

# WESTERN RECORDER

Faith, Hope and Love, these three.

"CONTINUED EARNESTLY (Imperially) FOR THE FAITH WHICH WAS ONCE FOR ALL DELIVERED UPON THE APOSTLES" — JOHN 1-9, V. SAVON.

3rd YEAR

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At the close of one of the latest works if not his last, Huskin said, "This is the sum of all my writing, 'Whatsoever He saith unto you, do it.'"

Good news comes from Odessa in Russia. There are three Baptist places of worship. Quite a number of Jews have been converted. Pastor A. Fullbrandt reports 100 members of the Greek church converted and baptized recently.

The Free Will Baptists are stronger in New Hampshire than in any other State. Their General Association has passed a resolution by a three-fourths majority that they wish no union with Baptists. But this is not going to prevent men among them who wish free advertisement in the secular papers from talking of union.

The Congregationalist cannot account for the great falling off in the Young People's Societies. It says these were first started in their churches. The decrease is the more notable from the great increase reported in the Sunday Schools. New York Congregationalists report an increase of 3,000 Sunday School scholars, New Hampshire and Pennsylvania 2,000 each.

Prof. Henry B. Smith said some years ago: "The grand result of the socialistic system is in harmony also with the pantheistic tendencies of the day; and there is progress toward the alliance of socialistic and pantheistic tendencies which form the grand opposing power to Christianity."

"The gift of reading is a fateful and perilous gift, and by imparting it thus universally a great responsibility falls upon us to train that gift so that it may be wisely used."—Paton.

## LIBERTY IN TEACHING

BY J. J. YALOW, D.D., LL.D.

Much that is said on the subject of free thought is sophistry, pure and simple, and it comes of ignorance or of a deliberate purpose to deceive. A mind may be so cloaked into error trained in falsehood, clouded by superstition, biased by prejudice, but it can not be coerced, and it is always free to fight its prejudices and cast off its errors. The thinker may be destroyed, but his thoughts are his own, and are in no sense amenable to external forces. Under the lash of persecution (which may crawl in the dust and vocally abuse his faith, but in his heart he will yet affirm, "But it does move though") His body may be guided and carried, whither he would not; by external tortures his lips may be made to belie his mind; but his thoughts are beyond the reach of physical appliances, and are free from every form of duress. To question these facts is arrant nonsense, which brands the questioner as a trifler or, in the language of Tolstoi, "a barbarian who knows nothing of the things of the mind."

With freedom of thought arises a demand for freedom of expression. The teacher, whether as preacher or professor, has an absolute and inalienable right to utter the truth as he sees it. Indeed, his right becomes a duty. Every violation of intellectual honesty and self-respect impels him to speak. Constraint at this point is intolerable. It brands a man as a time server; a craven and a dastard; it whelms him with infamy, and renders him unfit for a place among guides and teachers of men. There may be matters that are held in abeyance for further investigation, or reserved for a time of riper knowledge on the part of the pupil, great teachers speaking only as disciples are able to hear; but this is quite a different thing from having one set of views born of conviction and held in private, while another expressive of current opinion is proclaimed in public for the sake of holding a position and securing a salary! Untrue to himself in the higher sense, such a teacher will not hesitate to be false to any man whenever the occasion may arise. The essentials of true character are wanting, and so far as his influence extends he becomes a bane instead of a blessing. Especially is his influence hurtful when the fundamentals of Christian faith are directly involved.

Here is the peculiar danger in our denominational schools. They can not claim superior equipment, broader scholarship, ampler resources or wider outlook than state institutions afford. In some instances they may be obliged to confess a lack in these respects. They must base their appeal for patronage especially on the denominational and religious aspects of the case, their ability to conserve the faith and develop the Christian ideal in the minds of their pupils. Failing here, they fail at a crucial point. "If the light which is in thee be darkness, how great is that darkness!" And yet, being straitened for funds and largely in charge of men who are not posted in such matters, it is possible for our schools to pick up the left-overs from stronger institutions, who have not even the merit of being independent, and manly sceptics but simply dish out at second hand the stale follies that float around institutions that apply no religious tests to the teachers employed and evoke no special form of hypocrisy.

Referring to such a teacher a recent graduate from one of our schools, who sat for months in his Sunday school class, says: "The most striking thing about his teaching is the lack of personality. I do not recall ever hearing him advance an opinion as his own. He explains that the 'higher critic' is the specialist and ought to know, and that the modern scientist and the 'higher critic' are doing much toward giving a correct interpretation of the Bible. As reflecting their views rather than his own he gives it out that the Books of Moses were written by several authors, who were probably under divine guidance, but wrote as poets rather than as historians. So the story of creation is a poetical reflection of the simple and imaginative mind of the patriarchs, that of the flood an exaggerated account of a little deluge that occurred Palestine and possibly a part of northern Africa. I do not remember just the limits given."

And this is an institution that invites parents to put their children under Christian influence! Yet the teacher would probably claim that he has been misunderstood, persecuted, maligned. Only recently a teacher who in connection with an appeal for funds was charged with sympathy for the destructive critics made a sort of general denial that might mean anything or nothing, and struck quite an attitude of martyrdom; but when he was pinned down involved he not only declined to reply, but branded the questions as inquisitorial, and suggested that they had to do with his private beliefs rather than his public teachings! In addition to a limp and superficial scholarship dishing out a thinly disguised infidelity, he affords a fine example of the hypocrite for revenue only; and he compounds his hypocrisy with the Jesuitical Sophistry that the end justifies the means. In his view those who really believe in the plenary inspiration of the Bible, in the divinity of Jesus together with his miraculous birth, vicarious death and superhuman resurrection, and in all the wonders recorded in the two Testaments are the victims of ignorance, traditionalism, superstition and what not; and he feels or pretends to feel justified in worming himself into a pulpit or a professor's chair, that he may have some part in leading them into that "correct understanding" of the Book, which comes through the work of "the modern scientist and the higher critic!" He knows but ignores the knowledge, that his liberty in teaching is limited by the rights of others! that he is at liberty to teach what he conceives to be true, but not at liberty to draw support from those who repudiate his teachings, and would repudiate him if they understood his methods.

If a man is profane in heart, it is a matter primarily between him and God; if he is willing to retire to some place where he will not affect the innocent, he may indulge his profanity to his heart's content, but in public places his liberty must be abridged. If a man regards the story of creation given in Genesis as only "a poetic reflection of the simple and imaginative mind of the patriarchs," the account of the flood an exaggeration born of terror, the story of Jonah a myth to provoke a smile, or the doctrine of the divinity of Jesus a fiction invented with pious designs, he has an inalienable right to indulge his rationalism and infidelity to his heart's content, if he will only retire to his own place and teach such as are willing to hear and to

pay the toll, but when he seeks actively to exploit such views from a position elevated to outflank the opponent and to strengthen faith in orthodox Christianity, it is quite a different thing.

A youth in a quiet Christian home, commencing with failure in earth and sky, beating waves out of the science, dreaming of classic shades where profound scholars with deep devotion are waiting to guide him in to richer experiences, stronger faith, larger possibilities of usefulness, later returning with a diploma, and a sense of the "lack of personality," a sort of momentary exclaiming out absolute not gathered from the crucifix, not to say the effluvia of "the modern scientist and the higher critic" and the tale is told! In such a case "the lack of personality" is one of the redeeming features, and the strong young man will not be carried away from his moorings in the depths of Christian faith. To his dying day, however, will he carry an unpleasant impression of shallowness, sham, and hypocrisy; and later when asked to support some avowedly Christian institution he may reply as recently did a wealthy and liberal trustee of one of our schools, "Not a cent, and I regret what I have done."

## WHERE THE QUALITY LIES.

Margaret E. Sangster thus sensibly writes in the Christian Endeavor World regarding the manner of life:  
"It is not by the doing brilliant things once in a while, but the doing ordinary things every day, in the best way possible, that the world's work gets itself done. In the present subdivision of labor it may be that there is less occasion than formerly for the exercise of individual taste and judgment, but there is still the necessity for the performance of a single duty thoroughly and well. To me there is inspiration in the thought that, though the bit of the task entrusted to one may be slight and apparently obscure, yet the aggregation of the whole, so delicate, so complex in its parts is tremendous in its bearing on the age, and belongs to us every one. Only by drudgery do we advance. Drudgery in the schoolroom, drudgery in the home, drudgery in the mine, drudgery in the cab of the engineer, drudgery in the minister's study, drudgery in the White House, everywhere it is the dogged persistence, the holding on to one's job till it is finished, that leads to the coronation of success. You count and I count in the sum total of the universe if we take hold of our share of the common task with earnestness, sincerity, and good cheer."

A man once wrote to Phillips Brooks, "To me you reveal God as no other man does. What I mean is, I can't think of you for ten consecutive minutes without forgetting all about you and thinking of God instead." What would you give to have that said of you? And yet that is what God has a right to expect of every one of his children. The Kingdom of God is weak just wherein Christians fail to come up to that standard. Test your life and see if men can detect anything that produces an approach to that effect in the minds of your associates. God's purpose for you is that ye may be "Children of God without blemish in the midst of a crooked and perverse generation, among whom we are seen as lights in the world, holding forth the word of life."—Christian Observer.

A sunny temper is a means of grace.—H. Van Dyke, D.D.

MY FIRST OCEAN VOYAGE.

It seems but yesterday, and yet it was twenty-eight years ago. Sixteen voyages have intervened, but that first one can never be forgotten. We sailed from New York on October 15, 1880, bound for Glasgow, and thence to Rome, Italy.

How well it is that the future is fixed, and that he does not often lift the veil: Our ship was the *Anchoria*, of the Anchor Line, which at that time, was considered not only safe and seaworthy, but altogether commodious and comfortable. No great change has been in sea travel since that time, and so vivid the improvement in ship-building, that I can hardly imagine myself boarding the *Anchoria* now to cross the ocean, even in June. There are many splendid vessels afloat today that seem to defy wind and wave, ploughing calmly and swiftly through the one, and laughing gaily at the other, making sea travel the safest and the best of all.

While in New York I heard that Dr. Calderwood, Professor of Philosophy in the University of Edinburgh, who had crossed the ocean to deliver a series of lectures before Union Theological Seminary in New York, would sail with us, and that his last lecture would be given the night before sailing. I was present on that occasion, and it proved an evening of rare delight. The lecture, however, has faded from my mind, even the subject, but the lecturer can never be forgotten. A rather intimate association during that long and trying voyage, a delightful evening spent in his charming home in Edinburgh and a visit to his university classroom made a deep and lasting impression on my mind and heart, and I almost revered the learned professor when I found that he was the successor and probably the equal of Sir William Hamilton. Besides he constantly reminded me in many ways of Dr. John A. Broadus, my beloved teacher and dearest friend, who for four years had so patiently and skillfully guided and nourished my intellectual and spiritual nature while I was a student in our theological seminary. Of course I fell in love with Dr. Calderwood, and though it was never my privilege to meet him again, his name is forever enshrined in my heart, and I have loved his memory ever since.

Before our vessel was fairly out of sight of New York we were unmistakably conscious that we were out on the restless deep. Before the first meal was finished, two of us, at least, had lost our appetite and had sought the upper deck, not to take a last, lingering look at the fast fading outline of our native shore, but to find fresh air and a steamer chair, and ready access to the ship's railing, should some sudden need or other emergency arise. That was the beginning, but alas by no means the end of our woes, for much more than emergencies arose on that memorable and never-to-be-forgotten first voyage.

During the very first night we ran into a heavy sea, and found ourselves facing a strong head wind, which soon developed into a regular gale. For days that storm gradually increased in intensity, giving us little peace day or night, until it finally became a full and fearful gale, threatening at times to engulf our ship in spite of all that could be done. On one of those awful days we made barely fifty miles in twenty-four hours. Had we been on one of the finest modern steamships we would have felt little or no inconvenience, and my story would never have been told. But our small vessel seemed utterly helpless and pliant in the grip of that storm, at times dashing down on side of a great wave as if it were seeking the bottom of the sea, and then climbing up the other with the vain hope of casting anchor in the clouds. Again it would poise itself on the top of a high wave and then begin to swing slowly from side to side, going farther and farther each time, until, in my alarm, I found myself saying, "Surely it will go over next time" and then involuntarily I would strain every muscle to hold it back just a little, at such times all movable objects on the vessel were in danger. Plates and glasses and other table ware would be

dashed to the floor, stewards would lose their balances and their dishes, and fall like drunken men, and passengers dared not move from their places without clinging to some fixed object. Some of us, having learned that the violation of this rule would be at the risk of life and limb.

Our day ward went around the ship, that the captain had given orders that every door and window leading to the outside must be barred and bolted, so that all who wished to see the effect of the storm from the top of the vessel must come at once, clinging to the railing of that small upper deck, while the wind roared, the sea raged, the waves leaped mountain high, and our vessel seemed more like a tiny bark than an ocean steamer, we beheld a sight which cannot be described nor can it ever be forgotten. As I think of it now, I am really glad to have seen one terrific storm at sea on a small ship, but all the gold of Kildare and all the diamonds of South Africa could not induce me to repeat that experience of twenty-eight years ago.

After we had been shut in by the captain and strictly forbidden all access to either deck, the storm seemed to increase in intensity and fury, and our vessel often chattered and groaned like a thing of life. More than once, as we separated in the sitting room to go to our berths our "Well, good-night," was uttered with an undertone of sadness and uncertainty. It was on one of these days that Dr. Calderwood came to me and said: "We really seem to be in very great danger, and I want a few of us to gather in the little upper sitting room for prayer, but it will be necessary for us to do it very quietly and without attracting attention, lest we create a panic among the passengers." During the prayer we passed through a trying experience. We heard a great noise, which sounded something like the bursting of a bomb, and our ship creaked and quivered as if it had been shaken by an earthquake; there was a great sound of rushing water as if a veritable torrent were pouring over the deck above our heads and over all those came over us the feeling that our ship was splitting in twain, and that we were all going to the bottom of the sea. We did make a start, but were thrown from our knees to the floor. While we crawled back to our place the prayer was continued, with only a brief interruption, for the minister who was praying was a strong man, and he was holding tightly to a small stationary table.

Later we learned that two huge waves, one coming from either side, had met directly over our deck, and so immense was the volume of water and so mighty was the force of this collision that we were actually in imminent peril.

The next day I had my most painful personal experience. I rose to cross the sitting room, and at the same moment the sea rose and dashed a wave up against the side of our ship to the height of the deck, sending us over at a perilous angle and hurling me down the aisle at a perilous speed. Before I had time to fully appreciate the situation, I struck the wainscoting on the opposite side of the room with a thump and a thud that made me see stars at midday, that badly bruised my head and side and broke my wrist bone just above the joint. From that moment until we landed every puff of the engine sent pain through my body, and when we reached Glasgow and a physician was summoned to set and bandage the broken arm. I said to him: "Doctor, this voyage has been too much for me, and now that it is over I believe I feel like a woman does when she is about to go into hysterics, so I if carry on a little while you are at work, don't be surprised." The doctor gave such a hearty, sympathetic and amusing Scotch response that I forgot to "carry on," only grunting and groning a little, a man's inherent privilege under such circumstances. The peace and joy and relief of the next few days were so great that they almost seemed a full compensation for the mishaps and the horrors of the voyage. Hope revived, courage returned, and life really seemed worth living—but not on the deep blue sea.

I am now in the Straits of Gibraltar, soon to end my seventeenth voyage, but

even fifty cannot efface the memory of that first ocean voyage.

JOHN H. KAGAN.

Shipboard, June, 1908.

A PLEA FOR THE CHURCHES.

Two men that we have ever heard preach or lecture have had such power of clear, comprehensive definition as Dr. William Williams, one of the earliest professors in the Southern Baptist Theological Seminary. In answer to the question: What is a New Testament church? his reply was: "An organized body of baptized believers, among whom the pure gospel is preached, the ordinances rightly administered, and discipline maintained." He added: The first and second qualifications are necessary to its existence; the third to its highest efficiency.

It is for such bodies that we now make a plea. And we are going to base our plea chiefly on the high estimate which the Holy Spirit, speaking through the apostle Paul, puts upon the church. Before entering upon a discussion of the special passage which we shall use, we pause to say that in our day much of aught has been put on the churches of Jesus Christ, and much has been done to weaken their influence. But the Lord puts a value on them which ought to make every Christian hold his church in the very highest esteem as the one organization in all the world to which he can afford to give all his time, his talents, his influence and his means above the measure of those which is required in the making of a living for himself and those dependent on him.

These are many passages in the New Testament which, in one way or another, set forth the Lord's love for, interest in, and care over the churches; many terms which are designed to make men realize how close they are to Him—nay, even how they are part of His very being. What could be more suggestive than the declaration that He is the head of the church, which is His body? His life flows into and through it permeating every part: His mind directs its thought and His wisdom guides and guards it through the years, while His power finds expression through its operations. Let who will dare to cast a slur upon a church of Christ; to Him it is as dear as the apple of His eye.

But in this article we desire to speak chiefly of the church in another aspect—as the upholder of the truth of God in the world. Paul, in writing to Timothy—I. Tim. 3:14-15—uses this strong and significant language: "These things I write unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God the pillar and ground of the truth." This is a very striking figure and indicates that in a very peculiar sense, the churches support and maintain the truth of God, which otherwise would, from lack of support fall to the earth and be destroyed. The church of the living God, Paul says, acts to the truth as a pillar does to a roof which it supports. And he adds, as if to emphasize this idea, "and the ground"—as if the church is not only the pillar that supports the roof, but the ground on which it all rests, its stay and support. It is a most significant expression, indicating the Lord's estimate of the value of the churches as the preservers of His truth from corruption and destruction. No other organization has ever received such honor from the Lord, nor upon any other has He laid such tremendous responsibility. Thayer in his lexicon, translates the word *stulos* "pillar," and adds: "Used of persons to whose eminence and strength the stability and authority of any institution or organization are due."

Now, some one may say: Oh, that refers to the whole body of Christians and not to the local churches—what some are pleased to call the "Church Universal," "The Invisible Church," etc. But evidently it has reference to the local church. There has recently come into our hands a copy of a *Commentary on the New Testament*, by the distinguished and thoroughly evangelical Dr. Bernhard Weiss, of the University of Berlin. He is not apt to be prejudiced in

favor of the local church as against the State or "Universal" church idea. But giving the interpretation of this passage, he says "And here he (Paul) expressly emphasizes the fact that the congregation entrusted to Timothy is a congregation of God, who, as the living God, demands and must demand that in the congregation everything is done according to His will. For this reason Timothy must be instructed what order is prescribed in accordance with His will for the public services, as also for the leadership in the congregation and for the service in the congregation. But this is clear from the fact, that in this congregation the truth has found an abiding place in the midst of the world, because the congregation upholds the truth as a column supports a roof; or because the truth in the congregation has secured a permanent existence like that which is built upon a firm foundation. But because the truth, which shows the right way to redemption, at the same time regulates practical life, the congregation, as its bearer and preserver in the world, must have its firm ordinances in which it is a shining example to the world, and for this reason Timothy must be perfectly acquainted with these ordinances." He says that Timothy was at this time in charge of the church at Ephesus. I. Tim. 13. The local churches are the pillars and ground of the truth of God in the world.

And these churches are the only supports the truth has in the world. They are the mainstays thereof. As they languish, the cause of truth languishes; as they prosper the truth prevails. The mighty power of the revival in Wales consists largely in the fact that the churches were honored, and the thousands and tens of thousands of converts flocked to them as doves to their windows. They were honored and strengthened.

If these things of which we have been speaking are true, it is not surprising that the Devil the enemy of all truth, is always seeking to undermine the power and influence of the churches as such. If he can get men in a given community to sneer at the church there, can cast suspicion on its ministry, its officers and leading members, he has struck a severe blow at the truth. And if he can get noted preachers, men of power before the people, to deride the churches and their members, calling these hypocrites and other objectionable and slanderous names he may well rejoice in his success against the truth. When professed proclaimers of the evangel of truth get too big for their churches, and come to despise them and vilify them, they greatly aid and abet the enemy of God and man. And one can hear much of this in our day. Low wit and much vulgarity are sometimes used to prejudice the minds of the unthinking crowd against God's churches, and often this is done for great gain—yes, money gain and for a popularity that might well make angels weep. The man, be he skeptic, blatant infidel, or great evangelist, who, by word or act, does what will weaken or cripple a church of Christ, and undermine its influence in its community, has weakened the pillar of God's truth and even struck a blow at the body of our Lord. It is enough to make a true Christian shudder to hear even some preachers talk about the churches. The apostle Paul not unseldom sought to correct evils in the churches of his day, but how tenderly he did speak of them; how almost reverently he regarded them. What glory and honor he put on them, and all this while he knew that they were composed of very weak and erring saints. Can any one conceive of his standing before great congregations, composed in large part of unbelievers and calling the churches "dead" and reviling their pastors and other officers with such appellations as "manikins," "dead dogs," "hypocrites," etc., and this in order to win a cheap notoriety?—Index.

Beware of making your moral staple consist of the negative virtues. It is good to abstain from all that is sinful or harmful or hurtful. But making a business of it leads to emaciation of character unless one feeds largely also on the more nutritious diet of active, sympathetic, benevolence.—*Oliver Wendell Holmes.*



Sunday-School Lesson

Sunday, July 24th

Saul Rejected by the Lord I Sam 15:13-18

Motto Text: "The Lord our God will be with us, and his voice will we obey." Josh 24:22

This is one of the strongest Baptist chapters in the Bible. It teaches that God must be exactly obeyed, that he will not allow his commands to be set aside or any thing substituted in their stead because men think something else is best or "allowable" in the circumstances.

Amalek had attacked Israel on the desert march, and God had told them that the Lord will have war with Amalek from generation to generation and utterly put out the remembrance of Amalek from under heaven. Many years had passed, and God's time had come to execute his vengeance. Because sentence against an evil work is not executed speedily, men think God has forgotten. But the Almighty changes not. In his own time, and in his own way, his will shall be done.

Saul was commanded to destroy the Amalekites utterly, talking no spoil. For he went not as a conqueror, but as an executioner to perform a solemn and terrible duty. "Then came the word of the Lord unto Samuel," which was probably the first intimation of Saul's disobedience which had reached the old man. God demands obedience from his creatures; he will accept nothing in its stead. If they repent and cease from this sin of disobedience, trusting to the atonement, then He will accept Christ's obedience for them. And God ignored Saul's half way obedience.

Early in the morning Samuel started with his message. Saul had gone to Carmel, a city seven miles from Hebron, and set up a monument to his victory. Then he had gone to Gilgal. He had avoided Ramah—he had not desired to see Samuel while the spoils with his army showed how he disobeyed. But if he thought to avoid Samuel, he reckoned without his host.

"And Samuel came to Saul." Following him to Gilgal. Saul came out to meet the prophet whom all Israel honored as their foremost man. "Blessed be thou of the Lord."—A form of salutation. "I have performed the commandments of the Lord."—Saul saw no use in literal obedience; he thought God would be satisfied with what he had done, and that he had obeyed the spirit of the command. "His feeling was that he had no wish to disown the authority of God, that it was a mere matter of detail, and that he followed the inner light which seemed just then to indicate another way of substantially carrying out the command." Those who think that something else will do as well as the immersion commanded would do well to consider this story prayerfully while time is left them for repentance.

"What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen, which I hear."—The voices of the animals are convicting Saul of falsehood. "They have brought them from the Amalekites."—That convenient

"they" on whom to this day men try to lay their own guilt. There is no doubt that Saul's taking the spoils pleased his army. It was such a waste to destroy them. And this sin of Adam goes on, "The people spared the best of the sheep and of the oxen to sacrifice unto the Lord thy God."—Saul thought this was an excuse which would have weight with Samuel. But it was an excuse which added to his guilt. It is a high handed insult to the Lord God of Hosts to do in His worship what he has forbidden. It adds to the sin of disobedience, the awful blasphemy of claiming that we are wiser than God, and know better than He what worship should be.

"The rest we have utterly destroyed."—And that ought to be satisfied with that is evidently Saul's thought. The carnal heart always underestimates the terrible sin of disobedience to God. But God, neither in this world nor in the world to come will accept man's estimate of the enormity of disobedience.

Samuel pays no attention to Saul's excuses. He has brought the self complacent king, yet elated with his victory, a message from God. The Almighty is no free and easy Father as many in these days would have us believe, but a Sovereign whose commands must be accurately obeyed.

"When thou wast little in thine own sight."—Saul was modest in those days before he became intoxicated with his own power. And his rank had been given him by God's grace without the slightest claim upon his part to any right to kinship.

"And the Lord sent thee on a journey."—As a commander sends a soldier. When God gives a command, he expects it to be obeyed; nor to ask the reason why nor to try something else which we, in our finite wisdom think is better. "Wherefore then didst thou not obey the voice of the Lord?"—Saul's claim to have obeyed the prophet sets aside without notice. It will be well for us, as we condemn Saul, to ask ourselves this question, and to see if our excuses are any better than those which Saul could have given.

Saul persists. "Yea, I have obeyed the voice of the Lord."—Is what he had done to go for nothing? He had gone in the directed way, and had destroyed every one of the Amalekites except their king. Agag. As a pious pedobaptist might declare that he had obeyed every one of the commands except baptism, and he had been sprinkled, which would do as well.

So far as God had been obeyed, Saul takes the credit to himself—"I" had utterly destroyed the Amalekites. But when it comes to disobedience, the people had done that, and they had done it for a pious purpose, too. It is noteworthy that Saul says, "thy God," not my God.

And Samuel answers with words which should be impressed upon the minds of all. "To obey is better than sacrifice." "For rebellion is as the sin of witchcraft and stubbornness is as iniquity and idolatry."—No excuse that good could be done by disobedience will avail. Those ladies who talk in prayer-meetings because they think their talk will do good should consider that God is an unchanging God; that to disobey him is rebellion which is as witchcraft. "Disobedience is the cardinal sin. It is the assertion of a wisdom over against

the wisdom of the eternal. It makes a man a worshipper of himself rather than of God. It does dishonor to him whose commandments are holy and just and good. It claims for the desires and often rights of a sinful creature a higher value in the determination of action than is to be attached to the purposes of the All-Perfect."—Chapman.

"And Saul said I have sinned."—But there seems no repentance in Saul's words. He excuses himself by laying the blame on the people. He appears to have thought of the effect on his popularity which a rupture with Samuel would have, and not of his guilt towards God.

But Samuel refused to go. Saul had disobeyed the commands of God, thus rejecting God, and God had rejected him. Saul was very much in earnest in his desire to have Samuel go with him, even writing his clothes but Samuel refused. God had given the kingdom to another man.

Zook's Advocate (Maine) says that the question is often asked: Why are there so few baptisms in connection with revivals, in which it is claimed large numbers are converted? It thinks that "it need to be quite different." The relation between belief and baptism was made evident and a large proportion of those professing conversion were constrained by their conscience to receive baptism and become members of Baptist churches. It may not be possible to determine just what is the reason for the alleged difference between the present and the past. But two or three things may be named as having something to do with it. And first of these things is the talk of union between the several denominations, all of which has a tendency to belittle baptism. If Baptists make unity with another denomination which compromises baptism, it follows that the importance of baptism in the Christian system will be correspondingly minimized. A second reason may be found in the hesitation, on the part of pastors, to preach on the subject. There are in our churches now a few people who become greatly exercised when their pastors propose to preach on baptism, or announce a text which enjoins it. Both pastors and people are afraid that they will "hurt somebody's feelings." Any human device may be exploited rather than the act ordained by the Lord himself. Another thing which interferes with the baptism of converts grows out of the custom of union meetings. When Baptists unite with pedobaptists in revival meetings they practically agree to ignore the ordinance of the gospel. The practices of pedobaptists are put on the same plane with those observed by Baptists, and, as a consequence, God's ordinance is ignored or nullified. Under such circumstances it is not to be wondered at that baptism is neglected.—Journal and Messenger.

The strength of God is very gentle. He does not make a great noise in lifting the tides, or in speeding the stars in their courses. The sunshine is one of his greatest treasures of power. He turns the hearts of stalwart sinners by the touch of infant fingers or by the memory of a pious mother's spiritual beauty and fidelity. By loving invitations tender encouragements, and manifold ministries of patience and sympathy he encourages the penitence and faith of sinful and weak human hearts. His children should seek more of his gentleness.

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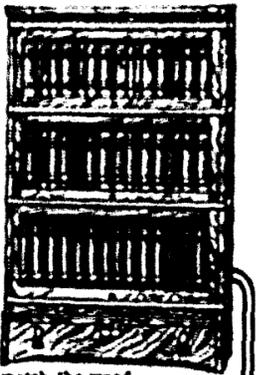
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SERVANT OF GOD, WELL DONE

BY JAMES MONTGOMERY

"Servant of God, well done: Next from thy loved employ; The battle fought, the victory won, Enter thy Master's joy."

Tranquil amidst alarms, It found him in the field A veteran slumbering on his arms, Beneath his red-cross shield; His sword was in his hand, Still warm with recent fight; Heady that moment, at command, Through rock and steel to strike.

At midnight came the cry, "To meet thy God prepare!" He woke, and caught his Captain's eye; Then, strong in faith and prayer He sprang, with a bound, Hurst its cumbering clay; His tent, at sunrise, on the ground, A darkened ruin lay.

The pains of death are past, Labor and sorrow cease; And life's long warfare closed at last.

His soul is found in peace, Soldier of Christ, well done; Praise be thy loved employ; And while eternal ages run, Rest in thy Saviour's joy.

Our Pulpit

THE DISCIPLINE OF THOUGHT.

BY G. H. MURKINSON

Phil. 4:8: "Think on these things."

When we speak of unseen things, we commonly refer to things that are eternal. We associate the unseen with the world beyond the veil, where the angels of God, innumerable, are around the throne. Now it is true that that is an unseen world, though the time is coming when our eyes shall see it; but we must never forget that far nearer to us than that there is another world which also is unseen. We live in a day of very strange discoveries, and look on many things that were once invisible. By means of our telescopes we see very distant stars; and we can watch the beating of our hearts. But the world of thought, of feeling, of passion and of desire—that world still baffles the finest powers of vision; as surely as there is an unseen heaven above us, there is an unseen universe within. What a mysterious and strange thing is life—a burning point and round it what a shadow! How utterly must a man fail who walks by sight, and who will not recognize the all-embracing mystery! Deep calleth unto deep, wherever man is—the invisible deep within to the unseen depths beyond. It is one distinguishing feature of the gospel that it never makes light of these great and awful things.

Tonight, then, I wish to turn to the world within. I wish to speak for a little on our thoughts. For I believe that most of us give far too little heed to what I might call the discipline of thought. "If there be any virtue, or any praise, think on these things." First, I shall speak on the vital need there

is of governing our thoughts. Next, on how the gospel helps men to this government.

First, then, on the government of our thoughts—and at the outset I would recognize the difficulty of it. I question if there is a harder task in all the world than that of bringing our thoughts into subjection to our will. It is very difficult to regulate our actions, yet there is a social pressure on our actions. It is supremely difficult to order our speech aright, yet speech is restrained and checked by countless barriers. Every time we act and every time we speak we come into direct contact with society and prudence and self-love and reputation and business interests admonish us instantly to walk with caution. But thought is free—at least we think it is. It is transacted in a world where none observe it. The law cannot reach us for unclean imaginations. Think how we will of man, he cannot charge us with libel. All the prudential safeguards which God has set on speech, and all the deterrent motives which surround our deeds, are lacking when we enter the silent halls of thought. It is that—perhaps above all other things—which makes the management of thought so difficult. It is the secrecy—the absence of restraint—the imagined freedom of the world within. And yet there are one or two considerations I can bring before you, that will show you how, in the whole circle of self-mystery, there is nothing more vital than the mastery of thought.

Think, for example, how much of our happiness—our common happiness—depends on thought. We begin by imagining it depends on outward things; but we all grow to be wiser by and by. "There's nothing either good or bad," says Shakespeare, "but thinking makes it so." Now, of course, that is only half-truth. There are things that in themselves are far ever good; and there are other things that eternally and every where are bad—never be juggled out of these moral certainties. But in between these everlasting fixities there lies a whole world of life and of experience, and what it shall mean for us—how we shall regard it—depends entirely upon thought. Our common happiness does not hang on what we view. Our common happiness hangs on our point of view. There are men who can think themselves any day into a paradise, and others who think themselves into a fever. Have we not known or met or read of men and women who seemed to have everything this world could give, yet only to look at their faces or their portraits was to read the story of fret and discontent? But S. Francis of Assisi, that sweetest of all saints, sitting down to dine by the roadside on a few crusts of bread, was so exquisitely and radiantly happy that he could not find words enough for thankfulness. That then is an integral part of happiness—the discipline and the government of our thoughts. Largely, it is not things themselves, it is our thoughts about them, that constitute the gentle art of being happy.

Again I want you to consider this—how much of our unconscious influence lies in our thoughts. Not only by what we do and what we say, but by the kind of thoughts we are cherishing in secret, do we impress ourselves upon our neighbors, and help or hinder the little world we move in. That very suggestive and spiritual writer, Mr. Maeterlinck puts the matter in his own poetic way. He says, "Though you assume the face of

a saint, a hero or a martyr, the eye of the passing child will not greet you with the same unapproachable smile, if there lurk within you an evil thought." Now probably there is a little exaggeration there; one thought, flashing and then expelled, may not reveal itself. The totality of salient character is too great to be overborne by the intrusion of one shadow of the devil. But this is certain that by the thoughts we harbor and let ourselves dwell upon and cherish in the dark, we touch and turn and influence our world when we never dream that we are doing it. There is nothing hidden that shall not be revealed—what a depth there is in that one word of Jesus! He is not merely thinking of God's judgment for tomorrow. He is thinking of the undetected revelation of today. Christ recognized that the kind of thing we brood on, the kind of thought we allow ourselves to think, though it never utter itself in actual words, or clothe itself in the flesh and blood of deeds, accompanies and affects the life of others like a poisonous vapor or like a breath of spring. Your secret is not such a secret as you think. Why are men drawn to you? Why are men repelled by you? Why is it that sometimes we instinctively shrink from people in the very first hour that we meet them? It is because the heart—more powerful than any Roentgen ray—deciphers for itself the secret story; brushes past speech and deed into the hidden place and apprehends the existence that is there. To think base thoughts is a sin against ourselves. To be unclean even in imagination is to make it harder for others to be good. In the interests of our happiness, then, no less than of our happiness, you see the need of governing our thoughts.

There is only one other consideration that I would mention, and that is the power of thought in our temptations. In the government of thought—in the power to bring thought to heel—lies one of our greatest moral safeguards against sin. You have all read the words of Thomas A Kempis, in the immortal book, "The Imitation of Christ." They occur in his thirteenth chapter, of resisting temptation. How does sin reach us? That is his question—and this is his never-to-be-forgotten answer to it: "For first there cometh to the mind a bare thought of evil, then a strong imagination thereof, afterwards delight and evil motion, then consent." First, a bare thought—that is the beginning and it is then that the government of thought means heaven or hell. For if a man has disciplined himself to crush that thought—which may come to the purest and holiest mind—still better, if he has acquired the power to change the current, and to turn his thought instantly into other and nobler channels, temptation is baffled at its very start, and the man stands upon his feet victorious. A man will never regulate his passions who has never learned to regulate his thoughts. If we cannot master our besetting thoughts, we shall never master our besetting sins. I think you see, then, that in the interests of moral government, no less than in the interests of our happiness and influence, it is supremely necessary that we all give heed to the great subject of thought—discipline.

So now in the second place, and very briefly, I wish to ask how the gospel helps us to that. I wish to ask why a Christian above all other men has powers available for gov-

erning his thought. To some of you the mastery of thought may seem impossible—it is never viewed as impossible in Scripture, and the secret of that gospel-power lies in the three great words—light, love, life.

Think first of light as a power for thought-mastery. We all know how light affects our thoughts. In twilight or darkness what and thoughts come thronging, which the glory of sunlight instantly dispels. I have a dear friend who is a terrible sufferer, and who rarely has any quiet sleep after three in the morning, and the worst of waking then, he tells me, is that that is just the time when everything seems melancholy, cheerless, hopeless. We need the light if we are to see things truly. We need the light if we are to think aright. And the glory of Christ is that by His life and death He has shed a light where before there was only darkness. What had the old and beautiful religion of the Greeks to say when a man was confronted by sorrow or disease? It was dumb; it turned away its head in silence; it had no light to shed upon the mystery—till men, having no light to think by, lost all thought-control, and wandered into a labyrinth of evil. But the sufferings of Christ have shed a light on suffering. The death of Christ has shed a light on death. Faced by the worst now, and called to bear the cross we can think bravely and luminously of it all. The light of Christ, for the man who lives in it, is an untold help in the government of thought.

Then think of love—Is it not one mark of love that our thoughts always follow in its train? A love that never thought about the loved one would be the most heartless and hopeless of all mockeries. A man who is deeply in love with a good woman thinks of her every hour of the day, and there is no such certain sign of love's decay as the dying out of gentle and sweet thoughtfulness. That sign a woman instantly detects—it is the unuttered tragedy of countless lives—and the sorrow of it springs from the intuition that thought is under the mystery of love. Do you see then how the gospel helps us to thought-government? At the very centre of its message it puts love. It shows us a Saviour who lived and died for us and who stretches out His pierced hands towards us. It speaks of Gethsemane and Calvary, and at its burning heart reveals a love that passes the love of women. "Simon son of Jonas, lovest thou Me?"—that will determine the current and trend of thought. That master-passion is the power of God for bringing every thought into captivity. If the love of a woman can control and purge our thoughts, how much more the love of Jesus Christ!

Then think of life—are not our thoughts affected by the largeness and abundance of our life? When life is poor and feeble, base thoughts scent us out as the vultures of the desert scent out the dying traveller. Half of the vile or bitter thoughts we think are the children of our lustreless and unprofitable days. Expand the horizon—get a new breath of life—and they take to themselves wings and fly away. Now what did Christ say about His coming? I am come that they might have life and have it more abundantly. Life is expanded and filled with undreamed-of fulness when we live in the glad fellowship of Jesus. And that great tide of life, like the tide of the sea that covers up the mudbanks, is the greatest power

in the moral world for submerging every base and bitter thought. Do you know anything of that light—that love—that life? What a deal we miss in ignoring Jesus Christ! The king's daughter is all beautiful within—just because her king is her Redeemer.

AN INFIDEL'S CONVERSION

He was our family physician. He had the name of being the best physician in our town. That is why we employed him. There was a "but" to his medical skill as there was a "but" to Naaman's warlike valor. He was a moral "leper." He was a pronounced infidel, he was magnificently profane he was an occasional drinker. He made no attempt to conceal either his bad personal habits or his equally unpopular infidel opinions. He was willing to be known, and he wished to be known, for what he was. Then people could employ him or not, as they saw fit. He was a man of decision. He was true to his convictions. He was not only an out-and-out infidel, he was a zealous and active infidel propagandist. For his wife, who was an earnest Christian, this was a sore trial; a burden of sorrow, nevertheless, which she meekly, patiently and prayerfully bore for the first twenty-five years of their married life. Then a wonderful and most happy change.

Revival meetings were being held in the two principal churches of the town—Methodist and the Presbyterian. The infidel husband had no specially bitter antipathy against the Methodists that upon their services he forbade his wife's attendance on pain of his displeasure. Although herself of that persuasion, she yielded uncomplainingly to this harsh compulsion. At the same time she regularly attended the unforbidden services of the less hated denomination. Careful to avoid provoking complaint for any neglect of her household duties, she each evening after tea had been faithfully attended to said invitingly: "Come, husband, go with me to the meeting tonight." For quite a number of evenings she met with a not at all polite refusal. All the same, the invitations came.

Her prayers, her love and her meek endurance had, at length their reward. Left to himself in his lonely home, the question was borne in upon him:

"What, after all, if this religion be true? If it be true, where am I, and what of the future for me?"

He began reading the New Testament. The longer he read, the more it had the appearance to him of being a true Book. The spirit of inquiry once indulged grew to be personal concern. One day this anxiety had become so compelling that he felt a strong desire to attend the evening services. Now his former repugnance was changed into a fear lest the accustomed invitation, so often and so discouragingly declined, would not be repeated. As usual, however it came and, to show how heartily it was welcomed, he said, "Yes, wife, I will go, and we will go to the Methodist meeting, too!"

They went. At a certain point in the exercises, the pastor made the customary request that if any persons present wished for the prayers of Christians, they would indicate it by rising. Dr. C. rose and, with characteristic decision, he said:

"I have been a wicked man; I have been a fool; pray for me." What melting of hearts in the

great congregation, what dropping of warm tears of joy, what uplifting of hearts in silent prayer, we may not fully know, but what we do know is that every one repeating since there was joy among the angels of God.

Affected to be so by all who knew him Dr. C. was now a new man—new by this new birth into the kingdom of God. After a sufficient time had elapsed in which to test thoroughly the genuineness of his Christian experience, he joined the church and, for a full quarter of a century and until his death, lived an earnest, happy, consistent Christian life.

I have given the above account as I had it from Dr. C. himself. Speaking of his wife, he said: "Through all those years of my wandering I had constantly before me the best, gentle, unobtrusive, faithful Christian example. One instance of it was this: Coming home one evening, tired from the round of my professional duties, I usually retired first. Before herself retiring she invariably knelt for a few minutes of silent prayer."—Dr. Addison Ballard.

The vision of the ideal guards monotony of work from becoming monotony of life.—Bishop Westcott.

He who reforms himself has done more toward reforming the public than a multitude of talkers.—Addison.

Let us be men with men, but always children before God, for in His eyes we are but children.—Joubert.

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Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

WHEN WORK IS PLAY.

Once upon a time, upon a fine morning, when the grass was waving, and the little birds were singing merrily, and all nature seemed to be rejoicing, a philosopher, taking his morning constitutional, happened upon a horny-handed son of the soil who was planting potatoes in a beautiful field.

"How fortunate you are," cried the philosopher, addressing the farmer, "to be able to amuse yourself with outdoor sports in this glorious weather! Lapse for you must be a perpetual picnic and round of healthful pleasure."

"Go to!" returned the farmer, "this is not play. It is hard manual labor, and if you think that I am enjoying myself, you are vastly mistaken. Nothing could be more tiresome and dull than walking around the same field all day, and if I were not paid for it, I should not plant another potato."

These words greatly surprised the philosopher; but being a wise man, he did not attempt to teach the other man his business, but passed on. He had not gone far, however, before he came to a grassy meadow in which was a stout man in a red coat, who appeared to be trying to pulverize a small ball with a heavy-headed cane. Perceiving that the man had been working strenuously, and was greatly fatigued in consequence, the philosopher drew nigh and began to sympathize with him.

"My poor man," he said, "what a sad lot is yours, compelled to toil far beyond your strength at the monotonous occupation of pounding a ball! Tell me, I pray, the story of your misfortune, in order that I may interest the society for succoring the worthy poor in your behalf, for I apprehend that only necessity could have driven you to this sad plight. Doubtless you have a wife and seven small children, or perhaps an aged mother to support, and you are nobly sacrificing yourself in their behalf."

"Sir," exclaimed the man, when the philosopher had made an end of speaking, "this is not work; it is play, and I am now engaged in the hilariously exciting and expensive sport of golf. Save your pity for the unfortunate creatures who have to sit up in offices, and do not waste it upon the lucky individuals who can indulge themselves in rural pastimes."

"I do not see," said the philosopher, "why planting potatoes is work, and playing golf is fun, since both are carried on in the open air, in a small field, and seem to me to require about the same amount of physical exertion."

"One is profitable to do, and the other it takes property to do," replied the man, but, esteeming this a vulgar conundrum, the philosopher gave it up and continued his stroll.

This soon brought him to a city, and observing the rapidity and ease with which the electric cars moved in and out, he boarded one and fell into conversation with the motorneer.

"How I envy you the excitement of guiding and controlling this swift steed of the street!" he exclaimed; "what rapture must thrill you as you gaze upon the ever-shifting panorama of the city! How your blood must leap and tingle as you annihilate distance, as you fly over the shining rails. What a sense of power must be yours as you see people's faces blanch as you barely miss running them down! O, the life of the gay motorneer is the life for me!"

"Say," returned the motorneer, "do you want me to stop and let

you off at the nearest retreat for the hopelessly insane, for I opine that anybody who thinks there is any fun in running an electric car is a candidate for a strait-jacket! Where do you suppose the sport comes in, in standing with your hands on the lever, your heart in your mouth, and your nerves in fiddlestrings while you try to dodge the old women and children that will run across the track! Running a car isn't a parlor game. It's slavery."

"I see," reflected the philosopher, "that I was mistaken in thinking it amusing to run a horseless carriage," and even as he spoke he saw a fearsome figure, clad in a long dirty leathern coat, with goggles over its eyes, and a mask on its face, that caused him to weep large tears of pity.

"Ah," reflected the philosopher, "if the sufferings of the motorneer who runs upon a nice, safe steel track, and who wears a fine clean uniform are so great, how much more terrible must be the fate of this poor creature left to the mercy of country roads and crowded thoroughfares!" Thereupon he approached the amateur chauffeur and said:

"My unfortunate friend, I see that you are one of those doomed by their poverty to risk their lives and shatter their nerves driving automobiles, but I trust that you receive a large salary for engaging in such a hazardous occupation."

"You err greatly," replied the millionaire motorneer, "if you think that running an auto is work. It is ripping fun, and, so far from receiving a salary for doing it, I pay out a fortune every year for the privilege of doing it."

This caused the philosopher to ponder deeply. "Ha!" he said, at length, "I perceive that a thing is worth doing only when we are paid to do it, but it is play when we pay to do it."

Moral: This fable teaches that the difference between work and play is the point of view.—Success.

THE QUAILS IN THE WILDERNESS.

Everybody knows the story of the Israelites in the Wilderness, how they were supplied with manna in abundance, and yet were dissatisfied with their food. We can almost hear them cry, "Who shall give us flesh to eat?" They called to mind the "fish and the cucumbers and the melons, and the leeks and the onions, and the garlic," and the other luxuries which they had in Egypt and wound up with the cry, "But now our soul is dried up within us." They demanded flesh.

We apprehend that in that day and in that land flesh was not an ordinary article of food, but essentially a luxury. The intimations of Scripture all point in this direction. Luke quotes the prodigal's older brother as saying to his father, "Thou never gavest me a kid, that I might make merry with my friends." If he had had meat on the table every day, such an expression would have no meaning. Again when David brought the ark to Jerusalem the record is that on that day he dealt to all the people "a good piece of flesh." The implication is that meat was accounted by people of that day as a luxury for occasional use. When the heavenly visitor approached the tent of Abraham or the threshing floor of Gideon, and special honor was to be done to him, the fattened calf is mentioned as the chosen means of doing honor. And on this occasion in the wilderness the question of Moses, "Shall the flock and the herds be slain for them to suf-

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... suggests the same fact that meat was not the usual diet of that people, but a luxury or even an ordinary life they partook but seldom.

If this be recognized, we perceive at once that the Israelites in the wilderness were most unreasonable in this demand. God was giving them deliverance from the house of bondage. Did they expect deliverance without some accompanying self-denial? Were they desiring to be carried to Canaan on flowery beds of ease? The demand for luxuries while on the march looks in that direction. But it was far from right.

We have been speaking of the Israelites; are some of us today in the same temper? We are delivered from the house of bondage and are on our pilgrimage. Yet we often long for the luxuries of life and sometimes fret because God does not give us all the delights of earth while yet on our pilgrimage.

God hates murmuring. On this occasion as on others, he rebuked it severely. His manner of rebuke was peculiar. He rebuked it by giving them what they had asked. He promised them they should have all the meat that they wanted. In Numbers 1:18, we read, "The Lord shall give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days, but even a whole month until it come out of your nostrils, and it be loathsome unto you." Often have we heard the remark that a man cannot enjoy such food as quail, day after day, for weeks; that he will weary of it and be nauseated with the very delicacy itself. God punished them by giving them exactly what they demanded.

But further. In their wilderness supply of food God had been giving them which would most promote their soul's welfare. In the eighth

chapter of Deuteronomy we hear Moses saying to the people that God had brought them out of the wilderness with a special purpose that he might make them know that "man doth not live by bread only but by every word that proceedeth out of the mouth of the Lord."

Here we find the people grumbling because he was giving them what was best for them. Then "God gave them their request," but (Psalm 106:11) he "sent leanness into their souls." Alas and alas, that this outcome of murmuring prayers should be realized so often in this twentieth century. Many are the men who in their pilgrimage to heaven have demanded of God earthly wealth, and have received it, yet with it have experienced leanness of soul.

Did those people discover their leanness of soul? Or did the very leanness serve to prevent them from perceiving it? Is the same true today?

And finally the record of Numbers 11:33 is that, "While the flesh was yet between their teeth, the wrath of the Lord was kindled against them, and the Lord smote the people with a great plague."—Southern Presbyterian.

Knowledge and power have rights, but ignorance and weakness have rights, too.—Browning.

How's This? We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by his firm. WARDING, KINMAN & MARVIN, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75 cents per bottle. Sold by all Druggists. Take Hall's Family Pills for constipation.

Editorial

We hail with delight the fact that there is an increasing appreciation of the religious weekly and sincerely hope the day is not far distant when this branch of journalism may receive the patronage and substantial encouragement it so richly merits.

For years the religious paper has been the ready friend of every good and worthy cause. Its columns have been ever open to the various philanthropic, educational and kindred enterprises that have been launched for the betterment of mankind, and the success achieved along these lines is largely due to what some have pretty designated the sectarian press.

The various denominational boards are also beginning to recognize this agency as an important and far-reaching factor in connection with their work. The venerable Dr. Cuyler, in speaking on this subject, says:

"It is not too much to say that if all these papers were suddenly extinguished, the pecuniary support of our great Christian and benevolent enterprises would be reduced by a most serious and startling percentage. No appeals from the pulpit could fill their place. The pretense that the secular press can supply all this needed information is as ridiculous as would be the pretense that a single slice of bread could supply a hungry family at their breakfast table."

To render such a service brings joy to the editor's heart, for he, too, desires to have a part in the civilization of the world, and in the maintenance and strengthening of Christian institutions.

The chief function however, of the religious journal is to disseminate and defend the Faith once for all delivered to the saints. Well does the honored Brooklyn clergyman add:

"It will be a sad day for the Church of Christ and for the moral welfare of our nation if the circulation and influence of our Christian newspapers are allowed to decline. This is an age of conflict on fundamental questions. Tremendous battles are being waged for the defense of vital truths, and fierce onsets are made by the powers of darkness the broad world over. The religious press has its place in the conflict; an editorial chair has also its 'high calling' when the Holy Spirit speaks from it the utterances of wisdom from on high. This is a time when the whole religious press should ring out trumpet-tongued for God and righteousness."

It is no small or insignificant part a wisely conducted religious paper has in molding the life and influence of the denomination. This fact is also beginning to attract attention. Some papers, by their compromising attitude, are a source of weakness. Great principles are stated insipidly and the constituency of such organs, after a while, share in their doctrinal weakness. Denominational wrongs, when they exist, would speedily be righted if they received prudent treatment by the religious press. It is within its province to make heresy unpopular and, at the same time, safeguard to the denomination its institutions of learning. Yes, the press has its place, both

in planting and fostering the truth and also in the great conflict with error.

CHRISTIAN SCIENCE

We clip the following from the June number of McClure's Magazine: "Mrs. Nddy says that Christ did not come to save mankind from sin, but to show us that sin is a thing imagined by mortal mind, that it is an illusion which can be overcome like sickness and death. It was by his understanding of the truths of Christian Science that Christ remained sinless, healed the sick, and that he 'demonstrated' over death in the sepulcher and rose on the third day. His sacrifice had no more efficacy than that of any other man who dies as a result of his labors to bring new truth into the world, and we profit by his death only as we realize the nothingness of sickness and death. 'God's wrath, vented on his only son, is without logic or humanity, and but a man-made belief.'"

The disgusting, nauseous, blasphemous teaching of so-called Christian Science is so apparent when we remember that its disciples pretend to take the Bible as their guide, and so blatantly contradict its plainest utterances, its most sacred teaching, its essential and fundamental principles that in amazement we ask, can any reasoning being accept it?

In the above is the direct contradiction of the atonement. Jesus does not treat of sin, sickness, death and his atonement, as "nothingness." The divine reason given for his name—Jesus, is "For He shall save His people from their sins." Paul says "He bore our sins in his own body on the tree." John says "The blood of Jesus Christ his son cleanseth us from all sin." In Matthew 26:28, speaking of the offering of sacrifice for sin, it says: "This he did once for all, when he offered up himself."

Eliminate the atonement and we have no gospel, no possible salvation. There is nothing left upon which to rest a shadow of hope.

Such handling of God's word is sacrilegious. Such infidelity seems too absurd for any reasoning being to accept. Yet there are unthinking people who are being destroyed for the lack of knowledge, and who are erring fatally, because they know not the scriptures. While we sit and laugh at the illogical, silly, unscriptural, infidel teaching of this anti-Christian, unscientific doctrine of the devil.

The Lord save our country from the baneful, poisonous influence of such a God-dishonoring, soul-destroying doctrine.

One of the strange things in the lives of those who pose as being "holier than thou," is the utter disregard of many of the plain commands of the Divine Lord.

There are so many things which they class as "non-essentials." "You can be saved without joining the church, therefore, you need not join any church, or better just any church; one is just as good as another: the church don't carry you to Heaven." "Baptism is not essential to salvation, therefore, you need not be baptized, or better, just select your own way, the most convenient way," etc.

"The Lord's Supper is an ordinance intended for all of God's children; it gives us a wonderful opportunity to show our liberality, and the one thing inadmissible, unpardonable is to be a restricted communionist." Indeed the whole of the above posing, pliantly inter-

preted, means about this: "Join any church except the one that contends earnestly for the faith once for all delivered unto the saints." Submit to anything as baptism except that which is baptism, that to which Jesus submitted, and which he demands of each of his disciples (and of no others); observe the Lord's Supper in any way, with anybody, for any purpose, except the one divine purpose, "In memory of Jesus, to show forth his death till he come again."

Can you imagine a form of disobedience more adverse to the spirit of the gospel and the teachings of Christ? It seems to me the Master will say, "Why call ye me, Lord, Lord, and do not the things which I say!"

Jesus said, "If ye love me keep my commandments." He said more than that, He said "He that hath my commandments and keepeth them, he it is that loveth me." He said more than that, he said, "If a man love me he will keep my words." Now, do you love Jesus?

A prominent minister once said to Dr. Eaton: "The more I learn of God, and the more I know about Christ and his religion, the broader I get, and the less I care about the ordinances and specific commandments."

Dr. Eaton opened his Bible at I. John 2:4 and read: "He that saith, I know Him, and keepeth not his commandments is a liar, and truth is not in him." Do you think that is so?

The editor of the Recorder had the good fortune to attend the Mississippi Baptist State Convention, which was held at Meridian, last week. The sessions of the body were held in the spacious auditorium of the First Baptist church, but all the Baptist churches in the city joined in entertaining the Convention.

The attendance was unusually large and the interest sustained until the very close. From first to last there was not a dull report and the speeches were in keeping with the reports. The missionary meeting, on Thursday night, and the Laymen's massmeeting, Friday night, did not conclude, so great was the interest, until after eleven o'clock. Well may the Lowreys and Secretary Rowe be proud of the magnificent showing made by education and missions.

Mississippi Baptists are noted for their loyalty and devotion to Baptist principles, and this seemed to impart a spirit of unity, and harmony pervaded every session.

The five Baptist churches of Meridian are well manned and doing excellent work. It goes without saying that the messengers and visitors were entertained in keeping with the old-fashioned Southern ideals of hospitality. The writer was a guest in the home of Mr. and Mrs. A. D. Simpson, and feels deeply grateful for the many kindnesses shown him.

A goodly number of the General Association brethren were present and they were treated with brotherly and becoming courtesy.

Perhaps the most touching scene of the Convention was the tribute of affection and respect the messengers paid the venerable Dr. W. Webb. As he entered the church the entire audience stood and sang "Blest Be the Tie That Binds." Moderator Bailey and Brother Williams and Ratliff each spoke briefly and with great feeling concerning the eminent services of Dr. Webb, and Dr. Venable, on be-

half of Dr. Webb, made a appropriate reply. During the staging of a humb many went forward and extended a personal greeting by a shake of the hand. It was a scene never to be forgotten.

Prof. A. T. Robertson, of the Southern Baptist Theological Seminary, was given a most cordial reception, and the largest amount ever given the Students Fund was subscribed with great heartiness. Of course, the genial professor departed from Meridian wearing a broad smile.

In many respects this was the best convention we have ever attended and we frankly own a debt of gratitude to the Mississippi Baptists that can never be paid.

The following paragraphs are from a sermon preached by Dr. Howard Malcolm. This sermon was preached before the Boston Baptist Association nearly eighty years ago and yet it fits the present hour and describes, with marvellous accuracy, the popular Christianity of today.

"It has always been fashionable, in a decline in the church's purity, to decry controversy, and discountenance doctrinal preaching, while the pastors boast of confining themselves to the inculcation of practical virtues. Such congregations soon slide into open enmity to doctrine which at first they only deemed it unprofitable to discuss; and instead of being found to excel others in practical piety, become unstable in principle, and liable to be drawn aside by every seducing spirit. The doctrines of our holy religion should, on all becoming occasions, be fully preached, even in the minor ramifications.

"Let us with great caution adopt opinions purporting to be new. They are often no other than ancient errors, which, time and argument having exploded, were forgotten. The broaching of novel opinions necessarily calls forth the defenders of the ancient faith. If the flocks starve while the shepherds strive, the guilt is on the heads of those who disturb the peace. It is assuming a serious responsibility to call off our energies from the great work of saving souls at this extraordinary period of the world."

In these days when the position seeking, mammon loving spirit is abroad in the land it is a real pleasure to read the following incident: "Colonel Sam Vogel, of Vienna, was to have been promoted to the rank of general, in recognition of his brilliant services, but the condition was imposed that he should be baptized prior to promotion. The Colonel preferred retirement to apostasy; he was, nevertheless, gazetted as a general."

The world admires, respects and trusts the man who places principle above every other consideration. As a man, thinketh in his heart, so is he.

A maiden had two suitors, one was rich and the other an ordinary man. Her father, unable to decide on whom to bestow her hand, sought the counsel of Themistocles. The Athenian sage said: "Give thy daughter to the man though he may have no riches, rather than to the riches without the man."

David's dying injunction to Solomon, his son and successor on the throne, was: "Be thou strong, and show thyself a man," and Paul's admonition to the Corinthians was: "Quit you like men; be strong." The world needs men. Be a man.

EDITORIAL VARIETIES

"The greatest gain in any life is the loss of greed."

Satisfaction can never find judgment in a wish granted.

The first synagogue erected in this country was built about the year 1691.

Dr. H. A. Foster's article on "The Eaton Memorial Fund" will appear in our next issue.

Donahoe is famous as the birth place of Hiram, though the natives make little of that fact. The house in which he was born is now used as a butcher's shop.

"Take a company of boys choosing but tresses, put long-tailed coats on the boys, and turn the butterdams into half crows, and you have a fair prospect of the world."

An old sailor was observed to be all day long hanging about the shore of a harbor when a marriage was taking place. He explained that he liked to see the bride going out.

It has been computed that using three cigars a day, at a cost of ten cents each, for forty five years, would amount, at six per cent, compounded annually, to the sum of \$12,100.14.

This year the feast of Tabernacles falls on July 14, and it commemorates the beginning of the siege which resulted in the capture of Jerusalem and the destruction of the Temple.

Grace carries with it a three-fold effect: it includes peace for the past, strength for the present, and glory for the future. Thus, it will be seen, grace is both efficient and sufficient. "If God be for us who can be against us?"

William Knabe, Chickering & Sons, and the Armstrong Company, three large piano manufacturing companies, have united under the name of The American Piano Co., with \$5,000,000 in preferred and \$4,000,000 in common stock. If this new combine could restrain some would-be performers its popularity would reach to the ends of the earth.

Louisville Socialists held their convention in Odd Fellows Hall last Sunday morning, at which time a platform was formulated and adopted. Eugene adjourning a candidate for Congress was named and also an elector. Much is being said concerning the so-called aim of socialism, but using the Lord's day as above indicated is not reassuring.

The great Franco-British Exhibition is attracting large crowds from France. The French visitors are greatly displeased because the Exhibition promoters decided to keep it closed on Sundays. It is asserted that this action will reduce the attendance by 50 per cent. This argument had no weight with the authorities for they believe in keeping God's day holy.

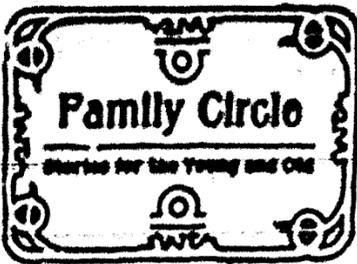
Elsewhere in our columns will be found an advertisement of "A Preacher's and a Banker's Views on Important Subjects." This book is the joint product of Dr. J. M. Weaver and Mr. Theodore Harris, and merits a wide circulation. Both men are well and widely known, and are masters in their respective spheres. By all means procure a copy of this book.

At the Sagamore Sociological Conference it was asserted that three classes of men are coming to socialism, and one of these is "the man who desires to live religion in its purity and who revolts against the assumptions of organized Christianity." It was further affirmed that "Religion creates prejudice," but that socialism "brings all races together and demands peace."

Dr. Lloyd T. Wilson lays down the work at the East Baptist church, of this city, to accept the pastorate of the First Baptist church, Newport News, Va. His going will be a loss to our State, for he was active and aggressive and in touch with all the advance movements. We congratulate the Virginia Baptists on their splendid acquisition. Newport News will find him a worthy successor to the gifted J. W. Porter.

Unity church, Montclair, is to have the doubtful honor of furnishing the meeting place for a parliament of religions this summer. The leading religions of the world, including Christianity, are to be represented and exploited. A Roman Catholic priest was also "booked" for a speech, but at the request of Cardinal Gibbons he cancelled his engagement. Cardinal Gibbons is to be commended in this matter. Why should Christians belittle their Lord by having part and lot in such an enterprise?





THE LITTLE ONE

BY EUGENE PIERA

When our babe he goeth walking in his garden  
Around his halting feet the cushions  
play;

The pines they are good to him,  
And low them as they should to him,  
As fawns he upon his blagly way;  
And birdings of the wood to him  
Make music, gentle music, all the day,  
When our babe he goeth walking in his garden.

When our babe he goeth swinging in  
his cradle,  
Then the night it husheth ever sweetly  
down;

The little stars are kind to him,  
The moon she hath a mind to him,  
And layeth on his head a silver crown;  
And singeth them the wind to him  
A song, the gentle song of little's  
love,  
When our babe he goeth swinging in his  
cradle.

AUNT DOLLY'S PUNCH BOWL.

"Oh, Horace! Aren't they beautiful! I never dreamed of anything so elegant from Aunt Dolly!" and the young bride clasped her small hands ecstatically.

"Quite super elegant, little girl. We must invite our friends in for an evening when we are settled in our home."

"I must learn the very best formula for making punch," the young wife said laughingly. "Such an elegant bowl should have only the very best served from it."

It was, indeed, a very elegant affair, the heavy cut glass punch bowl, with its design of flames playing in the sun, reflecting its light from its diamond-like points with fascinating richness. It was the most expensive of all the young wife's gifts, and she was proud of it accordingly.

Very inviting the home looked when all was arranged and the happy couple were "at home." The punch bowl occupied the place of honor on the sideboard, and it was an interesting occasion when the first punch was made. Horace himself prepared the lemons and sniffed appreciatively at the bottle of rum which was to supply the flavor.

Quite unknown to himself even, Horace had a dormant taste which responded eagerly and delightedly to the smell of intoxicants, but Dolly was too much absorbed in her cookery to notice how often he found it necessary to test the strength and purity of rum in the bottle.

"My! but that smells delicious!" he exclaimed as the completed product was poured into the new punch bowl, and Dolly dimpled and smiled at his compliments.

The punch bowl was admired and the contents were eagerly sampled by their guests, the young couple with whom they had long been intimate, and if the fun grew more hilarious as the hours sped swiftly by, no one attributed the exhilaration to the punch bowl so nearly empty. Horace, usually quiet and reserved, was especially brilliant. His eyes were shining, and the flush on his face was so unusual that his wife noticed it with surprise.

The beautiful bowl became an important factor in the family life. Dolly loved to give little informal teas and luncheons, and the punch bowl was too brilliant an addition to the tables to be neglected.

"What do you say, little girl, to making up a few bottles of wine?" Horace said one day, as Dolly stood before a great pan full of grapes, a perplexed look upon her face. The long row of grapevines in the garden were bearing abundantly this year, but Dolly did not care for grapes.

Dolly's eyes brightened. "The very thing, Horace, and it will be so nice to have in case of sickness. While we have the grapes I would better make up a quantity."

The wine-making was an interesting process to the young housekeepers, for Horace superintended the operation with an interest which would have been alarming to a more experienced and thoughtful wife.

Just the best bit of a shadow except over the young wife's face as Horace occupied the wine from time to time with superabundance.

"It will grow better with age, Dolly, and then my friends will be carrying me my capital little hummer," he said gaily, as the last bottle was used and set away, while Dolly chided herself for the thought which had caused the shadow. What if—?

Just the day previous she had seen a drunken man staggering past, a hating crowd of children following at a safe distance. Of course her Horace could never, never be like that—still the memory was not a pleasant one. It was not until Dolly's first child was born that the shadow lengthened. The wine was rich and tempting with age now, and had almost supplanted the punch bowl in the cottage.

It was surprising to see how essential it seemed to be in the household operations, how the middle server entered into the padding corners, the jellies and mince pies, until simple, innocent servers indeed insisted.

Horace praised his wife's cookery as extravagantly. "I had at any other table to almost tasteless," he said, confidently. "I used to think Aunt Jane was a famous cook, but she doesn't compare with you, Dolly," and the young wife blushed with pleasure at the compliment.

Aunt Dolly from the city had visited the young couple soon after the wine was made, and was much pleased to observe the popularity of her gift in the little household. "You need a wine and child," she said, as Dolly exhibited the rows of bottles with housewifely pride. "and I will send you one as soon as I get home." Thus another incentive was added to the almost constant use of the wine, for the lovely, sparkling glasses and graceful decanter were such an addition to the table.

Anxiety had given place to joy in the home, for Dolly was the happy mother of a little girl—"Dolly Number 2." Horace called her. "If she is only as good and dear as her mamma, I shall be satisfied," he said softly, and Dolly's joy was perfect as she stroked the soft cheek of the little one and admired every feature with critical love.

Then Horace went out to business and the congratulations of his friends. Also, for the treating habit! Before the day was over Horace had drunk with his companions until his head was in a whirl and his step more unsteady than it had ever been before—a terrible sky of celebrating the advent into the world of the pure, unspotted soul of a little child.

His breath was heavy with wine and tobacco when he came home at evening, and Dolly's heart sank with a horror of fear as he lurched heavily into a chair by her bedside.

"What is the matter, Horace? Are you sick?" she asked tremblingly.

"No, not sick, Dolly. I had to set 'em to the boys, you know, and" His head dropped heavily to one side.

Dolly reached out her poor, weak hand and shook him, in an agony of apprehension lest the nurse should come in and see his disgrace.

"Horace, go quickly and wet your head in the ice water. Nora is making coffee and that will help, too—Oh, Horace, Horace!"

"Go'n soak my head!" he repeated, with a mandlin laugh, but rising to do her bidding. "Tim't every day a fellow has a fine baby!"

"Go, Horace, for heaven's sake, go!" Dolly said, her voice trembling with excitement. Her eyes were bright and wild with her trouble when the nurse came in. That astute person had a great deal of knowledge and experience behind a perfectly calm and serene exterior—she had been with ladies before whose husbands rejoiced excessively over a birth in the family, and she knew the symptoms as well as if she had seen the occasion.

"You must calm yourself, Mrs. Tremaine," she said, her official voice acting on Dolly's agitation as the ice water was acting on Horace's whirling brain in the next room, "else we shall be having a fever case, and that will be exceedingly bad for the little girl."

Dolly had ample time for reflection in the days of weakness which followed. Of course, Horace was bitterly ashamed and repentant when he came to himself, and his promises were honestly made that such a thing should never, never happen again, but Dolly's eyes were open as they had not been before. Horace had confessed to her what he was just realizing himself, his inherent love for liquors of all kinds—and Dolly saw how great was the temptation which she herself had daily spread before him.

Nora, a good-natured, clumsy creature, whose "fingers," at times, were all thumbs," as she said herself, was one day, several weeks later, dusting the sideboard, and as she was turning the punch bowl admiringly to see the sun catch the glittering points, it slipped perverely

from her hands and broke in pieces on the polished floor of the dining-room.

Dolly heard the crash and came frantically in. "Look, Missus, it's broken!" she cried, as she saw the fragments of the bowl. "I wised you for to do it all at all!"

"I know it, Nora," Dolly said, her white face indicative of pleasure rather than pain. "Muss up the pieces, and we will try to forget that we ever owned a punch bowl," and Nora stooped modestly.

What was the loss of a punch bowl compared with Horace's safety? Ah, she could trace back as clearly now all her own folly and the growth in indulgent to punish in the beautiful bowl and the desire to show it off. Horace did not accept the loss so calmly, and proposed to replace it.

"No, Horace," replied Dolly firmly, and then she confessed to him what she had discovered in herself with fear and trembling of soul—that she, too, was learning to love wine madly. "For our own sakes, and for baby's, we must banish every form of intoxicants from our home," she said, earnestly, eagerly and with decision.

"All right, little woman," said Horace, after a few moments, during which his face had grown very grave. "We'll sign a total abstinence pledge for three if you say so, and keep Aunt Dolly's decanter filled with water henceforth." — Union Signal.

WHAT HELPED TO CLEAN THE TRACK.

BY MAX CHARLES LIZI.

She was dressed in rich, soft material; her hat, coat and fur were the very latest, but somehow she did not want to appear dignified. Her eyes, which were a bright brown, were full of delicious mischief, and she looked as if mischief were held in abeyance.

The sun seemed to shine in her end of the car because she looked so happy and cheerful.

She was on the sunny side of forty, and she looked as if she had enjoyed every moment of that time, or, if not, that she had appropriated only the sunny part as her share. She carried a daintily covered basket, the contents of which seemed to smudge her immorally.

Her fellow travelers appeared less fortunate. How anybody could look happy when the track was blocked with snow, and the much-besieged conductor could not say when they could start on; perhaps minutes, or more likely hours!

Men and boys passed through the car in and out, in and out, a proceeding which became monotonous even for them. Those who sat quiet assumed a bored, weary expression, truly exhilarating to those beholding. Mothers became weary, children fretful, the trainmen passing through determined to spare no effort to get these people on their way, for it was truly a woeful thing to wait four or five hours in a warm, comfortable palace car so long. No thought of the ox cart, stage or omnibus ever entered their minds.

One woman in particular had been watched by the sunshine lady, so just as her baby began to cry lustily she picked up her basket and went over to her, saying kindly: "Please let me sit near you and help. Look here, baby; children, see what I have," and opening the basket she revealed a mother cat and three soft kittens, contentedly sleeping.

"Oh! oh!" cried one sturdy urchin, "come and see what the lady has."

"A cat and kittens!" How everybody laughed as they crowded around. The lady laughed merrily.

The sleek maltese awoke, stretched herself sleepily and lay down again; the baby gurgled gleefully.

The lady laughed merrily. "I have my harp; has any one else one? Let us have some music."

"That's right, lady," an old gentleman agreed; "no need to let it storm inside the car if it does outside." She flashed him a merry look for reply, and then said heartily, "Good for you," as a young man came eagerly forward with his harp in his hand, anxious to get into the circle of good cheer.

After a few moments' tuning they began to play, the lady leading and the young man seconding, stirring tunes, martial airs interspersed with laughter and and comments from those gathered around.

The conductor came and looked in, then closed the door softly, his face relaxing into a smile. He passed the word along. The brakeman began to whistle, and whenever his duty permitted he peeped into the car. The newsboy, fruit vender and others flocked into the car; it was tight jolly to be snowbound.

"Track cleared ahead!" The crowd around the sunshine lady started in surprise. "Well, they sure cleared that track quick after they got started," one fellow remarked.

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low remarked. "Yes, indeed," agreed another. "Let us play 'Home, Sweet Home,'" said the lady, and the soft, sweet tones of the strains filled the car as they all went back to their seats and the train moved on.

As the lady retired to her seat with her basket and precious contents (precious to her little waiting niece) her face looked as if she had added another sunshine dimple.—Herald and Presbyterian.

THE PIAZZA GIRL.

"There have been six girls in the office this morning," the dean remarked, glancing keenly at the gray-eyed girl before him. "Who have said that they were willing to do anything to earn a little money?"

The gray-eyed girl did not flinch. "But I am ready to do anything," she answered with a smile that emphasized the significant word.

The dean turned to his desk, and rummaged in one of the pigeonholes. "There are several ladies on the campus who are in need of some one to sweep their walks every day and wash the piazzas once or twice a week. Are you willing to do that? Of course, it will not bring you in much, but it is all I have to offer you at present."

"I shall be glad to do it," the girl replied. "May I have their addresses? Thank you very much."

The dean, leaning back in his chair, watched the visitor as she crossed the campus. Six other girls had refused the work that morning. "But it remains to be seen whether she does it, after all," he said to himself.

She did do it. Every morning for nine days he passed her on his before-breakfast constitutional. She always spoke brightly, with no apparent consciousness of broom or mop.

"Means what she says, gives honest work, no false pride," the dean thought with satisfaction. Then suddenly the piazza had a relapse. When, two weeks later, he met her, he asked about it.

"Oh," she explained, "I'm doing typewriting for Professor Sumner. He asked me if I could do it as well as I could sweep walks, and I told him I could. It's fascinating work."

"I've no doubt," the dean declared, "that you intend to perform experiments of your own some day."

"I'm going to try," she laughed. When he reached that point in his favorite story, the old professor always stopped. "And did she?" somebody was sure to ask.

"No," he fumed, "she went and married a young upstart of an instructor. She swept his piazza for a while, till he made a reputation, and she copied his notes, and I've no doubt 'd' half his work—she always said so."

"It seems a pity," the sympathetic listener, lured on so far, would probably begin, only to be vehemently interrupted.

"Pity? Where's the pity?—What's a pity? She helped a man do his work in the world, and brought up three sons, any one of whom would have washed piazza floors cheerfully to get an education. One is building bridges out West, one is helping build brains in the East, the third is still in college. I'd like to know how a woman could put her education to better use."

Then he would smile, and look out across the campus, with its group of girls.

"I need to doubt the wisdom of higher education for girls. The girl who washed piazzas converted me," he would finish.—The Youth's Companion.

A NEW ONE ON CHRISTIAN SCIENCE.

While Cardinal Logue, archbishop of Armagh, Ireland, was walking in Central Park, New York, during his recent visit to this country, he saw a small boy bandaging the leg of a dog.

"What's the matter with the dog, son?" asked the cardinal.

"Leg broke, father," answered the boy.

"Have you seen a dog doctor?"

"Nope, he's getting all right. But there was Christian Science woman told me she could cure him," the boy added as an afterthought.

"Did you let her try?"

"Aw, say, father," the youngster replied, with a grin, "Y' don't think I'd try that on the dog, do you?"

No man ever sought a blessing for another without getting one himself.—S. S. Times.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address: Mrs. M. Summers, Box 219, South Bend, Ind.



STORIES FOR LITTLE ONES

WHAT POLLY GOT IN HER STOCKING.

(A True Story.)

She had promised the Opposite Lady that she would go over and tell of the surprise in her stocking. Polly and the Opposite Lady were quite intimate friends—that was why Polly had confided to her the mortification of having no middle name.

"It's a great trial!" Polly had sighed gustily, her cheek against the Opposite Lady's thin white hand. "I'd like to have a middle name, but you can't give a girl one."

Yes, the Opposite Lady had one. Polly would please excuse her, but she had one. She wasn't really to blame because—

Polly laughed, but her eyes were a little wistful. "I suppose it's a beautiful one?" she queried.

It was a beautiful one. It was Marguerite.

"O! O, I should think you'd be proud of yourself, with a middle name like that! If I had it—"

She broke off suddenly to spring to her feet and content the Opposite Lady like a small tragedy queen.

"How'd you like to be just Mary—Mary Dill?" she demanded "thout anything in between, when all o' girls on your street had middles to their names—Jeanettes, and Honorias, and Elsie, and Maries?"

"Poor child!" the Opposite Lady murmured.

"Once I dreamed I had a middle name—it was Leonora"—Polly's face took on raptures—"don't you think that would be a lovely one? Polly Leonora—I mean Mary Leonora Dill! O, hum, if my mother'd only gave me a middle one like that!"

"Does your mother know how much you want it, Polly?"

"No'm—oh, of course, no'm. I shouldn't want her to. I'm afraid it would hurt her feelings."

But the Opposite Lady was not afraid. She told Polly's mother, and they smiled over it together, with little shrugs of their shoulders because children were so queer.

The morning after Christmas, Polly went across to the Opposite Lady's to tell about her stocking. Her face was a little rounder, and smiled a little more than usual. The Opposite Lady noticed it before Polly got half-way across the street.

"It was a good stocking load," she nodded to herself. "There was something especially good in it, if I'm not mistaken."

The Opposite Lady was rarely mistaken. She was right this time, but Polly did not hurry about telling of the Especially Good Thing in her stocking. She kept it till the last—why not? Wasn't it the last thing in the deepest-down-toe?

"There was a doll on top with her head sticking out over the brim," recited Polly gleefully, "and next there was a box o' paints—and a chain o' gold beads from my gran'ma that's a hundred

and fifty years old"—Polly did not mean that grandmother was as old as that—and—ah—d—oh, nuts, and oranges, and candy, lovely pink slumber-shoes, and a silver napkin-ring, and a silver dollar and—oh, that was all 'cept what was in the very lowest toe."

"Yes!" especially. The Opposite Lady was sure it was the Especially Good Thing that was coming now. She thought she could read it in Polly's dancing eyes. She was really very curious, but she had to bide Polly's time.

"There was something in the very lowest toe of all," tantalized Polly. "Something very extraordinary indeed. I guess, you'd like to know."

"Wouldn't I?" sighed the Opposite Lady.

"It was in a tiny white box, wrapped up in pink tissue paper, and tied up in pink ribbon."

"Oh!"

"Oh pink cotton, lying there just as comfortable."

"Comfortable?" The Opposite Lady was "lying there" on her couch, but she sighed a long sigh. It was taking so long to get down into the very lowest toe!

"You never'd guess."

"Oh, no, never!"

"Nobody ever got one before in her stocking. Ho, I guess not!"

This time the answer was merely another sigh.

"When I opened it I just squealed a great, loud squeal. I was so pleased! And then I went and hugged my mother."

Suddenly Polly hopped to her feet, and began to dance about the room. Her eyes were dancing, too.

"Oh, it was lovely—lovely—lovely!" she chanted. "And it was—shut your eyes and count three, and at the thirteenth count I'll tell you!"

"One, two," counted the Opposite Lady hopefully, "three!"

"It was a middle name!" sang Polly in high glee. "I got a middle name in the toe of my stocking! 'Leonora,' there is was a-lying, just as comfortable!"—*Congregationalist and Christian World.*

GROWING PAINS

BY MARY NEWELL YOUTZ.

"Mother, you can't think what I heard Miss Elliott say!" This, in dismay, from my eight-year-old daughter. "She said, 'you bet'." A thoughtful little pause—"Well, anyway, I know Miss Laura wouldn't speak that way," she concludes triumphantly. Troubled faith is firm again.

Miss Laura is the child's ideal. She lives in that enchanted land of "when I'm a young lady," of which this little girl so often dreams. Miss Laura's dresses are lovely, and she plays beautifully. She goes to parties and has such pretty hands and teaches a class in Sunday school. Best of all, she likes little girls. She lets them walk home with her, and sometimes asks them in to tea and plays duets with them. Miss Laura has confided to Eight-Year-Old what she used to name her dolls, and that she used to think the multiplication table was hard, too.

Little Eight-Year-Old always sees out of the tail of her brown eye just when Miss Laura comes into church, and tells her mother, when she gets home, which hat she wore, and tries to make one just like it for her best paper doll. When she comes running in from school with shining eyes and says "Mother dear, guess whom I saw on the street just now." It

isn't hard to guess, "Miss Laura." "Yes, isn't she just lovely! Do you know I could ever be like her!" she adds wistfully.

If you chance to see Eight-Year-Old holding up her diminutive skirts with a quavering air as she treads across the street, you may know she is thinking of Miss Laura. Perhaps she tries to tell us in grown-up phrase that she "unfortunately forgot her 'rith-metic,'" or she assumes some grand seriousness of manner or purpose that is ludicrous in one of her years. Miss Laura is responsible.

When bedtime comes, Eight-Year-Old thoughtfully surveys her sturdy little night-gowned figure in the glass, and asks, "Do you think I ever can be really like Miss Laura, Mother?"

"Perhaps so, dear," I answer, absently, for I am tired, "time for little girls to go to bed."

"I'm sure I can't," she sighs, "because I'm not slim enough."

The little prayer is said, and the petition, "Bless Miss Laura," is never forgotten. Then, after Eight-Year-Old has been kissed and tucked into bed, she calls me back once more: "Mother, do you know Miss Laura ever got naughty when she was a little girl?"

I think it is beautiful and sacred that Miss Laura with her sweet ways has called forth such love and loyalty from my romping little daughter. It is lovely—and prophetic.

This sketch from life is for grown-up young ladies and I urge no moral.—*Congregationalist.*

The faithful performance of the commonplace of daily life is the best preparation for any great demand that may suddenly break in upon our lives.—*P. B. Meyer.*

MADE RIGHT

It Won the Banker.

"At the age of seventeen I was thrown on my own resources," writes the cashier of a Western Bank, "and being low in finances I lived at a cheap boarding house where they served black coffee three times a day."

"At first my very nature rebelled but I soon became accustomed to it, and after a while thought I could not get along without it."

"I worked hard during each school term (I was attending college) and taught country school between times."

"At the end of three years I had finished my course—my nerves too, and I went back to the farm to rest up. This did me some good but I kept on drinking coffee not realizing that it caused my trouble, and later accepted a position in a bank."

"About this time I was married and my acquaintances called me 'Slim.' On the advice of a friend, my wife began to serve Postum and she made it right from the start (boiled it 15 minutes after boiling actually starts). I liked it and have used it exclusively for three years. I am no longer dubbed slim, my weight has increased 60 pounds and I have nerves to stand any strain without a flinch. And I have increased my salary and my shares of bank stock. I can work 15 hours a day, sleep soundly and get up feeling like a healthy boy."

There is a Reason—Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

THE KEEN BUYER



Will Take Advantage of This Offer. We place on sale a limited number of sets of

SHAKESPEARE

IN SEVEN VOL'S. BOUND IN HALF MOR. ROCCO ILLUSTRATED WITH FINE STEEL ENGRAVINGS AT

\$2.50.

EXPRESS ADDITIONAL.

These Books are worth \$10 Order at Once.

Baptist Book Concern,

JOHN W. HILL, Manager Book Department.

T. W. O. C.

Just think of these four letters, next time you are ill.

They represent good advice to sick women.

Ladies, by thousands, have written to tell others to "Take Wine of Cardui."

They have tried it, and know what it will do for the ills and weaknesses peculiar to their sex.

Cardui, you must know, contains no injurious ingredients, but is a pure, vegetable, non-intoxicating, extract of medicinal herbs, which acts gently, specifically and curatively on the womanly organs.

"I was a total wreck," writes Mrs. Eveline McGrew, of 2950 Guadalupe Street, Austin, Tex., "and I wish I could tell all afflicted females what Cardui has done for me and for my daughters. It is certainly the best and most wonderful tonic, to build up shattered nerves and for all other female troubles. If all women and girls would use Cardui, they would not need doctors. It saved my life at the menopause and I recommend Cardui to all."

Cardui is an old and well tried remedy for female troubles. Your druggist sells it, with full directions for use on the wrapper. Try Cardui.

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.

BELLS.

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

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 23d St. 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.



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P. VIGLINI, PRESIDENT.

STATE BOARD OF MISSIONS

with strength and courage. Recently, That these resolutions be approved upon the minutes of this meeting, and a copy be sent to Bro. M. Weaver, R. M. Coleman, R. A. Adams, M. P. Hunt, T. J. Humphrey, J. N. Pennington, R. E. Reed, R. W. Taylor, R. O. Vick, J. O. How, H. A. Porter, J. A. Booth, H. J. Davis, R. A. Dawes, J. R. Dill, M. E. Dodd, J. B. Galton, J. W. Hadden, H. H. Hibbs, W. E. Mitchell, W. D. Nottin, W. M. Stallings, J. W. Waldrop, H. H. Taylor.

The Ladies of Walnut Street church served a splendid dinner. The pastor, Dr. H. A. Porter, being called for, made a pleasant after-dinner speech, in which he asked the board to make this annual all-day meeting with his church a perpetual thing.

Miss Mamie Powell was elected Assistant Corresponding Secretary.

Rev. Wm. J. Mahoney was elected Sunday School Secretary with headquarters at Louisville.

The following State Evangelists were elected: W. H. Smith, G. W. Argabrite, J. P. Jenkins, J. H. McKeehan, H. M. McCarter, J. W. How and H. A. Barnes.

For the summer, as temporary evangelists, D. B. Hill and E. H. Cunningham.

The following missionaries were appointed: C. B. Althoff, L. B. Arvin, S. H. Allen, B. V. Bolton, E. W. Barnett, R. L. Brandenburg, R. T. Bruner, Geo. E. Baker, J. A. Burns, Miss Ada Bacon, J. R. Clark, H. C. Davis, J. S. Detweiler, C. P. Davison, J. W. Edwards, E. Z. Edge, T. F. Grider, J. W. Bruner, J. E. Gardner, W. R. Gibbs, E. H. Howerton, J. R. Hunt, C. K. Hoagland, A. Janzen, H. C. Joyner, D. T. Kimbrough, Lewis Lytle, Miss Emma Leachman, A. S. Petrey, Chas. Martin, H. R. McLendon, T. M. McGee, R. R. Noel, W. R. Oldham, Thos. Murrell, J. L. Owens, M. Patrick, T. H. Flemmons, J. G. Parsons, J. H. Page, C. M. Reid, R. E. Reed, G. G. Riggan, D. K. Slaughter, J. T. Stamper, S. F. Sims, W. T. Short, S. H. Tabb, A. Logan Vickers, E. G. Sills, C. S. Gregston, W. W. Williams.

It was recommended that we raise and expend not less than \$10,000 in building church houses in the mission fields in the State.

Other appropriations were made on condition that fields, where such appropriations are to go, shall do their part.

The Corresponding Secretary reported about \$2,500 received for the month, which was considerable advance over last June.

Next meeting Monday, August 3rd, at 2 p. m.

The following resolution was adopted:

A committee appointed by the State Mission Board to adopt resolutions in regard to the death of the wife of our missionary, Bro. E. W. Barnett, of Corbin, report: Whereas, It has pleased our Heavenly Father to remove from the home of our brother and fellow-worker, Bro. Edgar W. Barnett, of Corbin, Ky., his beloved wife, and to take her to her eternal reward; be it resolved by this the State Mission Board, now assembled in the Walnut Street church, Louisville, Ky., June 7, 1908,

That we express to our Bro. Barnett our heartfelt sympathy in this the hour of his greatest bereavement.

That we pray God to bless him and to send him on in his great work to which he has called him

ARMORY, LOUISVILLE, KY., JUNE 18-21

It was a strange fatality that preceded and following the convention and delightful weather while the exact period of the convention broke the women's record for heat, the official thermometer registering for 4 days over 90 degrees, culminating Tuesday with 95 degrees. Only Galveston, Tex., in the United States, according to a local paper, exceeded Louisville for heat. The San Francisco delegate who said, "In California we don't need to feel our chickens on the top of the hill. Washington is rapidly extending this way, and we wish to welcome the people into new houses of worship when they come."

Dr. E. H. Hatchery our Superintendent of Sunday School Missions has done a great deal to strengthen the Baptist cause in the State.

T. H. CAMPBELL, Louisville, Md.

**THE CHRISTIAN'S CONFLICT**

BY REV. THOMAS L. CUTLER, D. D.

Paul was no perfectionist. He understood himself as well as the Gospel; quite too thoroughly to fall into such a delusion. He not only disclaimed any such pretensions when he said, "Not as though I had already attained, either were already perfect," but he describes his own life as one of constant conflict. "So fight I," he exclaims, "not as one that beateth the air." It is no sham fight, but a desperate encounter. Using the phraseology of the boxing match, he tells us—in the ninth chapter of his letter to the Corinthians—how he bruises and beats down his unruly carnal nature and gives it "a black eye." The experience of the great apostle has been the experience of the strongest and maturest Christians ever since his day. Spurgeon, when writing to a friend about his repeated attacks of disease, said, "The tendency of my sickness to return still abides—like original sin in the regenerate."

Paul's conflict was just like ours: it was with that inside demon—or "house-devil," as Rutherford calls it—of selfishness, which kept rising up in new disguises after he had smitten it down with sturdy blows. No one can become a true Christian until Jesus has been admitted into the soul. If this single process—which we call conversion—were the end of it, then the Christian life would be comparatively easy. But "self" is adroit and cunning, and persists in stealing back into the heart under all kinds of subtle disguises. We sometimes gain a victory over it and imagine that we have attended its funeral, and lo! there is it again up and lively as ever. This is the battle which we have to fight every day of our lives; it is the ceaseless conflict between self in some form and the claims of our Lord and Savior.

For example: A church member goes off after morning prayers to his place of business. A friend comes in and offers him a chance to go into some "cornering" operation which promises a quick and liberal profit. To take every advantage a bit of gambling, but conscience is quieted by the promise of the big profit and the plea that "everybody else is doing these same things." In that battle self has carried the day. When evening comes this professed follower of Christ comes home richer in money,

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**COMPLIMENTS.**

We all enjoy being praised, therefore all Louisville and Kentucky will read with pleasure this brief extract from the report of the Sunday School Convention, written by the correspondent of the N. Y. Advocate:

The twelfth International Sunday School Convention, with representatives present from England, Canada, Cuba, Mexico, and from every one of the United States of America, met in the First Regiment

**DEAR RECORDER,**

Our up-to-date new house of worship will be ready for dedication in September. We have struggled for the past four years in collecting money to erect the building. When completed it will be, perhaps

the best church building in the county from an architectural standpoint, convenience for church work, etc. It is a brick building with enough stone in it to show it off to an advantage. Will cost, including the lot, \$18,000.

My Mt. Zion Sunday school has on its roll 102. How is this for a church membership of 731? The Mt. Zion church is in the country, about 4 miles from Rockville, and about 9 miles from Washington. We expect to erect a new house of worship there also as soon as sufficient money is in sight. We have gotten about half way to the top of the hill. Washington is rapidly extending this way, and we wish to welcome the people into new houses of worship when they come.

All I have seen teaches me to trust the Creator for all I have not seen.—Emerson.

**FOR INDIGESTION**

Take *Hareford's Acid Phosphate*

Especially recommended for the relief of obstinate indigestion and nervous dyspepsia.

ECHOES FROM OUR GREAT ASSEMBLY AT GEORGETOWN TOWN

JEROME ALLROY.

Our H. Y. P. U. Assembly at Georgetown was quite a success in every respect. Georgetown is an ideal place for it as was demonstrated by the voice of all attendees in favor of our return next year.

The Committee on entertainment were untiring in their effort and faithful to their duty until we had turned our faces homeward.

Many were the expressions of gratitude and testimonies of great benefits derived by those who were there. The spiritual impressions received as the men of God poured out their hearts to us, will be ever remembered.

The educational side of our Union was duly emphasized, the result of which were numerous resolutions by various leaders to return home and devote more time arousing interest along that line.

But the most inspiring thing to me were the Missionary addresses, and especially the "Moving Picture Lecture" by Rev. T. B. Ray, showing to us, in a very vivid manner, the conditions on our Foreign Field and what our heroic Christian men and women are accomplishing. Surely it was enough to cause every heart to ache, at the same time determine to do more for poor, lost, suffering humanity who have never heard the story of Jesus and his redeeming love for them.

How I wish every one of our young people could have been with us. The H. Y. P. U. is God's cause and should have the good will and strong support of both old and young. Our State Union has enthusiastic men as its leaders, and they are planning for greater things next July, with the hope that every Union in the State will have greater reports and a better attendance. Begin to sow the good seed now and reap a rich, golden harvest when we all meet again at "Rucker Hall."

DEAR RECORDER.

Our great meeting closed yesterday—the greatest meeting of my ministry. It began three weeks ago and from the first was owned of God. Congregations ran up to eight hundred and more. Sinners began to repent and to cry for mercy. I speak literally. They cried, and cried the more, loud and long. We had "mourners' benches" in this aristocratic and fashionable South Georgia City, and they were filled. Pentecost came to Douglas. Those who cried for mercy found it and gave God exultant praise.

I cannot, however, close this letter without reference to some few who were saved. Among these was a man who kept two households. God made him a new creature and is giving him a new life. Another man worse than this one was saved. He went after his wife, brought her, sat by her on the mourner's bench, prayed for her, and rejoiced when she believed. A Chinaman came up for prayer and is struggling toward the light. I never realized the fulness of my ignorance until I tried to make the way plain to this poor heathen. He is a splendid gentleman but knows nothing much of the faith of Christ. We have received him as a fellow disciple of the Lord and it would do you good to see him going up to extend right hand of Christian fellowship to others. Pray for him.

Over sixty have been converted in this meeting and our church marvelously revived. Old quarters have been settled. Much such as that has come. God be praised!

The first two weeks of the meeting I was alone, doing all the preaching. They need more for help. The meeting developed proportionately beyond the limits of one man, and I was fortunate in securing Rev. J. H. Phillips, of Marion, for last week. His character, life, preaching and methods are scriptural.

God bless you, dear Brethren, and all Kentucky, and all the world.

T. S. HUNTER.

DEAR RECORDER.

Bro. W. H. Smith, State Evangelist, has been with us in a two weeks' meeting, which resulted in ten additions, five by baptism. We were disappointed in not receiving a tent in which we had hoped to have the services in order to reach a class of people that hardly ever go to church, though we had good audiences and a deep interest. Bro. Smith was weak physically when he came to us, but he gradually regained strength unto the end. As is generally known, he knows how to preach, and does it, it is useless to mention.

Our people are built up in the faith and are delighted with Bro. Smith's manner of preaching.

He and the writer are at Dawson Springs spending a few days resting, through the kindness of some brethren who thought we needed it or else they needed rest.

Beginning July 13th, in company with other brethren, Bro. Smith and I am going to make a whirlwind campaign of some churches in Little Bethel Association.

Little Bethel Association comprises Hopkins and one-half of Webster counties. With a population of 45,000 people. There are thirty-two Baptist churches, with a membership of 3,000. There are about 6,000 Christian people in our bounds, and about 20,000 white people unsaved. Seventeen of our churches decreased in membership last year and there were only 151 baptisms, to about ten of these thirty-two churches. There was an average of about four and one-half cents per member for missions.

This is one of the oldest Associations in the State, organized in 1835, and now some of the Associations that are children of Little Bethel have outgrown their mother.

There are as many Baptists as all other denominations, and this is principally a farming and mining region with much wealth and the Baptists can do great things if they will realize the responsibility and go to work.

Dawson is a needy field, and is in our Association, and we hope that the State Board will help these brethren until they get on their feet. The pastor should be here for one-half time at least, and should live in town. They have valuable property which Bro. T. M. Morton was instrumental in securing. They have a population of about 1,200 and is improving rapidly.

Earlington is another place of about 3,000 and needs help. It is principally Catholic. The Baptists are weak but have a house, and Charles Gregston, of Princeton, serves them one-fourth time. They need one-half time and a pastor on the ground.

There are vast undeveloped coal properties here that are being

opened all the time. Now is the time for our Baptists to get to work.

HENRY C. MCGINN, Providence, Ky.

WAYNE COUNTY ASSOCIATION.

On Sunday afternoon, July 5th a council from the churches was called to take part in the constitution of a church at Center Union, a newly built church house, about six miles from this place. As a result of the labors of our associational evangelist, Rev. W. H. Davidson, in some meetings held in adjacent churches during last January a body of baptized believers was gathered, spontaneously, at the above place, and determined to build a house, which was accomplished in a very short time, and it now stands as a monument to the Lord's grace in the community, where, only a few years in the past, disorder and sin abounded.

The organization was effected in a regular order. The Articles of Faith, the same as adopted by the Association last year. They joyfully and solemnly entered into covenant relations as one body in Christ. The council heartily and unanimously recognized the body as a duly organized church of Jesus Christ, praying the blessing of God upon them in their labor of love.

The new church immediately organized for business and elected their officers and adopted necessary rules of decorum, and adjourned to meet on the following Tuesday to call a pastor.

The work of evangelization in our Association has been greatly blessed in the past eight months, and we are expecting good results in the coming summer and autumn campaign, as has been outlined so far. We have had much to encourage us in this phase of the Lord's work. A good business man said to me yesterday regarding the work above named: "I have never made an investment in my life that has paid so in a dividend, or has given the satisfaction that my contribution to this work has. May I ask my brethren everywhere, to make especial mention before the Lord of our work in the mountains of Wayne county. We need, greatly need the help of the Lord and our brethren. Pray ye the Lord of the harvest to send forth laborers into his vineyard here."

It may be a matter of interest to some to know that the Wayne County Association will be held with New Salem church, at Frazer, Ky., about nine miles west of Burnside, Ky., on C., N. O. & T. P. railroad, beginning Thursday, September 3rd. The regular stage service passes the church twice each way, and makes connection with daily trains. Those coming from Louisville and intermediate points will take the train leaving Louisville at 7:40 a. m. only.

R. C. KIMBLE, Monticello, Ky.

OTHER STATES.

The meeting at Stubbs, La., closed with forty-one additions.

The Rosepine meeting, La., resulted in twenty-one additions to the church.

The meeting at Keyesville, Mo., closed with twenty-two additions for baptism.

The Nashville Saints, Ark., are rejoicing, eighty-three additions to the membership.

At Rayville, La., the pastor T. C. Bagby, assisted by Bro. W. E. Neil, held a meeting in which there were twenty-one additions by experience and baptism

and eighteen by letter, the membership of the church being more than doubled.

Forty five were received into the church at Burnside, Texas, result of their meeting.

The Independent church, Houston, Va., has set apart a new house for the worship of God.

The Independent new meeting house at Davis, Okla., has been set apart to the worship of God.

Thirteen, Texas, has experienced a good meeting in which thirty three were added to the church.

In the meeting held with the church at Houston, Miss. Twenty three were added to the membership.

The meeting at the First church, Greenville, Texas, closed with twenty seven additions and others to join later.

Twenty-two additions to the church at Dallas, Miss. result of their meeting, members of them were for baptism.

A meeting at Telf, Texas, has closed with sixteen additions. This church is just four months old.

The College Avenue church, Fort Worth, Texas, held a meeting resulting in forty-one additions, thirty three by baptism.

A most precious protracted meeting closed at Paducah, Ark., resulting in twenty additions by experience and baptism.

The Baptists of the United States are sending to Dr. Lansing Houghton, member of the 1908, 1909 and of these 1908 are added people.

Bro. John H. Meyer has been set apart to the full work of the gospel ministry by the Little Zion church, Pleasant Grove Association, Mo.

Pastor Fletcher and his people of Harrison, Texas, have had a glorious meeting, thirty four added to the membership.

Twenty five added to the church, Gainesville, Tex., result of their meeting and a new parsonage completed at a cost of \$1,200.

A ten days' meeting with the church at Oakdale, La., resulted in more than sixteen received for baptism and others by letter.

The revival at Plant-City, Fla., resulted in sixty added to the membership, forty nine of the number received for baptism.

The church at New Boslow, Texas, has been blessed. Their meeting resulted in twenty-five added to the membership.

As a result of the meeting at Ballinger, Texas, twenty-six were received into the church. The Sunday school more than doubled.

Pastor I. S. Parrach, Stiles, Texas, held a meeting resulting in nineteen additions. Bro. J. M. Earles, San, Angelo, assisted in the meeting.

A two weeks' meeting in the Carnegie church, N. C., closed with 90 additions to the fellowship of the church, seventy-three by experience and baptism.

The meeting at Poteau, Okla., closed with twenty-nine additions to the second church and eleven to the First. Bro. L. A. Robertson did the preaching.

Bro. T. D. Brown has been set apart to the full work of the gospel ministry by the church at Canton, Miss. Bro. J. R. Jackson preached the ordination sermon.

At Brady, Texas, Bro. Y. W. McCall, assisted Pastor Earp in a meeting in which twenty-six were added to the church, twenty by experience and baptism.

Pastor J. Berry Lawrence writes from New Orleans, La.: "Additions to the church at the rate of twenty per month for the past six months. Most of them by baptism."

The meeting at the Seventh and James Street church, Waco, Texas, closed with thirty-two received into the membership, twenty-one of this number for baptism.

The meeting house of the Golden Gate church, Henry county, Mo., has been set apart to the worship of God. Bro. J. F. Sherman preached the dedicatory sermon from Psalms 122:1.

The church at Thomson, Ga., closed a glorious meeting resulting in twenty-

also received for baptism and others by letter. A meeting has been signed for a \$25,000 house of worship exclusive of the lot.

Bro. Chas. H. Brown has been set apart to the full work of the gospel ministry by the Blake Chapel church, Kansas City, Mo. Bro. J. P. Brown, of Wm. Jewell College preached the ordination sermon.

Bro. J. H. New was with pastor Smith in a glorious meeting at Sherman, Texas, in the First church. Eighty added to the membership, and Pastor Smith is confident that after a little grazing the number will reach 100.

At Miranda, Texas, a great meeting was held resulting in more than eighty being added to the membership of the church and the greatest religious work since May Penn's meeting there twenty six years ago.

Pastor Emmett Cole held a meeting with his church at Monroe, Tex., Mo.—It was a great meeting, 174 added to the church, 100 received for baptism, 16 of these were men and boys, mostly young men.

Pastor H. F. Aulick writes from Temple, Texas: "Please send the paper to me here for I am no longer at Waco. I set on my feet here with Memorial church for full time and cut work is moving on well. May the Lord bless you in your work for Him."

Bro. R. P. Gilson writes from Harp, Tex.: "Please change the address of my Western Recorder from Blanco, Texas, to Harp, Texas. I expect to make this place my headquarters till I am called to another pastorate or to holding and helping in revival meetings during the summer."

Pastor R. W. Medley writes from Harrisonburg, Ark.: "I have accepted the care of the church at Harrisonburg, Ark., and am now on the field ready for work. So you will please have the Recorder visit me at Harrisonburg, Ark., instead of Mammoth Spring, Ark. The Recorder is a dear paper to me. I have been reading it ever since I was old enough to read and I do not wish to miss a single copy."

Dr. J. A. French has just completed his twelfth year as pastor of the First Baptist church, Austin, Texas. During this time he has preached 1,337 sermons, made 833 addresses, and welcomed 900 new members. This is the longest pastorate in the history of the church and every department of work is in a flourishing condition. Dr. French also has to his credit 13,442 pastoral calls on this field.

Never be discouraged because good things go on so slowly here. Enter into the sublime patience of the Lord.—Macdonald.

Be charitable. What you think to be tares may be God's wheat.—H. H. Jessup, D.D.

WANT COLUMN. Want ads appeal to everybody. There is always something wanted in every home, church or community that can be advertised for in this department of the Western Recorder at a very small cost. Something to sell or exchange—lands, real estate, properties or merchandise of any kind; business changes, situation 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. No ad taken for less than 25 cents.

WANTED—A young man with two to three years experience as teacher, to teach Latin and Sciences in High School and act as principal. Salary \$80 per month, 8 1/2 months term. Send application and recommendations to John Keen, Secretary of School Board, Fairfield, Ill. Do not mention seeing add in paper.

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Misses S. and R. Barnes, 2127 West Walnut street, Louisville, Ky., Modistes and Purchasing Agents. Special attention given to out-of-town orders. Your patronage solicited. Reference furnished on application.



In Clark county young corn is suffering for rain and gardens are drying up. Some wheat has been threshed in the county. The yield is fair. The hemp that was planted late is showing very little growth. All the meadows are good except for a little white top in some localities.

It is expected that the oats in Woodford county will be a failure this year, owing to the rainy and time. Potatoes are doing fairly well. Onions are also doing nicely. Wheat is about all cut and threshing has commenced. The yield is short ranging from 7 to 20 bushels per acre. Hemp and corn, need rain.

The past week has been a busy one for the farmers in Bath county. Wheat has been all cut. The yield is fine. Threshing will commence next week. Bluegrass seed is curing nicely. There was a good crop. The corn is receiving its second and in some cases its third plowing. There is a much larger acreage than for some time. Hay is all cut and put up. Blackberries are plentiful.

In Bourbon county all growing crops are in need of rain. Corn is receiving thorough cultivation which is having a tendency to resist the drought and enables the subsoil to hold the moisture to better advantage. Wheat is ready for the thrasher. Straw will be in abundance and the wheat yield, it is believed will be better than last year. Timothy meadows will only make a fair yield.

There have recently been some sales of cleaned Blugrass seed by the Paris cleaners for present use at \$2.25 per bushel, or \$18 per bag. The trade would gladly pay \$10 per bushel for new cleaned seed if they had any certainty of prices being maintained, but owing to feeling between cleaners prices are likely to be much lower, whereby the farmers the growers, will be heavy losers because of the low prices. —Paris Kentuckian.

The wheat crop in Fayette county has been cut and is in the shock. Threshing is getting well under way. The stalk is short but it is expected to yield well, although there is some smut. The oat crop is poor. Potatoes are looking well but need rain. Hemp fields are in fair condition. Barley has all been threshed. There was a good yield. Timothy is being cut. Clover has been cut and well cured. Pastures need rain badly.

The farmers in Crittenden county for the past week have been very busy cutting wheat and clover. Small crops of wheat but good heads; while this week they are plowing corn and tobacco. Tobacco looks fine. Clement & Co. shipped a carload of hogs recently, paying from 5 to 5 1-2 cents. We are having a good rain at this writing, which was needed badly. We have a fine lot of young mules in the county; also some extra fine horse colts. Mr. James Hill bought of Dr. Dixon a very fine mule shoot.

SOME NUT RECIPES

Being more nutritious, pound for pound, than any kind of animal food nut meats are most heartily to be recommended to all in favor of a pure and wholesome food. Even butter is being displaced to some extent by the product of the nut tree, and nut butter and cream are articles which we can use with out fear of tuberculosis.

**Chestnut Soup.**—Peel and blanch the chestnuts, boil them in salted water till quite soft, press through a sieve, then put into a saucepan containing a small sliced onion previously browned in butter or cooking oil till tender; add more water if necessary, and a spoonful of butter or several of thick, sweet cream, season to taste, and serve with toast fried crisp in cooking oil and cut into dice.

**Nut Meal** is made by grinding nut meats through the food chopper, using the finest cutter (that called the nut butter grinder), lightly screwed on, or they may be rubbed through a sieve.

**Stewed Peanuts.**—Shell the raw nuts, and blanch by pouring boiling water over them. After they have stood a few minutes the skins may be easily rubbed off. Add to a pint of the blanched nuts about two quarts of water and put them into a bean pot, heat to boiling then place them in a slow oven and cook for nine or ten hours. When done they should be soft, mealy, and rich with juice. No seasoning except salt will be required. If it is not desired to have a fire so long a time, let them cook while the dinner is cooking, then put into a haystove to finish.

**Chestnut and Lentil Soup.**—Cook one pint of blanched Italian chestnuts in boiling water until tender and mealy, then press through a fine colander or sieve. To each cupful of nuts thus prepared, add two cupfuls of lentils measured after having been cooked and pressed through a sieve, two tablespoonfuls of onion juice, one cupful of thick cream or nut cream, two tablespoonfuls of chopped parsley, salt to taste, and sufficient water to make of the desired consistency.

**Nut Hash.**—Chop fine, cold boiled potatoes, and any other vegetables desired that happen to be on hand; put into a buttered frying pan and heat quickly and thoroughly, salting to taste. Just before serving, stir in lightly a large spoonful of nut meal for each person to be served.

**Stuffed Potatoes.**—Remove one end from some well baked potatoes, carefully scrape out the center of each, mash and season with salt and butter, add a generous portion of nut meal and return the mixture to the shells. Cover with the piece that was removed, wrap each potato in tissue paper and serve.

**Boiled Chestnuts.**—These are a delicious substitute for potatoes. Wash the nuts, make an incision in the shell of each, boil in salted water until quite soft, drain and peel removing the inner skin, and serve.

**Walnut Loaf.**—Take equal parts of walnut meal and fine cracker or breadcrumbs, season to taste with salt and sifted sage. Moisten with hot water to a stiff paste, when thoroughly mixed, put into a buttered granite or earthen baking dish, smooth over top, and bake in a moderately quick oven.

**Nut Mince Pies.**—One cupful of walnut meats, two cupfuls of apples, pared, cored and cut into pieces, one half cupful of vine-

gar, one half cupful of water or fruit juice, one and one half cupful of sugar, one teaspoonful each of cinnamon and allspice, one half teaspoonful each of cloves and salt, one cupful of raisins. Cut the nuts with the finest cutter of the food chopper, or with the nut butter attachment lightly screwed on, and the apple with the coarsest, also the raisins unless they are desired whole. Mix the spices with the sugar, dry, and thoroughly mix all of the ingredients together. This quantity makes two large pies. Of course the quantity of sugar, and so forth may be varied to suit the taste.—Housekeeper.

CAKES ONE CAN MAKE AT HOME.

A few fancy cakes are always an addition, and any one who understands how to make and use fondant (the French cream icing) can do wonders with a comparatively plain cake recipe. The batter may be baked in tiny molds or dropped on flat pans, baked, and put together in pairs with a jelly or cream filling before being iced. Among some specially good cakes are the following:

**Jumbles.**—One pound each of butter and sugar, two pounds of sifted pastry flour three eggs, nine teaspoonfuls of orange juice, a scant teaspoonful of salt, three teaspoonfuls of baking-powder. Handle lightly, roll rather thin, and sprinkle with granulated sugar before baking in a quick oven.

**Spice Fingers.**—Cream thoroughly three tablespoonfuls of butter with a scant cupful of brown sugar, adding a teaspoonful of powdered cinnamon, a half teaspoonful each of nutmeg and allspice, a quarter of a teaspoonful each of ginger and salt. Stir one teaspoonful of sifted baking-soda into one cupful of rich sour cream, and as it foams add it to the spice mixture alternately with enough graham and white flour (half and half) to make a soft dough. Turn on a floured board and knead into it three tablespoonfuls of seeded raisens, three of currants, and one each of chopped citron and candied orange-peel. Roll out very thin, cut in strips with a jagging-iron, then sprinkle with powdered sugar, and bake in a moderate oven until brown and crisp.

**Chocolate Sponge Cakes.**—In a sauce-pan put one cupful of fine granulated sugar, two tablespoonfuls of grated chocolate, and one teaspoonful of vanilla. Stand over hot water on the fire until mixed and melted, then take off and beat until very light, adding by degrees one cupful of sifted pastry flour mixed with one teaspoonful of baking-powder. Beat steadily for fifteen minutes, then fold in quickly the stiffly whipped whites of four eggs. Fill tiny grease molds, bake in a slow oven, and ice with white fondant in a slow icing, and decorate with chocolate drops.—From the Cooking Circle in The Circle for January.

THE VALUE OF FEATHERS.

From personal experience, we know of any number of poultrymen who figure that their whole year's labor is paid for by the saving of feathers, and in some cases they also figure that the feathers pay for the labor of their entire product, besides poultry.

In handling dry-picked feathers, we would suggest that boxes or barrels be placed in the killing room within reach of the men who

are dressing the fowls so that they may take off the different grades of feathers and place them in the barrels. In this way avoid all the dirt and trash that accumulates on the floor.

There should be a barrel for white body, one for colored, one for the quilts, etc.; or, in other words, a barrel for each grade of feathers. This will keep the feathers perfectly clean and avoid the colors becoming mixed to say nothing of the labor that would be saved by dropping them altogether (quilts and all), then reasorting them, says the American Poultry Journal.

These barrels or boxes should then be taken into another room and emptied out on the floor to a depth not exceeding three or four inches. This room should be kept very clean and the feathers in it should be stirred once or twice every day. After two or three days' turning, these feathers are in proper shape to pack in the bags and store away or ship to market.

If stock is not handled in this manner and is packed in the sacks immediately after picking the animal heat in same will begin to work, and in a short time the feathers will become damp and moldy, and while they might bring some price in the market, still it would be only half of what good feathers are worth.

In the handling of turkey feathers it is well to take special pains, as the No. 1 stock only, will bring the top prices. Turkey quilts that are splashed full of blood and have become damp and moldy are really worthless, as these goods are used in the manufacture of feather dusters, and only clean, long feathers can be bought.

There are a good many poultry shippers who scald their stock and also save the feathers. These should be taken care of in the same manner as the dry-picked stock, but will, of course, take a great deal more labor on account of the water or dampness.

Seldom Wear Out

Dr. Miles' Anti-Pain Pills relieve pain—not only once, but as many times as it is necessary to take them. Many persons who suffer from chronic ailments find in them a source of great relief from the suffering which they would otherwise be compelled to endure. Their soothing influence upon the nerves strengthen rather than weaken them. For this reason they seldom lose their effectiveness.

"I am 62 years old and have suffered for 42 years from nervous troubles, rheumatism and neuralgia, palpitation of the heart, shortness of breath, sleeplessness, and pain around the heart. The Dr. Miles Anti-Pain Pills have been a blessing to me. I don't know what I should do without them, and they are the only remedy I have ever used that either did not wear out in less time than I have been using them, or else the injurious results were such that I would be obliged to cease their use."

Mrs. S. C. ROBINSON, 27 Carter Street, Chattanooga, Tenn. 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.

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DEATHS

For special 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.

MEMORIAL

Rev. J. W. Reese was born July 17, 1874, east of the Northfork Ranch Station, Colorado Springs, Colorado, June 23, 1888, aged 29 years, 11 months and 6 days. Rev. Reese spent his boyhood days on the farm near Petersburg, Tenn. For a number of years his father, T. H. Reese, resided in Petersburg, where Rev. Reese entered Elizabeth College. Pursuing his preparatory studies in this school until 1896, he went to Jackson, Tenn., and entered the Southwestern Baptist University. In a class of eighteen he finished his literary education with high honors, taking the degree of A. B. He finished his theological course under Dr. David Hoagie, of Chicago, Ill.

During his university life he held two pastorates in west Tennessee, near Memphis, and after a call to the care of Central Avenue church, in Memphis, he located there, serving this church one year and a half. He resigned to accept a hearty call to Union Avenue church, where he remained a beloved pastor until a few months ago ill health forced him to resign. This beautiful stone church will remain a lasting monument to his untiring efforts in the cause he dearly loved, and for which he sacrificed his young life. While awaiting Rev. J. W. Moore, in a meeting at Germantown, last summer, Rev. Reese broke completely down, and from that time gradually failed in health. A few months later he went to Tampa, Fla., but was disappointed in the result. One month and a half after his return from Florida he went to Colorado Springs. After five weeks of suffering, his wife at his bedside, the sad end came.

Surviving him are his loving wife, Mrs. Beaulieu Erwin Reese; his little son, Edward, Jr., aged five years, who was the pride of his father's heart; his father and mother, Mrs. and Mrs. T. H. Reese; his three sisters, Mrs. D. C. Foster, Mary and Martha Reese.

Rev. Reese was widely known in West Tennessee. Faithful to his God, true to his dear friends, he lived a beautiful life. To know him was to love him.

ADAMR

Whereas, It has pleased Almighty God to call from us on July 2nd, our beloved brother, Rev. S. M. Adams, of Walton, Ky., our former pastor; be it resolved:

First—That we extend to his companion and family our heartfelt sympathy in this hour of bereavement.

Second—That we commend them to the care of Him who said, "I will not leave you comfortless; I will come to you."

Third—That we will miss his power and influence as a minister of the gospel; both in the pulpit and in his daily life before his fellow men.

Fourth—That a copy of these resolutions be sent to his family, to the WESTERN RECORDER, and placed on the record of our church.

Done by order of the New Banklick Baptist church, this the fifth day of July, 1908.

CLARENCE E. BAKER, Moderator.  
W. A. BAGBY, Clerk Pro. tem.

CHRISTIAN HOMES THE WORLD'S HOPE.

Everything that is good in the Church or in society is first planted, shielded and nurtured in good homes. A thoroughly Christian home implies a great deal. The spirit of Christianity aims at the totality of our being, mind and heart, as well as conscience. There are many sides to our nature, and all need to be duly cultivated. The science of life is the greatest of the sciences. The art of life is the highest of all arts. It would be nonsense to suppose that all this could come about by any sort of blind and idle chance. A home that is really good, that is radically and thoroughly Christian, is a center of energetic, incessant, manifold activities. It is full of animation. It is alive to itself and keenly sensitive to its surroundings. Everything that is human is of interest to it. Each true Christian home seems

to itself to be the very center of the world from which its lines of intelligent sympathy reach out everywhere. The home does not exist for itself any more than does the individual. If it tries to, it will miserably fail. Every good family is conscious of being part of the whole family of which God is the Father, and its members are eager to keep in communication with the deepest longings, the sweetest actions, the noblest thoughts, and the best attainments of others everywhere, past and present, thus striking into the vein and aiding current of all the best and mightiest life of the world. If the Christian mission have any meaning, it is in the creation and multiplication of good homes. Good homes are the hope of the world.—The Advance.

THE WONDERS OF THE BIBLE.

It is the wonder of the Bible that you never get through it. You get through all other books, but you never get through the Bible. I have searched twenty-five volumes of sermons upon this book, and now that I have written the very last word, what is my feeling? I ought to have some feeling about it.

Why, this; that I have not begun it yet. No other book could afford such a better variety of material as is offered by the Bible.

Now when a man is instructed in the kingdom of heaven; when a finished at a man of great social position has a revelation communicated to him, it is with the divine intimation that it should be passed on to the next man—I must not say God has given me this and I am going to keep it wholly to myself. I cannot. In all God's revelations I hear the great command "Go ye to all the world, and preach the gospel to every creature." It was meant for the next man, the next parish, until all the world has heard the message that was lighted on me.

Now the only man who can explain his own book is the Father. He only knows what is in Moses and the Prophets and Pauline concerning himself. He expounded to them Moses and the Prophets and Pauline, right up to His own self.

Then the Bible becomes a new book. He expounds it to me when we are alone, in some of the market place, or some of the latter north wind, but a great calm and respectable peace. Dr. Joseph Parker.

When you say "lead us not into temptation," you must in good earnest mean to avoid in your daily conduct those temptations which you have already set feet from. When you say "deliver us from evil," you must mean to struggle against that evil in your hearts which you are conscious of and which you pray to be forgiven. To watch and pray all night in our power, and by those means we are certain of getting strength. You feel your weakness; you feel to be over come by temptation. Then keep out of the way of it. This is waiting. Avoid society which is likely to weaken you. Run from the very shadow of evil. You cannot be too careful. J. H. Newman.

To be safe in Christ's hand, and as sure to perish, is one thing, but to feel that we are safe, is quite another. Many are safe, who do not feel it. Christ's hand holds them, and not their hand holding Him, is the true source of their safety and preservation. Bishop Ely.

Experience is not wisdom. Knowledge is not wisdom.

To God, thy country and thy friend, common, and they are no more gifts. C. H. Spurgeon.

Keeps the Face Fair

Glenn's Sulphur Soap cleanses the skin and clears the face of pimples, blackheads, blotches, redness and roughness. Its use makes the skin beautiful and the complexion clear and fresh. Sold by druggists. Always ask for

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THE CHANCE OF A LIFE TIME.

THE ORIGINAL EDITION OF

MATTHEW HENRY'S COMMENTARY

ON THE ENTIRE BIBLE, WITH ALL THE ORIGINAL ILLUSTRATIONS.

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

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

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

SPURGEON: First among the mighty for general usefulness I am bound to mention the man whose name is a household word, Matthew Henry. He is most pious and pithy, sound and sensible, suggestive and sober, terse and trustworthy. You will find him to be glittering with metaphors, rich in analogies, overflowing with illustrations, superabundant in reflections. He is unusually plain, quaint, and full of pith; he sees right through a text directly, and gives the result of an accurate critical knowledge of the original fully up to the best critics of his time. His is the poor man's commentary; the old Christian's companion, suitable to everybody, instructive to all.

Every minister ought to read Matthew Henry entirely and carefully through once at least. He will acquire a vast store of sermons, and as for thoughts, they will swarm around him like twittering swallows around an old gable toward the close of autumn.

DODDREDGE: He is, perhaps, the only commentator so large that deserves to be entirely and attentively read through.

BICKERSTETH: No subsequent commentary has rendered it less valuable or less desirable in every Christian library.

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

REV. WM. M. TAYLOR, D.D.: The habitual perusal of "Matthew Henry's Commentary" will do more than most other things to indicate to the preacher how he is to turn the passage that is under his hand to practical account, while at the same time the unctious that it exhales will mellow and fatten the roots of his own piety.

DR. JAMES HAMILTON: It has now lasted more than 140 years, and is at this moment more popular than ever, gathering strength as it rolls down the stream of time, and it bids fair to be the "Comment" for all coming time. True to God, true to nature, true to common sense, how can it ever be superseded? Waiting pilgrims will be reading it when the last trumpet sounds.

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

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

DR. ARCHIBALD ALEXANDER: Taking it as a whole, and adapted to every class of readers, this "Commentary" may be said to combine more excellence than any work of the kind which was ever written in any language.

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(INCORPORATED.)

JOHN W. HILL, Mgr. Book Dept.

ITEMS OF INTEREST

News the World Over.

The National Democratic Convention met in Denver on the 7th. They nominated W. J. Bryan, of Nebraska, for President, and John W. Kern, of Indiana, for Vice President.

The layman, Mr. Harrington, has a little over five years old, who was deeply afflicted with that worst of diseases, spinal meningitis, which kills a larger percentage than even the tubercle plague. He had one of the most vivid of all tests. On Friday the doctors thought he was dying. Dr. Plummer came and administered the medicine discovered by his brother. Within a few hours the child was sleeping peacefully and on Monday the doctors said he would recover if nothing unforeseen developed. He is now getting on the path of the bright little fellow, but gladder for the world that a great medical triumph seems to be won.

For the fiscal year, which has just closed, there was a deficit in the United States Treasury of \$60,000,000. In the face of increasing outside money loans than ever was spent. The War Department's income was \$9,000,000, Navy \$21,000,000, and Postoffice \$18,000,000. Besides there was an increase of \$11,000,000 in the money expended in Panama.

King Alfonso and Queen Victoria of Spain have had a second son born to them. The child is now thirteen months old. This baby has received a name which would fill three lines, but it begins with James and ends with Maria. He is to be called Prince James in every day life.

Murat Halstead died of apoplexy in Cincinnati, aged seventy-nine. He was prominent in journalism for fifty years, being for many years editor of the Commercial. Mr. Halstead was a strong opponent of the South, and therefore is not loved in the South, though his great ability is freely conceded. But an evil fate has died, who was loved in the South—Joel Chandler Harris, our genial Uncle Remus. His death brings sincere sorrow to all the South. Judge G. R. Baughner has died in Paris, of cancer of the mouth. He was the United States member of the International Tribunal in Egypt.

The municipal elections in France have greatly strengthened the Liberal party. The Socialists had made gains for some years and this had encouraged them to show their real sentiments more plainly. The result is the elections were an utter rout to them. As Lincoln said you cannot fool all the people all the time. At the Socialist Convention Mr. Hillquit, one of the leaders, said that he himself and 99 per cent. of the Socialists are agnostics.

The Outlook gives reasons for the great change in sentiment in North Carolina. In 1881 State prohibition was voted upon and liquor won by even a larger majority than temperance has now. The first reason the Outlook gives is the exclusion of 70,000 negro votes, the second is the educating effect of local option. There is no question of the very great advantage of having a State prepared by local option first.

They are having in London what they call a "missionary exhibit," and a part of it is a theatrical play called "Light and Darkness." In this poor Livingstone is made to appear. An earnest Christian writes in protest to the Daily News against the "short skirted missives" who appear on the stage. Another says: "The melodramatic Livingstone is absurd, but the cheap sensationalism of the other scenes is equally unworthy of the missionary cause; while to many devout missionary workers this theatrical handling of the church's most sacred enterprise appears to be perilously near sacrilege."

The Socialists are running a candidate for Congress in the eighth Ohio district. The Duchess of Manchester, who was a member of the Cincinnati, and whose latest find is Socialism is coming to this country to stump the district for him. She ought to put the Socialists under bond to keep the peace and not throw bombs at the police as in their New York meeting or she will find herself the only native American supporting the candidate.

CONCORD ASSOCIATION.

This body meets with the church at Holbrook, Concord county, near the Owen county line, on the 29th of July (and the 30th as stated in the minutes), and continues two days (and not three as stated in minutes). Each fast is complete of a commensurate explanation. The place is ten miles a little north of one from Decatur, and ten miles east from Holbrook. We have an public convenience from either place. The railroad station is at Sparta, on the Louisville & Nashville railroad. There is a stage coach route for Holbrook and Decatur. Holbrook is thirteen miles west from Williamson, on the Owen & Concord railroad, but no public convenience from Williamson, but a good road.

The meetings will be held in two large church houses, and a large school house if it is necessary. The brethren and friends of the community will open an open to extend a hearty and cordial Christian welcome to all who may attend with the view of either receiving or imparting good. We hope to have all the great interests of the denomination faithfully represented.

J. W. WILSON, Pastor.

DEAR RECORDER.

Please announce in your columns that the directors of Lynchburg Male and Female Institute desire to invite a man for principal of the school. Must be married and an aggressive, experienced and successful teacher. Ideal country location, three story brick building large and beautiful campus; fine apparatus for a good man.

J. H. HAY.

Member Board of Directors, Lynchburg, Ky.

THE TONE OF BELLS.

The bell for church and school should be one of great durability and pleasant carrying tone. A material known as Steel Alloy imparts these qualities in bell in the greatest degree. It is used only by the C. S. Bell Co., of Hillsboro, Ohio. This company will mail its handsome catalogue and special prices on request to anyone interested in the purchase of a bell for a church or school.

DEAR RECORDER.

I have just read in the Recorder of June 25th, the report of The International Sunday School Convention, held at Louisville, June 18th, which says: "The committee refused to place Prof. Tracy, of the Toronto University, on the list—the Nominating Committee refused to elect Prof. Tracy."

This is surprising, indeed. We look upon him here as the man of all others qualified to fill any department connected with the moral and religious teaching and training of the young. God help the rest of us if Bro. Fred Tracy is turned down.

E. O. WHITE.

Toronto, Can.

DEAR RECORDER.

We held our meeting in June with twenty additions to the church as part of the result. Bro. W. W. Lee, of Montevallo, Ala., did the preaching the first ten days and Bro. R. S. Gavin, of Huntsville, Ala., the last five days. Both did excellent work.

This week closes the first eleven months of my pastorate here. During these eleven months we have had about fifty or sixty additions to the church. We have built, and nearly completed, one of the prettiest little churches in the Birmingham district, costing, aside from the lot, about \$5,000. We have put up the building, and raised about \$3,400 in cash since the panic.

When I came last August to take charge of this newly organized band, I found them worshipping in a little school house that would hold about one hundred people. We now have a church that will seat four hundred people, and will have a Sunday school basement that will hold four hundred when finished.

God has, indeed, been good to us.

T. H. JOHNSON.

Woodlawn, Ala.

Pastor W. E. Blomer writes from Mansfield, Ia.: "Please warn the brotherhood against a Rev. Chas. Mohammed, of Tanjier, Morocco, who is traveling through the country claiming to be a graduate of Southern Baptist Theological Seminary, formerly known to all our great leaders. Also, that until recently was employed by A. B. M. U. in their work in Africa, but resigned to open work in Morocco, for the Southern Baptist Convention. Letters received from many sources show Mohammed to be wholly unworthy of confidence of christian people."

TO THE MODERATORS OF KENTUCKY.

THE LAYMEN'S MOVEMENT APPEALS.

It is earnestly desired that every district Association devote an hour to the Laymen's Movement, or better still, have a Laymen's meeting in connection with the Association.

In answer a Hospital Association ought to be very largely a Laymen's assembly.

In a prayer meeting several years ago, at Kentucky Baptist church (a gathering where Laymen often speak), I told of a good address by a Christian brother who said the word was to "ignite, educate, convert church members." Dr. Kay last replied "that the brother had the words wrong, they should be:

"Convert, educate, ignite."

Get the people converted and almost every good will follow. This is the work of the Laymen's Movement; it has an opportunity as by laws were the Bible. Men must be awakened to the fact that they are workers with God, a high privilege, a duty, a joy. The time has come when the organized adult male class which strives to get every adult of the church into the school, and then labors to bring every adult to the community into the church—thus it builds a wall around the young people so that they do not, as they approach manhood, desert the Sunday School, Bible class and working for every cause is stimulated.

The Kentucky Effect

How and whether the Laymen's Movement in Foreign Missions or any mission; it seeks to get every one qualified so that there shall be a school house on every hill, a church in every valley, religious literature in every family, and all the world evangelized in this generation. The Laymen's Movement asks nothing for itself, every dollar goes through regular channels as heretofore.

Three Associations

met in July, Blackford, Concord, and Simpson. Two of these, Concord and Simpson, have good Laymen's work begun. Their memberships are in the order named, 2,022, 2,578, 2,141, no report by Secretary J. K. Nunnally, in the General Association Minutes; but there is an error. Blackford Minutes report 2,684 and the district board claim "about 2,900." Instead of the 2,022 shown by Bro. Nunnally. According to the General Association minutes, Blackford gave to all causes, except Ministerial Education and Ministers' Aid Society, Concord gave to all causes except Ministerial Education, yet Concord gave \$115 to Ministerial Education, also \$5 to Oneida and \$5 to the Woman's Training School. Simpson is credited with giving to all causes save Ministerial Education. Blackford is thirty-one years old, Concord eighty-seven and Simpson eight years old.

What They Have Per Church.

Blackford's twenty-seven meeting houses are valued at \$6,700, an average of \$245; Concord's twenty-six meeting houses are valued at \$66,400, average, \$2,553; Simpson's fourteen meeting houses are valued at \$20,980, average, \$1,498. So each member's interest in the meetings houses is, in Blackford, \$3.28; in Concord, \$10.70; in Simpson, \$9.68. Their average church expenses per church per year were, Blackford, \$40; Concord, \$263.82; Simpson, \$335.29. These are mainly pastor's salaries.

What They Gave Per Member.

For Orphans' Home, Blackford, 1 cent; Concord 2 1/2 cents; Simpson 6 1/2 cents. Minister's Aid (the aged and destitute preachers), Blackford not one cent; Concord, 2 1/2 cents; Simpson 1.1 cents. Home Missions, Blackford, 3 cents; Concord, 12 cents; Simpson, 60 cents. District Missions, Blackford, 5 cents; Concord, 18 cents; Simpson, 23 cents. Foreign Missions, Blackford, 4 cents; Concord, 20 cents; Simpson, 55 cents. Total for all purposes, Blackford, 60 cents; Concord, \$2.42; Simpson, \$3.22.

What Are the Prospects?

When the Board wrote to Judson, after his seven years work in Burma without a convert, "What are the prospects?" he replied: "Bright as the promises of God." The Laymen's Movement in Kentucky has this brightness and more for some of the best men living, the best who ever did live, the best who ever will live, are in the work. Blackford reported through Morris Wilson, Esq. Fordsville, "under our new pastor we will work for a general meeting and enlistment of the laymen of our community and church." Concord through its live pastors, Thos. J. Watts, J. W. Thompson and J. W. Waldrop, and others, is leading and if

followed by the other Kentucky pastors the State will count their double its gifts and work.

Ministers with the highest ranks church in Kentucky, H. L. Ollinger, Rev. has most noteworthy words and literature. Rev. Ollinger writes: "We hope to make a good report at our Association which meets the last of July." Had such Association with a check, success would be assured.

The Lord help His work. He will. Rev. Moderator, will you?

Kentucky Baptist Laymen's Convention, My Thom. D. Ochsner, President.

Kentucky College, whose advertisement appears in this issue, closed its 55th year of useful work on June 15th, with a one hundredth anniversary, and faces the coming year with bright prospects.

DISTRICT ASSOCIATIONS—PLACE AND TIME OF MEETING.

1905.

- 1-Anderson, Frankfort.
2-Blackford, Mt. Salem ch., Hancock county.
3-Concord, Kentucky ch., Holbrook.
4-Daviess County, Oak Grove ch., Union.
5-Frankfort, Frankfort.
6-Harrison, Lexington ch., North Park.
7-Henry, Sandy Grove ch., Metcalfe county.
8-Ohio County, Hartford.
9-South Kentucky, New Salem ch., Johnson county.
10-Union, Williamsport.
11-Lucas County, Mt. Pleasant ch., Lewisburg.
12-Murray County, Shelbyville.
13-Swain River, Mt. Liberty ch., Ohio county.
14-Casper River, Salem ch., Butler county.
15-South District, Mt. Hebron ch.
16-Harrison River, Pleasant Hill ch., Harrison county.
17-Campbell County, Pettinamon Grove ch.
18-Ohio River, Hamston ch., Livingston county.
19-Franklin, Frankfort.
20-Knox's Creek, Pleasant Ridge ch., Green county.
21-Tale's Creek, Wallacetown ch., Madison county.
22-Brockbridge, Friendship ch., Harard.
23-Union, Union ch.
24-Baptist, Graham ch., Anderson county.

SEPTEMBER.

- 1-Fibers, Versailles.
2-Long Run, Taylorville.
3-Ten Mile, Vine Grove ch., Grant county.
4-Bell County, Middlesboro View ch.
5-Wayne County, New Salem ch., Wayne county.
6-Central, Springfield.
7-Rockcastle, Fair View ch., Boone county.
8-Har's Fork, Mt. Lebanon ch., Warren county.
9-Greenup, Elizabeth Jarrell ch., Lawrence county.
10-North Bend, Walton.
11-Owen, Richland ch.
12-South Cumberland River, Liberty ch., Russell county.
13-Sulphur Fork, Corn Creek ch.
14-North Concord, Liberty ch., near Myrick Sta.
15-Booneville, Pleasant Run ch., Clay county.
16-Greenville, Laurel Spring ch., Menefee county.
17-Stockton's Valley, Spring ch., Jackson county, Tenn.
18-Boone's Creek, Corinth ch.
19-Landmark, Pilot Knob ch.
20-Nelson, Shepherdsville.
21-Lynn Camp, Dripping Springs.
22-Second North Concord, Pleasant Hill ch., near Jamestown.
23-Pulaski County, Burnside ch.
24-East Lynn, Pleasant Grove ch., Lawrence county.
25-Edmonson, Sulphur Well, Grayson county.
26-Freedom, Salem ch., Cumberland county.
27-Goose Creek, Dripping Springs ch., Knox county.
28-Irvine, Sturgeon ch., Owsley county.
29-South Union, Jellico Creek ch., Whiteley county.
30-East Union, Wheeler Creek ch.
31-Goshen, Spring Station ch.
32-Little River, Princeton.

OCTOBER.

- 1-Upper Cumberland, Waller's Creek ch.
2-Sovereign's Valley, Valley Creek ch.
3-South Concord, Concord ch., Wayne county.
4-Warren, Smith's Grove.

- 2-Leased River, Hank Creek ch., near Head Patch.
3-Owens, Rader's Creek ch.
4-White's Run, Liberty Station, Boone.
5-Little Bethel, Deacons' Springs, Hopkins county.
6-Lynn, Pine View ch.
7-Walk Kentucky, South Bedford ch., near Harwood.
8-Interpion, Irtion.
9-Thom's Point, Harard.
10-Mt. Zion, Harard ch., near Corbin.
11-West Union, Mt. Zion ch.
12-Ohio Valley, Mt. Pleasant ch., Hancock county.
13-Swain River, Pleasant Hill ch., near Alton.
14-Union, Vine Grove.
15-Groves County, New Hope ch., Cumberland River.
If additions or corrections are desired please write to the papers.
J. K. NUNNALLY, Secretary.

Live Stock Markets.

Table with columns for CATTLE and HOGS, listing various types of livestock and their market prices.

Table with columns for SHEEP AND LAMBS, listing various types of sheep and lambs and their market prices.

Table with columns for BURLY—Dark Red and BURLY—Bright Red, listing various types of burl and their market prices.

Table with columns for BUTTER, listing various types of butter and their market prices.

Table with columns for POULTRY, listing various types of poultry and their market prices.

Table with columns for EGGS, listing various types of eggs and their market prices.