

# WESTERN RECORDER

Faith, Hope and Love, these three.

'CONTEND EARNESTLY (*εναγωνίζεσθε*) FOR THE FAITH WHICH WAS ONCE FOR ALL DELIVERED UNTO THE SAINTS.'—JUDE 3.—T. T. EATON.

84th YEAR.

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## THE GLORIOUS GOSPEL OF THE BLESSED GOD.

By J. M. Weaver, D.D.

For fifty-seven years I have been preaching. During all that time I have striven to preach in its purity and fullness the "glorious gospel of the blessed God." For this reason I attribute the fact that I have held a pastorate in one church for over forty-four years. This gospel has grown upon me in beauty and preciousness as the years passed by. The wonderful and thrilling statement addressed by the great apostle Paul to Timothy, "According to the glorious gospel of the blessed God, which was committed to my trust," brings before us two wonderful truths, viz.: That the gospel of Jesus Christ is a system of truth worthy of our highest consideration and acceptance, and that our God, its author, the creator of all beings and things, is a blessed or happy Being worthy of our most fervid love. In view of the fact that we are poor, fallen and unhappy sinners, guilty, weak and ignorant, hastening to the judgment bar, nothing could be more comforting and encouraging than this gospel. Paul says that this gospel was committed to him that he might offer it to the acceptance of all the world. Gospel is good news, glad tidings. It is a system embodying truths most wonderful. In this paper I propose to notice some of these remarkable truths. This gospel reveals the great plan of Redemption through Jesus Christ, God's only begotten Son. This plan is the result of infinite wisdom. So far is it above human wisdom that men often reject it as too wonderful to be true. It is that the great God in His great love has provided a way of escape for sinful men by the gift of His own Son to die upon the Cross as a substitute for them. Christ states it thus: "God so loved the world that he gave his only begotten Son that whosoever believeth in him might not perish but have everlasting life." Even Christ could only measure this love by the greatness of the gift, "so loved" that He gave His only begotten Son. Paul says: "While we were yet sinners Christ died for us." By a sinless life fulfilling and making honorable the violated law and then suffering its penal consequences. By this He wrought out a perfect and peerless robe of righteousness, clothed in which sinful men stand justified before God. Thus it was made possible that God might be just and yet the Justifier of the believer. The atonement thus made is sufficient for all men and efficient for all believers. Surely this is a sublime plan of salvation! Each believer may gladly sing:

"Jesus, thy robe of righteousness  
My beauty is, my glorious dress;  
Mid flaming worlds, in this arrayed,  
With joy shall I lift up my head.

"This spotless robe the same appears  
When ruined nature sinks in years;  
No age can change its glorious hue;  
The robe of Christ is ever new."

Again: The gospel reveals the way in which men may avail themselves of this perfect salvation. The way is made so clear and plain that the humblest intellect can understand it, and so easy that the weakest may walk in it. It is simply "repentance towards God and faith in the Lord Jesus Christ." Repentance is a radical change in the whole purpose of one's life towards God. "It is the dethronement of self and the enthronement of God in the soul and life." To exercise faith is to accept

Christ as a personal Saviour in His three-fold character as Priest, to atone for us; as Prophet, to teach us; as King to rule us. This is an act of the will. Will is king in the soul. Whatsoever a man will that he is. Full conscious trust in Him insures full and perfect salvation. When one thus repents and believes the Holy Spirit in Christ makes him a "new creature" or creation. We believe into Christ and there we meet with the Holy Spirit who then regenerates us, changing our disposition from the love of sin to the love of holiness. Then the cry of the soul is:

"As pants the hart for cooling streams  
When heated in the chase,  
So pants my soul, O Lord, for Thee,  
And Thy refreshing grace.

"For Thee, my God, the living God,  
My thirsty soul doth pine;  
O when shall I behold thy face,  
Thou majesty divine!"

Again: The gospel provides an agent, the Holy Spirit, who gives us the disposition and ability to accept God's overtures of mercy. Without Him we are helpless and hopeless. He woos us to accept Christ as our personal Saviour. When we yield to His influences and accept Christ He imparts to us spiritual life and the germs of His fruit, "love, joy, peace, etc." Then as we yield to Him He develops these germs until we reach maturity and they flower forth in their beauty. By fully yielding to the influences and monitions of the Spirit we come into the full assurance of salvation. For then, as Peter tells us: "We are kept by the power of God," the mightiest power in the universe, "through faith," the simplest exercise of the soul, "unto salvation ready to be revealed in the last time." Thus is taught the doctrine of the "final preservation of the saints." This Holy Agent ever abides with us as Comforter, Guide and Sanctifier. Beautifully has M. M. Wells written:

"Holy Spirit, faithful Guide,  
Ever near the Christian's side,  
Gently lead us by the hand,  
Pilgrims in a desert land;  
Weary souls fore'er rejoice,  
While they hear that sweetest voice,  
Whispering softly, wanderer, come!  
Follow me, I'll guide thee home."

Thus because of this blessed Spirit and these precious promises the gospel imparts faith, hope and love. Faith unites with Christ; hope gives us splendid visions of the Home of the redeemed; love makes us God-like. Life without this gospel is a bitter thing because of sin, but with it life here and hereafter is indeed glorious!

Reader, have you accepted and enjoy its rich provisions? I rejoice with you and say to you, however much you have received, "there's more to follow." If you have rejected or neglected it, alas, for you! Darkness is about you and the gloom will only increase. Accept Him now.

## AT THE CROSS.

In allegorizing Christian life, the writer of Pilgrim's Progress presents a series of important doctrines and experiences with which one is sure to become acquainted if he commits himself thoroughly to Jesus Christ. When one comes to realize his sinful condition by nature, he experiences a sense of the burdensomeness of sin. He is weighed down by it, and distressed by it. He longs for relief. This can come only in one way. Only as he finds pardon in the Saviour, through his merits and by vir-

tue of his atoning death on the cross, does he find relief.

There is salvation in only one way. That way is revealed in the gospel. That way is by the cross of Christ. He who accepts Christ in faith as his own Savior, finds in him complete salvation, with relief from all burden, cleansing from all the impurity, escape from all the power and pardon from all the guilt of sin. There is life for a look at the Crucified One. There is salvation at once and forever for every one who but looks at Jesus Christ on the Cross. Into the sepulchre of his redemption disappears every sin and burden, to be lost forever from the life, so that it will never again give trouble to those who trust in Jesus Christ.

The highway along which Christian was to go was fenced on either side with a wall, and that wall was called Salvation. It was fenced in not for the purpose of keeping people off it, as with the purpose of keeping pilgrims from wandering away from it and getting lost. It is a great joy to know that God has a desire to keep safely those who have committed themselves to him. He has not only saving grace, but keeping grace. The way of life is strait, but it is safe, and so we may all take great comfort in this.

The shining ones who met and welcomed Christian when his burden had disappeared at the sight of the cross were the angels who brought the central tidings of the gospel. One assured him of forgiveness. One gave him new garments. One set a seal on his forehead and gave him a roll that would direct him on his way. The Christian is forgiven. He is cleansed. He is to follow the teachings of the Holy Scriptures as his guide to the future life of salvation.

The Word of God is a sure guide. The way of life is the same it ever was. It has never changed during all the centuries. There is only the one way that was marked out by God's Holy Spirit. It is the way of the cross. It leads on to the Celestial City. All who go the way that is described in the Bible go a sure way. They who go some other way are sure to come to grief at last.

## HOW A DEFEAT WAS AVERTED.

In the Burmese war, on one occasion, the enemy made a surprise attack at the British camp. It was a moment of immense peril, for, as everything seemed to be quiet, multitudes of the soldiers were drunk. Sir Henry Havelock, however, then a young officer, was an abstainer and a religious man. He used to gather his soldiers together in a Bible class—a thing in those days almost unheard of. A despairing message about the expected attack and the state in which most of the soldiers were, was brought to the general in command. His reply was: "Send for Havelock; his men are never drunk, and he is always ready." And Havelock's sober soldiers repelled the assault and saved the army from defeat and the nation from catastrophe.—F. W. Farrar.

The great comprehensive truths written in letters of light on every page of our history, are these? Human happiness has no perfect security but freedom; freedom, none but virtue; virtue, none but knowledge; and neither freedom nor virtue has any vigor or immortal hope except in the principles of the Christian faith and the sanctions of the Christian religion.—Quincy.

Sir Robert Hart, who had charge of the Chinese customs thirty years, says: "Education in China has for its object rather the formation of character and the performance of duty than the spread of knowledge. The result is a singularly law abiding people, intelligent, frugal, industrious and contented."

Prof. Weiss, of the University of Berlin, is the greatest New Testament scholar now living in Germany. In his commentary on Luke 12:50, he says: "But naturally he himself will be the first victim of this opposition to his cause; and he will thereby be submerged by the floods of suffering, just as a person is immersed in water when he is baptized."

Sir Lionel Beale's high position in science is well known. He says of evolution: "There is no evidence from any other organism in nature through evolution or by any other process. In support of all naturalistic conjectures concerning man's origin, there is not at this time a shadow of scientific evidence."

Dr. Henry B. Williams, of Woburn, Mass., has been reading the record of the Congregational church there. In 1750 their house was set apart for the worship of God, and the record says: "Elder Smith prayed an hour and three-quarters standing, and we would gladly have listened an hour longer but time forebade."

The Episcopalians are the ones who have had the most to say about the blessedness of "union." This is amusing in view of the fact stated by their own Canon Henson, who says their internal dissensions make them the least united church in Christendom.

A writer in the British Weekly says he has lived in Manchester thirty-five years, and cannot recall a single instance in which Dr. Alexander Maclaren advertised the subject of a sermon. And in his preaching he invariably avoided secular or literary topics.

## QUESTIONS ANSWERED.

BY SENEX.

A sister sends me not so much a question as a complaint. Though she does ask me what can be done about it, she says: "I am thoroughly sick of the shrieks and drum beating for money for the Boards which fill the papers so long before the Southern Baptist Convention. I read the Recorder and the Baptist and Reflector and I suppose our other papers are as bad." My friend, you are not one-tenth as sick of it as are the Secretaries. But there is nothing else for them to do as things are now managed among us. They have to beat the big drum and the little drum, the kettle drum and the base drum, sound the fire alarm, blow the policeman's whistle and even set the unearthly screech of the caliope to going in order to wake up the churches. And, of course, as is always the case in such circumstances every year they have to beat and blow louder and longer to wake up the sleepers.

But my questioner is entirely wrong in comparing the cries to the cry of "wolf." There is absolutely nothing of that kind, not the very least. For the boy in the fable cried "wolf" to have fun by deceiving the farmers when no wolf was coming. But the wolf of debt is at the door of the Boards and is only prevented from entering by the fact that they do cry aloud and the churches come to their rescue. The Secretaries do only what they are forced to do, being between the upper and nether millstone of the Convention and the churches.

The greater part of the blame attaches to the Convention. The Convention instructs the Boards to lay their expenses at a certain amount. Last year, for example, they ordered the Foreign Board to spend \$500,000. The churches had never given that much; the Convention had no way of forcing the churches to do it. The only effect their action was in danger of having on the churches was to incline them to resent any such effort to prescribe for them. If the Convention said anything on the subject, and I cannot see that it was called on to do so, it ought to have directed the Board to be guided as far as possible by the amount contributed by the church the year before. But this mistake of the Convention does not excuse the churches. They are greatly to blame for putting off taking their collections and also, where they take collection earlier, for allowing their treasurers to put off sending the money.

The questioner wishes to know what I think ought to be done. The ideal plan would be to do as a church described in an editorial in the Recorder some two years ago. The writer said he belonged to a church at one time which never allowed money to be mentioned on Sunday. No collection was ever taken on that day, the church taking the ground it had no more right to conduct its temporal business on Sunday than the individual members had. The members were told it was their duty to God to give all they could into the treasury of the church, and they handed the money to the deacons on week days. Once a month, on Saturday morning at church meeting the treasurer reported how much had been paid in, the pastor and the sexton were paid and the brethren decided how the remainder was to be divided among the Boards. The money was sent to them every month.

The next best plan is the Kentucky plan. Mission envelopes are given out to the members at the beginning of the year, the famous pink envelope of which we heard so much some years ago. The members put their contributions for missions into these every week, and thus gave regularly. Small amounts given thus were not felt to be a burden. A member can give say \$1 a week without feeling it, while to give \$52 at once would be a great strain. And it would be the same with smaller amounts.

I heard there were objections to the Kentucky plan because some thought that by it too large a proportion was given to State Missions. Others thought more would be gotten for foreign missions by especial col-

lections. Whether these were right or wrong I will not now say, though I approved of the plan heartily. But every church could alter the proportion to suit itself. And I believe if the plan was once tried all over the South, the Foreign Board would get more money in the end.

Let every church have mission envelopes to be used every Sunday, no matter whether or not it uses envelopes for its own expenses. The mission envelopes can be used without interfering with the church's usual way of raising its current expenses. Then order the treasurer to send the money in the mission envelopes to the Boards once a month or once a quarter at the very farthest. No matter how small the amount, send it on promptly. Many a mickle makes a muckle. If the churches will do this faithfully for one year and the Boards do not receive as much as before, then go back to the old special collection and the yearly drum beating.

It will be a great thing for the Boards to get the money regularly. It will save interest on money borrowed in bank. I have not read the report for the year, but I heard that the interest they had to pay was \$10,000. They were forced to do it because the churches delayed sending in money to the last, for they could not allow the missionaries to starve. It will be a great thing for the church members for they can give so much more without feeling cramped. And for the life of me I can see no objection to this way of gathering the money. It would be well to direct the treasurer to report once a month or once a quarter as the case may be the amount he has forwarded to each Board. It will stir up his pure mind by way of remembrance. If he must report regularly how much he has sent, he will send it regularly. Otherwise he may be in danger of neglecting to send it till the beating of the drums begin.

And the delay of the church treasurers in forwarding the money in their hands has been one great trouble. It has put the Boards to much anxiety and expense for interest. The least a church can do is to see to it the money is sent on promptly.

I will be glad if some one will suggest a better plan. Certainly there should be a change. For we are all sick of the present method and its necessary cries for help, and the poor Secretaries are the sickest of all.

### PROVIDENCE AND LAW.

Men and women of faith will read with keen sympathy the story of a correspondent who on the page of "Piths and Points" in this issue tells of the sore experience in childhood which drove him to deny a faith in special providence in order to save his faith in a creating God. Doubt springing thus out of the concrete puzzles of life deserves a very different respect from doubt concocted in some laboratory of metaphysics.

Like some theologians more technical and more orthodox, our friend seems to us to err through a trust too implicit in the sufficiency of human logic. The world has not yet learned the great lesson which Immanuel Kant was sent to teach it—that in some things it is the highest wisdom to let the tired and baffled reason rest and to return for instruction to the essential implanted instincts of the living soul. And surely there is in every man's heart the instinct to believe that the creating God "keepeth watch above his own." Let us turn back thither and quiet ourselves evening by evening in that testimony.

Nevertheless, while the sun is high and the day is bright it may help us to study the question from the logical side a little more. Certainly we are not for ourselves willing to admit that, as our correspondent alleges, "the denial of special providences" is the only way by logic to escape from the conclusion that "God is responsible for the Iroquois and Slocum disasters, the burning and drowning of sweet little children by the hundred."

Let us be clear in the first place that special providences are not the great organ of God's government in the world. The measures of his sway are gauged not simply to realize the welfare of individuals but to achieve the redemption of the race. Over the whole moral world great laws

sweep, as far-spread as the laws of gravitation and energy in the universe of matter. There are laws of right and wrong and the consequences thereof; possibly greater than all, the law of responsibility as the essential condition of character, which on its reverse side is the law of necessary peril. And these mighty principles of government are not the playthings of a moment or a day with God; they abide. Nor will he suspend their mighty and universal sanctions to rescue a favorite from their operation. If in the pity of his forgiveness he saves a man from the due penalty of sin, even that is by law.

Let a man consider how he sits in his house among his own children. There are laws in the home; the children must obey, they must be courteous, they must be unselfish, they must bear according to strength their respective shares of the work-burdens of the family. Barring very human failures to live up to his own ideals, the earthly father insists on these fundamental things as irrevocable. He will not grant a child permission to be a shirk for one week nor for a month to speak rudely. But does this rigidity of law forbid his being specially providential to each of his children separately as fatherly interest dictates? May he not give here and there the little presents which love prompts using some of them to reward acts of good? As he studies each child to discern the native bent, may he not begin to shape education for the child's larger usefulness? And this in a man's sphere is providence. Has not God as much liberty?

But with God as with man the scope of special providence is strictly limited. It may not interfere with the great interlocking scheme of law which the Lord of men has devised for the discipline of the race. Consideration for others, pity for the weak, care for the delicate, are qualities in human character which God manifestly values. But how should God obtain them if there were no law of evil consequence attached to recklessness and inconsideration and greedy cheating; how especially would he secure them if it were known abroad in the world that God always interfered to save the innocent and the tender from harm by these faults? See how the Iroquois and Slocum disasters made men bethink themselves of their duty to protect by all industrious and honest care the lives for which chance might make them responsible. Those were awful lessons, but men had become so reckless that nothing but awful lessons would teach them. Our correspondent asks if an earthly father would make his son a man by shielding him from the normal results of his own conduct. He surely would not. And God also is far too wise to try to make men that way. Special providence is not that.

But say all this, and yet you have not taken away from the Heavenly Father the privilege which must be to him a sweet privilege—of looking upon a life specially submissive, trustful, prayerful and rewarding its submission, trust and prayer with the special favors of his oversight. And when among men he finds a life of a quality that he can use to advantage in his great world plans, we surely cannot doubt his liberty or his power to lay hold on it and shape it in his hands to those large uses. Often, indeed, it must happen that when sin brings down its great catastrophes on the world, even the most favored are so intricately involved that they must suffer the innocent with the guilty; but where Christian faith resides and the divine compensations here and hereafter are regarded, death is no calamity and disaster no injustice to the righteous.—Interior.

### ALWAYS WITH YOU.

By Rev. S. E. Wishard, D.D.

Absent, but ever present. That is our Master. His going was only that the Comforter might come.

Is not only present in conviction, but in the soul's regeneration. He is the source of life, and indeed is the life. "Born, not of blood, or of the will of the flesh, nor of the will of man, but of God." "Not by works of righteousness which we have done, but according to his mercy he saved

us, by the washing (cleansing) of regeneration and the renewing of the Holy Spirit." He is ever with the soul, from the first awakening until the complete renewal is achieved. No other power is able to open the mind to the truth, to reveal the amazing love of God in Christ Jesus. He only, by his truth, can set forth to the soul the glorious person of Christ, his complete and finished work for the guilty soul, his conquering love that has undertaken to save. His abiding presence is the life and hope of the soul. To him be all the glory, for all the work is his.

He is with this new-born soul in all the conflict of life; for now the battle is on. The enemy of Christ and of all his redeemed ones will not surrender his prey without a struggle. All his malignant cunning and skill will be arrayed against the soul that has deserted his ranks. The child of God, unaided, is no match for him; but he who came to destroy the works of the devil is the ever-present Shepherd of the sheep, and none can pluck them out of his hand. He is not only with the saved one, but "he goeth before his sheep" to lead the way, to shut the lion's mouth, to bridge every chilling stream, to quench every scorching flame, meet every difficulty and deliver from every terror by the way—"With you always."

That glorious presence that is with us in conviction, regeneration, conflict, and equipment for service, will be with us in the final release from toil. A long time ago the shepherd king sang triumphantly, "When I pass through the valley of the shadow of death I will fear no evil, for thou art with me." It has been the song of the conquering saints in all the ages, and will be until the mighty host is gathered to realize his promise that "where I am there ye may be also."—Ex.

### A FEW HOLDS.

1. Hold on to your hand when you are about to do an unkind act.
2. Hold on to your tongue when you are just ready to speak harshly.
3. Hold on to your heart when evil persons invite you to join their ranks.
4. Hold on to your virtue—it is above all price to you at all times and places.
5. Hold on to your foot when you are on the point of forsaking the path of right.
6. Hold on to the truth for it will serve you well, and do you good throughout eternity.
7. Hold on to your temper when you are excited, or angry, or others are angry with you.
8. Hold on to your character, for it is and ever will be your best wealth.—The Epworth Herald.

O Lord, by all thy dealings with us, whether of joy or pain, of light or darkness, let us be brought to thee. Let us value no treatment of thy grace simply because it makes us happy or makes us sad, because it gives us or denies us what we want; but may all that thou sendest us bring us to thee, that knowing thy perfectness, we may be sure in every disappointment that thou art still loving us, and in every darkness that thou art still enlightening us, and in every enforced idleness that thou art still using us; yea, in every death that thou art giving us life, as in his death thou didst give life to thy Son, our Saviour Jesus Christ. Amen.—Phillips Brooks.

It is sometimes a small matter that hindereth and hideth grace from us, at least if anything can be called small, and not rather a weighty matter, which obstructeth so great a good. And, if thou remove this, be it great or small, and perfectly overcome it, thou wilt have thy desire. For immediately, as soon as thou givest thyself to God from thy whole heart, and seekest neither this nor that according to thine own pleasure, or will, but settlest thyself wholly in him, thou shalt find thyself united and at peace, for nothing can afford so sweet a relish, nothing be so delightful, as the good pleasure of the Divine Will.—Thomas a Kempis.

Life, without toil would be without triumph.

FACTS OF CONSCIOUSNESS.

By A. Malona.

I propound and answer this question: Are the evidences of pardon facts of consciousness?

In order to answer this question intelligibly, let me ask, What is a fact of consciousness?

Answer.—Noah K. Davis, Ph.D., LL.D., says: "Whatever I immediately know, whatever I feel, or desire, or will respecting myself, or respecting an object present to consciousness, is a fact of consciousness." Elements of Psychology, page 68.

Sir William Hamilton says: "It is manifest, at once and without further reasoning, that no philosophical theory can pretend to truth except that single theory which comprehends and develops the facts of consciousness on which it founds, without retractions, distortion, or addition." Metaphysics, page 198.

Backed then, by the theses of these profound philosophers, we reduce the facts of consciousness to a simple postulate, viz: What I feel, what I love, what I desire, what I know, are facts of consciousness. If I love God I know it; and if I desire the salvation of men I know it.

Feeling is a mental state, and love is a mental state; and both are facts of consciousness.

The Apostle John says: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God; and knoweth God." I John 4:7.

Paul says: "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:5.

Then when the love of God is shed abroad in our hearts our love to God is a fact of consciousness.

But do we know it to be the love of God? Answer.—"And we have known and believed the love that God hath to us." I John 4:16.

Then we know it to be the love of God. And if we know it to be the love of God, we know it in itself; and if we know it in itself, we know it immediately. And if we know it immediately it is fact of consciousness. For a fact to be immediately known, must be known in itself.

Of this law of mentality Sir William Hamilton says: "An object to be known immediately must be known in itself—that is, in those modifications, qualities, or phenomena, through which it manifests its existence, and not in those of something different from itself; for, if we suppose it known not in itself, but in some other thing, then this other thing is what is immediately known, and the object known through it is only an object mediately known." Metaphysics, page 151.

This thesis, by that great master of thought, comprises, in epitome, the whole ground of conscious knowledge. To illustrate: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

This fact to the unregenerate man is mediately known, i. e., through the Gospel; but not in itself.

But with the child of God it is different. Proof: "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him." I John 4:16.

That is, the child of God knows the love of God in itself, in those modifications, qualities, or phenomena, through which it manifests itself in consciousness. For if the love of God is only mediately known it is not known in itself at all. And if it is not known in itself, it is only an object of faith.

The term consciousness is from the Greek, *sunesis*, which means to know within one's self. And we know the love of God within ourselves, and for ourselves. We dwell in love, and dwell in God; and God dwells in us.

But here we come face to face with the great obstacle that has ever lain in the way of the discovery and maintenance of this determinate law of life. That is, many people cannot see how the love of God can be immediately known in the heart, without, in some way setting aside the Word of God. That is, they feel that such a form of knowledge would be in direct conflict with divine revelation. Yet the Bible reveals the love of God as a fact, and fixes it in the heart. Rom. 5:5. And every act of cognitive knowledge, which in one relation is mediate, is in another immediate or put in another choice of language. Every mental state which is objectively a cognition, is subjectively a feeling. See Davis' Elements of Psychology, page 239.

These forms of knowledge are psychological cor-relatives, and inseparably connected in the salvation of the soul. But possibly some one may ask, "Is it necessary for me to read the books that you seem to have read in order to enjoy the witness of the Spirit?"

Answer.—No. The witness of the Holy Spirit is not a question of Philosophy, but a fact of consciousness.

Yet it is necessary that we should be acquainted with the philosophy of the human mind, and the terminology of Psychology in order to meet the subtle device of polemic intrigue.

When the publican prayed, "God be merciful to me a sinner," he was conscious of his sins. He evidently knew sin in itself, in its quality, and modifications. But when justified he was conscious of his innocency.

When Abraham believed God, and it was counted to him for righteousness, he was certainly conscious of it. He was conscious of the state of his own mind when he believed the Lord; and he was equally conscious of the modification produced by his act of faith.

When Jesus Christ pardoned the woman weeping at his feet, and "she loved much," she was certainly conscious of it. Luke 7:47.

Paul says: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father." Gal. 4:6. Of this

fact we are certainly conscious. Peter says: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." I. Peter 1:8. We know our own mental states when we believe, and we are equally conscious of the modifications of every act of faith.

A certain facile writer says, "I grant the experience, but deny the interpretation." But it did not occur to him that a man standing in a negative relation to a question of fact, is not competent to pass upon that fact. The disbelief of a thousand men of a given fact would not affect that fact in the least. No question is settled by what is unknown, but by what is known. When I know the love of Christ (Eph. 3:19.) that passes knowledge, that fact outweighs the disbelief of every apostate son and daughter of a ruined race from the beginning of time to the end of the world.

John says: "We know that the Son of God is come, and hath given us an understanding, that we may know him, that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true, God and eternal life." I. John 5:20. If this language is intelligible the question is settled.

Franklin, Ky.

PREVAILING PRAYER.

By Rev. Theodore. L. Cuyler, D.D.

There are several other good women named in Bible biographers to whom we owe our gratitude besides Hannah, the model mother, Ruth, the model daughter, and Doreas, who sanctified the needle. One of these was that Syro-Phoenician woman who came to Jesus, and besought him to cast the evil spirit out of her afflicted daughter. For a time the Master seemed to hold her as it were at arm's length, in order to try the mettle of her faith. Like Bartimaeus, she only cries the more importunately for mercy; like him, she carries the day. "Go thy way," saith the compassionate Jesus; "oh, woman, great is thy faith, be it unto thee even as thou wilt." And so he granted to a great faith what he might have denied to a little faith.

Prayer is not a teasing and a coaxing of an unwilling God: it is the fervent plea of weakness and of want into the open ear of One who knows just what is best for us. One of the things that is best for us to have is a complete trust in God. He does not cheapen his mercies; nor does he toss them to us as a foolish father flings money to a spendthrift son. We must come into the right attitude and stay there. An honest, trustful faith—a faith that works while it prays, a faith that is not balked by discouragements—does not plead without securing some real and precious blessing. Such faith creates a condition of things that it is wise for God to grant what would otherwise be denied.

Submission And Overcoming.

We ought to submit unconditionally and without murmurings to certain chastisements and bereavements. "I opened not my mouth because thou didst it." But there are many things in our pathway that we must not submit to; we must wrestle with them and overcome them. If Apollon strides our road, we must fight him out of the road. If a difficulty blocks our path to duty, then is the time for stout faith to "remove the mountain." A parent whose children are yet unconverted has no business to sit down in silent submission to such a state of things. Neither has a pastor of a church any right to sit down submissively to the terrible fear that the Gospel is powerless, and no souls are converted. The reason why there are no revivals in some churches is that they actually vote not to have them!

That Syro-Phoenician mother would have done egregiously wrong if she had gone home submissively under a seeming discouragement. "There's noe guile done, John, till ye get into the close grips." So said Jeems, the door-keeper, to Dr. John Brown, who gave us the immortal "Rab." There lies one secret of prevailing prayer. The woman of Canaan carried her point and got the demon expelled from her daughter because she came into a "close grip" on the Divine Healer. God is a wise supreme Sovereign yonder, and we are responsible free agents down here. As a Sovereign, he has commanded us to pray, and to pray without ceasing. The ceasing would be a sin. God reserves to himself the right to grant our requests when he chooses, and just as he chooses. It is our duty to pray, and it is God's right to bestow the answers that seem best to him i. e., such answers as are for our good and for his glory. The right kind of faith is that temper of the soul which submits to what God orders, but never submits to what God can make better. If we yield to temptations and yield to discouragements when we ought to struggle against them; if we are tamely content to be without spiritual blessings, and neither labor nor pray persistently for such blessings, we deserve to suffer.

Prevailing prayer must always be accompanied with prevailing effort on our part. God never puts a premium on cowardice or laziness, or palpable neglect of duty. There is no haphazard in prayer. All of God's promises have conditions; we must comply with their conditions, or we can not expect the blessing coupled with the promises. No farmer thinks of looking for a crop unless he has ploughed his field and sowed his seed. Be sure, my Christian friend, that you are honestly and perseveringly doing your part, if you expect God to do his part. He promises his Holy Spirit to his ministers and his churches when they are willing to co-operate with the Spirit; if they quench the Holy Spirit, they pay the penalty.

What a magnificent epic are the triumphs of prevailing faith! The Bible history shines with the glorious record. That early church were "continuing with one accord in supplication," when the Pentecostal baptism of power descended upon

them. Prayer opened Peter's prison door, and I have seen awakened sinners come into meetings and inquiry rooms who were just as truly delivered from Satan's prisons as the apostle was by fervent intercessory prayer. That Syro-Phoenician mother's message to the churches to day is, Prayer is power.—Christian Work.

CHRIST'S LIFE.

The work of our Lord Jesus on earth was all guided by one purpose—to make men understand the Father. Whatever kindness and love he showed to men was intended to make them understand that the Father is loving and kind. The words that he taught were all words revealing the Father's will.

And just as our topic suggests, the Master's lifework teaches us what ought to be our lifework. We too are under obligation—the highest obligation—to exhibit before men the character of the Father. None of us would dare to say anything like what the Lord himself, in consciousness of divinity, said to Philip: "He that hath seen me hath seen the Father." But many things which we should never dare to claim, we may humbly strive to reach toward, and this, if we mean at all to be followers of the Lord, we ought to strive to attain—that those who are constantly with us may recognize in us some of the moral qualities of God.

This is indeed a staggering thought of our duty if looked at solely from the standpoint of what we know of ourselves—a poor quality of human stuff at best, and that marred by many low and evil notions. But it is just because Jesus Christ saw so clearly that human nature would never be equal to the task of representing God in the world, that he pronounced to Nicodemus the law: "Ye must be born anew." In order to make human nature fit for this high use, God will put divine nature into it. When a man has been born into the life of God, then it becomes possible for him to have something at least of the character of God.

The first obligation of our Christianity is therefore to show forth the qualities of God. But since often to us the Father seems far off from the activities of earth and unreal to them—which is not the truth but appears so to us just because we are not very spiritual yet—it is easier to comprehend these characteristics of God and to try to imitate them when we see them set forth in Jesus Christ. He was among men, and in him we can see concretely what things are godlike in relation to men.

It is a marvelous ideal of living—to be so very kind that other people will not praise us for our kindness—which they always do with any ordinary show of human benevolence—but will be set to thinking of how God is. So also to be so pure and true and just and self-sacrificing that those who watch us will be reminded of the purity, truth, justice and self-sacrifice of God.

Yet the ideal is so far above our heads that we feel it an utter discouragement to talk of it. But we ought not to despair of ourselves where Jesus Christ did not despair of us. He expected this. And this work he could not finish before he went home to the Father. He had exhibited much of the Father's heart of love, but in the long history of the church ahead, he looked to succeeding generations of his disciples, under his guidance from heaven, to do much more than he had done in making the world to know and love the Father. And so they have—at least in the broader extent of their influence. But today, at least as much as extent, the world needs a more intense exhibition of God. Especially do our own times demand a clearer showing forth of the fidelity of God to the right. Young Christians particularly should pray to God to make them true at all costs to his own rigid Sinaitic morality.—Interior.

THE MEANING AND MINISTRY OF SUFFERING.

By Camden M. Coburn, D.D.

There have been no great saints that have not been sufferers. Job, the man who became a spectacle to men and angels because of his afflictions; Daniel, whom God Himself made sick with His marvelous revelations; Paul, with his thorn in the flesh, and the more excruciating thorns in the spirit which cut and tore him until he died; Luther and Melancthon and Wesley and Fletcher and Watts—sick men or worse than sick all their lives—Lincoln, with great lines of trouble plowed into his face; Frances Ridley Havergal, who made her sickness a stairway to the throne; Keats, singing songs of heavenly trust while dying of consumption; Mrs. Browning, writing her ecstatic visions in a darkened room; and Milton with his blind eyes seeing the heavens opened above him—these, who all their lives knew what a daily dying meant, and multitudes on multitudes more "deserted, afflicted, tormented, of whom the world was not worthy," lived as the noblest, truest, saintliest representatives of the One whose face was "marred more than the face of any man," these, notwithstanding their sufferings, won for themselves increased blessing here and intensified bliss hereafter.

It has been truly said that God may have some other "Word" for other worlds, but for this world the Word of God is Christ, the sufferer, and we who would be like Him yonder must be content to be like Him here, even though the nails which pierced His hands pierced ours also.

Those who know not by experience what suffering means—suffering of body, possibly, suffering of soul, certainly—and have never known what it means to feel a "fellowship" with His sorrows.

"Are not so much as worthy to stoop down. And kiss the sacred footprints of our Lord, Upon the feet of any such an one. As lieth patient here beneath His hand; Whom Christ has bound on His own cross to lie Beside Him till Himself shall give release."

Only they who suffer with Christ here can reign with Him hereafter, and though the mystery of pain cannot yet be fully explained, nevertheless we have inspired testimony that all these afflictions of life may work out for us yonder "an exceeding abundant and eternal weight of glory." Even in this life, as we have seen, pain is one of man's greatest blessings.

May every stricken one, whose faith lays hold on Jesus, this day remember that "all things," even now, "work together for good to those who love God."

"He chose this path for thee, Though well He knew sharp thorns would pierce thy feet,

Knew how the brambles would obstruct the way, Knew all the hidden dangers thou shouldst meet, Knew that thy faith would falter day by day; And still the whisper echoed, 'Yes, I see This path is best for thee.'"—N. Y. Advocate.

**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 for June contains the following:

A View of Constantinople (frontispiece); The Progress of the World (with portraits, cartoons and other illustrations); Record of Current Events (with portraits); Some of the Recent Cartoons; Mr. Henry H. Rogers; Ambassador Straus, by Louis E. Van Norman (with portraits) Willet M. Hays, by M. C. Judd (with portrait and other illustrations); Geneva and John Calvin, by John M. Vincent (with portrait and other illustrations); How Returning Emigrants Are Americanizing Europe, by Edward A. Steiner; Alaska-Yukon-Pacific Exposition; Seattle, a Metropolis Built in a Single Generation, by Richard A. Ballinger; The Finances of Mexico; by Charles F. Speare.

Uncle Remus's The Home Magazine, published by Sunny South Publishing Co., has the following good things among its contents for May. A unique cover Design—Billy Possum—by Robert J. Dean. South must quit Looking at Politics Through one Knot-Hole. Interview with Charles S. Barrett, Samuel W. Dibble; Conquest of Pain, Hansell Crenshaw, M.D.; In a Garrett, (A poem). Frank L. Straton; Tea Farming in the South; C. S. Alston; Gilbert Neal, A Serial Story, Chapters 30, 31, 32, Will N. Harben; Martin Eden, A Serial Story, Chapters 9-13, Jack London; Photo Contest Winners; Children's Department; An Uncle Remus Letter, Joel Chandler Harris; Household Department, etc., \$1.00 a year issued monthly.

The first story in the Circle for June is by Harris Dickson, entitled "Putting Their House in Order." It is a story of more than passing interest, telling how one determined man got the better of the "machine" in a city, and put out the saloons. The departments this month are The Music Circle, Elizabeth M. S. Fite; The Art Circle, Charles H. Cadin; The Collectors' Circle, N. Judson Moore; The Church Circle, Arthur H. Howland; The Business Circle; The Outdoors Circle, William B. Ashley; The Photographers' Circle, Walter B. Norris; The Country Home Circle, F. H. Valentine; The Home Circle, Alice Lounsberry; The Cooking Circle, Caroline F. Benton; Embroidery for the Summer Wardrobe, Adelaide B. Contrelli; The Mother's Circle, Virginia T. Van De Water; The Children's Circle, Conducted by Aunt Jo; Girls' Own Circle, Jessie T. Beals; Boys' Own Circle, Duke Bolivar; Fun Lovers' Circle, Marshall P. Wilder.

PURITY.

Where purity of heart has been most fully exemplified we find the greatest benefits to society. We need go only to our Saviour's work for proof. He who was perfectly pure scattered blessings all along his earthly pathway, and at its end brought the greatest imaginable boon, salvation to our race. As human beings imitate Him in character they become a blessing commensurably.

Never lose an opportunity of seeing anything beautiful—welcome it in every fair face, every fair sky, every fair flower, and thank Him for it, who is the fountain of all loveliness; and drink it simply and earnestly with all your eyes; it is a charmed draught, a cup of blessing.—Charles Kingsley.

The way to get cheerful is to smile when you feel bad, to think about somebody else's headache when yer own is 'most bustin'; to keep on believin' the sun is a-shinin' when the cloud is thick enough to cut.—Mrs. Wiggs.

If a spiritual surgeon could examine the souls of many who have left us, he might well pronounce upon them such verdicts as: "Chilled by the coldness of fellow-men" and "Heart failure for the want of heart cheer."

DEDICATION MEETING.

A number of Baptist ministers and a host of laymen met, according to previous arrangement, with Mt. Tabor church, Todd county, Ky., for edification in a three-days service, May 28-30th. It was to be the first meeting of the kind ever held with the church, which was constituted in 1843. The first two days were occupied in song, prayer, preaching reading of essays, addresses and criticisms. Elder E. W. Moss was chosen to deliver a sermon for criticism, who responded on the subject, "What Baptists stand for," in a clear, systematic discourse that was fully endorsed. Elder M. Hensley read a short, pointed paper on "Who Are Entitled to the Lord's Supper?" which contained sound doctrine, as the brethren thought. Bro. A. E. Stennet read an essay on "The Duty of a Deacon," which some of the pastors wished he would read before their churches. The same brother read another paper on "Church Discipline," that was commendable. Elder T. T. Powell presented a method of starting and continuing Sunday Schools which was highly pleasing:

1. Organize; 2. Give every one something to do.

Deacon Frank Wilkins made a stirring address on "The Effect of Dram-drinking on Influence of a Church Member," that was endorsed by vote of the meeting.

Elder M. M. Hall delivered a sound speech on "Comparison of Baptist Churches with New Testament Churches." Deacon James Jones stirred the hearts of the brethren with his address on "The Duty of a Church to Her Pastor."

The writer presented the photograph of a landmark Baptist church, to which no objection was offered.

On Sunday, the third day, despite torrents of rain, the multitude (approximating 1,000 people) gathered to take part in the dedicatory services of the new house of worship, lately finished at a cost of about \$1,000. It is pronounced a beauty outside and inside, as strong and elegant a country building as may be found in Todd county. It is the third structure in the history of that church, which has been composed largely of Powells, Sheltons and Besons. The house is more to be admired because it represents the offerings of the poor to their God.

We learned this body in its 76 years of history has enjoyed the labors as pastors those whose names are dear to many yet living: The Lindsays, the Meachams, Winchester and Calvin, N. Lacy, Jas. B. Lamb, and Isaac Barrow, all of whom have crossed over the river. The present pastor, Bro. T. T. Powell, in the proceedings for dedication, first called the church to order to hear the report of the building committee, furnished by Bro. Geo. Powell, which showed a balance of indebtedness less than \$200. For this the pastor appealed to the congregation, and many responded in sums from five dollars to five cents, till debt was discharged in a little time, to the joy of pastor and church.

Bro. E. W. Moss delivered the sermon for dedication from the text Heb. 13:14, to which strict attention was given by the largest religious assembly ever seen in that region, the house being mostly filled with ladies. The services being ended the multitude partook of a great dinner furnished by the kind-hearted women. Though so many did eat of the good things it was said a number of boxes were not opened. This was the third time the meeting had been fed.

The new building has a most eligible site on a hill by the road leading from Kirkmansville to Elkton, twelve miles from the latter. The writer felt more enchanted in the meetings by the songs of the feathered musicians of the forest, happy in chirping the same notes heard by him fifty years ago, and also by the famous Pilot Rock standing miles away, lifting its lofty peak high above the hills to announce there is no God like the Most High God. The writer, with Bro. Moss, shared benefits of transportation to and from the meetings by Bro. Netter Francis.

We omitted to mention that our traveling companion, Moss, read during the instructive meetings a paper on the "Scriptural Plan of Salvation," which the brethren requested him to furnish the press. We also failed to state that much life was given by Bible questions. The face and work of our noble brother who has been secretary, I. W. Bodine, for many years, was again enjoyed.

F. M. WELBORN.

COMMENCEMENT EXERCISES AT TENNESSEE COLLEGE FOR WOMEN, MURFREESBORO,

Sunday morning opened bright and clear, but by 10:30, at which time it had been planned for the students, the faculty, the trustees and their wives to meet on the campus and march in a body to the church, it was raining so that this part of the programme was somewhat disconcerted. Notwithstanding this fact, the church was filled and Dr. E. C. Dargan, of Macon, Ga., preached a most excellent sermon from II. Kings 5:2-3. It had been planned to have the missionary sermon in the evening at 8 o'clock, at the church, but the inclemency of the weather prevented and the services were held in the chapel. A very strong sermon was preached by Dr. Wm. Lunsford, of Nashville, Tenn, taking as his subject, "Job's Three Daughters," treating them from three different standpoints, one in the home, one in society, and one in the church. His talk was interesting, inspiring and helpful.

On Monday afternoon, May 31st, the friends of the school enjoyed a rare treat at 4:30, when Miss Arousiag Costikyan, of the piano department gave one of her characteristically brilliant performances. Monday evening was given over to the Literary Societies and they arranged a most delightful programme and were fortunate to secure Dr. J. C. Massee, of Chattanooga for an address in which he treated education in a most telling way, as a training and not simply an acquirement of knowledge.

The graduating exercises proper were held in the College Chapel Tuesday evening, June 1st, at 8 o'clock. The following young ladies composed the graduating class: Misses Winnie Bumpass, Georgia Cunningham, Mary Grace Dean, Mary Forgy, Sarah Byrn, Annie Eades, Evalie Martin, Gladys Young and Lemma Drake. The first six from the literary department, the next two music department, and the last a certificate in music. Dr. J. J. Taylor addressed them on "The Making of Life." It was a powerful address. Thus ended the multitude partook of a closed the second year of Tennessee College, which has been a remarkable year in every respect. The enrollment for the year is 253, of whom were boarders composed from different States. The work done in the school has been

and the faculty and student body have every reason to rejoice over what has been accomplished. There is but one scholarship offered by the school at present, and this was won by Miss Ada Graves, of Winchester, Tenn., who is a grand-daughter of Dr. L. C. Graves, the former president of Mary Sharpe College. The scholarship was given for the one who maintained the highest average for the entire year. Her average being 96 11-36.

President George J. Burnett and his co-laborers have labored faithfully during the year to accomplish the results which have been mentioned above. The health of the student body was good, there having been not a serious case of sickness during the entire year.

J. K. MARSHALL, JR.,  
Secretary of Faculty.  
Murfreesboro, Tenn.

FROM EAST TENNESSEE.

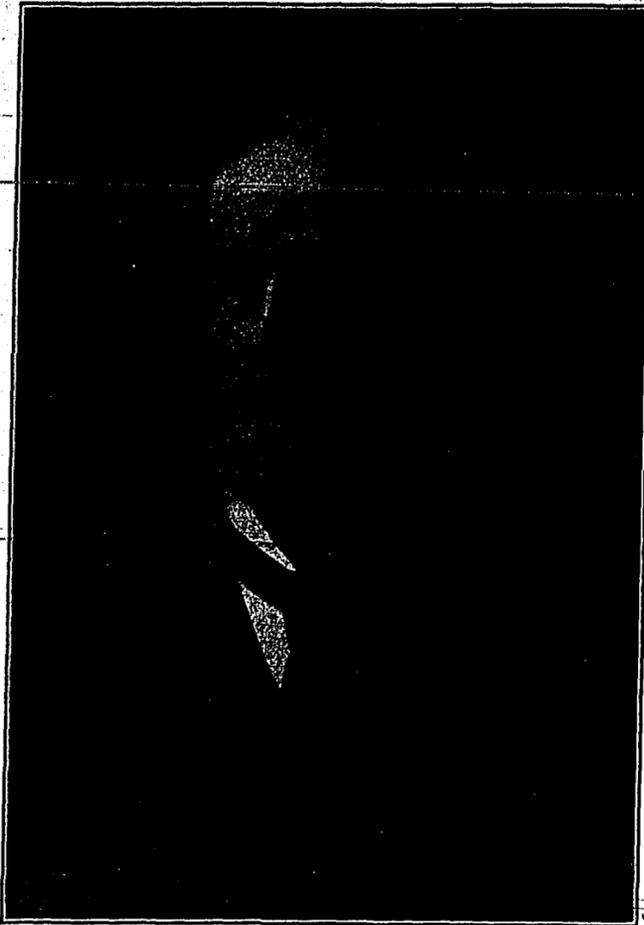
I have been feasting for years on the good things of the Recorder, but I do think the issue of May 27th one of greatest I have ever read. That tribute to Dr. Eaton by Dr. A. C. Dixon, and that great sermon of Dr. Eaton's on "Not Pleasing one's Self," and a hundred other soul-feeding articles—these manifest that the spirit and influence of its late lamented editor, preacher and leader still edits, preaches and leads. I desire to thank the present editor and management for their steadfast loyalty to the "old paths." Some times you take up a paper which on account of great flourish of trumpet you would think the greatest periodical in the world, you are flooded and overwhelmed by the amount of matter, *et cetera*, but for a steady, clear, strong, abiding stream of truth and power, commend me to the Western Recorder. One is more and more convinced that the Recorder stands for the Bible as a whole and each great doctrine therein in particular, and that the glory of God and not the praise of men is its aim.

Carson and Newman College has just had one of the greatest commencements in its history. Dr. Jeffries, the president, has so grown in skill and power and efficiency since his coming that the institution has gotten larger and better every way, under his management. He commands the respect and loyalty not only of the Board of Trustees and faculty, but of the entire denomination. Fact is, the Board recognizing his multiple ability send him forth to raise \$100,000 more endowment, which the present enlargement and prospects demand.

We were greatly gratified to have with us this year Dr. Massey, of Chattanooga, who preached the annual sermon, and it was a masterly one. Also, Dr. Edwin M. Poteat, who completely carried us away by a kind of natural "hypnotic influence," very rare in a public speaker. He did not put us to sleep as one might think from the phrase, but we were wide awake, and, so, very conscious of a "spell," which was absolutely irresistible. His theme was "How to make the most of yourself." He told us in that charming and soulful way that we will never forget. There was one graduate in art, nine in music, six in literary department and about twenty in business.

We feel greatly encouraged and believe the future holds for the college as a denominational factor for truth and righteousness still greater things.

S. E. JONES.  
Jefferson City, Tenn.



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NOTES FROM WALES:

The Western Recorder finds me here among the mountains of Wales every week and is always gladly received. One year has now passed since I left America, and it has been a busy year for me, preaching and lecturing. Though only a year since my return, yet many dear friends in America have been called to their reward, and the chief among them was the late Dr. H. G. Weston, who was like a father to me for forty years. I can never forget him—his commanding personality, his genial countenance, his wise counsels, and his healthy Biblical teachings, will follow me wherever I may go. Just before I left America he sent me a fine cabinet picture of himself as he was then and his autograph in a beautiful steady handwriting, with his joking words, "See if you can find any one in Wales who can write like that at my age." I have not yet found him. He had the honor of seeing Crozer Theological Seminary developed into one of the finest institutions of the kind in the land. It may not be generally known that from 1848 to 1851 the late Rev. Theophilus Jones was pastor of the Marcus Hook Baptist church, Del. Upland, was then only a preaching station. John P. Crozer paid one-half his salary on condition that one-half the pastor's time be given to Upland.

Theophilus Jones was a native of Caerphilly, South Wales, and was converted under the ministry of Christmas Evans. I am very glad that Wales has a little share in the planting of such a noble church as Upland. Mr. Jones made lasting impressions on the Crozer children, for the late Mr. J. Lewis Crozer inquired very kindly about him of me in 1895 when I was at Upland soliciting aid for Freeland.

Monday evening, March 2nd, I lectured at Rhyd-wilyn, Pembrokeshire, on "Morgan John Rhees." This is a very old church, founded by the Rev. W. Jones and organized in 1668, the only Baptist church organized during the persecutions of Charles IV. It has a wonderful history as a mother of Baptist churches. It was a great treat to me to visit such a sacred spot in Baptist history.

Tuesday evening, March 23rd, I lectured on the same subject at Cilfowyn church, in the same county. This also is a very old church, dating to 1704 as to its organization—though there were Baptists here in 1668, who were members at Rhyd-wilyn. This is the mother church of the Phillipses of the Great Valley Baptist church of Pennsylvania. Dr. Owen Phillips, of Hightown, N. J., and Dr. G. M. Phillips, principal of West Chester Normal School, and many other noble Baptists of Pennsylvania, are from this stock. The old cemetery of Cilfowyn is a very historic place in Baptist history, the graves of such noted ministers as Enoch Francis, Samuel Breeze, John Herring, Timothy Thomas and others are found here. This was the first pastorate of the late Rev. N. Thomas, D.D., Cardiff. He was ordained here on January 11, 1846.

Thursday evening, March 25th, I lectured on the same subject at Bethany, Cardigan. Cardigan is about five miles from Cilfowyn. This is one of the finest churches in this part of Wales and has had some of the most prominent men of Wales as its pastors. W. Williams, J. P., its founder and pastor, for twenty-one years; John Herring, twenty-one years; Evan Thomas, four years, Dr. D. Davies, the noted blind preacher, five years, etc. The present pastor, Rev. J. Williams, has been here

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

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# Baptist Book Concern

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JOHN W. HILL, Manager Book Department.

twenty-nine years, and doubtless will spend his days. This has been a memorable week for me. Glad to find New Testament churches so strong and healthy.

May the Lord continue with them. Kind regards to the friends in America.  
**JOHN T. GRIFFITH,**  
Maerdy, Glam, Wales.

DEAR RECORDER.

It is with pleasure that I send a few lines to the readers of the Recorder from Manor. It has been eight years since we left Kentucky, and during that time many of my old friends have been called home. I have often been impressed with the thought of winning lost men to Christ, and ask the earnest prayers of God's people that He may use us for a better purpose than that to which our life has been devoted in the years past.

We are now engaged in our reg-

ular Fifth Sunday Meeting of the Austin Baptist Association, at this place, the services having begun on Thursday night by a great sermon by Rev. T. J. McNew. On Friday morning the time was taken up by short talks on the subjects, "The Work of the Holy Spirit in Soul Winning" and "The Value of Personal Work in Revival Meetings." This latter subject is, in our estimation, the key by which the Holy Spirit reaches the hearts of sinners. Well do we remember one rainy night over eighteen years ago, when Bro. J. B. Hunt preached a grand sermon at Oak Forest church, in Warren county, but not until he had stepped down from the pulpit and came to me personally, did I ever make the start for Heaven. A number of excellent talks were made on this very important subject. Dr. G. B. Butler, pastor of the First church at Austin, delivered a soul-stirring

sermon on Friday night to a large and attentive audience. Two subjects for Saturday morning were "The Soul Winner in Preparation" and "The Soul Winner at Work." A number of talks were made on the first, some of which conveyed the idea of waiting for a special call or impression of the Spirit, to go and speak to a sinner about Jesus, but Dr. Butler, who took up the time for the latter subject, advanced the idea that about the best way to have the impression and help of the Holy Spirit in winning souls to Christ was to show our willingness to do something, by going to work at it. He says that God will not pour out his grace upon a man who will not use what little grace he already has.

Rev. E. M. Francis, of Austin, preached a very interesting sermon on Saturday night. Rev. R. L. Gil- lon told us some very interesting things and put considerable life in

his sermon on Saturday morning, having just returned from the Convention at Louisville. He is doing a great work for the Lord at Tyler, Texas.

Rev. C. C. Pugh, of Austin, preached a fine sermon to a large congregation today at 11 o'clock. Rev. I. J. White delivered a very touching address before the Baraca and Philathea classes this afternoon, and the meetings closed with a sermon by him tonight.

Bro. W. J. Durham, our pastor thinks he will arrange to hold a meeting here in July. Pray for us brethren, that we may receive a great outpouring of the Holy Spirit upon this town, and that many lost men and women may be brought to Christ.

**D. B. PAYNE,**  
Manor, Texas.

Principles mark the steps of man's progress.

PRAYER.

By Walter M. Lee.

When leaden clouds of doubt prevail, Athwart the sky of faith; and shroud The Sun of Righteousness behind, Their opaque depths, I cry aloud In Prayer.

When sin, with secret silent tread, Steals up to lead my soul astray In paths of wrong, to Thee I turn, The light, the Life, the Truth, the Way, In Prayer.

When trial and sorrow gather round My soul, and flood my life with care, Before Thy mercy seat I bow, And find the sweetest comfort there In Prayer.

Thy grace a balm for every wound Supplies; upon Thy love I rest My weary head; Thy mercy, Lord, Gives pardon for each sin, confessed In Prayer.

Each crisis, Lord, to Thee I bring; About each move with Thee I talk; Thou knowest all. Thou guide'st right, Then let me ever with Thee walk, In Prayer.

OUR PULPIT.



THE PLACE OF CHRIST IN MODERN LIFE.

E. C. Dargan, D.D.

(Continued from last week.)

The need of taking and holding this high ground is terribly emphasized for us in the hideous immoralities which such teachings as have been indicated condone and encourage as they exist among us. We need be no hopeless pessimists to open our eyes and see where the festering sores of our modern sins—which alas! are only ancient sins continued—appear. They infest our whole social life, polluting our pleasures, cankering our politics, corrupting our business, defiling our homes, ruining our youth, debauching our men and women! This is no time to listen to the voice of academic charmers charming never so wisely, when they insinuate into the minds of eager youths the insidious and all too welcome doctrines of living as they like. It is a time to hold up the Christ as Guide of the conduct and Lord of the will. It is a time for prophets in the pulpit and saints in the social life, for the voice that cries aloud and the salt that has not lost its savor.

The Spiritual Phase.

There is general recognition of a decided recoil from the materialism which marked much of the philosophic and scientific thought of the nineteenth century. Not only in the theories of thinkers is this apparent, but also in the less profound and more common ways in which this mind of an epoch expresses itself. That there are perils and evils even in such a healthy recoil as this may be granted without denial of its value upon the whole. The reaction may go too far, it may carry absurd and injurious exercises upon its back, it may even trample pearls of precious truth under the feet of its grosser perversions, or it

may take aerial flights on gossamer wings of mysticism and be lost to the sight of ordinary mortals. Yet such distortions are common in the history of thought, and should not unduly distress us. Every extreme has its reaction to the opposite pole. Men will doubtless long continue to be foolish and say some foolish things even on the side of real truth and progress. But on the whole this recurrence to the realm of the unseen and the spiritual from a too exclusive application to material facts and forces is a wholesome and hopeful phase of modern life and thought. That in the universe and in us which cannot be seen nor handled, weighed nor counted, but yet is, and is mighty, has come to be thought of once more as entitled to respect. This state of things is opportune for the enforcement of religious truth; for the recalling of men's minds to the eternal verities which are in Christ Jesus. Let us therefore notice with gratitude and conviction the place of our Lord Jesus Christ in the spiritual life of today.

One thing of primary importance here, as well as of deep and apparently ever deepening interest, is the relation of Jesus to religious experience. It is almost startling, in view of conditions existing after the middle of the last century, to see how leaders of thought are beginning to recognize religious experience as a field for scientific induction and generalization. We greet the inductions with some degree of hope, but are naturally somewhat cautious yet as to the generalizations! But making every qualification which common prudence may suggest, we hail the entrance of science upon this task. Truth will bear investigation, and religious experience is certainly one of the most important possible departments of research. The inductions of science only confirm and emphasize what Christian thinkers already knew, and they leave no doubt that religious experience is a tremendous fact and force in the psychic and social life of mankind—a fact and force which the best science cannot afford to ignore. One of the conclusions to which scientific investigation is surely pointing, and on which Christian conviction assuredly rests, is that the Source of true religious experience is our Lord Jesus Christ. We cannot here go far in the discussion of this great topic. It has been taken up on the scientific side by such men as James, Starbuck, Coe, and others; and on the evangelical side by our own Dr. E. Y. Mullins in a luminous and spirited discussion in his *Why Is Christianity True?* by H. W. Clark in his *Philosophy of Christian Experience* and by a number of others. Leaving out that wide field of general religious experience which the study of comparative religion and the future inductions of science may open up, and confining ourselves to distinctively Christian experience as described in the New Testament and in Christian literature, and as observed and exchanged in the fellowship of believers, we discover—as we should expect—both a remarkable variety of detail and an equally remarkable unity of origin. Consciousness powerfully described in the seventh chapter of Romans, we know only too painfully well. The sad sense of falling short of our own possible best, the remorse and alienation of the real and the enduring life of the spirit. And he speaks with a serene and firm confidence which invites and encourages our own calm and sure trust. His voice is the hope of the world until the day dawn and the shadows flee away.

the personal contact of the individual believer with Christ. In From that first glad hour when the sense of pardon overcame with the resistless joy the deep grief of penitence, through all those ups and downs of the spiritual struggle till this very hour, we, my brethren, need no philosopher or scientist to tell us whence we got our help. Our business is to tell him. If we know anything at all we know that our highest inspiration to constant conflict with evil, our best help in whatever success we have had in the fight, and our comforting hope of final and enduring victory are found in Jesus and in Jesus only. But under and over and all through this present help in our trouble with sin comes the precious doctrine of the Cross! It is that Jesus has offered a sufficient sacrifice for our sin. Not only its power in and over us is counteracted by his gracious presence, but its dreadful penalties now and hereafter are met for us in his atonement. He died for us, the just for the unjust, that he might bring us to God. He died for our sins and rose again for our justification. His blood not only cleanses our consciences from the guilt of sin, but satisfies before God's judgment seat for that guilt. It is time, it always is time, to preach with sureness of conviction and experience the doctrine of the Cross. It is the world's greatest need in the twentieth as it was in the first century. If the Graeco-Roman civilization, rotten at heart, needed the preaching of the cross of Jesus Christ, no less does our modern society, with all its abounding evils and crimes, need it. Sin is no more without penalty now than it ever was. "The soul that sinneth it shall die," is as true a dictum for the modern as for the ancient world. We may change our language and our views of hell, but hell does not cease to be the inevitable and bitter penalty of a sinning and impenitent soul. We may shift the emphasis in our theology from the justice to the love of God, but God himself does not cease to be just. We may vary our theory of the origin of sin, but the fact of sin cannot be erased from history, from observation, from consciousness; and the doom of sin cannot be averted by averting our looks from it. No less today than in all human todays, yesterdays and tomorrows, the fact and the penalty of human sin emphasized the need of a divine redemption; and for every today as it comes and goes that redemption is once for all provided in Jesus Christ. Redlined across the awful verdict of conscience and of God is written the gracious and sovereign pardon: "There is therefore now no condemnation to them that are in Christ Jesus."

The next step in unfolding the relation of Jesus to the spiritual life of our time brings us heart to heart with the sweet old gospel story. Even now, as when he first came into the world, and as he evermore will be, is Jesus Christ the Saviour for sin. Fallen but not hopeless humanity heard of a Seed of the Woman who should bruise the serpent's head. Expectant prophecy dimly foretold of One who should be wounded for our transgressions, upon whom should be laid the iniquity of us all, whose soul should be made an offering for sin, who therein should justify many, because he should bear their iniquities. An angelic evangel proclaimed the Christ as "Jesus" because he should save his people from their sins. The forerunner's voice acclaimed him as the Lamb of God who taketh away the sin of the world. His own consciousness of the supreme purpose of his mission found utterance in the tremendous claims that the Son of Man had come to seek and to save that which was lost, that he would give his life a ransom for many, that if a man believed not in him he should die in his sins, that he was the way and the truth and the life, and no man could come to the Father but through him. Apostolic preaching proclaimed that there is no salvation in any other, for there is none other name given under heaven among men whereby we must be saved. Apostolic theology affirmed that there is one God and one Mediator between God and men, himself man, Christ Jesus. Apostolic experience witnessed that it is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners. Apostolic vision described amid the glories of the heavenly state a Lamb on the throne, by whose blood the happy saints have been redeemed and purified. And before Revelation ends history begins, and through nineteen centuries has borne constant testimony through thousands of hearts and lives that the way of salvation lies through Jesus Christ. The present age sets its seal upon this historic witness and adduces its millions to aver that today in every land and nation, be it to many or to few, the Christ is proclaimed and accepted still as the Saviour from sin.

Familiar indeed and dear to our minds and hearts are the implications of this doctrine. Jesus saves us from the dominion and the penalty of sin. The cross purposes of our spiritual life, "the divided self," of which modern psychology talks, which Paul had so clearly described in the seventh chapter of Romans, we know only too painfully well. The sad sense of falling short of our own possible best, the remorse and alienation of the real and the enduring life of the spirit. And he speaks with a serene and firm confidence which invites and encourages our own calm and sure trust. His voice is the hope of the world until the day dawn and the shadows flee away.

too how Jesus cares and helps! believe in God, and believe in me." "I am the resurrection and the life, he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth in me shall never die." It was thus the early disciples understood and accepted him. For John tells us: "We have seen and bear witness and declare unto you the life, the eternal life, which was with the Father and was manifested unto us." And Peter writes: "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead unto an inheritance incorruptible and undefiled and that fadeth not away." And Paul declares that "the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord;" and further that our Saviour Jesus Christ hath abolished death and brought life and immortality to light through the gospel. His word to them is in their sure word to us.

We recall that on one occasion, after Jesus had spoken words hard to be understood, many that had believed him to be the Messiah, but were not prepared to take him at his full meaning, went back and walked no more with him. Then turning to the Twelve he asked, "Will ye also go away?" Then Peter, answering for them and for all, even for us, said, "Lord, to whom shall we go? Thou hast words of eternal life, and we have believed and know that thou art the Holy One of God." This is our case. To whom shall we go for assurance of life eternal? Not to the hard materialist who cynically rejects it; not to the frivolous sensualist who ignores and scorns it; not to the gloomy fatalist who will merely bow to the inevitable, whatever it may be; not to the philosophic poet who sings sweetly of it as a joy of the imagination; not to the rationalistic scientist who says that he can neither prove nor disprove it, and that a reasonable man may believe in it if he so choose; no, not to these, but to Jesus Christ. His is still the voice of clear conviction: "I am the way and the truth, and the life;" his is still the voice of tender invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" his is still the voice of the Good Shepherd speaking to reassure his timid but trusting sheep: "I give unto them eternal life, and they shall never perish."

Thus, O Jesus, do thy people here assembled accept and hail thee the same yesterday, and today and forever! While tumultuous today crowds with stress and strain into yesterday, and swiftly gathering yesterdays lengthen into forever past, we come round again to face forever future; and still we see and salute thy commanding presence amid them all. "Thou art the same, and thy years shall not fail." O incomparable Teacher, we would think thy high and holy thoughts after thee! O matchless Guide, we would follow thy strong and confident leadership in pursuit of purity and righteousness; O divine Saviour, perfected through thy human suffering, we would trust thee alone for salvation and immortality; To our minds for truth on things beyond our ken, to thee we bring our wayward and oft bewildered hearts for help in daily duty, to thee we bring our hurt and sorrowing souls, for healing from sin and for hope of life evermore; Here at thy pierced and hallowed feet we rest until the day dawn and the shadows flee away.

Let not your heart be troubled; we know.

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## Baptist Book Concern,

(Incorporated.)

JOHN W. HILL, Manager Book Department.

636-638 Fourth Avenue, Louisville, Ky.

Editorial

It is desirable and important that men have positive convictions concerning the great fundamental truths of the Christian religion.

The foundation material on which character is built is furnished by convictions, and the strength and persistence of all human endeavors are measured and determined by these same convictions.

The man who has religious convictions should put them to the severest possible test, for nothing is more dangerous and destructive than false convictions.

To cherish false convictions is sinful and without excuse. The Bible has a mission in connection with convictions and this fact should not be ignored.

The possessor of real convictions is not as easily found as one would suppose. To him certain opinions are based on important realities and these he strives to incarnate in his own life.

Then, too, he is a troublesome character. He insists that he is right and others wrong, and that insistence transforms him into a missionary. Honest pervades his entire nature.

The life that cherishes and nourishes splendid convictions will be anything but barren. Like produce like and this spirit will leave its impress wherever it goes.

Never did the world stand more sadly in need of men who hold profound convictions than at the present moment, men who are thoroughly persuaded concerning the great facts of Divine revelation

and whose convictions furnish the mainspring of action.

The cause of the Recorder in eliminating all "cancer cure" and patent medicine "ads" from its columns together with other advertising matter that might prove misleading is meeting with widespread approval.

"I write to commend your editorial on 'one of the great questions in connection with successful newspaper business,' etc., that appeared May 27th. It has already been my custom to depend on what I saw in one of our religious periodicals.

Not long since a colored brother concluded a public prayer with the petition, "Lord if you find anything round about our hearts not in keeping with your will, remove it."

This request is a striking illustration of much of the praying at character. He insists that he is the present time. The old adage "birds of a feather flock together" is based on a great principle and one that applies with equal force in all directions.

Yes the tenet on the inside has much to do with the nature and character of the heart's surroundings. In fact heart thoughts are the true test of character for the Bible says: "As a man thinketh in his heart so is he."

where the throne and power of sin are lodged. The Great Teacher said: "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."

A brother desires to know if there is a command in the Scriptures authorizing the administration of "rebaptism."

No, the Scriptures are silent on that subject. It is not mentioned either directly or by implication. The only and sufficient reason for this is that there is no such thing as "rebaptism."

When the requirements of the Bible have been complied with that constitutes baptism and baptism can only be administered once to each subject.

At the repeated request of several friends the Associate Editor has consented to write a few articles on Baptist Doctrine, that is Baptist teaching.

No. I. The absolute Authority of the Inspired Scriptures.

"We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth, without any mixture of error for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true basis of all Christian union, and the supreme standard by which all human conduct, creeds and opinions should be tried."

Perhaps some one will say, well, if there is any one thing upon which all claiming to be Christians are agreed, it is the authority of the Bible. Because of this very thing, namely, their professed agreement, and their actual disagreement, about the authority of the Scriptures, this article is written.

The Romanists have put tradi-

tion and papal authority not only upon an equality, but even above the word of God, and by their traditions make the commandments of God of none effect. Through Papal infallibility and church authority, they claim not only the right to change the ordinances as Christ instituted them, but exercising that assumed authority they have changed them, and even teach a changed condition of salvation, so that even the salvation of the soul depends not upon the power and will of God, but upon union with and obedience to themselves.

Others, following in their wake, have assumed and inferred very many things on which the Scriptures are ominously silent, feasts and facts, church days and dogmas, offices and ordinances, which are not only unscriptural but anti-scriptural.

Even some, claiming to be Baptists, are ready to acknowledge the teaching of the Scriptures in regard to doctrine, ordinances, offices, etc., and yet for expediency they are ready to compromise and barter the truth to gain popularity with errorists.

If God was so particular about the tabernacle and said to Moses, "See that thou make all things according to the pattern shown thee in the mount; surely we could not expect Him to be less concerned about the keeping of the two simple sublime ordinances which set forth the death, burial, resurrection and atonement."

Most Bible readers do believe that Jesus was immersed in the river of Jordan. The leading scholars of all denominations agree to this truth. All the Greek lexicons concur in this statement.

Do you love God when you do not want to obey Him, and will not recognize His authority? He says, "If ye love me keep my commandments." Are you willing to stand up and say, "Yes, Lord, I love thee, but I will not keep thy commandments. I will do something else."

A mass meeting will be held at the Walnut Street Baptist church, Louisville, Ky., next Sunday afternoon at 3 o'clock, in the interest of the Baptist Sanitarium. The meeting will be addressed by Drs. W. W. Landrum, J. B. Marvin and M. P. Hunt. A large attendance is earnestly desired. There will be no collection.

EDITORIAL VARIETIES

The Bread of Life never gives spiritual dyspepsia, that comes from sin. Holiness in life can be as easily hidden as the sun of the solar system.

"A man may be a blot or a blessing," says Dr. Chalmers, "but a blank he cannot be."

The way to illuminate a dark problem is to turn the light of God's Word upon it.

The annual drink bill of the United States would build 150 war vessels of the Dreadnaught type.

Opportunities must be faced and those that return from now will stand before us at the judgment.

We do not leap into perfection, but grow in grace day by day, and the soul like a flower grows best in the light.

Sin cannot be removed by penitential tears, or by a millennium of good works. It yields to only one thing, and that is the blood of Jesus Christ.

Pleasures that undermine health or destroy Christian character are intemperate, and pleasures that leave out Christ are positively wicked.

It has been well said that "the strength of God's army is that it is his army" and its conquering power is conditioned not on numbers but on faith.

To be chosen for the most dangerous and hazardous task is the highest honor that can be bestowed on a soldier. Yet some of God's soldiers are looking for easy places and the best of rations.

The only throne Christ can occupy in an unregenerated world is that furnished by the hearts of his people, and the placing of his name in our laws is of little avail, unless his spirit controls our lives.

One of the books on the Sunday School Teachers' School, says: "The superintendent or principal of the Junior Department may be either a man or a woman, it is better for to be both." Surely the writer of this book does not mean to argue that this important position should be filled by a monstrosity!

Elder W. S. Roney, recently of Texas, so well and favorably known in Western Kentucky and Tennessee, has just located at Clinton, Ky. He is the regular authorized field representative of the Western Recorder and Baptist Book Concern, authorized to transact business for the company. He is also available for evangelistic meetings. Pastors will do well to engage his services if they want a Baptist. Address him at Clinton, Ky.

It paid to advertise. An Oklahoma girl wanted to get married, advertised for a husband and got him. Her total expense for advertising, wedding outfit, etc. was just eleven dollars. He died within a year, leaving her an insurance policy of ten thousand dollars. Yet some people claim it does not pay to advertise. N. B.—We do not run a matrimonial column nor publish questionable "ads" of any kind, but only respectable, clean, straight business. See!

The editor preached the sermon before the Society of Religious Inquiry at Union University, Jackson, Tenn., last Sunday. The University has had a prosperous year under the administration of President Conger. The First church saints, under the leadership of Pastor H. W. Virgin, will commence at once the erection of a new fifty thousand dollar building. It was a real delight to find Baptist affairs in such a prosperous condition.

The papers report that several speakers at the weekly meeting of the Chicago Baptist Ministers' Conference did not mince words when discussing Prof. George B. Foster and the heresies and vagaries for which he stands. Notice was given, so the press says, that his withdrawal from the denomination and the University will be formally demanded at the next meeting. Should this be done, this man, celebrated for nothing but his hostility to the Christian religion, will send up a mighty wail of persecution.

The Congregationalist and Christian World, in speaking of the recent Southern Baptist Convention, says: "In short, it is a big, aggressive and confident body of believers, most of whom are fully assured that the pattern Christ had in his mind for the world in all the ages was the pattern of the independent but co-working churches of the Baptist church, South." This is duly appreciated, but, of all others, the Congregationalist should know there is no such thing as "the Baptist Church, South." A combination of part or all the Baptist churches of a given territory does not constitute "the Baptist church" of that territory.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Pastor H. A. Porter: Strength and Beauty, Ps. 144:12. The Everlasting Arms, Deut. 33:27. S. S., 397. By letter, 1; baptized, 2. Broadway - Pastor W. W. Landrum: Eating the Truth, John 6:54. God's Method of Penalty, I. Tim. 4:24. For baptism, 1; baptized, 1. A. A. Adkins ordained by Presbytery composed of Drs. Prestridge, Robertson, Gardner and Landrum. Clifton - Pastor J. T. Betts: What Baptists Believe, Matt. 28:20. The Resurrection, John 5:28. S. S., 196. Crescent Hill - Pastor J. F. Griffith: The Covenant of Redemption, Gal. 3:13-15. Bro. E. G. Shouse, of Parsons, Kan., preached at night. S. S., 112. Chestnut St. - Pastor J. M. Weaver: Christ's Threefold Character, John 4:25. Christ in Gethsemane, Matt. 26:36-46. S. S., 178. For baptism, 1; by relation, 1. Calvary - Bro. J. P. Jenkins: The Divine Will, Heb. 9:16. Behind the Blood, Ex. 12:13. S. S., 178. Deer Park - Pastor Robt. F. Doll: Practicing the Presence of God, Matt. 28:20b. Forsaken - the Consciousness of the Loss of God's Presence, Matt. 27:46. S. S., 74. East - Pastor G. H. Crutcher: Jesus' Message to His Church, Mark 6:37. Temperance, Isa. 28:1. S. S., 202. For baptism, 1. One profession at night. East Meade - Pastor W. L. Shearer: God's Threefold Promise to Jacob, Gen. 46:3-4. Sin, Matt. 1:21. S. S., 110. Eighteenth St. - Pastor B. V. Bolton: Forgetting the Things Behind, Stretching Forward to the Things Which are Before, Phil. 3:13. The Uplifted Christ, John 3:14-15. S. S., 48. Under watch-care, 3. Foundation is being laid for our new building. Fourth Ave. - Pastor E. S. Alderman: Well Doing, Gal. 6:9. The Mirror of God's Word, James 1:23-25. S. S., 162. German - Pastor Wm. Argow: The Speaking Wounds of Jesus, Zech. 13:6. The Opened Heart, Acts 16:14. S. S., 70. Hope Rescue Mission - Pastor Wm. M. Bruce: Matt. 15. Bible Class attend., 34. Hazelwood - Pastor Chas. B. Althoff: Conversion of Saul, Acts 9:1-30. Leprosy, Mark 1:40-42. S. S., 115. Highland - Bro. E. G. Shouse, of Parsons, Kan.: Is "Once Saved Always Saved" True? John 10:28. S. S., 225. By letter, 2. Immanuel - Pastor J. C. C. Dunford: Calvary, I. Peter 2:24. No Place for the Word, John 8:37. S. S., 223. Fischer Ave. Mission, 49. Ormsby Ave. - Pastor G. D. Billeisen: Gentleness is Greatness, Ps. 18:35. The Cross, Gal. 6:14. S. S., 134. In behalf of the church the Pastor extended the right hand of church fellowship to five. Oakdale - Pastor Erwin L. Averitt: The Christian Family, Col. 3:18; 4:1. Hell's Vision of Heaven, Luke 16:23. S. S., 194. Parkland - Pastor E. G. Vick: Church Progress, Ps. 29:11. The Way, John 14:6. S. S., 192. By letter, 2. Portland Ave. - Pastor L. W. Smith: The Lord's Supper, I. Cor. 11:26. The Obligation of Believers to Holy Living, Rom. 6:2. S. S., 180. By letter, 4; baptized, 2. Thirty-sixth and Grand - Pastor J. C. Given: Rest for the Weary, Matt. 11:28. Remember Jesus Matt., 26:26-30. S. S., 35. Twenty-sixth and Market - Pastor R. E. Reed: Be Strong, I. Cor. 16:13. The Power of Public Sentiment, Prov. 29:25. S. S., 388. Tabernacle (New Albany) - Pastor E. T. Poulson: Blood-bought Redemption, Eph. 1:7. Heaven, Here and Hereafter, John 4:2. I have accepted the call to the First church of Bluffton, Ind. Will begin my work there July 4th. I leave in New Albany a good church; well organized and ready for aggressive work. In that church (Tabernacle) are some of the noblest people on earth. Twenty-second and Walnut - Pastor M. P. Hunt: A Purpose in Life, John 4:34. Hopeless and Godless, Eph. 2:12. S. S., 628. By letter, 1; for baptism, 1. Third Ave. - Pastor S. J. Cannon: Jesus Near, Luke 24:15. The Righteous Shall Shine, Matt. 13:43. S. S., 174. Preached at Masonic Home at 3 p. m. subject Jesus, Matt. 1:21.

his profession. He must have distinguished himself when quite young. Dr. Pratt will be greatly missed in Shelbyville, where he was greatly loved. Pastor M. E. Dodd writes: "Only seven churches in Kentucky, according to the District Association minutes of last fall, went into the teens in their contributions to State, Home and Foreign Missions. They are: First, Broadway, \$3,488; second, Williamsburg, \$1,891; third, Hopkinsville, \$1,826; fourth, Walnut St., \$1,816; fifth, Paducah, \$1,582; sixth, Murray, \$1,462; seventh, Newport, \$1,332. In this list Paducah is fifth, but this fall Paducah will stand third, if not second."

A CORRECTION.

The General Association of Baptists of Kentucky meets at Ashland, June 23d, and not "Louisville, June 10th," as stated in the minutes of the Southern Baptist Convention. All have a cordial invitation.

WM. D. NOWLIN, Moderator Gen. Ass'n.

MARRIED.

Married at Carrollton, Ky., June 1st, by the writer, an uncle of the groom, Mr. H. W. Puckett and Miss Olive Johnston. They are both Baptists and will make their home at Scottsville, Ky., where Mr. Puckett is principal of the graded school.

W. J. PUCKETT.

GENERAL ASSOCIATION.

Will you please announce in the columns of the Recorder that all messengers to the General Association who desire accommodations secured for them, will please send their names and addresses to me as soon as possible.

GEO. F. PARKS.

CLINTON COLLEGE.

Clinton College has just closed one of the most satisfactory sessions of its history. The student body has been very choice, composed of young men and girls from our best homes. Most of them will return for next session, which will open about the first of September. During the summer a boys' dormitory will be erected, and several rooms added to the college building. Our faculty will be strengthened and new equipments will be supplied.

We had a larger boarding patronage this session than was expected, and the prospects are bright for quite an increase next session.

Our commencement exercises were greatly enjoyed by a number of people, both in and out of town. Dr. Calvin M. Thompson, editor of the Western Recorder, of Louisville, preached the commencement sermon. It was couched in choice English and was a masterful discourse. The Doctor gave us something to think about. The sermon had the old-fashioned Baptist ring.

Rev. Elmer Atwood, of Alpine, Texas, a former graduate of the college delivered the alumni address. It was rich in thought and highly appreciated. Bro. Atwood is an able young minister.

For Wednesday, Campus Day, Dr. A. U. Boone, at 1 o'clock, delighted his audience with a very appropriate address. His discourse bristled with interesting instruction and was interspersed with happy illustrations. Those who hear Dr. Boone are always fortunate.

The Twice-a-Week Clinton Gazette says with the exercises of this day commencement week came to a most delightful close, and it will go down in its history of the College as one of the red letter commencement.

Rev. M. E. Staley, of Fulton, Ky., and Rev. L. V. Henson, of Benton, Ky., were granted the D.D. degree.

J. A. LOWRY.

MINISTERS' MEETING OF KENTUCKY BAPTISTS.

This body will meet at Ashland, Ky., on Monday night, June 21, 1909. Dr. J. M. Weaver is Moderator, and the Rev. W. M. Stallings, of Smith's Grove, is Secretary. The programme for the meeting is as follows:

Monday, 8 p. m.—Sermon—Millard Jenkins; alternate, C. V. Cook. Tuesday 9 to 9:30 a. m.—Devotional Exercises.—Thos. A. Johnson.

9:30 to 10—"The Pastor's Spiritual Life."—J. S. Gattton; B. B. Bailey.

10 to 10:20—Discussion. 10:20 to 10:50—Pastoral Evangelism.—S. J. Sparks; T. J. Duvall.

10:50 to 11:10—Discussion. 11:10 to 11:40—"The Pastor's relation to Other Officers of the Church."—S. E. Reed; M. E. Staley.

11:40 to 12—Discussion. 12:15 to 2:30 p. m.—Devotional Exercises.—C. B. Althoff.

2:30 to 3—"The Church and Social

Life."—H. A. Porter; J. N. Prestridge. 3 to 3:20—Discussion. 3:20 to 3:50—"The Ideal Church Financial System."—L. B. Warron; T. H. Plemmons. 3:50 to 4:10—Discussion. 4:10 to 4:40—"Church Discipline."—J. A. Booth; H. E. Gabby. 4:40 to 5—Discussion.

The Committee on obituaries to report at this meeting consists of W. P. Hines, B. J. Davis and W. A. Burns.

The proposed programme of the Third Annual Session of the Baptist Education Society of Kentucky, at Ashland, Ky., Tuesday, June 22, 1909, is as follows: 9 a. m.—Devotional Exercises.—Dr. C. S. Davidson.

9:15—Remarks, by President E. Y. Mullins. Appointment of Committees. Miscellaneous Business.

9:45—Report of Corresponding Secretary P. T. Hale, with discussion. 10:30—Address—"The Pastor and the School."—President Arthur Yager.

11:15—Address—"Education for the Pew."—Dr. W. W. Landrum. 2 p. m.—Devotional Exercises.—Rev. W. M. Stallings.

2:15—Address—"True Education."—Dr. J. J. Porter.

3:00—Address—"Higher Denominational Education."—Dr. W. D. Nowlin. 3:45—Address—"The Relation of Our Educational Interests to the Denomination."—Dr. H. A. Porter.

4:30—Miscellaneous Business. Election of Officers. Reports of Committees, etc.

The General Association meets at Ashland, Ky., on June 23rd, at 10 a. m. Ashland is on the C. & O. R. R., 208 miles east of Louisville, going by way of Lexington, and 140 miles from Covington.

The following are the chairmen and alternates of the committees to make reports. To make the meeting prompt, interesting and efficient each chairman should go to Ashland with his report drafted:

State Missions—M. E. Dodd, L. B. Warren.

Home Missions—C. W. Knight, C. C. Marshall.

Foreign Missions—W. E. Hunter, M. E. Staley.

Ministers' Aid—L. W. Doolan, T. H. Plemmons.

Order of Business—R. E. Reed, J. W. Porter.

Temperance—J. E. Martin, J. W. Mahan.

Nominations—H. B. Taylor, J. G. Bow.

Apportionment—E. S. Alderman, W. E. Mitchell.

Evangelism—J. P. Jenkins, W. A. Burns.

Church Building—A. S. Petrey, Chas. Martin.

Sunday School and Colportage—H. C. McGill, C. O. Bennett.

Woman's Work—C. V. Cook, J. R. Johnson.

Young People's Work—W. C. Taylor, W. H. Williams.

Orphans' Home—E. G. Vick, E. W. Barnett.

Laymen's Movement—Thos. D. Osborn, Theodore Harris.

Sanitarium—Dr. S. E. Woody, Dr. R. W. Taylor.

Obituaries—Charles Anderson, S. J. Cannon.

KENTUCKY BAPTIST ASSEMBLY.

Thos. J. Watts, Cor. Sec'y.

Rev. C. S. Ellis hopes to have a delegation from his B. Y. P. U. at Latonia attend the Assembly at Georgetown, July 5-12.

Mrs. M. C. Davidson-Jones a daughter of Dr. A. C. Davidson, of Covington, will have charge of the musical features of our Assembly. This insures the best of everything in the musical line. Mrs. Paddell, who sang so sweetly "Are You in the Inner Circle" at the Southern Baptist Convention, will also favor us with some choice solos.

We have secured the services of Miss Mary Kathryn Alexander, an accomplished reader, for our Friday evening relaxation hour. She is an entertainer of rare accomplishments. After a lecture by Rev. M. P. Hunt on "Be Somebody," the evening will be given over to readings, vocal and instrumental music and other forms of aesthetic pleasure.

Our Assembly will be of the nature of a big "house party." The social features of last year will be repeated and improved upon this year. We shall keep to the spiritual, yet the spiritual in such a sense as not to exclude the bright and even the humorous. We will have a great big good time—in prayer, in praise, in study, in instruction, in social intercourse, in rest, in recreation and amusement, in sight-seeing (the bluegrass country, the finest sight in the world in many respects), in an outing that will send us back to our

SUNDAY SCHOOL PERIODICALS

Table with 2 columns: Periodical Name and Price. Includes items like The Convention Teacher, Bible Class Quarterly, Advanced Quarterly, etc.

B. Y. P. U. SUPPLIES.

Table with 2 columns: Supply Name and Price. Includes items like B. Y. P. U. Manual, Leavell, cloth, Training in Church Membership, etc.

BAPTIST SUNDAY SCHOOL BOARD

J. M. FROST, Secretary.

NASHVILLE, TENN.

work with fresh enthusiasm and increased physical vigor.

Prof. H. B. DeMent, of the chair of Sunday School work in the Southern Baptist Theological Seminary, will discuss the ideals toward which all Sunday School teachers and officers should strive. This offers a rare opportunity for all who desire to press toward the mark of the high calling in Sunday School teaching.

A choice program is by no means all of a successful assembly. You know there must needs be people—a whole lot of people—the right kind of people, too. You are the right kind, reader, because you read the denominational papers. You are desirous of being informed and equipped. Come on to Georgetown. It is the place to learn a great deal in a short time and with very little expense, and a good time guaranteed in advance, provided you can appreciate the things that are worth while. Come! come!

Are you going? Write to the Corresponding Secretary and ask him for reservation in beautiful Rucker Hall.

No Young People's Union should fail to send at least one member to the assembly. It would be a beautiful thing for the Union to offer to defray the expense of the president or secretary or some other officer or member.

We think the Sunday Schools, especially the organized classes should do the same thing. It will greatly help the class to have one or more of its members better fitted for leadership in this department of Sunday School work.

Let the pastors bear the assembly in mind and make frequent mention of it from their pulpits. Pastors, we need you to help us make it go.

ALL-DAY MEETING.

The Concord Baptist church of the Ten-Mile Association held an all-day service May 30, 1909. At 11 a. m., the following brethren were ordained as deacons: Robert Stone, Charles Hughes Hardy Williford. The ordaining sermon was preached by W. M. McMillan, of Big Bone Baptist church. The prayer was offered by Rev. A. Scott Patterson, of Louisville, Ky., after which a bountiful dinner was spread by the ladies of the church and community which was greatly enjoyed by all. A 2 p. m. lecture by Rev. A. Scott Patterson on "Dark as Midnight in Africa," followed by some enthusiastic Sunday School discussions.

C. T. BROOKSHIRE, Pastor.

W. M. U. NOTES.

The new motto adopted by the W. M. U. is, "The people that know their God shall be strong and do exploits."—Dan. 11:32.

Miss Broadus, chairman, with Misses Wilson and Lamb, are the committee appointed by the Central Committee to prepare the programme for the coming Woman's Meeting at Ashland, June 22. It is hoped that as many women will attend this meeting as can possibly do so. Every W. M. U. Y. W. A. Day's Chapter and Sunbeam Band is entitled to a delegate. Those intending to go will please send their names at once to Miss E. S. Brondus, 1227 Third Avenue.

Mrs. T. M. Sherman, 1145 Sixth street, still has some calendars which she is anxious to dispose of before the first of July. We feel sure if the ladies knew what works of art these calendars are and the fund of information they con-

tain they would not long remain in her hands.

There is another matter in regard to which we are asked to stir up the pure minds of the societies, by way of remembrance, and that is the \$40 owing our colored missionary's salary. We trust this will also be paid in by July 1.

Two important questions discussed at the conference of Y. W. A. workers at the W. M. U. meeting were: "Should girls have control of their own organizations, or should a Y. W. A. have an old-time woman-for-a-leader?" and "In small churches will the best results be obtained by letting the young women unite with the W. M. Society or should we encourage them to have the two societies?"

A North Carolina pastor announced, "A W. M. U. will be organized in this church if there are only two members, my wife and my baby." When the time came for meeting the society was organized with twenty members and at this date is doing well.

Miss Mary Worthington has been appointed Field Secretary of the W. M. U. of Tennessee.

The \$13,457.24 which has been raised on the Training School endowment fund has been invested in a choice piece of property at 15 West Franklin street, Baltimore. This investment pays 5 per cent interest and until the \$20,000 has been raised this interest will be used towards that end.

The Second Commencement of the W. M. U. Training School was held in the Broadway church, Tuesday afternoon, June 1, at 3 o'clock, and was literally a beautiful affair. The church was tastefully decorated in green and white. The young women were appropriately gowned in white. The programme as carried out was as follows:

"Christ Our Shepherd."—Processional.

Invocation—Dr. H. A. Porter.

"Jesus Calls Us."—Training School.

Address—Dr. W. W. Landrum.

Training School Hymn—"Flying Out the Banner."

Presentation of Diplomas and Certificates.—Dr. W. O. Carver.

Benediction—Dr. E. S. Alderman.

Motto of Senior Class.

"Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."—Matt. 6:33.

Seniors—Miss Elsie West Gilliam, Miss Maude Irene Haire, Miss Mary Viola Pack, Miss Theresia Iidorf, Miss Annie Maria Sandlin, Miss Mary Floy White.

Motto of Junior Class.

"That ye should show forth the praises of Him who hath called you out of darkness into His marvellous light."

Juniors—Miss Nellie Mitchell Brown, Miss Pearl Pauline Caldwell, Miss Ethel Evelyn Corbitt, Miss Ruth Jinks, Miss Jewell Leggett, Miss Jane Wilson Lide, Miss Mary Rhoades, Miss Belle Tynor, Miss Adele Wetlaufer.

Miss Heck sent each graduate a Bible, which Dr. Doolan in choice words presented. These Training School girls are very near to Louisville Baptists especially those of us who engage in mission work of any kind, and the writer of this column felt a pang at her heart when on last Sunday afternoon Miss Elsie Gilliam's place was vacant in her mission Sunday School, and she knew that Miss Gilliam's "visits" were over with Eternity alone will reveal the results of these visits.

THE STATE.

We regret much to hear of the death of Dr. Ryland Pratt, of Shelbyville, who died in Chicago, after an operation. It was a surprise to learn he was only forty-one years of age, because for so many years he has occupied a leading place in

Family Circle

Stories For The Young And Old.

A BAD DREAM.

My foot's asleep! My foot's asleep! O, dear! What shall I do? It's dreaming of a hundred pins That prick me through and through.

It's dreaming of a hornet's nest With forty thousand stings; It's dreaming of a million sparks— The fiery, burning things.

O, dear! O, dear! I'm punished well, 'Twas very wrong, I know To sit so long upon the floor, And dilly-dally so.

Grimm's Fairy Tales were in my hand, The duster in my lap; And so, my foot improved the time To take a little nap.

Exchange.

THE BOULDER.

By Frank H. Sweet.

"Good morning, Uncle Bent! I've come over to see if you can give me a job."

Uncle Bent stood looking at a huge boulder in a field beside his house. He was something of a boulder himself; well-rounded, mussy, hard, with a jaw as set and firm as if it had been modelled out of the granite hills. He turned and looked at his nephew, and a grim smile flickered like April sunshine over the compact gray visage. Wallace Bent was as little like his uncle as a boy of the same name and race could be. There was nothing of the boulder about him. He was small and rather delicate, yet with a certain decision and strength in his plain, honest face. He saw the slightly derisive smile, and was conscious of looking very puny indeed in the eyes of his stern relative. He blushed and aware that such evidence of weakness would not tend at all to raise him in the old man's estimation, blushed redder still.

"Want a job, do you? I declare!" said Uncle Bent. "What do you think you can do?"

"I should think there might be a good many things about your place, or your mill or your store that I might do," Wallace replied, with awkward diffidence. "Anyway, mother said I ought to apply to you before going to any one else. I've got to do something now, you know; I'm not going to let her support me, now that I can support myself."

"Yes, I thought both of you ought to have come to that conclusion long ago," said the old man. "A poor boy like you ought to have been put to earning his living sooner."

"I suppose so," Wallace assented, "but mother wanted to keep me in school as long as possible."

"You're pretty good scholar, I hear," said Uncle Bent, "but what good will that ever do you? You haven't the means to go through college and take a profession."

"That's true; but I believe a little education will be good for me, what ever I do for a living," said Wallace, with a firm and intelligent look, quite forgetting his bluntness. "That may be a mistake. But I am ready to go to work now. And I thought I would please mother by calling on you."

Uncle Bent was greatly annoyed, for he said to himself, "If I hire a nephew, and a poor widow's only son, I shall have to favor him, and pay him wages, or folks will talk. Boys that work for me must be tough! I don't want anything to do with him!" Then he said aloud, "But you are kind o' weakly! You ain't staid enough to take hold and do real work! You always have been puny!"

It was Wallace's turn to smile. "You blame me for not having gone to work before, and now you say I'm not able to work."

Uncle Bent wasn't pleased to be convicted of inconsistency in this easy, off-hand way by a school-boy nephew.

"There may be some things you can do," he said, "but my work is man's work. I have man's work enough, if you could do that."

"I am sure I can do something at it, and I don't expect more pay than I can earn."

Uncle Bent was afraid he had already said too much. "I shall have the fun of it on my hands if I give him the least encouragement; that's what the widow wants!" thought he. So he hastened to reply to the boy's last remark.

"Here's a man's job, right here. I want to build a barn; and I've been wondering how I should get rid of this boulder. If you want to tackle that, you can!"

As the rock was large, and Wallace a bright idea!

looked quite small beside it, the old man smiled again at the grotesqueness of the proposal.

"Very well," Wallace replied, "I'll take hold of it if you'll pay me by the week."

"No, no!" cried Uncle Bent, growing good-natured over what he considered a capital joke. "Take it by the job, and then you can be as long as you please about it. Lift a little in the forenoon, sit down in the shadow of it and eat your dinner, then lift a little more in the afternoon."

"What shall I do with it when I take it away?" Wallace asked.

"I don't care; only get it off from my place."

"And what do you propose to give for the job?"

"Ten dollars," said the old man, promptly, for he had already calculated that it would cost much more than that to drill the rock and break it up with blasting powder.

"I'll think about it," said Wallace, after a little hesitation.

Uncle Bent laughed. But there was something in the boy's face he didn't understand.

"He can't be in earnest," he said to himself, and thought it wise to add, "I'll give you six weeks to do it in; say, till the first of June."

"All right," said the boy. "Meanwhile, isn't there some other little job you'd like to have me try my hand at? There's all that brush back there which the woodchoppers have left; wouldn't you like to have me take that away?"

"Yes,"

"What will you give me?"

"Nothing!" said the old man, shortly.

"That isn't very large pay," the boy replied.

"I know it," said his uncle. "The brush can be burnt right where it is, and the ashes are worth something on the land. Besides, some of the large limbs will cut up into good wood."

"Well," Wallace replied after a little meditation, "I'll take the boulder, uncle; and I'll burn the brush heaps on your land and leave you the ashes. You shall give me \$10 for the rock, and what wood I choose to cut off the brush. Is that fair?"

"Well, fair enough," the old man was obliged to admit. "But if you are in earnest, I must say you are a blamed fool!"

"That's my look-out," laughed Wallace, starting to walk towards the brush-heaps.

"And see here!" cried his uncle, "you are not to damage the trees or endanger the cord wood by your fires."

"Of course not," consented Wallace, without looking back.

"He talks that way just to carry out the joke," thought Uncle Bent. "He don't act like it, though. See here!" he again called out, "I suppose you know there's only one way of moving this rock?"

"You suggested lifting," said Wallace, smiling over his shoulder.

"It will take a quantity of powder, and a good many days' work," said the old man, anxious to get at the boy's real intentions.

"I haven't any money to buy powder or to hire men; so I shall have to try other means," Wallace replied.

"Do you mean it?" cried his uncle, growing astonished.

"I am going to try," said Wallace.

"But what—how—how are you going to manage?"

"I can't say until I have studied into the matter a little." And again Wallace walked on towards the woods.

Uncle Bent also went off, irritated and puzzled. He was really inclined to set the boy down for a fool; and he was greatly confirmed in this opinion on coming out again after dinner and finding what Wallace had been doing.

He had got another boy to help him; a tall, gawky fellow, whom Uncle Bent recognized as Simple Jack, one of those weak-minded youths who are to be found in almost any village. He was dragging brush from the land and placing it in piles near the boulder.

"Go'n to have some fun," he said, when the old man asked him what he was about.

"What sort of fun?" Uncle Bent inquired.

"Go'n to make a big fire an' burn up the rock," replied Simple Jack.

"Burn up the rock!" growled the old man, with angry impatience. "That nephew of mine is certainly a fool, and he has taken another fool into company!"

Uncle Bent had been watching a sudden respect for his nephew. That respect was heightened considerably four days later, when he went out to look at the completely deminished boulder.

"Well, nephew, you've got some pretty good heaps of stone here. I'll save you the further trouble of taking them away."

"But I don't want you to save me the trouble," said Wallace.

"I didn't say I was going to burn it up," Wallace replied, embarrassed and nettled.

"Simple Jack says so."

"Simple Jack isn't the boss of this job."

Wallace gave a pull at a large branch; and then added in a rather dry, drawing tone, "But I won't dispute what he says. I've been thinking about that boulder a good deal, uncle. I can't tell yet what I'm going to do, for I'm not sure my experiment will succeed."

"Well, mabby you know what you're about; but I doubt it." And with a scowl and a puzzled expression the old man went off to his mill.

He thought a good deal that afternoon about boulders, his brother's poor widow and his nephew Wallace, Simple Jack and the problem of using fire to remove rocks. He finally became so worked up by his thoughts that he left his business at an unusually early hour and went home. His mind was not at all relieved to find that the boys had actually built a raging fire of brush against a broad side of the rock.

Nor, I must say, was Wallace at all pleased to see his uncle approaching. The critical moment in his experiment had arrived and, although he felt reasonably certain of success, the old man's presence made him nervous. But then he reflected, it would be pleasant to have him there to witness his triumph.

Wallace was adding bits of dry brush to the fire immediately beside the rock, while Simple Jack was bringing water from Uncle Bent's well and filling tubs.

"What's the water for?" the old man demanded of the tall, awkward youth.

"To put out the rock when it burns too fast," replied Simple Jack, lugging his pails. "Goin' to have great fun!"

"So you're re'ly trying the fire?" cried Uncle Bent, approaching the scene of the experiment. "I don't see that the boulder has burned up much yet!"

"No, not yet. It is getting pretty hot, though, and we have plenty more brush, you see," replied Wallace.

"It will be some time before you need the water if it is to put the rock out when it burns too fast, as Jack says," observed the sarcastic old man.

"Jack don't get things quite straight, though I've tried to explain them to him," replied Wallace. "We shall need the water pretty soon, I think. That will do, Jack! Now stand by the tub, and do just as I tell you!"

There was a tub on each side of the fire, which was now rapidly dying away. Instead of replenishing the fire, Wallace hauled what was left of it quickly away from the rock with an iron rake.

"Now, dash on!" he cried; and set the example of throwing water from one of the tubs upon the heated face of the porous rock.

Jack hurled water from the other tub. It was cold water from the well. As it struck the boulder, it hissed and steamed furiously.

Uncle Bent stepped back, to avoid being splattered. He had hardly stationed himself at a safe distance when he was startled by a succession of sharp reports. Crack-crack-crack!

"I van!" he cried; "the boulder is flying to pieces!"

Crack-crack again. Then, after a little while, the reports grew dull and ceased. But, in the meantime, flakes and masses of rock had broken away and fallen, some light fragments flying across the fire and lighting at his feet.

"Stop, now!" cried Wallace. "Save the water and put on the brush again!"

He shoved what was left of the fire back against the rock, and in a short time there was another brave blaze.

"I declare, nephew," said Uncle Bent (he had never called him nephew before), "I believe you'll do it!"

"I know I shall," laughed the excited Wallace. "It's only the surface of the rock that's cooled by the water, and we'll have it heated up again soon."

"But what made you think of it?" Uncle Bent wished to know.

"Why, I knew perfectly well that heat expands all such substances, while cold contracts them again, and when they expand suddenly and unequally they break. And once, when our class in natural philosophy was reciting, the teacher told us how, when the great fire was in Boston, granite fronts flew to pieces, especially if a column of water struck them when they were hot. I remembered it when you said you wanted to get rid of the boulder; and when I saw that the rock was quite porous, and saw also the brush heaps, I concluded I would take the job."

Uncle Bent had been watching a sudden respect for his nephew. That respect was heightened considerably four days later, when he went out to look at the completely deminished boulder.

"Well, nephew, you've got some pretty good heaps of stone here. I'll save you the further trouble of taking them away."

"But I don't want you to save me the trouble," said Wallace.

"What do you mean to do with 'em?" Uncle Bent asked in some surprise.

"Sell 'em!" said Wallace.

"Sell 'em?" echoed the old man. "What are they good for?"

"Good for wall-stone, especially for the foundation of a barn—if anybody is going to build one right on the spot." And Wallace turned up a keen eye at his uncle.

"You mean I am to buy 'em of you?"

"They are worth more to you than to anybody else. But if you don't want them, I've talked with the carpenters; I know who will take them."

Uncle Bent was astonished, but not displeased.

"Well, what do you ask for 'em?"

"Mr. Wilson looked at them this forenoon; he said they were worth \$10 to you—he would give me \$5, and haul them away."

"Well, well, nephew; it's a sharp bargain you are driving with your old uncle! But it's all right. You shall have your \$10 for breaking up the rock, and \$10 more for the rock now it is broken. And I'll tell you what! Come and work for me. You may choose your own place—in the store or in the mill. I guess a boy with such a head as yours on his shoulders can be made useful."

"You are too late," replied the nephew. "I've just engaged myself to a friend of Mr. Wilson's. I am going to be an architect."—Country Gentleman.

A BOUQUET IT WAS.

They all said that she was a proud little body and would never take help. But the pastor knew that, with the sick husband's wages stopped and nursing bills accumulating, the young wife would soon be in straits. So he took two elders with him to carry down to the dainty home fifty dollars which the congregation had given.

And she did refuse. She held herself in tight grip to keep from crying, and said she couldn't take charity.

"Bless your soul, child," said the minister, "I know you can't. But if we brought you a bouquet of flowers, to show what we thought of you, you'd take that wouldn't you?"

"Yes," murmured the trembling lips.

"Well," answered the pastor tenderly, "this is no charity; this is our bouquet."

Then she took it.—Exchange.

GRADUATED.

A young business man of New York, who has not long been married, was greeted by his wife one evening with the joyful announcement that she had that afternoon received a diploma from the cooking school at which she had been an assiduous student.

Evidently the husband did not exhibit that degree of enthusiasm in the matter that she expected, or the young wife said, in a disappointed tone: "Aren't you glad that I have been enrolled as a competent cook? Just see, I've prepared this whole dinner! I gave special attention to this dish here. Guess what it is!"

As she spoke the husband had endeavored to masticate a particularly tough piece of the contents of the dish referred to. Seeing his look of wonder, the young wife playfully said, "Guess what it is?"

"I don't know," responded the husband, uncertainly. "Is it the diploma?"

—Harper's Weekly.

ROAD HAD THE BLOCK SYSTEM.

After several sudden jerks and abrupt stops the Chicago man on the Southern railroad became apprehensive. Calling the porter aside, he said:

"Sam, is this train safe?"

"Safe as any, sah," assured the porter; "Well, is there a block system on this road?"

Sam's grin extended from ear to ear. "Block system, boss? Why, we had de greatest block system in de world. Ten miles back we were blocked by a load of hay, six miles back we were blocked by a mule, just now we were blocked by a cow, and I reckon when we get further south we'll be blocked by an alligator. Block system, boss? Well, Ah should smile."—Chicago Daily News.

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**STORIES FOR LITTLE ONES.**

**A QUEER GAME OF NINEPINS**

By Adelbert F. Caldwell.

It had been raining hard for two days.

"Oh dear! we'll have to stay in the house again!" exclaimed Harold Holman, the morning of the third day. "It rains just as hard as ever."

"And we can't go with Uncle Winthrop to play ninepins—as he promised us," added Ted, ruefully. "It always rains—when we want to do anything."

"Well, suppose we have our game of ninepins at home," proposed Uncle Winthrop, who had overheard the boys' remarks from the next room.

"We—here!" exclaimed Harold in surprise.

"Yes," and Uncle Winthrop looked toward the window.

"But we haven't any ninepins," declared Ted, his joy of a moment before giving place to disappointment.

"We don't need any—not for this kind of a game."

"We don't?" and Ted's little face wore a most incredulous expression.

"No," and Uncle Winthrop smiled mysteriously.

"And can—we play?"

"We can watch the game, but we can't play," and Uncle Winthrop's eyes twinkled merrily.

"No ninepins; and we can't play? You're making fun now," declared Harold.

"Indeed, I'm not."

"Then tell us who's to play," demanded Ted.

"Come here," and Uncle Winthrop took the boys over to the window, against which the rain was fiercely beating. "Here's where the game is. I used to watch one like it, hours at a time, when I was a boy."

"But I don't see any one playing," said Harold. "Who is?"

"Big Rain-Drop, Fat Rain-Drop, Round Rain-Drop, in fact—the whole Rain-Drop family," replied the boys' uncle. "See, now; they're at it again. Just look at them!"

Immediately Harold and Ted became greatly interested.

"I—I see," laughed Ted. "My! isn't it fun?"

"Why, it's a real game," said Harold, after a moment's watching the interesting performance on the window pane. "But there are not always nine ninepins in the same game."

"No; and that's one reason why it's called 'queer,'" smiled Uncle Winthrop. "Another thing is, that the players—the Rain-Drops—use themselves, both for balls and ninepins!"

"Look there quick!" exclaimed Ted. "That big drop—I'd call him Father Rain-Drop—has knocked down four; he ran right into them! And how zig-zaggy he went!"

"There, there comes another one down the pane," cried Harold, in delight. "Let's see how many drops he'll run into! See—one—two—three—four—five; he's beating the rest, Hurrah!"

"They just run into each other, and then all run down together," laughed Ted, intensely interested in watching the big rain-drops scurry down over the glass outside.

"This is almost as good as a real game," declared Harold. "I like it about as well as—if we were playing with real ninepins."

"It's better—for this kind of weather," smiled Uncle Winthrop.

"What interesting things we can find—right at home, if we only look for them," said Ted.

"It's a fact," and Uncle Winthrop quietly left the room, leaving the two boys intent on watching the queer game of Rain-Drop Ninepins. And so interested were they that neither boy knew when Mr. Holman went out.—Zion's Herald.

**A GARDEN SURPRISE.**

"Mrs. Hancock doesn't like little boys," said Hal, one day, coming from school and dropping down on the piazza at his mother's feet.

"Oh, I am sorry," said mother, "because she misses a great deal," and then she kissed Hal on the forehead. "But what makes you think so?"

"Well, she drove us way when we were down there this morning and we were not anywhere near her land, either. She has only that tiny bit of a garden, and it is all full of rocks. She was trying to make a garden in between the stones."

"But what reason has she for sending you away?"

"Well, you see, last winter some of the boys ran into her fence with a double-runner and broke a picket. They mended it, though, and now she seems to think we all want to do her some harm."

"You must do something to restore confidence," said mamma. "She has never had any little boys and doesn't know how nice they can be. Why don't you do something to please her?"

"No chance now; she is going away for a month."

"Just the thing," said mamma. Hal looked up in surprise.

"Why? How?" he asked.

"Why don't you and Ned go over there after she has gone and pick up all those small rocks in her yard, and carry them off in your wheel-barrow, just as you did for father? The big ones you can roll over to the back and mound up in a rockery, and put good soil over and plant some flowers. Then you could dig a few small beds, and plant lettuce, beans radishes and beets. She is too old to make a garden and too poor to hire one made."

"Whew! I'd just like to do that," said Hal. "I will go ask Ned." Away he ran and in a few moments came back with his chum, to talk it over with mother and to make further plans.

Some days later, when the stage had carried off its one passenger, two boys were seen going round bright and early to the little garden back of the house, and every night after school they worked for a half hour or so. Mother would not let them work long enough at any time to tire and to make the plan seem irksome. Papa shared his seeds with the boys, and came over once in a while to see that things were done properly.

Mrs. Hancock extended her visit to six weeks, and when she came back the yard was neat and clean, the grass mowed and thick as carpet, the rockery was covered with morning-glory vines and nasturtiums, while up through the soil the beets, radishes and garden things were showing bravely. Under her door was a card: "Please accept the garden, with the compliments of Hal and Ned."

The next day, when Hal came home from school, his face was radiant. "You were right, mother," he said. "She didn't know

**WHAT THOMAS A EDISON SAYS.**

"Why, after years of watching the processes of nature, I can no more doubt the existence of an Intelligence that is running things than I do of the existence of myself. Take, for example, the substance water that forms the crystal known as ice. Now, there are hundreds of combinations that form crystals, and every one of them save that of ice sinks in water. Ice, I say, doesn't. And it is rather lucky for us mortals, for if it had done so we would all be dead. Why? Simply because if ice sank to the bottom of rivers, lakes, and oceans as fast as it froze those places would be frozen up and there would be no water left. That is only one example of thousands that to me prove beyond the possibility of a doubt that some vast Intelligence is governing this and other planets."

Scribbler—She isn't writing any more articles on how to manage a husband.

Scrawler—No, she knows better now. She's married.—Philadelphia Record.

If the water be too pure, fish cannot live in it; if the people be too exacting, fellow beings cannot stand beside them.—Japanese proverb.

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"I had terrible night sweats and my doctor finally said I had consumption and must die. My good wife gave up all hope. We were at Old Orchard, Me.; at that time and my wife saw Grape-Nuts in a grocery there. She bought some and persuaded me to try it.

"I had no faith in it but took it to please her. To my surprise it did not distress me as all other food had done and before I had taken the fifth package I was well on the mend. The pains left my head my mind became clearer and I gained weight rapidly.

"I went back to my work again and now after six weeks' use of the food I am better and stronger than ever before in my life. Grape-Nuts surely saved my life and made me a strong hearty man, 15 pounds heavier than before I was taken sick.

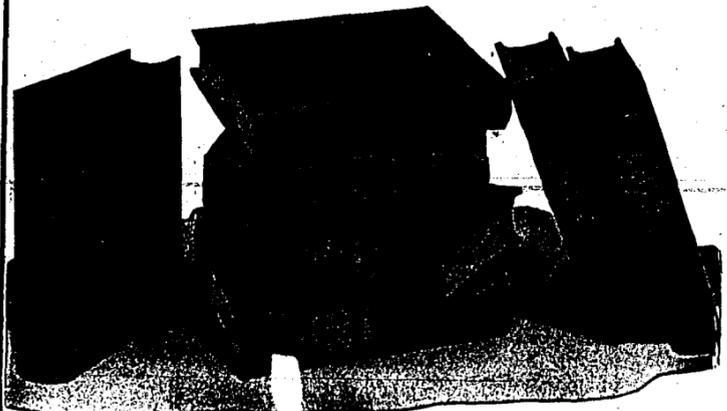
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## COMMENCEMENT OF THE SEMINARY.

The closing exercises of the Southern Baptist Theological Seminary commenced Monday morning, June 7th, in connection with the last meeting of the Missionary Society of the Seminary. The address of this occasion was delivered by Dr. L. C. Barnes, of New York City, and representative of the Home Mission Society of Northern Baptists. His subject was "The Imperial Vocation." This he discussed largely from the standpoint of the pioneer.

The specific events recorded in connection with the life of Jesus, covered about thirty-five days of his ministry. His great life work is embraced in general statements, like, "He went about in all Galilee, teaching in their synagogues and preaching the gospel of the kingdom," etc. Christ's mission included teaching, evangelizing and physical healing. Paul, like Jesus, was also a pioneer in his work, though he projected that work from the standpoint of a religious statesman. There is a fascination in pioneer work, because of its elementary character and this is particularly true of the religious pioneer. There is also a genetic aspect about pioneering that is of prime importance. This naturally leads to what might be termed the third process in pioneer work, which may be designated cosmic. This work is not circumscribed by peculiar geographical lines. Wherever a minister of the Gospel may find his lot, he is there for a mission, and should live for a great purpose, no matter how circumscribed his environment. There will be a moral frontier just before him, where he is to be a pioneer for Christ in the Christian religion.

A large congregation gathered at the evening session to hear the alumni address, which was delivered by Dr. John E. White, of Atlanta, Ga. At the beginning of this service a letter was read from J. Harry Tyler, the head of the Laymen's Movement in the South, speaking in a complimentary way about the student body, and the services they rendered during the recent Laymen's Meeting in Louisville. Touching reference was also made by Prof. Mullins to the portrait of Dr. Boyce, which had been presented by the daughters of the latter to the Seminary. Further announcement was also made about the securing of Dr. P. T. Hale as field agent and lecturer on evangelism for the Seminary. After this, Dr. White was introduced. His theme was "The Man in the Middle, or the Function and Place of the Minister in the Middle of Things."

Three gentlemen, after scaling a difficult mountain peak, found refuge from the storm and the night in the humble home of a goat herd. The strain incidental to their feat had been terrible, and before the fire in this humble cottage, reaction came. The good wife looked at them a little while, and then asked, "why?" Each looked into the face of the other. They had risked all, even life itself, for what purpose? The why of life will demand an answer at the hands of each intelligent preacher sooner or later. He may appear peaceful and undisturbed to the onlooker, but the answer to that question will bring a season of fear, and usher in, for a time, a period of darkness. Still less time should be spent in debating why men of brilliant parts do not enter the ministry, and more time given to considering the question, why they

do enter the ministry. Today men are proving all things, in order that they may hold fast to that which is good. Even the minister cannot escape the fiery furnace. This test should be welcomed by the minister, however, for in that way, he establishes the fact that his occupation is high and holy, that it is no ordinary thing to stand as God's ambassador, and make declaration concerning eternal truth. He must relate himself to the past as well as the present, and then turn and greet the future. The preacher's Gethsemane is usually found not at the beginning, but later on in the ministry. He is Christ's man, standing between his Lord and a lost world. In this position he represents both the Father and the Son, for the Master said: "As the Father has sent me, even so send I you." A full realization of this human mediatorship on the part of the preacher will be a great hour in his existence. From that moment his life will take on an aspect and identify itself with this work and seek for divine guidance and strength in the performance of that work, as never before. Thus will he live and act and be a factor in the kingdom of God.

Tuesday morning a large assembly gathered to hear the baccalaureate address by President S. P. Brooks, LL. D., of Waco, Texas. His theme was "The Culture of Christian Living." For a layman to speak to his brethren of the ministry on a subject like this is either the result of over self-confidence or of great faith in his subject. My reason for attempting it is my great faith in the subject. When we speak of Christian culture we speak a language that the world does not understand, but Christians should and true ones do understand the things we speak.

In attending the old-time revivals as a boy, and hearing the moans and groans of the sinners and backslidden Christians, and the joyous shouts of the souls newly born into the kingdom, I thought they were mad. But since I have myself been born anew, I see that they were not mad, I was the one that was mad.

The man of the world may read the eighth of Romans, his accent may be perfect, his articulation may be superb, he may read it without mispronouncing a single word, but it is impossible for the unregenerate man to get its meaning, it is in a foreign language to him.

All culture is good, but Christian culture is an art to be acquired; it is the secret of the Christian's living.

The man of the world sees in Christ on the cross only a man whose life blood is being spilled, but to the Christian there is visible, the thing for which this death stands.

The Christian is born into a kingdom and a language that is above this world. Christian culture, is Christian living—Christ objectified in the life.

Life means reproduction everywhere. Death is characterized by non-productiveness. Training and development are not synonymous, Christian culture includes both. Development precedes training, for development is life. The seed planted through the process of death grows, develops, there springs up a vine, after it has grown to a certain stage, you can train it, but until it has grown somewhat it cannot be trained.

Iron is converted into steel by means of the crucible, the steel into razors by way of the grindstone; you may grind an iron razor to an edge but it will not hold. A tailor

may trim up a theologian so that he looks like a preacher, but preachers that are not made in that way, he must first be born and then grow.

Saving of a soul is one thing, the saving of a life is another. Doing precedes thinking, thinking precedes higher doing. Christianity inheres in a man, but culture inheres in a man or a thing. A man is not a man unless alive. Christian life is the highest type of life. Christian culture is the highest type of culture.

Barrenness is abhorrent in all forms of life. Christian barrenness should be the most abhorrent of all. A man cannot know the truth of religion without wanting others to possess it. The man who locks up his culture is not cultured. The real Christian shares his wealth of culture with all men.

The Greeks obtained their culture by elbow touch with men. The Jews obtained their culture by close touch with God. Culture is never self-centered, it cannot be. The child of God has a culture that exalts both the touch with men and the communion with God.

Abstract religion is easier than the concrete. The concrete is the religion that touches the world, the objectified Christ. Development of the spiritual life is not essentially different from the development of the physical, proper food and environment is essential in both, forced growth will not stand the hardships, the hothouse plants must be taken from the hothouse in order to develop strength.

Patient persistence is just as essential in the development of Christian culture as in the development of perfect physical manhood. God makes gold, but not money. He gives us tongues but does not teach us how to talk. Christian culture is the price of human effort.

Christian activity must be subjective if Christ is ever to become objective. There is no refinement for its own sake. Asceticism ignores the essential necessity of life. Culture is not a condiment of life, but springs out of life and never exists where life is not. This culture only comes through the process of years. Christ was and ever shall be a citizen of the whole world.

His was an all-round character, touching the lives of men in an infinite number of places. He is cultured, and he who lives like Him is cultured.

The commencement exercises proper were held Tuesday evening at 8 o'clock. The large auditorium being taxed to its utmost capacity. The four members of the senior class to deliver an address on this occasion were G. W. Duncan, of Missouri, on "The Timidity of the Divine in Man;" T. W. Greene, of Mississippi, on "The Coming of the Kingdom;" W. R. Hill, of Tennessee, on "America's Place in God's Plan;" L. S. Misser, of Louisiana, on "Pastors Relation to the Book." After this diplomas were awarded and degrees bestowed as follows:

**Graduates in Theology, Th. G.**  
Alfred Alderman, Ky.; Benj. F. Allen, S. C.; Ira E. D. Andrews, N. C.; Chas. M. Benight, Mo.; Chas. V. Brooks, N. C.; Sanford S. Bussell, Okla.; Benj. Caudill, W. Va.; Benj. E. W. Dunn, N. C.; Chas. C. Edwards, Ga.; Theodore W. Gayer, La.; Edwin R. Harris, N. C.; William B. Hopper, Ida.; David J. Hunt, N. C.; Chas. A. Leonard, N. C.; Arthur H. Mahaffey, Miss.; John W. Mayfield, Miss.; Thos. G. Phillips, S. C.; Walter Paschal Reeves, Ala.; Jas. A. Smith, Ala.; Raleigh Smith,

Ind.; William A. Todd, Mo.; Spurgeon Wingo, Tenn.

**Bachelors in Theology, Th. B.**  
Wm. E. Abrams, S. C.; Otto H. Bidwell, Kan.; Geo. D. Billeisen, O.; Richard K. Kelly, Mo.; Norman Luck, Va.; John H. Moore, Ky.; Lloyd A. Parker, N. C.; Macon C. Vick, Ky.; Jas. R. Williams, S. C.

**Masters in Theology, Th. M.**  
Wm. W. Barnes, N. C.; John R. Blythe, Mo.; Thos. C. Britton, China; Wm. P. Carter, La.; Gaston W. Duncan, Mo.; Theophilus W. Green, Miss.; Warren R. Hill, Tenn.; Jas. D. Howell, N. C.; Jas. B. Leavell, Miss.; Leroy S. Musser, La.; Jas. M. Pepper, Mo.; Jas. H. Thayer, S. C.; Jas. W. Thompson, Mich.; Joseph M. Walker, Tenn.; Louie W. Webb, Ark.

Upon the following were conferred the degree of doctor of theology, Th. D.:  
John H. Barber, Ga.; Alva B. Langston, S. C.; Sanji Sone, Japan.

President Mullins, after presenting the diplomas and conferring degrees, made some practical suggestions to the graduates on "Some Tests of the Preacher." The first

Our pastor, Bro. S. W. Sproles,

test belongs to the past. It ends tonight. The second test is that of the difficulties that can be presented by the coming morrow, and the third is that which grows out of self-discovery. Another test will result from the contact of the people with whom you deal. The temptation to move from one pastorate to another will be a sore test, and the very change in life's vision will present a trial. Things look easy tonight, but the task will be a hard and difficult one, years hence. The crowning test, however, comes when you stand before the Lord to answer for the character of your ministry. Dr. P. T. Hale pronounced the benediction, and this closed one of the most prosperous years in the history of the Seminary.

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reports his churches, Liberty, Gillsburg, Mt. Vernon and Bethel, all improving in mission work. Rev. J. R. G. Hewlett, of Osyka, Miss., assisted Bro. Sproles in a meeting at Gillsburg, resulting in several accessions to the church and a revival among the members. Rev. T. J. Barksdale, who is now at the Seminary, will preach for us in a protracted meeting this summer.

Bro. Sproles attended the Southern Baptist Convention.

The General Sunday School Convention met the fifth Sunday in May and day before at New Zion church eight miles north of Liberty.

I know of a church in South Mississippi that excluded a member for raffling off a horse and buggy, and the church is trying to find out the names of those who purchased tickets in the said raffling, and I understand the church will discipline all who bought tickets. What do you think of such action of a Baptist church? Is this gambling? I think the church had Scriptural grounds for excluding the brother and I believe those who bought tickets in the said raffling should be disciplined. Paul says, "Withdraw from every brother who walketh disorderly." The time has come when we, as Baptists, must show to the world that we do not approve of gambling in any form. We must condemn sin in every form. Some one has said if we continue to discipline our members for every offense we will soon be reduced to a few and not be able to support the pastor. I believe the Lord expects for us to look after His church, and to the advancement of His kingdom. I believe we as Christians and as God's children should do all in our power to purify the church. The church is a place for regenerated people, those who have been born of the Spirit of God. Sometimes our churches make mistakes and allow the unconverted to have their names enrolled on our church rolls, then it is that the church has trouble, for they expect our churches to permit them to continue in sin, such as drunkenness, cursing, defrauding and gambling. Then I say we as a Baptist people are a peculiar people, and hence we cannot afford to encourage nor endorse wrong-doing. We cannot compromise with sin. May God help us as Christians to let our light shine. "The world is watching every step we take; therefore, walk straight."

J. J. STRINGFIELD.  
Liberty, Miss.

FRAGMENTARY.

J. N. Barbee.

No State-wide Prohibition.

The last (forty-fifth) General Assembly of Missouri was generally and vigorously asked to enact an amendment to the Constitution conferring on those who have the right of franchise the privilege of voting to say whether or not State-wide prohibition should be submitted to the people. Lower House and Senate failed to agree, and the next step will be the initiative and referendum. It is putting it mildly to say that the anti-saloon people were not only very much disappointed, but disgusted. This was called a Constitutional amendment and it came from the Lower House all right, but the Senate saddled it with a tax-rider, the object of which was to vote a sufficient tax to make up for the shortage or loss that would be caused by the abolition of the saloon. The House would not agree to this; the Senate would not recede; consequently a "padlock" was put on the

mouth of the free-born American citizen in this great and proud Commonwealth. But Missouri will be heard from yet on this question, and in no uncertain sound.

Passed Over the Great Divide.

The distinguished Missourian, Hon. Thos. T. Crittenden, of Kansas City, crossed over the Great Divide May 29th, aged seventy-seven. Mr. Crittenden was born in Shelby county, Ky., in 1832; educated at Danville, along with such men as W. C. P. Breckinridge and John Young Brown. He was elected Governor of Missouri in 1878, and was Consul General to Mexico under the lamented Cleveland. Crittenden was one of the fourteen Governors of Missouri who came from Kentucky.

"What Makes the Convention Great?"

I discovered this interrogatory in the Central Baptist, in connection with a "write-up" of the Southern Baptist Convention. There are seven reasons submitted.

First—Great purposes: "The Convention's purpose is world-embracing."

Second—Its Members: Five thousand delegates and visitors made this meeting at Louisville the largest numerically in the history of the Convention.

Third—Variety: So great is this feature that it has well nigh become embarrassing.

Fourth—Men: To mention here the names of a few great men in the Convention would embarrass these and do injustice to the scores of great men whose names happen not to be mentioned.

Fifth—Speeches: The wonder is that one could speak at all from the platform when so many were speaking from the floor in audible or whispered conversation. Yes, it takes a truly great speech to make an impression amid the general confusion in the vast assembly hall. This seems to be a hint Question might be asked: "Where was the president?"

Sixth—Money: The Convention is a great business concern, organized for the exploitation of the affairs of God's kingdom. I would like to suggest that it takes money to carry out the Great Commission of our Divine Lord. This Convention is the only justification for the existence of a Baptist church.

Seventh—Fellowship: Is there any other place where so many people are glad to see so many others? The Convention is worth while if for nothing else than to give Baptists an opportunity to see one another. I have only mentioned a few things under each head; but they are strong and beautiful.

Missouri and Money.

The Foreign Mission Board of the Southern Baptist Convention asked Missouri for \$25,000 and received \$26,474.61. The Home Board asked for \$15,000, and received \$18,504.62. The Missionary Union called for \$11,000 and received \$11,460.41. The American Baptist Home Mission Society asked for \$8,500 and received nearly \$5,000. It is distressing that Missouri should have failed on the Home Society, but it is a matter of very great satisfaction that she went beyond the apportionment for the other three organizations.

Men Do Not Sing.

The Central Baptist has the following pertinent suggestions under the above caption: "Among the birds the male is a greater singer than the female, but this is not true in a church congregation especially in the country, where the birds can be best heard.

It is painful to see how few men take part in singing. For the most part the singing is relegated to the girls. A few women will sing, but almost none of the men. Is it because they cannot sing? If they cannot, it is because they will not. A little practice would enable them to do it. One does not have to be a musician in order to take part in the worship of song. A joyful noise made in rhythmical concert by a congregation accomplishes the purpose of congregational singing if there be the correct words and proper spirit. If congregational singing is a good thing to have, then it is a good thing for all to join in it."

Louisiana, Mo.

MORAL CRIMINALS.

By C. H. Wetherbe.

I presume that there is not one unconverted person in a thousand of such ones who has ever thought that he is a moral criminal in the estimation of God. I venture to say that there are but very few intelligent Christians in the land who regard sinners as being criminals, even though they might not have committed any deed which the laws of the land pronounce criminal. No one is in the habit of calling any sin against God a crime; yet it is true that sin against Him is a moral crime. We say of the person who has violated the law against stealing he is a criminal. We at once say that the man who has committed forgery is a criminal. We need no argument to convince us of the fact that the one who murders another person is a great criminal. Now, God has laws against sin of various kinds and degrees. He says that personal sin is a transgression of law; this means that such transgression is a crime against God. If it be a crime for one to transgress a human law, it certainly must be a crime for one to transgress a Divine law. God has a law which forbids one to take His name in vain; hence profane swearing is a crime against God, and therefore the profane swearer is a moral criminal. But where is the profane swearer who will admit that he is a moral criminal? Not one anywhere.

God's law pronounces against unbelief, but what unbeliever is there who will acknowledge the fact that his unbelief towards God constitutes him a moral criminal? Not one will do so, and yet it is true that the one who will not believe in God is a criminal. He is a transgressor of that law of God which commands him to believe in Him, and in His Word, and therefore he is a moral criminal. A refusal to believe God is a positive violation of His law. Many people say that it is immaterial as to whether they believe the Bible or not; they can do just as they please about it; but the truth is, a refusal to believe God's Word is a violation of His law, and hence it is a criminal offense against God. All sin against Him is a crime, and He is justified in punishing all sinners who refuse to repent of their unbelief and sin.

DEAR RECORDER.

The Ministers' and Members' and Sunday School Workers' Meeting, held at Lot, Ky., May 28, 29 and 30, was the most successful one yet held. There was good attendance, both of delegates and speakers, and of the people of the community. The house was full for all the night meetings. Many topics of various kinds, doctrinal, problematic, educational, evangelical, and general Sunday School

topics were discussed. The most elevating and inspiring of all were "The Life of Adoniram Judson," by Rev. J. E. Martin, and the sermon by Prof. E. E. Wood, Sunday afternoon was devoted to reports of the Southern Baptist Convention, given by those present who had attended the Convention. These were interesting and full of enthusiasm. Rev. R. C. Medaris, of New Mexico, was present Saturday and took a collection of \$5.40 for the work of his field.

Those in attendance had a rare opportunity to become informed on Baptist church polity. It is hoped that the attendance will increase all along, for these meetings are thought to be very valuable for promoting denominational interests.

The next meeting of the kind will be held at Watt's Chapel, about two miles below Williamsburg, August 27, 28 and 28. Let every one who can attend this meeting.

It is necessary to use a great amount of patience in training an-

imals. Mr. Bostock has told how he succeeded in making a lion and a lamb firm friends. "I placed the lion's cage all sorts of toys of the animal variety—cotton sheep, horses, rabbits, in fact, a regular Noah's ark," says Mr. Bostock. "Then I specialized on manufactured sheep, but it took a long time for the lion to find out that they were not good to eat. Finally, a live lamb was introduced. At first the lion looked surprised, and then lay down and gently pawed the stranger. The lamb did not like this, and drawing back a pace or two, butted the lion in the mane. This appeared to amuse the lion greatly; he playfully rolled over on his back, while the lamb butted again. Now, they are fast friends, and an insurance company would be justified in taking the lamb as a first-class risk." If Mr. Bostock had lost his patience, and had put a live lamb into the lion's cage sooner than he did, the lion would have found out that live lambs are good to eat and it would have been impossible after that to make him live peaceably with a lamb.

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# The Farm

and Household

Jessamine county.—During the past week farmers have been busy preparing the ground for corn planting. Tobacco beds have been all sown and the crop promises to be unusually large.

Mr. T. M. Murphy, of Louisville, bought a pair of mules in Shelbyville, recently for \$650. He shipped a carload to New York early last week at \$750 a span and on last Friday, another carload weighing 3,000 a span to New York also at fancy prices.

Thos. McClintock, of Paris, sold a pair of five year old mules for \$450. Mr. McClintock says regarding the mule market in that section that mules unless they are worth \$300 per pair are in but little demand while for mules of extra good quality, size and condition are active at from \$400 to \$500 per pair.

Georgetown Court.—125 cattle on the market. Steers sold at 5 to 5 1-2 cents per pound; 40 sheep at \$6.35 per head; plug horses at \$35 to \$40. A large number of mules were on sale and brought good prices. James Sutton sold to Thomas S. Dunlap, of Woodford county one pair at \$400.—Georgetown Times.

Woodford county.—The rain interfered with the farmer's plans to set out tobacco plants the last of the week, but it is thought the ground will be in good shape by next week. Tobacco land is in fine condition, plants are well rooted and in healthy leaf, and the great abundance of plants insures a good prospect in the beginning.

Logan county.—Some are selling wheat at \$1.00 per bushel from thresher; the prospects for a good yield are not near so flattering as were a few weeks ago. The recent rain and warm weather have greatly benefitted pastures. Some few have fine fields of clover. Tobacco about all set; cut worms are destroying it in some places. Corn and gardens growing nicely.

Crittenden county.—Our farmers are advanced in their farming work. We have had good refreshing rains, and everything is growing. Corn all planted and some plowed over. Some tobacco set out. Plants very scarce. Everything in the stock line high. Good horses and mules are selling high. Fat hogs 6 cents, stock hogs, 4 cents. This county has a good supply of fruit. Wheat looking well. We have some fine clover and grass meadows. Also some fine prize stock. Some good mules and horses.

Fayette county.—Wheat has grown rapidly during the past few weeks and is now jointing and knee high and at a critical time with grain. If the weather is favorable the grain will head out, but the fresh-laid eggs to meet the demand, only worry about it now is that it will grow too rank and fall. Corn is now well up and has been plowed once and in some instances twice in order to knock out the weed crop. Potatoes are also growing rapidly and the early planting will soon be on the market. The strawberry crop, which is now being marketed, is reported very short and will soon be exhausted.

## GROWING THE PULLETS.

The spring output of chicks thus far is remarkably good. Eggs have produced well, and the chicks are promising. May should be the banner month for hatching. Pullets hatched in May will lay in November, providing they are well grown—that is, fully matured in every way, not only externally but internally—the body, the plumage and the egg-producing organs must be fully developed.

Many pullets that are hatched in May do not begin to lay until March or April. Why is this? Because they are not properly fed. More food is wasted than is properly fed; it is not always the amount fed that produces the growth and finish; it is the kind and quality of food that matures the pullets to an egg-producing condition. Nitrogenous food is the kind that develops the bird. This is called protein, and there is scarcely any in corn; yet the bones the muscles, the feathers and the egg-producing organs must have it in order to grow. This is a familiar statement, yet people go on feeding all corn and nothing else to the growing chicks, and find fault in the winter when the pullets fail to lay.

Ten per cent. of the food for the growing chick should be animal food of some kind—meat scrap, milk curds, or cut green bone. Not to exceed one-fourth of the whole ration is of corn, the rest wheat, oats and barley. This kind of feeding makes the chick grow as it should, providing it has a plentiful supply. It takes a certain quantity of grain to grow a pullet to maturity in six months, and it takes more than twice as much to mature her to a laying state in ten months with a loss of four months of winter eggs.

To make the pullets grow to a useful future in the shortest time calls for a plentiful supply of assorted foods fed frequently each day. To let up because it is hot or cold, wet or dry, stops the much valued development and retards the proper maturity. Regularity of development can be maintained up to maturity through a method of feeding that properly develops the chick. There is only one right way; all other plans or quick cheap methods fail.

Red mites will be on the job from now to fall; unless they are destroyed at once, the house and coops will be overrun with them. They are difficult to destroy; they withstand whitewash as they do water. Kerosene oil that has naphthaline flakes in it and used as a spray will destroy them, but turpentine is best, and less of this than of other material will do the work. Some of the liquid lice-killers destroy the red mites. It is predicted that insect pests of all kinds will be plentiful this season. Flies in March and mosquitoes the first week in April is the report from the home of these pests—red mites plentiful in March.

Fresh-laid eggs sold at wholesale in New York during the past winter at from 38 to 62 cents a dozen. Cold-storage eggs had no part in the game; without these, none but the rich could eat eggs in winter. If there were enough fresh-laid eggs to meet the demand, it would not pay to store them. If the surplus was not put into storage, eggs would sell at three cents a dozen during the plentiful season. The cold-storage plant is the salvation for those who have eggs to sell during the low-price market; it is the farmer's friend, and the poor man's food-supply house. More fresh eggs went into market from the middle of March

to the tenth of April than for years. If not put into storage, what must become of them? The storage house is a blessing in the time of plentiful production.

Swiss chard is a favored green food for poultry. It should be planted in April, but will make a large growth if planted in May. It grows like turnips, the tops being fed. The leaves are broken from the stalk and new ones come in their places. The seed of Swiss chard is sold by dealers. The leaves only are used; these are fit for salad, and may be cooked like spinach. A small patch of this is sufficient for any town-lot poultryman. Planted six or eight inches apart, the plant grows two feet high, and dry weather is no detriment to it. The plants will also grow all winter under shelter of a green-house, and will do fully as well in a warm cellar that is well lighted. Chicks and grown fowls are all fond of this as a green food.

All the sour milk can be made into clabber cheese, or cottage cheese. The curd from milk is good food for the growing chicks; it makes them grow, but too much kills them; if their diet consists of this alone, or of too much of it, the bowels will become clogged. A tablespoonful each day is plenty for five or six chicks, or for two hens. More than this is too much. If fed only occasionally, a full meal of this may be eaten with safety. Milk curds and millet seed are alike in effect. Both are excellent as a partial diet for chicks. Both will clog the bowels and cause death if too much of them are eaten by the chick. Hulled oats and oat meal are the best single grain foods for the chick. At the same time, all of this for a continued period is not best for them. An assortment of well-selected foods is best.—Country Gentleman.

## JUST ONE A DAY.

How the Coffee Drinker Compromises His Health.

Some people say: "Coffee don't hurt me" and then add: "Any way I only drink one cup a day."

If coffee really don't hurt why not drink more? There is but one answer and that is coffee does hurt them and they know it. When they drink it once a day they compromise with their enemy. There are people whom one cup of coffee a day will put in bed, if the habit be continued.

"Although warned by physicians to let coffee alone I have always been so fond of it that I continued to use it," confessed an Ohio lady. "I compromised with myself and drank just one cup every morning until about six weeks ago.

"All the time I was drinking coffee I had heart trouble that grew steadily worse and finally I had such alarming sensations in my head (sometimes causing me to fall down) that I at last took my doctor's advice and quit coffee and began to use Postum in its place.

"The results have been all that the doctor hoped, for I have not only lost my craving for coffee and enjoy my good Postum just as well, but my heart trouble has ceased and I have no more dizzy spells in my head. I feel better in every way and consider myself a very fortunate woman to have found the truth about Postum."

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**— DEATHS —**

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

**DORRIS.**

Again the silent boatman has cast his anchor in our midst and taken one of our members from her place among us to the far-away home of the soul. This time it is Mrs. Mary Ann Dorris, the companion of our former pastor. She was a Miss Benson. She was born in 1849; married to Elder A. C. Dorris in 1870. She was the mother of four children, two of whom survive her, while two passed to the land of sunshine in insanity. She was saved by the grace of God in her girlhood; afterwards became a member of Antioch church. For long years she was a patient sufferer, yet abounding in faith and Christian hope. On May 1, 1909, she passed to the great beyond, and in this dispensation of God's providence we want to say to our brother and his children, that in your sadness you are not alone. Many of us have learned by experience the bitterness of the word farewell, and the desolation that attaches to the vacant chair in the home circle. "But let us not sorrow as those who have no hope," for our loved ones that have passed from our midst are absent from the body, yet present with the Lord. And soon it will be ours to clasp hands with them on the other shore, in the land of "cloudless day where they never say good bye." Resolutions of respect from Mr. Pleasant church.

G. W. WHEELER, Church Clerk.  
Lewisburg, Ky.

**SMITH.**

Thomas Waggoner Smith departed this life May 21, 1909.

He died in the house in which he was born near Berry, Ky., and where the 75 years of his earthly pilgrimage was spent.

He was for many years a member of the Colemansville Baptist Church and its clerk for several years.

He frequently spoke to me of his hope of salvation through Jesus Christ.

One of the joys of his life was to dispense a bounteous hospitality, and none, however, poor were ever turned hungry away.

He leaves a widow, with whom he had lived in happy companionship for 51 years and four children, Anna, wife of Rev. S. H. Burgess, Mrs. Klaber, Mrs. Ware and Mr. T. E. Smith all of whom except Mrs. Burgess live in Covington, Ky. The funeral services were conducted by the writer who had enjoyed his friendship for 34 years.

May the Holy Spirit comfort the bereaved ones.

AMOS STOUT.

Berry, Ky.

**TATE.**

Bro. W. T. Tate was born December 8, 1823, Professed religion and joined the Baptist Church in 1842. Would have been 86 years old the 8th of December 1909. He was hitching up his horse Sunday morning to go to church when the horse kicked him in the face. He lived only a few hours. He was one of the "Old Guard." He has been a subscriber for the Western Recorder fifty years. Oh, how he will be missed. He was faithful up until death. May God's blessings rest upon his friends and loved ones.

W. M. KUYKENDALL.

Prosperity begets self-satisfaction and self-confidence. God and his favors do not seem so indispensable when we feel that we have all the world can supply, and the danger of growing forgetful of him is very great. This by no means implies that the soul which is increased with this world's goods may not be an uncompromising Christian, but only that prosperity tests one's higher life at every point, and that those who have weathered all the "shoals and miseries" of ebb tide may be swept out to sea and lost on the rising waves of the flood tide.—The American Friend.

This is a very dreadful world of ours by reason of sin. It was so, to Jesus, and it is so still and will remain so to all who are his, and who walk in his footsteps.—Alexander White.

**"PERFORM THE DOING OF IT."**

The worst heresy in the world in the whole matter of prayer is that of neglecting to pray. He who is perfectly evangelical and correct as to the theory of prayer, and yet does not pray, is a great way off from any possibility of benefit. Why does he not pray? Why does he not draw near to God and actually seek his blessing? He may talk about prayer and may defend praying and may rebuke attacks on the doctrine of prayer, but if he himself does not come into direct and personal communion with God, he gets no benefit himself from prayer. Men may make mistakes and have wrong notions and may fail to grasp the true explanation, but no one makes so great a mistake and so great a failure as the one who does not pray. Why not "perform the doing of it?"

We talk about prayer as a power. We read very much in the Bible to encourage us to pray. We know many causes in which we are interested, many which we wish to prevail against opposers, and many persons for whose conversion and growth in Christian life we are deeply concerned. We advise others to pray and urge that personal habits of prayer be constant and that supplication to God be earnest. The danger is, that we ourselves shall fail to carry the matter in hand directly to God, and petition and intercede and get the answer in peace. Why not "perform the doing of it?"

There is a great deal said on the subject of Bible study today. There are many helps that are published. There are text-books and commentaries and lesson courses and Bible classes on every hand. All these emphasize the need and benefit of Bible study. Why not get hold of the Bible and read it, every day, and right along? There is nothing to take the place of consecutive and steady reading of the Bible. He who will read the Bible through every year, with ordinary care and intelligence, cannot fail to know a great deal about it. Why talk about it so much? Why not get right down to it in simple earnestness. Who will read the Bible through this year? The writer of this has just concluded the thirty-fifth consecutive reading of the Bible, of which he has record, besides his special study of various parts of it. There is no way to get acquainted with the Bible unless one reads it and keeps on reading it. Why not "perform the doing of it?"

There are many plain Christian duties in regard to which we are thoroughly agreed. We know that we ought to sustain our own church and care for our missionary boards, yet we sometimes allow things to drag and allow debts to accumulate. We know it is not right. We would not do so in our own private affairs. We simply neglect or overlook the matter. We fail, now and then, simply because we do not do exactly what we know we ought to do. Our theory is right and our impulses are in line. Why not "perform the doing of it?"—Ex.

**GOOD ADVICE TO YOUNG MEN.**

A young man could hardly do a more fatal thing than to fall into the habit of taking stimulants. The belief sometimes entertained that it is necessary to drink in order to impress your sociability on companions who also drink is utterly erroneous. One day a dinner was given by one of the great

lawyers of this country in honor of another lawyer of distinction and among those present was a young man of great promise. The dinner began with a cocktail, and the young man was the only one of the company who did not drink it. Nor did he take any wine throughout the dinner. The incident was noticed by only a few, and those few chanced to meet at a club the next day. The young man was the topic of their conversation. "Well," said the great lawyer, "a young man who has enough self-restraint to deny himself as that young man did has in him simply tremendous possibilities. I have not been so impressed in a long time as I was by his refraining from drinking." This incident is related simply to show that young man did gain for himself the esteem of those who themselves drink by declining to join them.

It is entirely uncertain whether you have the will in you to keep your hands very firmly on the reins of the wild horses of habit. It is so utterly unknown to you whether you may not have inherited from an ancestor, even very remote, an inflammable blood which, once touched by stimulant, is ever after on fire. You risk too much and you risk it needlessly. My earnest advice is not to try it. I will leave to the doctors the universal testimony to the peculiar blurring of judgment which stimulant of any kind usually reproduces. Besides, it is a very bad thing for a young man to get a reputation for.—A. J. Beveridge.

The best way to establish the value of the Christian religion is to practice the precepts and follow the example of Jesus every day.

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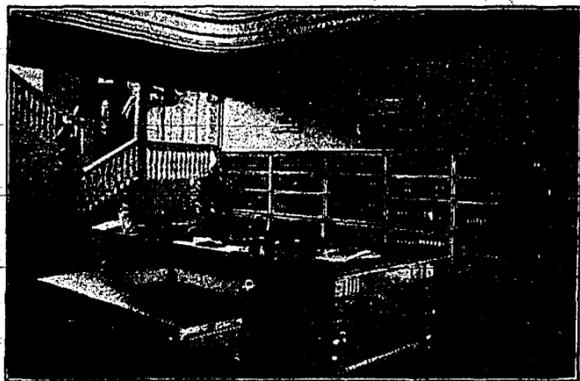
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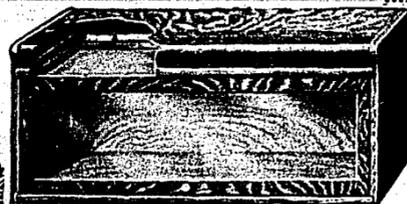
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# ITEMS OF INTEREST

## News The World Over.

The cornerstone of the Philippine Capitol building has been laid in Manila, with many ceremonies. President Osmena of the Assembly, was one of the speakers and he made an eloquent oration. Among other things of a similar import he said in the building of the capitol they saw the placing of the cornerstone of the future of Philippine independence. The Assembly on the last day of the session passed the resolution they did a year ago, asking for their independence.

M. Gaillot, a French astronomer announces that he has discovered two new planets. Astronomers have thought there might be a planet nearer the sun than Mercury, and have named it Vulcan. But M. Gaillot has discovered two outside of Neptune, the outermost twice as far away as Neptune, more than five billion miles away. He declares he discovered the planets by mathematical calculations. The general public will not have faith in his planets until some other astronomers discover them.

One of the greatest men this country has ever produced was John Witherspoon. He was a member of the first Congress and a signer of the Declaration of Independence. His great work was as president of Princeton and that university is his great monument. A monument to John Witherspoon was unveiled in Washington City a few days ago. The prayer was by Dr. Jeremiah Witherspoon and the invocation by Rev. David Woods, another descendant. The chief speakers were Hon. James Bryce and President Wilson, of Princeton.

At a recent session, the Northern Presbyterian General Assembly arose up in its manhood and shook off the yoke of the secretaries and their favorites. It was the freest Assembly in years. Delegates in all parts of the house spoke freely. The reports of the committees were really discussed and almost all of them were modified.

The Alaska-Yukon Exposition opened in Seattle on June 1st. The exhibition buildings are beautiful in design and architecture and cost \$10,000,000. The grounds have been laid out by great landscape gardeners and are finer than those of any previous exposition. The nations of the world have sent famous pictures and sculpture for the Art Gallery. Everything which money and labor and art can do to make this exposition a marvelous success has been done.

In 1907 when the Orphan Brigade met in Glasgow, Gen. Buckner suggested the purchase of the birth place of President Davis, at Fairview. The idea was adopted, subscriptions were started, and all but \$1,000 of the necessary amount was raised. This \$4,000 was given by Col. Bennett H. Young, and seventeen acres of land bought. On June 3rd, this was dedicated to the people of the South as the Jefferson Davis Memorial Park. There was a large crowd, special trains bringing hundreds from Kentucky and Tennessee.

There have been earthquakes in various parts of the world, though no great damage is reported. On May 24th the severest shock which has been experienced since the great destruction, was felt in Messina. It was severe enough to throw down many of the walls left standing. But no lives were lost.

Henry VIII. sent Holbein to Brussels to paint the picture of Christiana, the young Duchess of Lorraine, then a widow sixteen years old. Henry was seeking a wife and was not pleased with Christiana. Her picture became the property of the house of Arundel. The Duke of Norfolk sold this wonderful masterpiece to an art firm for \$330,000. J. P. Morgan has offered them \$500,000 for it, but they have offered it to the English Government for the amount they paid for it, in order to keep it in England. The artists and art lovers are much stirred about the picture and some lawyers insist the Duke had only a lifetime interest in it and could not sell it. The end of the controversy is awaited with much interest.

John E. Patton is the general manager of a company which operates many mines in the coal region of this State. He said to a correspondent of the New York Post that he was opposed to local option in the beginning, because he was afraid the miners would leave. But now that he had seen its results, he rejoiced. Some few of the foreign miners left. "But," he added, "the men are regular at their duties and do more work than before. The families of the miners are better fed and better clothed."

### ANOTHER VISIT TO WILLIAMS-TOWN.

A month ago we preached on Saturday afternoon and night, Sunday morning and night and four were received for baptism and one under watchcare until she should get a letter. We promised to return and baptize those approved. This time we spent four days, preached nine sermons, attended one funeral and received three more members and baptized five, one formerly received for baptism was not baptized.

We secured several new subscribers and renewals to the Western Recorder. The church is pastorless, many of the members not at work, but many of them are the salt of the earth. Bow.

**DEAR RECORDER:**  
The Baptists of Texas are progressive ever and always. In spite of a very dry year (up to ten days ago) they have gone ahead with every feature of the work, missions, education, consolidation, sanitarium, etc. The mission work surpassed former years; the education (colleges and seminary) have leaped in bounds, while instead of a four hundred thousand dollar fire-proof Baptist Sanitarium at Dallas, about completed, we shall have one also at Houston, one at Stanford (West Texas), and others are talked. Our panicky conditions of thirty days days ago, caused by "no cotton and little corn planted in Central and West Texas," have evaporated with the sound of abundance of rain and gives to all hearts a happy refrain. But alas! A fearful cyclone struck Zephyr, twenty miles from us, Sunday morning about 12:15, and killed thirty-five people and wounded twice that number, wrecking two-thirds of the little town of one thousand. But Brownwood, San Angelo, Temple, Waco and this town (Comanche) have sent thousands of cash, clothing and peoples to their rescue.

B. W. N. SIMMS.  
Comanche, Texas.

**DEAR RECORDER:**  
The Fifth Sunday Meeting of the Barren River Association was held with the church at Akersville, Monroe county, Ky., May 28-30, 1909. There were six preachers present, Elders W. T. Davasher, J. H. Holland, J. B. Witcher, M. F. Payne, D. G. Carter and the writer. Bro. W. T. Davasher was elected Moderator, and Bro. J. H. Holland, Clerk. The discussions were pleasant and I hope profitable. The discussion of election seemed to create more interest than any other subject. There were not many present on the first day, but the congregations were large on Saturday and on Sunday. The writer preached to a packed house on Sunday morning, and Brethren Holland and Witcher preached in the afternoon. I did not stay to the afternoon services.

The great dinners spread each day were magnificent.  
R. H. SPILLMAN.  
Fountain Run, Ky.

### OTHER STATES.

A meeting with the Farmersville church resulted in forty accessions to the membership.

A new church was constituted at Houston, Texas, with nineteen charter members.

Bro. Herbert Satterfield has been set apart to the full work of the Gospel ministry by the Elm church, Mo.

Pastor S. H. Greene, Bakersville, N. C., is rejoicing. So also is his church. Sixty-nine added to the church in their late meeting.

Bro. G. T. Lumpkin aided Pastor Ryland in a meeting at Roxboro, N. C., resulting in seventeen received for baptism.

Pastor James R. Eldridge writes from Perry, Okla.: "Please change my address from Perry, Okla., to Okenah, Okla., where I go as pastor of the church."

Pastor E. D. Solomon writes from Helena, Ark.: "Please change my address from Clarksdale, Miss., to 709 Walnut street, Helena, Ark. I begin my work as pastor the First church Sunday. Thanking you for all kindnesses."

The church at Homer, La., has been much blessed of the Lord having received some forty additions to its membership since middle of March past. Bro. H. A. Hunt, of the Home Board, assisted the church in revival meetings in April and there were twenty-eight additions to the membership. The pastor, J. U. H. Wharton, has been greatly prospered in his work, the church having been in almost continual revival since his return to them nearly four years ago.

There is no meter on God's grace.

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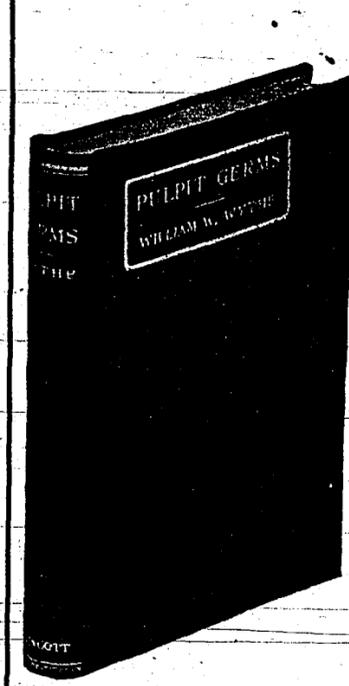
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