

WESTERN RECORDER

Faith, Hope and Love, these three.

"CONTEND EARNESTLY (ἀγωνίζου) FOR THE FAITH WHICH WAS ONCE FOR ALL DELIVERED UNTO THE SAINTS."—JUDG 3.—T. T. BAYON.

33rd YEAR

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Last January a Baptist and Campbellite church in Manitoba united, and there was a great blowing of trumpets over the union especially in the secular press. But the first gush over "union" being over, the Baptists found they did believe in the old doctrines of grace. They have repented and returned to their first love, sadder and wiser men.

The papers told that the Rockford, Ill., church and the Campbellite church in the same town had united. The Campbellite church voted to unite, but when it came to a vote the Baptist church refused. It seems the pastor was ready and willing, but he could not carry the laymen with him. Thank God for laymen who believe something and have backbones.

The Standard has an article on "What the faith of the future must stand for." That can be told in a few words. It must stand first and far above all else, for the glory of God.

The great strength of Baptists in the South today, under God, is due to the preachers who formed or taught school, etc., during the week to support themselves and their families and preached on Sunday. The English Baptists used to have such men.

Another Professor is seeking free advertisement. He contends that our Lord was not a Jew but an Aryan. Proof he has none. The Lord was a son of Abraham. We wonder what will be the next bid for notoriety.

The Southern Presbyterian asks this question: "Is there not room for question whether rotation is not needed in all our church boards and committees?"

THE THREE ABIDING GRACES.

BY J. M. WEAVER, D.D.

Almost all things in this world are evanescent and fleeting. An apostle tells us that "Prophecies shall fail;" "Tongues shall cease;" "Knowledge shall vanish away." But there are three graces or virtues which shall abide forever. In the thirteenth chapter and thirteenth verse of his first letter to the Corinthians, Paul writes: "And now abideth faith, hope, love, these three; but the greatest of these is love." In this paper I propose to consider these three graces and show why love is the greatest of these. What is faith? In Heb. 11:1, it is defined or described as follows: "Now faith is the substance of things hoped for, the evidence of things not seen." That is it is that which makes real all the glories of the heavenly world. It is that which gives evidence of the truth of the invisible. The true believer is assured of the bliss which awaits him in the future life and has a full conviction of the reality of his eternal inheritance. The thorough believer enjoys the bliss of heaven in degree, he has a little heaven on earth to go to heaven in. Saving scriptural faith is the conscious acceptance of Jesus Christ in His threefold character as our Priest to atone for us; as our Prophet to teach us; as our King to rule us. It is that without which it is impossible to please God. "It throws wide open the pearly gates and bids us behold the splendors of the Celestial City in reservation for us. Faith, then, indeed is a valuable grace. As Quarles says:

"True faith and reason are the soul's two eyes;

Faith evermore looks upward, and decries Objects remote, but reason can discover Things only near—sees nothing that's above her.

They are not matches—often disagree, And sometimes both are clog'd and neither see.

Faith views the sun, and reason but the shade,

The one courts the mistress, the other woos the maid,

That sees the fire, this only but the flint; The true-bred Christian always looks aquint."

Faith ever keeps the eye fixed upon things heavenly in their nature and pierces the darkest cloud that ever arises. It always sees the "silver lining" on the darkest cloud. Faith keeps the soul ever in communion with God. Then there is abiding hope. What is it? It is a virtue compounded of expectation and desire. We may desire something and yet not expect it or we may expect something and yet not desire it. But when we both desire and expect something then we indulge hope in regard to it. The Christian's hope is bright, beautiful and energizing. It is the anticipating of a heavenly home prepared by Jesus Christ for His saints, who says: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there you may be also." Amid the gloom and afflictions of life hope shines in to lighten the life and tell of the end of all these. Hope is that which lifts up the soul to the coming of the Saviour and purifies it. John says: "And every man that hath this hope in him purifies himself, even as he is pure." All burdens are lightened

by hope as the burdened one looks to the great burden bearer. Hope sustains amid all depressing circumstances. Where hope is not despair breaks the heart. Young truly says:

"Hope, of all passions, most befriends us here;

Passions of prouder name befriend us less, Joy has her tears; and transport has her death.

Hope, like a cordial, innocent tho' strong, Man's heart at once inspirits and serene, Nor makes him pay his wisdom for his joys; Like the fair summer evening, mild and sweet;

'Tis man's full cup; his paradise below."

Bacon says: "Hope is a leafy joy which may be beaten out to a great extension, like gold."

Hope gives strength and courage to the soul. David said: "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord." Then there is abiding love. What is love? It is the deep affection of the heart. It is of God. "God is love." It is the most unselfish passion of the soul. Love is the fulfilling of the law. A mother's love is the most self-sacrificing thing on earth. Love is the only law in heaven. Long ago Augustine said: "Love and do as you please."

Perfect universal love among men would make the world a heaven. Love moved God to give His dearly beloved Son to die for man. "God so loved the world that he gave his only begotten Son that whosoever believed in Him should not perish but have everlasting life." Love brightens the intellect, softens the heart and fills the life with obedience to God. "The love of Christ constraineth us." Love unites us with God. It fits us for holy society and makes us God-like. Balzac says: "Love is precisely to the moral nature what the sun is to the earth." Rowland Hill says: "We never can offend where we sincerely love." Harvey says: "Divine love is a sacred flower, which in its early bud is happiness, and in its full bloom is heaven." Of the three graces, Faith, Hope, Love, love is greatest. Why is it so? Because without it the other two are vain. Paul tells us: "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing." True divine love is imparted by the Spirit in regeneration, it develops by feeding upon the word of God and progresses through time and eternity.

"They sin who tell us love can die; With love all other passions fly, All others are but vanity; On Heaven ambition cannot dwell, Nor avarice in the vaults of hell; Earthly these passions of the earth, They perish where they have their birth, But love is indestructible; Its holy flame forever burneth, From Heaven it came to Heaven returneth."

Reader, if you would make the most of yourself, cultivate love towards God and your fellowmen. Seek these three virtues, Faith, Hope and Love, if you would dwell in peace with God.

"I HAVE BROKEN THY YOKE."

BY EDGAR L. VINCENT.

Judah had known the galling of the yoke all the way through the wilderness, and the way did not grow less weary after the long wandering was over, save as now and then the burden was lifted for a season, giving the land time to draw its breath once and rest a little.

The prophets had told Judah and Israel why the yoke had come upon them. The people knew it well themselves, if they would only stop and think it over. Hear what Jeremiah says:

"Thine own wickedness shall correct thee; thy backslidings shall reprove thee. Know, therefore, and see if it is an evil and bitter thing, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts."

It was sin and wickedness that had brought sorrow and suffering to the people. As the good old prophet goes on to tell them, "God had planted thee a noble vine wholly a right seed; how then art thou turned into the degenerate plant of a strange vine to me?" It was a sad story of rise and fall, of degradation and uplifting.

And yet, Jeremiah reminds them that God had broken their yoke and burst their bands many a time, and then with hearts bowed down and penitent they had said: "I will not transgress."

When the yoke was thus lifted and the burden removed, why was not the promise kept? Why was there that certain drifting back into the old way that sure thrusting of the neck once more through the bows of the yoke?

We ask and we wonder; but not when we turn our thoughts back to our own hearts. Is it not the same story repeated in our own lives day after day? Upon us, too, has come the yoke. We know how it came there. With shame we confess it. Just as soon as the sores heal a little on our shoulders we grow proud, and sin once more takes hold of us, till we must kneel again to the humiliation of the galling yoke of bondage. Let us not wonder over Israel and Judah till we can write a different story of our own lives.

But there is something inspiring after all about this story. God was ready always to break the yoke whenever His people came back into the true life. He was willing to meet them more than half way every time. No matter how far away we may have wandered, no matter how long we have been living in forgetfulness of the laws which were made for our good, if we stand still and cry up to our God through tears of penitence, He will not turn His face away from us.

Sin leaves sores, but thanks be to Him who never forgets us, they may be all healed up. With tender mercy He will even hide the scars so that we may stand once more with uplifted heads in the presence of our fellows. He will help us to forget the smarting of the whip and the cutting of the bands which bound us. He will lift us up and place our feet on the solid rock.

Why, then, should we go on wearing the yoke and submitting to the bands?—American Messenger.

He who ceases to kneel before the divine wisdom soon talks superciliously of the human, and ends with the worship of his own.

NOT SO SMALL, IT BE AMONG YOU.

James and John, through their mother, had preferred a request of the Master that they should sit one on his right hand and one on his left hand in his glory. Evidently they thought these exalted stations would be occupied by some of the twelve and they were seeking a pre-eminence over their brethren without any regard to their qualifications and with a spirit of selfishness anything but amiable.

When the ten heard it they were indignant, or, somewhat more strongly, "were moved with indignation concerning the two brethren," thus, also, manifesting a culpable spirit.

The twelve needed a lesson and Jesus, taking advantage of the opportunity, called them to him and addressed to them the words above quoted, in which he points out to them the manner in which true pre-eminence is attainable. Primary is a wage to be earned, not a gift to be bestowed.

"To sit on my right hand and on my left hand is not mine to give; but it is for them for whom it hath been prepared of my Father." Not prepared of the Father as a matter of hapless choice or personal favoritism but bestowed in reward upon those whose ministry and service to their brethren have pre-eminently qualified them for such exaltation of station.

Underneath this principle, personal in its application to the conduct and relation of brother to brother, lies the deeper kindred principle that the true governmental polity of the organized congregation, the church, finds its fullest expression and its greatest efficiency in a pure democracy.

Peter was not a pope, and hierarchies and episcopacies can find no comfort in these words. Presbyteries, synods, assemblies and conferences usurp the functions of the local congregation whenever they assume to act for it and enforce their edicts by ecclesiastical penalties. By their very existence as superior bodies, or bodies possessing superior authority, they assume that they have been appointed to sit "on my right hand and on my left hand" with priestly or churchly authority to direct individual conscience under constraint of ecclesiastical penalty.

James and John sought pre-eminence of office. Jesus said to them they might acquire a primacy of service while maintaining an equality of position. "Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you."

Within the precepts of civil government founded in moral right, avoiding invasion of the rights and privileges of others, with conscience enlightened by the word and illumined by the Spirit, you shall be free to deal personally with God in all matters of faith and practice, unmolested and unhindered by pope, priest, hierarchy, episcopacy or other self-imposed ecclesiastical authority, and shall find your reward of greatness or inferiority in the quality and spirit of the service you render to your brethren. Such we believe to be the teaching of Jesus in the passage before us, pregnant with the spirit of liberty and freedom, and yet sweetly hedged and protected from the hideousness of license by unfaltering loyalty to truth and righteousness implicit in the words themselves. "Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

This is not to deny the exceptional authority given to the twelve in their high office of apostleship. As such they were to give to the world the canon of Scripture complete and inerrant.

"Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in

heaven," or, as John expresses it, "whoever binds on earth shall be bound in heaven, and whoever looses on earth shall be loosed in heaven."

Jesus, then, were the spokesman of the voice of God on earth, and the decision inerrant and final; dead, the canon of Scripture, given by the Holy Spirit through the apostles, is final and inerrant authority. But the office of apostle, like the priesthood of Melchizedek, was unique. Important and necessary as it was to the revelation of God's will to man, the cessation of it was equally important and necessary that being "once for all delivered," pretenders and usurpers might not confuse, or dim or destroy it. The apostles, therefore, had no predecessors and can have no successors. Their work is closed and stands forever. Howbeit, there are some who are dissatisfied with it and would render others dissatisfied; and yet, while they fulminate against it, and with supreme egotism take from, and add to it, they dare not write another book lest their effort should catalogue them with him "Who hath said in his heart there is no God."

BLOTTING OUT THE LINES.

REV. DAVID JAMES RUSSELL, D.D., LL.D.

There is a disposition in some quarters to obscure, if not wholly eliminate, some of the clear definitions of truth and righteousness. This is the tendency of so-called "liberalism." In the one hand it decries creeds as non-essential, and on the other, belittles the sanctity of law. It caricatures orthodoxy and laughs at scrupulosity. It quotes Pope at believers,

"For forms of faith let canting bigots fight, His faith cannot be wrong whose life is right."

and then, to keep the balance even, attacks the historical authority of the Decalogue. The process is without sound reason and its results are subversive of morality in common life.

There is a difference between truth and error, and it is more than that "twixt tweedlum and tweedledee." There is a difference between right and wrong, and it is more than that "betwixt the north and northwest side." There are some distinctions and definitions which we can not confuse obliterate or disregard without being the worse for it.

For Christians the teaching of Christ is ultimate, as a matter of course. Let others think as they please; we are bound to think and believe and live along the paths he marked out. To be a Christian means this, obviously, if it means anything at all.

No one can sit in the school of the Great Teacher without perceiving that he draws certain hard and fast lines between things that differ. His discriminations are so clear that they cannot be misunderstood even by the most foolish of wayfaring men who merely pause to listen by the way.

1. Christ draws a line between himself and all other teachers. He announces that he came to earth from his pre-existence with the Father "to bear witness unto the truth." He alone of all the long procession of teachers could say, "I am the truth." He has no peers. He allows none. Plato and Epictetus and Marcus Aurelius, laud them as you please, are not to be mentioned in the same breath with him.

2. He drew a line between Christianity and all other religions. Christianity alone has power to save. Not that such fabricated systems as Brahmanism and Buddhism and Confucianism are wholly devoid of truth; but they are hopelessly adulterated with error; and they lack the life-giving power.

A philosophy without Christ may have certain uses, but it cannot save from the shame, the bondage and the penalty of sin. It has no adaptation to that end. Christ is the only Saviour, and the only salvation is by faith in him. "There is none other name under heaven given among men whereby we must be saved."

3. He draws a line between the Bible and all other books. The Bible was more than

literature to him; it was truth, and the Word of God. "In the one hand he never uttered a word which he did not believe to be true, and in the other he never began a sentence which he did not intend to be true. He made it the habit of his life to say and commend it to his disciples as an inflexible rule of faith and practice. He did not say, 'Search the Scriptures, or the Greek philosophies, but, 'Search the Scriptures; for in them ye think ye have eternal life, and these are they which testify of me.'"

4. He drew a line between the church and all other organizations. He spoke of himself as the founder of the church and designated the principles which underlie it. "On this rock," he said, "will I build my church, and the gates of hell shall not prevail against it." The "rock" is Peter's confession, "Thou art the Christ, the Son of the living God." By this doctrine the Church is set apart and vitally differentiated from all societies, "orders" fraternities, guilds and other associations whatsoever. The divineness of Christ's person and work is the very stone and mortar of it.

5. He draws a line between his disciples and those who decline to follow him. He speaks of the former as "in the world but not of it." He calls them the "salt of the earth" and "the light" of it. Over and over and over again he emphasizes the duty of non-conformity, or moral separateness. A "worldly Christian" is an impossible monstrosity. The world crucifies Christ; Christians worship him. They receive him as their Priest, to make atonement for their sins; as their Prophet, or authoritative Teacher; and as their King, whose word is law. "Ye are my disciples," he said, "if ye do whatsoever I command you." The man, therefore, who calls himself a Christian and declines to believe what Christ says or to do precisely what he bids, is a maskwearer and no Christian at all.

There is no difference of opinion as to the fact that Christ did draw these lines: yet they are the very lines, one and all, which our loose-thinking, loose-living age is apparently endeavoring to blot out. It is well to be "liberal" but a Christian can be no more liberal than his Lord. "He that believeth on the Son," he said, "hath everlasting life; and he that believeth not, the wrath of God abideth on him." In other words, there is an immeasurable difference between those who accept Christ and those who reject him. The former are saved; the latter are lost. We may not like that statement; most people do not like it. But that is not the question; the only question is whether Christ made it. If so, we as Christians are bound to receive it.

The people of the world are as well aware as Christians are of the conditions imposed by Christ on those who profess to follow him; and however they may object, for obvious reasons, to his teachings respecting truth and righteousness, they must, and do in their innermost hearts, condemn those who call themselves by his name only to ignore his authority. They expect a true Christian to hew to the line; because they have heard his Master say, "If a man love me he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him."—Bible Student.

THE ZAMZUMMIMS.

BY J. W. H.

Moses had difficulty with the Israelites because they were cowards, and were afraid of anything bigger than themselves. When a man feels like a grasshopper he is pretty sure to hop, and his effort is to hop away from supposed danger. The people, they declared, were great, were taller than themselves, and their cities were great and walled up to heaven. How high a wall looks to a scared man! The Israelites did not have the example of the little Japs and the big Russians before them; but Moses gave them a better. The Anakims, it appears, were numerous and tall, and Moses did not undertake to minimize matters, but he brought before them the case of the

Zamzummins. Now the Zamzummins were great and mighty and tall, and many, and had passed over the land, and the Lord had destroyed them, and given the land to other, and was all their strength, the Zamzummins were dead, and gone, and were a terror to no one. The Anakims, it is true, still lived, and were like the Zamzummins for size and greatness, but the Lord still lives, and He is as able to destroy the Anakims as He was to destroy the Zamzummins.

A great many years ago the writer knew of a pastor whose eyes were turned to a certain field of labor and he felt drawn in that direction, but in making an investigation he learned that in past years the Zamzummins had controlled the field and had created great havoc there, and that many tales were told of their prowess. The pastor hopped away quickly, and advised others to avoid the giants and the high walls they had erected. Another went to the field—the Lord not still send men—and he soon discovered that the Zamzummins were destroyed, as far as power and influence were concerned, and that while there were Anakims in the land that they were not more invulnerable than the Zamzummins had been.

"Be very strong and courageous," said the Lord to Joshua; and Joshua heard and heeded; and the walled city, so seemingly unassailable, was laid helpless at his feet. The courage required was not so much a physical courage as it was a courage born of faith in the promise and the presence of God. Such a faith made Joshua very, very careful to scan closely the instructions given, and to follow them to the letter. The procession formed was not one of "convenience" but one having each section to take its place strictly in accordance with the command. He did not deem the rams' horns "non-essential" or a "mere form;" nor did he think that six days' marching would answer just as well, or that five days are just as good as seven; nor did he omit even the final shout since "all the Lord required was for the heart to be right." Joshua may not have been so modern nor so liberal as some in these later days, but his name lives yet, and will continue to live, in the Lord's own list of heroes.

The lesson from the Zamzummins, and from Jericho, have not lost their potency nor their meaning. Neither Zamzummins nor Anakims can stand against the armies of the living God.—Baptist Commonwealth.

At the close of our Civil War we owed about \$3,000,000,000. In the twenty-five or thirty years following that we paid two-thirds of that debt. Since then, although during the last ten years we have had unexampled prosperity, we have not paid a dollar, and we owe today, as we did at the end of the Spanish War, \$1,000,000,000. During the past ten years the appropriations for our army and navy (exclusive of pensions) have aggregated \$1,626,000,000, an excess over the prior ten years of \$1,119,000,000. That is why we have not paid the national debt. Is this nation any better off, with its magnificent fleet of ironclads and its larger army, than it would have been if it had paid its national debt and stood today as the one great nation on the face of the earth not owing a dollar? The surplus excess of our military and naval expenditure for the last ten years would have reclaimed every arid acre within the limits of this country, would have given us magnificent canals, stretching from the north to the south. Every school in the country has its military company. We are all craving for war, and we cannot be craving for war and not have war. I contend that the principles of right and justice are eternal and can be depended on. If we can trust God to see that our dollars are paid, I think we can trust him to make good his declarations that righteousness will exalt the nation.—Justice Brewer, U. S. Supreme Court.

It is a blessed thing that we have an outlet, or rather uplet, for all our anxieties. How else could we bear them?—S. R. G. Clark.

The best government is the stillest. It is so in the family.

NEED OF SPIRITUAL RELIGION.

BY SWAN HOSKINS.

There has been but one book given as a rule, a guide for faith and practice, suitable and adapted to the conditions of all men and in all ages—that is the Bible. It is of the highest authority and as teaching and as a guide.

It reveals to us a religion whose highest standard is marked by that complete relation existing between God and a redeemed man—it reveals to us and warns us against all of the opposing forces which hinder and could destroy this relation between God and man—one of which is worldliness. Of all the blessings conferred upon humanity none is of more worth than the power, the influence of that religion which is begotten and kept alive by a strict adherence to the doctrine and precepts taught by Christ contained in the New Testament.

God has directed for man a form of religion necessary to a growth in religious, spiritual life—the opposite of a worldly one.

Having been made in the likeness and image of His Master shows that there is something in the destiny of man that requires a proper development of his character, his life, that is to bring him into and keep him in a close relation with God in this life, that he may "enjoy his God forever."

"The link which binds God to man," that which gives him peace and connects him with eternal happiness, is the love definition of religion, and it is a spiritual one. "The wind bloweth where it listeth" and man "is born of the Spirit." By this union man is made better, he cannot be otherwise. A spiritual being is called into action and he then impresses the world with a feeling that there is something above price involved in spiritual religion, to be found and gained elsewhere.

In the very beginning there was pointed out a separation between the true and the false—the spiritual and the worldly. There is such a marked difference between them in effect, it is an easy matter to distinguish between them. One is of the world and has the praise of men. The other is spiritual, is from above, involving man's redemption and no estimate can be placed upon it. Then, too, the objects and aids calling together and the classes engaging in the forms of worship reveal the nature of them.

One through advertisements of amusements, matters in which churches often vie with each other in attractions, many of them questionable, and make their appeal only to the eye and ear. The other, in the name of religion to a spiritual worship, promoting a growth in religious life and impressing the world with the thought of better eternal things.

As we magnify the blessings, the good that comes from the one, the evil tendencies of the other appear. They force themselves upon the weak, the children and the world in special Christmas services, musicals, concerts, solos and societies, making it appear they are a part of religion.

These things, worldly in their nature, do away with the "deep sense of God," "higher religious living," "deep convictions of right and wrong and everything is made entertaining. All this is done with no thought of making people better, dishonoring to the Master's service and advancing the interests of the theater more than a better life.

God is a Spirit and they that worship him must worship him in spirit and truth. Spiritual religion imparts a sanctity peculiarly its own, revealing precious personal experiences the world knows nothing of and is the most useful, productive of the most good when the most loyal to its own spirit, the worship of God.

The chasm separating spiritual worship from a worldly service is broad and deep; there can be no crossing, no association. This excludes from all true spiritual worship all worldliness, all show and pride, for "pride goeth before destruction," it excludes all set forms and ceremonies for the "servants of Christ do the will of God from the heart." There is no place in Christ's religion for anything save true religious worship.

The Master has plainly settled this matter. One Master, one service. There is no spiritual profit gained at any church gathering if some distressed soul is not helped, if some soul is not drawn closer to God, if some advancement is not made in spiritual life, if some impression is not made upon the world for good.

The early Christians continued daily in supplication and prayer and were of one mind. United to the churches and bound together by a spiritual life no earthly power could sever there was with them an assurance and devotion to Christ and his religion that made them a mighty "convincing and subduing power."

So will it be of all truly spiritual bodies, and where this union does not exist, where there is nothing in the churches that corresponds to this mighty Christian church force for good, there is a want of spiritual religion and worldliness has taken the place of a God-appointed way.

For the want of spirituality there is a growing unbelief, in the Bible, religious life is neglected to gain worldly favor and practical piety is set aside for moral culture.

Morality is good, but there is a difference between religion and morals and from many pulpits more can be heard of morals and culture than a living, spiritual religion, destroying the influence, the power of the gospel. "Ye must be born again," the experience of a spiritual, eternal relationship with God.

Whatever spiritual religion is there is an association to the human and the divine and whatever it achieves the human is to work following out the divine plan, in connection with the redemption of man that will "bless in death a bond so dear."

For God appointed ways "the bars between the world and church have been lowered," and new, popular methods originating in worldly organizations and societies, pleasing to the people, is mak-

ing worship in many places more worldly than spiritual.

Every one is Christ's time who would follow him had to accept certain principles, spiritual forms of worship before they could become his disciples. A changed life with a heart renewed carried with it these a living spiritual worship. The great principles constituting the religion of Christ and his apostles have been preserved with his word and are as pure and plain and as binding as they have ever been.

There is need of application of the spiritual character of Christ's religion and there is need of a determined effort on the part of churches to decide between the right and wrong instead of pandering to the wishes of worldly minded members who do not realize the wrongs they do and are teaching the young.

The religion of Christ is something inward, a spiritual something that must be revealed to the world in every day living. It is in the world, not of it, and cannot conform to it, the world is to be made better by it. The world is seeking to regulate what it thinks wrong in Christ's religion, hence the need of watchmen on the walls to "cry aloud and spare not" against the introduction of every form of worldliness in the churches and among Christians worldly, selfish ends that lead to condemnation in heaven—like inappropriate announcements for God's Sunday sermons, given out "to draw" destroy influence for good and hinder in that they rob churches and individuals of spiritual power.

The distinguishing characteristic of the first church and the first preaching were all spiritual. Every appeal was made to the heart for a reformation in life and the gospel was made the power of God for changes in the lives of men. A worldly religion that has its reward in this life or a spiritual religion with spiritual power. Which? The one means the destruction of the other. To decide this the pulpit, the ministry must speak and act with authority from the teachings of Christ and his apostles and the membership of the churches must believe and realize that the churches stand for the truth, the whole truth, for religion, pure religion, spiritual religion and that God seeketh the spiritual to worship him.

Lebanon, Ky.

ITCHING EARR.

If all who hear the gospel would heed it and obey it and accept the divine grace and life, it would be only a short time until the world might be brought to Christ and salvation. But too many pay little attention to what is said. Too many are not at all interested in obeying. Too many listen to the words about Christ and are not inclined thereby to turn from sin and flee for refuge to the hope set before them in the gospel.

Christ was greatly grieved by this tendency and gave his parable of the Sower and the Seed to impress the fact that where the hearers of the gospel are lost it is entirely their own fault. The seed which sprang up on the good soil and produced the abundant harvest was wasted on the highway, on the stony ground and among the thorns. That the poor soil was unproductive could not be charged to the quality of the seed.

Paul was greatly grieved in the same way and used words setting forth his views most emphatically as to the sin of being careless as to Christ when he should be accepted and followed without delay. The word of God is to be read with reverence and obeyed simply. The truth of God as it is preached is to be attended to with care and diligence.

The duty of the religious teacher or preacher is to give his message distinctly and faithfully, so that it may be understood, and then he is to throw the responsibility on his hearers and leave the results with God. It is well for him if he can be sure he has told the truth in simplicity and in love and if he can then leave it all to God and be at peace.

The apostle urged Timothy to preach the gospel faithfully. He foresaw the fact that the time was coming when the hearers would grow very fastidious and particular about the form in which the gospel should be preached, and be very unwilling too, to receive the plain, simple truths that were given by Christ to his church. The gospel is very simple and plain, and its direct truths are not pleasing to the carnal hearts of people who are still living in their sins.

When people really know and love Christ and are living lives of faith and spirituality, there is nothing they love so well to hear as the old, old story of Jesus and his love, as he came into the world and suffered and died to save those who are lost and ruined by sin. If people are pleased with themselves and satisfied to live in sin, and do not wish to repent and be pardoned and saved, there is nothing in the gospel that appeals to them, and they cry out for something new and something that tickles their vanity. They have itching ears. They want the music of rhetoric and oratory used in flattering and amusing them. They do not want to be told that they are sinners. They want to be told that they are very important and very noble.

We read that the word of God, even as set forth by Moses, did not profit all who heard him. Many of them fell in the Wilderness even after hearing this man who had talked with God face to face. The word failed to profit them being not mixed with faith in their hearts. "If it is so today," a minister may preach with great forcefulness and faithfulness and yet many who hear him may not have faith in their hearts and may not receive his message.

Ezekiel found people who heard his words but would not do them, and he was like a very lovely song of one that had a pleasant voice and could play well on an instrument. That was all. They would listen to him as they would to a song or a concert, and go away with their consciences un-

touched and their moral nature unchanged. It is this that breaks the heart of a good minister today. He does not want simply to entertain his hearers. He wants to see them doing the will of God.

The Apostle James compared those people who heard and then forgot, or failed to obey, to one who looks in a mirror, once himself and then goes on and forgets what he saw. The preacher may portray the sinner and may describe Christ, and then away will go out and forget all that they heard. He may be faithful to do as Jonah was commanded to do and "preach the preaching that I bid thee," but this is not enough.

After all, we must remember our own responsibility. People's ears may itch for entertainment and amusement, and falsehood and fable even, but it is only the truth that saves any of us. Let us preach it. Let us love it. Let us believe it. Let us obey and practice it in our lives. Selected

A TALK ABOUT PRAYER.

There is a need of delectation in our prayers. One observes this in the prayer meeting, where often the petitions cover a wide range of topics, but miss the particular wants of the hour, the place and the people assembled. And most of us know that in our private prayers, our tranquil closed seasons, we must occasionally arrest ourselves in the midst of unconsidered, vague, and so to speak, random words. Prayer is not only a spiritual exercise, it is an intellectual effort, and requires thought and care, precisely as does any other mental and physical endeavor. What to say and how to say it are here as important as in any other field where we converse, prefer request, or express gratitude.

Not going a step farther, how strange it seems that we forego the privilege of talking our Father exactly what we desire, putting into loose phrases of no special meaning our hopes and aims, according in general terms to the conversion of our families and friends and the reviving of the church, as though the end in question would be a happy circumstance, yet carrying no one person or group of persons on our hearts to the mercy seat. This, too, in the face of our own belief in God's individual care of and for us, and of His own gracious declaration to every one of his children, "I have called thee by thy name, thou art mine." The pages of Scripture are strewn with promises to the man who prays, with narratives of direct answers to importunate and believing prayers, and yet we, not merely because of little faith, but often through the merest heedlessness and lack of thought, go groping on, without seeking divine strength in any earnest way, without asking specifically for the thing we yearn to have, yet we do not ask for except in a random and half-hearted manner.

It would be well for those who have not given this subject much thought hitherto to take a look at their own ordinary practice. Possibly the answer to some who complain that their prayers never bring them a return of blessing would be that as yet they have never really prayed.

When it reaches the sacred ground of the inner consciousness, that plane where all souls stand solitary and stripped of conventional disguises in the presence of the Lord, how few of us even there and then are fully sincere in our confession and our application for relief. The sin which most easily besets us is a sin we are apt to regard with a measure of toleration. The weak point in our armor, easily seen by others, is not always discerned by ourselves. We may be honest as the day in our pecuniary dealings, fearful of any meanness or indirection in our speech, our integrity among men may be flawless, but in our homes we may be difficult to live with, irritable and irritating, uncertain in our tempers, morose and fault-finding in disposition. Perhaps our lot is cast with uncongenial people. The members of our own families may rasp our nerves and wear us out with their foibles and exactions. In this sphere of the daily life, if anywhere, we need the help which comes by continual and explicit prayer, prayer addressed to the only heart in the universe that can understand and the only arm strong enough to save us. One would think that at least in their prayers men and women would be candid, but the human heart is deceitful, and most of us know how gently we tolerate our own weaknesses and with what reserve we own, even on our knees and alone, that we are "miserable sinners." It is only when we arrive at the point of feeling and deploring the sin we acknowledge that we cry out to be delivered from it and receive assistance to put our prayers into practice.

The habit of prayer, once established, is both a safeguard and a comfort, a retreat and a defense, in this world of trouble and perplexity. But to get all the good the Lord wants to give us, we must pray with the earnestness of children and the definiteness of those who are in extreme earnestness, not insult the King above us with random prayers which have not even the merit of being attentive, and which lack the virtue of sincerity.—Margaret Sangster, in Christian Intelligencer.

GETTING READY FOR REVIVAL.

It is possible to spend so much time preparing and looking forward to revival that we fail to have revival. The danger is that our attention may be distracted from what is absolutely essential, to matters which are not essential, such as, methods, programs and leaders. It is well to have regard to all these, to be sure, in their place, but we must remember that all of these by themselves never secured a revival, and that sometimes, with but slight regard for them, great and mighty blessings have come from on high to God's praying and believing people.

Let us remember, always and everywhere, that the one essential to a revival is that which only

God himself can supply. All the machinery and organizations and money and talent in the world do not of themselves avail. Men are not prepared to order. They are not born of blood, nor of the will of the flesh, nor of the will of man, but of God. His purpose and power must be sought and secured. The sinful life goes not out by the efforts of man, but by prayer and fasting, in recognition of the living power and grace of God, and in only dependence upon him.

It is not for us, then, to set our times for convocations and gatherings, if by these we mean to either depend on ourselves or make formal requisition upon God. We may arrange times for our own human actions, if by this we do not mean, in any way, to limit the Almighty. We have our sacramental occasions, and we call others to unite with us there in confessing Jesus Christ, but we are to tell them that he should be confessed and served without waiting for some future day.

We must not, as the unconverted world is so prone to do, allow ourselves to grow idle in matters of religious life. Those who are unconverted are apt to look forward to a convenient season, some time in the future, and too often that convenient season never comes. We must preach the Gospel in every condition. We must place it on the attention of every one about us. We must be sure that we are doing this. Personal efforts to reach each person are impractical and obligatory. We must not be at our ease, and dream of some occasion when this will be easy but we must stir ourselves and press the claim of Jesus Christ on our friends and neighbors. We may not compel them, but we must use our best efforts to persuade them.

It is possible for us to have benevolent and amiable intentions in reference to others and yet, nevertheless, after all, speak in them as we should in reference to the claims of Christ. We keep on intending and planning, and yet may never do our duty. And so we may plan, in the church, for an evangelistic meeting, and hope for a revival, but we may never attain it, because it is a' ways for us in the future, and not in the present. God is ready to bless us this month if we are in a condition to be blessed, and if we are not in this condition, we are not, probably, taking any measure to be. We must be praying and believing and working, in order to have a revival at all, and if we are working and believing any praying, we are ready for the revival just now. We must not postpone the matter for four months, or for two. The fields are ripe, even now, and God is, even now, abundantly able to bless.—Harold and Presbyter.

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

The American Review of Reviews covers so much ground that a notice of its contents would almost make a magazine. The frontispiece of the August number is a fine picture of Mr. W. J. Bryan. The "Progress of the World" gives short paragraphs telling of all of importance which has occurred during the month. There are sketches of the two candidates for the Vice Presidency. Dr. Henry Van Dyke gives an account of Mr. Cleveland at Princeton. There are sketches of Murat Halstead and Joel C. Harris. The man who takes the Review will know that he has information on all live subjects of interest.

"Uncle Remus" The Home Magazine for August is, as the late editor, Joel Chandler Harris, wanted it to be, "clean and wholesome and fresh with the best and simplest in life." Julian Harris, eldest son of the late editor, succeeds him. The people of the South and, we believe, throughout the entire country, will join in perpetuating Uncle Remus' Magazine as a monument to one of their most beloved and famous citizens. Among the contents for August we find "Grover Cleveland," by Warren Waddill; "Trouble on Lost Mountain," a story, by Joel Chandler Harris; "The Lily," a poem; "Gilbert Neal," chapters twelve and thirteen; "A Glance in Passing," "Don Marquis," "What I know of the Ku-Klux Klan," "Children's Department," "The Magic Teakettle," "The Open House," conducted by Mary E. Bryan, and other good things. \$1.00 per year.

He will gather the lambs in his arm, and carry them in his bosom.

I saw a shepherd with the folds of his coat bent far outward, and I wondered what was contained in that amplitude of apparel, and I said to the dragoon: "What has that shepherd got under his coat?" And the dragoon said: "It is a very young lamb he is carrying; it is too young and too weak and too cold to keep up with the flock." At that moment I saw the lamb puts its head out from the shepherd's bosom, and I said: "There it is now; Isaiah's description of the tenderness of God."—Dr. Talmage.

A Preacher with his hope gone can in twenty days make all the heads of all his congregation hang down like burrashes.

Sunday-School Lessons

Monday, August 23rd

Friendship of David and Jonathan.—1 Sam. 20:30-42.

Motto Text.—"A friend loveth at all times, and a brother is born for adversity."—Prov. 17:17.

Saul, gloomily plotting the murder of David was angry that he could not kill him at the time he had decided upon, and his anger blazed out against Jonathan. "Thou son of the perverse, rebellious woman." In the East—and everywhere as for that—the worst fault you can offer a man is to say something against his mother. To these words do not indicate that Saul's wife was perverse and rebellious but only that Saul was in lawfully angry and wished to say the worst thing he could.

"For as long as the son of Jesse is upon the ground, thou shalt not be established nor thy kingdom." Jonathan knew this as well as Saul, but he revered God who had given the kingdom to David, and he loved David so well he could rejoice in the promise to him.

There is no more beautiful character in the Bible than Jonathan. He may well be called the soul of chivalry. Placed in a most difficult situation between his friend and his father, he was true to both. Heir to the throne yet he loved the one who should have his inheritance and more than once saved his life. He was the most unselfish of men and he was no weakling, but a brave and skillful soldier, who had distinguished himself in battle. Well might David say, in his eulogy, "I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me; thy love for me was wonderful, passing the love of woman."

Five times Saul sought to kill David. But sometimes his jealousy seemed to abate, the evil spirit left and he treated his young son-in-law with tolerance at least. To learn whether it was safe for him to return to his place at the court, David absented himself from the feast and bade Jonathan observe what the king said of his absence.

"And Jonathan answered Saul, his father, and said unto him, Wherefore shall he be slain? What hath he done? Saul had just told Jonathan, and in a most brutal way, that David would have the kingdom, which according to the usual course of things should be Jonathan's. The young prince sets that aside as no reason at all for slaying him. If God has willed to give David the kingdom, how is David to blame? He ought not to be killed unless he had done something worthy of death.

"And Saul cast a javelin at him to smite him." Thus showing indeed, the determined nature of his anger against David. There was no hope of peace between them; if he made an effort to kill his own brave son because of his defense of his friend.

"So Jonathan arose from the table in fierce anger." He did well to be angry. Such senseless prejudice, injustice and wrongdoing as Saul's might well incense him. "And did eat no meat the second day of the month"—which was the second day of the feast. "For he was grieved for David, fish God honouring young Jonathan, because his father had done him thus."

There was never a nobler or more chivalrous character. Jonathan does not think of the indignity which his father had shown him. All his grief and his anger are at the wrongdoing of David.

"Jonathan went out into the field." David was hidden behind the rock of Hael in the country not far from Gibeon, where Saul's court was. The two friends had arranged the signal, as was told in the first part of the chapter. Jonathan took a servant to gather up his arrows, as was usual in target practice.

Before the lad had brought back the first arrow, Jonathan shot another beyond him. Some think that according to his agreement, he shot three arrows, or rather two arrows three times. But it seems more probable that in his anger and grief Jonathan was in haste and shot but two.

"Is not the arrow beyond thee?" These were the signal words which let David know that Jonathan's intercession had been fruitless and that Saul was determined to kill him. "And Jonathan cried after the lad, Make speed, haste, stay not." Words spoken to the lad but meant for David. Had there been others who were in the field, this would have warned David, and no one would have been the wiser. But as only the lad was present, when he had gone the friends could have a parting interview.

"And Jonathan gave his artillery unto his lad, and said unto him, Go, carry them to the city." If the suspicious Saul questioned the boy, he could say that Jonathan had gone for target practice, and that no one else was seen while they were there.

"And as soon as the lad was gone." Which made it safe for him to know himself. "David went out of a place toward the south, and fell on his face to the ground." Doing obeisance to his prince, and showing, too, his reverence for Jonathan's noble character and disinterested friendship. Jonathan was not long in reaching the side of David. "And they kissed one another"—as men do in the East—"and wept one with another." There is nothing more pathetic than the tears of strong young men. They were no weaklings, but brave and tried warriors. "Until David exceeded." Broke down—was completely overcome by his grief.

Jonathan checks his own grief to comfort his friend. "Go in peace." Such was his wish, and David should have peace so far as it was in his power to secure it for him. They had made a covenant together, swearing by the Lord. David could know from this, if ever any doubt of Jonathan's friendship assailed him, that his friend had not forgotten but would give him help in every way in his power.

"The Lord be between me and thee." That is he called the Lord to witness the covenant and to punish the one that should break it.

"And between my seed and thy seed forever." David when king, David's son after him, might look upon Jonathan's as-rivals to the throne. To kill the descendants of a previous king was a common thing in the East.

Once afterwards in the wilderness of Ziph the friends met (3:16), and Jonathan was as true and loyal as ever. He went out to comfort David, and "strengthened his hand in God." Grander man never lived than this heroic, unselfish God honouring young Jonathan.

SPREADING OUT TOO THIN.

Each woman has a place in the world. But no woman can be in two places at once. This simple rule of physics is forgotten by many valuable and active women nowadays who try to be in all the vacant places they see, and end in nervous prostration. It is evidently not intended by Providence, in the very nature of things, that one woman shall live several lives in her community. Yet many a woman flies in the face of Providence by assuming, unselfishly, every life-task that she sees lying around neglected. It is undoubtedly necessary that orphans shall be cared for, that prisons shall be reformed, that hospitals shall be run, and child labor prevented. But each of these undertakings demands a large measure of time and thought if any real result is to be reached.

Everyone who has ever served on the board of an institution or society knows that the great trouble is to get directors who can give time and effort enough for the deepest needs of the work.

What happens in every community is, instead, that the woman who has made a good record in one board is immediately elected to others, and urged and persuaded to belong to them. "You need not do much, but we must have you on the board," is the formula. There is the vacant place waiting. Its appeal moves the woman in exact proportion to her ability and unselfishness. She steps into it—tries to. But she cannot fill it, for she already has her home duties and her other charitable work to attend to. Other appeals are made to her! she becomes "prominent in all our charities," and in consequence inadequate to the demands of any one of them or of her home. If she escapes utter breakdown, she is fortunate. But in any case (though she seldom thinks it out) she is a failure in that she never does her undivided best. She is spread out too thin.

If in any town those "prominent in charities" were all gathered together and each one was commanded to retire from all boards but one, the boards would be reduced tremendously in size but suddenly endowed with powerful vitality. A board of only three women who have no other charitable meetings to attend and whose energy and experience is all poured into that one channel, would far outvalue a board of ten women, nine of whom have other meetings on hand the same day or week and a distraction of interests forever in their willing minds. The woman of one charity is needed today. The woman of many charities is too numerous, both for the cause of charity and her own interests.—Priscilla Leonard, in the Interior.

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WHY BAPTIST COLLEGES, AND WHAT IS ONE?

The writer has been made to wonder why the representatives of our colleges in discussing their respective schools as denominational schools emphasize only what they call "religious" training. He has often been made to wonder why Baptist training is not discussed and emphasized by them. "Religious" training may be had in the many schools belonging to the other denominations of Christians. And if a "religious" training is all that is needed or desired, why bother about having a Baptist college?

Again, is not Baptist training "religious" training? Do Baptists lack in "religion"? Does one in becoming a Baptist become "irreligious"? Is not "religion" one of the essentials the vital essential, the primary vital essential in being or becoming a Baptist? Why not talk about Baptist training? What is a Baptist college for if not to give Baptist training? If not this why have a Baptist college? Is it not a worse than useless and idle waste of time and energy and means and breath to have a "Baptist" college just to give "religious" training?

The writer may be wrong, but he believes that the primary, if not the sole purpose of a Baptist college is to provide and to give Baptist training; to educate on a Baptist basis, from a Baptist standpoint, under Baptist influences. This being true there needs to be, and if it is done there must be Baptist colleges.

What is a Baptist college? The writer believes that comparatively few Baptists stop to ask even themselves what it takes to constitute a Baptist college. Is a college which has on its board of trustees any but Baptists a Baptist college? No. It depends on how influential he is in the employment of teachers and other matters as to how much his influence is anti-Baptist. When any but a Baptist is on the board of trustees he is there for his influence; and that influence being necessarily non-Baptist is necessarily anti-Baptist. And be that influence ever so little or ever so indirect that college lacks that much of being a Baptist college.

Is a college that has any but Baptist teachers a Baptist college? No. Even if such a teacher were never to teach one single thing that is anti-Baptist, the very fact that he is not a Baptist has an anti-Baptist influence. It cannot be otherwise. But do they keep quiet on these matters? He who thinks so has something yet to learn that he needs to learn. No teacher who has convictions can keep silent. He who has no convictions is not worth having. He is a time-server.

The writer saw the president of the board of trustees of a "Baptist" college greatly surprised when he was told what two of his teachers had been teaching months before, and that students for the ministry in his college had believed and defended the teachings referred to.

Be he a teacher of music, of mathematics of languages, or what not, he, if worth his salt, will teach things and exert an influence that are ruinous to Baptists.

The writer knows there are schools which would like to deny these statements. But, denying them, they are still true.

Is having Baptist trustees and Baptist teachers all that is required to make a Baptist College? No. There is at least one more thing necessary. That is a Baptist church in its locality. Indeed all the

"Baptist" churches in its locality must be Baptist churches. If the college itself is wholly Baptist in its teaching and influence on the pupils, the influence of a "Baptist" church which is not a Baptist church in its immediate vicinity will largely counteract the influence and teaching of the school. Indeed, the "church" of any denomination in a town where it has a school, especially if it be the only one of that denomination, is a part of the make-up of that school. This is an important fact that no one of intelligence will publicly deny. It follows then, of necessity, that whatever that church lacks of being truly loyal to its denomination the school lacks of being a Baptist college.

Is a church which has "union" services loyal to its denomination? Or one whose pulpit is filled by preachers of other denominations? Or one that receives alien immersions? It is not. And the college having such a church in its community is not, and cannot be, try it ever so hard, and deny it as it may, a Baptist college. It is ruinously handicapped.

It would be well for colleges that are really Baptist colleges, in their advertisements and presentations and announcements, to emphasize the fact by telling that all their trustees and all their teachers are Baptists, and that the churches in their respective towns are really loyal Baptist churches - that they have no "union" services, no preachers of other denominations to fill their pulpits; receive no alien immersions, or are otherwise irregular or un-Baptist - that they give Baptist training.

All men listen most attentively to those who have gone farthest into the dark shadow.—A. H. Bradford, D.D.

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WILL YOU NOT TRUST HIM TODAY!

WALTER M. LEE.

If your heart is bent over with sorrow for sin, If your soul is repentant of evil within, While sinners are coming confessing their sin, O, why not for heaven the journey begin! If your burden of sorrow is heavy to bear, If your conscience is laden with sin and its care, The Redeemer will take all your burden away, Then why not believe him and trust him today! If you wish to escape from the horrors of hell, If your soul wishes freedom from sin and its spell, The Redeemer alone can deliver from sin, And free you from hell and its terrible din. If your soul crieth out for deliverance now, Will you come to the cross and your head lowly bow, Will you cast off your burden at Jesus' dear feet, And receive for your soul his salvation complete? New Orleans, La.

Our Pulpit

GOD-GUIDED MEN.

G. H. BURGEON.

"I conferred not with flesh and blood."—Galatians 1:16.

The conversion of Paul is one of the evidences of the truth of our holy religion. So far as this life was concerned, he had nothing to gain, but everything to lose by becoming a Christian. From being a great Rabbi he came to be the companion of poor fishermen who themselves were the followers of One who was poorer even than they. It is clear that he was no fanatic, and not at all likely to be carried away by any sudden impulse. He was clear-headed, thoughtful, logical, and his conversion must have been wrought by some very extraordinary power; there must have been, to him, at least, overwhelming evidence of the truth of what he believed, and of that form of faith to which he devoted his whole after-life.

In addition to supplying us with valuable evidence of the truth of Christianity, Paul has left to us a most remarkable example of its force in his own person. Never was there a man more fully possessed with the spirit of Christ than he was. He was no feeble saint with just enough grace to enable him to go limping into heaven, but he was a spiritual athlete, wrestling with the powers of darkness, running with endurance the race set before him, and "filled with all the fulness of God," one who was indeed "strong in the Lord, and in the power of his might." He threw himself, with all his natural zeal, into the cause of Christ, that natural zeal being so sanctified by the Spirit of God as to make him a mighty and valiant servant of the Lord. I pray that we also, beloved, may be what Paul was; I will not even except

his bonds. He did so when he said to King Agrippa, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." But we might be willing even to wear his bonds if we might but have such a character as his fully developed within us. Paul—being converted through Christ, appearing to him out of heaven, and speaking personally to him, being deeply repentant for the past, and believing fully in Jesus as his Lord and Saviour—had no sooner been baptized than he struck out at once an independent path for himself. He did not need to receive any commission from men, for he had received his commission direct from heaven; and, therefore, "straightway he preached Christ in the synagogues, that he is the Son of God."

In our text Paul says "I conferred not with flesh and blood." He did not even consult with good men as to what he ought to do. Why should he? Why should he ask them to countersign his commission when he had Christ's name at the bottom of it? He did not consult his relatives, for he knew very well what they would say. They would think him ten thousand fools in one to throw up all prospects of advancement to become the follower of what they thought to be the meanest of all superstitions. He did not consult even with his own flesh and blood, with himself. As I have already reminded you, he had everything to lose and nothing to gain by becoming a Christian; but he willingly descended from being a student of Gamaliel, and a member of the Sanhedrim, to earn his living as a tent-maker, and to be a simple itinerant preacher of the gospel of Jesus Christ. He descended from comparative ease and luxury to poverty and stern toil—from safety and peace to bitter persecution, and at last to death by martyrdom; and while knowing that he could never be a gainer as to temporal things, he nevertheless calmly and deliberately gave himself up to be the bond-servant of that Christ who had spoken to him out of heaven, and called him into his service.

First, faith needs no warrant for its action but the command of God.

Believers have no need to consult with flesh and blood.

This has been faith's rule all through the ages. It was the rule of the martyrs in the old days of the Roman persecution. They knew that they might be put to death in the Colosseum—"butchered to make a Roman holiday"—yet, knowing that, they dared to confess that they were Christians. This was the glory of our Protestant ancestors in the days of Queen Mary. They went joyfully to Smithfield to be burnt for the sake of Christ; and as one of the pastors significantly said, "the young people went to see the others burn; and to learn the way when it should come to their turn." They did learn the way, too, to stand there, not consulting with flesh and blood, but being ready to be burned to ashes rather than worship the beast, or receive his mark in their foreheads. This is still the spirit that animates true faith. God's command is her sufficient warrant. She consults not with flesh and blood.

I would have you also recollect that, if we do ask for something over and above God's plain command, we are virtually casting the command itself behind our backs. God tells you to do a certain

thing, but you say that you must first consult your advisers and friends. Then has it come to this—that a mortal man is to tell you whether you are to obey God or not? That would be making man your god, and rejecting the living and true God. Suppose that, in such a consultation you should be advised not to do the right thing, and that you should obey that advice would you be relieved of your responsibility? Certainly not; it would still rest upon you. To you comes the divine command, and it is for you to obey it, whether you are advised by others to do so or not. Even to ask for such advice is to trifle with the authority of God. To hesitate to do right because of self-interest is rebellion against God. Suppose you say, "That is plainly my duty, but it would involve me in loss"—well, then, which shall it be—will you suffer the loss or will you commit the sin, you do distinctly make your own gain to be your god, for that which has the highest place in your soul is, after all, your god. What right have you to ask, "Will such a course pay me? Will it answer my purpose? What will be the good of it to me?" Such questions contain the very essence of rebellion against the Most High. What if thou art no gainer by obeying thy God? He who bids thee do it is thy Maker and Preserver; what if thou shouldst lose everything through obeying him? Would it not be better to lose the whole world than to lose thine own soul for what wilt thou give in exchange for thy soul? The very thought of weighing self-interest against the authority of God should be revolting to all right-minded men.

Now, I am going to show you the range of its application to ourselves practically.

I judge that, first of all, it applies to all our known duties. I am not now speaking to unconverted people, I am speaking to you who profess to be converted. You say that you are saved, and that you do not trust in your works. That is well. I have preached to you the Scriptural doctrine of salvation by grace, but now I am going to give you a practical principle that is inseparably associated with that doctrine. It is this—it is the duty of every Christian to forsake every known sin, whatever it may be; and, in doing so, he is not to consult with flesh and blood. Many professors say, "This course is wrong, judging by the Scriptural standard; but then, society has long tolerated it; nay, it has even decreed it to be right." But will society judge thee at the last great day?—If thou art cast into hell as a deceitful professor, will society fetch thee out of the bottomless pit? If thou art found at last outside the gates of heaven, will society recompense thee for thine eternal loss? What hast thou, O man of God, to do with society? Christians are to come out from among the ungodly, to take up their cross daily, and follow Christ, to go without the camp, bearing his reproach. The friend of the world is the enemy of Christ. What have you to do with doing as the world does?

This principle of not consulting with flesh and blood also applies to our service for Christ. We have known ministers whose "call" to a place always depended upon the size of the salary. We have heard of others whose work for Christ depends upon whether it is to be done in a respectable society, and whether it is a tolerably light and easy task.

If they find that it is a ragged school work, or if they will have to labour amongst very poor people, and get no credit for it, they do not care for that kind of service; and if it involves a great deal of toil, they do not feel that they could manage it. The real difficulty is that it is not pleasing to flesh and blood. O soldiers of the cross, has it come to this, that you must have an easy place, or you will not fight for your King? Soldiers of the Queen do not wait to ask whether it will be hot or cold in the lands to which they are ordered to go; but away they go at the royal command. And so it must be with Christians; we must not be such feather-bed soldiers that we can only go where we shall be easy and comfortable. Nay, but in the name of him who bought us with his blood, let us ask, "Is this my proper sphere of service for Christ? Then I will occupy it, cost what it may."

Perhaps I am addressing some brother or sister here who says, "I feel that I am called to service for Christ, but I am going to consult my friends to see whether they agree with me or not." That will probably put an end to your service before it begins. Nothing good will be done by a man who will not attempt it until everybody thinks it is wise. If God has called you to any work for him go at it at once with all your might; for if you stop to consult even good people, it is very likely that they have not the faith that you have; or if they have, they will frankly tell you that they are not judges of your call. I cannot decide whether it is a call from God to you; you must yourself be the judge as to that; and if you feel that God has called you to any work, go and do it.

"Oh, but Christian people throw cold water over my plan!" Yes, that is a common practice; but it ought not to stop you from doing the Lord's work. Remember how David's brother, Eliab, said to him, "I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle." I have always admired the modesty of David's reply, "What have I now done? Is there not a cause? He had been sent down to the camp by his father, and he had a further justification, a little later, when he stood before Saul with the giant's gory head in his hand. If God bids you do any work for him, go and do it in his strength without consulting with flesh and blood.

Many a noble purpose has been strangled by a committee many a glorious project, that might have been the means of carrying the gospel to the utmost ends of the earth, has been crushed by timid counselors, who said that it was not practicable; whereas, had it been attempted, God would have wrought with the worker, and great would have been the result. So you go, O man of God, to the work he has called you to do, and consult not with flesh and blood!

In the next place, this principle applies to all needful sacrifices. There are sacrifices which we must

make for Christ and his cause. For instance, there are persons, who, if they are converted to God, must make sacrifices in their business. There are here tonight one or two men who used to be saloon keepers; when they became converted, they took the very first opportunity of getting out of that business, although it meant a considerable sacrifice. They have cheerfully borne the loss, and they are now sitting here with clear consciences as they could not have been if they had

not done what they believed to be right. There are others here, who used to get a living by their Sunday trade, but they willingly gave it up for Christ's sake when they became his. I do not think they have ever got back as much money as they gave up but they feel great peace of mind, and they feel perfect satisfaction at the loss, because they believe it to be right. Every Christian is bound to set thus, not considering for a moment the profit or loss of the matter. As God is God, he is to be served at all costs.

Sometimes however, the following of Christ involves the loss of more than money—the loss of friendships. There are separations still made in the world because of devotion to Christ. Ungodly parents drive away from them their converted children. Close friendships have been snapped, and situations of influence and usefulness have had to be given up for Christ's sake and the gospel's.

"What am I to do?" asks one who is threatened with grievous loss if he will not give up Christ. Be willing to let father, and mother, and husband or wife, and all else go, rather than let him go upon whom your eternal interest depends. Remember that he said, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Some persons feel that if they become followers of Christ, they will lose prestige and position; and that is more than they can endure. There have been some who, when they had joined this church, have henceforth had the cold shoulder in the aristocratic circles to which they belonged; and they have come to me, and said, "Our former friends no longer call upon us, nor ask us to their houses." And I have replied, "Thank God! Then you will be out of the way of the temptation to which you might be exposed from their idle chat." They have said, by-and-by, that it was even so, and that it was well. But at the first, it was hard to bear. Dear brethren and sisters in Christ, ever do what is right; whatever may come of it, be out-and-out for Christ. Verily I say unto you, there is no man who shall be lowered by Christ at the last. Great shall be his gain who, for Christ's sake, can give up even all that he has.

I want you further to notice that this principle also applies to the confession of your faith, if you have been converted to Christ. Very often, some of those who really do believe in Jesus neglect to avow their faith in the Lord's appointed way. Nothing is more plainly taught in the New Testament than that it is the duty of every believer in Christ to be baptized. It is the duty of every Christian, having first given himself to Christ, afterwards to give himself to Christ's Church, according to the will of God. Now, my dear friend, do your Master's will, and consult not with flesh and blood.

Do not consult with yourself about this matter; for if you do, self will say, "Why need you take that trouble? You will bring a great deal of unnecessary notice upon yourself if you do." Perhaps you will not be able to hold out to the end; you may fall into sin, and bring disgrace upon the name of Christ." Self will reason in that way; but what have you to do with such reasoning? Is it not your bounded duty to do as your Master bids you? If soldiers, in

the day of battle, are commanded to charge, the enemy at the point of the bayonet, they must not stop to consider the danger of such a course, or to ask why their commander gave such an order; and so it must be with every true Christian. Are you a Christian and does your Lord bid you confess your faith in him? Then come forward and say, "According to his will, I do with my mouth confess, because with my heart I have believed in his name." Possibly someone says, "If I were to do that, I should grieve my parents." Do not needlessly grieve anybody; but if it be needful for Christ's sake, grieve everybody, and yourself grieve most that they should be grieved because you do what is right. Another says, "My position would become very uncomfortable if I were to be baptized." Then find your comfort in the presence of Christ with you in uncomfortable circumstances. "But," says one, "I don't see how I could be baptized at present." Is it your duty? Then remember that the apostle says, "Immediately I confessed not with flesh and blood." When I preached in the country, before I came to London I used to have a hearer who professed to have been a Christian for many years. Whenever I spoke to him about joining the church, he always said, "He that believeth shall not make haste;" to which I replied, "Well, if you come at once, you certainly will not have made haste." Then I tried to explain to him that the haste referred to there was the haste of fear and cowardice, and I said that a much more appropriate text was this one, "I made haste, and delayed not to keep thy commandments."

"I gave too much to the Lord's cause; I worked too hard in Christ's service; I really did not exercise sufficient prudence, and look out for myself as I ought to have done." Oh, no! Their regrets always are all the other way; those who have denied themselves most always wish that they had done more and given more, and been privileged even to suffer more for Christ's sake.

And, finally, this will be our judgment at the last great day. We shall account that, to have followed Christ, and to have suffered less for Christ, was the right thing; but for anyone to have got off cheaply through consulting with flesh and blood will then seem to us to have been the meanest thing that was ever heard of, treason against the King of love, treachery against the Christ that died. Those who have been faithful to Christ on earth shall share his glory in heaven, and dwell with him there for ever and ever. So, if you do believe in him, come out boldly, and confess that you do.

If you love not the Lord Jesus Christ take heed lest he should come against you with his rod of iron, and utterly destroy you. May he by his gracious Spirit, give to all of us faith in him, and loyalty to him, for his dear name's sake!—Amen.

EXHAUSTION

Made Worse By Coffee Drinking.

There's a delusion about coffee which many persons, not necessarily chemists only, are fast finding out.

That exhaustion from long hours of hard mental or physical work is increased by the reaction of coffee, rather than relieved, is a well known fact. A prominent music professor found the true state of the coffee evil, and also the remedy. His wife tells his experience: "For over thirty years my husband taught music 6 days a week and 12 to 14 hours a day. None too robust, such constant work made a drain on his strength so that he was often quite exhausted by Saturday night.

"He formed the habit of drinking strong coffee regularly with his meals. Occasionally when he did not have his coffee he would suffer from headache, nervousness and weakness. This alarmed him and me also, for we feared he was becoming a slave to coffee.

"About that time we heard of Postum and decided to try it. At first we did not like it, but soon learned it should be boiled 15 minutes after boiling commences, and then when served hot with cream and a little sugar, it was a drink fit for kings.

"My husband found he was gaining in weight while using Postum. He was rid of constipation, his headache disappeared and his nerves became strong.

"Now at 61 he is still able to work at teaching, selling instruments or superintending the farm, and can out-work many younger men.

"He has never gone back to coffee and says he never will. Recommending Postum to others is one of his hobbies. We are happy to say all our children drink Postum and are fond of it."

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

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

SEVERAL THINGS.

V. M. MURPHY.

A movement is on in Texas for submitting a constitutional amendment favoring State wide prohibition to be voted on later. The *Missionary Worker* pertinently remarks: "The whiskey leaders, who are now masquerading as local optionists, are opposed to this." Nothing strange in this. Their idea is that with local option, saloons may be retained in at least a few places. And this is the very reason why one of the Georgia legislators has already declared his purpose to introduce a local option bill at their next session, hoping thereby to nullify their State prohibition law.

"Speaking generally, the 'leading business men,' who will be heard from, from time to time, are in one way or another, through banks, rentals or mortgages, or inter-trade, interested in the liquor business. Let that be remembered and then let their words be weighed along with the facts mentioned."

A recent writer says: "All of us should be fellow helpers of the truth—some preach, some run banks some farm, some do other things, but all of us should have same mind and heart."

Now, is this true? Is it really expected that every child of God should engage in some active work for the extension of the Kingdom? Have all, without any exception, a gift to be kept in active service? Read Rom. 12:4-8 and I. Cor. 12:4-11, and see. What, then, will come to those who fold their arms, simply looking on in spite of the teaching? "Diligent in business, fervent in Spirit, serving the Lord!"

The *Woman's National Daily* tells of a ball given at a leading hotel at Stigler, Okla.: "Celebrating the legal separation of twenty married couples all of the divorcees having been granted in one day. There were present, besides the twenty women who had secured divorces, several of the ex-husbands and three matronly widows, who acted as chaperones that the matter might have the air of strict respectability (?) Two of these widows had grown sons who appeared at the ball as escorts of the women just divorced. The honored (?) guests of the occasion were attorneys who had conducted the legal business of the divorcees and during the course of the evening the guests were all lined up and drank a toast to the judge who had granted the divorces."

Surely so disgraceful a scene as this has no parallel in human history. "Divorce," pertinently remarks the writer quoted, "under almost any circumstances, is an evil, and anything that tends to facilitate the granting of divorces or to make easy the separation of those who grow restless under the matrimonial yoke adds to that evil."

But, no kind of human reasoning is necessary in the case. God's word settles the matter beyond all dispute and for all time forbidding divorcees in all cases save adultery, not requiring but simply permitting it even then. Matt. 19:7-9; Mark 10:2-12.

It is said that: "So much did George Gould admire the eyes of his wife that he had them photographed. This photograph he had transferred to agate by one of the artists in the Tiffany establishment and the stones he had mount-

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Infinitely more important, however, is it that he know that: "The eyes of the Lord are in every place beholding the evil and the good." Prov. 15:3.
Princeton, Ky.

"Solid joys and lasting treasure."

III. I see that my time has gone but I need not dwell upon the last point—that this principle commends itself to our best judgment. It is the judgment we exercise upon others. We do not like to see half-and-half people, do we? And if we see people who are willing to suffer for their principles, we respect and honour them. Well, then, let us so act that others may be able, in their inmost hearts, to respect and honour us.

This principle will commend itself to us when we come to die. I never heard of a Nonconformist father saying to his son, when he was dying, "My boy, you know that I was a Dissenter, and I lost my farm for that reason. I advise you to go to church, and get into the good books of the parson and the squire." I never heard of a Christian man, when dying, saying to his wife, "My dear, the shutting up of our shop on the Sabbath has meant a great loss to us and I have all the less to leave you; and I regret now that we were so unwise." No, no; I never heard and never dreamed of hearing of anyone saying such a thing as that. I never heard a dying Christian saying,

Editorial

What is commonly known as the Philadelphia Confession of Faith, under the head of Baptism and the Lord's Supper, says: "These holy appointments are to be administered by those only who are qualified and thereunto called, according to the commission of Christ."

This same document adds that "the officers appointed by Christ to be chosen and set apart by the church" are "for the peculiar administration of ordinances," etc. It further asserts that these are bishops or elders and are "to be continued to the end of the world."

From this it would seem that Baptists heretofore believed the administrator had something to do with the validity of the act of baptism. This position conforms with the logic of the New Testament on that subject, and is still maintained by Southern Baptists, save a small minority in their ranks. Everywhere men are duly set apart to the full work of the Gospel ministry by prayer and the "imposition of hands of the eldership." To the present hour one of the functions included in the act of ordination is the administration of the ordinance. If the individual can elect the administrator of the ordinance of baptism, independent of church authority as to the administrator, why may he not do the same thing with reference to the Lord's Supper? And if the ordinance, thus administered, are Scriptural and valid, why continue to set men apart to the full work of the Gospel ministry by ordination? To that extent, at least, the ceremony becomes a meaningless farce.

The acceptance of alien immersion involves a two-fold danger. It instantly removes the necessity for an ordained ministry among Baptists. If the clergymen of other denominations can perform this function for them, by the same token, they can render all other needed services. With equal propriety they could serve in every other pastoral relation. The only respectable argument to be urged against this position is that of expediency and it is contrary to Baptist principles to let matters of expediency be a cause of division. The other danger comes from the determining power of the individual. If an approving conscience makes valid the ordinance of baptism, so far as the administrator is concerned, might not that same approving conscience substitute sprinkling for baptism?

There is not a single instance in the New Testament where immersion was administered by one not in sympathetic belief with that act. To let the mere assent of an individual set aside that custom is a dangerous assumption. Much is at stake, where such is done and the cause is anything but strengthened. The strength of a denomination is lodged in its fidelity to truth and not simply in the number of its adherents. Convictions possess a peculiar power, and are only to be surrendered when proven false. Certainly the time will never come when Baptists will give up an ordained ministry or let an individual determine the time, place and manner of administering the ordinances.

A recent issue of The Congregationalist and Christian World has an extended editorial on "A World View of Congregationalism" that

merits serious consideration by every lover of truth.

The International Council of that denomination has just closed a very important meeting in Edinburgh. Delegates from twenty-two countries thoroughly established the right of this body to be known as a "World Council" and urge the hearty acceptance of its deliverances because of that proud distinction.

It is too early to predict the outcome of this meeting, but if the denominational papers are as enthusiastic and cordial in supporting its deliverances as the Congregationalist and Christian World, then it will be pronounced an unequalled success.

This paper, in drawing a contrast between the first Council, held seventeen years ago, and the present one, calls attention to four remarkable facts which are placed to the credit of the last body. It says: "The supreme purpose, to seek the truth with confidence in the Supreme Revealer of truth remains the same. But the field in which the truth may be expectantly sought has been enlarged and so has the means by which the search may be hopefully carried on. The Bible remains the supreme literature of religion. But the whole realm of human knowledge has come to be regarded as the field in which revelations of God may be found for the regeneration of the human soul."

So much for revelation; now concerning the Fatherhood of God it continues: "Christianity remains the supreme religion, and Jesus Christ the supreme revealer of the thought of God for mankind, all of whom are his children."

A wonderful advance was also noted in the freedom of thought of which the following is an example: "On the first business day of the Council the opening address by Dr. Forsyth on the Atonement, and the sermon in the evening by Dr. Gordon on the republic of souls, were wide apart and were themes of conversation to the closing day. Yet no irritating controversy emerged, and there was no withdrawing of groups into parties by themselves. Neither in public meetings nor in private discussion did any root of bitterness spring up or sign of division appear."

The writer indicates that the Council heroically faced the question of Higher Criticism and made a declaration relating thereto: "A marked change also was made evident in the attitude toward the Bible. Not only were the results of its modern historical study accepted practically without dispute but they were welcomed with confident purpose to build new and stronger faith on the Bible newly interpreted in the light of present-day knowledge. Congregationalism, through its most representative assembly, has taken its stand definitely in support of the main conclusions of Biblical scholarship, and the phrase 'higher criticism' is not in its eyes associated with any offense against our Christian faith."

The last remarkable deliverance has to do with heathen religions. The closing session of the Council was devoted to foreign missions and the leaders in this movement united in testimony of their respect for the religions of nations which have been called heathen.

If the utterances of this World Council fairly represents Congregationalism then "Ichabod" is written on its standard. That is a sad hour when the affirmation is made that "the whole realm of human knowledge has come to be re-

garded as the field in which revelations of God may be found for the regeneration of the human soul,"—and that all mankind are the children of God. The Bible teaches that we "become children of God by faith in Jesus Christ."

Strange freedom, that, where truth and error are pitted against each other and after the conflict the antagonists smile, clasp hands and fraternize on terms of equality. Truth devoid of the power of self assertion will soon cease to be.

It is a pity that more light was not given on the "testimony of respect for the religions of nations which have been called heathen." The returned missionaries that we heard did not speak on this wise. Their recital of depravity, superstition and vice was most heart-rending.

There are important and far-reaching lessons that Baptists should learn from the meeting of this World Council.

The New York correspondent of an exchange asks some questions that would be hard for certain preachers to answer. We are glad to say his words are not yet much needed in the South.

"Some of our preachers are disturbed because certain lecturers have hired public halls, and given stereopticon exhibitions on Sunday evenings. What of it? Didn't the preachers open the way for this by giving lantern shows in their churches? When Sunday evening is used for entertainment purposes by the churches, public halls and theaters will be used likewise, and the people have practically as much right to go to one as the other.

"It is the veriest folly to raise a hue and cry about 'sacred concerts' in a theater, when some churches openly advertise a 'sacred concert' for their Sunday night service. The writer is not straight-laced, nor afraid of new methods in church work, but when anything is substituted for the plain, earnest preaching service, and the appeal for immediate results, no one need complain if shows and concert halls enter into competition.

"How would it do to press this matter still farther and say that much of the Sabbath desecration may be traced to the running of excursion trains to camp meetings and religious gatherings of various sorts? The fact is, and there is no use blinking it, a great deal of the laxity now prevailing with regard to the Sabbath is fairly chargeable to Christians. The Sunday question is too large to be disposed of in a paragraph. And it is true that the Sabbath was made for man and not man for the Sabbath. Yet our glory has been in the Sunday night service. It was then the most powerful appeal was made, when the altars were filled, when the church officers were present, and God's power made manifest.

"Why not return to the old paths? We have tried the trombone, the bass fiddle, the lantern slide, the hired oily painting; why not take the trusty weapons with which our fathers fought their way to victory, when the slain of the Lord were many?

"No great revival from that of Pentecost to the present day has come to the church, save through the earnest preaching of the blessed gospel. Men are not converted by fiddle strings nor brass bands. A preacher on fire, in time means a church on fire."

It is difficult to understand just why Mr. Carnegie placed such limitations on the "Fund" to pension

aged professors as to exclude those serving a denominational school. In the early history of American educational institutions the denominational school occupied an enviable position, and even at the present writing it is a factor to be reckoned with.

Its mission is to furnish educational advantages under the auspices of the denomination assuming financial responsibility and, at the same time, safeguard the Christian religion. What is taught and the character of the teaching is a matter of profound concern when Christianity is involved. The denomination controlling an institution, through its trustees feels this responsibility and eliminates from the teaching force any that attack the fundamentals of Christianity or lapse in morals.

The career of the denominational college has been honorable and useful and the exemption of its teachers from sharing in the benefits of this fund is passing strange. If the output of these schools had proven detrimental it would be different, but such is not the case.

Some are beginning to regard the establishing of this "Pension Fund" as a master stroke of one not in sympathy with the Christian religion. It is an appeal that is already having its effect in many directions and several schools have severed their denominational connection. If Mr. Carnegie really wanted to be a benefactor to the teachers of this country he made a serious mistake in excluding those in Christian institutions, under denominational control, from the benefits of the fund.

Our attention has just been called to the fact that the American Unitarian Association is preparing to use the daily press as a propaganda for the peculiar doctrines and beliefs of that denomination. Contracts have been made with twenty-one weeklies and thirty-two daily papers for a certain amount of advertising space for this purpose.

This is a new and novel method of bringing to public attention the salient principles of a given religious organization.

This Association last year "circulated free of cost to the recipients 380,000 tracts of more than 250 titles."

Unitarianism is the religion of the "natural man," and has largely tintured literature for the last fifty years. Even the fiction of this period is seriously infected with its pernicious teaching. Of course, it has no place for the Trinity, the deity of Jesus or salvation by grace alone as represented in the substitutionary work of Christ. It would be well for the Christian ministry, just at this time to call attention to the fundamental principles of Unitarianism.

It is needless to add that Unitarianism has scant patience with the orthodox theory of the inspiration of the Bible.

A correspondent asks the Christian Observer, "Ought Presbyterians to immerge?" That paper after referring to the Standards of the Presbyterian church, says: "If baptism is rightly administered by sprinkling or pouring, for Presbyterians it is wrongly administered by immersion." If baptism, thus administered, be wrong for the Presbyterians would it be right for those who are not Presbyterians? Does being a Presbyterian determine the moral quality of an action? We await with interest our neighbor's reply.

EDITORIAL VARIETIES

"Stabs bad, but bad words never."

Yes, life is worth living for it presents the place and opportunity for the grandest possible achievements.

Carefully prepared sermons identify themselves. A sermon prepared in ten minutes has a ten-minute reward.

Mr. John Macdonnell in a recent book on Judicial Statistics shows that couples who have many children seldom ask to be divorced.

The Turkish Government has founded a medical college and hospital in Damascus, and is building a large hospital and industrial school at Beirut.

The optimist and the pessimist are both wrong, because they see only one side of any given problem. Each problem has its bright and gloomy side and the wise man sees both and acts accordingly.

"The train robbing profession is not so pleasant a one as either of its collateral branches—peddling or running the markets." So said a returned train robber.

A western Paul it is Korea. When Rev. A. M. Moffett went as a missionary to P'yung Kang he was aided and Yee Kee Young was one of the men who stole him. Last September this persecutor was expelled to the ministry. God's Word has not lost its power.

Glorious news is coming from many parts of the heathen world. A great revival is in progress in Korea. A great characteristic of it is the eagerness of the converts to carry the story of the Cross to the regions beyond. They are all Ananias—going straightway to find their brethren.

An exchange says rightly: "It will be a sorrowful day when the relation between the sexes ceases to be one of chivalry." And when woman becomes a competitor against man instead of a helpmeet for him, the relation will be that of force and the physically weaker sex will be the sufferer.

The native Christians in Southern China are most zealous and most liberal. Two new churches have been built in a year and one rebuilt. The male members go out every Sunday into the towns and villages of the surrounding country and preach from noon till dark. And they find eager listeners.

Queen Victoria never allowed a divorced person to be presented at court. It has been reported that the court now has become "lax." Queen Alexandra heard this report with great grief. It seems the King has allowed some divorced Americans to be presented, but none such from England. Hereafter these Americans will be debarred.

The Socialists' way of showing what manner of men they are goes on. In New York City a bomb was exploded in the hall of a large tenement house, which destroyed the stairs, shattered the windows and did other damage. Fortunately no one was hurt. This dastardly war of the Socialists is going on without intermission.

The Interior calls attention to a lamentable fact, and one which itself would prove the total depravity of man. It says: "There is a fact so curious that it requires thinking to understand it. Make sacrifices to help another and the probability is he will turn against you. There are exceptions to this but ask any man of benevolent habits and he will tell you that it is the rule."

Think on this: "The national drink bill for alcoholic beverages was in 1899 \$973,599,080, while in 1907 it was \$1,466,584,327. The consumption of wines per capita was, in 1898, .28 gallon, and in 1907 was .67 gallon, while that of spirits was 1.12 gallons in 1898, and 1.63 gallons in 1907. The consumption of beer was 15.96 gallons in 1898 and 21.23 gallons in 1907."

It would be well if all of Christ's followers had the same reverence as had Mr. Hamilton Fish. While he was Secretary of State in General Grant's Cabinet, at a dinner given by him in honor of a distinguished guest, a Senator began to tell a story with irreverent references to Christianity. Mr. Fish interrupted him. "Pardon me, Senator; but I must request you to desist. I firmly believe in Jesus Christ as the Saviour of the world. Of his church I am a member, in my home I have tried to honor him, and on his faith I expect to die; and it is painful to me to hear you speak in this way."

AMONG THE Churches.

Walnut St. (Third and M. Catherine) - Pastor Henry A. Porter: What Do We Mean by "The Holy Ghost" Acts 19:12. The Man That Stopped Christ, Mark 10:45-52. R. R. attend., 377. My letter, 2. Broadway - Bro. R. A. Dewey: Why the Lamb was Worthy to Open the Scroll. Clifton - Bro. Foster, of Henderson: What Will You Do With Jesus? Pastor J. T. Hart: His and His Consequences, Rom. 6:23. R. R. attend., 157. He started, 1; by letter, 2. Calvary - Pastor J. R. Detweiler: Near to God, Ps. 73:28. Looking West, Lake 17:52. R. R. attend., 194. Chestnut St. - Pastor J. M. Weaver: God the Infinite One, Ex. 3:13-14. R. R. attend., 101. Pastor preached at Elveth and Jefferson Sts. Mission at night, subject, "Christ's Revelation of the Fullness," Lake 14:19. Dear Park - Pastor Edwin R. Harris: And Noah walked with God, and he was not; for God took him, Gen. 5:24. The Young Man Going Away, Luke 15. R. R. attend., 48. East - Editor of Western Recorder preached at both hours. Elveth and Jefferson Sts. Mission - Pastor H. T. Kimbrough: Preached closing sermon at Liberty Association, subject, "Unity," Bro. A. R. Pettie, Mayfield: One Lord, One Faith, One Baptism, Eph. 4:5. R. R. attend., 34. Baptized, 4. Eighteen St. - Pastor R. V. Holton: God's Invitation, Isa. 1:18. R. R. attend., 56. Watchman, 3; baptized, 2. H. Y. P. U. has a membership of 23. East Mead - Pastor W. L. Shearer: Spiritual Progress, Heb. 6:3. Natural Walks, Eccl. 11:9. R. R. attend., 76. Fourth Ave. - Bro. A. T. Robertson: The Model Prayer, Luke 11:1. German - Pastor A. Jansen: God's Strength, Judges 6:14. The Greatest Hindrance to Salvation, Matt. 23:27. R. R. attend., 52. Highland Park - Pastor G. P. Davison: If the World Hate You, I John 3:13. Why We Should Praise God, Pa. 92:11. R. R. attend., 102. Conducted the services at the Baptist Orphan's Home. Hope Rescue Mission - Pastor Wm. M. Bruce: Isaiah 55. Bible Class at Mission 9:15 a. m. Fine services at jail and workhouse. Just returned from vacation at Nova Scotia and from School of Evangelism, at Ewing college, Ewing, Ill. Hazelwood - Pastor has. R. Althoff: The Armour of God. The Old Prophet of Bethel, I Kings 13. R. R. attend., 100. By baptism, 1. Immanuel - Pastor Thos. A. Johnson: The Habit of Thanking, 1 Thess. 5:18. The Prodigal Son, Luke 15:11-24. S. S. attend., 169. One by relation. The pastor preached in the afternoon at Lakeland. Immanuel (Jeffersonville, Ind.) - Bro. R. D. Cross: Service Measured by Capacity, Mark 14:8. Jesus the Rescuer and Restorer of Man, Matt. 12:20. S. S. attend., 35. Ormsby Ave. - Pastor G. D. Billeisen: A Grateful Soul, Luke 7:50. The King, Father 1:1. S. S. attend., 120. Report from S. S. picnic committee reported \$50 clear, which the S. S. voted to pay on the church debt. Oakdale - Pastor S. N. Mohler: Christian Progress, Heb. 12:1. A New Heart, Ezek. 36:26. S. S. attend., 127. Parkland - Pastor E. G. Vick: Love and Obedience, John 14:15, 23. "Are You a Christian?", John 18:17. S. S. attend., 160. Salem - Pastor R. W. Grizzard: The Overcoming Life, John 16:33. The one a Pharisee and the other a publican, Luke 18:10. S. S. attend., 40. Pastor just returned from a month's vacation in Virginia. Thirty-sixth and Grand Ave. - Bro. R. M. Fambion: Gen. 3:9. S. S. attend., 35. Third Ave. - Pastor S. J. Cannon: Gathering out the Stones, Isa. 62:10. Misspent Money and Labor, Eccl. 5:2. S. S. attend., 103. baptized, 1. Preached at Industrial School of Reform at 3 p. m., subject, "David," I Sam. 16:11. Twenty-sixth and Market - Pastor R. E. Reed: Obtaining Redemption, Heb. 9:12. The Greatest of Graces, I Cor. 13:13. S. S. attend., 336. By baptism, 1; by letter, 1; by relation, 1; baptized, 1. First Second and Walnut - Lessons from the life of David. A Moral Man's Lack, Luke 18:22. S. S. attend., 580. By baptism, 1. Tabernacle (New Albany) - Pastor E. T. Poulson: Strong Shoes for the Rough

Head, Deut. 25:28. The Bethel Association will meet with the Tabernacle church, August 29 and 31.

DEAR RECORDER. I copy the following from my mother's letter written last Sunday, about the hour of parting, and received just now: "My Dear Son - I guess you are almost ready to deliver your sermon. You, you can never know how proud I am of you, my preacher son. There is no calling on earth half so grand as that of preaching the Gospel. It is a consolation in my own deficiency to know I have a son who is called of God to do His work on this earth. No power on earth can do anything more between you and preaching."

I commended such sentiments to other mothers. It will help solve the question "Why the falling off of ministers?" It will help supply the demand.

T. J. DUVALL, Louisville, Ky.

THE STATE. Pastor Geo. W. Clark writes from Paris: "We are in the midst of what promises to be a glorious revival here. Bro. J. W. Porter is assisting me. Will write you of it later."

Bro. Z. Fernal writes from Sebree: "Have just closed a glorious revival at Equality, Ill., which resulted in seventy professions of conversion, fifty six additions to the church, with more to follow. To God we give the glory."

George F. Lowe, pastor, writes from Finchville: "On July 27th we began a series of meetings with Bro. R. H. Bailey, of Harblyville, to assist us, and for twelve days he told the 'old story' of redeeming love in a spirit of love to his fellowman, and devotion to his Lord. Bro. Bailey is now well known in Kentucky to need any commendation, but I do desire to express my appreciation of his service. There were ten additions to the church by baptism."

Pastor H. D. Rice writes from Clinton: "We have just closed a meeting of ten days at Mt. Carmel church, Fulton county. Bro. M. E. Staley, of the First Baptist church, of Fulton, did the preaching to the satisfaction of all. Bro. Staley is a congenial co-worker and an earnest minister of the Gospel. There were ten additions to the church. Back debts were all met. A collection for the Ministers' Aid Society was taken, amounting to \$15.31. The meeting was a great uplift to the community, and the church greatly revived and in a better condition for work than it has been for some time."

Bro. J. G. Head, Sr., writes from Burgin, Ky.: "Our meetings commenced on July 27th and closed August 6th, in the Burgin church. Bro. Geo. W. Shepherd, of Richmond, Ky., did the preaching and he certainly did it well. He preached the old, old Gospel with great power; that Gospel that is the power of God unto salvation to every one that will accept and obey it. Bro. Shepherd is certainly a very earnest and faithful preacher of the Word. He does not fail to declare the whole counsel of God, and earnestly warned sinners that unless they repented of their sins and trusted alone in the Lord Jesus Christ as a personal Saviour that they would perish. The results of the meeting were thirteen additions to the church, ten for baptism and three by letter, and the church membership very much revived, for which we praise the Lord."

DEDICATION. The dedication of the new building of the Oak Island Baptist church took place on July 19, 1908. The house was packed at 11 o'clock, also a large number was on the outside, wishing to get in, but there was room for no more. Doxology was sung and then the invocation by the pastor, Clarence E. Baker. The congregation then sang, "All Hail the Power of Jesus' Name." Rev. C. J. Bagby, Moderator of Campbell County Association, then read a part

of the eighth chapter of I Kings, and led in prayer. "How Firm a Foundation," was then sung. Bro. R. H. Tully, of Palmouth, Ky., was then introduced to the congregation, and presented the subject, "The Strong Church." After a splendid address the debt of \$150 was provided for, and we were ready to dedicate our new building, which had cost us \$2,500. After another song, Bro. Bagby offered prayer.

Thanks were then offered in the old church building where the people quickly gathered and partook of the good things which had been prepared for the occasion.

At 1 o'clock the people again gathered to celebrate the fiftieth anniversary of the organization of the church. The house was again packed. After singing the pastor offered prayer. Another song was then sung, after which the pastor read the following history of the church:

Bro. Bagby being the only ex-pastor present interested the congregation for about half an hour in telling them of his work with the church and exhorting them to be steadfast in the work of the Lord. The pastor then gave a short talk telling of the efforts that had been put forth for the advancement of the cause of Christ during the two years and six months of his labors with this church. Bro. Bagby, of Lagrange, Ky., also gave a short talk.

We regretted very much that Bro. Tolle could not be with us in the afternoon, but on account of being in a meeting he was compelled to leave a short time after dinner.

May the blessings of the Lord rest on this people and on all who helped in the erection of the building in the prayer of the pastor.

DEAR RECORDER. After a delightful vacation we are now ready to return to our work in Mexico. The Lord has been very gracious to me and our friends at home have been exceedingly kind to us, and we go back ready for work. Please charge my paper from Humboldt, Tenn., to Morris, Mexico.

R. P. MANON, Humboldt, Tenn.

H. P. Y. U. THOMAS J. WATTS, COR. REC'D.

(Read before the New Liberty, Ky. H. Y. P. U., by Miss Mary Kate Alexander.)

The Question of Life and Immortality Apart from the Scriptures.

"If a man die shall he live again" is a question that has puzzled mankind throughout the ages. It has been called Job's question, though it can as well be called humanity's. Thick clouds of doubt still surround the minds of many upon this all important theme.

Taking up the question apart from the Scripture we find it has a traditional foundation. The belief in life after death has been handed down from generation to generation. Just how or why this belief has come down so persistently through history is difficult to explain fully. Probably the attractiveness of the doctrine accounts partly. Death - some of us feel a shudder of horror at the very word. We do not like to think:

"Life is but an empty dream, And the soul is dead that slumbers."

Much more attractive and pleasing is it to think:

"Life is real; life is earnest; And the grave is not its goal; Dust thou art, to dust returnest, Was not spoken of the soul."

The love of life holds us with a firm grip and no doubt strengthens our belief in such a doctrine. Then, too, intuition says to man, "there must be a life beyond." Consider the instinct or intuition given to birds, beasts and fish and how it leads them aright. As winter approaches the birds begin their journey to warmer climates. What is it that leads them to take this flight? Instinct or intuition, we say. Even so man is endowed with this something we call intuition which impels him to believe that the longings of his soul shall some day find fruition. Perhaps there might have been among heathen people faint traditional recollections of paradise. So far as we know all people believe that death does not end all. To the Indian there was the happy hunting ground; to the Greek, the Elysian fields. From all this it is manifest that the belief in immortality is a tradition greatly cherished by mankind.

There have been many philosophic arguments put forth on this important question. The soul, we are told, is not compounded, but simple. Death in matter is the separation of parts, but in the soul there are no parts to be separated. Accordingly dissolution of the body does not necessarily work dissolution of the

AN EXPERIENCE OF GRACE

Three Notable Instances: Saul of Tarsus, John Jasper, Edward Everett Hale, Jr.

By J. M. FROST

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TABLE OF CONTENTS

CHAPTER I - The Experience of Saul of Tarsus. Told by Luke, the Embroider Physician, in the Acts of the Apostles. CHAPTER II - The Experience of Saul of Tarsus. Told by himself and Reported on by Luke. Telling the Story in His Countryman to Jerusalem. CHAPTER III - The Experience of Saul of Tarsus. Who was also Called Paul. Told by himself as Prisoner in Auld Rome with the King. CHAPTER IV - The Experience of Edward Everett Hale, Jr., as Told by himself and Reported for the Paper by One who Heard Him. CHAPTER V - The Experience of Edward Everett Hale, Jr., as Told by the Call of Christ. Told by himself in a Watchman's Address (December 31, 1907). Written Out for the Epoch Herald, and Used Here by its Consent. CHAPTER VI - The Experience of John Jasper, the Negro Preacher. Told by Dr. Wm. E. Hatcher, in The Hospital Worker, and Used Here by Consent of Writer and Editor. CHAPTER VII - The Experience of Edward Everett Hale, Jr., and How it Changed His Views of the Resurrection of Jesus and of the Fall of the Roman Empire. Told by himself and Reported in the Sunday School Times of April 6th, 1908. Used Here by Permission. CHAPTER VIII - The Experience of Edward Everett Hale, Jr., and How it Changed His Views of the Resurrection of Jesus and of the Fall of the Roman Empire. Told by himself and Reported in the Sunday School Times of April 6th, 1908. Used Here by Permission. CHAPTER IX - Lessons from the Three.

BAPTIST SUNDAY SCHOOL BOARD 710 CHURCH STREET, NASHVILLE, TENN.

soul. This distinction between soul and body shows that we cannot infer the death of the soul from that of the body. Materialists tell us that matter is indestructible, it only changes form; and forms to never spent, but only transferred. Philosophers then say, "why should the spirit not be released from the body and continue to live?" Both Spinoza and his faithful disciple, Descartes, believed and taught immortality of the soul. After all, these philosophic arguments are but speculations, helpful perhaps, but nevertheless debatable. Then there is the agnostic asking, "who knows?" and allowing no other than himself to answer. To him nothing demonstrates or proves that there is a life beyond. He does not believe divine revelation, tradition means nothing to him, philosophy is questionable - so he says, "nobody knows anything about it." He reasons, since we cannot know we cannot affirm, and since we are unable to affirm we had just as well deny. The agnostic's opinion of immortality is certainly a sorrowful one.

And still another - Mrs. E. M. Jolly reports a W. M. U. organized at Alexandria, composed of willing hearted workers. Altogether there are now 2,009 Sunbeam societies, with about 70,175 members. Their gifts amounted to \$4,000 more last year than the year before. Altogether they gave \$7,255.57 to Foreign Missions; \$3,676.97 to Home Missions; \$125.57 to the Bible Fund; \$189.52 to the Margaret Home; \$17.61 for the current expenses of the Missionary Training School; \$127.49 for equipment and endowment of the school, making altogether \$12,502.37. The Foreign Mission Board wants the Sunbeams to build a church which will cost \$6,000 in Canton, China. Dr. William saw how much they needed a church building when he was in Canton, and then he remembered the Sunbeams at home.

No less sorrowful than the agnostic conclusion is the view of those who deny there is a soul. All is ended when death claims the body in the repulsive doctrine of the materialist. What a haven of rest death would be to many were this doctrine more believable. This brings us to the ethical argument in answer to the question: "If a man die shall he live again?" This argument has great power over the minds of men. Our sense of justice tells us that mere extinction of life would not be sufficient punishment for sins committed. Some such argument as this seems to have been in Hamlet's mind when he decides "it is better to bear those ills we have than fly to others we know not of." Man's moral instinct tells him he is not punished adequately in this world for his evil deeds.

The Home Board wants you to build a church also. This church will be in Cardenas, Cuba, and cost \$6,000. But how about the rest of the money for the El Paso church? The Home board is very good. Since last year was the first time the Sunbeams ever had a special object for Home Missions, they will forgive you for not coming up to the full five thousand and pay the balance without waiting for you, if you will work very hard this year to get the whole amount for the Cardenas church. Now six thousand and six thousand make \$12,000. Then the Sunbeams have some Foreign missionaries of their own, and some desks, so that makes, I don't know how much, and they want, of course, to give something to the Bible Fund, and Margaret Home and the Training School just as they did this year, so that altogether they will need to give at least \$10,000.

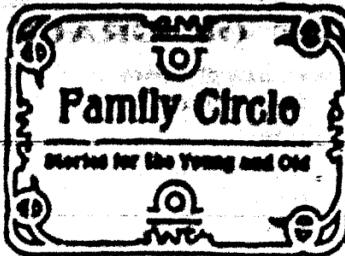
Passing from this, I would ask in conclusion if nature teaches us nothing in answer to this momentous question? To me it is suggestive, indeed. The long sleep of the earth during the winter months betokens spring and all its beauty; the hurricane, the tranquil sky; the dying seed, the flowers; the bulb, the lily. Man sees the caterpillar weave its own shroud, lie down and die, and rise again a butterfly. Surely these are lights nature has stationed along the way; but who shall pilot us? Let us make this a personal question I ask. "For tho' from out our bourne of Time and Place, The flood may bear me far, I hope to see my Pilot face to face When I have cross'd the bar." New Liberty, Ky.

This is a big sum of money but the Sunbeam army is a big one and will be glad that they can have a good part in such good work. The sooner you begin the easier it will be. Mrs. T. C. Britton comes back to America for a much needed rest, and we gladly welcome her. Three of our Training School girls have been appointed foreign missionaries. Two will be church missionaries. One goes to a hospital to prepare for missionary nursing. We elij the following in regard to Japanese babies: "The country fairly swarms with babies. I passed a group of ten children none of whom could be more than six years of age. On the backs of four of them were borne younger babies; only two of the youngsters were without human burdens, and they may have been playing hooky from their fraternal responsibilities. One evening I saw a three-year-old child playing in the village street, and on her back was bound a baby which an authority on babies assured me could not be more than ten days old. Even the head had to be strapped up, which is seldom done after the baby is a month old. So the poor infants are carried about all day, while their parents make mud-pies or romp and play, the little heads bobbing up and down in a neck-breaking manner, while the pitiless sun streams down into unwashed eyes, affording an additional cause for the sore eyes and blindness with which many Japanese are afflicted.

W. M. U. NOTES.

We heartily congratulate our Alabama sisters upon their wise choice of a president. Mrs. C. A. Stakely, at one time President of W. M. U. of the South, will, we are confident, lead the Alabama women to "higher things" this year than ever before. Lebanon has swung into line with a new W. M. U. Mrs. Geo. Chism is the efficient President. Her address is Baghdad, Ky., R. F. D. No. 1. Mt. Carmel is not behind in the good work. A W. M. U. has been organized with Mrs. David Ellis, President; Mrs. Lee Greenwell, Secretary. Bro. S. M. McCarter, State Evangelist, assisted at the organization of both of these W. M.

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THE WRESTLER

BY CHARLOTTE YOUNG

I, who love to conquer, am subdued, One wrestled with me in the dark—the giant Paia, But, like the mystic visitant by Jabbeh's ford, Who wrestled hard with Jacob until dawn, He left me not until a blessing was bestowed. Not long ago ambition held me thrall, The days seemed all too short; I grudged the night's repose, I, who vaguely dreamed of rest for tired limbs When summer's gleaming yield were gathered in, Find strange, sweet pleasure, resting in the busy time, While hums the mart, like music far away. I wonder if to you I seem as strange— Here on my couch—as things and people seem to me. One of erstwhile lifted chest and brow Reclining here with half-closed eyes and quiet hands. I fancy that my cheek bones seem too high, And that my nostrils have unwonted prominence. But lying here, with body limp and still My spirit hath learned things, my weak lips cannot tell. But soon shall I arise from this, my Pelele, And journey forward, bearing a new name, As one who hath had power with God and man, And hath prevailed.

A SUPREME TEST.

BY A. D. COOPER

(Continued from last week.)

A luminous haze seemed to grow out of the darkness, as Mabel pressed her hands over her burning eyelids, and in the haze she seemed to see again, as on Sunday morning, when she stood up to sing, the Ecce Homo. And then it seemed to fade and the thought of Jesus, with the pierced hands and side, coming, the doors being shut, and standing in the midst and saying: "Peace be unto you," came in its place. As she rose from her knees she knew what she would do.

III.

It was a year later. Dr. Frank Haverland had just finished breakfast, and in his dressing-gown and slippers was sitting in a lounge chair by a window which looked across the garden of one of the finest squares in the West End of London. The table, although he had breakfasted alone, was simply but exquisitely furnished, and there was a profusion of spring flowers disposed about the room. The pictures on the walls, the silver on the table, the ornaments on the high oaken overmantel, the Sheraton furniture, the velvet pile of carpet, all betokened a fine taste, and a purse which could afford to gratify it. Frank Haverland was already a power in medical circles and his opinion commanded princely fees.

Yet amid these signs of luxury he sat with an air of dejection, his long, capable fingers pressed against his white brow. He reached forward presently, and opened the drawer of a recess. From this he took a little book bound in lamb-skin. It was a pocket edition of the "Imitation of Christ," which Mabel had given him on a Good Friday he spent with her at Rivey two years ago, a month after their engagement. The book opened of itself at a place in which a folded letter lay, and a passage on the right-hand page was marked with a cross by Mabel's own hand. Frank Haverland had read the passage just before retiring the night before, and it had haunted him while he lay awake, and had seemed to visit him even in his dreams. He read it again now.

"In the Cross is life, in the Cross is health, in the Cross protection from every enemy; from the Cross are derived heavenly meekness, true fortitude, the joys of the Spirit, the conquest of self, the perfection of holiness. There is no redemption, no foundation for the hope of the Divine life, but in the

Cross. Take up thy Cross, therefore, and follow Jesus, in the path that leads to everlasting peace. He hath gone before, bearing that Cross on which He died for thee; that thou mightest follow, patiently bearing thy own Cross, and upon that die thyself for Him; and if we die with Him, we shall also live with Him; if we are partakers of His sufferings, we shall be partakers also of His glory."

He sighed deeply as he took out the folded letter and closed the book again; then he re-read the letter he had received from Mabel almost exactly a year ago.

"Oh, my love," she wrote, "how can I be disobedient to the heavenly vision! Only yesterday I sang in church, when we were all thinking of Him, who not only died, but rose again for our redemption!"

"Were the whole realm of mine enemies mine That were a present far too small; Love so amazing, so divine Demands my soul, my life, my all."

And when I sang those awfully solemn words—

"All the vain things that charm me most, I sacrifice them to his blood,"

I trembled to think that perhaps I was singing empty words in God's House, and the ears of men and women who, hearing me put all the pathos and soul of music into the words, would believe that I meant them from the depths of my heart. You know, Frank, how subconscious thoughts surge through the mind, even in the midst of the most trying ordeals—and it was an ordeal to me—and I prayed, even as I sang, that I might have grace to mean what I said, even if it led me to the grave of all that I hold dearest on earth.

"Little did I think then that the time was so near when my sincerity should be put to the extremest test that can come to a woman—the test of her heart's deepest affections. But your letter has furnished that test. I knew it, I felt it, the moment my eyes scanned your letter in a perfect fever of apprehension. Oh, how I longed to fly from my responsibility! I remembered how Christ Himself in His agony prayed, out of the weakness of the flesh, that, if it were possible, the cup might pass from Him. But He drank it—drank it to its last bitter dregs.

"I do not judge you, still less do I blame you. You have acted the part of the man I knew you to be. But you say 'I can no longer regard His death as a sacrifice for sin, nor think of His resurrection as anything but a beautiful myth.' That separates us, Frank; it puts a gulf between us which nothing but the converting grace of God can bridge. For that converting grace I shall pray until the last day of my life, even if I never see you again. My love is yours. It will never be another's. But in the light of my vision yesterday of

"The wondrous Cross On which the Prince of Glory died," I dare never stand with you before God's altar to make our lives one, when they cannot be one in Christ."

How differently it seemed to read since that bitter morning a year ago when he received it. Then it looked like narrowness and bigotry, now it seemed to him a triumph of devotion; then it seemed—and he had said it over and over again in his heart—that her love compared with his must be as water unto wine, as moonlight unto sunlight; but now a love far higher and holier than his own seemed to breathe through every word.

He gazed absently out of the window and reviewed in his own mind the events of the past year. His face flushed hotly at the recollection of his own fiercely scornful letter and her brief and meek reply. How it must have hurt her sensitive spirit! Yet he certainly felt justified at the time. Her attitude seemed from his point of view so ridiculous. With a strange lack of logic, but a common one where the affections or the self-will are concerned, this man who had responded to the intellectual necessity laid upon him of renouncing his religious beliefs, failed to understand the spiritual necessity laid, with infinitely deeper sanctions, upon the heart and conscience of another.

In her reply Mabel had expressed the opinion that it would be better for each of them if they did not write. She pointed out that this difficulty was one which God alone could remove. She would pray for this removal, but meanwhile there was a life to be lived, and for herself, she intended to devote hers to some definite form of Christian service. Thus, unless they could descend to letters of friendship and esteem only

—a difficult thing to do—it would be best not to write at all.

His own reply had been very much kinder than his first letter, written, as it was, under a feeling of deep wrong. But, being himself a sincere man and seeing no way out of the impasse, he nervously acquiesced, and added words of disguised love and continued devotion which nearly broke Mabel's heart, had he known it.

He met George in town usually, a month after the parting, and Mabel's brother, while giving her a full measure of admiration for her devotion to principle, had expressed his strong dissent from her action. Two months later still, Mabel wrote a brief note in deepest sorrow, telling him of her mother's death, and saying that, almost with her last breath, she had prayed that his life might be made sublime by faith and by work. Frank had written a letter of sincere condolence—for he loved Mrs. Lamplough—to George and Mabel conjointly, and there the correspondence had ended.

All these things had left their individual and collective impressions on his thoughtful and earnest nature. Early training, too, and a mother's saintly life and prayers had not been in vain. He was deeply immersed in his great profession, certainly, but he had always found time to read; and the thought suddenly occurred to him that, though he had read many philosophical and controversial works inimical to the claims of Christ yet he had read scarcely anything of importance on the other side. This struck him as unfair, and he had devoted his reading time during the last three months to the perusal of the choicest Christian literature.

He browsed from Horace Bushnell to Pascal; from "Holy Living and Dying," to Bishop Westcott and Dr. Fairbairn. He re-read the "Pilgrim's Progress," and found it pure delight. But, somehow, Thomas a Kempis seemed to impress him most. The Christian apologists seemed to arouse his critical faculty, and a certain penchant for argument which was born in him. But "The Imitation" does not reason—it appeals; it does not argue—it gloriously assumes. Strangely enough, such a passage as this appealed to him more than all the subtleties of ereguis: "What have redeemed souls to do with the distinctions and subtleties of logic? He whom the Eternal Word condescendeth to teach is disengaged at once from the labyrinth of human opinions. He is that Divine Principle which speaketh in our hearts; and, without which, there can be neither just apprehension nor rectitude of judgment."

A maid appeared at the door and broke his reverie.

"Mr. Lamplough, sir, to see you. I've shown him into the library."

"Thank you, Jane." Frank Haverland was on his feet in a moment. George! What could be the meaning of this? A moment later he was shaking hands with Mabel's brother as if he had been his own, and a favorite one to boot.

"And—Mabel?" queried the doctor, when the first greetings were over. "Is she—well?"

"It's Mabel I've come about. No, she knows nothing about it. But she sails for China very shortly, and—"

"China! My dear chap—what—"

A sudden pallor overspread Frank's face, and he leaned for support on the back of a chair.

"Sit down, old fellow, and I'll tell you all about it," said George, pretending not to notice Frank's agitation; and the doctor obeyed, like one in a dream.

George talked lightly about indifferent subjects for a minute, until he saw the color re-assert itself in Frank's cheeks, and then he said: "Yes, she was pressed to go in for professional singing after mother's death, but her inclination did not seem to lie in that direction. Then an old friend of Mr. Garland's stayed a week with him, preached twice in the church, and gave us a lecture. He took Mabel by storm, I can tell you."

"Took her—by storm?"

"I mean the dear old chap—he's sixty, and as yellow as a Chinaman—drew up such pictures of four hundred millions of human beings sunk in ignorance and superstition and vice, that we saw it all in a new light. He said he knew whole cities as big as Birmingham where there wasn't a doctor, who had a grain of gumption, let alone science; that babies died by the million, that plagues were a commonplace, that blindness and leprosy and all sorts of nameless diseases just hummed over there. He was a doctor himself, so he knew what he was talking about. And it fetched Mabel, I tell you. She has a heart of gold, Frank. I pitched into her a year ago, but there's no doubt about her Christianity, Frank. It's the right article. And I'm free to confess that she's done me a world of good, and I'm a better man today be-

cause I've got a sister who walks by faith and not by sight."

"And she's going to China?" Frank's voice sounded strange and hollow. "As a missionary."

"That's the idea," said George. "She said she had a call, and she's got to go whether she wanted to or not. She took six months' training in sick nursing and that sort of thing—she was always handy at it—and she is accepted, and is going almost immediately."

"I—I would like to see her once before she goes, even if she doesn't see me. I wouldn't like to distress and upset her when she is going so far away."

"Just my idea, Frank. On Monday night there's a meeting at Paxton Hall to give the missionaries a send-off—our Mabel's there, of course, and Mr. Garland and old Dr. Fairhurst, the medical missionary, and there'll be some good speaking, too. Mabel'll be somewhere towards the front of the platform, and I shall be somewhere up there, too. I guess. Now, if you came to the meeting, you could see her without being seen, and—"

"I'll come, George. Eight o'clock. Paxton Hall. I'll let circumstances shape my course at the time."

IV.

Frank Haverland found the large hall packed to the doors when he arrived, but one of the door-keepers discovered a place for him close to a big pillar, behind which he could hide, if he wished. Just as he sat down, the chairman, speaker and others filed on to the platform. He felt the strangest sensation come over him at the sight of Mabel sitting in with the rest, with bowed head. Just before sitting down, she seemed to throw up her head and look directly at him, and the sight of her beautiful face turned towards him gave him another thrill. He momentarily shrank behind the pillar, although he knew that it was well-nigh impossible for her to identify him at the distance, and among so many, especially as she had not the remotest idea that he was present.

Ah, that missionary meeting will live in the memory of hundreds to the day of death, and its events will be recounted a thousand times. There was a splendid organ in the hall, and the very singing of familiar missionary hymns was electrical. Then Mr. Garland prayed, and drew very near to the throne of grace. Then one and another spoke. The speech of the veteran medical missionary, the Rev. Dr. Fairhurst, was undoubtedly the speech of the evening. After telling of his thrilling experiences during thirty years in China, he closed with a passionate appeal for personal sacrifice.

"We Christians nowadays," he exclaimed, "expect to get something for nothing. When I read Paul's account of his missionary sufferings—in stripes above measure, in prisons most frequent, in deaths oft... in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness—I stand ashamed at the meagreness of my own self-sacrifice. I would judge no man—but what are you giving for the salvation of the world? Are you sitting comfortably at home, or in your church pew, or discussing some trifle of church government or some point of the New Theology, when the Saviour is sorrowfully saying—the harvest truly is great, but the laborers are few? Who will take up the cross of service? Who will lose his life in the teeming towns of China, that he may have it by the salvation, body and soul, of those for whom Christ died?"

Waves of mystical influence seemed to roll over the great audience as the old man spoke. It was a season when miracles occur, when the incredible appears the most commonplace, and when things impossible to men are shown to be easy to God and the God possessed.

The next feature of the meeting was the personal testimonies of those who, for the first time, were going out into the foreign field. Young men, with the glow and warmth of a great occasion upon them, told of the way in which the call came to them. But the greatest surprise of all was reserved for the last. It was Mabel Lamplough's turn to sing, and, as she rose, and stepped to the front of the platform, the organist began to play a soft, wailing prelude, and instantly a breathing stillness seemed to fall upon the people.

Who can estimate the power of perfect music wedded to noble words? But when every word falls upon prepared hearts, when the waters of emotion have long been rising behind the floodgates of restraint and suddenly the gates are opened wide, when the World Tragedy of Calvary becomes a present, palpable reality, and the deep harmonies of a redeemed soul give sincerity and a won-

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derful spending quality to a rich value, then, surely, do the angels bless from the windows of heaven to listen.

Mabel had a wonderful voice. Little the alabaster box of ointment which might have been sold for a hundred pence, it would have seemed a, and wait to the world that these rich notes should simply and humbly be poured upon the feet of Christ. But no one there thought so. This testimony of song was to them the highest art:

"See from His head, His hands, His feet,

Sorrow and love flow mingled down; Did e'er such love and sorrow meet, Or thorns compose so rich a crown!"

There was not a dry eye when Mabel ceased and sat down. Speaking was out of the question, and the chairman in a broken voice called for a few moments of silent prayer and for dedication of the life to God.

During those brief moments Frank Haverland rose from the dead. The stone of doubt was rolled from his spirit's tomb, and he came forth a new man in Christ Jesus, old things being passed away, and all things having become new, reason transcended, and faith, the higher faculty of the soul, came into its own.

When the congregation rose, a gentleman in the audience stood up and after a few words of personal testimony announced that he would quadruple his subscription to the missionary cause. Then another and another rose until the debt which had long hampered missionary enterprise was wiped off. But the most dramatic episode was still to come, and it came from Frank Haverland.

He had known that he would do it from the moment he felt the peace of God steal into his heart during those moments of silent prayer. He had only been awaiting his opportunity. He rose and said quietly, "I am not a rich man, but God has blessed me with health and strength, and he gave me parents who provided me with a good education, and enabled me to study medicine to some purpose. If the Missionary Committee would care to accept my humble services, I put them unreservedly at their disposal, for I do indeed feel tonight that—"

"Love so amazing, so divine Demands my soul, my life, my all."

There was a moment's nodding and beckoning among the white heads on the platform, and then Mr. Garland, the vicar of Rivey, rose and said: "The gentleman who has just offered himself to the Missionary Society is my dear friend, Dr. Frank Haverland, one of the rising young specialists of the day. I am commanded to say that the Missionary Committee—all of whom are present—accept him here and now. Let us 'Praise God, from Whom all Blessings Flow.'"

The wedding of Frank Haverland and Mabel Lamplough was celebrated a fortnight later at Rivey church. The Rev. Charles Garland officiated, and George was best man. Their honeymoon has already been a long one, spent in the service of God and man, a thousand miles up the great Yangtze River.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, 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 217, South Bend, Ind.

STORIES FOR LITTLE ONES.

A NEW ACQUAINTANCE.

BY K. K.

Not so long ago there came to live in our big cool, rambling old house, a dear little boy who was always smiling and happy; and well he might be, for this little chap of three years, was the only and well beloved son of a kind and loving Father and Mother. They did not spoil him one bit, however, by letting him have his way, but taught him to obey them, which he did, except when the old bad man caught him and held him so tight that it made him naughty for awhile, under such trying circumstances Mother would call her little son, and with her slipper, which he was crying hard and loud frighten bad man away, and when he was quite gone, and boy was free, the tears were soon all dry and Lee was his sweet little self again.

Can anyone guess how he could be busy and glad all the day long, without either brother or sister to play with?

Perhaps you would like to have me tell you.

There were lots of nice, fine chickens in the yard and Lee always wanted to help feed them, and get the big white and brown eggs out of the nests; he would take one egg very carefully in each hand and put them in my basket, and hardly ever crack one. Then sometimes he would go scampering around in the grass or peep under the vines and find a new nest on the ground that I knew nothing about.

Don't you say three cheers for my little three year old egg-hunter? You would have liked to help him hunt, I know.

One morning I stepped on the shady gallery and what do you think I saw! A dozen locust shells spread out on the floor, all brown and dry just as the locusts left them when they came out of their old houses all dressed in pale green, ready for their summer concerts, to which we all had season tickets.

Lee had found these empty shells on the trunks of the oak trees on the ground and on the vines where they were sticking, and he thought it great fun to pick up such treasures.

He used to spy the tiniest little weed flowers that bloomed way down in the grass and bring them to the house for every one to see, and the delicate face of this nature child would fairly shine with delight if anyone gave him a bunch of sweet roses.

Almost every day when our bell rang for luncheon, Lee would come and perch himself happily on the edge of one of the chairs in which we were sitting at the table. He knew how to behave very well, and was so cunning we liked to have him with us: Mother had told him he must not ask or beg for what he saw and wanted, and so he had the dearest little way of his own, if he saw muffins or preserves on the table he would say I like muffins, I like preserves, and of course he got them without having disobeyed Mother, either. He never ate very much and when his dinner was ready in Mother's dining room on the other side of the house why of course the hungry was all gone, he had swallowed it with his first meal.

Somehow his Mother did not

know about this and it went on for days and days. At last she was worried because Lee did not eat more and so one day she took him to the Doctor, when she came home and told us the Doctor had given Lee a tonic for his appetite, what a hearty laugh we all had because she thought her little son needed medicine when he had been losing his appetite as our lunch table.

Sometimes trouble seemed to fly after him.

One day he came running in crying, O Mama, I have stuck a pin in my head and, lo and behold, an enterprising, but unkind wasp had stung him right on his unfortunate little head.

Another time he had trouble with a sore enough pin; he had managed to put one way in the back part of his mouth and when his Mother who was very much frightened got it out before he swallowed it, she made Lee understand that Mother's pin-cushion and not his ray mouth was the best place for the next pin.

Every little boy and girl had better remember where to put all the pins, and not frighten their dear Mother's as Lee did that time.

Now if you children who live in the hot, noisy city will come with me we will ride out to the cool, quiet suburbs and as it is growing towards dusk we may be able to catch sight of this interesting little fellow with whom I have made you acquainted.

See! here is the place with its great green lawn and old oaks spreading friendly and protecting arms over house and grounds.

Have you spied the boy yet? There he is just as I thought he would be. Look at him in his white sailor suit, his fair, bright hair curling over his ears and around his head, his face all aglow with happy smiles; and while we are still looking at his dainty little figure away he goes running, running, running through the thick grass, ever so many times around the big lawn all by himself just for fun.

As the dark comes down and he gets tired, he will come and sit by my side on the step and watch the fireflies in the tree tops, that look like hundreds of bright, twinkling stars fallen there. In a little while he will lay his head on my lap and soon be fast asleep. Later in the evening Father finds him there and takes him in his arms to bed. And so dear one, good-night and good-bye.

Perhaps when he is grown and you are grown, you may meet somewhere in the wide world and big Lee can tell you himself that this is all true about little Lee.

A THRILLING SCENE.

A correspondent of the Ledger, who was present at a review of the Austrian calvary narrates the following incident:

It is grand sight—twenty to forty thousand horses, where each and every horse knows and understands the slightest note of the bugle, sweeping over a broad plain, and changing positions like an enormous machine guided by an unerring master hand. It must be seen to be appreciated. Words cannot reproduce the picture. On a certain occasion an event transpired which lent an interest most thrilling to the military scene. It was at a review, held in Vienna, on the occasion of the fiftieth anniversary of the establishment of the military Order of Maria Theresa. Not far from 30,000 calvary

TERRIBLE CRAMPS

"My wife," writes Joe Moorhead, of Archibald, Ohio, "had been troubled with cramps, every month, from the time she first came to womanhood. She would be in bed from four to seven days at a time.

"She tried doctor's remedies, but they did her no good, so, after many years of suffering, I gave her CARDUI, as you directed. After she had taken one bottle, she was not bothered any more with cramps, and now she has a fine boy baby.

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were in line. A little child, a girl, of not more than four years, standing in the front row of spectators, either from fright or some cause, rushed out into the field just as a squadron of hussars came sweeping around from the main body. They had made the detour for the purpose of saluting the empress, whose carriage was drawn up in that part of the parade ground. Down came the flying squadron, charging at a mad gallop—down directly upon the child. The mother was paralyzed, as were others, for there could be no rescue from the line of spectators. The empress uttered a cry of horror, for the child's destruction seemed inevitable—and such terrible destruction—the tramping to death by a thousand iron hoofs!

Directly under the feet of the horses was the little one—another instant must seal its doom—when a stalwart hussar, who was in the front line, without slackening his speed or loosening his hold threw himself over the side of his horse's neck, seized and lifted the child, and placed it in safety upon his saddle-bow, and this he did without changing his pace or breaking the correct alignment of the squadron.

Ten thousand voices hailed with rapturous applause the gallant deed, and other thousands applauded when they knew. Two women there were who could only sob forth their gratitude in broken accents—the mother and the empress.

And a proud and happy moment it was for the hussar when his emperor taking from his own breast the richly enamelled cross of the Order of Maria. Theresa, hung it upon the breast of the brave and gallant trooper.

SHADI'S PRAYER.

A missionary lady had a little Hindu orphan named Shadi living with her. She had taught him about Jesus, and one night, when he was six years old, she said to him:

"Now pray a little prayer of your own." And what do you think Shadi's prayer was? It was this: "Dear Jesus, make me like what you were when you were six years old."

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Dear Brother:

Just finished reading "My Church." You make your case clearly, both from West and east on. Why some who call themselves Baptists do not believe the doctrine, I am unable to see. My soul rejoices in Baptist church perpetuity, as it rejoices in the Divine Promise.

Your brother,

T. T. THOMPSON.

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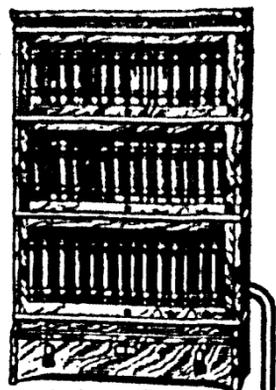
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A WORD FROM MISSOURI

For the first time in forty years I am enjoying a real vacation. June 1st I came to Missouri, where I spent eighteen years in pleasant pastorate. My first resting place was in Clinton, where I became pastor January 1, 1890. Here I enjoyed a prosperous and happy pastorate, and made a host of friends. Some of my best friends have passed beyond human vision, but their blessed influence still lives and will never cease to be felt as long as men have histories and the human heart hath weep.

I was glad to find the old First church enjoying a season of great prosperity under the wise leadership of Dr. J. T. Williams, so well and favorably known in Kentucky. The people are very much in love with Dr. Williams and his charming wife. The large auditorium is filled at every preaching service. Since the beginning of his pastorate, the prayer meetings have averaged eighty in attendance. The Sunday School is one of the largest in the State, with an average attendance of three or four hundred. Bro. James Wright is one of the most efficient superintendents in the State. He keeps well informed on all the newest and best methods of Sunday School work. The work is somewhat hampered for the want of more room and better facilities, but this want will be supplied in the near future.

My next resting place was Kansas City. My second pastorate was Olive Street church, this city. It was my privilege to worship with this congregation. This church and Emanuel church have united, under the name of Central Baptist church. They are seeking a location that will be central to the two congregations, and will build a modern church house. They have a strong man as leader, and are united, aggressive and happy. I am pretty well acquainted with the leaders of this church and feel confident that they will do a God-honoring work.

It was my privilege to supply two of the pastorless churches, Benton Boulevard and Tabernacle. Benton Boulevard has an admirable location on one of the beautiful boulevards for which Kansas City is famous. They have a modern and well equipped stone building. Here I found a large, attentive and appreciative congregation morning and evening. Here I met with Bro. and Sister Kerr, who were formerly members of Cave Run church, Elkhorn Association. They are a good part of the staff of this church. Constant, aggressive and devoted. This church offers a fine opening for some consecrated minister.

I next supplied Tabernacle church, well located on Holmes street. This church was organized by Rev. S. M. Brown. This is the apostolic church of Kansas City. Though the day was exceedingly hot, the congregations were good at all services. The church has had a good, solid growth. They have a stone basement completed and will soon add a large and beautiful auditorium. They have called an efficient man as pastor. The outlook for this church is hopeful and bright, and the congregation is enthusiastic. The new pastor will be welcomed by a host of willing workers.

I will next visit Springfield, where I was twice pastor, and where, under God, I did the most efficient and, in some respects, the most important work of my ministerial life.

Providence permitting, I will return to Louisville September 1st, two churches and was sorry not to

and will be glad to serve my Master anywhere a door of usefulness may be opened to me.

C. O. SHILLMAN, Kansas City, Mo.

VISIT TO KENTUCKY.

While attending the International Sunday School Convention, at Louisville, as a delegate from Mexico, June 18th to 23rd, the writer was invited by Dr. Powell, Secretary of the State Board, to make a tour of the churches in Southern Kentucky in the interest of Mexican missions. After conference with Secretary Williamson of our Foreign Board, the matter was agreed to and a zigzag string of appointments made, reaching from Fulton to Jellico. The weather was warm, and leading families of some of the churches were off for the summer, yet all things considered, the congregations were good and to meet them afforded a pleasure long to be remembered. "I was a stranger and they took me in" and I wish to express to all my high appreciation of the cordial reception and attentive hearing given me by all the brethren and churches visited.

In Kentucky there are 52,000 more Baptists than all other evangelical denominations put together, hence for us there is a great opportunity. Will we improve it and take the State for Christ. In that part of the State which I visited there are some things really remarkable and for me highly gratifying. Many of those young churches have been planted or aided by the State Board, yet in more instances than one the brethren say these same churches are turning back annually into the treasury of the Board more money than they received from it during the two or three years they were struggling for a foothold. Some of these churches doubled their contribution to missions last year and are planning for even greater things this year. Does it pay for the State Board to aid weak churches a year or two until they can support themselves? Some of the churches I visited have recently had precious meetings and others seem to be in the midst of a revival all the time. Their prosperity is becoming embarrassing, because the regular preaching congregation and the Sunday School are overflowing the building and soon additional room must be provided or turn some of the people away. Nearly all the churches I visited have as pastors men who are wide-awake. Besides organizing the church and Sunday School, they are holding revival meetings and missionary conferences for churches in the surrounding country. From this great good will result in many ways. Besides developing the country churches, many young people will be converted who will move to town and will naturally take their place in the church there.

In speaking of the correlation of the work of the several Boards of the North, Dr. Henson said the other day to W. C. Bitting: "You kids are doing more for the cause of Christ in one year, with the present arrangement, than was formerly done in five." The young pastors in Southern Kentucky are building more wisely than they think. Should the Lord spare my life five more years, I should be much pleased to go again over this same ground and see the great improvements that have been made. On my next visit I hope to be able to take in Hickman and Columbus. I received good reports from these two churches and was sorry not to

have the pleasure of visiting and knowing them personally. I return within a few days to my work in Mexico and I go with a glad heart feeling that I am borne up by the prayers of a large number of good Christian people who from this day forth will have greater interest in winning Mexico for Christ.

J. U. CHASTAIN, Blue Mountain, Miss.

THE PROMISES.

BY REV. RUSSELL A. M'ONILEY, D.D.

Peter, in his second letter, speaks of "His exceeding great and precious promises."

1. What is a promise? It is an engagement to bestow a future benefit; it is a pledge to do or be something; it is giving one's word. It is much like a good check that needs only one's name on the back and presentation at the bank. Men make promises to pay when they give notes, and, hence, they are called promissory notes. Young people plight their troth, and thereafter are said to be promised to one another until married.

2. God's promises are in the Bible; the whole Bible is a promise of salvation; but it is made up of many promises, most of which are embraced in salvation, or contributory thereto. There are 31,000 promises in the Bible; but how few of them we really try to claim! 3. God's promises began in Eden and have been reiterated, illustrated and enlarged during many centuries. They have been continued clear through from Genesis to Revelation.

4. God's promises have played a conspicuous part in salvation; they have been instruments of application. As when seizing the handles of an electrical machine, the current of electricity thrills throughout the entire body, so when grasping the promises, the Spirit becomes operative upon the soul. The promises thus become instruments of transformation.

5. Christian hope rests upon the promises. Adam, in his banishment, sorrow and remorse, was kept from despair by the promise of future victory and restoration. The promises create hope; they fix thought and affection upon that which is beyond. Our confident expectation of a happy and glorious immortality rests upon the promises.

6. Faith also is grounded upon the promises. They command faith. The promise to Adam enabled him in faith, although under the sentence, "dying thou shalt die," to name his wife the mother of the living. The promises to Abraham made him a prince of faith. The promises were the objects of the faith of all the old heroes mentioned in the eleventh chapter of the epistle to the Hebrews. In all ages faith has rested upon them. They ever have been voices of God conveying comfort cheer and courage. They have been audible, visible, tangible manifestations of God. Around them million have clustered in amazement, thankfulness and joy; and from them have obtained newness of life. Some have seen them from afar, and some have been very near and the faith of both far and near has rested triumphantly upon them.

The promise of a Christ to come brightened the future of the true Israel of old, and encouraged them in their fruitless efforts to keep a perfect law. Their faith in him secured both material and spiritual prosperity. Now it is faith in that same Christ, who has

come, that promises the strongest, truest and noblest. Today the promises are objects of a faith that involves much of self-renunciation, and that ventures all upon them.

7. Justification by faith in Christ is based upon the promises. One of these is "The just shall live by faith." Justification by faith in Christ could not have been conceived, and could not now be relied upon, were it not for the promises. It rests securely upon them.

8. Our confidence in the atonement also rests upon God's promises. There is much mystery about its necessity and efficiency. The profoundest theologians do not pretend to fathom it fully. But God has made many promises that salvation is procurable by this means alone. And the faith of millions rests upon them.

9. Peter declares that through the promises we become partakers of the divine Nature. He does not mean an absorption into the divine Essence, nor a loss of individuality, as in Pantheistical philosophy and Oriental Buddhism. He does not mean a perfection in which personality is sunk. God has promised that our personality shall be retained forever. The personality of the heavenly worshippers is vividly apparent. Partaking of the divine Nature is becoming like God in character. It begins when choice is made of Christ. It is carried on in growth in grace. It is completed only beyond the stars.

10. The blessings of the promises are all that we need for complete salvation. They embrace everything necessary to our highest development and glorification. They include resurrection and immortality. They almost represent the chief end of God to be to glorify man and to enjoy him forever.

11. These promises are exceedingly great. From a single promise of a Serpent-briber, to all that is contained in the whole gospel, their greatness has advanced until they tower and gleam above all estimation. Pardon is a great thing for the criminal at the foot of the gallows, but God says he will abundantly pardon. To have a friend who would sacrifice all for us is beyond estimate in greatness, but Christ gave himself for us. To be President is a very great thing, but God has promised to make us priests and kings unto himself. What greatness in all this! What marvelous extent! What an armory of needed weapons! What a pharmacy of needed restoratives for all ailments! How like Joseph's Egyptian granaries to the hungry; How like the few barley loaves and fishes for our five thousand necessities! There is nothing greater than the promises except God himself. Caesar once rewarded a man who said: "This is too great a gift for me to receive." Caesar's reply was, "It is not too great for me to give." The smallest blessing is too great for us to receive, but the largest is not too great for God to give. God is behind all his promises backing them up. They are as true and reliable as God himself.—Herald and Presbyter.

COLLECTIONS FOR THE SAINTS.

J. D. MADDOX

The disciples at Antioch, where they were first called Christians, sent relief, every man according to his ability, to the poverty-stricken brethren in Judea, by Barnabas and Saul, who took it to the elders of the churches to be distributed

by them. Acts 11:29-30.

Of this Paul says: "Now, after many years I come to bring alms to my nation, and offerings." Acts 24:17.

Of it Paul says in another place: "But now I go up to Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." Rom. 15:25-27.

Of these brethren in Macedonia, in providing this contribution: "In a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I have record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift and take upon us the fellowship of the ministering to the saints." II. Cor. 8:2-4.

To those of Achaia (the Corinthians), Paul wrote: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." I. Cor. 16:1-2.

Later he wrote them: "For as touching the ministering to the saints it is superfluous for me to write to you; for I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready; lest haply if they of Macedonia come with me, and find you unprepared;—(not ready);—we (that we say not, ye) should be ashamed in this confident boasting, therefore I thought it necessary to exhort the brethren that they would go before unto you, and make up beforehand your bounty (blessing); whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness. But this I say. He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." II. Cor. 9:1-8.

Owensboro, Ky.

You will find as you look back upon your life that the moments that stand out are the moments when you have done things in the spirit of love.—Henry Drummond.

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WANT COLUMN

Wanted... There is a... I am... I have... I want... I need... I seek... I desire... I long for... I yearn for... I pine for... I ache for... I thirst for... I hunger for... I thirst for... I hunger for... I thirst for... I hunger for...

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SIMPLE LIFE.

Given a fact that people spin their own dress, you have in that fact a volume of characteristics. They are a people who are not in trade, whose life centers in the family, home bred in their manners, inflexible in their piety, hospitable without show, intelligent without refinement. So the home-spun fathers and mothers made a Puritan arcadia among the New England hills. Their meeting-houses generally stood on some hill midway between three or four valleys. Sometimes the howling blasts of winter drove in across the assembly, but they were quite content if the minister gave them good strong exercise. Under their hard and stolid faces great thoughts were brewing, and kept them warm. They went forth to close living and hard work, but they were kings alike in all. Sons and daughters were trained in the strictest fidelity to principle, and in the closest habits of industry. They took their recreation at nights altogether in reading or singing or happy talk or silent looking into fire and finally in sleep. They rose again with the sun, and prayed over the family Bible for just such another day as the last, and so they lived. Horace Bushnell.

When Jesus sits in the ship everything is in its right place. The cargo is in the hold, not in the heart. Cares and gains, fears and losses, yesterday's failure and today's success do not thrust themselves in between us and his presence. The heart cleaves to him. "Goodness and mercy shall follow me," sang the psalmist. Alas, when the goodness and mercy come before us, and our blessings shut Jesus from view! Here is the blessed order—the Lord ever first following him, his goodness and mercy following me. Mark Guy Pearse.

Quencher Thirst... HONORABLE ACID PHOSPHATE... It makes a refreshing, cooling beverage, and wholesome tonic—superior to lemonade.

DEAR RECORDER. I have just returned from Grand Junction, Tenn., where I have been engaged, with the efficient pastor, Bro. Howell Davis, in a projected meeting. I was often reminded of the fact that this was the scene chosen by our Lord for Dr. T. T. Eaton's translation. I have never seen more than a bare mention of this place and people in connection with our brother's death.

Grand Junction has not an enviable reputation in the public mind, because travelers have to spend long and weary hours there awaiting train connections, without, perhaps, the most modern hotel accommodations. But in all my ministerial labors I have never been among a nobler nor a more hospitable or God-fearing people than these loyal spirits among whom the sainted Eaton breathed his last. I was in the community ten days, mingling freely with the people, and I learned to love them for their sterling qualities and lofty Christian ideals.

It was my privilege to hear them speak often of Dr. Eaton's tragic death. I never tired of hearing various ones relate, always tenderly, their recollections of the scenes around our fallen leader, his last words, and the many acts of loving attention shown him until his body was carried away.

I gathered from a conversation in one circle where I sat that his words of precious memory, "Are there any Baptists here?" had made a great impression upon the people. One brother, who had recently come into Baptist fellowship, said he was first drawn to this fold by the spirit of brotherly love that was so evident among them; and this was especially impressed upon him by the words of Dr. Eaton, enquiring for his brethren; that he asked for Baptists as if he wanted to commit his sick body to their care, confident that they would do all in human power for his relief and comfort. Their response, he added, fully proved that his confidence in them was not misplaced.

After spending these happy days in the Lord's work among the exceptionally choice Christian people of Grand Junction, I not only felt that our Lord had greatly honored them in giving them the care of our departed brother in his last moments, but had taken him up from a community of people worthy to minister to God's fallen prophet.

I hope that Dr. Eaton's biographer will spend some days among the people of Grand Junction, to know the place and the people, before he writes the chapter on his passing away.

WM. A. BORUM. Oxford, Miss.

DEAR RECORDER. The writer has recently assisted Bro. C. S. Stuart in a series of meetings at Erlanger, and in spite of rain and Fourth of July festivities, God's power was manifest in a revival of real religion. Sinners were converted and added unto the church, among them several who had been considered hopeless cases. Bro. Stuart has wrought nobly and God has wonderfully blessed his labors in this important field.

During his pastorate here he has completed his course in the Seminary, having also served as chairman of the Student Body by election of the faculty. He is now under appointment of the Foreign Mission Board as missionary to Italy. The Board has honored itself and the great Baptist brotherhood by appointing this God-chosen

man for this difficult field. He brings to his work a level head, a pure heart and clean hands.

His wife is an unusually accomplished and consecrated woman, and will make an excellent addition to our forces. Think of it—Stuart, Gill and Wittinghill! Surely no one of our foreign fields can claim three brainier or better men. In meetings and at the Seminary, I have studied these men at about range, and know them to be mighty men of God; and with such men, I confidently predict brighter days for our Italian work.

While in Erlanger, it was my privilege to be entertained in the home of Sister James A. Kirtley and daughter, Sister Kirtley is the widow of Dr. James A. Kirtley of blessed memory. It is nothing less than a benediction to breathe the atmosphere of such a home, and to come in contact with such Christ-like characters. The memory of Dr. Kirtley is still an inspiration and blessing to the churches of the Big Bone Association, and the work at large. His work on "The Design of Baptism" is still one of the best on this subject.

J. W. PORTER.

GOD'S VETERANS.

BY HENRY ALFRED PORTER.

The government cares for its veteran soldiers. Professors are now pensioned after a certain age in many colleges and universities. Members of the police and fire departments are provided for in old age. Shall the churches be less grateful of their faithful and time-worn servants than the institutions of the world?

There is, perhaps, among the myths no sadder picture than that of the death of Aegeus, caused by the neglect of his son, Theseus. The young man had determined to deliver the kingdom of his father from the tribute of seven youths and seven maidens to be paid every year to King Minos, and to be devoured by the Minotaur in the labyrinth. So he volunteered, in spite of the entreaties of his father, to become one of the youths, hoping for an opportunity for slaying the monster. The arrangement was made, however, with the father that if he was successful and was returning with his life, the black sails which the ship carried should be exchanged for white ones. Theseus slew the Minotaur, and Ariadne, the daughter of Minos, became his wife and fled with him. But they were so selfishly intent on their own happiness that they forgot the old man who every day sat on the cliffs above Athens, hoping to see the white ship in the offing, and they neglected to change the black sails for the white. And so, when he saw the black sails, he fell over the cliff into the sea.

Youth is too often careless of age, and forgets and neglects the ones who many times could cry out with Hood:

"When he is forsaken, Withered and shaken, What can an old man do but die."

Ian Maclaren wrote an article on "Should the Old Minister Be Shot?" It would be nearly as well to put him out of the way as to put him out of our hearts and thoughts.

It may be asked, why do not the preachers provide for themselves against the time of need? It is not because they are lacking in business capacity. It was said some time ago in the Western Recorder that Dr. James P. Boyce was urged to finance a railroad enterprise on a

salary of \$75,000 a year, but he chose to remain president of the Southern Baptist Theological Seminary on a salary of \$1,500. There are plenty of preachers who could successfully conduct great banking and railroad enterprises, if they were to give their attention to such things. It is not because God's ministers are business fools that they need help in old age. It is largely because pastors, as the poorest paid men among us, when their ability and the work they do are considered.

Another reason why the preacher cannot often accumulate capital is that his place and his spirit make extraordinary demands upon his scanty means. The preacher's hands and purse are everlastingly open to the calls for help that come to him and his church. The church expects him to lead in giving, however small his stipend may be. He heroically does so, but in the process he and his family usually keep short of the home. Dr. Talmage said: "There is no more ghastly suffering in the United States than in some of the parsonages." I do not know whether this is true or not, but I am sure that there is many a minister's home where privation is keen and constant, and pathetic beyond description is his condition, or that of his widow, when friendless and worn out.

Let us not forget the work of the Baptist Ministers' Aid Society of Kentucky. Let us not forget Secretary J. D. Maddox, who battling against many discouragements, is yet doing noble and Christ-like service.

Let us not forget the battle-scarred heroes of the cross of Christ. They are

"Only waiting till the shadows Are a little longer grown."

to pass on to the reunion that awaits them, and the glad greetings of those they love. Who would not do what he can to cheer the loneliness of these, our fathers in the Lord, to smooth their pathway, and comfort them in their declining years?

I came across stray verses. I do not know who the author is, but they so fitly describe many of God's veterans that I give them to you.

"His form is tottering and bowed, His aged hands have lost their skill; But, like the moon within a cloud, A hidden light his soul doth fill.

"It shineth through his careworn face, And o'er his sordid garb it flings The viewless mantle of a grace Not found in palaces of kings.

"On journeys high his spirit fares, In realms of sunless light is free; The triumph of the saints he shares, He stands beside the Crystal Sea.

"He hears the mystic anthem tone; He mingles with the tearless throng Who meet before the Great White Throne; His voice uplifts the Wedding Song."

LAMENTATIONS.

We have received a copy of a sermon preached by Rev. C. F. Aked, D.D., in the Fifth Avenue Baptist Church, New York, which was published in The Evening Mail—the sermon in which he spoke so discouragingly of the progress of

Christianity in the metropolis, and made it appear that Protestantism was losing its hold upon the people; that, indeed, everything is going to the bad. It is only fair to say that Dr. Aked seems to have had an attack of "the blues," and was in the spirit of Elijah at Horeb.

He said: "The physical sciences have given us a new universe. There is a new geology, a new astronomy, a new chemistry, a new biology. There is a new knowledge of all things in the universe and out of it. The church has, in a large measure, failed to assimilate the results of the new knowledge." But, supposing that were true, are we to understand that the great doctrines of sin, of grace, of salvation, of faith, of repentance, of newness of life in Christ Jesus have become obsolete? Will Dr. Aked, or any other man, tell us what great doctrine of the Bible has been negated by the increased knowledge of the physical sciences? Has any of them obliterated the great fact of sin? Has any of them rendered needless the salvation that is in Christ Jesus? Has it been proven by geology, or astronomy, or any other science, that there is no such thing as sin? that there is no condemnation to them who live in sin and die unrepentant? that there was no necessity for the coming of Christ Jesus into the world? that he failed to conceive the truth, when he sought an alternative to the drinking of the "cup" which divine justice pressed to his lips? Suppose the pulpit of today—the evangelical pulpit—does ignore the physical sciences, does it follow that, if they knew these better, they would cease to preach as Paul and Peter and John preached—salvation by faith in Christ Jesus? Has any of the sciences, or all of them combined, proved that the grace of God, as set forth in the New Testament, was an unnecessary expenditure? If not, then let us not make failure to adopt all the "new science" and obstacle to the efficient power of the preached gospel.—Selected.

LEARN TO FORGET.

To forget—that is what we need. Just to forget. All the petty annoyances, all the vexing irritations, all the mean words, all the unkind acts, the deep wrongs, the bitter disappointments—just let them go, don't hang on to them.

Learn to forget. Make a study of it. Practice it. Become an expert at forgetting. Train the faculty of the mind until it is strong and virile. Then the memory will have fewer things to remember, and it will become quick and alert in remembering the things that are worth remembering. It will not be cumbered with disagreeable things and all its attention will be given to the beautiful things, to the worth-while things.

No matter what business you are pursuing, no matter what literary subjects you may be studying, no matter what scientific problems you are trying to solve, take up the study of forgetting. The art of forgetting will have added luster to all your literary, business or scientific attainments, and it will add immeasurably to health of mind and body.—St. Louis Christian Advocate.

He alone who, by the light of God's Word, learns how uncertain he is, and humbles himself accordingly, may hope to escape injury through the flattery of his fellows.

The Farm and Household

H. O. Fox bought, court day, thirty head of yearling mules at from \$90 to \$110. He also bought two saddle horses at \$115 and \$135. —*Laurens Record.*

Some farmers whose wheat was damaged by smut are said to be feeding it to hogs, as it is cheaper than 80 cent corn. But there was a theory many years ago in this county that smutty wheat caused hog cholera, but we are unable to say how much foundation there was for the theory. —*Flemingbury Times-Democrat.*

In Bath county corn is looking better and farmer's prospects are brighter. Some of the earliest corn may make a good yield but the late fields are unpromising. Wheat threshing is about over and the crop was light. Old corn is about gone in this section and for what little is left the farmers are asking \$4 per barrel.

The farmers and vegetable growers of Warren county have organized under the name of the Warren County Vegetable Growers' Association, and will begin shipments by carloads. This is a new enterprise, but it is believed it will prove quite profitable. The Strawberry Growers' Association during the past season was reported very successful, and shipped fifteen cars to Northern markets, which were disposed of at fancy prices. Some of the growers netted \$300 per acre, notwithstanding the earliest varieties of berries were killed by frost.

In Lyon county it is estimated that there will be but about one third of a fruit crop. Plums are not bearing very heavy, as the destructive "black knot" is reported to have done great damage to the damson plum trees in the past two or three years, and there will be few, if any damsons this season. In some sections of the State there is a full crop of apples and peaches, while in other sections both crops are almost a total failure. Many of the limbs on the peach trees have withered away and died, the results, presumably, of the last freezes which came at a time when the trees were putting forth leaves.

Wheat in Fayette county is all threshed and there has been only a fair crop. The potato crop is small yielding only about 120 to 130 bushels per acre. The recent rains came too late to benefit the crop which had already suffered by drouth. Corn is looking fine at present, and the rain helped to bring it out. With another good rain it is thought the crop will be a banner one. Oats are poor. The stalks are as a rule short and did not head up evenly over the field. And the heads are but partly filled out with small grains of an inferior quality. The second crop of clover is in bloom and will make a splendid crop. The first clover had many weeds in it, but the later cutting will be clean and of the best grade. Now that all the wheat is threshed and the hay put up and corn almost ready to lay, the farmers will be busy hauling their wheat, clearing up their places and getting ready for plowing for fall planting.

THE ART OF BOILING.

How rare it is to find this simple operation well done, and how often do we hear the expression of boiled ham and beef: "Fine flavor, or, but so tough!" Few housekeepers know that the fault generally lies in the hasty boiling. Slow and lengthy boiling in plenty of water is what tenders meat. A fair-sized ham, if placed in the kettle at ten o'clock in the forenoon and kept slowly boiling or simmering on the back of the stove or range, has abundant time to be done by five o'clock in the afternoon. It is a good plan to remove the kettle. The same rule applies to salted beef. Corned beef is generally a hard, dry fare, but if properly cooked in plenty of water it should be as tender and juicy as roast beef.

However, what applies to meat does not apply to vegetables. For them, with few exceptions, quick boiling is necessary. Cut a head of cabbage in quarters, place in a kettle of boiling water and boil until tender and no longer, as this vegetable loses its flavor and color if over-boiled, and becomes rank, yellow and wilted. Green peas should be placed in boiling water with only just enough water to cover them, to which may be added a spoonful of sugar, and when nearly done a very little salt, a generous piece of good butter and just before dishing them a half cupful of sweet cream. Asparagus is an early vegetable and often takes the place of green peas, it may be cut in inch lengths and boiled half an hour, but seasoned more sparingly than green peas.

The Irish potato, so generally used in most families, can be greatly improved after paring by standing in cold water an hour before cooking. This common and nutritious vegetable should be placed in boiling water and kept rapidly boiling until it can be easily pierced by a fork, after which the water should be turned off at once. Place the kettle on the back of the stove, put on the cover and let them steam until served, and the family will be rewarded by a prime, dry, mealy potato instead of a soggy, insipid, water-logged specimen.

In by-gone days the capacious pudding bag, made from strong linen cloth, was considered a household necessity, as boiled puddings of some description often graced the family dinner table, especially among the farming class, with large families and good healthy appetites. They were often made from scalded corn meal stirred to the right consistency, interspersed with dried berries or cherries, life of the pudding was in the manner in which it was boiled. After being put in the pudding bag it was placed in a kettle of boiling water; not for one moment must it cease boiling for the space of three hours, and the bag was occasionally turned over, lest it adhere to the side or bottom of the kettle. A sauce of sweet cream, thickened with maple sugar, usually accompanied this pudding.

Among various other kinds, a veritable English plum pudding occasionally appeared, which was compounded in the following manner: Raisins well stoned, currants well washed, one pound each; suet finely chopped, one pound; add bread, finely pulverized, one-half pound; three ounces of sugar, one ounce of grated lemon peel, mace, half a grated nutmeg; three teaspoonfuls of ginger; seven eggs

well beaten; half a cupful of sweet milk; the same of flour. This compound was worked by the hand until well mixed together, after which it was placed in the pudding bag leaving space, however, for the pudding to swell; after which it was dropped in a large kettle of boiling water and boiled without a moment's intermission for the space of two and a half hours. Mince, one cupful of sugar, one of boiling water, one ounce of butter; this sauce is thickened with a heaping spoonful of flour. But, except in a few instances, the pudding bag has become obsolete; wisely superseded by the kitchen steamer, from whose depths quite a large pudding may be steamed with less anxiety and care. But the same principle applies to steaming as to boiling. Placed over a kettle of boiling water, the ebullition must not for a moment cease. Some kinds of vegetables, such as potatoes, Hubbard squash and pumpkins, are improved by steaming rather than by boiling. —*Selected.*

The pigs should have access to a pile of charred coals or dry wood ashes, as it is beneficial in correcting the acids and aids in the bone development of the animal. The elements which go to bone-building animals are imparted to them when they are enabled to get charcoal and it is quite as important as salt. Charcoal will also tend to prevent worms in hogs and cattle.

ALMOST A SHADOW

Gained 20 lbs. on Grape-Nuts.

There's a wonderful difference between a food which merely tastes good and one which builds up strength and good healthy flesh.

It makes no difference how much we eat unless we can digest it. It is not really food to the system until it is absorbed. A Yorkstate woman says:

"I had been a sufferer for ten years with stomach and liver trouble, and had got so bad that the least bit of food such as I then knew, would give me untold misery for hours after eating.

"I lost flesh until I was almost a shadow of my original self and my friends were quite alarmed about me.

"First I dropped coffee and used Postum, then began to use Grape-Nuts although I had little faith it would do me any good.

"But I continued to use the food and have gained twenty pounds in weight and feel like another person in every way. I feel as if life had truly begun anew for me.

"I can eat anything I like now in moderation, suffer no ill effects, be on my feet from morning until night. Whereas a year ago they had to send me away from home for rest while others cleaned houses for me, this spring I have been able to do it myself all alone.

"My breakfast is simply Grape-Nuts with cream and a cup of Postum, with sometimes an egg and a piece of toast, but generally only Grape-Nuts and Postum. And I can work until noon and not feel as tired as one hour's work would have made me a year ago."

"There's 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.

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It is because some of the organs of the body are not doing their work well. There is a lack of that nervous energy that gives them motion. Consequently you are weak, worn-out, nervous, irritable, cannot sleep; have headache, indigestion, etc., because there is not sufficient nerve force to keep the organs active and allow them to perform their natural functions. Dr. Miles' Nervine restores health because it restores this nervous energy.

"I have been sick for a year, and did not know what was the matter with me. I tried many remedies and none of them proved of any value. I heard of Dr. Miles' Nervine. I procured a bottle and before I had taken half of it I was better. I would have had nervous prostration if I had not got this medicine when I did. I continued to take it until I was entirely well. I have since recommended it to five of my lady friends, and they have all thanked me for doing so, for it benefited them all."

MRS. ROSE OTTO, Columbus, Ohio.

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

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DEATHS

For actual value there we have... We charge one cent a word for all over 100 words...

HUNNR

We buried our little baby girl last Thursday. She just played with us seven days. We loved her so much...

SMITH

Whereas, in His wisdom, our Heavenly Father has seen fit to remove from our midst our beloved brother, W. H. Smith...

Therefore, be it resolved by the Second Baptist Church, of which he was a member, that in the death of Brother Smith...

The church, therefore, wishes to record this testimonial to a faithful brother and to extend to his family its tenderest sympathy...

D. H. HOWERTON, L. R. CARPENTER, SCOTT JEWELL, Committee.

By order of the church, August 2nd, 1908. Bowling Green, Ky.

JENKINS

Whereas, God in His all-wise providence has called from earth to his heavenly home our beloved brother, D. B. Jenkins, July 3, 1908; and

Whereas, We shall miss his wise counsel, genial manner and pleasant face in our church and Sunday School; therefore be it resolved:

First—That these resolutions be spread on our minute book and be made a part of the permanent record of the Greenup's Fork Baptist church.

Second—That we record for future reference the following facts: Bro. D. B. Jenkins was born near New Liberty, Ky., on February 22, 1834; married October 14, 1858, to Miss Kate Connell, daughter of L. D. Alexander.

Third—That while we deplore, to us, his untimely death, we rejoice in the life that has been completed, and thank God that Bro. D. B. Jenkins was permitted to live in our midst.

Fourth—That we bow in submission to the will of our gracious and loving Heavenly Father, and that we pray earnestly that our God will raise up someone to take Bro. Jenkins' place in the Sunday School class of which he was teacher for some twenty years.

Fifth—That we express to the wife and two surviving children our sympathy and solve in this, their bereavement, and commend them to God who is able to help them until this family is united again in the great beyond.

Done by order of the church, this 10th of July, 1908.

Henry Shipp, E. C. Shipp, W. H. Willhoit, J. W. Scott, R. H. Marston, J. S. Ransdell, Committee.

KENTON

Senator Eldridge, Kenton after a long life, rich in honors and resplendent in his deeds has been taken from us to his glorious reward in the home of the deceased. Without a struggle he peacefully passed into rest. He was born in Nicholas county, Ky., in 1832. He was a public spirited man and many lives

to call his name blessed, for the timely aid given. God permitted him to gather together much of this world's goods, of which he always acted as the steward of God.

He moved this town as its first Mayor, the County as its first Sheriff several terms, and the district first as its representative in the State Legislature and last as its honorable Senator. The past and neighbors know him as an honorable, unassuming Christian gentleman and neighbor. He was the host of the first meeting of Lodge No. 291 F. & A. M., and a loyal member of Mayville Commandery No. 10, Knights Templars.

He joined the Baptist church at Mt. Olive, Ky., sixty-three years ago and was aided in building a church house, the last one to which he gave \$1,500.

He was loved by his people for his loyalty to his God, his church and his people.

ORDINATION SERVICE

A number of visiting brethren on invitation of Clear Spring church, Raddy Grove, met July 29th. After devotional

services the pastor stated the purpose of the meeting. The presbytery organized by electing Elder W. R. Gibbs Moderator, and the writer clerk. The following elders and deacons were enrolled: Elders J. R. Henry, W. R. Gibbs, P. A. Stewart, J. P. Lewis, J. W. Talley and R. A. Larue; Deacons W. F. Yarbrough, P. Fox, R. M. Tuder and W. R. McGee.

The services of the occasion were preached by Elder J. R. Henry, text, Gal. 6:10: "And as we had to weary in well doing, for in due season we shall reap if we faint not." The minutes of the church session electing brethren H. C. McCombs, G. P. Torrey and Drury Hubbard to the office of deacons was read. These brethren came forward and were examined upon the articles of faith by Moderator. Their qualifications were satisfactory to the presbytery, and, on motion of Bro. Henry, they were received for ordination.

The presbytery proceeded to ordination by prayer, led by Bro. Stewart and laying on of hands. The charge to the deacons was given by Bro. Stewart, and that of the clerk by Bro. Davis, after which the band of fellowship was given while singing "There is a Fountain

Filled With Blood." The benediction was pronounced by Bro. Talley. R. A. Larue. Merion, Ky.

DEAR MEMORANDUM

I thank God for being pastor of two of the best churches in Kentucky. Mt. Airy, only fourteen months ago began with several members, now has more than eighty of the very best members I ever saw. The great meeting, in which Evangelist J. H. McKeehan did the preaching, resulted in twenty additions. The Kenner church was organized some years ago, but had been pastorless for some time, and was run down and looked nearly hopeless for a great while, but now, thank God, we are on our feet for work and you may hear from us again some time.

For three weeks Rev. J. H. McKeehan has been with me in a revival here, and God has wonderfully blessed his labors. The church has been revived, souls saved, backsliders reclaimed, the pastor encouraged and about twenty-five members added by letters, baptism and otherwise. It seems at this writing that the kingdom is coming this way.

I am glad to register my gratitude to the Lord for sending McKeehan this way. He is a man of God. He knows the Lord and his Bible. He has stood in a manly way for the old and tried doctrines of the Baptists; salvation by grace, and believer's baptism and other great doctrines that are so much neglected and misunderstood in this section of the country. He had cleared up the atmosphere along many lines. M. L. HANSENHUR. Kenner, Ky.

DEAR MEMORANDUM

You have been a welcome visitor. May the Lord's richest blessings be upon you and your great work. We also need the prayers of your readers. The Lord is blessing us richly and abundantly. Last Monday twelve were baptized and last night three more were accepted. From the interior comes the good news of progress. A new church was organized July 14th. The day school is also making progress, in spite of very bitter opposition, both from Catholic schools and public. But the Lord is with us and cheerfully we go forward. FERNAMBURGO, BRAZIL.

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 as 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. The Original Price of Our Edition was \$15.00. We reduced it to \$10.00, and now offer it for the small sum of ONLY \$6.00 ONLY The Cheapest that this Famous Commentary has ever been offered. THIS IS ALSO PUBLISHED IN SIX VOL. FOR \$7.20 TRANSPORTATION ADDITIONAL. THEY ARE GOING RAPIDLY. SEND YOUR ORDER AT ONCE TO THE W. R. DEPARTMENT BAPTIST BOOK CONCERN. (INCORPORATED.) JOHN W. HILL, Mgr. Book Dept.

