort it has been aided by Roman Catholic Government officials. Such officials should be made clearly to understand that the nation is not to be hitched to their sectarian wagon.—*Northwestern Christian Advocate*.

DEAR RECORDER:

We have just closed a most delightful session of Ten Mile Association, held with Paint Lick church, Gallatin county.

The churches reported \$502.50 for missions the present year, which is more than twice what they ever gave before. The board of the General Association only asked \$375. Only two visiting ministers were present, but all our denominational interests were looked after and liberally sustained.

The WESTERN RECORDER was remembered, as the enclosed check will show.

L. JOHNSON.

Walton, Ky.

It has been well remarked, It is not said that after keeping God's commandments, but in keeping them, there is great reward. God has linked these two things together, and no man can separate them—obedience and peace.—*F. W. Robertson*.

# If It's Neuralgia

and those sharp, shooting, agonizing pains drive you almost crazy, take Dr. Miles' Anti-Pain Pills, and get relief. They drive out the pain by their soothing effect upon the nerves. When taken as directed they are harmless, and leave no bad after-effects. That's the reason they are so popular with all who use them. Your druggist can tell you what others in your locality think of them.

"I do positively think that Dr. Miles' Anti-Pain Pills are the best medicine ever put upon the market. I find them so restful and soothing, and without any bad after-effects. I have suffered with neuralgia so that my system would just ache and quiver, and I cannot take opiates; but I can take these tablets, and they always relieve me. No one that suffers with neuralgia need fear to take them as I know they will not form a habit, for if there was any opiate in them I could not take them. Just one in the morning when I feel bad, and I can do my work all day."

MRS. W. H. BURKETT, Macon, Ga.

Dr. Miles' Anti-Pain Pills are sold by your druggist, who will guarantee that the first package will benefit. If it fails, he will return your money.

25 doses, 25 cents. Never sold in bulk. Miles Medical Co., Elkhart, Ind.

DISTRICT ASSOCIATIONS—  
PLACE AND TIME OF MEETING.  
1907.

SEPTEMBER.

- 19—Upper Cumberland, Martin's Ford church.
- 20—Freedom, Central Union church, Clinton county.
- 20—Lynn Camp, Gray's, six miles from Corbin.

- 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.
  - 9—Ohio River, Clear Springs church, Shady Grove.
  - 9—West Kentucky, Poplar Grove church.
  - 11—Enterprise, Card church, Pike county.
  - 11—Mt. Zion, Corinth church, four miles from Corbin.
  - 15—Muhlenberg Co., Nelson Creek.
  - 16—West Union, Oscar church.
  - 22—Ohio Valley, Sturgis.
  - 23—Blood River, Benton church, Marshall county.
  - 23—Salem, Raymond church.
  - 28—Franklin, Frankfort.
  - 30—Graves County, Mt. Pisgah church, three miles East of Boaz.
  - 19—Clover Bottom, Bethlehem church.
- If changes or corrections are necessary, please write to the papers.  
J. K. NUNNELLEY, Secretary.  
Georgetown, Ky.

## NOW READY B. Y. P. U. MANUAL

—BY—

PROF. L. P. LEAVELL.

CLOTH. CONTAINS 159 PAGES. PRICE 50c POSTPAID.

TABLE OF CONTENTS:

- The B. Y. P. U. Defined.
  - The B. Y. P. U. Differentiated.
  - Organization—Officers.
  - Committees.
  - Educational Work of the B. Y. P. U.
  - The Meeting.
  - Some Real Results.
  - The Junior Department.
  - A Study Course in Doctrine.
  - The Local B. Y. P. U. a Training Agency for Church Activity.
  - Constitution Recommended.
- SEND ALL ORDERS TO

BAPTIST BOOK CONCERN 642 Fourth Ave.  
INCORPORATED. Louisville, Ky.



### THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY LOUISVILLE, KENTUCKY.

Next session of eight months opens October 1. Excellent equipment; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. B. Pressley Smith, Treasurer of Students' Fund. For catalogue or other information, write to  
E. Y. MULLINS, President.

## The Louisville Trust Co.

Southwest Corner of Fifth and Market.  
Pays Interest on deposits in its Savings Dept.,  
and compounds the interest semi-annually.

DEPOSITS received by mail; This company is much older and ITS CAPITAL and SURPLUS many times larger than any savings Bank in the city.

Deposits by workmen, women and minors free from taxes, To the extent of five hundred dollars.

Its Fire and Burglar Proof Vaults  
the largest South of the Ohio River.

## GLORIOUS PRAISE THE SONG BOOK FOR ALL SERVICES

BEST CLOTH BINDING,  
ROUND AND SHAPED NOTES.

OVER 300 HYMNS.

35 cents Single Copy.  
\$3.60 Dozen not prepaid.  
\$25.00 Hundred not prepaid.

Glorious Praise is the best of all Hymn Books for all Church Services.

SEND ALL ORDERS TO  
BAPTIST BOOK CONCERN  
INCORPORATED.  
LOUISVILLE, KY.

## ALL THE RAGE

SOUVENIR POST CARDS.  
We carry a fine line and can please you.

2 for 5c. or 25c. a dozen.

ORDER FROM  
Baptist Book Concern  
(Incorporated.)  
LOUISVILLE, KENTUCKY

## DO I A BATTLE FIGHT?

If thou, my Christ, to-day  
Shouldst speak to me and say:  
What battles hast thou fought for  
me?

Show me thy scars; I fain would  
see  
Love's depths of victory.

If thou shouldst speak, my Christ,  
My Leader and my King;  
And bid me lay my wounds in  
sight,

The scars borne just for thee in  
fight;  
What love-scars could I bring?

Do I a battle fight;  
Do I a stainless shield  
Bear where I tread in sacred trust,  
Trampling sin's every birth to rust,  
Along the battlefield?

## Our Pulpit

### THE GRACE OF RECEP- TIVITY.

REV. G. H. MORRISON.

"What hast thou that thou didst  
not receive?"—I. Cor. 4:7.

The church at Corinth, like the other apostolic churches, betrays its own peculiar weakness. A spirit of pride and of arrogant self-assertion had appeared in it, and as always happens in a church or congregation, such pride was speedily followed by contention. It is such a spirit that Paul is combating in this so wise and so affectionate a letter. It is to men who were prone to be puffed up (as the word is) that he says, "What have ye that ye did not receive? For he knew out of his own experience, that could he once burn that truth into their hearts, there would be but little fear of the flourishing of pride.

Circumstances are very different today from what they were in that little church of Corinth; our outlook is different, our insight is far deeper, we are served heirs of the Christian wealth of all the centuries; yet I question if ever there was a time when men had more need of listening to this text, "What have ye that ye did not receive?" "Receptiveness," George Eliot says somewhere, "is a noble and massive virtue." And however eminent this age may be, however many the crowns upon its brow, I hardly think its champion would maintain that it was noted for its receptivity. I shall name two tendencies which are characteristic of this present time, and which make it hard to write our text upon our banner.

First, then, this is an inventive age. It is an age of marvelous invention and discovery. With the exception of the latter half of the fifteenth century it is unsurpassed in the long history of the world.

Think of our steamships, think of our railways; think of our telephones and wireless telegraphs; think of our new conceptions of nature, and of our new comprehensions of the past, if you would find the spirit of the age. Into that spirit we are all baptized. In every one of us, perhaps quite unconsciously, there is a touch of the inventor's and the discoverer's temper. That is to say we are bred in the idea that all that is best and highest and most noble has to be won by human search and seeking. Does that then make us arrogant? Not so. Does it puff us up like the

poor church at Corinth? Not so. But it makes it hard for us to realize that we do not find the best—the best finds us. It makes it hard to remember that the things which count are after all not wages but are gifts. We think we discover God—we find Him out—and we breathe the spirit of the age in thinking that; but what we forget is that ere we discover God, God in His mercy has discovered us. What have we that we have not accomplished? What have we that we have not toiled for? There would be something in that very congenial to every heart in this audience to-night. But the side of things with which we are out of touch, thanks to the inventive spirit of the age, is "what have we that we did not receive."

Then this is a critical age. Every one of us is well aware of that. We have only to open our weekly reviews and magazines, or to scan our publishers' announcements, to find how in the world of literature this is emphatically a day of criticism. It is not so much a day of books as a day of books about books. It is the age, too, of the higher criticism, when every line of Scripture is dissected, when every document is microscopically handled, and when every doctrine is thrown into the crucible. Now I do not mention that fact just to deplore it. The man who deplores his age will never help it much. God has His critical and His constructive periods, and He has made everything beautiful in its time. But I mention it because all of us, more or less, are touched with the critical spirit of the day, and the critical spirit even at its noblest is very far away from receptivity. It is one thing to weigh and analyse: it is another thing simply to receive. When we are accustomed to get at truth by fine dissection, it is not easy to regard it as a gift. So springs the danger of being very blind to-day to the truth here emphasized by Paul.

Now I wish to apply the text in different ways, and first let us think for a moment of the world of nature. We have been rejoicing lately in the first signs of spring; everywhere the catkins are whitening on the willows; the song of the birds is growing richer and fuller and is heaven's prophetic music of the summer. In wood and field and hedgebank there are dim signs of mysterious resurrection; not far from any one of us is the true garden where the Lord is walking in the cool of the day. Ah! how we vex ourselves with the deep problems of how this world came to be created! How we fight the battle of the six days again: how we read and re-read our books on evolution—until sometimes the glory which is Spring, and the wealth and joy and sunshine which are Summer, pass by us, and give us not one word of benediction, we are so restless with our questionings. Such questionings are right and they are noble. They are part of the penalty we pay for knowledge. I do not belittle them, but I say that back of them all there is a great fact that none can ever question—I am pleading for receptivity to-night. However the world was created, here it is, a glad and glorious gift. We did not fashion one blade of grass in it, the labours of our hands were never asked; we were born and opened our eyes and it was there: some one had given it to us as a gift. We invent the telegraph, we do not invent the Spring. We discover the power of steam, but not the dawn. These

things find us, they are given freely; they come to us in all their glory, gratis: and I believe that the keenest intellect will fail to grasp the true value of this great creation, unless there come seasons when it can let alone, and practice the great grace of receptivity. What have ye that ye did not receive? Loch, mountain, moor, sunset and evening star. The next time that you walk abroad, try to think of creation as a gift.

Think again of our capacities and faculties. In that searching parable which we call the parable of the talents there is one word which we are apt to overlook. We lay full emphasis upon the trading of the talents, but we neglect that word at the beginning—gave. "Unto one he gave five talents, to another two, and to another one"—the greatest endowments, and the least, were gifts—and our Lord was so consummately careful of His words and chose them with such exquisite exactitude, that I feel there was a depth of meaning to His mind in the thought that the talents were not won but given. Was it by your toil—the labour of your hands—that your brain acquired its marvellous power of thinking? Was it your skill that built the picture gallery which we call so lightly the imagination? Whence did our eye get its wonderful power of seeing, our ear of hearing, or our hand of touching? Did we toil for these things, and win them by hard-task work, and grope with pain till we had reached their secret?—unto one he gave five talents, to another two. If God has denied the delightful gifts of beauty, all Paris and London are powerless to produce it. If God has not given the boon of a sweet voice, the training of twenty years will not create it. We talk of self-reliance and self-culture, and with honest pride we speak of self-made men: but back of all our trading with the talents there are the talents themselves, and these are given before we ever ask them. The possibility of all we do, lies not in what we do but what we get. Our gifts are the only basis of our gains. It is well sometimes that we should be still, and shut our books and lay aside our microscopes, and say to ourselves in secret medita-

### CHANGE FOOD

And Lose That Uneasy Feeling.

A man who has always been a "skinny chap," although hardly ever ill, tells of the way he put on flesh and reduced his irritability and nervous condition.

By chance he had a taste of Grape-Nuts food at the table of a friend and enjoyed the flavor so much that he began to have it every meal. He says:

"In a short time I found myself another person, the old feeling of discontent and uneasiness left me entirely, it became a pleasure to go about my work, whereas, before, for years, I had always had the feeling of being a little weary, but now I seem to have a surplus of energy for everything; my weight has increased eleven pounds in four weeks and am still gaining.

"I have never been very sick and am satisfied if my present improvement in health continues, I shall not be."

"The change that this food has made in my life has been remarkable and so satisfactory that I am glad of the opportunity to tell you." Read "The Road to Wellville," in pkgs. "There's a Reason."

tion, What have we that we did not receive?

Nor can we forget that thanks to the increasing knowledge of the centuries, there are deeper meanings in the text for us, than were perceived by Paul. It is one mark, indeed, of all inspired writing that it expands with the expanding experience of time, and that it breaks continuously into larger meaning under the touch of growing thought and life. For what is heredity—that strange and awful fact—but the expansion by science of this inspired word? What motto for the text-books of heredity could match this motto, "What have ye that ye did not receive?" Whence comes the bent and bias of my nature? Why am I tempted to this and not to that? Whence is it that certain virtues are so easy to me, and others so incredibly hard? The basis of all my strength and all my weakness, of all I battle with, of all I hope to be—the basis of it is the unsought-for gift of the generations who have passed and died. I hear it sometimes said when a man dies, "So-and-so has left practically nothing." But the poorest man leaves practically everything, for in the strictest of all senses he bequeaths himself. When I think, then, how my battle and my hope, my strength, my weakness, my very joy and sorrow—when I think how all this in its germ has come to me from the hope and the love and the failures of my ancestry, then dimly do I perceive the depths of meaning in the words that come with such rebuke to Corinth: "What have ye that ye did not receive?"

Then lastly—and it would ill become me to close without bringing you a little nearer Christ—I want you to apply our text to the great Gospel of the love of God. All love is a gift: you cannot compel or force it: it is only love when it is freely given: and if that is true of the love of man and woman it must be true of the love of God to me.

Now open your New Testament again. Did this ever strike you? Did you ever notice it? I say that the New Testament throbs and thrills with the glad thought that the Gospel is a gift. "Ho! every one that thirsteth, come ye to the waters." "Receive ye the Holy Ghost." "If any man will open the door." "Thanks be unto God for His unspeakable gift." This was the good news that thrilled the world after the baffled search of Greece and Rome—that love and deathless hope and power and liberty were to be taken as a free gift from heaven.

Therefore would I say to all here tonight who are longing and striving and toiling for the best; all that is best does not begin in striving; it comes as a gift from God and must be taken. Spring is a gift, and summer is a gift, and song and music and genius and love; why should God alter when it comes to Jesus, and give Him only to our weary toil? You receive the sunshine and you receive the melody, I ask you is it not rational that you receive Christ Jesus? Therefore I plead with you just to be still, to open your hearts to the Lord and let Him in. Take as a gift what you have struggled for; that is God's simple and amazing way.

### THE SECRET SPRINGS.

BY REV. G. B. F. HALLOCK, D.D.

To the traveler in Palestine one of the most interesting and impressive sights may be seen on the road between Bethlehem and Hebron.

## A DOCTOR'S PRAISE

### What a Conscientious Physician Has to Say About a Great Female Medicine.

Many a doctor, who has tried the remedies of his particular school in vain, for the relief of his lady patients, falls back on nature's own remedy, Wine of Cardui, as a means of effecting a cure.

Its reputation, as a remedy for the relief or cure of the diseases peculiar to women, extends back over a half a century, and in that time it has benefited over a million women.

Dr. O. P. Walker, of Motz, Ark., writes: "I send you my unqualified indorsement of the two great medicines, Wine of Cardui and Theford's Black-Draught. I am, as most doctors are, slow to accept and slower to recommend patent medicines, but having seen so much good accomplished by the above remedies (especially Cardui), I unhesitatingly say they are all their manufacturers claim for them. I use Cardui in my practice and recommend it to my patients, and lastly, which is the highest proof of a doctor's confidence, I gave it to my wife all through pregnancy and one bottle after parturition with great benefit."

"I have also lately used Wine of Cardui in four cases, two of amenorrhoea of young girls, aged 12 and 14, respectively, one of habitual miscarriage and one of sterility, with the happiest results, and by the way, I have cured a case of fits with it. A colored girl, aged 16, would have, every month, cold hands and feet, shortness of breath, choking sensation, palpitation of the heart, severe headache, then a fit and at last a scanty period. I gave her the usual round of liver medicine, and put her to taking Wine of Cardui. She took two bottles, and all symptoms disappeared, and now I believe she is permanently cured, as she has not taken any for four months. I do not know what is in Wine of Cardui, but it was of great benefit to my wife, and does what I want done, so I shall continue to use it."

No stronger indorsement could be written by a reputable medical man than the above. Cardui relieves women's pains, by acting as a remedy for the diseases which cause them. It regulates, restores, revives the female functions and constitution. Try it. Sold in every drug store in \$1.00 bottles, or sent to any address prepaid on receipt of price.

For Free Medical Advice on your case, send a description of your symptoms, with age, to Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn., who will reply in plain sealed envelope. Do it today.

We refer to the so-called Solomon's Pools. At a distance of about ten miles from Jerusalem a sharp turn in the road, which, however, in this hill country is a constant recurrence, brings one to the head of a narrow valley and opposite a great square, castellated structure, with towers at each corner. Here, just below it, lying one above the other in the sloping valley, are the celebrated Pools of Solomon. The fortress-like building is called Kal at el-Burak, or "The Castle of the Pools." In its present form it is known to have been erected in the seventeenth century. Some think that it was intended for a kahn or a garrison; but there is little doubt that it was built simply as a means of protection for the pools from the wild Bedouins.

These Pools of Solomon are three immense reservoirs cut out of the rock or walled in by masses of solid masonry, lying one above another in the small valley that slopes down past the Frank Mountain and toward the Dead Sea. The valley is quite narrow, and is called the Wady Urtas. They are among

the most remarkable remains of antiquity in all Palestine. Their aggregate surface is about six and one-fourth acres. Their immense capacity may be realized when we know that if thrown into one they would make a body of water six and one-fourth acres in extent, with an average depth of thirty-eight feet. From them water was carried away toward Jerusalem in two conduits. Many of the best authorities agree that in all probability they were constructed by Solomon, and that they were used as a source of not a little of the water of the city of Jerusalem, and especially for the temple uses.

The "Sealed Fountain" on the hillside near the Hebron road is the secret spring from which not a little of the water of Solomon's Pools is derived. The pools themselves are the secret springs, the source from which the city of Jerusalem gets much of its water, and through which life there is sustained.

As a city's life depends on water, so a Christian's life depends on prayer. There is no river without some cause, and no fruit hanging where men can see it except there be roots underneath that men can not see. There can be no holiness of life except there be heavenliness within. The secret springs of the Christian life are found in secret prayer.

Prayer is the secret spring of character. Public practice depends on private prayer. Christian character is not an excrescence, it is a manifestation. One's personality is very largely determined by his attitude toward prayer. The man who prays much, prays intelligently, prays yearningly, will in the course of a few years be quite a different personality than he would have been had he not prayed at all. Some one has well said: "What your prayers are you will be." Oh, my brother, with deep earnestness would I urge you to pray—habitually, reverently, trustfully to pray to your heavenly Father—and

**FOUND OUT.**

A Trained Nurse Made Discovery.

No one is in better position to know the value of food and drink than a trained nurse.

Speaking of coffee, a nurse of Wilkes Barre, Pa., writes: "I used to drink strong coffee myself, and suffered greatly from headaches and indigestion. While on a visit to my brothers I had a good chance to try Postum Food Coffee, for they drank it altogether in place of ordinary coffee. In two weeks after using Postum I found I was much benefited and finally my headaches disappeared and also the indigestion.

"Naturally I have since used Postum among my patients, and have noticed a marked benefit where coffee has been left off and Postum used.

"I observed a curious fact about Postum when used among mothers. It greatly helps the flow of milk in cases where coffee is inclined to dry it up, and where tea causes nervousness.

"I find trouble in getting servants to make Postum properly. They most always serve it before it has been boiled long enough. It should be boiled fifteen to twenty minutes after boiling begins and served with cream, when it is certainly a delicious beverage." Read "The Road to Wellville," in pgs. "There's a Reason."

never to rise from your knees until you feel that you rise victorious, and that you, too, have been saying to God, in the heartfelt purpose which gave might to the olden patriarchs: "I will not let thee go except thou bless me." If you would have a strong, positive personality, pray much, pray cravingly pray with a sweet willingness to obey God in all things. Thus will you grow higher and broader and stronger in the life of God.

Prayer is also the secret for the soul. It brings the soul in touch with God. You are riding along in the electric car. Suddenly it stops. What is the matter? It has lost its power. It is out of touch with the source of all its life and movement and capacity to do. Christians know what it means to them when they get out of touch with God. Secret prayer is the secret of all power. It is the food of the soul. No wonder hearts grow weary and hands grow weak when we cease to give them heavenly food. Surely if the soul is more than the body, it should have its food just as regularly. Neglect of the inner life is the cause of outer failure. Attention to the inner life is the source of outer strength.—Herald and Presbyterian.

**WHY DO MEN DRINK?**

A Cincinnati daily recently propounded the question to representative men of the city—an educator, a saloonkeeper, a Y. M. C. A. man, a doctor, a minister, and a business man. At least two of the answers to the question are of special interest, one of them coming from a member of the Board of Education, the other from a saloonkeeper. The first says:

"Why does a man drink? Why, he drinks and does everything else that is wrong because he is still unregenerate. Man has a certain amount of original sin in his make-up, and the tendency to drink is one of the expressions of it. I understand that Dr. Parkhurst in New York has said that the chief cause of drinking among working men is the monotony and deadly dullness of their lives. All I can say in reply to that is that in this twentieth century that is not a good excuse. If the lives of the working men are dull, it must be their own fault, because, in this day and generation, there are hundreds of diversions open to all, and if the working man wishes to take advantage of them, he is free to do so. The cure for drunkenness and all other forms of sin is an educated conception of the objects of life, along broad religious lines."

The saloon-keeper, who neither drinks himself, nor allows his employes to drink, says:

"I do not know why men drink. It looks sometimes as if they did it just to be doing something. I doubt if the monotony of life is the main cause, or whether sorrow and domestic friction have much to do with drinking, because I find that men drink when they are sad and glad, and also when they are neither. The practice of drinking has a number of interesting phases, but I doubt if any general rule can be laid down for it."

It seems to the present writer that both these men speak truth. First of all, it is to be said that comparatively few men acquire the habit of drinking after having reached maturity. The majority of drinkers form the habit before they know what "deadly dullness" is,

**When Feet are Tired and Sore**

Bathe them with

Glenn's Sulphur Soap and lukewarm water, just before retiring. The relief is immediate, grateful and comforting. Sold by druggists. Always ask for

**Glenn's Sulphur Soap**

Hill's Hair and Whisker Dye Black or Brown, 50c.

if they ever know it. In our country, and in our cities, the young men have sufficient example and warning and yet they go with open eyes, as though blind and deaf, into the very jaws of death and hell. The young man drinks, "as he does everything else that is wrong, because he is still unregenerate." He is a lover of pleasure, rather than a lover of God. He is right who says: "The cure for drunkenness and all other forms of sin is an educated conception of the objects of life, along broad religious lines." And yet, the saloonkeeper is right when he says: "The practice of drinking has a number of interesting phases, but I doubt if any general rule can be laid down for it."—Journal and Messenger.

For Loss of Appetite

**HORSFORD'S ACID PHOSPHATE**

It nourishes, strengthens and imparts new life and vigor. An excellent general tonic.

The eternal stars shine out as soon as it is dark enough.—Carlyle.

**DRABELLE & YAGER.**

**S. MINERS and SHIPPERS O. J. YAGER.**  
General Coal Brokerage.  
Office 343 Fifth St.,  
Louisville, Ky.  
Both Phones 914.

**THERE IS NOTHING SO SOOTHING AS A MOTHER'S KISS**

**RECIPE**  
Mrs. Winslow's Soothing Syrup.  
Millions of Mothers will tell you  
It soothes the child.  
It softens the gums.  
It allays all pain.  
It cures Wind Colic.  
It is the best remedy for Diarrhoea.  
It is absolutely harmless and for Sixty years has proved the best remedy for Children Teething.  
Be sure you ask for  
**Mrs. WINSLOW'S SOOTHING SYRUP**  
AND TAKE NO OTHER.

**MISS CLAIRE'S PUPILS.**

BY MATTIE S. SMITH.

IS INSTRUCTIVE AND ENTERTAINING FOR OLD AND YOUNG.

PRICE \$1.00 POST PAID.

**BAPTIST BOOK CONCERN**

INCORPORATED.

OR

MATTIE S. SMITH,

BOWLING GREEN, KY.

**GOUT & RHEUMATISM**

Use the Great English Remedy  
**BLAIR'S PILLS**  
Safe, Sure, Effective. 50c. & \$1.  
DRUGGISTS, or 23 Henry St., Brooklyn, N. Y.

**Timely Suggestions of Interest to the Busy Preacher.**

- Spurgeon's Illustrative Anecdotes. Net .....\$1.20
- The Christian Gentleman. .75
- Twentieth Century Knight-hood ..... .75
- The Sinner and His Friends. Net .....\$1.30
- Christ and His Friends...\$1.50
- Paul and His Friends...\$1.50
- On the Trail of Moses. Net.\$1.20
- A Year's Prayer-Meeting Talks. Net .....\$1.00
- David and His Friends...\$1.50
- Windows For Sermons ...\$1.20
- Anecdotes and Morals. Net.\$1.50
- The Unexpected Christ ...\$1.50
- Unused Rainbows .....\$1.00

The Above Books Are By **LOUIS ALBERT BANKS.**

Between the Testaments, or Inter-Biblical History, by David Gregg, D.D., LL.D. ....\$ .75

Holding the Ropes, Missionary Methods for Workers at Home, by Belle M. Brain. Net .....\$1.00

A Quiver of Arrows, sermons by David J. Burrell, D.D., LL.D. Net .....\$1.20

Modern Masters of Pulpit Discourse, by Wm. C. Wilkinson. Net .....\$1.60

How to Speak in Public, by Grenville Kleiser. Net .\$.125

Seed Thought for Public Speakers, by A. T. Pierson ...\$1.50

Forward Movement of the Last Half Century, by A. T. Pierson .....\$1.50

Pathway to the Best, by Chas. L. Goodell. Net .....\$1.20

The Holy of Holies .....\$1.50

Paul's Prayers .....\$1.50

Christ in the Heart .....\$1.50

The Victor's Crown .....\$1.50

The Secret of Power .....\$1.50

The Above Books Are By **ALEXANDER MACLAREN.** and are sent for \$1.25 each.

ORDER AT ONCE FROM **BAPTIST BOOK CONCERN** INCORPORATED **LOUISVILLE, KY.**

**THE BEST LINE**



**MONON ROUTE**

Chicago, Indianapolis & Louisville Rail Way  
ONLY LINE TO THE FAMOUS HEALTH RESORTS.



TRIAL CAN FREE **FLOOR-SHINE ENAMELS**  
Oak, Cherry, Mahogany, Walnut, Rosewood, Etc.  
The Kind that Don't Wear Off

**FLOOR-SHINE ENAMELS**

For Old or New Floors, Furniture And Woodwork.

Wears like Cement—Dries over night with Brilliant Gloss. Contains no Japan or Shellac. Write at once for Free Booklet, Color Card and List of Dealers. (Transparent "FLOOR-SHINE" for Hardwood Floors, Linoleums and Furniture. TRIAL CAN FREE (send 10c to pay postage). Enough for a Chair, Table or Kitchen Cabinet.

Address: "FLOOR-SHINE CO., St. Louis, Mo. If you are a Dealer, write for the Agency Sold in Louisville by John C. Lewis Co."

**JAMESTOWN EXPOSITION**

VIA **ASHEVILLE** AND THE "LAND OF THE SKY."

WITH STOP-OVER PRIVILEGES. GO ONE WAY—RETURN ANOTHER. A delightful trip through the Picturesque Mountain Country of North Carolina at low rates. For illustrated literature, rates and full information write any agent SOUTHERN RAILWAY. A. R. Cook, District Passenger Agent 234 Fourth Avenue, Louisville, Ky.

**Young Man, Go West. YOUNG OR OLD**  
Can find Profitable Investment. For any information about Farm Lands or Real Estate in the New West, write to **L. T. BOW, REAL ESTATE AGENT,** 221 First St., S. W. ARDMORE, INDIAN TER.

**5% BY MAIL**  
**LUMP SUMS OF MONEY**  
If old not be held idle. Our plan of issuing deposit certificates makes it possible for such money to draw five per cent from date of Certificate. Send for booklet "W."  
**OWENSBORO SAVINGS BANK & TRUST COMPANY**  
225 N. 4th Street OWENSBORO KY

**Louisville Nat. Banking Co.**  
THEODORE HARRIS, President.  
S. THURSTON-BALLARD, Vice-President.  
JOHN H. LEATHERS, Cashier.  
BEN C. WEAVER, JR., Asst. Cashier.

## Editorial

The interest in and love of God for His children are something wonderful and unique. They may, and often do, sin against Him and show base ingratitude in their conduct, yet, He appeals unto them to return unto Him, saying: "Return unto the Lord thy God." Again: "I will heal their backslidings, I will love them freely." He always forgives them. His love unto them is beyond that of a mother. He says: "Can a woman forget her sucking child, that she should not have compassion upon the son of her womb? Yea, they may forget, yet will I not forget thee." Israel were His chosen people and notwithstanding their frequent backsliding, yet He says: "I will heal their backslidings; I will love them freely; for mine anger is turned away from him. I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon." This is a beautiful and poetical figure. The Orientals would understand and appreciate this figure of the dew more than we of today. Rains there were infrequent hence dews were necessary to vegetation. The dew is the moisture that rises in the night from the ocean and rivers. It irrigates and refreshes the earth causing the flowers to bloom and blessing the inhabitants. In the East did not the gentle dews fall upon the earth it would soon become parched and dried up, all vegetation would wither away. Now what the dew is to the earth God promises to be to His children. Many and rich are the blessings of God to them. He gives spiritual vigor unto them. They often turn from Him, they live in a sinful world, whose very atmosphere is depressing and chilling. Trials and temptations surround them, leading many away from Him. Wicked men and malignant demons oppose them on every hand. Under these circumstances if they will but turn to God He will be unto them as the dew, causing them to blossom as the lily. He will develop and bring to maturity the fruit of the Spirit, "love, joy, peace," etc. All these were imparted in germ in regeneration and as the dew develops vegetation of the earth so the rich dews of God's grace develop these spiritual fruits in the consecrated child of God. When Jesus comes all these fruits will be fully matured and the Christian will be fully in the image of Christ, as John teaches: "We shall be like him." God gives him power and influence over those who come in contact with him. God's grace fully bestowed makes His child a soul-winner. As the earth under the influence of the dew blossoms in beauty as the lily so the Christian under the influence of His grace stands in spiritual beauty before men, winning them unto the Saviour. Let us seek constantly to be fully under the vivifying grace of our Heavenly Father.

### DR. MEYER AGAIN.

As we suspected the reported saying of Dr. Meyer as to immersion and sprinkling was false. It was a misrepresentation of what he did say. What he did say was as reported by Rev. J. J. Wicker, evangelist, who heard him, and was

entirely different in its meaning from that reported from him in pedo-Baptist papers. What he did say was: "As baptism relates to salvation, it does not matter a fig whether you are sprinkled, poured or immersed. If you have not a clean heart, if you are not a new creation in Christ Jesus, ordinances will not avail." Every true Baptist will endorse this and say the same thing. What Dr. Meyer was insisting upon was the absolute necessity of the new creation, if baptism, regarded as sprinkling, pouring or immersion, would benefit the subject. Now, will those pedo-Baptist papers do Dr. Meyer the justice to correct their statements? We will see.

As an editor of a religion journal we have not and do not propose to have, anything to do with politics. But as a citizen and lover of our city we do propose to express our views as to civic righteousness. We are anxious for the morals of our city. For several months we have had a clean, strong administration in the city. We wish to write a word of commendation of our present Mayor, Mr. Bingham. He has seen to it that the lid has been on during Sunday, and to the enforcement of the laws. Through him the police have placed themselves upon the side of law and order. The Mayor deserves credit for his administration so far, and we have no doubt that he will continue the good work. Every good citizen will honor him for his good work. And also the Judge of the Police Court, Mr. Blain. We have enough good laws, now let them be enforced.

And now it is a Professor in Cornell University who laments the ignorance of the Bible on the part of the students.

He gives several illustrations of this ignorance. A reference was made in the class-room to a remark of the German statesman, Bismarck that socialism should be regarded by the propertied classes as the handwriting on the wall. A student whose marks averaged ninety, showed his ignorance by asking the Professor what was the origin of that expression.

The Professor put the question to the class, which numbered fifteen, and not one of them could answer. One said that Socrates saw letters of blood on the walls of his cell. Another thought the expression was connected with Nebuchadnezzar. Another searching in the depths of his recollection, recalled in a hazy way that it had something to do with a name which began with B. and declared the handwriting on the wall was concerned with Beelzebub! Others made wild guesses, others said they did not know.

The Professor asked them, then, if they had ever heard of Belshazzar's feast, and not one of them had any recollection of hearing of it. He called for a Bible and read to them the fifth chapter of Daniel, and he says "it was heard with the attention that would naturally be paid to an impressive story never heard before."

All over the country the presidents of the colleges and universities are expressing their surprise and their distress at this ignorance of the Bible which they find among the students. And these students be it remembered are not the sons of ignorant immigrants crowding the back streets of the cities. They are not young children starting to

school for the first time. They are men who have finished the preparatory schools, and for the most part come from Christian homes. No wonder the presidents are amazed as well as grieved.

How much pleasure it gives God's saints to hear incidents of such faithfulness as this, and of God's blessings upon it. In 1892 Rev. J. S. Wood, who was a Virginian, but was living in Missouri, on account of his health, went to live on Beaver Creek, in Wyoming. He was an invalid seeking health, but he was an earnest Baptist, full of zeal for the glory of God.

The community was like those of which we read in Bret Harte's stories. Religion was unknown. There was no difference made between Sunday and other days.

Mr. Wood began preaching in his home to any who would listen. He was laughed at for his pains and told he could accomplish nothing. But he was resolved to do all he could to glorify God in the salvation of souls, and he preached and prayed on.

In four years four persons had been converted and Mr. Wood organized them into a church. They immediately went to work to build a house of worship. They did not beg from the Home Mission Society or any one else, showing a manly freedom from any spirit of pauperism. But while laughing at them their neighbors helped them in preparing the lumber and building the house, and they finished a cheap but comfortable house.

Meanwhile the preaching and the life of Mr. Woods and his wife were having a mighty influence for God. God's word, preached by a man who loves supremely God's glory does not return unto him void. There has been a revolution in the community. Sunday is observed as a day of rest at least. The evil of dancing, with its accompaniments of sin, has been banished. And for fifty miles around Mr. Wood is a great power for righteousness.

The church of four members was organized in 1896. Ten years from that time the church had sent out a colony which formed a church at Hulett, where Mr. Woods also preached, and it was the fourth church in size in the State.

How many sermons this brief true history of the work of one sick man, no longer young, and of the blessings of God on that work preaches to us. First and chiefest make God's glory your great thought and nothing can discourage or daunt.

We do not often see words which are as timely as these of Dr. Vail. He says: "The supreme motive of the church in saving men must be the glory of her Lord in the recovery for him of what belongs to him; and the supreme peril of the church in evangelizing is, that it shall be moved by human sympathy and not by divine right. When the church goes after the world, swept by the conviction that the world belongs to God and must be saved for God's sake, there will be a revival and a genuine revival, producing converts to stand through the storm it never comes in any other way."

In these days when a humanitarian gospel is "in the air," the churches are in danger of forgetting this vital truth which Dr. Vail puts so strongly. The glory of God is the chief thing; in comparison with it the salvation of

fifty such races as ours is nothing. The great reason for striving for the salvation of souls is that God will be glorified thereby.

The Apostle bids us do everything for the glory of God, even such commonplace and material things as eating and drinking. How much more must the glory of God be our thought in all our efforts and prayers for the salvation of souls.

Yet how little we hear in these days of glorifying God! Even in the pleas to sinners to be saved and in those to Christians to rouse them to their duty this supreme motive is often entirely ignored. Of course, a secondary motive, and an important motive is that our fellow-men shall be saved from the hell they deserve, and taken to the Heaven which free grace has prepared. But even the souls of men must not be allowed to usurp God's place.

Put God first. Make his glory the supreme object of your efforts, the great and ever present thought in all you do. The catechism is right in saying "Man's chief end is to glorify God and to enjoy him forever." Or as Ruskin puts it, "Man's chief end is to witness the glory of God and to advance that glory by his reasonable obedience and resultant happiness."

The *Sunday Magazine* tells this interesting story about Archibald G. Brown, who is now co-pastor of Spurgeon's church, and is preaching during Thomas Spurgeon's year of rest.

Sometime ago the members of his church gave him one summer \$1,500 for his own use, and asking him to spend it on a trip to the Holy Land. This was a trip they knew he had long wished to take, and their gift made it possible for him.

But he knew a widow who was sadly in need of help and the income from \$1,500 well invested would supply her needs. Archibald Brown is a man who never thinks of himself when there is any one else to think of, and he asked the givers to allow him to give it to the widow, saying that use of the money would give him more pleasure than any other. They agreed, their pastor stayed at home, and the widow was enabled to live in modest comfort.

God blessed the gift by multiplying it ten-fold. Sometime afterwards a stranger visited the neighborhood and attended the church. It happened in some way that he heard of this act of self-denial on the part of Mr. Brown. He was deeply impressed by it, and, being a wealthy man, gave Mr. Brown \$15,000 to be used in the same way. In that part of London it was easy to find ten other deserving widows to whom the income from that money would mean having the necessities of life. And now eleven widows are rejoicing as the result of Mr. Brown's self-denial in giving up the trip he desired so much.

We are glad to welcome Bro. Thomas A. Johnson to our city as pastor of Immanuel church. Bro. Johnson is a native of Virginia. He is a young man of ability, a graduate of our Seminary. He has been for the past four years pastor of the First Baptist church, of Madison, Ind. The *Madison Courier* writes of him as a "tireless and faithful laborer in all lines of Christian endeavor." We predict for him a successful pastorate in our city. May the richest blessings be his in his new field.

## EDITORIAL VARIETIES

We call the attention of our readers to the able and pointed article of Dr. Bow, on page thirteen. There is much food for thought in it and it will repay a careful reading.

Bro. Ben Perry Weaver has taken charge of the church at Maunslieck. He has a good church and we predict for him a successful pastorate and a brilliant future.

We are glad to know that the old mother church, Walnut Street, on the corner of Third and St. Catherine streets, has called a pastor, the Rev. Dr. Porter, of Oklahoma. He will be present about the first of October, and we hope he will accept. When he does we shall have more to say in regard to him.

A description of Heaven: "A sinless spirit in a diseaseless body and a splendid environment of beauty." Such a condition and place has Christ prepared for His people's everlasting home.

A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion. —Francis Bacon.

We have received an invitation to the marriage of Alpha Salles Wigginton, daughter of Mr. and Mrs. Silas Tichenor Wigginton, in Miami, Fla., to Mr. Fleming Gooch Railey, Jr. We can only send our congratulations, wishing them a happy and prosperous life.

Guilt was never a rational thing; it distorts all the faculties of the human mind, it perverts them, it leaves a man no longer in the free use of his reason, it puts him into confusion. —Burke.

Habits are formed, not at one strike, but gradually and insensibly; so that, unless vigilant care be employed, a great change may come over the character without our being conscious of it. —Whately.

Gray hairs are death's blossoms. —Schiller.

There comes forever something between us and what we deem our happiness. —Byron.

We slipped off from our work Thursday and attended the second day of the Nelson Association. We found a noble band of brethren, enthusiastic in their work. We hope to have further notice of this noble body.

We rejoice with Dr. B. H. Carroll and Southern Baptists generally in his success in raising the money he set out to raise this summer for the endowment of Baylor Theological Seminary. He wished to raise \$50,000 and he secured \$49,000 in money and 400 acres of land, valued at \$5,000. As the Seminary has yet but little endowment, there is a fund for current expenses, and this fund was increased \$1,600. The Texas Baptists are most justly proud of their great leader and follow him with glad devotion.

The *Journal and Messenger*, wrought up over the continuous cry of "Union! Union!" by the Disciple brethren and some restless Baptists, speaks out as follows: "As well mix oil and water as Campbellism and Gospel Christianity." Amen!

Bro. C. W. Tompkins, late Secretary for Ministerial Aid Fund of Baylor University, died at Dallas, Texas, and was buried at Kingston, La., Dr. S. A. Reimers preaching the funeral sermon. Bro. Tompkins was a well educated man, genuinely pious, was always on the firing line and was a force among Southern Baptists, because of his intelligent convictions on any subject. He was a long and patient sufferer, and rest will be sweet to him. We tender our sincere sympathy to Sister Tompkins in this her sore affliction.

Dr. Henry Grimes Hartzog has been elected President of Ouachita College of Arkansas. For two years Dr. Hartzog was under the instruction of the great John A. Broadus and Dr. Boyce. He was graduated from the South Carolina Military Academy in 1886. He held many positions of honor in South Carolina. He was baptized by Dr. Chas. Stakely, in Charleston, S. C. He is of broad culture, scholarly attainments, polished manners and of progressive spirit. We congratulate Arkansas Baptists on their good fortune in securing him, and predict a brilliant future for Ouachita College.

## AMONG THE Churches.

Walnut St. (Third and St. Catherine)—Bro. S. E. Reed: Drawing influence of Christ; Unto you, therefore, who believe He is precious.

Beechland—Bro. L. W. Webb: Christ and the Syrochenean Woman.

Bullitt's Lick—Bro. R. W. Grizzard: The Dignity of the Gospel; Unity and Union. Pastor B. E. Dunn begins a revival next Sunday.

Chestnut St.—Pastor J. M. Weaver: Christ's Constraining Love; Strong Faith Rewarded.

City Limits—Pastor N. R. Stone: An answerable prayer. With Bro. T. L. Halcomb at Younger's Creek; good meeting.

Culbertson Ave. (New Albany)—Pastor U. S. Clutton: Working too Near Shore; The Steps of Salvation.

Clifton—Pastor Wm. E. Foster: Parable of the Sower; Parable of the Tares. One by letter.

Calvary—Pastor J. S. Detweiler: Established by Faith; Seeing Jesus When He Comes.

Eighteenth St.—Pastor Everett Rawlings: The Three Imitations.

East—Pastor Lloyd Wilson: Perils of Prosperity; Let Us Forget.

Fourth Ave.—Bro. Geo. B. Eager: The Rest of the Erring; Divine Inspiration. Bro. McGloehlin will preach next Sunday. Bro. Eager will preach next Sunday at Pleasantville. There will be baptizing.

Greenville, Ky.—Bro. E. Y. Mullins both hours.

Highland Park—Pastor L. B. Arvin: The Message to Be Delivered; The Desert That Shall Blossom as the Rose.

Highland—Bro. J. W. Bates: Vision; Rejoicing.

Hazlewood—Pastor Chas. R. Althoff: Abraham; Forbidden Trespassing.

Immanuel—Bro. J. N. Prestridge: Christianity vs. Socialism; Not so, Lord. Pastor T. A. Jensen was away to remove his family to the city.

Portland Ave.—Pastor L. W. Smith: Preparation for service; The Unchangeable Christ. First day as pastor warm welcome; good congregations; outlook hopeful.

Parkland—Pastor E. G. Vick: Some Conditions of Spiritual Growth; Faith.

Tabernacle (New Albany)—Pastor E. T. Poulson: Some Essentials to a Great Revival; The Builder and His Foundation. Rev. William Spurgeon begins his meeting with us on the last Sunday in September.

Twenty-second and Walnut St.—Pastor M. P. Hunt: How to Controversy Heresy; Standing Between the Living and dead. One by baptism, three by letter.

Third Ave.—Pastor S. J. Cannon: Can God Prepare a Table in the Wilderness? Does Jesus Care? One by letter.

Twenty-sixth and Market—Pastor R. E. Reed: Security of the Saints; What We Must Exchange for Christ. One by baptism, two by letter, two baptized.

### THE STATE.

Bro. S. M. Woodward, Church clerk, writes from Tangletown, Ky.: There was one addition to Two Lick church last Sunday by baptism. Bro. Hutson preached at Abigail, in Robertson county, all last week. Good attendance and much interest manifested. There was three or four professions, but have not as yet taken church connection. We hope to have a meeting here in the near future.

Pastor A. T. Cinnamon writes: I have accepted the call to Senatobia, Miss., church, and just entered on the work. Please change my paper from Morganfield, Ky., to this place.

Pastor H. P. Hatchell writes: I have just closed a ten-days' meeting with the Beech Grove church. Bro. J. A. Booth, of Taylorsville, did the preaching. The church was greatly revived. We had five additions for baptism, and two by letter. Our next meeting will be at the mount Olivet church.

The Baptist and Reflector does no more than justice to Pastor W. H. Ryals, Corinth, Miss., when it says: "What a tower of strength he is." We are very glad to hear that he will accept the call of the Russellville church, and congratulate both pastor and church.

Bro. E. W. Summers writes from Georgetown: In July had a great meeting with my Deep Creek church, eight additions; mission contributions doubled; church revived. My son, H. S., did the preaching. I was with Bro. Averitt at a meeting at North Fork, Bracken county;

three additions, church was blessed. Then for twelve days I assisted—Pastor W. T. Martin, at Cedar Grove, Franklin county; fifteen additions to the church. Bro. Martin is doing a good work here. He preached for me at Long Lick, where we have just closed a good meeting, with sixteen additions to the church. We are repairing church house here; when completed will cost us \$1,600. Pray for us. If any church or community have nice second hand pews for sale address me.

Pastor L. H. Voyles writes from Owensboro: We are having a great revival with our Panther Creek church. I have preached at evening for two weeks up till last night. We have had about forty conversions and over thirty additions to the church. Many are seeking salvation. We are having an old-fashioned revival. Pray for us.

### OTHER STATES.

Evangelist M. M. Smith, of Carthage, Mo., writes: On September 2d, I closed a meeting of two weeks with Pastor W. W. Robbins at Altus, Ark. The church was greatly revived. There were in all fourteen professions and restorations. Four applied for baptism, one received by letter, one restored to fellowship. At the closing service \$185 was subscribed to move the church house nearer the center of population.

Georgia is the first of the original 13 States to proclaim absolute prohibition—who'll be the next?

The meeting at Ebenezer Church, near Fulton, Mo., closed with eighteen additions by experience and baptism.

To Pastor T. S. Huxley, Orearville, Mo., has been given the great joy of administering the ordinance of baptism for the first time. Fourteen were added to the membership of his church by baptism, result of his meeting.

The saints at Williamsville, Mo., are rejoicing. Fifty-four additions to their church thirty-two received for baptism.

In two meetings held by Bro. H. C. Barton at Oakridge, and Oak Grove churches, Mo., there were sixteen additions to the former and fifteen to the latter.

The Cedar Valley church, in Chase county, Kansas, set apart its new meeting house to the worship of God. Secretary J. T. Crawford preached the dedication sermon.

Elder C. R. Taylor held a meeting in the Lillian church, Texas, which closed with twenty-six additions to the fellowship of the church.

A seven days' meeting in the Moffatt church, Texas, closed with thirty-six additions by experience and baptism, twelve by restoration and letter and two remain to be baptized.

Elder H. F. Jones held a meeting in the Hord church, Texas of which he is pastor, without outside assistance. Eleven were added to the fellowship of the church, all by experience and baptism.

In a meeting in the White House church, Texas, five were received, one of them being a brother eighty-nine years old. It is not often men of that age repent and believe.

In a meeting in the Hopewell church, Brown county, Texas, there were twenty-five professions of religion, seventeen additions by experience and baptism and three by letter. Others will be received at the next meeting.

A five days' meeting in the Mineral Wells church, Texas, resulted in seventeen additions to the fellowship of the church.

Pastor W. W. Melton preached himself in a meeting in his Belview church, Texas. There were thirty-three professions of religion and twenty-seven additions to the fellowship of the church.

Bear Creek church, Mo., has set apart Bro. A. B. Fields to the full work of the gospel ministry.

Pastor R. E. Small, Walthalla, S. C., writes: Please change my paper from Walthalla to Heath Springs, S. C., as I have accepted a call to Heath Springs church and will move there at once. We miss the great Dr. Eaton, but Dr. Weaver is getting out a splendid paper.

Pastor J. H. Riffe writes from Savannah, Mo.: Please change my address from Dothan, Ala., to Savannah, Mo. to

which place I have accepted a call to the First Church and am now on the ground. Good beginning last Sunday, received four by letter and one by baptism.

Pastor L. T. Barger, assisted by Elder C. C. Long held a meeting in the Ebenezer church in Little Bonne Femme Association, Mo., which resulted in eighteen additions, fifteen of them being young men.

A meeting in the Heath Creek church, Mo., continued for two weeks and closed with twenty-three additions to the fellowship of the church.

Locust Valley church in Lime county, Association, Mo., held a meeting in which its pastor J. T. Dowell preached and thirteen were added to the fellowship of the church.

There were nineteen additions to the fellowship of the Pilot Grove church, Mo., as the result of a meeting in which Pastor T. R. White was assisted by Deacon J. B. Dixon.

Elder Edgar Gam aided Pastor E. Lee in a meeting in Cave Spring church, Dade county, Mo. There were twenty professions of religion most of the converts being married people. The number of additions was not stated.

Pastor M. J. Derrick writes from Palacios, Texas: I move from this place to Beaumont, Texas, soon, as pastor of the Grand Avenue church.

Pastor Sam H. Campbell writes from Troy, Ala.: Having accepted the care of the First church of this place, and being anxious not to miss a single issue of the "Old Reliable," I write to ask that you change my address from Pine Bluff, Ark., to Troy, Ala. May the Lord continue His blessings upon you.

The church at Braxton, Miss., Pastor Welch, closed a good meeting with church greatly revived and twenty-seven additions to the membership.

In the meeting held with the church at Seminary, Miss., thirty-two were received for baptism, fourteen by letter three restored.

A most gracious meeting, held at Strong Hope, Miss., resulted in thirty-five accessions, thirty-two by experience and baptism.

Bro. J. H. Hughes reports good meetings at Mt. Nebo, Miss., fifteen additions; McCorley, Miss., twenty-two added, among the number six prominent Methodists, and one at Ogden, Miss., in which thirty were received for baptism and four by letter.

### DEAR RECORDER:

Because of the mighty rush of tributes to the memory of Dr. Eaton and expressions of sorrow from his death and from my own grief, I have refrained from offering a word of praise to Dr. Eaton as a man, a preacher, an editor and a leader in the Baptist ranks. I was raised a strict Presbyterian—have been a strong Baptist many years, the Lord having shown me the way more perfectly. During these years the Baptists have never sustained a greater loss. When my husband said to me, "Lucy, Dr. Eaton is dead," these words of Christ came into my mind: "He that loseth his life for my sake and the Gospel's the same shall save it." Brethren, the blow is a severe one to the Baptists, but Dr. Eaton has done this work and done it well—a work that will never cease to bear fruit. Dr. Eaton was the ready man at all times and everywhere; his fame as a faithful minister of Jesus Christ is before the world, his work with the WESTERN RECORDER has helped to make it one of the best religious papers in the world. Brethren, the RECORDER is still left us and under God will go on in its work for the truth as it is in Jesus—for righteousness and for the faith which was once delivered unto the saints.

LUCY S. ROGERS.

### DEAR RECORDER:

After serving the church at Ludlow, Ky., for ten years, closed my labors there the first Sunday in this month. This church has passed successfully through, and lifted the burden of a heavy debt since I have been there, and now has nice property, all in good order, worth near \$15,000.

Our State Mission Board has helped this church for a number of years, and the church has responded, in faithful and systematic giving to all the objects of our denomination, despite the debt, and from now on will be self-sustaining, and a good supporter of the cause at large. The church promptly called Bro.

J. W. Beagle, he has accepted, and will begin his labors there about the first of October. I believe, and am hopeful—his coming to them, will prove a blessing, and the work will prosper. My prayer to God is, for the largest possible blessing upon this field, where during the years passed, in His strength, He has permitted me to labor, entering into their struggles, and sharing the joy of His people in their victories. Our parting was one of much tenderness, the attachment of the brethren and sisters to me was manifest, in many ways, and our love for them can never be broken. May the coming pastor find their hearts, and devotion as great to him, and surely he will.

A. LOGAN VICKERS.

### DEAR RECORDER:

It was my pleasure to spend nine days last week and week before with pastor E. P. Adams and his noble people at Cedar Bluff, Warren county, Ky. The visible results of the meeting were fourteen additions, seven by experience and baptism, one by letter, and the remainder by restoration. As far as could be ascertained there were fifteen conversions and renewals. The church seemed greatly revived. Bro. Adams is a true under-shepherd and is leading his flock forward along all lines. Within the last year they have repaired and painted their meeting house.

During the meeting the pastor secured in cash and pledges about \$47 for missions, and several promised to give who did not state the amount. Bro. Adams thinks the mission collections this year will reach at least \$60, which is far in advance of any preceding year. At the next regular meeting the church will license young Bro. Stayner, (a blind boy) to preach. Bro. Stayner expects soon to enter the Seminary.

At the close of the meeting the church remembered us in a very substantial way and quite a number of the brethren and sisters, including the pastor invited us to come back and preach for them again in a meeting which they expect to hold some time in November. The writer shall ever hold in grateful memory this noble pastor and noble people.

J. W. HAZEL.

Lafayette, Ky.

### DEAR RECORDER:

Our dedication services were eminently successful. Dr. Mullins preached a great sermon which was heard and appreciated by an immense audience. His address on "Our Baptist Heritage" was well received. Eleven united with the church including some of the most prominent citizens of Fulton.

We are well equipped now for great things in the future, having a splendid \$15,000 plant and an excellent, united, and harmonious membership of four hundred.

M. E. DODD.

Fulton, Ky.

### DEAR RECORDER:

Enclosed find check for \$2 for which please send the paper to my daughter, Mrs. Mary C. Stark. Her address is Franklin, Ky. Allow me to congratulate you on your success in maintaining the high standard of the RECORDER as when edited by the lamented Dr. Eaton. The last issue was especially interesting to me both in its editorials and selections. I have been a subscriber and reader of the paper ever since it was the Old "Baptist Banner" edited by W. C. Buck, and I am entitled to the claim of one of the "Old Guard."

Very truly yours,  
C. T. COSS.

### DEAR RECORDER:

Here is an article for your excellent RECORDER which I think would be after our beloved Bro. Eaton's "own heart." God bless it, and bless you in your good work! Yours for the old faith—true as steel.  
THEODORE L. CUYLER.

### DEAR RECORDER:

I thought perhaps some one might be interested in the result of our series of meetings that commenced in the Burgin Baptist church Sunday night, the first day of September, the pastor, Rev. J. B. Jones, doing the preaching until Thursday night following, when the Rev. J. M. Roddy, pastor of the Harrodsburg Baptist church came, and from that time on until the meeting closed, last night, the 13th, he preached with great power the pure Gospel. He preached that Gospel that will alone save the sinner, that is repentance towards God and faith in the Lord Jesus Christ. I have tried to be an humble follower of the dear Master for fifty-five years, and have heard a great deal of preaching, as we term it, good preaching, but I don't think that

I ever heard the way of salvation made plainer than Bro. Roddy made it. We had an excellent meeting with several additions, and the most of the church members were greatly revived. The results of the meeting were not what we hoped they would be, but we thank God for the good that we feel was done.

J. S. HEAD, SR.

Burgin, Ky.

### DEAR RECORDER:

I find in the RECORDER that the time of the meeting of Severns Valley Association is given as September 25th and also October 25th. The correct time is September 25th, at Mill Creek church, near Vine Grove, on the I. C. Railroad. Please correct this so that there may be no misunderstanding.

L. A. FAUREST, Clerk.

Elizabethtown, Ky.

### DEAR RECORDER:

Saw Dr. Jenkins in Hopkinsville, Ky., this morning. He will continue the meeting I was holding in Fairview, with Pastor Vaughan. He is having great crowds to hear him and addition to the church is being completed.

The new church in Marion is ready for the roofing, and presents a fine appearance. They deserve and need some outside assistance.

The tobacco crop is fine, and nearly every farmer has joined the Association.

I exceedingly regret my inability to get to Greenville. I go this afternoon to Good Hope, near the Ohio river, to hold a meeting.

W. D. POWELL.

Marion, Ky.

### DEAR RECORDER:

During the month of August I held meetings with two of my churches. The first was Oakland, in which I had the efficient help of Rev. L. B. Arvin, of Louisville, who was with us one week, when he was compelled to leave because of sickness. After he left the meeting continued four days, the pastor doing the preaching. Bro. Arvin did excellent work with us, and very much endeared himself to pastor and people. The visible results were sixteen for baptism. Seven of these were heads of families, one being over sixty-two years old; two by relation; two under watch-care of the church, and one restored.

The other meeting was with the Clark's Creek church, in which Rev. F. M. Marshall, of Covington, was with us for two weeks. His preaching was with power and I have seldom heard greater stress put on the Bible teachings of sin and grace. Many were led to better understand what Baptists believe and stand for than ever before. There were fifteen added to the membership of the church by baptism and one received under watch-care till her letter can be secured.

I consider each of these among the very best meetings it has been my privilege to be in, and feel the Lord sent to each flock the right man. Unto Him be all the glory.

Z. W. PIGA.

Sherman, Ky.

### TENNESSEE COLLEGE FOR WOMEN

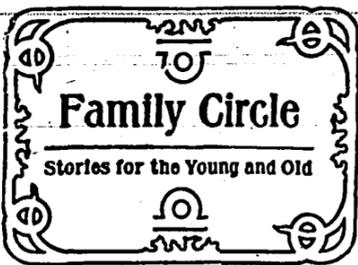
We are delighted to hear of the splendid opening of the Tennessee College for Women, at Murfreesboro, Tenn. And a sad thought followed—how rejoiced Dr. Eaton would have been. Murfreesboro was his birthplace and his home till he was thirty years old, and had always a warm place in his heart.

The Burnett Brothers are the incarnation of energy and they have worked with all of that energy. There were 150 pupils enrolled the first day, and it is generally reckoned that the number on the first day will be doubled by the end of the first month. We again congratulate the Baptists of Tennessee, the people of Murfreesboro, President George Burnett and J. Henry Burnett on their great success.

The Woman's Missionary Union Training School opens October 1, 1907. On September 30th the first meal will be served at the Home. It is urged that all young ladies who contemplate attending the Training School write immediately for application blanks and catalogues. Address Mrs. M. R. McLure, Principal, 320 East Broadway, Louisville, Ky.

### G. P. BRUNER, M. A.

Pupil of Dr. E. E. Ayres. Teacher of artistic piano playing, harmony and history of music. Special accompanists' course for singers, with Steinway piano. Four years' experience. Studio 817 Fourth avenue, now open.



MR. ALDRICH'S LAST POEM.

They do not die who leave their thoughts Imprinted on some deathless page. Themselves may pass; The spell they wrought Endures on earth from age to age.

O Gracious Poet and benign. Beloved presence! Now as then Thou standest by the hearts of men.

THE LIFE STORY

Of Gipsy Smith is as fascinating as a novel. The spirit of the man breathes in the closing words of his autobiography. 'I have been presented to two Presidents of the United States, dined with bishops and archbishops, and slept with two Roman Catholic priests.

The death of his mother was the first sad interruption to the life in the Gipsy tent. It occurred when he was a mere lad, and is so pathetic, and had in it such consequences to him and the family it is best told in his own words:

'A beautiful girl was taken sick. She is a lovely woman, but as a girl she was a picture. And the nearest town was Waldorf. The wagon was taken to Waldorf and my father went for the doctor. The doctor came out, and when he was told there was a sick girl in the wagon he would not go inside. It was a Gipsy home! He stood on the step and looked through the door, and when he stepped down, he said to my father and mother, 'Your daughter has the smallpox—you must hasten out of town.'

'The clouds lowered and descended around us. One day that young mother called father to her bedside and when he knelt down, she said, 'Cornelius, I am going to die. My children will be motherless. I want you to promise before I go to stop drinking and swearing, and I loved that woman enough to promise

anything; he came away, absolutely broken in spirit and heart and threw himself on the ground; and then, from the wagon, came the sound of mother's singing, 'I have a Father in the Promised Land..... I must go to meet Him in the Promised Land.'

'I shall never forget the next morning. If I were an artist I would paint the picture; the Gipsy tent and the old wagon, the fire, and the bucket standing by half-filled with water, some clothes hanging overhead where father had been washing, and the old horse across in the pasture. Then the words fell on my boyish heart, 'Rodney, mother's dead.'

THE CONVERSION OF HIS FATHER.

'My father, from that day, was a changed man—not a Christian—he made no profession of that. He could not understand it. He never swore again—never, in the presence of his children. He didn't drink as much. I have seen him in the tent at night, the children in bed, the fire burning low, the only light from the flames of the fire, revealing in the darkness his sad face, gliding his tears as they fell, making them shine like bubbles on a mountain stream.

'On morning we reached a little town in the county of Bedford and over a little hill we saw two Gipsy wagons coming, and when we reached them, we saw with delight that they belonged to my father's brothers. You should have seen those three big Gipsy men fall on each other's necks and weep. Father told them about the death of mother, and then the two women came out of the wagon and my father said to his brothers, 'I have got a want here. I can't eat—I can't sleep, and when I am doing wrong something tells me I am doing wrong. Unless I get what I want I shall die. I am heading for London, and I am going to go to some church and see if I can get there what I want.'

'We got to London and put the wagon on a piece of vacant land. Presently my father saw a little man mending the road. He had a face like the sunshine, and when my father talked to him, and told him his trouble, he said 'I know what you want. You want Christ Jesus. There is to be a service tonight in our little church. You come with me there.' When father was starting for that service, he said, 'Good-night, my dears. I will never come back until I am converted.'

'By-and-by my father and his brothers got into the church and as I entered they were singing. 'There is a fountain filled with blood.' I shall never forget that! How my heart was moved! Then they went on singing something about 'I do believe,' and I said to myself, 'What is that? Believe! Believe what? What do they mean? Then they sang something about, 'Break, break,' and I said to myself, 'Break what?' Then I could not see my father. He had fallen on his face, and my voice seemed just too big for my throat. I said to myself, 'Oh, he is gone, he is gone. He said he was going to get converted, and he is gone!' My father jumped up and cried, 'I am converted,' and I ran home crying to my sisters, 'He's converted, and I am going away.'

'My father and his brothers were converted that night. They stopped long enough to sing the chorus, and they sang it all the way home, and father was now like a little child. He sat down and the tears fell, and he called his motherless children, one by one, and he said, 'My dears, God has sent your father home a Christian. Don't be afraid of him.'

'We could not sleep that night for singing, 'I do believe.' Before breakfast there was a knock at the door and my uncle was there, asking my father to 'Come quickly,' for his wife had been converted. A revival broke out in the Gipsy tent before breakfast and fifteen Gipsies were converted. That was the beginning of the work that is going on to this day.'—Baptist Commonwealth.

NO SMOKE FOR HIM.

There is a clever young physician in Philadelphia who has never been able to smoke a cigar. 'Just one poisons me,' says the youthful doctor.

Recently the doctor was invited to a large dinner party given by a New York friend. At the conclusion of the repast, when the women had left the table, cigars were accepted by all the men except the physician from Philadelphia. Seeing his friend refuse the cigar the host in astonishment exclaimed:

'What, not smoking? Why, my dear fellow, you lose half your dinner!' 'Yes, I know I do,' meekly replied the doctor, 'but if I smoked, I would lose the whole of it!'

HIS CHIEF REASON.

Four gentlemen were talking politics in the Nassauer Hof at Wiesbaden when one, who was an ardent Republican and had been discussing the rights of man and the blessing of democracy, noticed that a tall old gentleman, with a fine white beard, who sat at an adjoining table, was listening attentively and now and then smiling.

The speaker paused, and turning to the old gentleman, said, very politely: 'My arguments do not appear to convince you. You are a Royalist, I suppose?'

'Yes.' 'And will you kindly let us know your reasons for preferring the monarchical form of government?' 'The first, and the chief reason, is that I happen to be—the king of Sweden.'

NEIGHBORS.

Dr. Thomas H. Skinner, of Raleigh, N. C., is said to have approached a man, and asked him to contribute to foreign missions.

'No,' said the man, 'I have enough to do to help my neighbors.'

'Well, said Dr. Skinner, "who are your neighbors?"

'The people who join lands with me,' said the farmer.

'Very well,' said Dr. Skinner. 'How far down does your land extend?'

'To the centre of the earth, I suppose.'

'All right. Now the man who joins land with you on the other side of the globe is living in heathenism, and I want you to help send the gospel to him.'

WHAT THE TREE WOULD HAVE SAID.

An alumnus of St. Stephen's College said of the late Bishop George F. Seymour:

Bishop Seymour founded St. Stephen's, and we treasure here many anecdotes about his wardenship.

'The Bishop was very fond of trees, and one day while walking, with a young lady, he pointed out to her some of the fine trees in the neighborhood. She professed great interest and delight. She cried:

'How the noble aspect of beautiful trees stirs up the kindest emotions of the soul.'—Then patting a great, rough trunk, she went on, 'You superb oak, what would you say to me if you could talk?'

'The Bishop smiled. "I believe I can be his interpreter," he murmured. "He would probably say, "I beg your pardon, miss; I am a beech."'"—Minneapolis Journal.

Subscribe for the RECORDER.

A NOTRE DAME LADY

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

Desperate Coughs

Dangerous coughs. Extremely perilous coughs. Coughs that rasp and tear the throat and lungs. Coughs that shake the whole body. You need a regular medicine, a doctor's medicine, for such a cough. Ask your doctor about Ayer's Cherry Pectoral for these severe cases.

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. Spencerian graduates are always in demand.

Spencerian COMMERCIAL SCHOOL logo and text: INCORPORATED, Union National Bank Bldg. Sixth and Main Streets, LOUISVILLE, KY.

MISSOURI BAPTIST SANITARIUM.

DR. E. TAYLOR AV.

ST. LOUIS.

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. I. H. CADWALLADER, Physician-in-charge, MRS. I. H. CADWALLADER, Supt.

The Spieden Treasurer's Record

FOR WEEKLY DUES. THE BEST AND SIMPLEST TREASURER'S RECORD BOOK ON THE MARKET. NAMES AND ADDRESSES ONLY HAVE TO BE ENTERED ONCE DURING THE ENTIRE YEAR. THIS IS A BIG ITEM.

PRICES.

Table with 2 columns: Book for (100 names, 200 names, 300 names, 400 names, 500 names, 600 names) and Price (\$1.50, 2.00, 2.50, 3.00, 3.50, 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 E. 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, Milledgeville, Ga.

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

BAPTIST BOOK CONCERN

642 FOURTH AVENUE LOUISVILLE, KENTUCKY.

JUST ISSUED ST. JUDE'S BY IAN MACLAREN Short, crisp, pointed, character-studies. It carries with it the atmosphere of the "Bonnie Brier Bush." Introduction by RALPH CONNOR. Publishers' Price, \$1.25. Our Price, postpaid, \$1.10. NOW ON SALE AT THE BAPTIST BOOK CONCERN (INCORPORATED.) 642 FOURTH AVE., LOUISVILLE, KY.

Subscribe for The Western Recorder.



STORIES FOR LITTLE ONES

A FORGET PARTY.

"Did my son post that letter I gave him yesterday?" asked Ned's mamma.

Ned's hand dived into the inside pocket of his coat, and brought out a crumpled letter.

"I'm so sorry, mamma!" he cried, seeing the grieved look on his mamma's face.

"I, too, am sorry," responded mamma, "as that was a letter inviting Aunt Amy to stop here on her way home.

"Oh, oh!" cried Ned. "And I do so love Aunt Amy!"

"If you catch this mail, the letter may yet be in time," said mamma.

Ned ran off as fast as he could to post the precious letter.

Another day it was a school-book which he left out in the orchard. It rained all night and ruined his book, Ned tried to remember, but always forgot.

One day Uncle Charley heard Ned say to his mamma:

"Plague take my forgettery!"

Uncle Charley knew that Ned had been forgetting again, and he thought of a plan to cure Ned of his habit.

"Ned will be eight years old Saturday," said mamma that day at tea-time.

"Can I have a party with both boys and girls, and plum-cakes and candles?" cried Ned.

"Of course you can," said Uncle Charley. "I'll buy the candles—eight and one to grow on."

"I'll bake the plum cake," said mamma.

"I'll write the invitation," said Sister Nell.

"I'll make a heaping platter of fudges," laughed Aunt Amy, who, after all had gotten the delayed letter in time.

"And I," said papa, "will send up some ice-cream."

Ned danced for joy and ran off to school with a hop, skip and jump Saturday morning Ned's mamma sent him ever so far to Mr. Benton's, who raised vegetables and chickens to sell. Try as he would, Ned could not get home until just dinner-time; but he told Mr. Benton all about his party, and Mr. Benton gave him a cute little bantam chicken for his birthday present.

"Do you think," asked Ned at dinner, "my party will come right at two o'clock?"

"Well, well," said Uncle Charlie "I forgot all about those candles!"

"I've been so busy," said Aunt Amy, "that I forgot to make the fudges!"

"And I," said papa, "forgot to order the ice-cream. It is too bad!"

"It doesn't matter at all," said Sister Nell, "for I forgot to invite any one to the party."

Ned's face grew longer and longer, and he looked at his mamma, who had not spoken yet. Surely she had not forgotten!

"Why, laughed Uncle Charlie, before mamma could speak, "it'll be a forget party, won't it?"

This was too much. Ned burst into tears and ran up to his owl lit-

tle room. After what seemed a long, long time to Ned, and to Ned's mamma, too, she stole upstairs with a great big piece of plum cake; for, try as she would, mamma could not forget her little boy's birthday.

After that, when Ned forgot, which he seldom did, some one would say, "I guess we would better have another forget party."

—Christian World.

JUST GOING TO.

"Why didn't you shut the gate, Peter, and keep the hens in?" asked his father.

"I was just going to when I saw they were all out."

"Why didn't you look after baby and not let her fall off the porch?" asked his mother.

"I was just going to get her when she fell."

"Why didn't you study your lesson more?" asked the teacher when he failed in reciting.

"I was just going to when you called the class."

"Oh, Peter," father said, "Just going to never gets there."

A BOY'S OWN ANIMALS.

The man who would have his son love the farm and appreciate country life can give that son no better training than to give him an animal or two for his very own.

The boy will unconsciously learn more from his contact with his pet animals than he would ever learn otherwise. A boy whom lambs and colts and calves follow will de-

velop into a man who will not only be able to care for animals in a comprehensive manner, but his character will be stronger and sweeter.

The father who beats his animals and yells around the barnyard can only expect his son to do likewise. But a son to such a father will find no pleasure in whacking the animals. He will seek pleasure in the nearest town.

Give the boy animals of his own. Personal ownership makes responsibility, and responsibility well met makes character.—Hearst's American Home and Farm.

WORLD'S GREATEST SKIN CURE

And Purest and Sweetest of Emollients for Skin, Scalp, Hair and Hands is Cuticura Ointment.

Cuticura Ointment is beyond question the most successful curative for torturing, disfiguring humors of the skin and scalp, including loss of hair, ever compounded, in proof of which a single anointing with it, preceded by a hot bath with Cuticura Soap, is often sufficient to afford immediate relief in the most distressing forms of itching, burning, and scaly humors, ezeemas, irritations, and inflammations, permit rest and sleep, and point to a speedy cure of infants, children, and adults when all else fails.

Subscribe for the RECORDER.

**Bowling Green Business University**  
 THE HIGH GRADE COMMERCIAL SCHOOL OF THE SOUTH  
 ALL OF THE COMMERCIAL BRANCHES INCLUDING TELEGRAPHY ARE TAUGHT  
 LESSONS IN BOOKKEEPING BY NUN. GRADUATES SECURE POSITIONS. BEAUTIFUL CATALOGUES AND JOURNALS FREE.  
 Write Now, Address: BOWLING GREEN BUSINESS UNIVERSITY, BOWLING GREEN, KY.

**Individual Communion Service**  
 Made of several materials and in many designs. Send for full particulars and catalogue No. 42. Give the number of communicants and name of church.  
 "The Lord's Supper takes on a new dignity and beauty by the use of the individual cup."  
 J. E. WILSON, D. D.  
 GEO. H. SPRINGER, Manager, 256-258 Washington St., Boston, Mass.

**Church Organs**  
 LATEST IMPROVEMENTS.  
 Boston, New York, Philadelphia, Chicago, Louisville, Dallas.  
**Main Office & Works** HASTINGS, MASS.  
 P. O. Kendall, Green, Mass.  
**H.--HASTINGS Co.**  
 Rare opportunity for serviceable SECOND-HAND ORGANS at low prices.

**WALLTHENE**  
 Gives Immediate Relief and Will Cure Most Cases of  
**CATARRH, ASTHMA, HAY FEVER, and Unexcelled 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 stopper 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.**

**Church Bells**  
 Chime Peal  
 Memorial Bells a Specialty.  
 Baltimore Bell Foundry Co., Baltimore, Md., U. S. A.

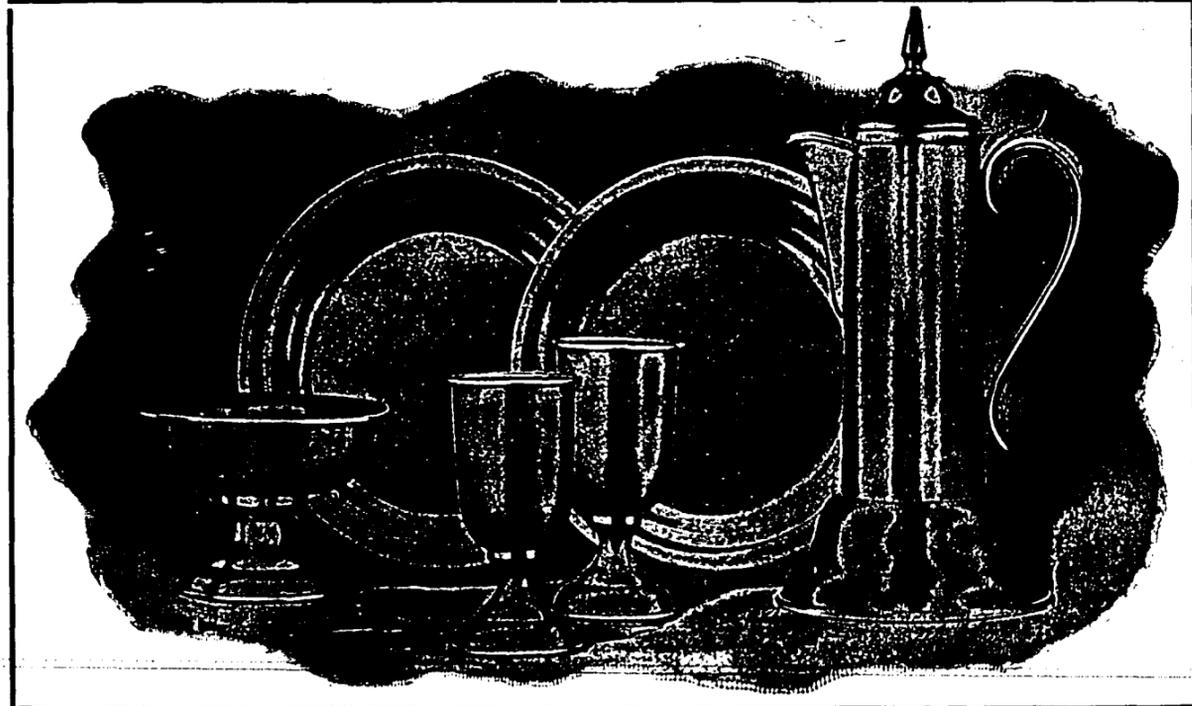
**The Wm. Bolles "Standard" Self-Filling Self-Cleaning**

Non-Leakable Fountain pen. Only pen on market that is absolutely clean and reliable, and having a self-filling and non-leakable feature combined.

**Baptist Book Concern**  
 INCORPORATED.  
 LOUISVILLE - - - KENTUCKY.  
 ---OR---

**THE WM. BOLLES COMPANY**  
 150 JEFFERSON STREET  
 TOLEDO - - - OHIO.

**COMMUNION SET**



Consisting of Six Pieces as per Illustration

== \$15.00 ==

Without Waste Bowl \$12.50 by Express Collect

**BAPTIST BOOK CONCERN** LOUISVILLE, KENTUCKY.

## MISSOURI LETTER.

J. N. BARBEE.

## "Dry."

That word has come to mean very, very much lately. In the sense in which I use it—and especially in its application to Missouri—it doesn't signify dry weather, wells, springs nor rivers. It means no saloons. An ex-saloon man, of Fulton, Mo., since the election there and in the county of Calloway, predicted that in the near future Missouri will be "dry." He further said, "St. Louisians have no idea of the extent to which temperance sentiment has grown throughout the rural districts." Continuing he said: "I believe Folk is responsible for the prejudice existing against the liquor interest. He has all the Sunday-school teachers and preachers behind him and politicians don't want to fool themselves about his ability. If State prohibition were submitted to the people of Missouri today I believe it would carry three to one. I believe that within the next decade or less it will be submitted."

## Dr. Hatcher on a Baptist Church.

In a recent speech before the Missouri Valley Association, Dr. G. W. Hatcher, of Carrollton, Mo., said: "If there be a university in a community with a great State behind it, and a big endowment behind it, and there be a Baptist church in that community, that Baptist church is more important and means more to that community than the university." This is just like Hatcher, and everybody will say amen! Dr. Hatcher has resigned from the pastorate at Carrollton on account of failing health, and, according to the *Word and Way*, is going to try and recuperate in Southern California.

## Nine Thousand Dollars to Raise.

Corresponding Secretary T. L. West says that the Baptists of Missouri will have to raise \$1,500 per week between now and the meeting of the General Association, October 3rd, in order to meet the financial demands incident to the mission work in the State. The Association meets with the Lexington church.

## China.

According to Rev. J. S. Porter, one hundred years ago there was not one Protestant Christian church in China; today there are about 190,000 church members, representing a Christian community of not less than half a million. Morrison was the one solitary Protestant missionary; now there are nearly 4,000 missionaries, who are at work in every provincial capital and in most of the larger cities. There are now 10,000 Chinese teachers, preachers and colporters, while 100 years ago there were none, and last year more than a million copies of the Scriptures, in whole or in part, sold in China.

## Missouri Schools and Colleges.

The opening time for these institutions is drawing nigh and indications are that their beginnings will be up to the optimistic expectations of the respective managements. All our institutions are quite worthy, indeed, of what they expect, and doubtless will receive at the hands of those (the many hundreds) who bestow their patronage.

Louisiana, Mo.

## EVERLASTING LIFE.

Many people do not believe the statement of John 3:36, first, from their early teachings their minds have become prejudiced against the doctrine of the text; second, from the religious teachers that have instructed them on the line of salvation by works; third, Arminianism, which makes salvation sure to none, but makes it possible for the best men in their churches to be lost; and, fourth, from their interpretation of everlasting life, it does not mean all the Calvinists interpret it to mean, etc. Whatever may be the beliefs of others, we are willing to stand by this text, knowing we stand on safe ground. From the author it comes from our great Captain, who is the only Law-giver in Zion, and whose words are yea and amen. He says it, and we are not responsible for what He says. We are only responsible for the way we treat His sayings. The verse explains to us the character of those who have everlasting life. He that believeth on the Son. Remember He says nothing about those having everlasting life, who hope they believe, or those who think they believe, nor even those who want to believe, or those who are trying to believe, but only those who believe on the Son, that really and truly believe on the Son, hath everlasting life.

Everlasting; what does this word mean? Webster defines everlasting—eternal duration, continually, eternity, etc. Unending life; what rapture of delight the one who believes on the Son is brought into. He can sing with the spirit and the understanding, Hallelujah! 'tis done, I believe, on the Son; I am saved by the blood of the crucified one, or on Christ the Solid Rock I stand, all other ground is sinking sand.

Do you believe on the Son? if so do not doubt for a moment that you have eternal life; don't worry over your trials and failures here, for our light afflictions which are but for a moment, work out for us a far more exceeding and eternal weight of glory.

The objector would say I do not believe in eternal life for I have known so many to make a bright profession of religion and live for years in the church, even some who become good preachers, others who were able in prayer, etc., and they finally lost their religion and died without hope. I have known some of the same class who were once members of the Baptist church, but this does not disprove the text; it only proves that they did not believe on the Son. We must take the text as true if it makes us all out liars. Remember the text does not say anything about those who once were consistent members of the church and lost their fellowship by going back into sin, having any life at all, much less everlasting life, but it does say "He that believeth on the Son hath everlasting life." Hath means got it now; you won't have to wait until you get to Heaven, but as soon as you really believe on the Lord Jesus Christ, as your personal Saviour, you have then everlasting life without any further ifs or ands about it. If you had this life and lost it in ten years it would not be everlasting life, but ten-year life; if you lost it in fifty years it would not be everlasting; or could you lose it in a million years it would not be everlasting.

O, that people would believe the Bible. We need today a revival of faith in God's Word that would

drive infidelity out of the church. It is so easy to say, I believe. Devils believe and tremble. We sing sometimes. O, for a faith that will not shrink, etc.

Brother, let us really believe on the Son. Trust the work that He hath done. We should be honest and face this question now, and if we are not satisfied that we believe on the Son, let us not make any claim to everlasting life until our faith becomes an anchor to our souls, both sure and steadfast, and enters into that within the veil whither Christ our forerunner has gone, and if our belief on the Son is right our everlasting life is sure fixed and sealed forever. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him. Not to believe on the Son of God is a terrible thing. Where do you stand, with those who believe on the Son and have everlasting life, or with those who believe not and are under the wrath of God? Which side are you on?

BENJAMIN URTON.

Hanly, Ky.

## TIME FOR MISSION STUDY.

What are the young people of Kentuck going to do about the study of missions this fall? This season is the very best for taking up mission study, because all of us are turning now with new vigor to our church work, and we are anxious to undertake something which would really count for the progress of the Kingdom of God.

I am glad we have two new text books for Mission Study class work which we can recommend so heartily. They are being received with great favor.

The new text book on China is winning popularity everywhere it goes. It is called "The Uplift of China" and is a splendid book in every way. We have prepared a special booklet on our own work in China to be used along with this text book. This will give added interest to the study. We have also most excellent helps for leaders which will enable the class to do the best work.

The next text book on home missions is called "The Challenge of the City." It is written by Dr. Josiah Strong. It lays upon our consciences the great problems connected with the city, and calls upon churches to rise to meet a great duty. While this study is especially interesting to those who live in the city, it has none the less a deep interest for those who live in the country, and should consequently be studied by all. The city is an institution which is affecting the whole fabric of our national life, and the problems in connection with it should be understood by our entire people.

Should any class wish to pursue another home mission study, we have a splendid one based upon the text book called "Aliens or Americans." This text book is a study of the significant immigration questions which are becoming more vital every day, as the throngs of alien people flock to our shores.

We might also say that we can furnish splendid courses of study upon Africa, Japan and India.

Once more we ask what are young people going to do about this study of missions? Here are text books with most excellent additional helps to facilitate successful study. There is upon us that great obligation to know about the world which

Christ came to save, and which He has sent us to evangelize. Can there be then any reason why our young people should not become informed on this great subject which lies so close to the heart of our Lord? Are we willing to give the little time that will be required to take one or more of these courses of study, and thus help ourselves on to a better knowledge of our obligations to our fellowmen? The Educational Secretary of the Foreign Mission Board of the Southern Baptist Convention will be glad to send to any one who wishes it information concerning the courses of study and how to conduct them.

T. B. RAY,

Educational Secretary, Foreign Mission Board, Southern Baptist Convention.  
Richmond, Va.

## FAIRVIEW, KY.

The Baptist church stands on the place where ex-President Jefferson Davis was born. Mr. Davis presented Bethel church, in 1886, with his old homestead, including nine acres of ground. The Baptists built a fine parsonage, a splendid house of worship, house for sexton, etc. They have the finest plant of any country church that I know.

Mr. Davis was present at the dedication and made a talk. He said that many asked why he, being a Methodist, gave his birthplace on which to build a Baptist church. He said it was because his father was a Baptist and a better man than ever he had been. The church is sustained in part by endowment, as many of the wealthier families are moving to Hopkinsville, Pembroke and Elkton.

Rev. W. H. Vaughan is the godly pastor. He is a spiritual man and a great worker. His wife is a great helper. She is a true pastor's wife.

I have been preaching for two weeks. It has been raining and the people were unusually busy with their tobacco, yet our congregations have been very good. Two have joined the church and there has been but one conversion. We are just now at reaping time, but my engagements compel me to leave. The meeting will continue another week.

Bro. Farrar held a great meeting here last year, which continued about one month. He squeezed all the juice out of the lemon.

The brethren have given me the means to place a missionary in some destitute corner of Kentucky. They also gave for my support and for foreign missions.

Some of the salt of the earth belong to this church. They have a fine Sunday-school, an interesting Barceca Class and a splendid missionary society. God bless Fairview.

I have been compelled to cancel my engagement at Greenville, greatly to my regret.

W. D. POWELL.

## THAT QUESTION OF ETHICS.

The question that dear Bro. Eaton asked in regard to "A brings a charge against B, and B denies the charge, calling on A to produce the proof. Is A bound either to produce the proof or else withdraw the charge?" It is to be hoped will help to stop the evil. To show to what extent the evil has grown, I will state another case of actual facts. Bro. A fell out with Bro. B about a very trivial matter. A got up in church session and said: "Bro. B has lied; and I cannot fellowship him. I request the church

to drop my name from the church roll."

The church promptly granted his request. Excluded him. A afterward went to another Baptist church that knew the circumstances and joined that church without restoration. B after that went to A privately and urged a reconciliation, denying the charge and demanding proof or a retraction and apology, saying to A: "If you will prove your charge, I will bear the disgrace; if you fail and will retract and apologize, I will forgive you and treat you as though it never happened."

A would not do either; and is in full fellowship in the church to which he went and joined. And I suppose he could get a letter to join any other church. Neither do we "see how any man who knows right from wrong could answer in the negative the RECORDER's question," and be thought worthy of membership in a Baptist church. Nevertheless it is so.

A READER.

Fredonia, Ky.

## "FORGET IT."

"No man can accomplish great things unless he is an optimist." But what does that mean? There are some folks who call themselves by that name—although there is usually another "ism" attached to their beliefs—who have adopted mottoes something like the following:

"Forget it."

"There is no evil."

"Look happy and you will be happy."

"You can conquer any situation if you smile enough."

"God's in His heaven—all's right with the world!"

Sounds rather pretty, doesn't it? There is a certain amount of truth in these little "sunshine" opiates, but what are the facts?

In the first place, there are some things which it would be criminal to forget, because there is evil. Looking happy and smiling is a very fine antidote, but we can't all be "Happy Hooligans," and most of us don't want to be. We'd rather be real men, leaving the tomato can and the scrubby beard to those who enjoy that sort of thing.

There is sin in the world. There is tragedy. There is suffering. Hundreds of thousands of children are in mills and factories who should be at home or in school. There are slums, with their hell-holes. There are saloons, with drunkenness and brutality. There are underfed and overworked men and women in our great cities. Will the rosy-posed doctrine of the long-haired man and the short-haired woman doctrinaire smile these away?

God is in His heaven,"—yes,—but all's not "right with the world." It's going to be right, and that's why we can well afford to be optimists—but not the kind that expect to usher in the millennium by a smile. There is work to do, and fighting, too. It is a work and a fight that requires red-blooded men. It is a task that has the assurance of success, because God is in the heavens. It is a great thing to realize that it is His task, working through us. We are commissioned to it. That should give nerve to the arm, and power to the blow of every fellow who has taken upon himself his share of the task of helping to redeem the world from the particular evil which he sees most.—The Rev. Charles Stetzel, in *The Interior*.

**WANT COLUMN.**

Want ads appear 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.

**PILE CURE**—If you are suffering try the Persimmon S. Immediate relief is guaranteed. Price 25 cts. postage paid to any address. Hillman Chemical Co., 1418 Everett Ave., 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. CABSLAW & CO., 230-232 West Main Street, Louisville, Ky.

**FOR SALE**—Fine Henry county farm, 130 acres; 1 1/4 miles from station; near Smithfield, Ky.; good eight-room house; No. 1 barn; fine cellar; two wells; out-buildings, all in A1 order. Tobacco, wheat, corn and oats constitute crops. Owner too old to care for place. Will be sold at a low price. Adjoining land sold at \$60 and \$70 per acre. Apply Chas. F. Hill & Co., 305 Tyler Bldg., Louisville Ky.

**FOR SALE**—A fine farm, rolling land, of 130 acres, near Prospect, Ky., ten miles from Louisville; twenty acres in fine bottom land, which yields eighty bushels of corn to the acre; good springs; four-room house; good barn; fine orchard grass country; with a little extra care this farm could be made one of the finest in Jefferson county. Price \$75 per acre. Apply Chas. F. Hill & Co., 305 Tyler Bldg., Louisville, Ky.

Six Post Cards. "Way Down Upon the Suwannee River" Photographic views. All different. Send 25 cents. Box 337, St. Petersburg, Fla.

**TO FORMER SEMINARY STUDENTS**—If you have any Seminary Text Books for sale or trade send us list and your net price on same, at once. Worker Publishing Co., 1410 Twelfth St., Louisville, Ky.

In the *Quarterly Review* (London) a writer of insight shows up in two summary sentences the staggering incongruity of much of the quasi-scientific-religious literature of the hour. Here are his words: "Christianity has been presented to us by some modern writers as an effect without a cause, a drama with the omission of the principal part. When we are told that the fanaticism and superstition of a few Galilean fishermen silenced and captivated the philosophy of Greece and Rome, and that warlike nations knelt to the cross from a natural sympathy with shame and sorrow, we can only say that it is rationalism, not faith, which asserts its independence of reason and common sense."

In this same able *Quarterly* is a notice of Mr. Lock's Recent Progress in the Progress of Variation. Heredity and Evolution, published by Murray, London. "Here is a book written by a man who thoroughly knows his subject, who is alive to its most recent developments, and who is also, what the other kind of writer never is, alive to the fact that even in science everything is not yet fully discovered and determined. In a word, he is as modest as the scientist is cocksure."

While Mr. Lock endorses the verdict of the world as to the great and continuing value of many of Weisman's discoveries, he is unable to follow him into the region of theory and scientific romance in which he (Weisman) has wandered of late years.

G. V.

**ALIEN IMMERSION AND ITS LOGICAL SEQUENCE.**

It is generally agreed, at least among Baptists, that the ordinances, Baptism and the Lord's Supper, were given to the churches, belong to the churches, and necessarily should be under the absolute control and direction of the churches. If this is not true then there is no authority anywhere to direct and control and keep the ordinances.

The Great Commission is pre-faced by the Saviour's declaration: "All power is given unto me in Heaven and in earth," and then He says: "Go ye, therefore, and teach (make disciples) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." So if the propagation of the Gospel, the teaching, the preaching is committed to the church then most assuredly the baptizing is also committed to the church. The command is to the same party to teach and to baptize. The authority is vested in the church and the responsibility likewise rests upon the church.

Again, Paul writing, "Unto the church of God, which is at Corinth," (I. Cor. 1:2) commends them, saying, "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you" (that is to the church). I. Cor. 11:2.

Baptists believe that scriptural baptism is only properly, scripturally administered by one duly authorized by a church of Jesus Christ.

The scriptures require a certain act—immersion; a proper subject—a penitent, believing person professing faith in Christ; and the ordinance administered by one duly authorized by a church of Christ.

An improper act, an improper candidate, an improper administrator or an improper design renders the baptism improper, unscriptural, invalid.

Christ is the head of the church, the one law-giver of Zion. The churches are the executors of his will and law. Christ gave the law and obeyed it, established the ordinances and kept them: setting us an example, saying, "Follow Me."

Baptists are charged with being sticklers for forms. Yes, but the form for which we contend is a divine form: ordained by God, observed by Christ and enjoined upon his followers. To his churches he has committed the ordinances. These ordinances (Baptism and the Lord's Supper), are holy symbols of God's own appointment, setting forth in object lessons the fundamental principles and doctrine of the gospel of salvation through Christ Jesus. Now, if God punished his people, blotted out Israel, scattering them among the nations, because they kept not his ordinances and refused to walk in his statutes, who shall dare to change and trifle with these simple, sublime ordinances, which reflect the glory of Christ's work, life, death, burial and resurrection? The conditions of God's blessings upon ancient Israel was "That ye keep mine ordinances." And under his dire punishment he stoops to explain, saying: "Ye have gone away from mine ordinances and have not kept them." and even compassionately to invite them, saying: "Return unto me and I will return unto you." Surely God in his holiness, justice and

consistency is not less concerned about these ordinances, which set, before men the finished work of Christ, than the temporary ordinances which shadowed forth his coming.

But who shall administer them? If they are church ordinances then they are necessarily under the control of the churches, and only such as the churches appoint, ordain, are qualified for this service.

Some seem to think anybody claiming to be a minister, belonging to any organization claiming to be a church, performing the act for any design suiting their fancy, may perform this divinely appointed ceremony. Of course, all will admit that irreligious persons are excluded from the class of administrators. Then, again, if they are known to be irreligious, whatever they may claim, they cannot have this right. For instance, the Mormons, Universalists, etc.

Again all religious societies not claiming to be churches cannot scripturally administer the ordinances—such as Young Men's Christian Associations, Epworth Leagues, Christian Endeavors, Young People's Unions, etc. Very well, then, when Luther, Calvin, Wesley and Campbell, and others started the churches which bear their names, these were then no more churches than the above-named societies are now churches. What people, regarding and expecting the approval of Christians would be willing to recognize and receive the ordinances administered by the Young Men's Christian Association? Another question: Will their long continuance secure to them the right to administer baptism? When Alexander Campbell was excluded from the fellowship of the Baptists was he authorized to administer the ordinances for the church that excluded him, or for any other church? If not, by what authority can the sect he founded be now authorized? If there is a straight road between two cities, and another straight road turns from it at any angle, how far must this second road go before it becomes identified in course and destiny with the first? In other words, how old must an error be to make it right?

Again, Baptists believe that since in its introduction baptism was administered by divine authority, and since there is no declaration of a change in the method of administering there should be a commission from God to administer the ordinance now. John said he was sent to baptize with water.—John 1:33. True, there has been no direct personal command to the preachers of this day from God, but Jesus commands his church in Matt. 28:19, to teach (make disciples) all nations, baptizing them, etc. It is, of course, not expected that a church as an organization, does the baptizing, but that it is done by the order of and under the direction of the church; and hence one is thus authorized to baptize by the church and for the church, which has a commission from Jesus to go, to teach, to baptize. As "Jesus made and baptized more disciples than John (though Jesus himself baptized not but his disciples—John 4:1-2). So a church in obedience to the commission (Matt. 28:19) makes and baptizes disciples, though the church baptizes not but her selected and duly appointed ministry. If the commission to evangelize the world is to the church, then the command to baptize is to the church, and hence baptism administered by the au-

**RUGS AND CARPETS—**

Fifth Floor.

SHOWING

—OF—

**NEW FAALL LINE RUGS AND CARPETS.**

Our line of floor coverings is the most complete we have ever shown, and contains many exclusive patterns and handsome designs. French Wilton Rugs, in every size, from the small mat to the 11.3x15-foot size, in many beautiful colors; exact copies of the finest Orientals.

\$28.00—9x12 Body Brussels Rugs, large assortment of colors and designs, small figures and Oriental designs.

\$10.00—8.3x10.6 Tapestry Russels Rugs, Oriental and floral designs; regular value \$16.00.

\$12.00—9x12 Kashmir Rugs, reversible, in Oriental designs and colors.

**DRAPERY DEPARTMENT—**

Fifth Floor.

SHOWING

**CURTAINS AND DRAPERIES**

FOR FALL.

Special showing this week of Hangings, in Imported Silks, Velours, Tapestries and French Cretonnes, a large variety of colors and designs to select from. Prices range from \$12.00 pair up to \$50.00.

**LACE CURTAINS, OUR OWN IMPORTATIONS. REAL CLUNY CURTAINS,** handsome and mounted on imported nets. Prices range from \$3.50 pair to \$40.00.

**IRISH POINT CURTAINS,** large variety of styles, in white, champagne or ecru; 3, 3 1/2 and 4 yards long, all widths. Prices from \$3.50 to \$25.00 pair.

**HANDMADE ARABIAN CURTAINS,** many entirely new patterns; very rich and handsome. Prices range from \$15.00 to \$40.00.

Many other styles and makes in fine Imported Curtains, including Brussels, Tambour, Battenberg and Colberts.

**STEWART DRY GOODS CO.**

INCORPORATED.

IN CONNECTION WITH JAMES McCREERY & JO., New York

LOUISVILLE

KENTUCKY.

thority of a scriptural church is by divine commandment as truly as was that of John the Baptist. If the command is to the church, then one not under the direction of and authorized by a scriptural church is not a scriptural administrator of baptism.

Surely Jesus knew it was necessary to have a divinely appointed, proper administrator, hence "He came from Nazareth of Galilee, and was baptized of John in Jordan." Now, if other denominations, or ministers of other denominations, have a right to administer baptism for a Baptist church, it must follow of necessity that they have an equal right to administer the Lord's Supper for a Baptist church. Any argument which can establish the one must certainly establish the other.

If they have a scriptural right to baptize, to administer the Lord's Supper, then this same Baptist people who have existed through the centuries from the days of the Christ on earth till now, have become superfluous and neither God nor men need them any longer. Those who "kept not his ordinances and refused to walk in his statutes" have supplanted the churches of Jesus Christ and God has thus honored them for their disobedience. Nay, verily! Let

Baptists stand like a wall of adamant against such encroachments of error and corruption of doctrine.

Again, we as Baptists, receive to our fellowship, membership and communion, members from other Baptist churches, because they have complied with all that we require of our members, hence, Baptist churches receiving Campbellites or Pedo-baptists on their so-called baptism must of necessity recognize them as scriptural churches, authorized to administer these sacred ordinances. Furthermore, they proclaim to the world their recognition of these churches, and that they as Baptists make no other requirement, and ask no further qualification for membership than is required by these so-called churches, then of necessity they must endorse, and, to be consistent, must practice open communion.

Such false doctrine propagated by false teachers and leaders is disintegrating our churches, weakening our denomination and hindering the progress of truth. The Baptist denomination would be far stronger if happily rid of all of these who "cause divisions and offenses contrary to the doctrine which ye have learned." Awake, brethren, a great crisis is upon us. J. G. Bow.

## The Farm & Household

Mr. H. E. Lohden, of Lecta, Barren county, has bought a five year-old mule for \$135.

A number of mule colts have changed hands recently at Columbia, bringing \$75 and \$80.

Mr. Harry Riley, of Mackville, sold to Harrodsburg parties three four-year-old mules for \$600.

Mr. J. G. Sublett, of Cane Valley, sold last week to Bridgewater & Moody, of same place, fifteen yearling mules for \$15 per head.

The hay crop of Dickson county this year is enormous, in many instances the producer realizing \$100 an acre for the yield. Heretofore many have agreed that only bottom lands in this county were profitable for hay, but this year especially it has been proven otherwise, as now as much as \$75 per acre is being realized from what a short while back was considered the very poorest uplands in Dickson county, and the choice uplands are yielding in every particular equal to the best bottom or lowlands.

The growing tobacco crop in Adams county bids fair to be the best raised for many years. Although worms are reported plentiful, they have been held in check so no great damage has resulted.

Since the last rain a bumper corn crop is assured for Rutherford county. The prospects for a fine crop were never better.

The cotton crop in Tipton county is looking fine though in some places rain is badly needed. The crop is a little late but with a late frost this county will make above the average crop.

Ison Bros., of Harrodsburg, bought a pair of three-year-old mules for \$300 and a seven-year-old mule for \$150 from M. Phillips, of same place. They sold to Mr. R. A. Dodd, of Wilmore, a pair of six-year-old mules for \$425.

Mr. H. W. Turpin, of Oak Hill, sold to Messrs. J. W. and J. B. Yarboe, of Lebanon, fourteen two-year-old mare mules for \$2,000 or about \$150 per head. They were an exceptionally good lot.

Mr. Thos. McDermot, of Knitley, sold a span of aged mules to Rev. Phipps for \$225, and bought a span of two-year-old mare mules from H. B. Ingram, also of Knitley, for \$250.

### RULES FOR APPLE HARVEST

As the time for apple picking draws near, the grower should study the rules of the Hood River (Oregon) Apple Growers' Union. Hood River apples are noted for their quality, and the rules followed there might advantageously be adopted elsewhere. They are as follows:

1. Pick all apples as soon as they have attained their proper size, color and maturity, and save loss from dropping. In picking be careful not to pull off fruit spurs or stems. Your pickers, packers and wrappers must not bruise apples by

dropping into the bucket or basket or in transferring from the field box. Be careful and do not allow pickers, packers or wrappers to break off stems of apples.

2. The Union will notify you by mail when a variety is to be packed and how. Upon receipt of such notice, pick, wipe and have all arrangements made for packers, as follows: Packing house, boxes, paper, packing table, nailing machine, nails, etc. Notify the Union when you are advised a variety is sold, when you will be ready for packers. Packers will be sent to growers in order of notification.

3. The packing house should be arranged to let in plenty of light and keep out as much wind as possible. Provide sufficient lamp light for late in the afternoon, as it gets dark early.

4. *Packing Table.*—Each grower should have tables for four packers. Be sure and get one.

5. *Paper.*—See that you have plenty on hand for your crop. Carload for sale at Union; price, cost laid down.

6. *Boxes.* Have sufficient number on hand. *Keep them clean. Do not pack fancy fruit in dirty boxes.* Dirty boxes buyers will not receive. Therefore, the Union will decline to accept them.

7. *Sorting.*—Cull out all wormy, scabby, sealy, bruised, misshapen or otherwise imperfect apples. Packers, in final sorting at prices agreed, will not be required to cull out more than eight boxes in 100 without extra pay. Sort your apples into the standard or special box, whatever they will most likely pack into to the best advantage. This will save a great deal of time. Growers in sorting are requested to put four-tier and larger in boxes by themselves and all four and a half and five-tier in boxes together.

8. *Wiping.* See that all apples are properly wiped for the packers. In piling boxes after sorting, put cleats between so apples won't bruise.

9. *Apples on Packing Table.*—Growers will be expected to see that the packing tables are kept properly filled for packers.

10. *Paper and Boxes Handy.*—See that empty boxes and paper are conveniently arranged for the packers.

11. *Setting Off Boxes.* Each packer will be required to set off his own box, and put on the lower left hand corner of the end of the box with a rubber stamp his packer's number.

12. *Stenciling Box.* Each packer will write on the end of the box the number of apples contained in the box. The grower or foreman will stamp on the end of the box, in the middle at the top, the number of apples contained in the box, and underneath the name of the variety. A complete set of stamps for this purpose will be carried by each foreman of a gang.

13. *Grower's Number.*—Each grower will be required to put on his number with a rubber stamp in the upper right hand corner of the end. If you do not have a number, call at the office and one will be presented free. If you do not fully understand the stamping of the boxes, ask the foreman of packers, or the manager will explain.

14. All stamping must be on one end of the box.

15. Packers must pack apples so that they will not be above the top of the box on either end. Growers will be allowed to refuse to nail a box unless so packed. If absolutely unavoidable in very large apples,

the grower will be sure to put on cleats under the lid and both ends.

16. *Piling and Loading.*—Pile your boxes, after being packed, on the sides and load in the wagon the same way.

17. *Hauling.*—Haul on springs, and use a wagon cover to keep off the dust and rain.

18. All boxes should have four nails on sides, tops and bottoms. A great many boxes came in last year burst. We therefore request you to use 5 or 6-penny cement-coated nails, which are the only proper nails to use.

19. We grow fancy fruit. Our reputation and prices this year and in the future depend on our pack. Do all you can to assist the board of directors in carrying out their plans. These requests are made by them for your interest.—*Country Gentleman.*



ESTABLISHED 1868.  
If it's a ring, a diamond, a watch, jewelry or silverware, you can get the best quality at the lowest prices from the

**OLDEST MAIL ORDER HOUSE IN THE SOUTH.**

For almost half a century we have served exclusively the Southern trade. Write to-day for our free illustrated catalogue. Address:

**C. P. Barnes & Co.,**  
Box 56 Louisville, Ky.  
Every Article Guaranteed.

**NEW HOTEL ALBERT**  
11th St. and University Place, New York City, 1 Block W. of Broadway.

The only absolutely modern fire-proof transient hotel below 22d Street. Location central, yet quiet. 400 rooms, 200 with bath, from \$1.00 per day upwards. Excellent restaurant and cafe attached. Moderate prices. Send 2c for Illustrated Guide and Map of New York City.

**I CURE CANCER.**  
My Mild Combination Treatment is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys Cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return. Write for Free Book "Cancer and its Cure." No matter how serious your case, no matter how many operations you have had, no matter what treatment you have tried, do not give up hope, but write at once. DR. O. A. JOHNSON, 1233 Grand Ave., Suite 375, Kansas City, Mo.

**GERMAN BANK**  
Fifth & Market St., Louisville, Ky.  
CAPITAL .....\$250,000  
SURPLUS .....\$435,000  
General Banking & Savings Bank.  
Interest Paid on Time Deposits.  
P. VIGLINI, PRESIDENT.

**Are you going to St. Louis?**  
The HOTEL HAMILTON is a delightful place in the Best Resident Section and away from the noise and smoke; yet within easy access. Transient Rate: \$1.00 to \$3.00 per day. European Plan. Special Rates by the week. Write for Booklet. Address: W. F. WILLIAMSON, Manager.

**7 PER CENT** Semi-annual interest upon your investment, with the principal readily available at any time. The highest interest consistent with absolute safety, and the terms exceptional. This is an especially good investment for small investors and I shall be glad of an opportunity to give you full particulars. S. F. SHERMAN, Tower City, N. Dak.

## A CORDIAL WELCOME —AWAITS YOU—



TO THOSE WHO ARE TO ATTEND THE SEMINARY, WE WELCOME YOU. MAKE THIS STORE YOUR HEADQUARTERS. WE CARRY A FULL LINE OF SEMINARY BOOKS, AS WELL AS FOUNTAIN PENS, TABLETS, ETC. WE HAVE A REPRESENTATIVE IN THE MALL, MR. WELLER, THOUGH WE HAVE NO BOOK ROOM; NO CONNECTION WITH ANY OTHER BOOK STORE. MAKE NO MISTAKE. OURS IS THE NEAREST BOOK STORE TO THE SEMINARY, ONLY THREE BLOCKS.

No. 642 FOURTH AVENUE.

## BAPTIST BOOK CONCERN

LOUISVILLE INCORPORATED KENTUCKY.

## YOU MAKE NO MISTAKE

WHEN ORDERING OUR

### MODEL CHURCH ROLL AND RECORD BOOK

This Book leads all others as the best and cheapest. Church Clerks who have seen it will have no other. It is convenient in arrangement and contains Rules of Order, Church Covenant, Confession of Faith, Alphabetical Index for Names and Addresses and 150 pages for Minutes, Gilt Lettering. Best paper; bound in cloth, with leather back and corners, a durable binding. It will last for years.

**Only \$1.50.**

THIS PRICE INCLUDES TWELVE BLANK CHURCH LETTERS.

ORDER AT ONCE.

## BAPTIST BOOK CONCERN

INCORPORATED.  
LOUISVILLE, KY.

**ITEMS OF INTEREST**

News the World Over.

A death which will be greatly regretted in the literary world is that of R. F. Sully-Prudhomme, the French poet and critic. He was walking in the garden of his villa, near Chatenay, when he fell dead from heart disease. He was born in Paris, in 1839, and studied law. But he left that for literature and when twenty-six years old he published a little book of poems which was given high praise by the critics. He has written much, both in poetry and in prose, and in 1901 received the Nobel prize for "the highest work of literature in the sense of the ideal."

Ever since the war with Russia ended, Japanese in increasing numbers have been going into British Columbia. They have ousted white laborers, bought up the land and copper mines and threatened to make the country an Asiatic province. The people have appealed to England in vain, for England has made an ally of Japan. At last when a ship bringing 500 more Japanese reached Vancouver's the storm broke. Then was the worst riot Canada has ever known. But the police at the end of two days made themselves masters of the situation.

Dr. Robert Hutchinson is the great authority on dietetics. In his book on Food and Dietetics he says: "Cold food is difficult to digest, for it does not excite the stomach sufficiently, nor does it possess the stimulating properties of a hot meal. It has been observed that there is a special craving for alcoholic stimulants on the part of those who are unable to get hot meals." Southern people who delight in hot biscuits and hoe-cake will be glad of testimony favoring their diet from such high authority.

During the past year ten concrete buildings in course of construction have collapsed, with a loss of several lives. The United States Geological Survey, which has been investigating the subject, holds that the materials were not to blame. The fault was with the workmanship. Supports were not properly placed, and were removed before the concrete was hard; and the plan of construction was faulty. In some cases posts were not properly centered over those below. The department recommends strict laws for inspection of concrete construction.

The *New York Herald* has been sounding the Congressmen on the subject of the Philippines. The Democrats, as was to be expected, favored letting them go. But so did a large majority of the Republicans, only twenty-seven found in both the House and the Senate to desire to retain them. Speaker Cannon was especially strong, wishing to get out tomorrow if it could be honorably done.

The Navy is very severe upon Secretary Metcalfe and the President for sending the battle ships to the Pacific. It says "it is an undertaking about equally compounded of ill-justified vain glory and cheap politics." Congressman Lilley, Republican from Connecticut, is a member of the Naval Committee and he is as severe. He says Congress will never agree to pay the million dollars it will cost, and he thinks the sole object is to strengthen Secretary Metcalfe's political fences.

Postage on letters to Europe has been reduced. That is hereafter an ounce can be sent for .05 instead of half an ounce. This will enable correspondents to write longer letters or use thicker paper. The thin paper has been very trying on the eyes, except when very black ink was used.

The United States Department of Agriculture is experimenting with fennegrass, a small weed-like plant imported from Africa. It has a yellow odorless seed which contains highly nutritive qualities. It has long been used in Africa and the Orient for producing flesh. Hence it is hoped that it will be a great help, if not a cure, in consumption. But it will be a great help to those who wish to be plump.

The record of the police department of Richmond, in this State, have been examined by Mayor Woods, and the figures are most gratifying to temperance workers. He took the average for three months before local option and one month under it. The average arrests per month for drunkenness before it was fifty-two; under local option eight. The arrests for crimes of all kinds averaged sixty-seven before and twenty under local option.

**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.

**EDWARDS.**

Mr. Atwell Edwards was born June 27th, 1848. Married to Miss Francis V. Wilson, October 31st, 1872. August 26, 1907 about 2.30 o'clock p. m., he walked to his bed without making a complaint and lay down to rest. At that moment his spirit fled to the one who gave it. His faith in the future life was firm and full of comfort. He would often express to his family his readiness and willingness to go when the Master called. He was a member of the Baptist church for twenty-nine years, a deacon in Pleasant Green church for twenty years. His wife and four daughters survive to mourn the loss of a loving husband and father.

**GRAVES.**

Mrs. Agnes Elizabeth Graves, wife of Thomas C. Graves departed this life August 21, 1907, aged seventy-nine years. She united with Bullittsburg Baptist church in 1847, and lived a consistent christian life for almost sixty years. Wherever her lot was cast she was ever a zealous and untiring worker in the church. She was a woman of rare mental and spiritual culture, "given to hospitality" and greatly beloved by all who knew her. She died full of faith and had an abundant entrance into the Kingdom. May the dear grand-children to whom she was so devoted be brought to know and love her God.

MARY V. GAINES.  
ISORA R. WALTON.

**NOTICE.**

There are a great many different metals used in making Bells. There is one special metal known as STEEL ALLOY which makes the Bell of which it is composed one of the most popular Bells on the market. The manufacturer of STEEL ALLOY BELLS is the C. S. Bell Company, Hillsboro, Ohio. This company has been making Steel Alloy Bells for a period of almost FIFTY YEARS. It would be well for those interested in the purchase of a bell to write to these people, as their catalogue and special prices will be sent for the asking.

**PRAYING AND WAITING.**

It is easy to pray for things, but hard to wait for them; and we often rush to the conclusion that because prayers are not answered in a moment they are not answered at all. A little thought would end this kind of skepticism and give us patience to wait on the Lord without repining or sinking of heart. Great blessings sometimes come suddenly, but none before they have been prepared for by some kind of spiritual training; great orators sometimes suddenly come to light in apparently commonplace careers, but not unless there have been rich possibilities hidden beneath the routine of daily work. No man, in any great crisis, shows a gift for speech or action or heroism unless the germs of those things were already in him. Great moments do not put great qualities into the souls of men; they simply reveal what is already there.

**WANTED**

The hardest cases of MORPHINE, OPIUM and LIQUOR additions to cure in ten days by our new PAINLESS method. No extreme nervous, aching limbs, diarrhea or loss of sleep. Only Sanitarium in the world giving UNCONDITIONAL GUARANTEE. Money can be placed in bank and payment made after a cure is realized. Patients who cannot visit Sanitarium can be cured privately at home. References: Any Banker, Minister, City Official or Citizen of Lebanon. Write today for large free Booklet of particulars. Address: CEDARCROFT SANITARIUM, Dept. 23, Lebanon, Tenn.

**The Windflower Series**

Price, 50 cts. per copy  
Average postage, 15 cts. per copy



A new series of cloth-bound books that were originally published by the Society at \$1.00 and \$1.25. 12mo size. Most of the volumes are illustrated. Especially suitable for gift purposes.

We list below a few titles.

- Beautiful Joe. Marshall Saunders.
- Dickey Downy. Virginia Sharpe-Patterson.
- Holy War, The. John Bunyan.
- House of Armour, The. Marshall Saunders.
- Lily of France, A. Caroline Atwater Mason.
- Mexican Ranch, A. Janie Prichard Duggan.
- White Shield, The. Caroline Atwater Mason.
- Windflower, A. Caroline Atwater Mason.

American Baptist Publication Society  
ST. LOUIS HOUSE  
1407 Olive Street, St. Louis, Mo.

**STEAMERS**

City of Louisville and City of Cincinnati for Madison, Carrollton and upper Ohio River points, 5 p. m. daily except Sunday. From foot of Third Street. Phone 141. Round trip, with berths and four meals, \$5.00. One way \$3.00.  
C. C. FULLER, SUPERINTENDENT.

**LEE E. CRALLE**

FUNERAL DIRECTOR  
AND EMBALMER

600 W. Chestnut. Phone Main 430.  
LOUISVILLE, KY.

**BELLS.**

Steel Alloy Church and School Bells. Send for Catalogue The C. S. BELL CO., Hillsboro, O.

**Stop Losing Money!**

When you have your money idle or on deposit at 3 per cent, you are losing money every day. You can get 5 per cent. net by investing in the First Mortgage Real Estate Gold Bonds, issued by the Louisville Title Company. These bonds are amply secured by approved real estate, with titles insured and protected against loss by fire. You cannot afford to take chances in speculation, with the hope of getting big returns any more than you can afford to neglect your opportunity to invest in the safest place at the best rate of interest obtainable.

More than One Million Dollars of these bonds have been handled through this company in the past six years, without the loss of one dollar of interest or principal.

These bonds are usually sold to net 4 1/2 per cent, but for the present they are being sold to net 5 per cent, clear of all expenses, and can be had in denominations of \$50, \$100, \$500, \$1,000 and over.

Apply in person or by letter to the  
Louisville Title Co., 234 Fifth St.  
LOUISVILLE - KENTUCKY.

**CANCER**

30 year's experience enables us to scientifically treat and effectually cure cancer and tumors without the knife. 72-page book sent free. Address: Drs., GRATIGNY & BUSH, 5 Oddfellows Temple, 7th & Elm Sts., Cincinnati, Ohio.

**G. P. BRUNER, M. A.**

Pupil of Dr. E. E. Ayres. Teacher of artistic piano playing, harmony and history of music. Special accompanists' course for singers. Applications received at M. Arista Court, Parkland. Steinway Piano used. Four years' experience.

**WORTH KNOWING AND REMEMBERING.**

We have a large MAIL ORDER as well as a RETAIL BUSINESS. Orders promptly filled at LOWEST PRICES. Any article ordered that does not come up to expectation, return. We carry a LARGE STOCK. All kinds of Hymn Books, all kinds and sizes of Bibles, late Fiction and Standard Religious and Miscellaneous Books. Baptist Books and Tracts. Agents for MOODY'S COLLEGE LIBRARY, and for Manufacturers of best Fountain Pens. Full line of Church and Sunday School Supplies, Engravers of Wedding Invitations and Visiting Cards. Publishers of the best and cheapest Church Roll and Record Book, and the Spelden Treasurer's Record, Communion Sets, Collection Plates and Baskets. Estimates furnished those having Books or Tracts to publish. Command us, we are at your service. Prices or Catalogues furnished on application. Direct orders to

**BAPTIST BOOK CONCERN** 642 FOURTH AVE.,  
(INCORPORATED.) LOUISVILLE, KY.

**BAPTISMAL PANTS**

**\$13.75.**



Owing to increased Cost of Material we have been obliged to raise the price to \$13.75.

In Ordering, Give Number,

SIZE.	INSEAM.	OUTSEAM.	AROUND HIPS.
6	32 in.	48 in.	40 in.
7	32 in.	48 in.	41 in.
8	33 in.	49 in.	42 in.
9	34 in.	50 in.	44 in.
10	35 in.	51 in.	45 in.
11	35 1/2 in.	52 in.	48 in.

If the above measurements do not answer to yours, we can have a pair made to order for \$16.50.

BY EXPRESS NOT PREPAID.

**BAPTIST BOOK CONCERN,**  
LOUISVILLE, KY.



**THE PULPIT COMMENTARY**  
IN  
**51 VOLUMES**

CASH PRICE \$57.

ON TIME \$61.75.

\$5.00 CASH. \$2.00 PER MONTH.

**Baptist Book Concern**  
Incorporated.  
LOUISVILLE - KENTUCKY.

...ance and creation.—Bishop Foss.

ITEMS OF INTEREST

News the World Over.

The Orphan Brigade held its reunion this year in Glasgow. Gen. Buckner introduced a resolution to form an association for the purpose of buying President Davis' Kentucky home.

Walter Wellman was going to the North Pole in an airship last year. He went to Spitzbergen but did not get ready till it was too late.

The Lusitania, the new turbine steamer of the Cunard line has broken the record in her passage across the Atlantic. She reached New York in five days and fifty-four minutes after she started from Queenstown.

Whales seem to be not so near extinction as has been feared. The steamer Panama, which arrived in New York from Panama reported meeting many whales on her voyage north, but all were small ones.

The public school authorities in Chicago have not forbidden the scholars joining the secret societies, but they have attacked them in another way.

The terrible accidents recently have been on the railroads and not in the mines. Curiously it often happens that a series of accidents of the same kind occur.

One of the "institutions" in New York City is Tom, the City Hall cat, who has been there thirteen years. Tom is totally deaf, but he is far from dumb and can fight with the best.

The yellowest of all the papers in England is the Daily Mail. It made many attacks upon a soap manufacturing company in England, asserting that its business methods were tainted.

The strike in Belfast, Ireland was stopped without much damage to property or life. It called attention to the fact that the constables were underpaid and overworked.

J. BACON & SONS MAIL ORDERS FILLED. SEND US YOUR MAIL ORDER. 40c. Ribbons For 25c. This Taffeta Silk Ribbon is made expressly for us. We want to introduce it to our Mail Order friends, and have set a price on it that will be appreciated.

FIFTEENTH TRIENNIAL CONFERENCE OF GERMAN-SPEAKING BAPTIST CHURCHES, AT BUFFALO, N. Y.

The denomination has grown and a hopeful spirit pervaded. For the fourth time Prof. L. Kaiser, of Rochester, N. Y., was elected to preside over this august body and he did it with his usual tact and ability.

The denominational work is divided into three societies, comprising missions, ministerial education and publication work. Besides this orphanage work, two homes for the aged, two girls' homes, one deaconess' home, also benevolent societies are matters of lively denominational interest.

These churches have raised \$507,418.89 for current expenses, while \$181,014.72 were given to missionary purposes. Forty-eight new houses of worship have been dedicated and many more are to be established in the near future.

In view of the fact that living expenses have increased so largely, the Conference voted an advance of ten per cent. on all the salaries of our home missionaries with a wave of enthusiasm. The incoming millions offer new problems and opportunities in various parts of the country and the Conference faces them boldly and has already devised plans and methods of carrying on the missionary work with more vigor and devotion, especially in our cities.

As a third factor in the evangelization of the German and other nationalities, the Publication Society at Cleveland, O., must be mentioned. It issues one weekly religious paper with a circulation of 8,178, three monthly papers, besides periodicals for the Sunday-schools and young people.

LEMOYL relieves soreness, eczemas, cuts, burns and bruises. Your pickers, packers and wrappers must not bruise apples by unavoidable in ve...

portage work are proving to be mighty forces for the spread of the truth in Jesus.

Many of the most successful missionaries of the A. B. M. U. have come from the German churches, three of whom address the Conference, namely: Rev. Jacob Heinrichs, of Ramapatam, India; Rev. Geo. J. Geis, of Burma; Rev. Geo. N. Thomassen, of Bapatn, India.

Rochester, N. Y.

Many have said, and for the time being have said honestly, "I do not know," or even, "I can not believe." But whoever said honestly, "I can not obey?"

Live Stock Markets.

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

The Best is the Cheapest

Original Price \$7.00

The Cheapest is the Best

Now Offered for \$3.50

THIS UNPRECEDENTED OFFER SOLVES THE PROBLEM.

Edersheim's Bible History

does for THE OLD TESTAMENT what his JESUS THE MESSIAH does for the New.

EDERSHEIM'S KNOWLEDGE OF Jewish writings, Jewish Customs has never been Surpassed. Equally complete is his Acquaintance with Contemporaneous History: Babylonian, Assyrian, Egyptian.



EDERSHEIM'S Bible History Exhibits a rare Union of high Scholarly Attainments with a Sympathetic Human touch, Dignity of Character, Statedness of Style, Reverential Christian Spirit. To read it is to be a Better Christian.

The Seven Volumes of this Work

Are Divided as follows:

- 1 The World before the Flood, and History of the Patriarchs. 2 The Exodus and Wanderings in the Wilderness. 3 Israel in Canaan Under Joshua and the Judges. 4 Israel Under Samuel, Saul and David, to the Birth of Solomon. 5 Israel and Judah from the Birth of Solomon to the Reign of Ahab. 6 Israel and Judah from Ahab to the Decline of the Two Kingdoms. 7 Israel and Judah from the Decline of the Two Kingdoms to the Assyrian and Babylonian Captivity.

Full indexes of Subjects and Scripture References, covering the entire work, are found in the last volume.

THE INTERNATIONAL S. S. LESSONS FOR 1907 are in the Old Testament. Edersheim's Bible History, Tells the Story, Describes the Men. Every Teacher should have it.

AN UNPARALLELED OPPORTUNITY. The Masterpiece of a great Biblical Scholar. A work accurate, complete, popular, useful for all, is now within reach of all.

Baptist Book Concern, INCORPORATED.

642 FOURTH AVENUE, LOUISVILLE, KY.

For the \$3.50 enclosed, please send me one set of EDERSHEIM'S BIBLE HISTORY as per special terms offered in your prospectus; it being understood that if, after examination of the work, it is unsatisfactory to me, I may return it in good condition and the full payment now made will be refunded.

EXPRESS EXTRA.

Table listing various products and their prices, including Medium leaf, Good leaf, Fine and selections, BURLEY—Bright Red, BUTTER, POULTRY, and EGGS.