

WESTERN RECORDER

Faith, Hope and Love, these three.

CONTENTED EARNESTLY (*επαρωφισθησαι*) FOR THE FAITH WHICH WAS ONCE FOR ALL DELIVERED UNTO THE SAINTS."—JUDE 3.—T. T. EATON.

84th YEAR

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Dr. Marshall, as President of the Baptist Union of England, made an address on the Old Testament which was actually praised as conservative! He said Moses did not write the Pentateuch, but there was a "Mosaicity" about it. No doubt the rudiments were begun in the days of Moses! His treatment of Isaiah and the Chronicles was worse, if that was possible. No doubt when he read the speech Thomas Spurgeon thanked God that his father withdrew from that Baptist (?) Union.

There was a great chorus of praise for that address. But we are glad to see Principal McCaig, in the Baptist Times and Freeman, fairly pulverized Marshall. McCaig is a much more distinguished scholar than Marshall and his article will do great good.

The great theatre in Ephesus in which the town clerk came to the help of Paul has been cleared from the debris of centuries, which covered it. And recently the missionaries held services in it. It will seat 20,000 people and the acoustics are perfect. Words spoken in low tones could be heard on the topmost row of seats, and the speakers said had twenty thousand people been there they could have heard perfectly.

The Watchman, of Boston, says: "The Baptist church is a creedless church." What Baptist church? There are thousands of them. Does not every church when constituted adopt articles of faith? And they certainly are a creed.

At Canton, the goddess in the Kun In temple was a wooden image. The temple burned down and the goddess with it. The magistrate decreed that she should be worshipped no more, as the fact that she could not perform a miracle to save herself showed she had no power.

CAST DOWN, BUT NOT DESTROYED.

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

I am often struck by the different ways in which different persons are effected by severe trials. Some seem to have no rallying power after a great affliction; the wound never heals. On the other hand trials that consume some persons only kindle others to greater exertions. "The financial gale has carried away all your spars and swept your deck," I once wrote to a most benevolent Christian merchant after he had lost his property, "but you have got grace enough stowed away in your hold to make you rich to all eternity." That brave servant of Christ repaired damages, resumed business, rallied his friends and at evening time it was light. Cast down he was not destroyed.

The afflictions which are permitted by our Heavenly Father are never intended for his children's destruction, but for their discipline. The shepherd often casts his flock into deep waters to wash them, not to drown them. "You will kill that bush if you put a knife into it so deep," said a gentleman to his gardener. "No, sir, I do it every year to keep it from running all to leaves; sharp pruning brings the fruit." We pastors often find God's most faithful ones bleeding under the knife, but afterward they yield to the peaceable and precious fruits of righteousness and triumphant trust. It is that "afterward" that God has in mind when he sends the trial. Affliction is the costly school in which great graces are often acquired and from which grand characters are graduated.

How is it that a genuine Christian recuperates after being stricken down by a severe adversity or a sharp bereavement? Simply because his grace survives the shock. For one thing his faith is not destroyed. When a ship loses her canvas in a gale, she can still be kept out of the trough of the sea by her rudder; when the rudder goes, she still has her anchor left; but if the cable snaps, she is swept helplessly on the rocks. So when your hold on God is gone, my suffering friend, all is gone. The most fatal wreck that can overtake you in times of sorrow is the wreck of faith. But if in the darkest hour you can trust God though he slay, and firmly believe that he "chastens you for your profit," you are anchored to the very throne of love and will come off conqueror.

Hope also is another grace that survives. Some Christians never shine so brightly as in the midnight of sorrow. I know of good people who are like an ivory die, throw it whichever way you will, it always lands on a square, solid bottom. Their hope always strikes on its feet after the hardest fall. One might have thought that it was all over with Joseph when he was sent to prison, or with John when he was sent to prison, or with John when he was exiled to Patmos, or with John Bunyan when he was locked up in Bedford jail. But they were all put in the place where they could be the most useful.

And that reminds me to say that your sorrows may be turned to the benefit of others. You can relieve your own suffering hearts by turning the flood of grief upon some wheel of practical usefulness.

An eminent minister, who was under a peculiarly severe trial, said to me, "If I could not study and preach and work for others, I should go crazy." The millstones grinding upon themselves soon wear themselves to powder. But active, useful occupation is both a tonic and a soothing seda-

tive to a troubled spirit.

My friends, I entreat you, don't let your sorrows stagnate; they will turn your heart into a fen of bitter waters, from which will sprout the rank rushes of self-will and rebellion against God. Turn your sorrows outward into currents of sympathy and deeds of kindness to other people, and they will become a stream of blessing. A baptism of trial may be your best baptism for Christ's service. Working is better than weeping; and if you work on till the last morning breaks, you will read in that clear light the meaning of many of your sorrows.

Life is sweet, but heaven is sweeter;
Love complete, but there completer.
Close beside our wandering ways,
Through dark nights and weary days,
Stand the angels with bright eyes:
And the glory of the cross
Falls upon and sanctifies
All our pain, and all our loss.
Though we slip and sometimes fall,
God is helping—after all!

TEACHING TRUTH POSITIVELY.

We can not live on negations. We must have positive truth as food for the soul. In eating it is not enough to discard poison. We must have good food. The cook who is careful not to prepare what is injurious is to be, so far, commended, but, unless some appetizing and healthful viands are served at the dinner, the cook will be voted to be no cook at all.

The preacher goes to his pulpit to provide and serve spiritual food for his people. If he avoids error he does well as far as he goes, but, unless he presents, positively and abundantly, the nourishing and life-supporting truth of God, he will not be worthy of his name and place. He may denounce a score of errors and poisonous fads and isms, but this is not enough. He must hand out the real bread of life, that the people may eat it and grow strong.

The greatest enemy of all diseases is good health. If one has perfect health he is avoiding not simply one form, but a thousand forms, of disease at one time. He carries within him the antidote to them all. If he is able to maintain good health he is successfully combating all at one time, all the various forms of sickness in the world. He does not need to know them all, either by name or by symptom, in order to avoid them. The maintenance of good health, by means of good food, good air, regular habits and the avoidance of contagion, is better than all the remedies at the call of the pharmacist.

The surest way for one to escape the sins and errors of the world is to maintain a righteous life, strong in the faith and obedience of Jesus Christ. In this way he is fortified against the attacks of sin and evil. It is not necessary that he shall know all the various forms of infidelity and the answers to them, nor all the variegated forms of immorality and the arguments against them. If he loves God with his whole heart, and if his life is hid with Christ in God, he is very sure to stand for the simple truth so sturdily that infidelity will always be infidelity to him, and every form of immorality will be bare and base wickedness against God.

There is no wisdom in spending much time in describing wickedness in the pulpit. However often it is referred to it should always be made to appear as sin

in God's sight. There is a story of a minister who determined to take his Sabbath evenings for the portrayal of all the sins in the catalogue, one after another, but who, after taking nearly two years in this way, gave it up, saying that the list was not nearly exhausted, and that it would be better if he should win his people to love God, and to hate all sin because it was a grief to God. If people are truly repentant and believing they will turn away from all sin, and will cleave to Jesus Christ in the doing of all that is good.

It would be a great mistake to spend much time in the pulpit denouncing and answering all the errors and false religions and infidelities. An old lady, very simple-hearted and innocent in her faith, after hearing her pastor preach a great sermon in answer to attacks on the truthfulness of the Scriptures, went away saying that she never had any idea that there were so many objections to the Bible. Ordinarily the sermon that positively sets forth the arguments for faith is a hundredfold stronger than the one that sets forth the infidelity and then undertakes to answer it. The answer may not make so deep an impression as the error.

A pilot who had spent many years with a river steamboat line was asked by some one if he knew all the rocks and bars on the river. He answered that he did not, and did not need to, since all that he needed was to know the channel and keep his boat in the deep water. This is a good rule for the pulpit and the Sabbath-school class. We live by truth and by the love and life of God. We live by our admirations and our faith rather than by our antagonisms. We must know and love the truth in order to be free and to be safe. If the life of God is in us abundantly we shall avoid all error, and shall hate all forms of sin.—Herald and Presbyter.

SUNSTROKE.

The latest explanation of Saul's conversion is, that he had a sunstroke, just outside of Damascus. On this, an exchange makes the following facetious comments:

"I never knew that sunstroke turns a persecutor into a preacher, or makes an evangelical man out of a skeptic. One of my classmates got half a sunstroke in the city of New York, and he never did another stroke of work for a year and six months. Saul gets a full sunstroke and begins instantly to preach marvelously. If this German theory be correct, you had better close your Theological Seminaries and stand all your young men out against a brick wall and sunstroke the whole of them, and then ordain them."

KEEP HANDS OFF GOD'S WORK.

We can make the clock strike before the hour by putting our own hands to it, but it will strike wrong. We can tear the rosebud open before the time when it would naturally open, but we destroy the beauty of the rose. So we spoil many a gift or blessing which God is preparing for us by our own eager haste. He would weave all our lives into patterns of loveliness. He has a perfect plan for each. It is only when we refuse to work according to his plan that we mar the web. Stop meddling with the threads of life as they come from the Lord's hands. Every time you interfere you make a flaw. Keep your hands off and let God weave as he pleases.—Selected.

A BAPTIST CHURCH—ITS MISSION AND DOCTRINE.

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things, whatsoever I commanded you, and lo, I am with you always, even unto the end of the world."—Matt. 28:19-20.

Here is the whole mission of a Baptist Church mapped out. So what is it?

1. To make disciples of all the nations by preaching the gospel to them.

2. To baptize the disciples after they are made disciples.

3. To teach them to observe all things commanded or taught in God's Word.

Such is the mission or work of a Baptist church. It is to do that work. It is to do it in that order. It is to do it by that means.

1. Its doctrines.

There is a personal God, an intelligent spirit, uncreated, eternal, infinite in being and perfection, whose name is Jehovah, the Creator and Preserver of all things; the Supreme Ruler of Heaven and earth, who doeth all things for His own glory and after the counsel of His own will, worthy of all honor, trust, love and adoration; in whose Godhead there are three persons, the Father, the Son and the Holy Spirit, equal in divinity, each doing distinct but harmonious parts in our redemption—the Three-One God.

2. The works of God are creation.

In this we must ever recognize the supernatural, a true Baptist does this, and Providence and Redemption.

A Baptist church holds that our entire redemption, from the purpose to redeem us down to the resurrection of our dead bodies is of all of God; that it could not be of any other Man.

God created man upright, giving him a law which was life to him if he kept it but death if he violated it.

How long man remained in a state of original righteousness we do not know. Yet it was not long. Of his own choice he was soon led by Satan to violate God's holy law, and so brought sin and death to himself and upon his posterity.

Since the fall of the race in Eden, every human being that has come into the world, Jesus Christ alone excepted, has been corrupted by sin, inclined to evil, unable to keep God's holy law, justly condemned, being without any excuse whatever, in other words corrupt in nature, inclined to do evil, helpless and hopeless except by the grace of God.

3. The Scriptures.

Every word of scripture is inspired of God, and is man's only rule in matters of religion. Baptists alone teach all this! A man that is lacking in any of this statement cannot be a Baptist.

4. Jesus Christ, the Son of God, combined in his wonderful person both full divinity and perfect humanity—the God-man. As substitute for men He kept the law by His sufferings and death on the cross met the penalty due their sins, was buried and on the third day was raised from the dead, and after forty days ascended to Heaven where He sitteth at the right hand of the Father to make intercession for us. As Law-keeper and Sin-bearer and Intercessor He is the Saviour of all men, and especially to them that believe in Him. Apart from all this work of Jesus Christ no man can be saved. Such is the doctrine of the Scriptures. Such is the doctrine of a Baptist church. This is the doctrine of the Atonement.

While Jesus Christ makes an atonement for men, God the Holy Spirit applies this atonement to men by conviction of sin, by regeneration, and by sanctification. He does this by means of His truth.

Salvation is all of divine grace. Baptists stand for this doctrine as no other creed does.

To be saved men must be born again. This new birth we call regeneration. God the Holy Spirit is the agent or author of this work. The means He uses in this work is the truth of the Gospel. This work is purely spiritual, and is so mysterious it is beyond our comprehension.

When the Holy Spirit works regeneration in the human heart, the man being made a new man sees things as he never did before, and accordingly he changes both his mind and his life. This change of mind and life is repentance. It is accompanied with great sorrow for sin and deep contrition of heart.

When the Holy Spirit renews the heart so as to produce repentance toward God, that heart with a feeling of helplessness and deep humility gladly accepts the Lord Jesus as a personal Saviour. This is saving faith. It is a heart-act. Our religion must be a heart affair. This is peculiarly a Baptist doctrine.

When one believes on Christ that faith is reckoned for righteousness. This is called justification by faith.

Sanctification is growth in grace. It begins in regeneration, and continues through life.

Individualism means that, in matters of religion, every man must act for himself.

Separation of Church and State is peculiarly a Baptist doctrine. They have always said, "Render to Caesar the things that are Caesar's, and to God the things that are God's."

Religious Liberty also is peculiarly a Baptist doctrine.

In the New Testament, the first day of the week is called "the Lord's day," the Sabbath day, and it should be kept sacred to religious purposes, and on it men should leave off all secular work except acts of mercy and works of necessity.

At the last day, at the end of the world, the bodies of the dead, both good and bad, will be raised; and the souls of the good who have been in Heaven since death will be re-united with the bodies they formerly occupied and go to Heaven, and the souls of the bad that have been in Hell since death will be re-united with the bodies they

formerly occupied and go to Hell. The adjudgment of the resurrected to either Heaven or Hell will be according the life lived in this world. The Lord Jesus himself will be the Judge. Now our present natural bodies at the resurrection will be changed into spiritual bodies. The same change will also take place as to the bodies of those still living at the last day. Then will the righteous have entered their fullest state of glory and bliss, and the wicked will have entered their fullest state of shame and woe. This state is unchangeable.

At death, the souls of the good go immediately to a Heaven of eternal happiness, and the souls of the bad go immediately to a Hell of eternal punishment.

True Baptists believe there are only three places where men may exist—this Earth before death, Heaven where the good will be after death, and Hell where the bad will be after death. The Scriptures teach only these three places where men may ever exist.

So here is a real Baptist church. And what is it? It is an organized assembly of persons baptized (immersed), upon a credible profession of regeneration. Its ordinances are baptism and the Lord's Supper. It holds that baptism is the immersion of a believer in water by authority of a Baptist church (the only Bible church in existence) through its minister to symbolize Christ's death and burial and resurrection, to symbolize the believers death to sin and resurrection to a new life, to symbolize his spiritual washing that took place in regeneration, to symbolize the resurrection of his mortal body at the last day, that in it we profess our belief in the great doctrines of redemption, that it is the putting on the Christian uniform, that it initiates the one baptized into the church—the church by whose authority he is baptized. It holds that the Lord's Supper is to be held only in the church, that it consists only of broken bread and poured wine; that it is to show the Lord's death till He comes again, that members of the church in which it is taken and others of like faith and order are the only Scriptural participants. Its originator is Jesus Christ. Its government is the assembly form in which every member has a right to vote. Its members become such by the vote of the church upon a credible profession of regeneration, and at their own request.

Its mission is world-wide evangelization. Its doctrines are a personal, eternal, infinite God; that His works are creation, providence and redemption; that man was created holy but fell from that state, and has ever since been in a state of sin and condemnation except where divine grace has made a change; that every Scripture is inspired of God, and is our sole rule in matters of religion; that Jesus Christ, the God-man, as our Substitute and Advocate is the only Saviour of sinners; that the Holy Spirit, the third person in the Holy Trinity, convicts, regenerates and sanctifies people; that salvation is all of God's grace; that men must be regenerated or born anew if saved; that all who are saved must repent of their sins; that to have a personal Saviour in Jesus Christ one must believe in Him as such; that justification is by faith in Christ; that sanctification is growth in grace; that church and State should be entirely separate; that there should be full religious liberty; that every individual must act for himself and account for himself in matters of religion; that the first day of the week is the Lord's day or Christian Sabbath; that the soul of the good at death goes direct to Heaven, and that the soul of the bad at death goes direct to Hell; that at the last day there will be a general resurrection and a general judgment of both the righteous and the wicked; that there are only three places where men may exist—Earth, Heaven and Hell. Such is a true picture of a true Baptist Church. Does everything called a Baptist Church look like this picture?

CHARLES BRANSON.

Baker City, Oregon.

PARENTS BY WHOM OFFENSE COMETH.

By Lena Leonard Fisher.

One naturally associates the vice of untruthfulness—for it is a vice—with the uncivilized, the criminal, and him who cares nothing for mortality to say nothing of religion. But that this sinful habit should be found to prevail very widely among loving and intelligent American parents is a shocking surprise. One would as soon expect a death sting from the kiss of a rosy babe. And yet it is almost impossible to ride a few blocks on a street car, to journey for an hour on a railroad train, or touch elbows with mothers accompanied by little children anywhere, without hearing from their lips statements made to the little ones which are without a semblance of truth. The majority of these parents love their children, too, and would gladly, if need be, lay down their lives to protect them from bodily injury.

To accomplish ends wholly desirable and beneficial to the child himself a recourse to untruthfulness on the part of parents may at times seem to be helpful and consequently justifiable. But not so. Take for example that common untruth so often repeated to children in regard to the taking of an unpleasant medicine. In order that the medicine may be taken without delay, and the result for which it is administered accomplished, a child is frequently told that it is "good." The motive which prompts this falsehood may not be considered as entirely bad, and will probably bring about, with some degree of facility, the taking of the first dose by the little patient. Such a course of procedure, however, on the part of a mother will bring upon her its own punishment when the medicine is to be taken again. Then she will in all probability be made painfully aware that her child's confidence in her has been shaken, and that in the matter of taking medicine, at least, her word will not again be accepted. A child was once for necessary reasons left

by her mother for some weeks in the care of others. The mother, whose heart was wrung at parting with the little one, and in order, no doubt to soothe her grief, told her that she would come for her the next day. All the next day the eager little face peered wistfully out of the window, watching all passers-by, in the hope that the loved figure of the mother would be among them. At evening time, after a day's hopeless vigil, the disappointed child said in a hard tone and without tears, an expression of sullen despair on her face, "My mother lied to me. I will never believe her again." Could this mother have seen her child in this crisis of justifiable, resentful bitterness, she would have clothed herself in sackcloth and bowed her head in the dust.

Again, untruthful statements are sometimes made to children from an entirely selfish standpoint on the part of the parent and solely for the purpose of accommodating his own convenience. Glaring examples illustrative of this are of everyday occurrence.

More than once mothers traveling with young children on railway trains have been heard to threaten to "throw you out the window," in order to keep a little tot from taking uncertain and perilous journeys through the aisle of the coach. But such a mother, settling back comfortably in the seat with her novel open before her, has paid dearly for her selfish time of quiet by the scared face and sobbing breath of the conquered child beside her, whom she should have loved too well to crush and frighten with a lie.

A most cruel and needless illustration of the point in mind was seen a short time since in a street car in a large city. Two well dressed and intelligent looking women were sitting side by side, one of them with a lovely little girl of possibly three years of age in her lap. Although strangers, they fell into conversation, which naturally enough drifted in the direction of their families and children. The conversation in its entirety was an interesting study as to the ideas of the two participants in the rearing and training of children. The little girl, in the meantime, as it was at the close of the day had become drowsy, and in spite of the periodic efforts of her mother to keep her awake, had at last dropped to sleep before the corner which was to be their destination had been reached. Just before it was necessary for the mother with her child to alight she said to her neighbor: "Ruth is sound asleep, and she is so heavy to carry for two long blocks, I shall have to awaken her." And leaning over the sleeping child in her arms she said plainly and deliberately, "Wake up, Ruth, we must get off here. If you don't mother will get sick and die." And turning to her neighbor with a smile on her face this mother said: "Oh, I can make Ruth do anything if I only tell her that." Ruth certainly was awake. She put one tiny arm up as if to protect her mother from some evil blow, and then sat very straight and very rigid with wide open eyes full of terror. She no doubt walked the two long blocks home without any trouble whatever to her parent. At least one listener felt her blood boil with indignation over the heartless falsehood told a credulous, trustful child by a selfish, untruthful mother.

There exists no shadow of excuse of a third class of this variety of fraud and untruthfulness perpetrated upon children. While perhaps it is not observed so frequently as the others, it is so monstrous in character as to be exceedingly conspicuous. The particular case referred to is that of telling a child an untruth of a shocking or startling nature, merely to see and enjoy the effect produced. One can scarcely contemplate the thought of such a situation with equanimity, and to see the spectacle transpiring within one's range of vision is sufficient to cause an intense desire to lay violent hands upon the perpetrator of such a shameless deed. It would seem entirely out of reason to imagine a parent who even cared enough for his child to protect his body from the elements by providing clothing, or to keep it from starvation with food, indulging in an act so iniquitous and execrable. And yet such an occurrence is not so unusual as to be rare.

To preserve inviolate the confidence of their children should be the strenuous endeavor of all parents. The attainment of this end is worthy of the continuous effort of a life time. By no other agency is the absolutely unvarying, unchangeable love and veracity of our heavenly Father made so real to the child mind as to see it exemplified in the attitude of his own parents toward him. For a parent to tamper with the truth, even where the end sought is the child's ultimate good, is not to be approved. That any parent would, from a purely selfish standpoint, and for the purpose of furthering his own convenience or comfort, deliberately lie to his child, is to be unequivocally condemned. But for a parent, for his own momentary amusement, by a deliberately concocted lie to cause a violent revulsion of feeling of fright and horror in his child, thus at once striking a death blow to the natural fearlessness which a child has of the wonder world in which he lives, and to the sweet filial confidence in his parents which God has implanted in his heart, is a crime certainly but little less than the taking of life itself.—N. Y. Advocate.

"IN NOTHING BE ANXIOUS."

By W. J. Mosier.

To worry is the common sin of Christians. It is the polite and popular way of doubting God. It is doing more harm than war, famine and pestilence. It wears the mind, eats the heart and dis-eases the body. It belonds the face, poisons every fountain of the being and demoralizes every function of life. It enslaves its victim, disturbs his faith, dims his hope, deadens his aspiration and destroys his power. It is common, contagious and hereditary. It corrodes, corrupts and cures whatever it touches. It incapacitates for the

highest enjoyment, development and usefulness. It mars the happiness of the home, molests the peace of society and invades, with its infidel blight, the sacred precincts of the church. It shames man, grieves God and pleases the devil.

If our eyes could always be open to behold him as our ever-present Companion we should have wonderful experiences and wonderful deliverances. By faith Noah counted upon the unseen God and was delivered from the flood; Abraham, and was spared his Isaac; Israel, and was given miraculous victories over enemies; David, and triumphed over wild beasts, Goliath and Saul; Elijah, and was master of Ahab and the priests of Baal. So Elihu, the man of vision, saw the mountain full of horses and chariots round about him, and was restful in the sure confidence of victory. And Daniel was calm in the lion's den, and his faithful friends were full of peace and assurance in the fiery furnace. Paul and Silas exceeded their pilgrim brethren of the Old Dispensation in that, in spite of stocks and inner prison and Roman torturers' heavy blows, they sang, at the midnight hour, songs of praise to God. They saw their invisible Captain and Deliverer, and the rapturous vision eclipsed their sorrows, surroundings, and sufferings and warmed their hearts and loosed their spirits and inspired their tongues and unlocked their prison doors and gave them the precious souls of their cruel persecutors.

The world, the human heart and the Living God are essentially the same as when these inspired stories were penned. Life is a continual tragedy and the only hope is in God. Union with him means victory. Separation from him means increasing discontent, ultimate despair, and eternal doom.

"If our faith were but more simple,
We would take him at his word,
And our lives would be all sunshine,
In the sweetness of the Lord."

If we are his all things are working together for our good. What can be better than this—Our Father at the helm, our Elder Brother, the Son of Man, at the refining crucible; our Comforter, the Holy Spirit, enthroned within, guardian and ministering angel's ever near, and the companionship and fellowship of pilgrim saints all along the way—what other good can we covet, what other blessing do we need? Hidden in him, no weapon formed against us shall prosper; no need remain unsupplied; no device or power rob us of our eternal home in glory.

"Why art thou cast down, oh my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise him who is the health of my soul." "Hast thou not heard, hast thou not known, that the everlasting God, the Maker of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint, and to them that have no might he increaseth strength. Even the youths shall faint and be weary and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." Therefore, ah, my soul, rejoice. "In nothing be anxious": nothing real, nothing imaginary, nothing new, nothing old, nothing human, nothing demoniacal, nothing personal, nothing social, nothing commercial, nothing ecclesiastical, nothing physical, financial or spiritual; nothing present, past or future; nothing, nothing, nothing, absolutely nothing. For the mouth of the Lord hath spoken it, "In nothing be anxious."—Christian Work.

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 May number of the Bible Student and Teacher is a fine number of that most valuable monthly. G. Frederick Wright tells of the "Mistakes of Darwin and his followers." Prof. A. H. Sayre gives an interesting and valuable account of the Amorites and their place in history and Prof. James Orr writes of Biblical Criticism and Modern Thought." There are many other good things, but these three articles alone would make a valuable number of the paper.

Paul speaks of the privilege of suffering as one of the characteristics in one whose life is worthy of the gospel of Christ. "In nothing scared by your adversaries, for to you it is given not only on behalf of Christ to believe on him but to suffer in his behalf." If I should ask any of you to enumerate the privileges of your life, I doubt if you would include in the list the privileges of the Christian life, strange and paradoxical as it may seem.—Stanley White.

God does not say that when we enter the way that leads into his kingdom that no enemy will be there, but that he will be with us to meet the foe.—W. W. Dawley.

He who is fretting over the rain of yesterday cannot enjoy the sunshine of today, any more than he who is bemoaning the past can get joy out of the present.

**Sunday-School
Lesson**

Sunday, June 27th.

Temperance Lesson.—Rom. 13: 8-14.

Motto Text.—“Put ye on the Lord Jesus Christ.”—Rom. 13:14.

Paul is writing from Corinth, from which city he was soon going to carry the alms of the Gentile brethren to the poor in Judea. After his closely reasoned arguments in the first chapters of the epistle he gives practical advice as full of common sense as of religion to the Roman brethren. All practice must be founded on principle, as all flowers must have roots. Hence the great strong doctrines come first.

“This chapter treats mainly of our political duties,” as Hodge says. First Paul enforces the duties due to civil magistrates, and then to the obligations in view of their civil and social relations generally. Here Christians find their duties as citizens laid down and enforced. There never was a time when study of this chapter was more needed.

“Owe no man anything but to love one another.” Discharge all your obligations in every relation of life. But do your best and you cannot discharge the obligation of love. We will always owe that. The more active love is the more it finds to do, its debt is undying. In these days when love is dying out from so many of the relations of life, we need to be reminded of these facts. The love of employers and employes is about dead. Contrast the feeling of the old servants for their master's families, and of the masters' for their black “mammies” with the feeling between labor and capital today! In so many of our public relations we need to be reminded of the debt of love we owe.

“For he that loveth another hath fulfilled the law.” No man has discharged his social and political duties without love. Love is the root from which obedience of the law springs. He who loves God will strive to please and to glorify him, and will do his utmost to keep his commandments. Any love which does not prove itself thus is not love, but life service, whether it be love to God or to man.

The apostle proceeds to prove his statement that love is fulfilling the law. He mentions some of the commandments as illustrations. They are taken from the second table, or the duties to our fellow men. Though, of course, our duty to man runs through all these commandments as first and most important. “Thou shalt love thy neighbor as thy self.” That is, as you ought to love yourself, not as in your selfishness you may really love. A neighbor whom we really love as ourselves we will not kill, nor defraud, nor injure in any way we will take as much trouble for his good as for our own, rejoice as much in his prosperity and success as in our own, and be as grieved at his misfortunes.

“Love worketh no ill to his neighbor; therefore love is the fulfilling of the law.” The law works only good to man, and those whom we love do not willingly injure. The question is sometimes asked why Paul speaks here only of love to our fellow-men and quotes

the commandments which refer to them. The one which he is treating is our social and political duty. Godet says: “Duties to God do not belong to justice; the obligations which constitute the latter are therefore found solely in the second table of the law, which was so to speak, the civil code of the Jewish people. It is this also which explains the negative form of the commandments. Justice does not require the positive doing of good, but only the abstaining of doing wrong to others. Love is spoken of here only as the means and the pledge of the fulfillment of justice.”

“And that knowing the time, that now it is high time to awake out of sleep.” Having told them their duties Paul proceeds to urge upon them the fulfillment of these duties. Life is short, Christians have no time to lose. They must wake to their responsibility to God and to men. While they were estranged from God and were enemies to Him, they were as in a sleep. Now they know their responsibility, but the best of them need further awakening.

“For now is our salvation nearer than when we believed.” Paul longed to be saved from the body of this death, to be complete in Him. He calls the final freeing from sin, from the law in his members which warred with the law in his spirit, from the old Adam, whose presence still made it necessary that he should crucify his flesh. That time was soon coming when death—it was nearer than when they believed.

“The night is far spent, the day is at hand.” The time of their warfare was short; the night of life would soon be over, and then come the brightness of eternal day. What matter hardships and crosses and privations when the end is so near? The salvation here intended is the consummation of the work of Christ in their deliverance from this present evil world, and introduction into the blessedness and purity of heaven. Eternity is just at hand is the solemn consideration that Paul urges on his readers as a motive for devotion and deliverance.”—Hodge.

“Let us therefore cast off the works of darkness.” Things that need to be concealed. Things which are not suitable for the perfect day. All evil deeds are works of darkness.

“Let us put on the armour of light.” For our life is a warfare and there is no release in that war. Eph. 6:11.

“Let us walk honestly as in the day.” The word translated honestly means properly, decorously, as becomes the children of God. Walking with a constant sense of God's presence about us and his eye upon us. “Not in rioting or drunkenness, not in chambering and wantonness, not in strife and envying.” These cover a large part of the sins which do so easily beset us—intemperance, impunity, discord. All things which incite to these or lead to them must be avoided by the children of God.

“Put ye on the Lord Jesus Christ.” So that men in looking on us will see Christ reflected in our lives. “And make not provision for the flesh, to fulfill the lusts thereof.” “Make not provision.” means “be not pre-occupied.” The desires of the flesh, however innocent, must always be subordinate to the higher part of our own natures and far more to the duties we owe to God. Those who are called to be saints must live near to God, loving Him above all things, with all their soul and strength.

ITEMS FROM LOUISIANA.

By Elder J. B. Wood.

Allow me to make my bow to your host of readers in this initial as your correspondent for this State. For some reasons it is a pleasure to me to undertake this task. First, I have been a reader of the Recorder for more than forty years, and love it as an old companion. Second, I spent the first twenty years of my Christian life in Kentucky and fourteen years of the first of my ministerial life there, and, while on my recent trip to the Southern Baptist Convention I found the ranks of the Old Guard sadly decimated, yet it is the greater pleasure to hear from the few remaining ones and to communicate with them occasionally.

Our Schools.

Mt. Lebanon Academy has just closed a very prosperous year, under the joint principalship of Revs. J. C. and F. L. Cox. The commencement sermon was preached Sunday, at 11 a. m., May 30th, by Dr. J. B. Lawrence, our State Mission Secretary. The commencement address was by Dr. H. A. Sumrall, of Shreveport. Rev. R. G. Kendrick preached the ministerial association sermon, and Rev. J. A. Adcock the B. Y. P. U. sermon.

Rev. J. C. Cox was elected principal for next year.

The Male College,

At Alexandria, Dr. E. O. Ware, president, closed a reasonably prosperous year. Rev. A. L. Johnston, of Minden, La., one of the ablest and clearest expository preachers in the South, preached the commencement sermon.

Dr. W. C. Friley, of Huntsville, Texas, has been elected president of this college, and has accepted, and the school has been changed from a male college to co-educational.

The Old Keachie College.

For a very small sum passed out of Baptist hands, but by the persistent efforts of a few brethren, led by Rev. C. B. Hollis, it has been secured back to the Baptists again and they propose to open it again in the fall as a Baptist school.

Rev. J. D. Adcock, State Secretary of Sunday Schools and B. Y. P. U. work, is devoting some time to those two interests from the splendid and successful pastorate at Leesville, and is doing much good in them.

Dr. J. B. Lawrence,

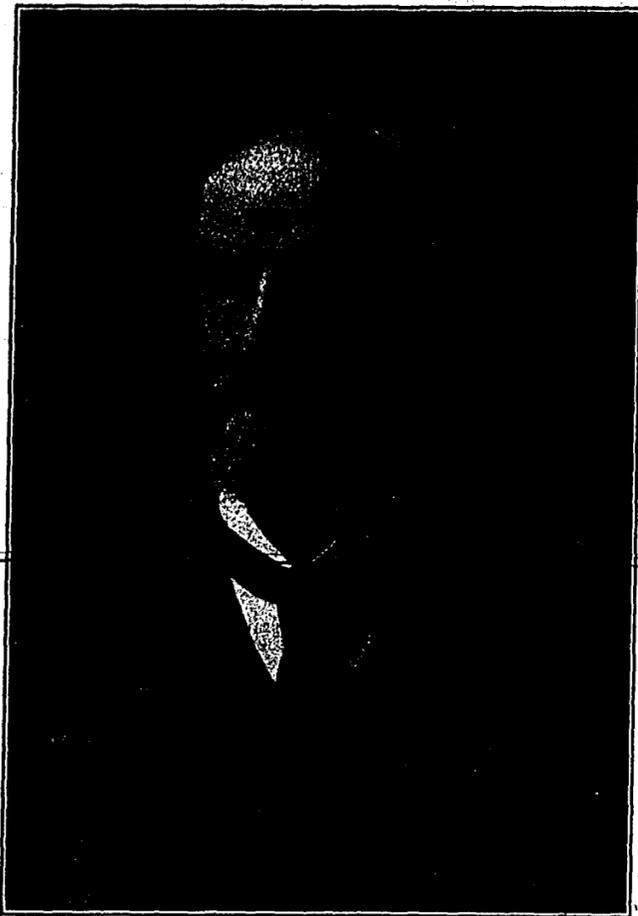
Our Secretary of State Missions, has also been made editor of the Baptist Chronicle, and is giving us a paper of which we are all proud.

I had the opportunity a few days ago to examine minutely the new and splendid house of worship recently erected by the First church of Shreveport, Dr. H. A. Sumrall, pastor, and find it the most beautiful, elegant, costly and convenient in that city. Dr. Sumrall, in his unostentatious and quiet way, is doing a good and substantial work with that church.

Our State Mission Work

Is fully up to what it has usually been at this time of the year, and we are looking for a successful summer's work.

By the request of your editor I will give, in my next article an account of some theological classes I have recently taught in this State, the work was highly appreciated by our country preachers and members.



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THE MAKER IN THE MART.

By William K. Palmer.

In the maelstrom of the mart,
Brushing elbows with the mass,
While the hours in madness pass
Finds my soul its peace depart.

O the sordid crush for gold!
O the wild pursuit of fame!
Life without one noble aim,
How my very veins turn cold!

As a warning from the skies,
Clang the bells from yonder tower,
"Linger not a single hour,
Leave thine all for Paradise."

Then a voice within my breast:
"Thou dost only see in part;
If love but dominate thy heart,
Even here is peace and rest."

So I looked again and saw,
In confusion dire a plan;
God subduing worldly man
By his omnipresent law.

Saw the progress of the years,
And the uplift of the race,
As the beauty of his face,
In each countenance appears.

Then my humbled heart grew still,
And my soul was filled with awe
"Lord of love! Thy wondrous
Law

Can transform each stubborn
Will!"

Still the throng is in the mart,
Still the busy din goes on,
But the victory is won,
By the Lord who sways each
Heart.

OUR PULPIT.



JOY HINDERING FAITH.

C. H. Spurgeon.

"And while they yet believed
not for joy, and wondered, he said
unto them, Have ye here any meat?
And they gave him a piece of
broiled fish, and of an-honeycomb.
And he took it, and did eat before
them. And he said unto them,
These are the words which I spake
unto you, while I was yet with
you, that all things must be ful-
filled, which were written in the
law of Moses, and in the prophets,
and in the psalms, concerning me.
Then opened he their understand-
ing, that they might understand
the scriptures."—Luke 24: 41-45.

The disciples were gathered to-
gether with the doors of the house
fast closed, for they were afraid
of the Jewish mob. Suddenly He
came, He who was chief in their
thoughts, the Christ whom they
had seen dead upon the cross,
whom some of them had helped to
bury. There he stood before them,
and "they were terrified and af-
frighted." As on a former occa-
sion, on the Sea of Galilee, so now
they said, "It is a spirit," and they
cried out for fear. The Savior
did his best to disabuse their minds
of their mistake. He said to them,
"Handle me and see, for a spirit
hath not flesh and bones, as ye see
me have. And when he had thus
spoken, he showed them his hands
and his feet." He went as far as
he well could go to prove that he
was a real man, composed of real
flesh and bones.

Then they believed, for it was
perfectly clear that he had risen-
from the dead, and was in their
midst. They had hardly begun to

believe that their Lord was really
with them, before it seemed too
good to be true. A wave of joy
came rolling up, and then appear-
ed to be sucked back again, and
they seemed to be sucked back by
it. They believed not for joy;
they were astounded; they were
full of wonder. They did believe,
else they would have had no joy;
but the very joy swallowed up the
thing of which it was born, and
they did not believe because of the
excess of joy. This is an experi-
ence which has been very common;
and I merely take this text tonight
that I may deal with some persons
who have found Christ, and are
saved, but who are now troubled
because it seems too good to be
true.

This is not the only instance in
which joy has seemed to stop the
flow of faith. It has occurred on
other occasions.

Job was once in a similar con-
dition, for he says in his Book, the
ninth chapter, and the sixteenth
verse, "If I called, and he had
answered me; yet would I not be-
lieve that he had hearkened unto
my voice." He had such a fear of
God, he saw so much of his own
unworthiness, and of God's great-
ness, that he says that, if he had
prayed, and God had heard him, he
could not have believed it to be
true. This is a more spiritual case
than that of Jacob; but it makes
a very good parallel instance as to
the fact that joy itself may cause
unbelief.

The same idea comes up in
Psalm cxvii. You remember the
words, "When the Lord turned
again the captivity of Zion, we
were like them that dream." They
seemed to say, "We could not be-
lieve it. We thought it was all
imagination, a freak of fancy, the
high play of spirits in-dreamland;
surely it cannot be true."

If you want another case, you
have that of Peter as recorded in
the twelfth chapter of the Acts of
the Apostles. When Peter had
been brought out of prison, the an-
gel led him into the street, and he
found that he was free; but he
thought he saw a vision." He be-
gan to doubt it because you re-
joice. Perhaps it is whispered in
your ear still further, "You were
chosen from before the foundation
of the world, you are espoused to
Christ, married unto him in an
everlasting wedlock, you are a
member of his body, of his flesh,
and of his bones; and because he
lives, you shall live also; you shall
be with him where he is, and shall
behold his glory." You feel so
full of delight that you can hardly
bear yourself; but you have scarce-
ly begun to be delighted before
the whisper comes, "It is too good
to be true; it must be all a mistake;
and so you believe not for joy.

Now, in the second place, I shall
only be able to speak briefly upon
the manner in which our Lord
helped them to get over the diffi-
culty. Of course, their main point was
that they could not believe that
Jesus was risen from the dead; it
seemed too good to be true. The
Lord helped them out, first, by a
fuller view of what he could them
do. They had handled him; they
had seen and felt that he was real
substantial materialism, composed
of flesh and blood, which spirits
have not. He takes a piece of fish,
and eats it; and, as I think, he gave
them a part of the same food. If
they were not satisfied with look-
ing at him, and handling him, they
should have a further evidence that
he was in the body; for he could
eat and drink like any other in-
dividual.

Now, I pray the Lord to give to
all here, who say, "It is too good
to be true," a clearer view of himself.
If you will think more of him who
brings you this great salvation, you
will not be less astonished, but you
will be less doubtful. Think of who
he was, God in the bosom of the
Father; and the Father, in giving
up, and he recovered; but that is
not what the Bible says. He broke
his neck, and a great deal more of
the family that will welcome
them; and they themselves strove
hard to get away when God began
and I and all of us fell down. It
was there, my brethren! Then you
had been a small salvation, he
might have sent Gabriel, and said
"Go and save those sinners"; but
as God himself comes to work out.
If it had been a small salvation,
you are in the hands of a great
Physician who knows all to him.
"Go and save those sinners"; but
as God himself comes to work out.
If it had been a small salvation,
you are in the hands of a great
Physician who knows all to him.
"Go and save those sinners"; but
as God himself comes to work out.

what is the matter with yourself.
I have given you these instances
out of the Scriptures; but such
cases are common enough in our
experience. Here is one who has
heard preached the doctrine of im-
mediate salvation by faith; he un-
derstands that—
"The moment a sinner believes,
And trusts in his crucified God,
His pardon at once he receives,
Redemption in full through his
blood."

He has believed, and he has re-
ceived redemption in full; and now
he says to himself, "Can it be real-
ly true? What! all sins forgiven?
Am I whiter than snow? That great
sin of mine, that seemed to turn
all my being to crimson and scarlet,
is that washed out? It seems too
good to be true; and the man's
doubts come thick upon him by
reason of the very greatness of
the pardon which he has grasped.

Suppose, further, that it is whis-
pered in his ear, "You are redeem-
ed from among men by a special
redemption, for Christ loved the
Church, and gave himself for it;
the Good Shepherd laid down his
life for the sheep; and you are one
of his sheep; and therefore spec-
ially and peculiarly redeemed out
of mankind." As he turns it over,
he believes in a general redemp-
tion for all sinners; but he cannot
believe in this special, peculiar ef-
fective substitution; and he says
to himself, "It is too wonderful to
be mine. For me to have a special
redemption, how can more to be
a Saviour than to be a King. His
highest glory comes from his re-
scueing men from going down
into the pit. Creation glorifies
God. The morning stars sang to-
gether, and all the sons of God
shouted for joy when the world
was made; but God did not think
that was a work to rejoice over;
he merely said that it was good.
He could have made fifty more
worlds, fifty million worlds, if he
pleased. But when Jesus saves
men by laying down his life for
his chosen, it is written, "He will
rest in his love, he will joy over
thee with singing." Think of Jeho-
vah, the Triune God, bursting into
song! He sings; for all his glory
is wrapped up in the salvation of
men. Is it then a trifle? No, I re-
joice in the greatness of salvation;
and believe in it the more because
it is so great, and so worthy of the
glory of God. I hope that neither
you nor I will fall into the diffi-
culty of the disciples when they
believed not for joy.

But now our Saviour did another
thing. After thus manifesting
himself, he began to open up to
them the Scriptures. Ah! that is
what we all want for the removal
of our doubts. The least read Book
in the world, in proportion to its
circulation, is the Bible. I be-
lieve that "Jack the Giant Killer"
is more read than the Bible in pro-
portion to the number of persons
who have the books. It is sad that
it should be so. There is the daily
religious paper, as it is called, and
these two together put on the table
whom I have conversed lately,
read our Bibles more; we must
read our Bibles more. If we do,
what shall we read there? Well,
we shall read of a great thing that
took place in the Garden of Eden.
You know, they tell us that when
Adam fell, he broke the house of
prayer; they sought the way of
salvation, and laid hold on Christ.
When they go home tonight, there
is not one of the family that will
welcome them; and they themselves
strove hard to get away when God
began and I and all of us fell down.
It was a fall which dislocated man
altogether. Well, now, for a great
grace, sent a harpoon in so deep
that, whales as they were, they

upon it that it is a great salvation.
And when our Lord came here, he
not only lived and laboured, but
he suffered. He was "a Man of
sorrows and acquainted with grief."
He was mocked, spit upon, scourged,
crucified. He died. He who only
hath immortality, died. Does that
cross over yonder mean a little
salvation? Do the groans that sort,
yet the Scripture does of Christ mean
little gifts for men? Do those gory
shoulders, ploughed by the lash,
mean trifles for trifling sinners?
Do the five wounds, and the cruel
scorn, and the great passion, all
mean a small salvation for sinners?
O, no, beloved, they mean a great
salvation for the biggest sinners,
the sons of Anak, a great salvation
for the greatest sinners that ever
lived. Think of the cross of Calvary,
and Christ on ship right-about, to
lay a mighty hand upon the helm,
and reverse its course.

Next, beloved, if you read the
Bible carefully, you will find that
there is such a thing as great sin.
Ah! you do not need to read your
own Bible for that. Reading your
own heart, by the light of the Bible,
and remembering that every evil
thought as well as every evil word,
and every evil imagination, is sin
before God, you will see what a
mass of sin one single human being
is defiled with. You want a great
salvation because of great sin.

Further, if you read your Bibles,
you will find that there is a great
hell. Everything in the Bible is
according to scale. When men
talk of a little hell, it is because
they think they have only a little
sin, and believe in a little Saviour;
it is all little together. But when
you get a sense of sin, you want
a great Saviour, and feel that, if
you do not have him, you will fall
into a great destruction, and suffer
a great punishment at the hands
of the great God. As you believe
in a great salvation, and henceforth
never be staggered because it is
great. And then there is a great
heaven. Oh, what a heaven! Have
any of us an idea of what it will
be like? We sit and meditate upon
it, and we sing about it, and we
sometimes half think that we are
there; but we are not by a very
long way. When we once get inside
the gates, we shall say, with the
Queen of Sheba, "The half was
not told me."

Then shall I see, and hear, and
know
All I desired or wish'd below;
And every power find sweet employ
In that eternal world of joy."
To get you there, you must have
a great salvation. Therefore, do not
begin to say, "It is too good to be
true." Come, now, surely you are
not going to be a fool, and have the
world, and give up your hope of
going to heaven. I am often won-
derstruck at the way in which God,
in his infinite love, makes some
men go the way that they never
thought of going. There are per-
sons in this house tonight, with
whom I have conversed lately,
brought up in the midst of world-
ly amusements. Suddenly, soft-
ness fell upon their hearts, and
they began to think; the things
that they loved they began to
loathe; they could not tell why;
they learnt the way of salvation,
and laid hold on Christ. When they
go home tonight, there is not one
of the family that will welcome
them; and they themselves strove
hard to get away when God began
and I and all of us fell down. It
was a fall which dislocated man
altogether. Well, now, for a great
grace, sent a harpoon in so deep
that, whales as they were, they

Therefore do not be aston-
ished when you read of a great sal-
vation. It is involved in the mean-
ing of the great disaster of the fall.
Then, the fall brought on great
depravity. Although they make it
out that man, through the fall,
has only suffered very slightly, just
a little toothache, or something of
that sort, yet the Scripture does
not tell us so. His whole head is
sick, and his whole heart faint,
and from the sole of his foot to
the crown of his head he is noth-
ing but wounds, and bruises, and
putrefying sores. "The heart is
deceitful above all things, and des-
perately wicked." Now you must
have a great salvation to meet this
great depravity. There must be a
great grace to turn this mighty
hand upon the helm, and reverse
its course.

Further, if you read your Bibles,
you will find that there is a great
hell. Everything in the Bible is
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talk of a little hell, it is because
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you get a sense of sin, you want
a great Saviour, and feel that, if
you do not have him, you will fall
into a great destruction, and suffer
a great punishment at the hands
of the great God. As you believe
in a great salvation, and henceforth
never be staggered because it is
great. And then there is a great
heaven. Oh, what a heaven! Have
any of us an idea of what it will
be like? We sit and meditate upon
it, and we sing about it, and we
sometimes half think that we are
there; but we are not by a very
long way. When we once get inside
the gates, we shall say, with the
Queen of Sheba, "The half was
not told me."

could never get it out. They diving into the sea of greater sin; but that harpoon held them. The next time that they came up to breathe, they got another harpoon, and they were at last wounded to such an extent that they had to yield; and now they are yielding, with the concurrence of their will, to the Lord who has mastered them, and led them captive, and now leads them in triumph. Glory be to God for this! You have to go to heaven, my friend, anyhow; you are bound for glory, and you must go there. There is a tug, just in front of you, that will draw you there; and you shall not be lost on the way. Wherefore, if such be your grand destiny, do not wonder that, on the voyage, you have great things from God almost too great, at times, to be believed.

I have done when I have said one thing more. If even joy sometimes hinders our believing, do not let us think much about joy, or much about sorrow. The man who always thinks about being comfortable is generally the most uncomfortable being in the world; and the man who is always thinking about being happy goes the right way to work to be always unhappy. If we are to be saved by our feelings, we shall get saved and lost every other day, for we are just like the weather-glass. They said to me yesterday, "The glass is going back." Very likely it was; but it does not rain for all that. Then another day they say, "The glass is going up," and then I find it generally does rain; so I give up the glasses, and begin to wonder whether there is any truth in them at all. Sometimes my feelings say to me, "You are no child of God," and then I begin to pray, and so I know that my feelings have deceived me. Another time they say to me, "Oh, you are a child of God, that is certain!" and then I get as proud as Lucifer, and considerate and loving tenderness that a child of God should never be. What is the good of looking to your feelings at all? Walk by faith. Believe the gospel. Cling to God's promises. If they fail you, all is lost; but they cannot fail you. Rest in the finished work of Christ, and as for joys and sorrows—

"Let them come, and let them go. Fickle as the winds that blow." You need place no reliance upon them. Hold on to this, "Christ died for the ungodly." "He that believeth in him is justified from all things." "He that believeth in him in not condemned." Hold you to that, and then come what will, sink or swim, all will be well with your souls.

The Lord bring us all to that blessed condition, for Jesus Christ's sake! Amen.

THOUGHTFULNESS OF OTHERS.

By Wayland Hoyt, D. D. LL. D.

"And He commanded them to make all sit down by companies upon the green grass." St. Mark's is the picturesque, graphic Gospel. Here is one of St. Mark's graphic touches—"upon the green grass." I think that very beautiful, and the teaching is beautiful as well. Not on sands or rude rocks would Jesus have the people sit; but on the soft cushion of the green grass. That is to say—Jesus was mindful

not only of the hunger of the people and the due feeding of them, though a mighty miracle must be wrought to do it, but He was mindful too of the comfort of the people while they fed from His bountiful bounty. The thoughtfulness of Jesus of the comfort of others is the plain teaching; and it is teaching well worth our own heeding.

"O LORD, REVIVE THY WORK."

es is a genuine revival. Zion languishes. Iniquity has come in like a flood. Worldliness has seized upon many of our young people. Many Christians are asleep—asleep to the evils of intemperance, asleep to the need of giving the Gospel of Jesus Christ to the per-

ishing millions of earth, a sleep to their possibilities and opportunities for leading the lost to Jesus. But what is a revival? The word "revival" strictly speaking means to "bring again to life," to "re-animate." In popular use, however, the word "revival" embraces the conviction and conversion of sinners as well as the re-animating and reviving of saints. You have seen copious showers descend during the night, after long days of drouth, and all the earth, and streets and leaves and flowers and cattle are washed clean, and the sun rising and rolling his chariot up the sky reveals the grass with a dew drop on every blade; the air fresh and laden with the aroma of flowers causes all nature to breathe long and peacefully. And that is a revival.

"Rejoice" the revival that we need, is a revival that will make us "rejoice"—but does not necessarily mean to shout, yet I have no objection to your giving vent to your feelings in hallelujas. But I mean a revival that will make us thankful—more grateful and appreciative. We need a revival that will bless our homes, a revival that will build up our churches in doctrine a revival that will give us a new love for the Bible and a greater passion for souls.

Can we have such a revival? I answer, yes, if we will work and pray for it. Every true revival has its birth in prayer. The revival of 1857-8, had its origin in the heart of a lone man, Mr. Lamphier. He had prayed for weeks, O Lord, what can I do to reach this great surging mass of dying men and women," and God put it into his heart to start a noon-day prayer-meeting. And from this noon-day prayer-meeting in New York, the revival spread into other cities and all over the country, and it is estimated that about three hundred thousand souls were saved as a result of this revival. The great revival in Ireland began in a schoolhouse where four young men met for praise and prayer. The Sunday before Mr. Moody, went to London, where God so signally blessed his labors, he spent the day on a mountain in prayer and Bible study. The great Welsh revival had its birth in prayer. Mr. Evan Roberts, a man with no great ability, but a mighty man of prayer prayed for months for this revival. It is said that the boarders where he stayed made complaint that they could not sleep for his night prayers, and he had to look for a new boarding place. He prayed on and the blessing came and for weeks and months the people sang and shouted the praises of God. Pentecost was preceded by ten days of prayer. Do you want to be revived? Do you want a revival in your own heart? That is where it must begin if you are to have a revival in your church and community.

What will be the results of a genuine revival—and by genuine revival I mean a revival down from God out of heaven, and not a religious furor gotten up by the machinery of man. The church will be brought in to more complete accord with the mind of Christ. Mission movement will receive a new impetus—Zaccheus is made merciful, Goff is made sober, and blood-thirsty and raging Saul is made as tame as a lamb. "O Lord

revive thy work."

T. O. REESE.
Nashville, Tenn.

THE VALUE OF A PEACE-MAKER IN NATIONAL LIFE.

When William Penn began his studies as chief magistrate, a great

conference was appointed with the native chiefs. Penn, accompanied by a few unarmed Friends, clad in the simple garb of the Quakers, came to the appointed spot. The chiefs, also unarmed, sat in a semicircle on the ground. Standing before them and speaking by an interpreter, he said: "My friends, we have met on the broad pathway of good faith. We are all one flesh and blood. Being brethren, no advantage shall be taken on either side. When disputes arise we will settle them in council. Between us there shall be nothing but openness and love." The chiefs replied: "While the rivers run and the sun shines we will live in peace with the children of William Penn." No record was made of the treaty, for none was needed. Its terms were written, not on decaying parchment, but on the living hearts of men. For more than 70 years, during which the province remained under the control of the Friends, not a single war-whoop was heard within the borders of Pennsylvania. The Quaker hat and coat proved to be a better defense for the wearer than coat of mail and musket.—Ridpath's History of the United States.

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inflicted the wrong. "Is not my indignation righteous?" he asked impetuously. "Will it not be manly to resent such an injury?" "Yes," was the calm reply. "It will be manly to resent it, but it will be God-like to forgive it." The answer was so unexpected and so convincing that the statesman had not another word to say. He afterward confessed to a friend that Sir Eardly's words caused his anger to suddenly depart, leaving him a different and a much better man. —Lutheran.

THE TWENTY-THIRD PSALM.

David has left no sweeter Psalm than the short twenty-third. It is but a moment's opening of his soul; but as when one walking the winter street sees the door opened for some one to enter, and the red light streams a moment forth, and the forms of gay children are running to greet the comer, and genial music sounds, though the door shuts and leaves the night black, yet it can not shut back again all that the eye, the ear, the heart and the imagination have seen. So in this Psalm, though it is but a moment's opening of the soul, are emitted truths of peace and consolation that will never be absent from the world. The twenty-third Psalm is the nightingale of the Psalms. It is small, of a homely feather, singing shyly out of obscurity; but, O, it has filled the air of the whole world with melodious joy, greater than the heart can conceive. Blessed be the day on which the Psalm was born!

"What when the sun rises do you not see a round disk of fire like a guinea?" "Oh, no, no! I see an innumerable company of the heavenly host crying, "Holy, holy, holy is the Lord God Almighty!"

Editorial

The editor of the Western Recorder, after much prayer and mature deliberation, has accepted a call to the pastorate of the Hopkinsville Baptist church, and his connection with the paper terminates with the close of the present month.

Dr. J. W. Porter, the eloquent and gifted pastor of the First Baptist church, Lexington, Ky., has been secured to succeed him as editor of the Recorder and President of the Baptist Book Concern.

Dr. Porter will enter on his new duties July 1st. It will be a matter of joy to the great host of Recorder readers to learn that such a capable man has been secured to guide the destiny of the paper. His loyalty and fidelity to Baptist doctrine is an established fact and he is well and favorably known as a valiant defender of the faith.

A writer in the Christian Standard asks, "Is baptism essential to salvation?" The answer is as follows:

"This is a question that the Scriptures do not answer. They plainly teach that 'he that believeth and is baptized shall be saved,' and that believers are to 'repent, and be baptized in the name of Jesus Christ for the remission of their sins,' and it takes this to secure the promise of salvation. What God may do beyond what he has promised to do, we are not in a position to know, and hence we are not authorized to speak here. The Scriptures being silent. To say that 'baptism is essential to salvation' is to assume that salvation is impossible without baptism, and deny God his sovereign right to go beyond his promise in cases that may appeal to his clemency. We would not say that faith is essential to salvation, for in many instances faith is impossible, and in such cases the law does not apply."

An essential difference between Baptists and Disciples is very clearly set forth in the foregoing communication. Baptists insist that the Scriptures teach that baptism is not essential to salvation, and that as a procuring factor it has absolutely nothing to do with salvation.

Baptism is an ordinance of the new dispensation. It is neither known nor mentioned in the Old Testament. John the Baptist was the first to administer baptism and he is the human originator of the rite. It is inconceivable that anything essential to the saving of the soul should not have been revealed in the Old Testament Scriptures. Can it be possible that a trusting host of Israelites under the old dispensation, and multiplied thousands of believing souls in the new dispensation—that their salvation is a matter of doubt because forsooth they were not baptized?

Moses and Elias on the mount of transfiguration and the names on the "Roll of Faith" in the eleventh chapter of Hebrews, together with many other Scriptures reveal that such is not the case.

The Scriptures clearly and unequivocally teach that baptism is not essential to salvation. Jesus repeatedly said, "He that believeth on the Son hath everlasting life." Peter in explaining the plan of redemption to the household of Cornelius said, "To him (Jesus) gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." When the Phillipian

jailer asked, "What must I do to be saved?" Paul's answer was "Believe on the Lord Jesus Christ and thou shalt be saved," and John writing on the sin question, declares "The blood of Jesus Christ his Son cleanseth us from all sin."

Those who are clamoring for a union between Baptists and Disciples should give due and just consideration to the doctrinal differences of these two bodies before insisting that they become one.

Recently the judge of a certain city instructed the grand jury to indict "all church societies and church workers who obtain money through the medium of raffles." He insisted that those who secured money in this way "should be treated the same as ordinary gamblers."

It is high time that the followers of the Master gave serious heed to the question of "money getting." To proceed on the assumption that the end justifies the means is little short of sacrilege. In too many instances the method of raising money is determined by the amount desired.

Giving is a religious duty and belongs in the same category with prayer, singing, reading of the Scriptures, etc. Like every other duty it imposes an obligation that cannot be shifted to other shoulders and for which an accounting must be made at the Judgment. After all, is it not doing violence to the very intent of religious giving to invite a promiscuous crowd to eat soup, ice cream, or dinner at so much per plate for "Jesus' sake?"

No self-respecting person would be willing to serve soup, etc., under similar circumstances for the benefit of a near relative.

The family tie imposes obligation and involves responsibility. The same principle applies with equal force to the great family of God. Raising money for the Master on the bargain counter plan looks too much like trying to filch funds for His work from treasure wallets other than our own.

The most humiliating aspect of such "money raising," however, is that it holds Jesus up before the community as a mendicant and at the same time also proclaims that his followers are too poor to support his cause. From a human standpoint the cause of God in this world is dependent, but certainly not on the cold and heartless charity of his enemies. The maintenance of His cause was imposed as a burden of love on those who become "children of God by faith in Jesus Christ." Paul never presided at a raffle, nor did Mary and Martha give an ice cream supper for the benefit of their Lord. They gave, but not after that fashion.

The best method for raising money is that suggested by the Holy Spirit through Paul, when he says: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him," etc. This is heart-giving and for that reason will be precious in the sight of God.

A very interesting article from the pen of the Rev. George W. Clarke, the efficient pastor of the Baptist church at Paris, Ky., appeared in a recent issue of the Recorder. He says: "When Baptists fail to proclaim their distinctive doctrines their right for a separate existence ceases." He adds, "Some sin against God by not embracing the whole truth. As I see it, certainly in the annual sermons before our conventions and associations, and even on Sundays, especially in Baptist pulpits, the peculiar Baptist doctrines should be preached."

These are wise, sound and wholesome words and their utterance make it evident that Bro. Clarke proposes to be "back to date, rather than up to date." This good brother ought to know that people of other denominations are present at our annual conventions and associations and frequently entertain some of the messengers. Of course, according to the feeble Baptist, nothing must be said about distinctive tenets lest the Pede-baptist host be offended. Esau sold his birthright for a mess of pottage and the little "b" Baptist insists that the messengers of the Lord's churches shall stifle the expression of profound convictions for a night's lodging and a day's entertainment.

Not long since, at one of our great gatherings, the preacher of the annual sermon condemned the hurtful dogma of baptismal regeneration, the modern "union" fad, etc. In the sermon he also advocated some good, plain old-fashioned Baptist doctrine. For this serious indiscretion the pastor of the entertaining church made a public apology, declaring that neither he nor his people endorsed any such narrowness as had been evidenced by the remarks of the visitor.

Pede-baptists preach their distinctive views. One advocates baptism in order to remission of sins; others teach hereditary piety, infant sprinkling, apostasy, etc. But woe betide the Baptist preacher who dares to preach the distinguishing doctrines of Baptists. By that act he becomes the unpardonable propagator of dissension, is branded as the perpetuator of sectarianism, and held up as the one factor that prevents the union of all the denominations.

Notwithstanding the wish of the little "b" Baptists, Bro. Clarke is right. Special occasions like annual conventions and associations furnish opportunities that Baptists cannot ignore for the proclamation of their distinctive views. The troubler in Israel is the creedless pretender and he should be speedily relegated to the rear.

In discussing the rejection of alien immersion from the standpoint of "expediency," Mr. Fred W. Freeman says: "Every time you take a non-Baptist into a Baptist church you add an element of weakness rather than strength to the church, and my solemn conviction is that every alien immersion received by a Baptist church is just so much of a handicap and not strength; and my further conviction is that there is not a man or woman on earth who ought to be in a Baptist church who cannot be made to see that it is his or her duty to be regularly baptized before entering, and I would unhesitatingly say that where one could not be made to see this, that the church would be stronger without than with such member. Our strength is not in mere numbers, but in loyalty and unity, and I believe that alien immersion is always and everywhere destructive of both."

There is no serious division among Southern Baptists on this subject. With singular unanimity they reject alien immersion. There are, so far as we know, but two Baptist papers in the South that would advocate its acceptance.

Then, too, the rejection of alien immersion on the ground of "mere expediency" is rapidly losing adherents. Brethren everywhere are recognizing that principles cannot be set aside at the behest of expediency. Either baptism has been

administered or it has not. If it has been administered then it is arrant nonsense to insist on the impossible and advocate another immersion, calling it baptism, for the sake of expediency. If it has not been administered then principle and not expediency demands that the New Testament command be complied with at the earliest possible moment.

It is a hopeful sign when prominent laymen discuss doctrinal questions with such perspicuity.

An exchange says: "There are only three steps from earth to heaven, or, if you will, from earth to hell—acts, habits, character." This is a popular but fatal mistake. Acts and habits of the natural man that crystallize into character never lead upward. So far as

the soul is personally concerned its destiny is determined by nature and not character. If the nature has been changed; regenerated by the Holy Spirit, then it goes to heaven. If on the other hand, that nature remains unchanged, no matter how laudable the acts or exalted the character its eternal portion will be the world of despair. Character is the product of nature, hence Jesus said to a very excellent personage, "Except a man be born again, he cannot see the kingdom of God." Paul writing on the same subject says: "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them because they are spiritually discerned."

In another place, describing the former condition of the Ephesian converts, he uses the suggestive words, "and were by nature the children of wrath." In salvation the soul undergoes a change in nature. This stupendous change is the work of God the Spirit; it is all of grace, and works (acts) of every kind are excluded. Salvation by works is a pleasing but dangerous fallacy. It is an invention of Satan and should be exposed and condemned on all occasions.

The Sunday School of the Walnut Street Baptist church has placed a tablet in the main auditorium of that splendid building, as a tribute of esteem and affection to Dr. Eaton. The tablet bears the following inscription:

In Loving Remembrance of
Thomas Treadwell Eaton,
Pastor
Walnut Street Baptist Church,
May, 1881—June, 1907.
"A Prince and a Great Man in Israel."
Erected by the Sunday School,
1909.

This is a fitting and worthy tribute to that great and good pastor, and the Sunday School is to be commended for this thoughtful and appropriate expression of esteem. As the days go by there comes an increasing appreciation of the unusual gifts and amazing versatility of this remarkable man. He was faithful even unto death and that faithfulness is receiving recognition that is worthy and just.

The Christian Observer had a narrow escape this week from the fire. The prompt and efficient service of the Salvage Corps prevented serious loss, and this week's issue will be delayed only a few hours. The building was damaged to the extent of about \$10,000. We are sorry for this misfortune and at the same time rejoice in our neighbor's narrow escape.

EDITORIAL VARIETIES

For the Christian there is no other standpoint than that of the cross.

Pastor W. J. Rolin, of Newport, gave us a pleasant call on Monday last.

We never wander into green pastures; the Good Shepherd always leads us there.

The standard of usefulness makes a splendid gauge to determine the true nature of doubtful amendments.

That is a good vacation which brings good to those with whom we sojourn, but there is no vacation from righteousness.

Temptation and opportunity frequently look alike and great care must be exercised for one can never take the place of the other.

Fidelity to truth and unswerving allegiance to God are costly duties in this world, but bring a splendid recompense in the world to come.

Dr. B. F. Riley goes from Dallas, Texas, to South Birmingham, Ala., for headquarters of the Southern Negro Anti-Saloon Federation.

Pleasures that exhaust and do not build up are intemperate and the same is true of pleasures that do not make work easier and better.

The enactment of anti-gambling race track laws seems in a fair way to kill that sport. Where gambling is not permitted horse racing comes to an end.

English bachelors can breathe easy for a time. Chancellor Lloyd George lately declined to introduce a bill to tax bachelors with rebate features for married men.

Seventeen Lutheran and twenty Methodist denominations afford these respective bodies an unusual opportunity to put in practice the theory of "organic union."

Rev. J. J. Willett is pastor at Payneville, and reports his work prospering, his Sunday School increasing. He sends check and adds: "The Western Recorder was never better than it is now." "Mamma, didn't the missionary say that the heathen didn't wear any clothes?" "Yes, dear." "Well, mamma, then why did papa put a button in the contribution box?"

Prof. E. A. Fox, after a brief illness, passed to his eternal reward last week. For years he was secretary of the Inter-denominational Sunday School Association of Kentucky and was highly esteemed by his co-workers.

Miss Clara Belle Thompson, eldest daughter of Editor C. M. Thompson, graduated at the Louisville Girls' High School. She carried off the honors of the class. Commencement exercises were held Monday night at Macaulay's Theater. Congratulations. J. G. B.

Rev. Spurgeon Wingo, one of the young men from the Seminary who has been serving the church at Warsaw, has just accepted a call to Dalhart, Texas. He takes charge there July 1st. He has our best wishes and the Dalhart church our congratulations.

Prof. Louis Ginsburg has just issued through the Jewish Publication Society of America a volume entitled, "The Legends of the Jews." This volume deals with the folk lore, myths and fables of the Bible. Of course, it will receive an enthusiastic welcome from the higher critics and infidels.

A St. Louis judge has just rendered a decision of unusual interest. When a Roman Catholic marries outside the "fold" the union is not sanctioned by the Church unless a prenuptial contract is signed, agreeing that any children born of this union shall be reared in the Catholic faith. Judge M. G. Reynolds has decided that this contract cannot be enforced by law.

Just as we go to press the following telegram is received from J. W. Great-house: "Over a thousand for Somerset, despite the new building movement. More coming." We take it that this is Somerset's part of the \$75,000 appropriation that Kentucky is to raise toward the \$600,000 additional endowment for the Seminary. This is a princely contribution for Somerset, and we congratulate them on this splendid showing.

Dr. J. D. Garner, president of Betha College, at Russellville, has resigned. The trustees are making many improvements in the college property and hope to open up in September with brightening prospects. The college conferred the degree of Doctor of Divinity upon Rev. L. B. Warren pastor of the First church, Owensboro, Ky., and also upon Rev. C. V. Edwards, pastor of the First church, New Orleans, La.

AMONG THE Churches.

Walnut St. (Third and St. Catherine)—Pastor Henry A. Porter: Wanted—Men, Jer. 5:1. The Auction of a Soul, II. Kings 17:17, and I. Cor. 6:20. S. S., 402. By letter, 3; baptized, 1. Broadway—Pastor W. W. Landrum: Wealth that Wastes and Wealth that Wears, Luke 6:54. Reflecting God's Hospitality, Luke 14:18. S. S., 212. Chestnut St.—Pastor J. M. Weaver: Ordination services of Bro. H. I. Parks. The Mind of Man, Pa. 119:9-16. S. S., 163. Crescent Hill—Pastor J. F. Griffith: The Greatness of Christ, Micah 5:2. Convicting the World of Righteousness, John 16:8-11. S. S., 113. Clifton—Pastor J. T. Betts: Thanksgiving and Courage, Acts 28:15. The Four Judgments, John 5:28. S. S., 169. By letter, 2; under watchcare, 2. Calvary—Pastor J. S. Detweiler: Grace in the Wilderness, Jer. 31:2. Ending of an Earthly Career, II. Chron. 21:20. S. S., 180. Deer Park—Pastor Robt. F. Doll: The Ideal of all the Faithful, Heb. 12:2. Bro. E. R. Harris: The Benediction, II. Cor. 13:14. S. S., 75. East—Pastor G. H. Crutcher: Biolo Forgiveness, Eph. 4:32. Human Chameleon, Lev. 19:16. Franklin St.—Pastor T. J. Duvall: The Source of Power, Matt. 17:18-20. Wealth vs. the Soul, Matt. 16:26. S. S., 217. Fourth Ave.—Pastor E. S. Alderman: A Church's Strength, Rev. 3:8. Welcoming the Guest, Rev. 3:20. S. S., 138. German—Pastor Wm. Argow: A Complete Congregation, Ezra 10:1. Celebrated Children's Day in the Evening, S. S., 70. Immanuel—Pastor J. C. Dunford: Morning hour devoted to Children's Day exercises. What, How, and How Much? Eccl. 9:10. S. S., 294. Fischer Ave. Mission, 43. Ormsby Ave.—Pastor G. D. Billeisen: Conversation's Influence on Character, Matt. 12:37. A Great Crisis, I. Kings 12:16. S. S., 127. Oakdale—Pastor E. L. Averitt: Christ the King, Matt. 27:11. The Faultless Christ, Luke 23:4. S. S., 170. Portland Ave.—Pastor L. W. Smith: Religion in the Home. Having no Hope, Eph. 2:12. S. S., 158. Baptized, 2. Parkland—Pastor E. G. Vick: Promotion day in the Sunday School. Vision; Joel 2:28. S. S., 309. Twenty-sixth and Market—Pastor R. E. Reed: Election, Eph. 1:4-6. Our Redemption, Eph. 1:7. S. S., 375. Thirteenth and Kentucky—Pastor Jas. A. White: Eph. 1:7. Luke 19:10. S. S., 68. For baptism, 6. Revival services for the week have meant great blessings to our people. Twenty-second and Walnut—Pastor M. P. Hunt: Altruism, I. Cor. 10:24. Kindly and Truly, Gen. 24:49. S. S., 628. Thirty-sixth and Grand Ave.—Pastor J. C. Given: God is Love, I. John 4. Exposition of Jos. 24. S. S., 25. Third Ave.—Pastor S. J. Cannon: What Are They Among So Many? John 6:9. Honesty, Rom. 13:8. S. S., 165. By restoration, 1.

Because of the symmetrical development of the spirit, mind and body. 3. Because it would elicit benevolence now lying dormant. Dr. J. B. Marvin made an interesting address. He said to have a Sanitarium: 1. We must have doctors and patients. 2. We ought to have a proper location. 3. Accessible location. 4. Plenty of room. 5. Money. 6. Proper equipment. He said the location is all right. It will take money and enthusiasm to reach the requirements. Everything should be high class, and first-class. At this point the audience was favored with a charming solo by Mrs. Padfield. Dr. Hunt had been selected by the committee to canvass the city and secure the \$44,000 to pay for the site. He delivered the next address; spoke of the difficulties, but was optimistic. Dr. H. A. Porter offered the following resolution: "Whereas, The committee appointed by the General Association on the Kentucky Baptist Sanitarium have secured four acres of ground at the corner of Eighth and Chestnut streets; and that every church take on that day a subscription for the purchase of the Sanitarium site payable on or before August 1st. Second—That the Sanitarium Committee be asked to press and plan this matter in every way needful. The resolution was seconded by Dr. Alderman in a brief speech. Further remarks were made by Pastors J. M. Weaver, T. J. Duvall and J. C. Dunford. The resolution was unanimously adopted. Allow us to say this is an enterprise in which Dr. Eaton had great interest, and for which the Western Recorder stands. We tender the use of our columns to the committee and all friends of the movement.

ORDINATION.

At the call of Chestnut Street church a council met on Thursday, 3 p. m., June 10th, to consider the propriety of setting apart to the gospel ministry Bro. H. I. Parks. Council was composed of J. M. Weaver, M. P. Hunt, J. S. Detweiler, Geo. H. Crutcher, J. P. Jenkins, Wm. J. Holtzclaw, J. L. Gant and J. G. Bow. Dr. Hunt was chosen chairman, and asked to lead in the examination. J. G. Bow was clerk of the council. After a brief examination covering the leading doctrines, as held by Baptists, the council voted to recommend his ordination, he being pronounced sound in doctrine. On Sunday morning, June 13th, the matter was brought again before the church, and upon their authority the ordination was completed. Bro. J. P. Jenkins preached the ordination sermon, in which he included the charge to the candidate. Dr. W. J. Holtzclaw offered the ordaining prayer. J. G. Bow presented the Bible. Dr. J. M. Weaver made some remarks to the newly ordained minister. Benediction by Bro. Parks. He takes charge of the Chestnut Street church's mission at Eleventh and Jefferson.

THE BASIL MANLY, JR., CHAIR ON THE SUNDAY SCHOOL IN THE SEMINARY.

It was an announcement which brought a wave of enthusiasm over the Southern Baptist Convention at its recent meeting in Louisville when it was announced that the Sunday School Board had offered to give to the Southern Baptist Theological Seminary, \$20,000.00 on condition that \$40,000.00 additional be raised by the Baptist Sunday Schools of the South to endow a chair on the Sunday School, to be known as the Basil Manly, Jr., chair on the Sunday School. The Sunday Schools of the First Baptist Church, Lynchburg, Va., the Citadel Square Baptist Church, Charleston, S. C., and the Broadway Baptist Church, Louisville, Ky., have each pledged \$500.00 toward the \$40,000.00. The Sunday School Board will make payments to the Seminary at the rate of one dollar for every two dollars paid in by the Sunday Schools until the total amount is raised. All the field representatives of the Seminary will present this matter to the Churches, and Rev. T. J. Watts, of New Liberty, Ky., has recently closed an agreement to enter into the service of the Seminary, will have specially in hand this effort to enlist the Sunday Schools in the Jubilee endowment campaign of the Seminary. Mr. Watts will confine his efforts for the present to the State of South Carolina, but will write articles regarding the movement to the denominational papers, and in other ways seek

to foster interest in it. As is generally known, an effort is now being made to raise \$600,000.00 additional endowment for the Seminary. This offer of the Sunday School Board looks to the endowment of a special chair on the Sunday School by the Sunday Schools. It is earnestly desired that as much as possible of this money be raised in cash, or in subscriptions payable within one year. In cases where this cannot be done, of course the annual payment plan can be adopted, and notes given in the name of the Sunday School, signed by the Superintendent. The Treasurer of the Seminary will keep a special account with the Sunday Schools of the South, giving credit for all remittances until the total amount is raised. All remittances should be addressed to the Baptist Theological Seminary, Louisville, Ky., and designated for the Sunday School Chair, in order to be properly entered. It is hoped by the Seminary management that the field secretaries of the Sunday School Board will lend their sympathy and co-operation in the raising of this sum. If the Superintendents of Sunday Schools and Pastors of Churches should send literature to assist them in getting the matter before the Sunday Schools, we will gladly furnish literature for the purpose. We have various leaflets giving information regarding the Seminary, and Dr. Frost has been requested and has kindly consented to prepare a leaflet bearing directly upon this matter. Dr. Frost is thoroughly familiar with all phases of Sunday School work in the South, and his leaflet on the Basil Manly, Jr., Chair, will be helpful to all in presenting this matter to the Sunday Schools. If any points regarding the plan are not clear, I shall be glad to furnish information upon application for the same. It is earnestly hoped that by general co-operation we may be able to raise this sum at no very distant day, but it will require the co-operation of all to achieve this great result. Let friends of the Seminary everywhere pray for God's blessing upon this effort. E. Y. MULLINS, President.

ORDINATION.

The Thirty-sixth and Grand Avenue church called a presbytery to ordain Bro. H. S. Yost as a gospel minister. The presbytery was composed of J. N. Prestridge, Geo. H. Crutcher and J. C. Givens. Dr. Prestridge led in the examination, Dr. Crutcher delivered the charge to the candidate and Bro. Given led in the ordaining prayer. At the same service Bro. L. Combs was ordained a deacon. Benediction by Bro. Yost. The newly ordained minister will preach as a supply for the Grand Avenue church.

ANNOUNCEMENT.

In pursuance of the instructions of the Baptist Young People's Union of the South, Auxiliary to the Southern Baptist Convention, the Executive Committee at its recent meeting in Louisville, Ky., unanimously elected Rev. Thos. J. Watts to the position of Corresponding Secretary. Mr. Watts will direct the work of the B. Y. P. U. of the South in connection with his labors as Field Representative of the Southern Baptist Theological Seminary, and his permanent address will be 660 Fourth avenue, Louisville, Ky. B. A. DAWES, Chairman Executive Committee.

THE STATE.

Pastor R. H. Spillman writes from Fountain Run: "Good services at Salem, in Barren county, Saturday afternoon and Sunday morning, and afternoon at Lee's Seminary. One brother approved for baptism Saturday and was baptized by Bro. Malcolm Taylor, of Glasgow, on Sunday morning. It was Bro. Taylor's first time to administer baptism. One addition by letter on Sunday. A sister from the Campbellites was baptized Sunday afternoon. She had been dipped twice by the Campbellites."

Pastor M. L. Blankinship writes from Kenese: "I have resigned at Mountain Ash, Ky., and will on the 12th of this month resign at Kenese, to take effect July 1st. I have already visited the church at Albany and was unanimously called to the pastorate of that church for half time. I expect to put in the other half of my time with country churches near Albany. Albany is the county-seat of Clinton county, Ky., and a town of some 400 or 700 people."

A WORD TO THE PASTORS.

Will you kindly make special announcement from your pulpits concerning the Kentucky Baptist Assembly, at Georgetown, July 5-12? If you will, you will greatly aid in its furtherance. Many of your Sunday School and B. Y. P. U. workers may not take the papers and

may not be reached by the literature which we are sending out bearing upon the Assembly. Besides, it will cause many to consider the matter of going if you will give it your public endorsement. We hope that you will find it possible to attend yourself. If you cannot go, please urge upon your workers that they go. Our programme is the best ever put on in this State, and no other Assembly has provided a better. We ought to have over 500 B. Y. P. U. and Sunday School workers this year. We plead for your help in enabling us to realize this. THOS. J. WATTS, New Liberty, Ky.

NOTICE.

Secretaries of Boards of Trustees of our schools affiliated with the Baptist Education Society of Kentucky, should not fail to send the names of those nominated for vacancies in their boards to the Corresponding Secretary, at Ashland, by Tuesday a. m., June 22nd. P. T. HALE, Corresponding Secretary.

DEAR RECORDER:

Lynnland commencement has come to be an event of great interest throughout a large section of this country, attracting many hundreds of people to its exercises and to a day of friendly greeting and social pleasure, and this year was no exception in this particular, for the people came in vast numbers. For want of room to accommodate such large numbers, the exercises are presented from a stage erected on the beautiful and shady campus. The programme presented was of sufficient variety and interest to hold the closest attention of the hearers and to elicit many kind words of appreciation. We were so fortunate as to have with us Rev. C. M. Thompson, D.D., ever interesting and popular editor of the Western Recorder, to deliver the commencement address, and his appropriate and weighty words were heard with rapt attention. Diplomas were then presented to two bright and promising young ladies, Miss Helen Lou Lee, of Shepherdsville, Ky., and Miss Ella English, of Glendale, Ky., full graduates of the Institute. I may say, in this connection, that I have declined to continue in charge of this school, preferring to return to the work of the ministry. I regard the work of the teacher as a high and holy work, going hand in hand with that of the ministry of the gospel, yet I feel that "as much as in me is I must preach the gospel." With this I have concluded seven years and five months of service on this field, for more than seven years of it being pastor of Gilead and Sonora churches, two noble bands of the Lord's chosen, and for the last year in connection with this being in charge of Lynnland. These people are dear to my heart and have placed me under bonds of lasting gratitude for their many, many kindnesses and tokens of appreciation toward myself and family. Even since my resignation as pastor these churches showed their goodness by paying the expenses of myself and wife to the Southern Baptist Convention, at Louisville. Happy the man who is privileged to live and labor with so noble a people. J. B. HUNT, Glendale, Ky.

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RATES TO GENERAL ASSOCIATION

We are authorized to announce the following rates to the Association at Ashland:

By Rail. One fare plus twenty-five cents for the round trip. Passengers purchasing tickets over the L. H. & St. L. will secure local round trips, Passenger Tariff No. 7, to Louisville, plus round trip fare of \$6 from Louisville to Ashland. Tickets on sale June 20, 21 and 22, good returning until June 27.

By Boat. From Louisville, including meals and berth enroute, \$8 for the round trip. From Cincinnati, including meals and berth, \$4 for the round trip.

JOHN L. HILL, Assistant Secretary.

W. M. U. NOTES. Agnes A. Osborne.

Fling out the banner; let it float Skyward and seaward, high and wide; Our only glory, in the cross. Our only hope, the Crucified.

A Y. W. A. has been organized at Ashland, Miss Edith Chapman, president. This organization, of winsome young womanhood, will be hostess at the W. M. U. meeting; June 22, at Ashland, there being no Women's Missionary Society in the church. The woman's meeting, auxiliary to the Association meets the day before the As-

sociation, in order that the ladies can attend the sessions of the Association. A morning and afternoon session will be held. A conference of vice presidents and members of the Central Committee is called for at 9 a. m., Wednesday, where reports will be made and plans discussed. We give below the programme of the meeting:

Morning Session—9 o'clock. Prayer service—Mrs. J. W. Stevenson, Cove Run. Address of Welcome—Mrs. Cora B. Robbins, Ashland. Response—Miss E. S. Broadus, Chairman Enrollment Central Committee. State Missions—Miss Leachman, Louisville. Calendars and Other Literature—Mrs. T. M. Sherman, Louisville. A Kentucky Mission School—Principal A. C. Harlowe, Salyersville. Music. Sunbeams—Miss Edna B. Wilson, Louisville. What is Home Missions?—Mrs. Rosa Rondebark, Covington. Appointment of Committees. Afternoon Session—2:30 o'clock. Prayer Service—Mrs. J. A. Slaughter, Danville.

Bible Fund of S. S. Board—Miss Birdie Kilgore, Catlettsburg. Royal Ambassadors—Mrs. S. H. Bennett, Newport. Our Foreign Missionaries—Mrs. J. N. Prestridge, Louisville. Y. W. A.—Mrs. J. P. Creal, Louisville. Training School—Miss Elizabeth Garrett. Plans of Work—Miss Millie Lamb, Louisville. Report of Nominating Committee and Election of Officers. Report of Committee on Resolutions. Adjournment.

The Elkhorn W. M. U. Meeting, held with Georgetown church, was well attended and enthusiastic. "Do you love God? Do you love souls? Do you love boys? Do you want to know more about the plan for organizing them in this kind of work? If you do, write to Mrs. S. H. Bennett, 107 East Fourth street, Newport, Ky. She is the State Leader of the Royal Ambassadors and will take pleasure in sending you full information, model constitution, etc., and if necessary go to your assistance and help you to organize the boys in your church. Do it now!"—Kentucky Mission Monthly.

Dr. J. B. Hartwell, the veteran missionary of our North China mission, in an address at the convention spoke of the Chinaman's sense of sin, and said that the word for pain means "receiving sin." So, when one has a toothache, or a pain in any part of the body, he says he is "receiving sin" in the member affected. This indicates how the ideas of sin and suffering are connected in the inner thought of the people. There was also splendid inspiration in Dr. Hartwell's farewell words. He told how he and others had labored, prayed and waited for the present day of glorious opportunity in China; but, alas, now that it has come we have neither the men nor the means to meet it. His voice rang like a trumpet as he called for some to go and for others to support the work. Sir Andrew Fraser, who was until last December governor of eighty million people in the province of Bengal, India, has recently visited America in the interest of the Laymen's Missionary Movement and of the World's Missionary Conference, to be held in Edinburgh in 1910. He says: "If you ask if it is worth while that I give my money, or my time, or my people, or myself for missionary work in India, my answer is emphatically yes. It is a work profitable in the past, and will be even more profitable in the future."

At the celebration of their thirty-third anniversary the W. M. Society, Anderson, N. C., had an inspiring talk from Secretary B. D. Gray. Mr. J. M. Paget, in introducing Dr. Gray to the ladies, said: "The women are the most noble workers of the church and have done more for the upbuilding of the church than anybody else. The great Laymen's Movement sweeping over the country has for its purpose the arousing of the men to do what the women have already done and continue to do."

Mrs. Owen tells us of a prayer offered by an old Bible woman, a prayer often repeated in China, "O Lord bless our happy sisters in happy America and help them to send others to teach us, for we are all thy little children."

TO THE READERS OF THE WESTERN RECORDER. If you wish to purchase anything you are advertised by any of our Louisville houses and cannot come to the city yourself to make your selections, our advertising manager, Mr. J. D. Guman, and his wife, will take pleasure in selecting the goods for you without charge. You can send the amount you want to spend and name the articles, to Mr. Gilman, care Western Recorder, and it will be promptly attended to.

THE LOUISVILLE BAPTIST SANITARIUM.

Three years ago when the General Association met at Richmond the subject of a Baptist Sanitarium was taken up and a committee appointed to look into the matter and report. At Mayfield two years ago that committee had done nothing, and a committee was again appointed on the business. One year ago when the General Association met in Louisville there was still no progress reported. But Baptist like, believing in perseverance, a committee was again appointed. This committee consisted of Dr. S. E. Woody, Dr. R. W. Taylor, Dr. W. T. Bruner, Mr. J. G. Caldwell, Dr. M. P. Hunt, Dr. H. A. Porter and Dr. E. M. Coleman. Sunday, June 13th, at 3 p. m., this committee called for a mass meeting at Walnut street church. Dr. S. E. Woody presided. On the platform were Pastors J. M. Weaver, Geo. H. Crutcher, J. T. Betts, W. W. Landrum, E. G. Vick, J. S. Detweiler, M. P. Hunt, T. J. Duvall, E. S. Alderman, H. A. Porter, J. F. Griffith, R. E. Reed and J. C. Dunford. Dr. Alderman made a partial report of the work of the committee. They had had contracted for the old university square, between Eighth and Ninth and Chestnut and Magazine streets for \$44,000. Dr. Landrum then spoke. He plead for the Sanitarium: 1. Because of its unifying influence among Baptists. 2.

Family Circle

Stories For The Young And Old.

THE PRISONER.

You have a little prisoner; He's nimble, sharp and clever, He's sure to get away from you, Unless you watch him ever.

And when he once gets out, he makes More trouble in an hour, Than you can stop in many a day Working with all your power.

He sets your playmates by the ears, He says what isn't so, And uses many ugly words Not good for you to know.

Quick fasten tight the ivory gates, And chain him where he's young! For this same dangerous prisoner Is just your little tongue.

—Southern Churchman.

LITTLE THANKFUL.

By Mrs. Susan M. Griffith.

"Got a girl yet, Mrs. Baxter?"

"No, I ain't Mrs. Allen. Come in. Girls are awful hard to find, it 'pears like. I reckon they're gettin' too uppity to work out now. You can't hardly get a white girl no more, and I hate to have colored help about the house.

"All the folks comin' home as usual, to eat turkey dinner with you, I reckon?" said Mrs. Allen, smilingly, as she accepted the proffered chair. "I oughtn't to set down a single minute, Mrs. Baxter. I just run over to borrow a little molasses for my gingerbread. I did not know I was out, or I'd sent for some yesterday. My menfolks thinks housekeepin' is comin' to an end if they don't have gingerbread."

"Well, I want to know!" said Mrs. Baxter. "Marier, go to the jug and fill Mrs. Allen's cup. And don't be in a hurry, Mrs. Allen. Set a while. Yes, the folks are all comin', of course. The house'll be full. There's John's and Silase's folks, and Emily—Emily's got a new baby; I recon you know that?"

"No!"

"Yes! two months old yesterday. Smart little feller for his age. Baxter's two brothers are back on a visit among the kin folks, too, from Wisconsin, and they're comin', too. So, you see, we'll be full."

"Well, I should say you would. It looks stormy like, too; kinder as if it was makin' ready for a snow or some such thing."

"Oh, I reckon it will. It generally does along about Thanksgiving. How're your turkeys this year, Mrs. Allen?"

"Jim was sayin' this mornin' he guessed we'd be obliged to go without this Thanksgiving. He 'lowed to have a lot to sell, but there are not more'n six or seven in the whole lot left."

"Dear me! I want to know!" exclaimed Mrs. Baxter, rubbing the flour off her hands, for she was making biscuits.

"Well, I must be goin', or the dark'll catch me. Come over, and you come, too, Marier. I hope you'll get a good girl to help. Good-night." And the neighbor departed, letting in a blast of cold north wind as she opened and closed the door.

Night falls early in November, and it was not long ere its lengthening shadows enveloped the farmhouse, in whose kitchen a bright light shone, and fragrant odors of boiling coffee and frying sausage were pre-eminent.

"Set the coffee pot onto the back of the stove, Marier," said Mrs. Baxter, going to the door and peering anxiously down the road, listening intently for the sound of wheels. Seems like your pa's late tonight. I shouldn't wonder a mite if this cold rain would turn to snow afore mornin'. We'll probably have a snowy Thanksgiving. There! I guess that's your pa now, Marier. Get the lantern ready, Sissy, and be quick about it."

But quick as the young girl was, she was not quick enough for her father, whose heavy footsteps rang long the rough stone walk leading from the barnyard to the back door, and whose voice could be heard talking cheerily to some one.

"I believe he's got us a girl!" said Mrs. Baxter, throwing the door wide open, and shielding the light she held in her hand to keep it from being blown out by the stormy wind.

"Here's your girl!" replied Mr. Baxter, cheerfully triumphant, entering the warm, bright kitchen and depositing a diminutive old hair trunk on the floor. "Come on in, little one. Don't stand outside a minute longer than you have to. That north wind's like sixty knives, more or less."

She stepped in obediently, lifting a

pair of very dark eyes slowly to Mrs. Baxter's wondering gaze. Such a little mite as she was, seemingly not over fourteen years of age, no older than Marier, shabbily clad, with black, elfin locks straying under the battered old hat, and a bright, intelligent, eager face. She made a quaint little bow as she stepped in, which was half courtesy, and stood silent under Mrs. Baxter's critical gaze.

"Distress!" ejaculated that lady, with a glance at her husband. "You don't mean to say to me, Baxter, that you've gone and hired this child to do our housework?"

"That's just what I have, Miranda," said Mr. Baxter, taking the lantern from the hand of his little girl and preparing to go out and put up his horse. "It is the best and only thing I could do for you, and I just happened on her. I reckon she'll do quite well when she gets started; she's little, but she's peart."

Mrs. Baxter turned to the girl as her husband went out. "What's your name, child?" she said, shortly.

"Bessie Bright, ma'am. I know how to do things if I am little. I've worked out ever since I was knee-high to a grasshopper. I can scrub, and wash, and iron and sweep and all like that. I don't know 'bout fine cooking, but I can learn. I hope you'll please let me stay, ma'am, for it's all so beautiful." And she clasped her hands and sighed with intense pleasure as she glanced around the old-fashioned kitchen.

"What's beautiful?" said Mrs. Baxter following the entranced gaze of the child in some amazement.

"Why, everything! The fire, and the smells! Oh, I never lived by a fire that warmed the whole room like this, and such beautiful cooking—it goes all over me!"

"Well, I want to know! Did I ever!" exclaimed the astonished Mrs. Baxter, her face softening toward the little stranger. "The idea of that fire bein' beautiful, and common things like meat and potatoes and coffee makin' such a stir. Here, little girl, you go and sit yourself by that fire if you've taken such a shine to it, and Marier you help me dish up the supper. I reckon your pa and the child's both hungry a ridin' so fur in the cold."

"The ride was beautiful," said the little girl, rapturously. "I never had such a ride before in all my life. The air blowing on my face was fine. And the fields and the woods are grand. We never get to see 'em in town. I think the country the most beautiful place in the world. I should think you would never want to go away from it, even for a day."

"Humph!" sniffed Maria, "you'll soon get tired of it if you stay here long. It's as lonesome as can be all winter; nothing to see and no place to go. You'll find out."

At this moment Mr. Baxter re-entered the house, and his wife called them all to supper. The little stranger's enjoyment of the meal went to the housewife's heart, and she piled her plate with abundant and lavish hospitality. But as soon as the supper was all over she left the two girls to do up the work and followed her husband into the adjoining room, with a question upon her lips.

"Now, Baxter, I just want you to tell me how and where you came across this child. The idea of your bringin' her home to help us about the house! Why, she won't earn her board!"

"Well, she promised to be satisfied. You see, Miranda, the way of it was this: I had tramped about all over town trying to find somebody, and I was just fairly tuckered. I had some apples and cabbage for Mrs. Melrose, and she and I stood a talkin' on the steps for quite a bit about the scarcity of hired help and all that sort of thing, and it was right late, when, at last, I got started home. I hadn't gone more 'n a block, I reckon, when this here little girl ran out in the road and stopped me. 'Oh, sir,' said she, so earnest, I kinder thought she was cryin', 'do please take me home with you! I'm little and young, I know, but I can work just as well as big folks, and what I don't know I can learn. I was passin' and heard you talkin' to that lady on Vine street, about wantin' a girl, an' I do wish you'd take me.'

"She said she was an orphan, with no kin in the world, and—I don't know why I took to the young one so, Miranda, but I did, and I just drove round to the place she was stayin'—and I wish you could have seen it; such a wretched hole as it was, and such an unfeelin' woman, and yet the little girl seemed to like her, and she didn't seem to care for lettin' her stay there, and give her of all the money she had, which wasn't much, but I picked up her little belongings, which wasn't much, neither, and I brung her along home with me."

"Well," said Mrs. Baxter, "it's my opinion you've done the foolishest thing in your whole life, Baxter, but I'll have to put up with it. She's just another child for me to worry about and take care of."

But it did not so prove. Bessie Bright proved herself very bright, indeed, and most capable, and what she did not know she learned in a single lesson, and the way she made the work fly during the two busy days preceding Thanksgiving, was amazing, even to Mrs. Baxter. But, most of all, her sweet breezy, grateful spirit was infectious. Mrs. Baxter was prone to fault-finding and looking on the dark side of things, and Maria was of a listless, unhappy disposition. Nothing she possessed in her own home was good enough for her, and she was always sure that other people were getting the best of things. But Bessie's hearty enjoyment over everything she had, deemed mean and common, gradually opened her eyes.

"I never get tired drinking this beautiful water," she would say, as she drew the sparkling crystal liquid from the depths of the old-fashioned well. "We have got just hydrants in the city, and we have to pay for every drop, and it's often just as muddy and nasty! And the air out here makes me feel like dancing, and I never saw anything but muddy snow. Oh, it's all so beautiful, so beautiful! The cows and the frisky little calves, and—oh! I do want to thank you so much, Mrs. Baxter, for the beautiful bed you let me sleep on. I do wish my ma could have had such a lovely bed to lie on when she was sick and died; it would have rested her so! Her bed was so lumpy and bad; just some old, bad-smelling straw, but it was the best we could get, and we were thankful for it. Some of the folks didn't have even that."

"Did I ever!" exclaimed Mrs. Baxter. "The idea of bein' thankful for a decent bed and pure water, an' even the air we breathe. I want to know! I never thought of givin' thanks for such things, but I reckon I'd ought." Then, to Bessie, "Your ma's been dead quite a spell, I recon?"

"She died just one year ago," said the child. "It was Thanksgiving Day."

"I want to know!" said Mrs. Baxter. "Pears like that warn't much of a Thanksgiving to you."

The little girl hesitated a moment. "Well, yes, ma'am, it was," she said slowly. "You see, ma was a consumptive, and couldn't live long anyway, and she suffered so she was glad to be quit of it, and I couldn't earn enough going out scrubbing and washing and ironing and doin' odd jobs to get her the things she needed; so I was thankful to the good God that he took her up to his beautiful home where she could have everything, and where folks never know what it is to be sick. Oh, yes, ma'am, I think I ought to have been thankful, and, though I've had a hard time this whole year, I've always had something to eat every day, and a roof of some kind to crawl under at night, and I'm thankful for that. But I think I never was so very thankful as I am right now. This is goin' to be the most beautiful Thanksgiving I ever knew!"

"Well, I hope you'll have lots of 'em!" exclaimed Mrs. Baxter, with sudden energy. "but the folks'll be comin' along right soon, now, and you go up stairs with Marier, and put on one of her dresses and some of her things. I'll get you some decent clothes as soon as I can. Marier, give her your red and black plaid; she is a good bit littler'n you, and it's a gittin' short. And tie a ribbon onto her hair and treat her like a sister, 'cause that's what she's goin' to be."

Then, as they left the room, she said to herself: "If that child has not taught me a whole book of lessons since she came here. Thankful for water and air and snow, and a decent bed, and her mother dyin'! I want to know! Well, I'm goin' to be thankful for my hired girl. I never had anything to come in so good on Thanksgiving, after all, as this little thankful, for that's what her name ought to be, I do say."—Herald and Presbyter.

THE MEANING OF MY MEMBERSHIP.

My church is not a club, organized for the welfare of the members only. It is a body of baptized believers, banded together for the extension of Christ's kingdom. Its spirit is unselfish, and its purpose spiritual. My church being founded by the Son of God and purchased with his own blood, I regard the humblest place in it as the highest honor and privilege. My membership, I firmly hold, involves the following points:

It means praying. Jesus prayed habitually, and he said, "I will pray for the man who ceases to pray." The early church was a powerful church because it was a prayerful church. "Humanness plus prayer equals mighty achievements." I will pray daily.

It means paying. God gave his only begotten Son. Christ gave his life. My church needs my gifts. I need to give. It is one of the Christian graces in which I should grow (2 Cor. 8:7). It being

more blessed to give than to receive, I want to know the greater blessedness (Acts 20:35). My church covenant binds me to help spread the gospel. Therefore my giving shall be cheerful, regular, and proportionate to my ability (2 Cor. 9:7, 1 Cor. 16:2). I will pay.

It means plodding. William Carey, my Baptist forefather and the father of modern missions, said: "I can plod; to this I owe everything." He plodded his way to immortality. I do not ask an easy or a conspicuous place. I am willing to toil wherever my Lord may need me. I may not have unusual talent, but I do possess the kind of genius that plods, and that counts. I will plod in my study of the scriptures, learning a little each day. I will plod to the house of God and in the house of God. I will labor with unrelenting industry and with the enthusiasm of patience. I will plod.

It means persevering. I will hold fast and keep sweet. I will not take offense, climb the fig-tree, and quit. I will not imitate Bunyan's character, Mr. Shortwind, who began earnestly, but quickly ran out of breath. I have enlisted for life—I recall my Lord's solemn words: "He that endureth to the end shall be saved" (Matt. 10:22). Through his grace I will persevere.—Thomas J. Villers.

A DEADLY FOE OF SELF-MADE MEN.

It is reported that a dangerous lunatic intent upon killing Governor _____ was taken into custody. When he reached the jail—as he pretends to be deaf and dumb—communication was had with him by means of written questions and answers. When he was asked what his purpose was with the governor he wrote:

"I was inspired by Pyrus, the God of Fire, to come here and kill Governor _____."

"I have sworn eternal vengeance against all statesmen who pretend that they are self-made men. If it hadn't been for his officer who captured me, Governor _____ would have been no more for when I was arrested I was on my way to the capitol to kill him."

"One who has risen from obscurity to a high place is the worst enemy of the impecunious genteel. Therefore, I hate Governor _____."

It is true that quite a considerable part of the population hate self-made men more than they do those who inherit wealth. Whether it is because they take their success as a reflection on themselves for not succeeding, or count it a mere caprice of fortune, they traduce and slander them. It is true also that most self-made men despise the "impecunious genteel." This lunatic swells the number of those who coin suggestive phrases. This class of the "impecunious genteel" is increasing in this country, sometimes when it is not their own fault; more frequently they have squandered their inheritance in high living or frenzied finance.—Christian Advocate.

THE MODEL.

A beautiful statue once stood in the market place of an Italian city. It was the statue of a Greek slave girl. It represented the slave as tidy and well dressed. A ragged, uncombed little street child, coming across the statue in her play, stopped and gazed at it in admiration. She was captivated by it. She gazed long and lovingly. Moved by a sudden impulse, she went home and washed her face and combed her hair. Another day she stopped again before the statue and admired it, and she got a new idea. Next day her tattered clothes were washed and mended. Each time she looked at the statue she found something in its beauties until she was a transformed child. You remember that text. "Looking unto Jesus."—Treasury of Religious Thoughts.

THE THOUGHTS OF THE COMING OF THE LORD.

The thoughts of the coming of the Lord are most sweet and joyful to me. It is the work of faith and character of his saints to love his appearing and look for that blessed hope.—Richard Baxter.

We cannot serve God and mammon; if we follow Christ anything but in name, we must sit loose to the world and the world's interests; we must be content, if need be, with beatitudes of poverty and persecution.

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STORIES FOR LITTLE ONES.

TIT FOR TAT

By Anna Burnam Bryant.

"You gotta annee monnie, eh?" asked the Banana Man, sharply.

The little children who tagged him from door to door were not used to hearing him speak sharply. They had long been acquainted with him, and it was the first time they had ever heard him speak that way. Without a smile, too! Victor's brown eyes grew bigger and browner in his white face as he looked up, startled, to see what the matter was, and Rosalie, the washerwoman's little girl from the mouth of the alley, flushed as pink as her rose-pink calico. But she answered bravely:

"It's me mother. She says an' wud ye come to the alley?"

"Ni, sweet awnge! Too fa fi cent! Toofa fi cent!" called the Banana Man, slowly turning his wagon-stand toward the mouth of the alley.

It wasn't Italian he was speaking, though it didn't sound as if it could be spelled in English. But the tagging children understood him. They ran a little before, now, and piloted him to their door, as if he needed to be shown how to get there. They were still tagging when he stopped at the basement entrance. Johnny, the youngest, blue-speckled from head to foot in his long blue tie, was holding him by the loose, baggy trousers, for fear he might vanish suddenly.

A lady was standing there. She had come to bring some washing that she was in a hurry for.

"I am just home from the shore, you see," she explained apologetically, "and everything is mussed or soiled, or I wouldn't hurry you. The little boy, Jasper—didn't I bring him to see you once?—he hasn't a linen suit left, and it promises to be warm Sunday. You will try, won't you? Nobody flutes the blouse-ruffles the way—oh, am I blocking the way? Thank you! I was sure you would do it, if it is late in the week. What a crowd of little folks! Well, Jasper! Where did you come from?"

She laughed musically, recognizing her own boy in the flock that followed the fruit-wagon. His dainty, spotless blouse and beribboned hat looked strangely out of place among the others, but she only laughed indulgently, and slipped a coin into his hand as she went past him.

"Treat the children, Jasper," she said, in a low voice. "And then come home to Mamma quickly. Mamma wants you."

Her smile overflowed like morning sunshine as she went by, and rested for an instant on the Banana Man. She wondered that he met it so gloomily. The next minute she had passed on serenely, and just then he caught the gleam of the silver quarter in the boy's hand, and snatched it almost before it was offered to him.

"You taka banan'!" he cried, poisoning himself to run, and waving frantic hands backward toward the cart. "You taka anyting, awnge, banan'—peanutta—anyting!"

"I mus go way one leetla minute! You tend peanutta for me!"

Rosalie, to whom this wonderful charge was made, was quite overcome with the magnificence of the office, and just, then her mother appeared in the doorway, pro-

testing loudly that she must not do it.

"And here, come back here, you Eye-talian, and sell me something for lunch for the children! Here's your money—you needn't to be scart you won't get it!"

He did stop at that, for the thought came to him that maybe one quarter might not be enough. Druggists were dear, and he must have the medicine. He waved both hands full of apologies to the sharp tongued Irishwoman, and came back an instant to serve her. Barely stopping to make change, off he darted again, calling back, earnestly:

"Firsta minute I gotta—and leetla boy so seek! He die, I notta bring dose medicine!"

Dashing into an apothecary store on the nearest corner, he nearly overset two or three leisurely passers-by, among them the mother of Jasper, met again, as it seemed by some purposeful accident, as she waited on the corner for her car. People righted themselves more or less angrily, according to their tempers, and the lady turned and looked after him with interest as he almost leaped inside the door. She had caught a word or two of his broken English, as he tried to frame hasty apologies.

"What is it about the little boy?" she asked kindly, going in after him and laying a gentle hand on his arm, as he vainly tried to make the clerk understand what he wanted.

"He varra seek!" he cried, with big, earnest eyes fixed on her face; "and oh, they notta know what ees here to maka well! The doctor he sa'y"

"Have you a prescription?" asked the lady. "A paper—directions—something written?"

Suddenly the man tore a crumpled scrap from his blouse, and the clerk, taking it from him, began quickly to put up the prescription.

"I will go with you," she said, quietly. Trying with short, quick steps to match his long ones, she was soon out of the gay streets and into alleys as she had seldom seen, swarming with noisy children. Down some dark, narrow steps they went, and there certainly was a sick boy, all alone. The mother of Jasper knew that breathing. It was growing toward night and the croup was coming on.

"Moder she die. Half die tree week. A man he notta know!" said the poor, distracted father.

Jasper's mother knew, and her knowledge was kindly and wholly at his service. Some neighbors came from upstairs and brought hot water and things as she needed them. It was not long before she had done what medicines alone would have failed to do, and the little fellow was softly sleeping with his head against her breast. Then she laid him down and went away, telling them what to do in case of any further trouble.

"I notta pay you nothing!" half sobbed the poor Italian, brokenly, following her to the door, and trying to express his gratitude. "I for tat' I never thought you would on'y poor Italian. I haf on'y banan'—peanutta"

"Pay it to the next child you see!" said Jasper's mother. "Tit for tat," we English say! Pass it on—help some other boy. That is paying back."

The father returned with a beaming face to his boy's bedside. One look showed him that all was right, and he set off to bring home his fruit-cart, for it was now too late to do more in the way of peddling. It was the time of short days and early twilights.

"Tit for tat," she say! Firta I live by dose word all days. Congregationalist.

I will be ver' kin' to dose leetla boy. Many peanutta I gif dem—many banan'." I s'all no more!"

Of a sudden the beaming face grew red; the fist was clinched in anger. Rounding the corner of the street his fruit-wagon met his seeking eye, but no fruit thereon, no peanuts in the empty pail, and a huddle of children squatted in a group, talking earnestly, did not notice him. A dozen other children were running off in various directions, carrying armfuls of bananas and apples and other fruit. He had been swindled. The children had stolen everything, and these others were enjoying their share. He would fix them! At that instant the group fell apart and a loud hubbub began in which no word was clear to him, though the children and neighbors who ran to their doors heard it plainly. "He's dyin'!"

"He's chokin'!"

"He's swallered a cent!"

"Oh! oh! Jasper's killed! He's killed! He's choking to death!"

The enraged Italian cared not to know what the trouble was. He knew only that his fruit was gone. He thought only of his living. Seizing the first child within the sweep of his arm, he administered such a cuff that the little fellow's ears rang for minutes; the girl babies fled in shrieking terror, and the choking, purple-faced Jasper was the only one who did not discreetly disappear before the whirlwind of his wrath. Him he seized, and strongly boxed and even pounded on the back and sides, finishing by turning him feet uppermost and shaking him with a most ungentle swing that looked as if it might loosen every joint in the helpless little body. Then he set him down right end up, asking:

"How you feela now, eh? Will you do dat some more, eh? Will you?"

"There's your cent!" cried Rosalie, who had run back and now picked up something out of the dust and handed it to him. "There's your cent—you've shook it out of him! And here's the rest of your money. The neighbors was feeling bad about you, and they bought all you had, so you could have money for your little sick boy. Me mother kept it for you!"

"And it's you are the fine doctor!" said Rosalie's mother, admiringly. "Sure, an' ye knew in a minute what to do to save the b'y! He's dead by now but for the shakin'!"

Jasper's mother spoke up, with her arms about her boy, and a very unsteady voice to utter her thanks in. Not finding Jasper when she arrived home, she had quickly come to the place where she had seen him last, and reached it just in time to see his danger and the quick remedy applied by the Italian. She well understood the value of promptness.

"You are a brave fellow," she managed to say, gratefully. "I saw it all. Your debt to me is quickly paid! When I said 'Tit for tat' I never thought you would have a chance to act it out in this way!"

In spite of himself the fruit vender went home covered with riches and glory. His English was not equal to explanations. Besides, he did not know as he cared to try any. He was bewildered at their praises, but very glad to find where none was intended.

"Ver' fine word, dose Onglis!" he muttered, trundling homeward with full pockets. "Tit for tat"—she sava my boy, I sava her boy. I live by dose word all days."

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

HE WENT TO SLEEP, BUT

Recently a friend who had heard that I sometimes suffer from insomnia told me of a cure. "Eat a pint of peanuts and drink two or three glasses of milk before going to bed," said he, "and I'll warrant you'll be asleep within half an hour." I did as he suggested, and now for the benefit of others who may be afflicted with insomnia; I feel it to be my duty to report what happened, so far as I am able to recall the details.

First, let me say my friend was right. I did go to sleep very soon after my retirement. Then a friend with his head under his arm came along and asked me if I wanted to buy his feet. I was negotiating with him, when the dragon on which I was riding slipped out of his skin and left me floating in mid-air. While I was considering how I should get down, a bull with two heads peered over the edge of the wall and said he would haul me up if I would first climb up and rig a windlass for him. So as I was sliding down the mountainside the brakeman came in, and I asked him when the train would reach my station.

We passed your station 400 years ago," he said, calmly folding the train up and slipping it into his vest pocket.

Then I awoke, and found I had been asleep almost ten minutes. —The Good Health Clinic.

PRESSED HARD

Coffee's Weight on Old Age.

When prominent men realize the injurious effects of coffee and the change in health that Postum can bring, they are glad to lend their testimony for the benefit of others.

A superintendent of public schools in one of the southern states says:

"My mother, since her early childhood, was an inveterate coffee drinker, had been troubled with her heart for a number of years and complained of that 'weak all over' feeling and sick stomach.

"Some time ago I was making an official visit to a distant part of the country and took dinner with one of the merchants of the place. I noticed a somewhat peculiar flavour of the coffee, and asked him concerning it. He replied that it was Postum.

"I was so pleased with it, that after the meal was over, I bought a package to carry home with me, and had wife prepare some for the next meal. The whole family were so well pleased with it, that we discontinued coffee and used Postum entirely.

"I had really been at times very anxious concerning my mother's condition, but we noticed that after using Postum for a short time, she felt so much better than she did prior to its use, and had little trouble with her heart and no sick stomach; that the headaches were not so frequent, and her general condition much improved. This continued until she was as well and hearty as the rest of us.

"I know Postum has benefited myself and the other members of the family, but not in so marked a degree as in the case of my mother, as she was a victim of long standing." Read "The Road to Wellville" in plures. "There's a Reason."

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



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CHANGE IN TIME OF GENERAL ASSOCIATION.

I see in the Recorder of June 3rd, an article under the above title. It is a plea from Dr. H. Boyce Taylor for a change in the time of meeting of the General Association from June to November. Shall we make the change? Ought we to do so? I seriously doubt it.

Bro. Taylor presents the question well from his viewpoint, but he presents but one side. He has overlooked some points of great importance.

First—View it from any standpoint and you will find November to be an extremely busy month. When I was in college I noticed that ministerial students did the greatest amount of supply work of any month in the year, in November. This shows that it is a busy month for preachers. Country pastors are especially busy at this time, for many of them have so many as four meetings to hold in their own churches and do other evangelistic work besides. A great number of our churches hold meetings in November. Both pastors and laymen are thus engaged, and few of either will leave a revival meeting in the home church to attend a State meeting at a distance. I doubt whether they ought to do it. These facts cannot be ignored and we will find it difficult to change these customs, long established. The country is the place where we look for our recruits. There is where will be found the bulk of the churches denominated as non-contributing. These are the ones we must seek to reach. Our increase in giving will be largely controlled by our success or failure in reaching these rural districts. Many churches in these districts have a large amount of wealth. Our secretaries find it practically impossible to reach these fields, so that almost all the hope of developing them is to do so through the pastor. The very men whom we need most to help on their fields will be almost lost to us in the meeting of the Association if we change the time to November. On the other hand they would have no urgent duties to keep them from the meeting in June.

Then attention ought to be called to the fact that our schools are in a working headway in November. The young minister must be taken into account in building for the future. Kentucky led all the other States this year in the number of men in the Seminary. In June this body of students and faculty will be free to go, whereas they will find it practically impossible to attend in November. Students in college, ministerial and otherwise, will find themselves in parallel conditions to those in the Seminary. Ministerial students usually come from the farms and rural districts; some of them, to my certain knowledge, without having heard a single sermon on missions. They, however, are zealous and one meeting of the General Association is worth much to them and therefore to the cause. The experience being a new one makes a deep impression upon them, inspires them and they carry the enthusiasm home to these very non-contributing churches; for such they be that call the student while he has no other work. One such church called one such student six years ago at a salary of sixty dollars per annum. Now the same church is paying a salary of two hundred, and to our benevolences over one hundred. A November meeting cuts off the opportunity of reaching these men until they have passed up to better and less needy fields; and our opportunity

ever to reach these churches through their pastors. For the convenience of some can we afford to lose this opportunity?

So much for the country; and now a word about the towns and cities. This is a day of corporations. To say that seventy-five per cent of the working people labor for corporations is conservative. In June, business is dull and a vacation of a week or more is easily obtained; but the time comes when business is flush and its requirements are so stringent that few employes have the heart to ask for a vacation, and few employers can afford to take one. Such a time is always found in November.

I hope in view of these facts that the brethren over the State before voting to change the time of meeting will seriously consider these points which all must see are vital.

C. C. DAVES.

Auburn, Ky.

DISPOSED TO ETERNAL LIFE

By Geo. Varden.

A Sunday School teacher, who is accustomed to study the lesson carefully before going to his class, asks through a weekly religious journal why the Advanced Quarterly, published by the American Baptist Publication Society, changes the old version in Acts 13:48, which runs, "And as many as were ordained to eternal life believed," by substituting, "As many as were disposed to eternal life believed." It is seen at a glance that the change of this one word displaces the divine factor in conversion by a human one.

The destructive criticism in its merciless wake takes special pains to swamp the fundamental doctrines of the grace of God as held by our Baptist fathers—predestination, human inability, preventing grace and regeneration. Arminianism seems to escape its destructive shafts much more than Calvinism.

The writer of these Helps can give no substantial reason for the change here introduced. It is true that Alexander Campbell, "The Sacred Writings of the Apostles and Evangelists of Jesus Christ, published at Bethany, W. Va., 1833," was disposed to put "disposed" instead of "ordained," or appointed, in this verse, to aid in disseminating the teachings of his Current Reformation. But Dr. Hackett, acknowledged to be one of the ablest Greek scholars, in his Commentary on Acts, translates, "And as many as were appointed unto eternal life believed," adding that "this is the only translation which the philology of the passage allows." Though the Greek in the passive form may signify to dispose externally, as to dispose or arrange soldiers in military order, it was not used to denote an act of the mind. Some would retain "disposed" and yet at the same time rob the passage of its meaning by changing the construction, "As many as believed were appointed to eternal life." But the Greek resists such a handling of the verse.

Moreover, the Canterbury (revised) Version and that which is now called the Standard American Version, published by the American Bible Society, both retain "ordained." This consideration cannot fail to have great weight in determining the proper rendering of this word. Though these different companies of revisers found occasion to change hundreds of words in the version of King James, they were constrained to quote expression of the original.

Not only so, even Roman Catholic versions render in harmony with this. The Latin Vulgate, which is held in higher estimation by Romanists than the original Greek, puts strong emphasis on this verb, by translating it *erant praeordinati*. And the Rhemish New Testament renders, "And as many as were pre-ordained to eternal life," thus following the old Latin. Then, too, De Saey's translation in French, published by permission of the Archbishop of Paris, 1701, renders, "And all those who had been predestinated to eternal life embraced the faith." And turning to the Peschitto Syriac, a version even earlier than the Latin Vulgate, this verse may be Englished, "And those believed who were appointed to eternal life." This ancient translation follows the order of the Greek text more closely than any of those quoted above. It thus becomes evident that our English versions, both old and new, accurately reflect the mind of the Spirit.

But suppose one should succeed in weakening the signification of this verb. What then? Numerous passages in which occur other verbs of kindred meaning meet us on every hand—verbs which with equal strength express the same gracious truth: "Even as he hath chosen us in him before the foundation of the world." And again, "Having predestinated us to the adoption of children according to the good pleasure of his will;" and so we might go on to quote.

For several years we have seen occasion to expose the destructive criticisms which on the most vital doctrines fleck the pages of these Sunday School Helps. The erroneous exposition of one word, especially a salient word, vitiates the entire lesson for the day. "Dead flies cause the ointment of the apothecary to send forth a stinking savour."

By way of contrast it may be added that the Sunday School literature published by the Southern Board is generally free from these doctrinal blemishes.

Paris, Ky.

GERMAN PHILOSOPHY AND THE DIVINITY OF CHRIST.

By Rev. W. Wood, D.D.

Something like 83 years ago Ferdinand Christian Baur was elected to the chair of Theology in the Tubingen University. Here he founded the New Tubingen School of Theology.

Hegel was one of the most prominent thinkers of his time in Germany, and left his impress on Baur, and consequently on the New Tubingen School of Theology in the University.

Spinoza of Amsterdam, had in the 17th century, formulated the system of Materialistic Pantheism. Fichte a hundred years later outlined the Subjected Idealism. Then came Schelling, who transformed Fichte's doctrine into a system of Personal Identity and Mysticism.

Hegel began with Spinoza's Pantheistic Materialism. Then taking this as a starting point, he used Fichte's Subjective Idealism as a point of departure from old philosophers, and from even Kant himself. Then developing the principles of Identity as postulated by Schelling, and subjecting it to the forms of demonstration, according to Fichte's dialectics, he arrived at the system of Absolute Idealism. He soon formed what is known as the Hegelian school of philosophy and theology.

After leaving the Tubingen University, he spent six years in the study of the life of Christ and the

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philosophy of religion. His Absolute Idealism led him to deny the divinity of Christ and the authenticity of some of the books of the Bible.

Hegel died in 1831; but five years before this, in 1826, Baur had been called to the professorship of Protestant Theology in the Tugingen University, where he

founded the New Tubingen school of Theology. Here he had a wide influence over the 80 professors and the 800 to 1,000 students in the institution. Baur had imbibed the Absolute Idealism of Hegel, which is only a modification of the Pantheistic Materialism of Spinoza the Rationalism of Schelling, and is the parent of the present day Unitarianism and Christian Science so-called.

Baur now very industriously applied this mystic philosophy to the interpretation of the Holy Scriptures. For he was professor of theology in one of the leading schools of Europe. He first attacked the authenticity of the gospel of John, because John declares the divinity of Christ.

Baur declared the Gospel of John was not written by John, but by some other hand, subsequent to the apostolic age. He used all his

energy, both in his study and in the lecture room, during a period of thirty four years to break down the authenticity of John's Gospel. For John declares the Theism of Christ, and this stood in the great philosopher's way. It seemed that his pen was never idle or tired trimming the Bible to fit the new philosophy.

With pleasure one lays down Lotze, Hegel or Baur, who have flooded the world with profound speculations and scientific guesses, and takes up the "Philosophic Basis of Theism" and the "Self-Revelation of God," by Harris, of Yale; and to leave the Pantheistic Rationalism of Schelling and Fichte, and take up the "Analogy of Nature and Religion," by good old Bishop Butler, who always has something to say about some tangible thing. It is like coming out of the desert and getting a cool, refreshing drink from the old home water is pure.

And, as a contrast to the reduction of Christ to a mere idea, take the following quotation from Lemenais: "When I come to consider his life, his works, his teachings, the marvellous mingling in him of grandeur and simplicity, of

sweetness and force, that incomprehensible perfection which never fails—when I contemplate this grand marvel which the world has seen only once, and which has renewed the world I do not ask if he were human."

But to return to Baur, who had expended a lifetime, with all the energy he possessed, and all of his great learning trying to destroy the authenticity of the Gospel of John. In 1860, when all sublunary things were fading to him, when he was nearing that undiscovered country from whence the traveler does not return, we find him clinging to the blessed Gospel of John, that in lecturing room and in the public press he had labored for thirty-four years to prove as spurious and unauthorized by Jehovah.

Commenting on the death of this great philosopher, is a most interesting paragraph in the Review of Philosophy and Theology, January, 1875, published at Lausanne, under the direction of Dandiran and Astic. I quote from a translation made by George Varden, D.D., LL. D., of Paris, Ky.

"Did we not see, the celebrated F. C. Baur, after having spent his life in attacking with all the force of his learning, the authenticity of the Fourth Gospel—did we not see him, on his death bed, find a solid comfort for his faith in the declaration of the Saviour which that very gospel contains, without the least hesitation, as the sure foundation of his hope and peace?"

All the speculations of mysticism and rationalism, all the Hegelian philosophy and theology, could not in a dying hour, furnish such support as the words of Jesus, recorded in the very book that both Hegel and Baur had spent a life time in trying to nullify.

"In my Father's house are many mansions. I go to prepare a place for you. I will come again and take you to myself that where I am there ye may be also."

MEXICAN MISSIONS.

Not long since I saw it stated that there would be an effort made to establish a mission among the Chinese of Mexico City. In this connection I should like to ask if there is a church for the Baptist Americans of that place?

In the summer of 1906 I was in Mexico City and could not find a Baptist church. My first Sunday I asked very confidently to be directed to one. I knew Dr. Powell had once been a missionary in that country. I had heard him talk of Mexico, and had also often read appreciative mention of him from American travelers.

Those to whom I applied for directions to the church had only vague ideas of Protestantism, and the distinctions of the various denominations. I was told that there was a Protestant church of some sort on a certain street, and thither I went; but it turned out to be a Methodist congregation. The pastor told me there was no English-speaking Baptist church in the city; that he himself rented the Baptist parsonage and that there was a little Mexican Baptist church at some place, where I did not quite understand. My inference then was that it was in the city.

One evening during my stay, I overheard the conversation of some residents of the city who had come in to a dance at the hotel.

One vivacious young married woman remarked to her companion, a Mexican: "Do you know, I was brought up to think dancing a sin. My folks in Kentucky are all Baptists and believe that dancing is

something awful." She added sadly: "I haven't danced any since my baby died." I believe she is an example of many other lambs that have strayed from the fold into that foreign city. We need to send a shepherd out after them.

Besides the Methodist church mentioned, there were also Episcopal and Presbyterian churches for English-speaking people, and a Union church, to which it was said most of the Baptists had drifted. Even in our own favored land a pastorless church goes to pieces very quickly. Is it surprising that amid such unfavorable environments this church disintegrated?

Mexico City is rapidly becoming Americanized by the many Americans going there. The people from the "States" always sow a lot of good strong American ideas. If there is still no mission in Mexico City for our wandering and recreant Baptists, shall we not send missionaries to our own, that there may come up a goodly crop of democratic Baptist principles in this younger sister republic.

DUTY OF PASTORS AND CHURCHES.

If all of our pastors would exercise more care in keeping the world and the devil out of the churches they would have little or no trouble at all. In my experience of twenty-five years as a Baptist preacher and more than eighteen years of this time spent in Evangelistic work I find some pastors as anxious to count numbers as the evangelist is.

Thorough work done by the pastor and thorough work done by the evangelist is what is now needed. The world and the devil have no place in a Baptist church. The pastor alone can keep the devil out of the church, and the church and pastor can keep the world out of the church.

A sin-emptied, spirit-filled church, each member hungering and thirsting for righteousness, increasing more and more unto godliness, is a joy unto the Lord. We need more power, much more than we need more money. Soul winning and soul saving and not money getting is the Bible way of estimating the value and greatness of a church.

Brethren let us keep our eyes on lost souls and labor prayerfully and humbly to win them to Jesus, and the money will come in all right.

FRANK M. WELLS, Jackson, Tenn. Evangelist.

SEVERAL THINGS.

T. E. Richey.

It was a superb treat to occupy Pastor J. S. Henry's Grand Rivers pulpit last Saturday and Sunday. The work is moving up nicely, only one adverse criticism comes to mind to offer, which is that this church like so many of our churches, has failed to adopt the Scriptural plan summarized in I. Cor. 16:1-2, on the matter of finances. Such a plan adopted by all our churches literally would insure all funds necessary for the extension of the Master's kingdom throughout the whole world. Because it is God's plan it must succeed.

I was struck with Dr. Varden's quotation in the Recorder of May 20th from "Tom Brown's School Days at Rugby." The author said, "My whole object in writing at all was to get the chance of preaching."

Blessed motive! "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God" (I. Cor.

10:31). This is the divinely approved idea. This was the motive indicated by the author quoted by Varden. This is the spirit that insures success and the divine blessing upon our work.

Dr. J. P. Stubblefield, in his baccalaureate sermon for Princeton High School last Sunday took occasion to refer to the divorce evil and its alarming prevalence. He concluded by saying: "The lawyers and preachers will keep it going long enough"—the lawyers to obtain legal fees; the preachers to—well, who knows what? God in his word nowhere commands divorce for any reason. He does permit it for one, yet only one cause (Matt. 5:31-32; Mark 10:4-6). Divorces for all other causes are in direct violation of divine law and will assuredly meet their just "re-compense of reward." What then about the preacher who encourages them by officiating at the marriage altar for divorced people? John answers this question in no uncertain language (II. John verse 11).

The latest estimate from the bureau of statistics puts "the amount expended in this country every year for strong drink at something over \$2,000,000,000. The New York Tribune, commenting upon the nation's drink bill, says: "All the corn, wheat, rye, oats, barley, buckwheat and potatoes put together will not pay for it. The liquor traffic costs more each year than our civil service, our army, navy and Congress, the river, harbor and pension bills, all we pay for local government, all national, State and county debts and all the schools in the country. In fact this government pays more for liquors than for every function of every kind of government."

Reader, remember this is not the statement of a preacher, a temperance lecturer, a religious editor or any religious or moral functionary. It is the statement of a great secular journal. It is an astounding fact nevertheless. And now, what value is returned for so vast expenditure? Dr. Samuel Dickey, in his recent great debate with Mayor Rose, of Milwaukee, said: "Destroy at this moment all the food products of America, and does anybody venture to tell me that such destruction would not be a great national calamity? Wipe out at this moment while I stand before you all the textile fabrics in America; destroy all the furniture in America, and every thoughtful man would say that such destruction would be a widespread calamity. But even here in Milwaukee I dare stand before you and say that if every drop of intoxicating liquor now on the whole earth were absolutely poured out on the ground this moment, there would be no less value in the world after its destruction than before." No, indeed. But think of the untold woes this flood of strong drink brings annually to the race! Dissension, discord, murders, poverty, disgrace, children's rags, women's cries and infinitely worse than all the eternal damnation of 100,000 souls of drunkards who die every year. Think of an enlightened Christian people exhibiting for one moment the least countenance to a totally valueless and yet so monstrous a curse! Let its production and its sale be constitutionally prohibited in the State and Nation.

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THE GREAT SECRET.

Loving God is the secret which reconciles all. This is the secret of being occupied, with interest, in the things on earth, without ceasing to love the things of heaven. But, ye divided hearts, who have dream-

ed of a compromise between heaven and earth, and have appeared tormented with fears and scruples, now know the cause of your condition: Ye fear God, but ye do not love him. Love had speedily cut the difficulty; everything for God, nothing for self, is its motto. Everything for God, provided God is mine. Then let him enrich or impoverish my life, let him extend or limit my activity, let him gratify or oppose my tastes; if I have my God, I have all things at once. —Alexandre R. Vinet.

It is a matter of economy to be happy, to view life and all its conditions from the brightest angle; it enables one to sieze life at its very best. It expands the soul.—H. W. Dresser.

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The Farm and Household

Mr. J. M. Wigglesworth, of Versailles, sold a pair of three year old mules to Mr. Geo. T. Fishback for \$400.

Messrs. Thompson & Henton, of Woodford county, sold to G. T. Fishback a pair of five year old mules for \$475.

Fleming county.—All the farmers have been very busy for the past week setting out tobacco plants. Many are complaining of the cut-worms, this cool, damp weather being favorable for their operations. More tobacco is being raised in Fleming county than ever before. Ninety per cent, of it is already out, although there has been more trouble getting hands.

Montgomery county.—The recent rains have helped the wheat crop very much. Fields will be ripe and ready for harvest early. Rye is progressing nicely. Timothy and clover meadows are looking well. Corn is in good shape. Bluegrass is coming out well. Not much live stock trading going on. Cattle for export are doing well as grass is good and tender. Pasture is scarce for milch cows and the price has gone up from \$3 to \$3.75 and \$4 per head.

Bourbon county.—Copious showers last week prevented the farmers from finishing corn planting or plowing the fields of young corn. All kinds of vegetation growing rapidly. Oats and hemp are looking well. Potatoes are doing fine and under the influence of the recent rains promise an excellent yield. Home grown strawberries are on the market in liberal quantities. Live stock continues to improve as the fattening season advances. Horses are bringing good prices.

Henry county.—Some of our farmers are not done planting corn, a small number are plowing their corn the first time. We note the sale of one suckling mule for \$50 September delivery. Have had fine tobacco season and farmers have made rapid progress in getting their crops out, about one-half of the crop is set. Horses and cattle are in good condition, the latter are fattening very rapidly. Lambs have made much improvement in the past few weeks, some of them will soon be ready for market. Hands have been getting \$2 a day for setting tobacco.

PRACTICAL TOMATO GROWING.

For Small Families.

There is no crop in my garden that pays me better for the work required for growing it, than tomatoes, or that gives me more good food for the expenditure of labor. I want for my main crop a red tomato of medium size, round or oval in form, that is very solid, and has good flavor. I wish to have an abundance of fresh, ripe tomatoes, as early and late in the season as possible, and also plenty for canning, and a surplus to give to my needy neighbor, and wish to grow them with the least labor possible.

For this main crop I need only two or three varieties; Acme, Ponderosa, Stone, and Livingston the Beauty are all good. From the variety I get from the seeds men, that suits me.

Every spring tomato plants are tall, spindling and tender, and I know they will not stand exposure very well. For my main crop, I do not sow tomato seed until the first part of April. Soil from the woods or an uncultivated pasture is good, or any clean, rich loam will do. The main use of soil is to hold water a little plant food, and the more humus it contains the better it will do this. Only a small fraction of the food of a plant is furnished through the soil.

It will pay you to make a hot-bed if you grow many plants, and the same bed can be used for peppers, egg-plants and other plants that require the same temperature. Dry the soil and pulverize it very fine, put it in shallow boxes two or three inches deep, and firm well. With a piece of lath or a straight edge make depressions one-half inch deep and two inches apart; drop the seed two inches apart in these, and sift fine soil over them; then firm the surface well. Water with a fine spray, cover with cheese cloth and keep warm; 70 degrees is about right until the seed germinates; then place near a sunny window, if you have no hot-bed, where they will get all the sunshine possible. Remember the conditions of growth are warmth, light and moisture. When the plants are two or three inches high, pick out in cold frame or in boxes or flats, having soil in them four to five inches deep, so they stand at least four inches apart each way; or, if you wish, use tin cans that have been unsoldered and tied together old berry baskets, pasteboard boxes, etc.

Gradually accustom the plants to out-of-door temperature by setting them out on warm sunny days. A table with castors, that can be rolled out on the porch, is convenient for plants; but you can have handles on the boxes, so that two persons can carry them. You can harden a tomato plant, by gradual exposure, so that it will stand quite a severe frost without injury. A short, stocky plant, 8 to 12 inches, that has been so hardened, is what we want when the soil is warm enough to set in the open ground, which is generally when the trees are in half leaf. These plants, being well hardened, are not checked in growth by transplanting; while many times I have seen tender greenhouse plants, twice as large, set at the same time, that did not ripen the crop as early and were less productive.

The ideal soil for tomatoes is a light clay loam, well drained, in which some cultivated crop has been grown the previous year. The best fertilizer is rotted stable manure, supplemented by wood ashes, or potash in some form. Too much nitrogen without available potash will produce tomatoes of not so good flavor or color, and I am of the opinion that they are less solid. Plow or dig a trench six

or eight inches deep; scatter compost or commercial fertilizer in, for a starter, unless the soil is very rich, and mix it well with the soil. When the trees are in full leaf, begin to transplant to the open ground. I like to have plant protectors at hand, made by covering a small box with glass or cloth.

I do not transplant all my plants up to the first week in June. In this trench I set the plants, without breaking the soil around the roots, four or five feet apart, and the trenches may be six feet apart. I set the plant in the trench the whole length of the stem, and lay the stem down in the trench, if it is too long. I set the lower branches just even with

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the surface of the ground, then fill the trench, and if the soil is dry, pour some water in the trench, fill it level with soil and press soil around the plants with the feet. In dry, hot weather transplant in the evening. The more frequent the cultivation the more rapid will be the growth. At the same time I transplant tomatoes I plant some seed in soil prepared as above described. Plants from these will ripen tomatoes before hard frosts, and are good for canning.

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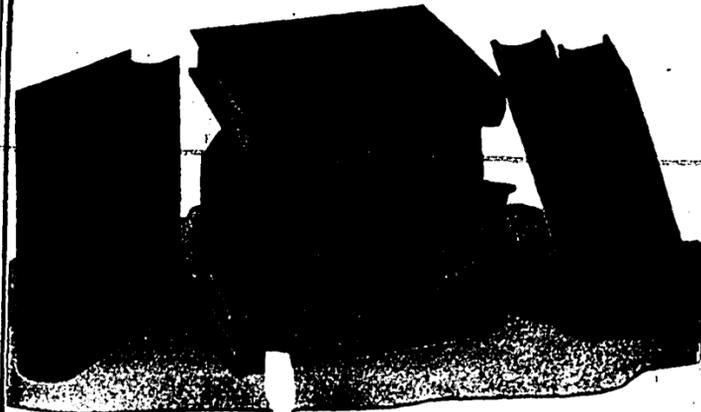
"I now feel like my old self again and am healthy and happy. I am sure that if I had known of Grape-Nuts when I had my trouble 8 years ago I would never have collapsed, and this dark experience in my life would never have happened.

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OVERSTREET.

Bro. Samuel Overstreet, one of our oldest, most respected and beloved citizens departed this life, May 22, 1909. He was in his ninety-second year, and had spent his life in and around LaGrange, Ky. The funeral services were conducted in the LaGrange Baptist church, of which he was a member. After the service conducted by the pastor, J. S. Wilson, the body was put to rest in the family burying ground on his old home place.

Bro. Overstreet had been a christian and a faithful member of the Baptist Church for nearly seventy years. He possessed many noble traits of character worthy of emulation. His immediate family consists of five living children and their families. The ripening forces of years brought him in the grand triumphs of christian faith to the welcomed hour and he was ready to meet death. For him to depart is to be with Christ. One of his last expressions was, "It is a good thing to trust in the Lord and die." "Blessed are the dead that die in the Lord."

J. S. WILSON.

LaGrange, Ky.

PRAY FROM GOD'S SIDE OF THE FENCE.

On a certain occasion Bishop Hamline visited the home of a gentleman, in which there was a half-grown boy, whom he took aside and said to him: "When you are in trouble my boy, kneel down and ask God's help; but never climb over the fence into the devil's ground and then kneel down and ask for help. Pray from God's side of the fence." The boy, when an old man, said he never forgot the lesson then taught him, and that his life had been largely molded by it.

Prayer is one of our greatest privileges and blessings, but to realize that, it must be offered on the right side of the fence. A merchant who gets into business embarrassments will not find much help or blessings in prayer if there is a thirty-five-inch yard stick or a fifteen-ounce pound weight between him and God. Prayers are pretty badly hindered when a deliberate and premeditated sin looms up before the mind. Before the appeal for aid must come the act of repentance and the plea for forgiveness, which may also require restitution to make the repentance real. When a man deals unjustly, he is on the wrong side of the fence, and God will not listen to prayers from that side. To ask God to prosper him would be like asking him to increase his wrong doing. But when a man does right, deals honestly, and seeks to carry the principles of religion into his daily life, and into all his business affairs, he has committed his ways unto God, and he has just as much right to ask God to open the way for him out of embarrassment and failure as he has to ask him for continued grace to be holy. "Whatever ye shall ask in faith," nothing doubting, ye shall receive.

Be not anxious about tomorrow. Do today's task only; fight today's temptation, and do not weaken and distract yourself by looking forward to things you can not see, and could not understand if you saw them. Enough for you that God is just and merciful, and will reward every man according to his work. —Kingsley.

The Christian may have Christ as a co-laborer, not alone in his church work, but also in his daily grind of worldly employment. The Carpenter is still a helping comrade for all toilers who will accept him.

OUR TENNESSEE LETTER.

The recent convention at Louisville was great and The Recorder showed itself equal to the occasion in furnishing a Daily Recorder for the benefit of the thousands in attendance. Don't you know it would have been a joy akin to heaven if T. T. Eaton could have been living on the earth and present. Certainly the glory of this great and good man hovered about us, and, all felt the impress of his noble work in the days

gone by. Truly Eaton is not dead but lives on and may his faith and loyalty to God and His truth cheer the brotherhood to press onward until Baptists will be found in every place—loyal Baptists: at that.

The 24th of May I engaged in an oral discussion in East Chattanooga, with S. A. Pain, of Dublin, Texas, a Hardshell, who affirmed: "All for whom Christ died will be given spiritual or eternal life independent of the gospel and before and without repentance toward God or faith in Jesus Christ." I was astonished at the boldness he manifested in his attempt to prove his proposition. He defined "Eternal Life" in his proposition: "That that fits the sinner for heaven." I made him a proposition in the beginning of the week's discussion that if he would point out a sinner this side of Abel who was fitted for heaven without faith in Jesus Christ I would give up the whole question. I made the proposition in all twelve speeches I made and finally he brought forth one Cornelius. But when I showed that Cornelius was a good man and a worker of righteousness and that "God put no difference between the Jews and Gentiles, purifying their hearts by faith" and that it was impossible to please God without faith" and that Cornelius, before Peter went down to the house of Cornelius, "knew the word of God which was the preaching of peace by Jesus Christ to the Jews, which word was published throughout all Galilee, and began from the baptism which John preached." Mr. Pain replied that Peter didn't preach to Cornelius and his friends, but to six Jews that went with him from Joppa. I then quoted from Acts 15:7: Peter said: "It pleased God a good while ago that the Gentiles by my mouth should hear the word of the gospel and believe." This is the only case he presented and he wished he hadn't presented that one. I quoted the Commission Mark, 16:16: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned." He replied that if salvation from sin was in the commission then Campbellism was correct. He then said the Commission was out of date as its demands were complied with in apostolic times, and laughed at the idea of anybody working under the enlarged Commission of Christ as recorded in Matthew, Mark and Luke. I told him that accounted for his departure from the New Testament. He then said alien sinners are saved exactly as infants who die in infancy. I then quoted Paul: "By grace are ye saved through faith," as the way the saints at Ephesus who were once dead in trespasses and in sins were saved and showed that if his statement was correct every infant since the beginning of the race dying in infancy was lost. I challenged him to show one passage telling us that infants who die in infancy are saved like the sinners of Ephesus. He came with a squelching passage, thus: Job 14:1: "Man born of a woman is of few days and full of trouble." The Hardshells all said Amen. He then introduced another passage, Mark 10:15: "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." And he added that the act of taking the infants, the parents brought to Jesus, up in his arms and blessing them was regeneration. But I showed these were living and not dead infants, and if adults are saved exactly as infants and the act of taking infants up in his arms is regeneration then every body is lost whom Jesus has not literally taken up in His arms. I asked Pain when Jesus took him up in his arms. He replied that when about fifteen years old he was riding along the road, and a gust of wind hit him and he was then and there "born of God." I asked him how he knew he was born of God at that time. He replied that he found that out some years later through the gospel. I told him his new birth didn't amount to much if he didn't know it and couldn't know it without the gospel years afterwards. The truth of the matter "The mighty rushing wind" that hit this Hardshell was an empty sound which is fine food to "feed the sheep on." He said the missionary Baptists in Texas had let him alone. I told him he was no more than a gnat in a whirlwind among the Missionary Baptists of Texas—that there were 264,000 Missionary Baptists in Texas and that last year they baptized upwards of 21,000 which was more than the Hardshells had baptized in the United States in ten years.

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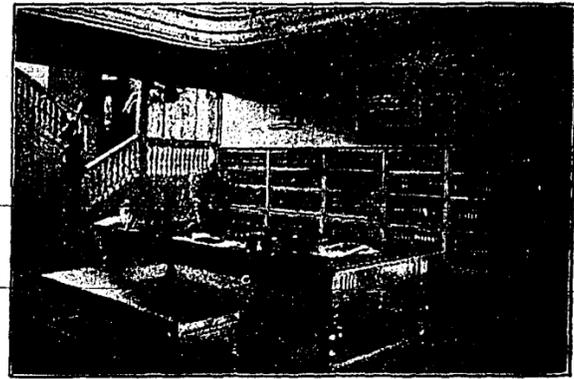
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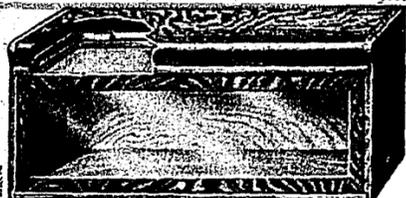
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ITEMS OF INTEREST

News The World Over.

Missionary S. G. Pinnock, one of the missionaries of our Foreign Board, was ordered by the native king to leave Oyo, in Nigeria. The king said Mr. Pinnock had defied his orders and refused to recognize his authority.

Rev. Edward F. Hale, chaplain to the United States Senate since 1903, and the most distinguished Unitarian preacher in the country, has died at his home in Roxbury, Mass., aged eighty-seven years.

Last week the meeting of the Imperial Council of the Nobles of the Ancient Arabic Order of the Mystic Shrine was held for four days in our city. There were 5,000 Nobles from outside of Louisville registered.

The Confederate Veterans held their annual reunion in Memphis last week. The line grows shorter in the parade and the steps slower, but the welcome and the pride in them grows more and more loving and tender.

There is nothing to which the liquor men in their desperation will not resort. In Leontonia, Ohio, the Presbyterian church was blown up by a dynamite bomb.

President Eliot, of Harvard, is a Democrat, but he is still more a Unitarian. In a recent address before the Unitarian Club, in New York, he rejoiced at the spread of Unitarian views.

The country may well rejoice at the great decrease last year in the number of the killed and wounded by the railroads. There were 1,932 fewer fatalities.

Who can say after this that the law has not a sentimental side? There is no moral reason why an eagle should not be kept in captivity as well as any other wild animal, provided, of course, it is well cared for.

Dr. Buckley tells this story of Gen. Grant. Some one was talking to the General about his faith in New England and remarked, "Even Sumner does not believe in the Bible."

How much of a foreign city New York has become is shown by the school statistics. Thirty-seven per cent of the children were born in foreign countries; 76 per cent are of foreign parentage, and 49 per cent have children who cannot speak English.

DEAR RECORDER: Allow me to say to my friends of Western Kentucky that I am now located at Clinton, and will work out from this point. I am ready for work and I am never so happy as when in revival work, and I am anxious for work among those with whom I have labored in former days.

I have been in Clinton just one week, and of course have nothing to do as yet, but will start out for the Western Recorder in the next few days and I want every Baptist in the State, that is not reading the paper, to make up his mind to take it when I see him I cannot afford to let you off, and you cannot afford to live without the Recorder.

I want one hundred and fifty boys and girls to come to Clinton College next September and will love to say nice things to all young people I may meet on that subject. I am full of life and hope, am in perfect health, have not lost faith in God and am just as strong a Baptist as you ever saw me.

Clinton's new pastor, Bro. Hill, is now in the parsonage, and will soon have the work of our church well in hand. The work here is in fine condition and we expect great things through the effort of our young, though well equipped, pastor. Let all fall in line and all get busy.

Clinton, Ky. W. S. RONEY.

It does not seem more than yesterday—so fast does time fly for us older folks—that when we were on a visit to Richmond Dr. A. E. Dickinson came to see us, bringing his little girl, about two years old. She was a little beauty and wonderfully bright for her age.

Announcement has been made of the marriage of Mr. Thomas Curry Dedman and Miss Pauline Bell Goddard, of Harrodsburg. The ceremony took place in that city at "Wildwood," June 10th.

DEAR RECORDER: Ewing College commencement occurred June 6-10th. The occasion will be memorable because of the visit of Wm. J. Bryan, who gave an address on the "Value of a Soul."

Ewing, Ill. J. A. LEAVITT.

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DEAR RECORDER: Please change the address of my Recorder from Mt. Vernon, Ill., to Loveland, Col., 534 Lincoln avenue. I feel lonely here without it.

This is a beautiful town, reminds me of Murfreesboro, Tenn. The climate is fine, the water pure, the houses, stores residences are substantial; most of the best are built of brick and stone; good streets. We have a good brick church; large attendance at church and Sunday School. I have not met the pastor, he has been out of town.

Loveland, Col. MRS. M. T. HOWARD.

OTHER STATES.

The Baptists of Spring Hope, N. C. are preparing to build a house of worship.

The First church, Blockton, Ala., closed their meeting with sixty-five additions to the membership and the harvest of seed sown during the meeting is by no means completed.

Pastor F. N. Butler writes from New Orleans, La.: Please change my address from McComb, Miss., to New Orleans,

1025 Alvar street. I have just entered upon my pastorate of Grace church. A great field and a great opportunity."

The meeting at Alabama City, Ala., resulted in twenty-two received for membership—ten by experience and baptism.

The church at Social Circle, Ga., has been increased by thirty-two members, result of the meeting held by Evangelist H. C. Buchholz.

Bro. B. J. Woodward, State Evangelist, held a meeting at Cucapan, S. C., fifty-five united with the church, and several are awaiting baptism.

The meeting at McAdenville, N. C., resulted in thirty-one additions, all by experience and baptism and nearly all grown people.

The new meeting house at Ore, N. C., has been set apart to the worship of God, Bro. W. H. H. Lawhon preaching the dedication sermon.

Bro. John E. Barnard held a meeting with the Tifton church, Ga. Thirty-three were added to the membership, twenty-three of these received for baptism.

Bro. S. E. Rogers has been set apart to the full work of the Gospel ministry by the Annie Mary church, Walton county, Ga.

Pastor A. C. Brister writes from Verdun, La.: "I have just closed a

great meeting in Bossier City. Thirty-one new members were added, twenty-one baptized."

Pastor W. M. Vines, of Hanson Place church, Brooklyn, N. Y., has been called to the First church, Asheville, N. C., and the press dispatches say he will take charge September 1st. This will be his second pastorate at Asheville.

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