

WESTERN RECORDER

Faith, Hope and Love, these three.

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

84th YEAR.

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Strong dissent from the address of President Marshall, of the Baptist Union, of England, is being expressed by the leading Baptist scholars. Prof. John Tuckwell shows up Marshall's lack of scholarship, and Tuckwell is an authority in archaeology. The Baptist Union does not represent the faith of many thousands of Baptists in England.

At the Spurgeon's College anniversary Archibald Brown told an incident in his life. One day he preached for Spurgeon as he some times did when Spurgeon was unwell. Four years afterwards he received a letter from a lady in America, who said her father was in the congregation that day, having gone to hear the great Spurgeon. His daughter wrote he had died in Christ, and had wished word to be sent to the young man who preached that morning to tell him although it was an awful disappointment when he stepped on the platform it had been the salvation of his soul.

The American Baptist Publication Society has evidently employed a Methodist to edit its Advanced Quarterly, and one as deficient in scholarship, as he is in the doctrines of grace. He translates Acts 13:48, "Such as were disposed to eternal life, believed." Every version of the Bible, including the Catholic translates it, "As many as were ordained to eternal life." And that is what the Greek means.

The Watchman says: "It has been too much the custom to stigmatize any criticism of missionary administration as opposition to missions." And it goes on to show its lack of fear of the "leaders" by criticizing the Missionary Union for expending \$140,000 a year before one dollar goes to the missionaries. The Union began by appointing an additional secretary, and the churches submitted and then another and then another, till the expense has amounted to \$140,000.

THE BLESSINGS OF THE AIR.

T. T. Eaton.

The air regulates and diffuses the heat from the sun so as to suit the needs of man. But for the atmosphere we would roast every day and freeze every night. The temperature would be such as to melt iron in the day time and freeze mercury and even alcohol at night. But the air by absorbing and diffusing the heat of the sun moderates the rays while like a huge blanket it keeps the world warm during the night. The principle is illustrated by the sun's heating a hothouse, which retains its heat after the sun is down. You have all noticed that the heat of the sun will pass readily through window glass, while the heat from a stove will not do so. A mark of the Creator's benevolence, this, for if the heat of our fires could go through glass we either could not have windows to our houses or we could not warm our rooms in winter, for all the heat would pass out through the windows. It would be tedious for me to attempt to explain how the shorter length of the sun's heat waves makes this difference, it is enough to say that the air acts like the glass. The heat from the sun comes through it to the earth while the heat that radiates from the earth does not pass back so readily and the heat is retained and the temperature of the earth equalized. Then too the trade winds cool the tropics and warm the regions north and so enlarge the area where man can live. It is also true that this power of the air to diffuse heat enables us to make our houses comfortable by fires. Take away this power from the air in this room, and it would be warm over the registers and the ceiling immediately over them would get hotter and hotter till the house would take fire, while the rest of the room would be cold.

The air also diffuses the light of the sun, and gives us what we call daylight. But for this power of the atmosphere, the glare of the sunlight wherever the sun shone would be blinding, while outside of the sunshine it would be perfectly dark. Even the shadow of a house or of a tree would be perfectly black on the brightest day, and on cloudy days we would be wrapped in outer darkness. There would be no light in our houses, save perhaps a bright spot where the rays of the sun came through a window, and the glare of that spot would be intolerable. We could not see to read, to write, to sew, or to attend to any of our affairs. We can see in this action of the air diffusing the heat and light of the sun a beautiful and striking symbol of the work of the Holy Spirit, taking of the things of God and revealing them to men making Heaven's light and heat available for our soul's needs. The attributes of God which otherwise would consume us are by the Holy Spirit made to minister to our spiritual wants.

The air is also the great beautifier of the earth. It gives us the blue sky and the golden sunset. It gives beauty to the landscape as well. If the air was perfectly transparent, it might minister to us in all the ways I have mentioned and yet we would have a black sky, with a bright spot where the sun was to be seen and bright specks where the star's shone. A mighty fiery ball would rise daily, pass over us and set. No Aurora would gild the eastern sky with her rosy fingers, no Athena would look down upon men with her azure eyes, or show them the blue of her aegis, and no Phoebus would hang his gorgeous

curtains of the sun's tabernacle at the close of day. In a far higher and truer sense is the Holy Spirit the great beautifier of the world, brightening the sky about us that else were black, and making the close of our life's day glorious with heavenborn radiance.

Again the air gives us sound, which is simply waves of the atmosphere striking upon the ear. The air is elastic and when put in motion the motion is propagated and a series of waves go forth striking upon whatever has ears to hear. But for this property of the air we would have a silent world, and music would be unknown, conversation impossible, all sounds hushed, and a silence as of death would fall upon the earth. You can scarcely imagine the dreariness and desolation which would follow the hushing of all earthly sounds. Think how useful this power of the air to propagate sound is to the world, and then consider how this illustrates the work of the Holy Spirit among men enabling them to speak to God in prayer, to talk of His glories, and to sound forth His praise. "No man can say that Jesus is the Christ, but by the Holy Ghost."

But the chief use of the air to us is for breathing. Hold your breath for half an hour and you will be dead. We need a constant supply of fresh and pure air to maintain the vital processes of the body. More than half the diseases in the world come from a want of pure air. The atmosphere is taken into the lungs and acts directly upon the blood to purify it, and the blood going through the system cleanses the whole body and gives it health. To breathe foul air is to sicken and die by corrupting the blood and through that debasing the whole body. Men live in miasmatic regions, or they neglect the ventilation of their houses to the ruin of their health, and the wrecking of their lives. How fitting the symbol! In the Holy Spirit "we live and move and have our being" and partaking of this Spirit we are purified in soul and cleansed in heart. Whatever shuts off free intercourse with this Spirit, whatever interferes with the soul's ventilation brings moral disease. Throw open the windows of your soul for the free entrance of the breath of Heaven. The word window was originally "wind door," which shows that the first design of windows was for ventilation. Let us carry out this idea in our hearts and see that no foul miasma and noxious vapors are allowed to gather there because we shut out the Holy Spirit from our souls. In vain will we try to cure our diseases by external applications of man's devising; we must open our hearts to the Holy Spirit. So long as the blood is impure, the disease will show itself some where. If we seem to cure it in one place it will break out somewhere else. Sin has possession of the blood, and only the Spirit of God can purify us and make us clean within as well as fair without. As well attempt to cure leprosy by using cosmetics, as to purify men's souls by any appliances the world offers us.

This symbolism admirably suits another which we find often mentioned in Scripture, which compares the wicked to "chaff which the wind driveth away." When the day of final separation shall come, then will the Holy Spirit drive all that do iniquity and "whosoever loveth and maketh a lie" like the chaff and tares away from God's presence into the fire that is never quenched. Then too in each Christian the Holy Spirit like the wind, drives off the chaff which clings to him; and makes him fit for the garner of the skies. Often when

fierce tempests of sorrow and trial beat upon us, it is to free us from our chaff, and the reason the tempest is so severe is because we cling to the chaff so tenaciously.

I cannot stop to speak of all the uses of air in our daily lives and in the various departments of human industry. Perhaps its chief use in this line is that the air supports combustion. Think how important this is! Suppose we could kindle no fire, and make no blaze. All machinery must stop, no more use for stove or fireplace, no more cooking food or doing anything that requires artificial heat. And we could have no artificial light. No lamp nor candle, nor gas could be lit, for where nothing can burn there can be no flame. All artificial light, as well as heat would cease, should the atmosphere lose this power to support combustion. How important to mankind is this one property of the air! But for it all our factories must close, all machines shops cease work, and all railroads stop. No implement of iron could be made, for the ore could not be smelted, and how useful iron is, in a thousand ways, you all know. We could have no fires in winter and so would have to remove to the tropics or else perish with cold. Not being able to cook our food, we should be obliged to live on nature's products just as they grow. In a word, all that we call civilization would perish if the air should lose this one property of sustaining combustion.

Take up each of the properties I have mentioned, and of others which will occur to you on a moment's reflection, which I have not time to discuss, and tracing it out through all its ramifications, think how useful, nay how indispensable it is for man. Then adding them all together, gain some faint insight into the meaning of the comparison in the Bible likening the Holy Spirit to the atmosphere. Then bow in humble adoration before this Spirit in whom you live and move and have your being, ask Him to cleanse you from sin, to open your eyes, "to behold wondrous things out of God's law," and to guide you safely and surely to the bright world above. How utterly dependent upon the Holy Spirit we are! All comparisons fall short of the realities, so that He is even more to our souls than the air is to our bodies. The great difference between the earth and the moon is that here there is an atmosphere, while there there is none, and so while the moon is cold and dead, the earth blossoms with beauty and is filled with life and gladness.

Of course, we must distinguish between self-denial and self-sacrifice, for they are not the same. There may be self-denial for ends which are selfish, as when the athlete denies his passions in one direction that his ambition in another direction may be attained as when the gambler denies himself drink that his head may be clear and his will may be resolute, that so he may hold his victim more firmly in his grip. Self-denial may be partial, but self-sacrifice is complete. He who sacrifices himself therefore gives himself body and soul to the interests of love.—A. H. C.

Morse
Katherine, three years old, has a fine appetite. One day she had just had a generous lunch; but when she got up-stairs she said she wanted something to eat.
"Why," said her mother, "If I give you anything more to eat, you'll bust."
"Well," said Katherine, "I'd like to bust."

QUESTIONS ANSWERED.

BY SENEX.

When some weeks ago I was writing on the subject of communion I said I was not then discussing the question of baptism. A questioner asks me to write on baptism.

Some things one can understand. No matter how much you differ from a man, you may be able to put yourself at his standpoint and understand his view. But when it comes to the question of immersion, I cannot understand the men who, believing as firmly as I do in the authority and the inspiration of Scripture, yet insist that sprinkling is baptism. The position of the Catholics is plain. They say the ordinance was originally immersion, but that the church received the right to alter the ordinances, and had changed baptism. The position of those like Dean Stanley, who declare immersion was the original way but it is a matter of indifference, is also easily comprehended. But I cannot put myself at the standpoint of the men who say it is our duty to do just what the Lord commanded and yet cling to sprinkling.

The chief thing in determining the matter is the meaning of the Greek verb baptizein. Dr. T. J. Conant, than whom this country has had no greater Greek scholar, has settled that beyond controversy. I say beyond controversy, because no man who reads his little book, "Baptizein," can have any doubt.

The meaning of any word in any language is settled by its use in the literature of that language. The number of Greek books is small and can be easily examined by any man who is familiar with the language so as to read it readily and who will give a few weeks to the work. Dr. T. J. Conant read all the Greek authors including the Greek fathers who wrote after the death of Christ. He took down every instance in which they used the word baptizein. And in his book he gives all the sentences in all Greek literature in which the word appears. These extracts come from a wide variety of authors who wrote centuries apart, on all sorts of subjects and both in prose and poetry.

Dr. Conant found the word used in Greek literature 175 times. These included the times when it was used by the Christian fathers when they were not speaking of the ordinance of baptism. Dr. Conant gives the Greek, the page on which the word is found so that his quotations can readily be verified, and also the translation of the passages. The first two quotations are from Polybus' History (205 B. C.), and both speak of the sinking of ships in the sea. The third from Plutarch is also of the submerging of ships, as is the fifth from Eubulus. The fourth is from Aristotle: "Speaking of a desert place full of rushes and seaweed, he says, "When it is ebb tide they are not immersed (baptizein), but when it is flood-tide they are overflowed."

There is not a single instance in which the word baptizein could be translated sprinkle or pour or "purify." In fact when used figuratively in very many instances the meaning is far from purify, because it is used to describe intoxication—being steeped in wine. In a majority of the other cases in which it is used figuratively it speaks of being overwhelmed with misfortunes or afflictions.

I give one or two examples from the Christian Fathers, who, of course, wrote after the New Testament was written. Speaking of our Lord's cures, Chrysostom says: "But here no such thing is to be seen; no fire applied, nor steel plunged in (baptized), nor flowing blood." Gregory (240 A. D.) says of Origen, "He himself would remain on high in safety and stretching out a hand to others save them as if drawing up persons submerged (baptized).

The only way for any Presbyterian to refute Conant is to find other instances in Greek literature in which baptizein means sprinkle or pour. No wonder the great scholars and thinkers of other bodies admit frankly that the word means immerse and that the early practice was immersion. Just when pouring began it is difficult

to say. It was preceded by the deadly heresy of baptismal regeneration. Feeling that baptism was necessary to salvation, when a man was dying they would pour water over him. But there was no claim that this was the correct form of baptism, and for a long time, if such persons recovered they were afterwards baptized.

I wish every Baptist in the land would buy and keep in his library Conant's Baptizein. It settles the matter as to the meaning of the word. The price is only 75 cents. Dr. Conant also gives extracts from different versions of the New Testament, Latin, Syriac, Gothic, German, Anglo-Saxon, etc., and invariably the meaning is immerse.

It is useless to quote from dictionaries or scholars after giving all the instances in which baptizein is used by Greek authors. For the dictionaries are governed by the usage of the language. Still I give three from the greatest modern scholars. Meyer says that baptizein means immersion everywhere in classic Greek and in the New Testament. Dollinger, the Catholic, says, "The Baptists are from the Protestant point of view unassailable, since for their demand of baptism by submersion they have the clear Bible text." And Prof. Harnack says: "Baptism undoubtedly signifies immersion. No proof can be found that it signifies any thing else in the New Testament and in the most ancient Christian literature. The suggestion regarding a 'sacred sense' is out of the question. There is no passage in the New Testament which suggests the supposition that any New Testament author attached to the word baptizein any other sense than immerse."

THE CHURCH AND THE GOSPEL.

Prof. James Denney.

If the spontaneous expression of the Church's life is worship, its first duty is to evangelize. The charge which Christ gave to the apostles He gave to them, as Dr. Hort has pointed out, not as officials, but as representative disciples; it is not an apostolic commission in any legal or technical sense, but the commission of the Church. "Go into all the world and preach the Gospel to every creature." "Preach repentance and remission of sins to all nations, beginning at Jerusalem."

This is the Church's primary function, to bring others into that fellowship with God and Christ in which it has found eternal life.

This function, evidently, can only be discharged by appealing to the individual. That the multiplication of Christian men will have important consequences for society is indisputable, but in the first instance the Gospel has nothing to do with society. It has to do with the soul. It has to do with God's interest in the soul, and with the possible interest of the soul in God. It has to tell what God is to the soul, and what the soul may be to Him. Not infrequently we hear this criticized as a selfish and unworthy conception of the Christian religion; it invites men to concentrate attention on themselves, the very sin from which the Gospel has come to deliver them. Those who speak for Christ and the Church should make it their aim rather to take men's thoughts away from the paltry concern with their own souls and their salvation, which is only too natural to them; they should save them from this selfishness by interesting them in the miseries and the wrongs of others. Sometimes this criticism strikes one as blatant and unintelligent, sometimes as affected and insincere, always as extraordinarily blind. It forgets that what is in question is the soul's relation to God, and that where God is there can be no selfishness. It is not selfish to be concerned about our relation to Him—so deeply concerned that till this is settled everything else is unreal; it is not selfish, because it is vital. We can do nothing to help others if we are ourselves as helpless as they. We cannot save any one from drowning if we are sinking by his side. If the Church's ministry of the Gospel does not bring souls one by one into fellowship with the Father and with His Son Jesus Christ, it does nothing yet as it ought to do. It is quite fair in a

sense to say, that Christianity is service, but what many people seem willing to forget is that the great Servant is the Saviour, and that before we can do any service for Him we must humble ourselves to accept the service He renders to us. He washed the disciples' feet—He insisted on doing so in spite of astonished protests—before He said to them, "Ye also ought to wash one another's feet." To prevail with men one by one to become debtors to Christ for the service which none but Christ can render is the preliminary to all and every Christian service of others. And except with Christian service of others the Church of Christ has nothing to do.

But there is one danger that haunts the evangelist in his very eagerness to win men. It is the danger in one way or another of minimizing the Gospel, and lapsing into the belief that its ends can be attained while the responsibilities involved in it have never been seriously faced. A man who is eager to persuade others, and to persuade himself that they have been persuaded—whose heart is sore at the thought of failure, who is afraid to think how the solemn things in Scripture apply to others because he shrinks from applying them to himself—such a man is tempted to assimilate the new life to the old, to argue that the difference between the redeemed and the unredeemed, between the life that has surrendered to Christ in the obedience of faith, and the life which is still self-centered, is a matter of words, or at best of less and more. He uses the sense which pervades the New Testament that it is a matter of life or death—the sense on which all power to preach the Gospel depends.

One of the most insinuating forms of this temptation is that which exaggerates the value to the Gospel of the Christian family. Christianity, it is pointed out, is naturalized in the world already; its best products are those which grow up unconsciously in Christian homes. There is no necessity there for evangelizing, in the emphatic sense of the term: Christian nurture takes the place of preaching the Gospel. Without discounting in the least the value of Christian nurture, the Church needs to remember that the Gospel remains supernatural, and that nature asserts itself against nurture everywhere. As some one says in George Eliot, breed is stronger than pasture; and the most carefully nurtured boy or girl comes to an hour in which the Gospel cannot be unconsciously inherited, but must be deliberately accepted as the supreme good and the supreme responsibility of the free and conscious spirit, or as deliberately renounced.—British Weekly

THE SHADOW THAT SHELTERS.

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

Peter was a leader among the apostles. It was he who uncovered the hypocrisy of Ananias and Sapphira, and blocked the game of duplicity in the incipient life of the church. In addition to his personality, Peter did cast a shadow as he walked the streets of Jerusalem. Under his influence and teaching converts were multiplied. "They brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them." The record does not inform us whether this device was successful in the recovery of the sick. The people flocked to Peter, however, drawn by that other shadow, his spiritual life and influence. That was a more potent part of himself than the shadow from which the people sought relief.

Every man is casting the shadow of a personal influence, and that shadow is telling for good or ill to those upon whom it is falling. One may not be conscious of the silent influence going out from himself, and molding the character of those near to him. It is, however, true, in more than one sense, that no man liveth or dieth to himself. God has put us in such relations to all the world about us that we cannot sever our influence from others. As surely as we cast a shadow while walking in the sunlight, we send out a personal influence upon those among whom our life is moving.

Children are living and walking in the shadow, under the influence, of their parents. It is of God's infinite wisdom and

love that the influence of the father should tell on the character and life of the son. "See that boy? He tries to walk like his father. He is taking the long stride of a man." True, and his ideal, his longing is to be a man. And he is careful to cultivate all the symptoms of physical manhood. He watches himself to note and mark the developments of his growing physical life. God so designed it, and for the well-being of the child.

Children acquire language from their parents, their habits of thought and speech, from these divinely-appointed models of the race. He has placed them thus near us that our shadow may fall upon them. The reader will recall his childhood thought of his father's wisdom, power and love; that in the child's estimation there was nothing so profound but that father knew all about it; nothing so difficult but that father could easily accomplish it. In the shadow of that personal influence the child felt perfectly secure—was without solicitude or even care.

This divine arrangement by which one life unconsciously casts a shadow for good or ill upon those near to us, loads us with responsibility and cheers us with hope. It puts us on the watch. What shall our shadow, our personal influence be? Shall it be the kind that brings healing to those upon whom it falls? Will it invite those who have the care of invalid lives to bring their helpless ones, that at the least God's shadow passing by might overshadow some of them? There is a mighty stimulant in every true life for the feeble, sickly lives that lie in moral helplessness all about us. And he who is living "under the shadow of the Almighty" will himself be a benediction. The souls that are yearning for better things will be found waiting along his path for possible healing.

There is a pillar of cloud by day, and of fire by night, the shadow of the ever-present One in the scorching heat of a godless world; and the "True Light which lighteth every man that cometh into the world," to whose sheltering and guidance all souls must come for safety. All other influences fail of their end if they do not bring us under the secure and refreshing shadow of the Almighty. There is coming a day of consuming heat, of searching light, when he "shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land." The dwellers in the desert knew the benediction of streams of water, the rest and security of the shadow of a great rock. How impressively this oriental figure beckons the soul of earth's weary pilgrim to the rest and security in God!

The poetry of the Old Testament abounds, is enriched with these figures of rest in God. To those who have found him there is safety from every storm. "The sun shall not smite them by day, nor the moon by night." The pestilence shall not lay its blighting hand upon them. For this resting place David made supplication: "Keep me under the shadow of thy wings, from the wicked that oppress me, from my deadly enemies that encompass me about."—Journal and Messenger.

When the illustrious John Selden was dying he said to Archbishop Usher: "I have surveyed most of the learning that is among the sons of men, and my study is filled with books and manuscripts (he had 8,000 volumes in his library) on various subjects; but at present I can not recollect any passage out of all my books and papers whereon I can rest my soul, save from the sacred Scriptures: 'The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good words.'—Tit. 2:14."

Christianity has able advocates than its professed defenders, in those quiet and humble men and women who in the light of it, and the strength of it live holy, beautiful and self-denying lives.

THE CARNEGIE FOUNDATION AND THE DENOMINATIONAL COLLEGE.

By Arthur Yager, Ph.D.

Of all the notable foundations for educational advancement, of this wonderful twentieth century, perhaps the most notable is the one that bears the name of "The Carnegie Foundation for the Advancement of Teaching."

To offer retiring allowances to disabled, or superannuated teachers, not only furnishes comfort and peace to the declining years of a most worthy class of individuals, but also for the first time, strongly directs public attention to a most important and hard worked, and yet meagerly paid profession.

Notable, in the second place because of the intelligent, distinguished and able men who have been drawn together to form the Carnegie Board. These men are among the most capable educators in this, or any country; and they have brought to bear upon the management of this great trust, the greatest care and thought, insight and foresight, which trained and capable men could muster.

But in the third place, this Foundation is especially notable because of its effects. No single foundation, in recent years or perhaps in any years, has produced in so short a time such wide-spread and far-reaching effects, as has the Carnegie Foundation for the Advancement of Teaching.

These effects are of two sorts, or rather have worked out in two directions, both of which are incidental to the main purpose of the foundation; because the Carnegie Board seem to have set for themselves two main objectives to be brought about through grants of retiring allowances to aged professors.

First, they have determined so to manage their grants of money, as to bring some sort of system out of the chaotic condition of higher education in America—to standardize and systematize the various kinds and grades of educational institutions, to correlate them to each other—to draw more clearly the line of cleavage between the College and the Academy, on the one hand, and between the College and the University, and Professional School, on the other; and to standardize the curricula, unify entrance requirements, and to give to the diplomas and all the literary degrees of our higher institutions of learning a higher and more uniform value.

This work of bringing into higher education in our country, some sort of system, had already been begun before the Carnegie Board undertook it. Various Associations of Colleges in many parts of the country had been formed for this very purpose, but the intelligent and powerful co-operation of this Board has been immensely helpful. That this influence has been salutary no one can doubt. Great good has already been accomplished. Entrance requirements have been made uniform in a great number of colleges, and the 14 Carnegie units have been recognized as the standard course for high school and academies almost everywhere. The second kind of effects produced by this foundation grows out of its attitude towards the "Denominational College."

Towards all denominational colleges, the Carnegie Foundation has assumed the same attitude as toward the "fake" college, or the college of low standards. In order to receive any of the benefits from the Carnegie fund, a college must "undenominationalize" itself completely—not simply refrain from all the teaching of any particular religious tenets, in its required courses of instruction, but renounce all legal ties to any denomination of Christians; and especially give up all religious tests as to the admission of students, selection of faculties and the election of trustees.

The aim of the Board seems to be clear, and their purpose plain.

In the ideal system of education which they mean to encourage and foster, the denominational college has no place. It is out of date. It no longer has a useful function to perform.

This attitude of the Board has already produced marked effects.

Some of the colleges have evidently accepted the decision of the Carnegie Board, as the true and right view of the matter, and have promptly proceeded to abjure their denominational character, and place themselves among the so-called "non-sectarian" Colleges. Bowdoin College of Maine has, within the past year surrendered a sum of more than \$50,000, which had a reversionary clause attached to it, in order that they might be free enough of all denominational entanglements, to be placed upon the Carnegie list of accepted colleges. President Hyde and the Board of Bowdoin Trustees would hardly have made so costly a sacrifice of the college funds, if they had not believed that the Carnegie principle was right, and a denominational college out of date.

Other colleges, however, seem to have attempted to play fast and loose with the situation. Without conceding the righteousness of the Carnegie position, they are endeavoring to satisfy the legal requirements of the Carnegie Board, so as to receive the material benefits from this foundation, and at the same time try to persuade themselves and their constituents that they will remain just as denominational as ever.

It is needless to say that such a course is extremely un-Christlike, and utterly indefensible from every point of view. A Christian College cannot afford to attempt a double game. It should play all its cards above the table; either be frankly and openly denominational, or else openly undenominational. The other course savors too much of those straddling duplicities, which are sometimes resorted to in politics, and have ceased to be profitable, even in politics. Besides, aside from the moral question, the thing cannot permanently be done. No man can serve two masters. Some one is going to be deceived and it will not be the Carnegie Board. They have the whiphandle and

they have given no one any reason to think that they mean to be trifled with.

The college that remains on their accepted list, must have no religious tests, as to selection of professors or trustees, and attempt no distinctive religious teaching, or even seek the conversion of its students—in other words, it must be in reality, as in legal theory, without denominational ties.

It seems to me however that the dignified and wise thing for the denominational colleges to do, is to meet squarely the issue that has been raised, and to discuss the question as to their right to exist on its merits. What is a denominational college? and why should it continue to exist?

A denominational college, as now understood, is not a sectarian college. It is not an institution founded primarily and chiefly for the propagation of certain tenets. Its primary and chief purpose is to realize a Christian College; a college whose students can be surrounded by a Christian atmosphere; and where they will be guarded from every influence that tends to injure their moral and religious life—an institution that lays emphasis especially upon character, and recognizes that the strongest force for the development of character in this world, is the religion of Jesus Christ. A college that is really and truly Christian, is one of the most important and indispensable needs of our time. It is to the college that we must entrust our children when they leave home for the first time. Leaving the restraining influences of Father and Mother, and Church and Pastor and Sunday school teacher; for the first time treading alone with eager feet, new paths that lead, they know not whither, it is important that they be under Christian influence and receive religious training. On every hand there is wide recognition of the need of religious education.

Miss Jane Addams, of Hull House, Chicago, laments the bitter fruits of religious ignorance, in a recent letter to "Religious Education." She writes that "Those of us who live in Chicago are obliged to confess that last year there were arrested and brought to court, 15,000 young people under the age of twenty, who had failed to keep even the common law of the land. It is said indeed, that practically the whole machinery here in Chicago, of the grand jury, and criminal court, is maintained and operated for the benefit of youths between the ages of thirteen and twenty-three." And Miss Addams maintains that "only a capture of the imagination and the deepest emotion of youth, by what men call religion, could have prevented these crimes." How practically to secure religious training in the public schools, is a problem, that at present seems to defy solution. On this point I have no suggestions to make, but surely, at a time like this, when the need of a moral and religious training cries out to Heaven, the champions of the Christian College should not abate one jot of their claim to public attention.

Now, the maintenance of a real Christian college, permanently and truly Christian in character, ideals and spirit, in the midst of this strenuous and materialistic age, is an extremely difficult task. It can only be successfully accomplished through the denominational college.

To create a Christian College, and keep it permanently Christian there are necessary, in my judgment three things, as follows:

First.—There should be in the college not simply toleration, but a warm welcome, and a fostering care for every organization, agency or movement having for its object the moral training and religious education of the students.

Second.—The college itself, in the very core of its life, its faculty, and its governing board, should be sincerely composed of Christian men who have a spontaneous and unflagging interest in the moral and spiritual welfare of the young people committed to their charge. These men should be determined, not simply to welcome every helpful and uplifting influence upon the moral life of the students, but also to banish and bar out every influence that is hurtful, corrupting or degrading to the spiritual life of the college.

They must have the power to do this, whether the hurtful influence appear among the students, or in the faculty.

The character, the teaching and the example of every professor should be made to co-operate helpfully toward the common end—namely, the training of the heart and conscience, as well as the mind, of the students—and to accomplish this, Christ must control the whole institution, from its centre to its circumference. In a Christian college like ours, and with such need of Christian training for our people as now exists, it is really illogical, that all the schools should be neutral agents—a sort of missionary territory, which simply tolerates certain religious agencies, like Young Men's Christian Associations projected into them from the outside. The Emperor of China tolerates our Missionaries! Some where in our educational system, there ought to be a place for a school, or at least a college that is itself thoroughly and actively Christian.

Third.—Not only should the governing board be Christian, but the college should feel a certain definite responsibility to some organized body of evangelical Christians. This responsibility need not, perhaps be organic and formal, but it should be definite enough to exercise a restraining influence—a moral compulsion upon the governing bodies of the college.

This is the crux of the whole matter. I do not believe that a college can ever be kept permanently and truly Christian in spirit and in purpose, without some definite relation and responsibility to a specific denomination. It may start right, but there are too many voices in the air, too much drift and change in these strenuous times, for a college to stem the tide. A small body of men are not free from bias, or the personal predilections of the men who compose it. If they be a self-perpetuating board, which seems to be the favorite device of the Carnegie Foundation, they are responsible to no body but themselves and they simply cannot be trusted to preserve everywhere

throughout the college, and at all times, the Christian spirit—the stress is too great!

But in the second place the denominational college is necessary not only to keep a college Christian in its spirit, but is also essential to the life of a denomination. Let us not deceive ourselves; those who oppose denominational colleges, also oppose denominationalism. To them denominationalism means sectarianism; and that whole thing is out of date.

But does loyalty to one's denomination necessarily imply bitterness, or narrowness, or sectarian bigotry? Let us admit that at times, in the past there has been too much manifestation of these unlovely qualities amongst the various religious organizations of Protestant Christendom—and yet the truth remains, in spite of this fact, that the great body of Christian people are now, and always have been enrolled upon the rosters of these so-called sects and denominations. And the great bulk of the Christian work that has been done in this world, has been done in the name of, and through the gifts and labors of these same Christian Denominations. This is true of every sort of Christian work—charitable, educational, missionary, and evangelical. And this is almost as completely true now as it ever was, in spite of the wide spread discussion of Christian unity, universal truth, and inter-denominationalism of all sorts. If the present denominational organization of Protestant Christians were to be suddenly destroyed, it is difficult to see just what arrangement could be devised to take its place.

Simply as a human scheme for carrying on the work of the kingdom in this world, and to say nothing of the divine origin and complete formulation of divine truth which each denomination claims for itself, it would be difficult to imagine any working arrangement for organizing and developing the Kingdom of God on earth that could be substituted for it; unless indeed, we should agree to have one universal church. And the world tried one great Catholic church once—and we will never go back to that!

Certainly the unattached, non-sectarian, undenominationalism which now seems to be the fashionable form of Christianity in some quarters, cannot be relied on to take the place of the sturdy loyalty of our Fathers.

If denominations of Christians are to continue to exist, denominational colleges must also continue to be supported.

In the first place all the denominations are dependent upon their colleges for their supply of ministers.

Statistics show that more than 90 per cent. of the ministerial students in our Theological Seminaries come from the denominational colleges. I have seen it stated that in the last thirty years there has been a tremendous decline in the number of young ministers coming from the so-called non-sectarian colleges. From these facts it seems that the elimination of the denominational college would effectually eliminate the preaching—at any rate, the educated preacher.

President Pritchett of the Carnegie Board laments the low standards of admission to the pulpit. If it were not for the denominational college these standards of admission would be infinitely lower than they are.

But not only for the education of the preacher are the denominational colleges necessary, but for the training of the lay worker as well. The activities of a modern church require numbers of educated laymen and women for Sunday school teachers, etc. These also must be trained in the denominational colleges for only in such a college can they retain sufficient consecration and denominational loyalty to become efficient church workers. What then should be the course of those colleges in view of the attitude of the Carnegie Foundation?

First.—To make no concessions of their denominational character. Good faith toward those who have given them their endowments, loyalty to those who now support them and depend upon them, require that they should stand four-square on this point.

Second.—They should meet the issue presented squarely in the front. They should form an organization amongst themselves, unfurl the banner of religious and moral training, and patiently, and yet confidently await the time of their reward. Georgetown, Ky.

UNDERMINING RELIGION.

In hundreds of class-rooms it is being taught daily that the decalogue is no more sacred than a syllabus; that the home as an institution is doomed that there are no absolute evils; that immorality is simply an act in contravention of society's accepted standards; that democracy is a failure and the Declaration of Independence only spectacular rhetoric; that the change from one religion to another is like getting a new hat; that moral precepts are passing shibboleths; that conception of right and wrong are as unstable as styles of dress; that wide stairways are open between social levels, but that to the climber children are incumbrances, that the sole effect of profligacy is to fill tiny graves; and that there can be and there are holier alliances without the marriage bond than within it."

With these startling words the editor of The Cosmopolitan in the May number, introduces the first of a series of three articles by Mr. Harold Bolce on "Blasting at the Rock of Ages." For two years Mr. Bolce has been investigating by personal visits the teachings in the great universities of the United States; and his articles are to be the proof of the astounding propositions stated by the editor above. Mr. Bolce found that in many of the class-rooms of our institutions for higher education "there is a scholarly repudiation of all solemn authority." Moral distinctions are obliterated and pragmatism in its bald, est form, as enunciated by Nietzsche, the doctrine of the supremacy of present desire, and convic-

tion, is the prevailing philosophy. Mr. Bolce gives names and quotations and portraits. And the question comes back, as we have said often, to the problem of authority. Is there an authority external to man which is infallible and ought to be obeyed? or is man himself the sole judge of his conduct and beliefs? Whether this is applied to morals or religion the principle is the same. The man who finds "holier alliances" outside the marriage relation than within, and the man who makes his consciousness the ultimate authority in religion stand on the same platform which substitutes human authority for divine. The great line of division is just here: Will a man obey God or please himself?

The Christian civilization of today has grown on the basis of belief in the deity of Jesus Christ and the infallible authority of the Bible. There is no reason for believing that Christianity would have gained its present supremacy on any other basis. There are strong reasons for believing that the denial of the deity of Christ and of the authority of the Bible would cause mankind to revert to the moral condition of pagan Rome and polytheistic Greece. Wittingly or unwittingly those who deny the deity of Christ and the authority of the Bible are undermining Christian civilization, helping to reduce Christianity from its position of supremacy to the level of the ethnic religions, and aiding in the overthrow of morality, freedom and spiritual religion, and in the reestablishment of license in human relations, human slavery, and agnosticism or pure paganism in religion.

It does not make any difference by what names they call themselves; those who hold to merely human standards are fundamentally and utterly opposed to those who submit to an external and divine authority. The great line of cleavage in religion and morals will come in the future, not on present denominational lines, but on the question of submission to authority. The cleft is growing rapidly wider, and the time must come when those who are utterly opposed in the basal principle of their religious beliefs and moral conduct will no longer attempt to call themselves by the same name, or continue a more or less obscure controversy within the limits of the same organizations. There is not a religious denomination today which does not contain members who are more decisively hostile to each other in the fundamental principle of their religion than to many members of other denominations. These irreconcilable differences in the same denominations are the causes of great weakness and inefficiency, and the cause of truth and righteousness would be strengthened by frank recognition of the fact that a house divided against itself cannot stand. A church cannot long continue, part of which looks to God for its authority and part to man.—Watchman.

It is well to walk in the way of wisdom, in the path to peace, perhaps along the avenues of multitudinous concourse, possibly on the road to power, but it is essential to pursue the way of love. The loveless life is a failure, whatever else it seeks or has. Love is itself wisdom, influence, passion, power. It is the life behind the lives, the force that generates the forces. It is the distinct glory of Christianity that it both requires and makes possible this wonder-working spirit of love. The portal of faith opens on the way of love. The promises of the Bible are made to the loveless who are willing to be taught to love. God is love, and radiates love as the sun scatters light. There is no argument that can avail for the rebuttal of love, and when the Church learns to dwell in the thirteenth chapter of First Corinthians, the world will forget its quarrels, forgive its enemies, hate its own hate, and, remembering that God is love, try to be loving too.—Zion's Herald.

To know our duty and do it not is sin. Continuance in the sin of neglect arrests the life and stunts the growth. And the serious thing about that is that it becomes more difficult for God to move us. If God cannot move us in this present year, I do not see how he is going to do it later on.—John R. Matt.

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.

Three new one-volume Bible Dictionaries have been published. Two of them are rotten theologically and therefore poor, whatever their pretense, in real scholarship. The third, the illustrated Bible Dictionary, published by E. P. Dutton is profusely illustrated, and is very good. A man would not go amiss in buying it. But while in scholarship and in truth to God's Word it is far better than the others, it is not the equal of "A Dictionary of the Bible, edited by Prof. John D. Davis. In thorough scholarship, in clear statement, in devotion to the revealed Word of God this book has no equal among recent Bible Dictionaries. And we are glad that this best of all one-volume Bible Dictionaries is the cheapest. It is \$2.00 while the others are \$5.00.

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**Sunday-School
Lesson**

Sunday, July 4th.

Paul's Second Missionary Journey.—Acts 16:6-15.

Motto Text.—"Come over into Macedonia and help us."—Acts 16:9.

"Now when they had gone throughout Phrygia and the region of Galatia." Paul was on a missionary tour accompanied by Silas. Phrygia was a province in the interior of Asia Minor, which contained Colosse and Laodicea. There were churches in these two cities, for an epistle was written to the Colossians and to Laodicea Christ sent a message in Revelation. Galatia was another province which three centuries before had been seized and occupied by the Gauls and Celts. It was a rural district and the churches in Galatia were country churches. Asia does not mean the whole grand division called by that name, of course, for all these provinces were in that. But a province was called by that name.

"And were forbidden of the Holy Ghost to preach the Word in Asia." A statement which the Methodist theology will find it hard to explain. The people in Asia were sinners dying in their sins. Yet the Holy Spirit passed them by and forbade the missionaries, who were anxious to preach the gospel to them, from going there. The Calvinist has no trouble with it. The Holy Spirit is under no obligation to any creature; salvation is of free grace alone, and He chooses whom He will. He had His reasons for His choice, but the reason was not that the sinners in one place were more deserving than in another. The reason which is all sufficient now and forever is that it was according to the good pleasure of his will.

"After they were come to Mysia, they assayed to go into Bithynia. But the Spirit suffered them not." Mysia is the northwest province of Asia Minor. They did not stop to preach in Mysia, as it is said they passed by. How the Spirit indicated his will is not said, but it is probable by direct revelation. He was sending them to Europe but He did not tell them at once to go there. Alexander says that the Greek word which is translated assayed is usually applied to moral trial or temptation, and may imply there was something presumptuous in the attempt to go into Bithynia.

When they had reached Troas, a seaport near the site of ancient Troy, they were opposite Greece and near to it. And now the Spirit indicated where he wished them to go. "A vision appeared to Paul in the night." It may have been in a dream, but probably appeared to him when awake. "Come over into Macedonia, and help us." He had to go across the strait to reach Macedonia. Europe needed help. Salvation was not only for the Gentiles, but for the Gentiles living anywhere. We hear no more of any desire to go to Bithynia. When Paul knew his Lord's will, his only wish was to obey that will.

"Immediately we endeavored to go into Macedonia." Here Luke joins the party and uses the word "we." His medical skill was a great help to Paul who was a frail man. The "help" which Paul could carry to Macedonia was the gospel, the power of God unto salvation. The greatest day in the

history of Europe was that when this man landed upon her shores.

Let those who are of the European races among us, and who care nothing and give nothing to foreign missions ponder and pray over this lesson. Europe owes everything to Asia. Suppose Paul had said there were heathen enough at home to whom the gospel ought to be preached. Suppose he had said he would wait till all, even the city of Jerusalem were converted? Suppose he had answered the Macedonian cry, "I do not believe in foreign missions?" Let those who refuse to give consider their reasons for such refusals, and how those reasons would appear had Paul advanced them.

"The Lord had called us for to preach the Gospel unto them." God not only calls men to preach, but he calls them into the foreign work by a special call. This call is as distinct and positive as is the call to preach. They sailed from Troas as soon as they could find a ship. between Troas and Neapolis, and its modern name is Samotraki. The site of Neapolis is doubtful, though from the large number of the remains of Roman pavements, aqueducts, etc., it is supposed to have stood where now is the Turkish Village Kavalia.

"And from thence to Philippi." They made no stay to preach either at Samothracia or Neapolis, the spirit leading them on where He wished them to go. This city had anciently been called Datas. Philip of Macedon had rebuilt and fortified and called it by his name. Came with a straight course, i. e., ran straight, to Samothracia. The breeze favored them, and the ship did not need to tack. Augustus established a military colony in this city. Roman military colonies were modeled after the government of Rome, and were placed wherever needed to strengthen the hold of Rome upon the natives.

"And on the Sabbath we went out of the city by a river side." There is a small stream, the Gangas, which flows near by into the Strymon, which was several miles distant. "Where prayer was wont to be made." Josephus tells us the Jews were in the habit of having their praying places near streams of water for convenience in ablutions. There were probably very few Jews in this city, and their number was not sufficient to build a synagogue. In such cases they met in the open air.

Paul in heathen and Gentile lands never forgot that the gospel was for the Jew first. The Jews might be very few—no matter. They must hear the message first. Therefore, knowing their custom of going to the river side to worship on the Sabbath days, he and his companions went out to look for a Jewish praying place. "And spake unto the women which resorted hither." The women sat apart from men in the synagogue, in the galleries behind jealousies, and when they met for prayer in the open air, it is thought the women met in one place and the men in another. The Christian religion changed this custom and all met together. The meeting of women apart from the men is a return to the Jewish customs. The Corinthian women thought that because they sat with the men in the meeting they were to do as the men did, speak and sit with uncovered heads. But Paul reproved them sharply for that, telling them such conduct was forbidden and shameful. They were to sit in the meetings with the men but they must not uncover their heads and must learn in silence.

It is possible, however, that these women had not gone out for prayer but for some other purpose.

Though as Lydia was a Jewish proselyte and this was the Sabbath day, it is almost certain that they went to worship. Thyatira, a city of Lydia, was famous for its purple dye, which was obtained from a shell fish. The Lydian women used to dye cloth and Lydia may have been a seller of the dye or of the purple cloth. "Whose heart the Lord opened, and she attended." God's sovereignty and man's free agency. And yet it was not all of God. She must attend to the things spoken, but she would not have done it had not God opened her heart. The first convert in Europe was a woman who was there on business, whose home was in Asia.

"And when she was baptized, and her household." Her employes and servants. Lydia was from our knowledge of the customs of those days, a widow no longer young, as she was a traveling merchant. She had, no doubt, collected around her devout Jewish proselytes. She was a woman of means, as appears from the fact that she was occupying a house large enough to accommodate all Paul's party, and she could afford to entertain them.

DEAR RECORDER.

On June 2nd, at 3 o'clock p. m., the following ordained ministers, Revs. T. J. Stephenson, C. P. Estes, Charles Graham, B. A. Dawes, A. Luzby, E. W. Summers and the writer, met in the Sunday School room of the Georgetown Baptist church, pursuant to a call from Marcus church, Pendleton county, Ky., and Buck Run church, Franklin county, Ky., for the setting apart to the full work of the gospel ministry Rev. R. C. Goldsmith, of Louisville, Ky., and Rev. Arthur Westneat, of Australia, both students of Georgetown College.

After prayer by Bro. Luzby, Dr. Dawes was chosen Moderator, and requested to lead in the questioning of the candidates, and H. S. Summers was elected clerk.

After the relation of their Christian experience and call to the ministry the candidates were questioned at length regarding their views concerning the vital doctrines of the Bible. The examination in which all present were free to take part, being ended, the brethren were recommended to the church for ordination.

The church met at night in her mid-week prayer meeting and heard the report of the examining council. The report was received and the council instructed to proceed with the ordination of the young brethren. Dr. Dawes read a portion of Scripture and Rev. H. B. Willhoite offered prayer. The sermon was preached by Dr. Dawes from the last chapter of Matthew and 18-20 verses.

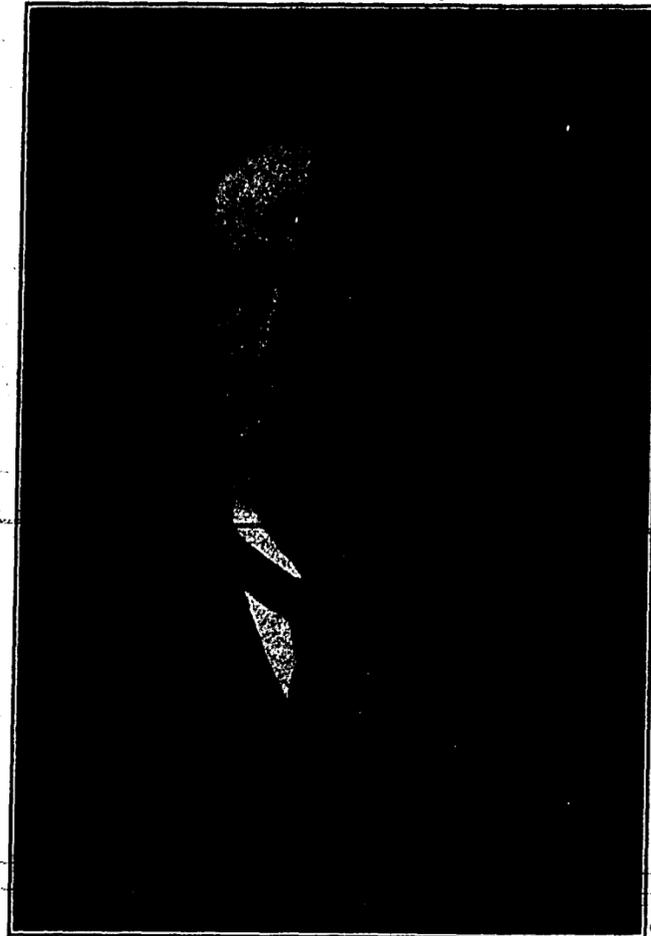
The charge to the candidates was then given by Rev. E. W. Summers, and the presentation of the Bible by Bro. Luzby.

Then followed the ordaining prayer by the writer, and the laying on of hands by the ordained ministers present.

May the Lord's richest blessings rest upon these noble young men and may they be valiant soldiers for Christ in the great warfare.

B. A. DAWES, Moderator.
H. S. SUMMERS, Clerk.
Georgetown, Ky.

Give me the money we spend for that which is injurious, for that which is useless and for that which is luxurious, and I'll pay all the churches, the missionary and evangelizing agencies, endow our colleges and seminaries and let our people keep all the money they are giving to beneficences.—T. B. Holmes.



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SAM JONES on Christian Science:—"Theosophy, Occultism and Christian Science are catching people by the thousand. The devil will get the most of them, but, thank God, he won't get much—Christian Science starts out with a monumenttal lie: No such thing as pain! I know that's a lie, for I have sat up with it all night. I suppose when a married man gets the thought that he has no wife and holds the thought, he is an old bachelor."

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PRAYER.

I know not by what methods rare,
But this I know—God answers
prayer.

I know not when he sends the word
That tells us fervent prayer is
heard.

I know it cometh soon or late;
Therefore we need to pray and
wait.

I know not if the blessing sought
Will come in just the guise I
thought.

I leave all prayers with him alone
Whose will is wiser than my own.
—The Christian Register.

OUR PULPIT.



THE FAILURE OF THE BROOK.

C. H. Morrison.

And it came to pass, after a while, that the brook dried up.—I Kings 17:7.

Where this brook Cherith was, we do not know exactly. It was one of the little tributaries of the Jordan. Somewhere in the uplands of the south it had its rise, and it chattered as it flowed to join the brimming river. It is notable that its name means 'separated.' It was the lonely, separated brook. There was that haunting sense of a deep peace about it that we have felt beside some little stream among the hills. For I know no place that is quite so full of God as a Highland burn far in the Highland mountains, where the running water speaks of unending life, and the hills of an eternity of calm. Here then, at the beginning of his career, the prophet Elijah was sent apart by God. Like Moses in Midian, and like Jesus in the wilderness, God drew him into isolation for a season. For very rarely does God plunge His servants into the stir and dust of the great battle without a call to a period of quietude when they can take their measurements in silence.

Elijah, then, was sent to the brook Cherith by the express commandment of his God, and it must have been a strange and staggering thing for him when the waters of the brook began to fail. Had he been fugitive from duty it would have been very different. He would have taken that failure as his punishment. When we are false to duty all the brooks dry up which once used to make music by our path. However dreary the road be, if a man is true to God the sound of water is never far away. It is when a man is false to God and duty that he walks continually by empty watercourses. But Elijah was not false to God or duty. It was the spirit of God that drove him out to Cherith. And God had said to him, 'I shall feed thee there, and thou shalt drink of the brook and shalt be satisfied.' Yet in spite of all that guidance and that promise, in obedience to which Elijah had gone out—it came to pass after a while that the brook dried. Do you not think that was a staggering event? Can you not picture Elijah's incredulity? How he would disbelieve his senses and say, 'It cannot be; this is some trick of my imagination.' But at last the facts were too plain to be gainsaid—listen as he might there was no murmur—

and every rock was hot in the strong sun, and the deep runnels of yesterday were empty. It was enough to crush an ordinary faith; but then the faith of Elijah was not ordinary. There is something noble in the man who in an hour like that can lift up his heart and say, 'I trust in God.' And I want to show you how that faith was justified, and how there was deep meaning in that discipline, that so you and I may be a little stronger in those dark seasons when the brooks dry up.

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Now I have little doubt that in a thousand lives that is still the secret of the failing brook. It is not because God is angry that it fails; it is because our Father wants us to be brothers. One touch of nature makes us all akin, even if it be only a touch of common thirst; and there is many a brook that the Almighty dries, that so we may cease from our pride and realise our kinship. There is no sympathy so deep and strong as that which springs out of a common suffering. Exclude a man from what others have to bear, and you exclude him from his heritage of brotherhood. But send him out into the boisterous world and let him bear your sorrow or your cross, and there is something in the very way he speaks to you that makes it evident he understands. Do you remember how the Pharisee prayed, 'I thank Thee, God, I am not as other men?' The world was thirsty and crying out for water, and he was snug beside his running Cherith. It would have been better for him, in time and in eternity, had he been a little liker other men—and Elijah was saved from the Pharisaic temper by the unlooked-for drying of the brook.

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Now that is a lesson we do well to learn; that in certain matters there are no exceptions. God has His chosen and peculiar people, but He never spares the rod to spoil His child. I had a visit from a friend the other day who was broken-hearted in unexpected grief. A little rivulet of life had made his meadow beautiful, when suddenly its music was no more. And 'Oh,' he said to me, 'if I had been wicked—if I had been a rebel against God, I might have understood it; but it is hard to be dealt with thus when I have striven to serve Him, and tried to be true to Him in home and business.' You see at the heart of his so bitter grief there was a thought that is common to all us. My friend was like Elijah at his stream, saying, 'I am a prophet and it can never be dry.' And one of the hardest lessons we must learn is that the name and nature of our God is love, yet for the man who trusts and serves Him best, there is to be no exception from the scourge. I think of Peter on whom the church is built, and when I open the door of his cottage there is fever there. I think of Mary, mother of our Lord, and what is that in her heart?—it is a sword. I think of the home at Bethany that Jesus loved—surely no blast of the chill wind will pierce that dwelling?—and it came to pass that their brother Lazarus died.

But I pass on, for I have one thing more to say, and it is the deepest lesson of the story. It is that the ceasing of the prophet's brook was the beginning of larger views of God. 'Arise, get thee to Zarephath,' said God; and Elijah arose and gat him down to Zarephath. Now there were two things that Elijah learned at Zarephath that were of mighty influence in his career. Zarephath was a heathen village given to the worship of Baal, and revelling in the filth of that idolatry. And there, as Elijah viewed that superstition, and realised the moral death which followed it, there was burned into his heart the loathing scorn that made him such an antagonist of Baal. But Elijah learned here was a widening of his God's mercy. He saw that the God of Israel could be gracious to a woman who was born and bred a heathen. And to a Jew like Elijah, trained in the Jewish creed, and believing that beyond the covenant was darkness, the thought that the mercy of God was for the heathen, came with the thrilling of a great

and every rock was hot in the strong sun, and the deep runnels of yesterday were empty. It was enough to crush an ordinary faith; but then the faith of Elijah was not ordinary. There is something noble in the man who in an hour like that can lift up his heart and say, 'I trust in God.' And I want to show you how that faith was justified, and how there was deep meaning in that discipline, that so you and I may be a little stronger in those dark seasons when the brooks dry up.

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HERESY AND EVANGELISM.
By J. R. Reynolds.

Perhaps there was never a time in the history of Christianity when the teachings of Jesus Christ were more thoroughly misunderstood and misapplied than today. Satan is not more busily engaged, nor is he more marvelously successful in any part of his organized Kingdom, than he is in that department where he interprets scripture.

Wherever you go to engage in evangelization, you do not only have to contend with Satan in his efforts to hinder the people from being saved, but you must meet him in his assaults upon the saved. He knows he cannot take eternal life from the saved, but he wants to rob them of a life of usefulness on the earth. This he seeks to do by misinterpreting truth. He is opposed to the coming of the Kingdom of Christ, and if he fails to keep one out of the Kingdom, his next step is to create a misunderstanding of the purpose of redemption, the doctrines of the Bible, and thus prevent the spread of the Kingdom of Christ. This he seems to get at easily by teaching the Bible himself. All heresy comes from his Theological Seminary. Very often in this way he gets a good person to unconsciously help his cause rather than the cause of Christ.

The Bible is a book of harmony not a book of contradictions. It does not make one statement here and someplace else contradict it. There is absolutely no conflict in the statements of the doctrines in the Bible. Its doctrines are a great system and they work together like one cog wheel works in another.

Satan succeeds in getting the saved as well as the unsaved to seize one or more doctrines, sever them from their place in the system of truth, carry them off to one side, study them in their own light, without consideration of other truths to which they are related and are in harmony with, and thus he creates heresy. This kind of student, and this course of study, with Prof. Satan in the chair, will read into the doctrines of the Bible, things it is far from teaching, and rob it of its true meaning.

Anything in its place cannot be objected to. Take it from its place and it at once becomes an oddity and a thing ridiculous. A cow in the green field, most people admire; put her in the parlor and you make her an oddity and you have done the ridiculous. The homeliest man in the country is a desirable citizen if he stays in his place. The most beautiful girl in your neighborhood by her bad manners can become detestable. My watch is a fine piece of machinery. But take it apart and scatter the pieces on the floor. Here is the hairspring, the balance-wheel, several cogwheels etc. Place one of these parts in your hand consider it apart from the others. It is an oddity. It cannot be used as it is, except by the junk man. It can be beautiful and perform its mission, only in connection with the other machinery. Any doctrine of the Bible when considered in its place and relation to other doctrines, is beautiful, reasonable, and profitable. Otherwise, it becomes a heresy and does more harm than good.

Take for an example the doctrine of holiness. It is a most blessed Bible truth. But what is the matter with it today in the minds of many? It is severed from its place in the Bible, studied in bad light, and by Satan's interpretation, it has to many become a

heresy. It is a spiritual thing studied with the carnal mind in the light of carnality. You can't measure spiritual things accurately with the carnal eye. They are spiritually discerned. Those who are wrong on the doctrine of holiness have gotten so by looking at holiness with the carnal mind. They fail to see that every saved being on this earth is composed of two distinct personalities. The "old man" or carnal, and "the new" or spiritual. These are separate and distinct persons. Both are capable of living, acting, thinking, enjoying, hating, contending, etc. Stand these side by side and study them separately. Study the spiritual or "new man" from the viewpoint of the spiritual, and the physical or "old man" from the human angle of vision.

"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."—I. Cor. 2:14.

This two-fold being stands up and testifies to the saving power of God; that he has complied with the conditions of citizenship in the Kingdom of God, and membership in His church and has the witness that he is past from death unto life; that he is born of God. Some one comes at him with this Scripture which is a most blessed truth. "Whoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin because he is born of God."—I. John 3:9. He realizes he is not a sinless being and is in trouble. The poor fellow is confused. What is wrong? The trouble is simply this. He fails to see the carnal and spiritual, as separate and distinct parts of his being. He cannot see that it was his spiritual or new man that was born of God. If he can once see what it is that is born of God, he will be troubled no more with reference to his life of union with Christ. That which is born of God is the spiritual, or new man, and he (the spiritual man) cannot sin because he is born of God. The work of regeneration deals alone with the spiritual part of the being. Regeneration does not touch the carnal nature any place. The carnal nature is not changed the least possible degree in regeneration. When one is regenerated, born of God and receives the Holy Spirit, war is declared and entered into by the spiritual man against the carnal man. The carnal man is not killed and taken out as many teach, but remains as long as breath is in the body, though not in the lead, not the controlling power. It continues to make its demands, but the spiritual man with power from above, denies self says no to self, fights, hushes, throttles, overcomes, crucifies the carnal man daily. The carnal is the servant of the spirit filled life.

Here is where we get the blessed assurance that nothing can sever the true believer's life of union with Christ. "That which is born of God cannot sin." Everybody knows, at least they should know, that the carnal man is not born of God in regeneration, nor a definite work of the Spirit, subsequent to regeneration.

Someone honestly asks: "If the body is not saved in regeneration nor a definite work of the Spirit subsequent to regeneration, will it be saved at all and if so when? Look at Rom. 8:10-11. And if Christ be in you the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of Him that raised up Christ from the dead dwell in you, He that raised up Christ. Jesus

from the dead, shall also quicken your mortal bodies by His Spirit which dwelleth in you. Paul clearly states in this tenth verse that the body is not effected by regeneration, but is yet dead because of sin. And in the next verse he says if we are regenerated, that the Holy Spirit which dwells in the new spiritual man, will quicken the body. And again in the twenty-first to twenty-third verses of the same chapter, Paul declares the body shall be delivered from the bondage of corruption. That we who have the first fruits of the Spirit groan within ourselves waiting for the adoption, to wit, the redemption of our body. When shall our body be redeemed? Not in this life, for the last thing spoken of this body shows it is everything else but redeemed. "It is sown in corruption; it is raised incorruption; it is sown in dishonor; it is raised in glory; it is sown

in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body. If the carnal nature were entirely taken out of the body it would then be a spiritual body, would never die, for sin kills the body. If this can be done the Bible doctrine of warfare must go down. If this can be done by a second work of grace, an instantaneous work, the blessed doctrine of a growth in grace is gone. The overcoming power of the Holy Spirit is not needed.

The condition of this world would soon be greatly changed, for the offspring of such perfect beings would be sinless by inheritance. The child cannot inherit a sinful nature from its parents, if the parents have no sinful nature. And so the heresy goes. And we must meet it. But this is only one of many. To my mind, Satan's

Kingdom which must be battered down before the people on the American continent shall be brought into the Kingdom of our Lord Jesus Christ. May the day soon come when the Christian world shall be right in its thinking along doctrinal lines. If it is necessary to think at all it is necessary to think correctly. Olive Hill, Ky.

I found it difficult the other night to cross a muddy street because of the deep shadow cast by my own body, which stood between the electric light and the walk over which I was crossing. Not a little of the time, I fear, do we stand in our own spiritual light, making our own pathway black with ugly shadows cast by our own personality, while the light flashes all around us. If you would avoid the shadows, walk toward the electric light in the heavens and let its

beam fall in your face.—George L. Perin.

The God that answers by fire is the God whom mankind will acknowledge; and so long as the fruits of the Spirit continue to be visible in charity, in self-sacrifice, in those graces which raise human creatures above themselves, thoughtful persons will remain convinced that with them in some form or other is the secret of truth.—James Froude.

The Pharisee's morals were doubtless quite as good as he said they were; it was the publican's confession of failure that won him justification.

I wish that I may learn nothing here that I can not continue in the other world; that I may do nothing here but deeds that will bear fruit in heaven.—Richter.

THE CHANCE OF A LIFE TIME.

THE ORIGINAL EDITION OF

MATTHEW HENRY'S COMMENTARY

ON THE ENTIRE BIBLE, WITH ALL THE ORIGINAL ILLUSTRATIONS.

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

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

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Editorial

With this issue the present editor terminates his connection with the Western Recorder. For almost two years he has tried to meet the duties and discharge the obligations of this important position in the spirit of the Master. Everything that might engender strife, produce discord or unjustly arraign any of the great agencies dear to the hearts of Southern Baptists has been eliminated from the columns of the paper. On the other hand, space without stint has been cheerfully given to the Boards and other institutions fostered by the Baptist brotherhood.

The cordial and unremitting support of the great host of Recorder readers is greatly appreciated and the same is true of the kindly and fraternal spirit that has characterized the denominational press.

It is needless to commend the new editor, Dr. J. W. Porter, and his associate, Dr. J. G. Bow, for these brethren are already well and favorably known for their work's sake. In their hands and under their direction the Western Recorder will continue its great mission for the cause of truth and righteousness. The effectiveness, however, of the service rendered is conditioned on the loyalty and the sympathetic support of the Recorder constituency and we earnestly request that this be given the new editors without stint or reservation.

Professor George B. Foster, in replying to his critics, claims, according to the Chicago Tribune, to be a "typical, loyal, old-fashioned Baptist." He continues: "If I am not at home in a Baptist church, and they choose to turn me out, I shall stay out in the wide, wide world. If I am not a Baptist, then I am nothing."

In this instance his language is within the range of comprehension. If "not a Baptist" then he is "nothing." This is positively refreshing. All other denominations are duly weighed and found wanting and the alternative is the Baptist fold or the "wide, wide world."

The incongruity of "a typical, loyal, old-fashioned Baptist" serving a Unitarian church as acting pastor flashes before his mental vision and calls forth the following explanation: "Certainly, I preach in a Unitarian church. I would preach in a Roman Catholic church if they would let me. I fight along the same lines, be it in one church or another." Evidently he never seriously considered just why his services are so acceptable in a Unitarian pulpit.

When Professor Foster's deliverances as teacher and author are recalled, his claim to be a "typical, loyal, old-fashioned Baptist" becomes well nigh incredible. Without a moment's hesitation he proceeds to defend this assertion and that, too, in a way that should cause Baptists to pause and take their bearings. Hear him:

"According to the historic position, I am a true Baptist. There is no creed subscription in the Baptist church, the reason being that we have no formal creed. We have no formal creed because Baptists hold to the right of private interpretation of the Scripture, freedom of thought and speech, and the privilege of every man to hold communion with God without

the mediation of a priest. This is the kernel of the Baptist position and this I hold with all my heart."

It is becoming distressingly frequent of late to state the Baptist position in almost the identical terms used by Mr. Foster. And common honesty compels the admission that if the above is really the "kernel" of the Baptist position then Mr. Foster is unquestionably a Baptist. Nor can we stop there. Congregationalists, Unitarians, Universalists, "Free" Thinkers, many Jews and a host of others would strenuously insist that the heart of their creed was accurately and adequately expressed in what Professor Foster is pleased to call the "kernel of the Baptist position." Are they, on this account, to be classified as Baptists? If the above is a fair and truthful statement of the Baptist position then there can be no heresy in a Baptist church.

A Baptist finds very definite things commanded in the Scriptures, and common agreement about these definite things makes one a Baptist. It is a willful misinterpretation to represent Baptists as holding that no embargo is laid on the thoughts, speech and conscience of the individual. It is the cherishing of certain thoughts, and expressing these thoughts in a definite mold of speech and the stern insistence upon a certain standard for the conscience that makes one a Baptist. Nor is the individual's approach to God ignored by Baptists. They insist that men are to draw nigh through the vicarious and substitutionary work of Jesus Christ. Heresy is possible in a Baptist church because that institution holds to well defined and clearly enunciated truth.

The great, fundamental principles of Baptists are not expressed in terms so vague and general as to be devoid of definite and specific meaning. Years ago Professor Foster reached the parting of the ways and he should go to the Unitarians, or "the wide, wide world," where he properly belongs, and, as we see it, good, wholesome self-respect would hasten him in going unto his own.

"In a recent article in the Christian Advocate, this city, entitled, 'If I were the General Conference,' Dr. H. M. Hamill, of Nashville, mentioned quite a number of things he would do. Among other things he said that he would revise the ritual for infant baptism, so that baptismal regeneration should not be a part of it. This remark shows two things: 1. It is an admission that baptismal regeneration is now a part of the ritual for infant baptism among our Methodist brethren, which has sometimes been denied. 2. It is an acknowledgment that it ought not to be, and thus indicates the growing sentiment in favor of regeneration before church membership, which is a fundamental Baptist principle."—Baptist and Reflector.

Good! But then it was the idea of baptismal (or rantismal) regeneration, that introduced the dogma of infant baptism, and in the language of the honest German woman (in Behind the Scenes), "If not vote the good of it." It does not, cannot regenerate the soul, yet that is just what is expressed every time the word "christen" is used. Christen means "to make like Christ." Yes, leave it out of the ritual, leave it out of all Sunday School literature and eliminate the word "christen" from the vocabulary of the Christian. But above all let every lover of truth put forth strenuous efforts to banish this custom that exists without Scripture

warrant. It has proven a snare to many souls and is a dangerous and pernicious doctrine. Not a single passage of Scripture can be found that teaches infant baptism and we are glad Professor Hamill desires to "cut out" the baptismal regeneration of infants.

Corresponding Secretary J. D. Maddox, of the Baptist Ministers' Aid Society of Kentucky, is the right man in the right place. Notwithstanding the financial depression the receipts of the society show an increase of sixty-seven per cent over those of the preceding year. Under the circumstances this is a remarkable and gratifying showing.

Kentucky Baptists are falling far short of their duty in looking after their aged and infirm ministers.

With loving persistence Dr. Maddox has called repeated attention to this fact, and his efforts have not been in vain.

Let no one conclude, because of this gratifying advance that the society has sufficient funds to meet all obligations and to make adequate response to the multiplying appeals for assistance. This is far from being the case. With the increase of the present year the appropriations could only be made on a basis that was humiliating, because, in each instance, the amount was so meagre.

Every Baptist in Kentucky should follow the example of the sainted Evan Rogers, who "made it his first business the first day of every January to draw a check for the Society's work." Surely God's children should count it a great joy to and a real privilege to share in caring for His aged and infirm ministers.

Shortly before his death two old students of Dr. W. G. T. Sheed, expressed the hope that he soon would be restored to health. He replied "Oh, no; my work is done; I realize this. And what a poor work it has been! I do not like to look back upon it. But I am not trusting in the merits of anything I have done or am. There is too much talk in these days about character. I am going into the other world trusting in the character and work of Jesus Christ."

THE ABSOLUTE AUTHORITY OF THE INSPIRED SCRIPTURES.

No. 2.

Shall we be governed by the Word of God in our religious duties, acts and relations, or shall we claim to take the Bible as the man of our counsel and yet set aside its plain teachings and substitute our own preferences and the opinions of others, and the doctrines of men?

In a noted conference of ministers, composed of various denominations in Chicago, the chairman being a Pede-baptist, a Catholic priest was invited to read a paper before the body. He stated that some things were necessary to salvation which the Bible did not enjoin—referring perhaps to penance, prayers for the dead, and other things which the Catholic church had added to the Word of God. To this the chairman objected. The priest replied, "Then you must give up your infant baptism, for the Bible knows nothing of any such ceremony, it rests solely on the authority of the Catholic church by which it was introduced and established." Baptists believe the Bible is an all-sufficient rule of faith and practice.

Baptists still believe with Paul that "Every Scripture inspired of God is also profitable for teaching,

for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work."—II. Tim. 3:16. R. V.

No one has a right to cull and cut, pervert and reject to build up a system according to his own fancy.

We accept it as it is, as God's Word. What it teaches is right, what it enjoins we must do, what it prohibits we must not do. By this Bible all human conduct, creeds and opinions are to be tried. God's Word, like himself, is eternal and unchangeable.

"Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. If any man preach any other gospel unto you than that ye have received, let him be accursed."—Gal. 1:8-9. "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself."—I. Tim. 6:3-5.

For these principles Baptists have been subjected to almost every conceivable form of torture and persecution.

The wise man said, "Buy the truth and sell it not." Our fathers have bought and preserved these truths for us at a great price—the price of life and liberty, and for their sakes endured bitter poverty and vile persecutions. They were transmitted and committed to us, and it ill-becomes us to barter them for the praise of, and popularity with its enemies.

The advocate of modern liberalism bids to sell principles he never possessed for a popularity he never deserved. Many are lavishly liberal with the things of God. No man can be more liberal than the Bible and be true to Christ. The less principle a man has the more liberal he can be with truth and sacred things.

We believe the declaration of the risen Saviour. "For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."—Rev. 22:18-19.

Hence no human power or ecclesiastical authority can alter or change this divine revelation. Any substitution or change of doctrine, ordinance, government, or condition of salvation is not only sacrilege in them, but is dishonoring to God and ruinous to souls. They cannot "add to," nor "take away." Jesus Christ is the "Head over all things to the church." "There is one law-giver, who is able to save and to destroy."

How dare any one to acknowledge that the word of God teaches or commands one thing, and they say, "It matters not, something else will do just as well?" Will not the Master say, "Why call ye me Lord, Lord and do not the things which I say?" He has said, "If ye love me, keep my commandments." All who are true Baptists believe in the absolute, supreme, unchangeable authority of the inspired Scriptures.

EDITORIAL VARIETIES

It is better to save men than to save money.

The fear of God banishes every other kind of fear.

The true day does not dawn until the Sun of Righteousness appears.

No soul ever drifted into heaven, for earth's drift is not in that direction.

The pastor who dazzles his people with rhetorical fireworks rarely proves to be a master builder in the kingdom of God.

It has been well said that "behind every promise is infinite wisdom, infinite strength, and infinite love."

A French Catholic has directed that his fortune be used to pay for masses for the souls of those killed by automobiles.

The Recorder sincerely sympathizes with Dr. R. J. Willingham in the death of his noble brother, Mr. T. H. Willingham, of Rome, Ga.

The Bible is misquoted and misapplied on every side. There is sad need for an accurate knowledge of that book and a just interpretation of its contents.

It is strange, very strange, that those who deny the deity of Christ insist on being called Christians, for it is the personal relation sustained to Him that determines whether they are Christians.

"Were you ever in an engagement?" inquired an innocent rustic of a great militiaman. "Yes, once," replied that son of Mars, "but she went back on me."

"Why is it?" asked the dear girl, "that the bridegroom's attendant is called the 'best man'?" "I suppose it's because he is the best-off," growled the fussy old bachelor.

Dr. and Mrs. J. G. Bow celebrated their thirty-fourth wedding anniversary last Thursday. The entire Recorder force join in congratulating them on this happy event.

We have received the following card in English and Spanish: "Robert E. Pettigrew and Bertha Mills Pettigrew announce the birth of their daughter, Robert-Maceio-Alagoas-Brazil, May 15, 1909."

That book by Dr. Wm. J. Holtzclaw on "The Women of Today" is an up-to-date treatise of a very interesting subject. It will pay you well to read it. In a series of seventeen chapters the interest never flags.

Texas Baptists are to be congratulated on securing Dr. A. J. Barton as Corresponding Secretary of the Education Commission of their State. He has peculiar qualifications for this work and a great work it is, but with Dr. Barton at the helm success is assured.

Dr. T. B. Greenley, of Kosmosdale, now in his ninety-first year, is at the St. Joseph's Infirmary. There is nothing serious save the troubles incident to old age. He was on the Recorder staff in the days of Dr. W. C. Buck and Dr. John L. Waller, about seventy-five years ago. He has always stood for the Western Recorder.

The resignation of Dr. J. W. Conger as President of Union University, Jackson, Tenn., is a source of regret to many friends of that institution. Strong, but unavailing, efforts were made to get him to withdraw his resignation. It is announced that he will enter on a business career and for this we are truly sorry. Baptists cannot afford to lose such a man from their educational work.

Dr. J. J. Porter is dead! This startling tidings reached the Recorder office Monday afternoon. He passed away that morning at 9:30 o'clock. About two years ago he became pastor of the Baptist church at Winchester, Ky., and even in this brief period had accomplished a wonderful work for the Master. The death of this stalwart defender of the truth is a distinct loss to the cause of righteousness. A more extended notice will appear later.

The daily press reports that the Chicago Baptist Pastors' Conference, after a stormy session lasting four hours, dropped the name of Prof. George B. Foster as a member of that body. Dr. A. C. Dixon led in the fight for the excluding of Mr. Foster and the friends of the latter now question the denominational standing of Dr. Dixon. The position of Dr. Dixon is anything but enviable. Dual membership is a misnomer and how he can at the same time belong to a Baptist and a Pede-baptist body is a mystery that baffles explanation. It is a pity that Dr. Dixon should make it possible to use his widespread influence to foster the open membership and open communion idea among Baptists. But strange things are happening in these days.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Pastor Henry A. Porter: The Dangers of Middle Life, Luke 12:37-38. The Song of Eternity, Rev. 5:9. S. S., 382. By letter, 4; for baptism, 2. Chestnut St.—Bro. Wm. J. Mahoney: Christian Work, John 9:4. B. Y. P. U. at night. Bro. J. N. Sanderson: Character Sketch of Paul. S. S., 178. Eighteenth St.—Pastor B. V. Bolton: The Defeat of Siseru, Judges 4:14. No evening service. S. S., 48. We expect to hold services in our new building next Sunday. Fourth Ave.—Pastor E. S. Alderman: The Possible and the Impossible, Mark 10:27. Lost and Saved, Luke 19:10. S. S., 140. By letter, 1. German—Pastor Wm. Argow: The Rose of Sharon, Songs of Sol. 2:1-2. Daniel's Desire and Prayer. Dan. 6:10. S. S., 62. For baptism, 1. Hazelwood—Pastor Chas. B. Althoff: Sunday School Rally. False and True Hope, Job 8:14, and Heb. 6:19. S. S., 226. For baptism, 1; baptized, 1. Highland Park—Pastor W. E. Mason: Elements of the Mind of Christ, Phil. 2:5. John the Baptist and His Message, Isa. 40:3. S. S., 126. For baptism, 2. Oakdale—Pastor Erwin L. Averitt: Love, John 15:9. Covetousness, Micah, 2:1-3. S. S., 174. Ormsby Ave.—Pastor G. D. Billeison: Forgiveness, Its Nature, Ps. 32:1. Jesus at Bethany, John 11:56. S. S., 127. Third Ave.—Pastor S. J. Cannon: The Sayings from the Cross, Luke 23:34. The Miracles at Christ's Death, Matt. 27:54. S. S., 162. Thirty-four in mission. Twenty-sixth and Market—Pastor R. E. Reed: The Spirit's Sealing, Eph. 1:13. The Soul's Quickening, Eph. 2:1. S. S., 357. By letter, 1. Thirteenth and Kentucky—Pastor Jas. A. White: The Blessing of Righteousness, Ps. 92:12. Ezek. 18:4. S. S., 64. For baptism, 3; by relation, 1.

THE STATE.

Bro. E. W. Conkley writes from Pembroke: "I closed yesterday a ten-days' Bible School for young people. I taught in our district school house, spending the day at it in regular district school fashion. The attendance and interest were gratifying. The enrollment was thirty-five. O, how I wish there could be a greater interest awakened in both pastors and churches on this kind of Bible work." Mrs. Setzer, mother of Rev. W. H. Setzer, now of Sweet Springs, Mo., died at her home in Hart county on June 15th. She was in her eighty-first year, and had been a Baptist for sixty-five years, and a life-long friend of the Western Recorder. Bro. Setzer is the man who did such excellent work for several years at Jackson, Ky. It is time he was brought back to Kentucky. Let some of our pastorless churches take the hint. Pastor L. H. Voyles writes from Jones: "Last Saturday and Sunday were good days with the Green Brier church. Great congregations; baptized nine in the presence of a large congregation. Green Brier is a great church, and doing a good work for the Master. My work is moving along nicely; hands are full of work for the dear Lord. God bless the Recorder; it was never better. To my way of thinking, it is the best paper in the world." Bro. J. C. Daniel writes from Boston: "God was present to bless in the recent meeting at Elkton. Some thirty-five people professed a hope in Jesus and twenty-six were baptized. We are sad that many more than thirty-five were left who had no hope. Our joy for the ones saved exceeded only by our sorrow at the many left lost. Bro. John T. Hoskins, the new pastor, appears to be starting well in the work. We are now in a meeting at Boston, Ky., and ask an interest in the prayers of any who may read this. God bless the new editor of the Recorder and every reader. May God keep each one filled with His love and busy in His work."

MORE WORK FOR THE ADVOCATES OF CHRISTIAN UNION.

Baptists are not waiting under the Battle Creek Mich. for treatment. While collar in regard to Christian union, but there he became practically paralyzed but the Lord blessed them last year in the recovered sufficiently to return home. United States with 294,383 baptisms. A few days before his death he suffered a second stroke of paralysis, from which he never rallied, and on last Friday, surrounded by his family and friends he quietly breathed his last. Funeral services were held at the residence on Sunday afternoon, by the country than the morning before, it

seems to me their courage would be paralyzed and their efforts relaxed. Their work on this line in the face of such odds shows some spunk but bad judgment. Never until truth is false, conscience killed, and God dethroned will the efforts as now put forth result in Christian union. Let the Baptists execute the commission of their Lord in the spirit of Christ and real Christian union will take care of itself.

W. J. PUCKETT. Cave City, Ky.

ARE YOU GOING?

To what? To the Kentucky Baptist Assembly. Where? Georgetown. When? July 5-12. Why? First, to hear matchless addresses on the Bible and on the Sunday School, B. Y. P. U., Missions and other methods of church work; second, to study the best ways of doing Sunday School and B. Y. P. U. work under specialists; Third, to meet old friends and make new ones, it will be a great big "house party"; fourth, to have an outing that will be restful, invigorating and helpful.

What then? For should go. Railroad rates, one fare, plus 25 cents for the round trip. Board in Rucker Hall, \$1.00 per day, or \$6.50 for the entire time.

Partial List of Speakers.

Bible Lecturers—Prof. John R. Sampey, Dr. Wm. H. Smith. Sunday School Lecturers—Prof. B. H. DeMent, Dr. H. E. Tralle, Miss A. L. Williams, Mr. George Hayes, Rev. W. J. Mahoney. B. Y. P. U. Lecturer—Prof. L. P. Leavell. Mission Lecturers—Dr. Wm. H. Smith, Foreign Missions; Rev. M. E. Dodd, Home Missions; Dr. W. D. Powell, State Missions. Popular Lecturer—Dr. M. P. Hunt, subject, "Be Somebody." Singers—Mrs. M. C. Davidson-Jones, Mrs. Elizabeth Padfield. Reader—Miss Mary Kathryn Alexander. Special Addresses—Rev. A. Paul Bagby, "The Young People and Their Pleasures." Rev. George Green, "The Output of the B. Y. P. U." Rev. Wm. Harrison Williams, "The Young People and Their Reading." Rev. C. W. Elsie, "The Devotional Reading of the Scriptures."

Instrumental music by talented musicians, piano, cornet and violin.

Chorus specially trained for the Assembly.

Recreation and rest—facilities will be provided for boating, bowling, swimming (swimming pool of Georgetown College), tennis, basket ball, croquet, baseball and other outdoor sports.

Interurban cars running every hour to Lexington, Versailles and Paris, affording fine opportunity to see the beautiful Bluegrass region of Kentucky.

Georgetown College Gymnasium open to guests.

Fine library of Georgetown College open to those wishing to read or study. Sunset spiritual hour daily on the campus of Georgetown College (a spiritual feast).

Surely you can't afford to miss it. For further information, write to Thos. J. Watts, New Liberty, Ky.

COTTRELL-MILLER MARRIAGE.

The marriage of the Rev. Ernest O. Cottrell and Miss Bernice Miller, which was solemnized at 5 o'clock Wednesday afternoon at the home of the bride on East Fifth street, was one of the prettiest of the spring season. The home was handsomely decorated in flowers and evergreens. The ceremony was performed by the Rev. Ellis A. Cottrell, a brother of the groom. Only the immediate relatives and friends were present at the marriage. Immediately following the ceremony the couple went to their new home on Hill Avenue. The bride is a daughter of Mr. and Mrs. E. O. Miller and for several years was a popular teacher in the public schools in this city. She has many friends. The groom is a well known Baptist minister and has charge of three churches, two in Daviess county and one in Hancock county.

DEAR RECORDER:

It is with a feeling of very great sadness that I write you of the death of Rev. T. M. Morton, which occurred at his home in Livermore, Ky., Friday, June 11th, 1909. He has been in failing health for some months and had made a trip to

and Dr. J. D. Maddox. The congregation that gathered for the funeral services, the largest the writer ever saw on a similar occasion, bear testimony to the high esteem in which Bro. Morton was held by those that know and loved him.

A fuller account of his life and work will be sent in soon.

O. M. JHULTZ. Livermore, Ky.

OTHER STATES.

The meeting at the Greenville church, Va., resulted in sixteen additions.

In a meeting at Austin, Texas, fifty united with the church, all by experience and baptism.

The Baptist University for Women, Raleigh, N. C., has changed its name to "Meredith College."

The church at Lumberton, N. C., has adopted plans for a new house of worship and will begin work at an early day.

Pastor J. A. Hurst, Knoxville, Tenn., held a "two-weeks" meeting. Bro. J. M. Lewis doing the preaching, in which fifteen were added to the church.

The great revival at West Plains, Mo., resulted in 155 additions, 110 by experience and baptism. E. Angelist James, of Holden, did the preaching.

We congratulate the brethren of Rison, Ark., on the coming to them of Pastor J. E. Brown, of Cedartown, Ga. May God greatly bless pastor and people.

A great meeting was held at Mart, Texas, fifty-two added to the church, thirty-five by experience and baptism. J. M. P. Morrow is pastor.

The Baptist people at Adrain, Mo., have set apart their new meeting house to the worship of God. Seven persons were baptized at the dedication services.

The church at Buffalo, S. C., was much revived by the meeting of two weeks, and thirty-three were received for baptism, twenty-seven joined by letter, and four by restoration.

The West Side church, Phenix City, Ala., closed their meeting, which was a genuine revival, with sixty additions, fifty-four of these by experience and baptism.

The new meeting house of the saints at Codell, Kan., has been set apart to the worship of God, free of debt. Bro. G. W. Livingston took charge of the work the second Sunday in June.

Rev. R. D. Haymore, D.D., died suddenly at Laurel Springs, N. C., June 6th. Bro. Haymore's home is Mt. Airy, N. C., and he had gone to Laurel Springs to hold a meeting of several days. He was once pastor of the First church, Bristol, Va.-Tenn.

The Cannon Street church, Charleston, S. C., have unanimously decided to change the name of their new meeting house to the Boyce Memorial Baptist church, in honor of James Pettigrew Boyce.

Pastor R. S. Gavin writes: "On last night we closed here at Fayette, Ala., one of the best meetings ever held in the town. There were twenty-one accessions, nineteen for baptism. I did the preaching, and D. W. Morgan is the pastor. I begin a meeting tomorrow with Bro. A. G. Spinks, pastor at Georgiana."

Pastor Josiah Crudup, Rockingham, N. C., and his flock are great rejoiced, and well they may be. In their meeting sixty-two united with the church, fifty-two of them received for baptism. Rockingham was on the State Board until January, 1908.

The Southern Baptist Assembly will conduct conferences for Sunday-School workers, B. Y. P. U. workers and Mission workers on the grounds at Blue mont, July 18 to August 1, 1909. Rev. T. B. Rav. Educational Secretary of the Foreign Mission Board, Richmond, Va., will have charge of the conference for Mission workers; for the B. Y. P. U. part of the meeting we have secured Rev. T. J. Watts, of Kentucky; for the Sunday-school conferences we will have Revs. J. M. Frost, B. W. Spilman and Mr. C. E. Crossland of the Sunday-School Board.

The Bible Conference will begin August 8 and close August 22, 1909. This conference will be under the general direction of Rev. William Lunsford, D. D., of Nashville. He will be assisted by Rev. J. R. Sampey, D. D., of Louisville, Ky., Rev. F. C. Dargan, D. D., of Macon, Ga., and Rev. L. M. Roper, D. D., of Spartanburg, S. C. For information about the conferences, etc., write to B. W. Spilman, General Secretary, Kinston, N. C.

SUNDAY SCHOOL PERIODICALS

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

B. Y. P. U. SUPPLIES.

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

BAPTIST SUNDAY SCHOOL BOARD

J. M. FROST, Secretary.

NASHVILLE, TENN.

W. M. U. NOTES.

Agnes A. Osborne.

"Whatsoever ye do, do it heartily, as to the Lord, and not unto man, knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ."

We send a "God bless you and your work" to the busy women assembled at Ashland, and pray that they may plan wisely and well; and do all things to the honor and glory of God.

Our associational meetings will soon be at hand. Simpson, July 22, at Pleasant Hill, near Franklin, heads the list. It is most important that every Society, Band and Boy's Chapter be represented by a delegate in our women's meetings.

Societies should, therefore, ascertain at once who will attend the associations and make a full report of their work, and appoint them as delegates. It is always best to select one who is interested in the work and who will take care to bring back a report of what is done in the meeting and the plans suggested for Societies and Bands to carry out during the year. But do not let the attendance be limited to the delegate alone, but as many members of the Society should attend as can possibly do so, and get as much inspiration as will send them back home with a determination to make their Society an evergreen one. Let us take more interest in our own individual Society meetings and we will then see a corresponding growth along all lines of woman's work.

Our apportionment for the year before us is \$9,800 for Foreign Missions; \$6,000 for Home Missions; Sunday School Board (Bible Fund), \$130; Margaret Home, \$100; Training School, support, \$450, endowment, \$1,000; colored missionary, \$120, and the chairman of our Central Committee says: "For State Missions and mountain schools all that we can give."

Now, Miss Lamb will apportion out these various sums to the associations, and the vice presidents of each association will apportion them to the Societies. Then if each individual member of the Society will do her part, at the close of the year we may come with rejoicing, instead of shame-facedness to our annual meeting. To do this we must begin now—send in the money promptly, each quarter, to Miss Willie Lamb, Box 396, Louisville, and she in turn will promptly send it to the Boards and send you a receipt for same.

We congratulate our Long Run vice president, Miss Emma Bailey. She counts a new W. M. U. on her list. At the invitation of the Jefferson town ladies she met with them Saturday, June 12th, and organized a Society, under most encouraging conditions, and she is hoping much from them.

A church of sixty members was organized at Yang Shan, China, and immediately twenty-five candidates were received for baptism and baptized. Bro. Simmons says: "I do not think that I ever heard experiences that I was better satisfied as to their fitness for baptism than I was with these. Bro. Cheung did the baptizing in a large pond in front of our house."

The church adopted the eighteen articles of faith, known as the New Hampshire articles of faith. They adopted a church covenant. One article of this is about obsolete, that against foot binding. We let it stay in the covenant. I have seen but one little girl with newly bound feet during the last two years. This is one of the fruits of Christianity."

The country W. M. Societies of North Carolina give all the eggs their hens lay on Sunday to missions and the contributions are increasing. Surely this is a systematic and proportionate plan our Kentucky sisters may do well to follow.

We give below extracts from an interesting letter from the Kentucky Y. W. A. Missionary in China, Miss Eula Hensley:

"We have one teacher, Mr. Yin, for all his time, and Mr. Li for half time. Mr. Yin is a heathen, highly educated, and although seventy-five years old, he is very active and clear and quick in thought."

"I cannot describe how I felt when we were studying the Chinese fables, he said, 'These are to us what Jesus is to you, these have the same power with God.' I thought, can it be possible that the devil has the minds of this people so completely bound down. Yet it is true. Mr. Li, my teacher in the afternoon, is a very earnest Christian man, and is certainly interested in my learning. I find the language grows more and more interesting and is opening nicely to me. I am conscious that many of you are praying daily for my ears to be opened, my tongue unloosed and my memory quickened. Although my teacher has great learning (as he often tells me, which is also perfect Chinese custom) and five degrees, I can say many things that even he cannot understand."

"I have charge of the music at the chapel. On Monday, Wednesday and Friday afternoons, after study hours, I teach Calisthenics and singing to the day school girls and occasionally assist Miss Abernathy in the boarding school. Tuesday afternoons I teach singing to the boys in the two schools. Thursday afternoon furnish the music at the woman's meeting. So you see, outside my study hours I find plenty to do. O, what a joy far beyond my greatest expectations."

"I do earnestly pray that the time may speedily come when many of our Kentucky young people will come up to the help of the Lord and go where He wants them to go. I am sure it is not asking too much that He sends some of you to China; yes, to Chefoo."

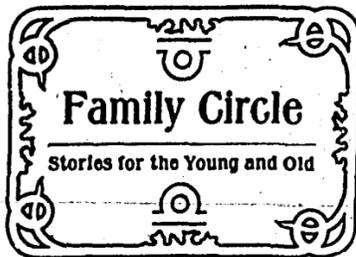
"While you work and pray there, we are asleep, and while you sleep we work, and thus the sweet old story is constantly being told. I do thank you for helping to make it possible for me to be in China, and for the many kind letters and prayers. Pray that God may use me to lead many out of darkness (how great is the darkness) into light."

CREAL SPRINGS, ILL.

"Board of Trustees of Creal Springs Baptist College desires the services of a first-class financial agent to take the field in the interest of the college. Salary \$1,500 per year. Address C. E. Perryman, Herrin, Ill."

TO THE READERS OF THE WESTERN RECORDER.

If you wish to purchase anything you see 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.



Family Circle

Stories for the Young and Old

"GOD KNOWS BEST."

I was young and glad and the way seemed bright
With never a tear or sigh,
My heart was as free as the air and light
While the days went swiftly by.

I loved the ways of the wicked world
As its broad free way I trod,
And my heart was so full of the things of life
That it had no room for God.

I was burdened soon with a load of care
And I sunk neath the heavy load,
While my faith grew weak, and my heart grew faint,
And I tired of the broad free road.

Then I came with the burdens of life's past years
To the foot of the Saviour's cross,
My sins, my doubts, my pains, my fears,
And with all I had suffered loss.

I laid them down at the Master's feet
And looked in his smiling face,
And asked that he might the frown remove
Or give his sustaining grace.

Then He touched my heart with his finger of love
And my soul with its burden blest,
He made me rejoice and be still in my lot
Believing that God knows best.

So I humbly remain at the foot of the cross
By pain and affliction blest,
Willing to suffer the pain and the loss
Believing that God knows best.

While down from the unseen far away,
Comes a voice that gives me rest,
By whispering continually to my heart
Be still, Thy God knows best.
J. W. VALLANDINGHAM.
LaGrange, Ky.

MRS GOODWIN'S JOY.

By Flora Turknett.

Mrs. Goodwin walked rapidly down the narrow path to the street, and without a backward look shut the gate behind her. She was not one to linger at the hour of parting, and today Mrs. Goodwin was leaving the home of fifty years.

"I suppose you have heard the sad news, Margaret," said a voice at her side.

Mrs. Goodwin turned and looked into the face of her old friend and neighbor James Wilson, who stood leaning on his cane, his long white hair blown about by the wind.

"What news, James?" she inquired, jolly. "I have been so taken up with my own selfish cares that I have not thought of a soul in the village for the last fortnight."

"It is the old story of a good man taken and a bad one left to fill his place," answered James Wilson. "No one will find us having dealings with John Wilbur, eh, Margaret? We know too well the wolf in sheep's clothing."

"Do you mean to tell me that Henry Wilbur is dead?" said Mrs. Goodwin in a trembling voice. "He stopped at my house last night on his way home from East Andrews, and he told me that he never felt better in his life. I must see John at once, I—"

James Wilson's faded blue eyes took no note of his neighbor's confusion. "See John; well, now, I wouldn't, Margaret. But if that no'er-do-well of a Merrick were here, I would run my poor old legs off to drop a tear on his hand. Well, good morning, Margaret," and James Wilson tottered off.

Mrs. Goodwin stood where he left her, unmindful of the snow that was beginning to fall and the wind that made the branches of the big trees creak. With lightning rapidity her mind was going over the events of the last twelve hours.

Henry Wilbur had heard that she had sold her home, which was all that her husband had left her at his death two months previous, and the object of his call had been to make friendly inquiry as to her plans for the future. In the course of the conversation Mrs. Goodwin had told him of a matter that was bothering her not a little. The well-to-do farmer who had bought her house, farmer-like, had paid her for it in cash

that afternoon. There was no bank in Andrews, and in order to deposit it she would have to go to East Andrews the next day at no small inconvenience. Moreover, she was very nervous at having so much money in the house, even for one night. Out on the State road a woman had been murdered in her bed a few weeks before.

To relieve her anxiety Henry Wilbur offered to take the money home with him that night, and, as business called him to East Andrews the next day to deposit it for her. And now Henry Wilbur was dead, and there was no way she could prove that she had ever given the money into his possession. An appeal to John Wilbur would be worse than useless; nevertheless, as soon as decency permitted she would call upon him.

Mrs. Goodwin shivered and drew her plain black cape more closely around her. With chilled hands and benumbed feet she started again on her way to her new home, two small back rooms at the Widow Bird's. O, why had Henry not been allowed to live till he had deposited the money? But what was she, to question the wisdom of the Almighty?

Her lips moved in a silent prayer for grace. "O Lord, forgive Thy servant, for she is a very old woman. O Lord, help her to realize that if the way grows hard it is only because she is nearing the summit where she can see the land of Canaan, and, praise Thy name, be soon within it."

The forenoon after Henry Wilbur's funeral found Mrs. Goodwin in John Wilbur's law office. When she met the glance of his cold eyes her heart died within her. The eyes had not changed in expression since, as one of her scholars in the schoolhouse at the Corners, he had daily outwitted her. Her mind reverted to that time, and she unconsciously addressed him in the manner of that period.

"Well, you have lost as good a father as a man ever had, Johnnie." John Wilbur straightened up his thin little figure and frowned. "Johnnie" did not accord well with the added dignity that had come to him with the death of his father.

"You know that your father and my poor husband and I had most of our schooling together," Mrs. Goodwin continued, nervously fingering the ribbons of her cape.

John Wilbur lifted a pad of paper from his desk and turned the cover back suggestively. If Mrs. Goodwin had come to talk over reminiscences of his father with him, it was well to give her a hint that he had no time for such trivialities.

A spark of indignation flashed from Mrs. Goodwin's still brilliant eyes. She stopped fumbling with her ribbons. "But my errand this morning is a business one. Your father was kind enough to call on me the evening before his death. You may have heard that Timothy Black bought my home; that afternoon he had paid me for it in cash. I told your father how fretted I was at the thought of keeping it in the house overnight, and he offered to take the money with him to deposit in the East Andrews bank the next day. You must have come across the bills in his safe, John. The amount was three thousand dollars."

Mrs. Goodwin eyed John sharply during this recital, and she observed with satisfaction the color that came in his sallow cheeks when she mentioned the passing over of the money to his father. She felt convinced that John had found the bills.

"Can you give me the money this morning, John?" The calm assurance of Mrs. Goodwin's voice gave no token of the fears that were weighing her down.

"Did you bring the receipt with you?" said John Wilbur. "Of course my father gave you one." "No, you know that he did not, John. What did I want of a receipt from an old friend like your father? How were we to know the mysterious ways of Providence?"

"Then you have absolutely nothing to show that the money passed into my father's hands," John's voice had a metallic click now.

"Nothing but my word as an honest woman. You cannot tell me that you doubt that, John Wilbur!"

"It is rather a queer story, you know," John Wilbur smiled after a fashion that made Mrs. Goodwin shiver. "It would be pretty hard to make some people believe that a woman—pardon me I mean no offense—a woman who has

the reputation of being as hard-headed in a business way as Margaret Goodwin, would be so deplorably careless as to trust any man with all the money she had in the world even for a night. Now if it were rattle-headed old Grandma Pickard the case would be different. Mind, I am not saying that I do not believe your story, but in justice to the other heirs, I could not notice a claim founded on such slight evidence—in fact no evidence at all."

The "other heirs" were John Wilbur's five motherless children and his young brother, Merrick, whose long and frequent absences from home were generally accounted for by his dislike of John, which he took no pains to conceal.

Mrs. Goodwin thought of Merrick, warm-hearted and impulsive. "Merrick Wilbur is not the one to take the bread out of an old woman's mouth," she exclaimed, scornfully. "Is that all you have to say to me, John?"

"I think we understand each other," John returned, suavely.

A mist fell over Mrs. Goodwin's eyes as she turned toward the door. She could not see to open it. John Wilbur hastened to her side and politely bowed her out. With the mist still hanging in front of her she traversed the few rods to Mrs. Bird's house. That afternoon she would call on her pastor and ask him to intercede for her with John; but not now, she was too crushed and hopeless.

As she opened the door of her room its brightness and cheer made a friendly appeal to her. Thank God, she had her health. There must be work enough in the village for a faithful pair of hands. The next instant she fell to the floor.

When Mrs. Goodwin opened her eyes she was lying in bed, and Mrs. Bird sat looking at her with tender concern.

"Now don't you go to worrying, Mrs. Goodwin," Mrs. Bird exclaimed, trying to hush her deep voice to an appropriate degree. "You will be all right in a little while, 'ceptin', of course, your side. You have had a stroke, but, land, that ain't nothing. Jest you lie still and don't work, and the doctor says you will come out all right. You ain't got a thing in the created world to worry about. Well, now, if it was me I would have to do considerable thinkin' while I was a-lying there. Everybody says

how lucky you were to have Timothy Black snap up your place so quick. Everybody knows that when Timothy sets his heart on anything he ain't one to let money stand in the way of it."

Mrs. Goodwin's eyes opened wide, and a frightened look came in them. "You must tell everyone, Mrs. Bird," she stammered, "that I have lost all the money Timothy Black paid me."

"There, there, honey," murmured Mrs. Bird. "You must not talk any more. Poor thing," she added to herself, "her mind is beginning to wander."

"But you must," Mrs. Goodwin repeated. "Sh, sh, else I shall have to go right away and leave you. Tomorrow you can tell me all about it."

Mrs. Goodwin closed her eyes wearily. Mrs. Bird was right, tomorrow would be time enough to tell her. "O God, send Merrick home," she whispered. "They say no one knows where he is, but Thou knowest and Thou canst put it into his mind to come to help the poor old woman. Merrick will not see me defrauded."

Within an hour after Mrs. Goodwin had told her trouble to Mrs. Bird, the whole village was ringing with the story, and John Wilbur became the recipient of numerous calls, one from Mrs. Goodwin's pastor, the Rev. Mr. Steele. To each one he made the statement that he knew nothing of the transaction and had found no such amount of cash in his father's possession.

Plainly there was nothing to be done—except to pray the Lord to change John Wilbur's heart," as Mr. Steele remarked to Mrs. Bird in an undertone when he was leaving the house after making Mrs. Goodwin acquainted with the result of his call.

"Indeed, it is not right to pray to the Lord for impossibilities," the good woman returned, warmly.

Mr. Steele shook his head reproachfully, but she was pleased to note that he could not efface from his countenance the glow of satisfaction that her vehement language had evoked.

Mrs. Goodwin had not looked for anything else. Her conversation now turned on Merrick and his return. The days were flying swiftly. All her wants were supplied by the church people, but the fact was forcing itself upon her that perhaps only the summer would bring back her days of usefulness. How could she endure to depend on the bounty of even her sisters in the church till that time? Hour after hour she sat by the window watching with anxious eyes for Merrick's handsome, sensitive face and lithe, erect figure.

"I have had such a beautiful dream," she remarked to Mrs. Bird. "I thought that Merrick stood right here in the room smiling at me, just as bright and sweet as ever, and then he spoke to me as plainly as could be, and said, 'Mrs. Goodwin, don't you worry about that money. It will all come out right some day.'"

"O the dear lad!" cried Mrs. Bird, putting her handkerchief to her eyes. "What is the matter? Is there bad news of Merrick?" Mrs. Goodwin drew

a deep sigh as she read the answer in Mrs. Bird's grief-stricken attitude. The painful silence was broken by the first sad tolling of the bell. With her eyes fixed on the church belfry, which showed through the bare boughs of the trees, Mrs. Goodwin counted the strokes. Twenty-four gay, loving years. And this was the answer to her prayer! Then her sharp sorrow for Merrick crowded out all selfish thoughts.

At the same hour Mr. Steele was mounting the steps of John Wilbur's house. It was the old homestead that his father had so lately left. Mr. Steele's heart was anxious for news. A brief illness, a burial at sea; surely that could not be all!

In the room where Mr. Steele awaited John's appearance were many reminders of that stalwart Christian man, John's father. On the table were "The Teacher's Journal" and the books that he had used as lesson helps. Besides them the open Bible. There they were, just as Henry Wilbur had left them the night of his death; for Mr. Steele knew that Henry Wilbur had never failed to turn to the study of the Sunday school lesson on Tuesday evening.

Mr. Steele put on his glasses and drew the Bible toward him. "Henry was what I call a Bible Christian," he mused. "Now I think I will preach a sermon on that subject sometime—Bible Christians." A sheet of paper slipped from out the Bible and dropped to the floor. As he stooped to pick it up a name caught Mr. Steele's eye, which caused him to scan the whole with deliberation:

Received of Mrs. Margaret Goodwin in trust this night, to deposit in the East Andrews bank tomorrow, three thousand dollars (\$3,000.)
HENRY WILBUR.
March 1, 1899.

Mr. Steele smiled pityingly. "Ah, John Wilbur, there was just one place in this house where this bit of paper was safe from your evil intentions, and that was your father's Bible." A moment more and the minister was walking toward Mrs. Bird's with a speed that would have done credit to his sprinting days in college. Up the stairs he bounded, two steps at a time.

"A joyous day, Margaret," he cried, waving the sheet of paper before her bewildered eyes. Then dropping into a chair he told his story, while he laughed and sobbed like a child.

Mrs. Goodwin turned a radiant face toward Mrs. Bird. "Didn't Merrick tell me it would all come out right?" she cried.—N. Y. Advocate.

TWO BLOTS OF INK.

This is a story of two blots of ink and what became of them. The blots were on one of the pretty pages of Marian's beautiful gold and blue birthday book. They did not belong there, of course, anymore than frowns belong on the faces of little children. But there were frowns on Marian's face when she saw the ugly blots, and there were tears in her eyes, too. But no one could blame Marian very much either for frowns or tears for she did love her beautiful book. Poor little Dick, who had spilled the ink, felt almost worse than Marian did. After a bit, seeing that Dick was just about heartbroken, Marian sobbed out, "N-ever mind, Dickie, I know you didn't mean to;" and then Dick, who was only four years old, began to cry also, for somehow he felt worse when Marian forgave him than he did when she was angry. Uncle Jim heard the commotion, and ran down-

stars to the nursery two steps at a time; for he dearly loved his little niece and nephew, and he never liked to hear them cry. Besides, he had a wonderful way of chasing away frowns and turning tears into smiles.

"I'm afraid you can't help us this time, Uncle Jim," said little Marian, while Dick added hopefully and with a most pleading look:

"Well, maybe he can Marian." Uncle Jim picked up the birthday book and saw at a glance what had happened. No need to ask who spilled the ink, and no need to ask whose book was spoiled. Somehow Uncle Jim knew things without asking.

"Come up to the studio," he said so cheerfully that all the tears stopped at once. Uncle Jim was an artist, and there was nothing the children liked better than to be allowed to enter this big, bright room. In less time than it takes to tell the story, he had taken his paint-

brushes and changed the biggest blot into a pretty hat with a cunning little girl face peeping beneath its wide brim. Then he put what Dickie call a "lot of curlicues" on the small blot, and there was neither frowns nor tears to be seen when the children ran downstairs again; and the artist smiled as he heard Dickie saying happily:

"I just know Uncle Jim could think of something."—Picture Lesson Paper.

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STORIES FOR LITTLE ONES

THE PARROT'S FEATHER.

By Hannah G. Fernald.

They were two little country children who had never seen a parrot, and when they came upon the brilliant green feather, lying on the hall floor outside their grandmother's door, they were filled with admiration and with the wish to possess it. Edward seized it first and waved it aloft in triumph.

"Hurrah!" he cried. "Won't it look stunning in my war-bonnet? Me heap big Injun!"

"Edward!" protested Dorothy. "I saw it first—I'm sure I did! The white rooster's feathers are good enough for your old war-bonnet. Give it to me. The dolls are all coming to my birthday party tomorrow, and this will be the very thing to trim Lilly's new hat. It will look too sweet!"

"No, it won't!" said Edward, laughing. "It's much too gorgeous to waste on a doll, specially one with a broken nose. I got it first, so it's mine. I'm going to put it in my war-bonnet this minute."

It was such a little thing, and such a pretty thing, to make two children cross and unhappy! But, as Grandmother often said, quarrels grow from the inside out, not from the outside in. Poor Dorothy had been thinking so much about her approaching birthday that she was inclined to be peevish and fretful, and Edward—Edward did like to tease!

Off he went, and the feather with him. Soon it was sticking jauntily in the extreme front of that surprising article of head-gear which he called his "war-bonnet." This, with a pair of fringed leggins, made up the Indian costume in which his soul rejoiced, and in which he was too apt to fill the heart of doll-loving Dorothy with terror.

"Edward! Edward! An errand!" called Mother from below, and Edward ran, with a last admiring glance at the green feather and its red tip. The errand concerned Dorothy's birthday cake, and as he trudged to the village and home again with the powdered sugar, his heart softened to the little sister.

"She can have the feather, after all," he thought; and then the teasing instinct came uppermost again. "I'll tickle her awake with it tomorrow morning," he decided, "and give her eight birthday pinches, and then she can stick the feather in her new doll's bonnet if she likes."

So he burst into the kitchen whistling, stopped to sniff delightfully at the birthday cake, now ready for its crowning glory of frosting and decorations, and ran upstairs to put the feather away, lest anything happen to spoil it.

The feather was gone! The war-bonnet, with its usual array of white feathers, hung from its peg, but no green one shone resplendent in its front. Dorothy was not in the playroom; Edward found her downstairs in the library, and a look at her was enough. She was making a new bonnet for the

broken-nosed Lily—a green bonnet, Edward noted wrathfully—and she glanced up at him with an exasperating smile. Edward ran to the pasteboard box which held her materials, and turned its contents over roughly.

"Why, Edward!" exclaimed his mother.

"I'm looking for something that's mine," he said, and then, to Dorothy, very distinctly, "If I find it I shall put it straight into the fire."

"You won't find it!" Dorothy assured him, and he stalked silently away.

Up in his own room he looked a long time at the pretty workbasket he had bought with his pocket-money for Dorothy's birthday gift. "She shan't have it now," he raged. "I was going to give her the old feather tomorrow, anyway!"

"But," suggested something inside him, "Dorothy couldn't know that!"

It was a most unhappy afternoon. The children were used to playing together almost constantly and a quarrel always made them both miserable. Mother and Grandmother looked grave, once or twice, when they noticed that something was wrong, but they said nothing. They were both busy and preoccupied, and spent a good deal of time in Grandmother's room, where the children had been forbidden, these two days past, to go.

"They are finishing birthday things," thought both children. The idea brought Dorothy little pleasure just now, and it made Edward so angry that he carried the little workbasket to the garret and deposited it in the darkest corner.

The dreary afternoon was finished at last. Soon after supper the children said "Good-night" stiffly, and went to bed. They slept in adjoining rooms, with the door open between. Grandmother's room was across the narrow hall, and usually a cheerful light streamed out from her open door. Mother always lighted the lamp at dusk, so that Grandmother's room would look bright and cosy when ever she cared to enter it. Tonight that kindly door was closed. Dorothy could just see the light glimmering through a crack at the bottom. Everything seemed very dark and gloomy.

"I wish the green feather had never been in the hall," Dorothy whispered to the faithful Lily. "Or that I had let Edward keep it," she added honestly.

Some one ran upstairs, into Grandmother's room, and down again, leaving the door ajar. The light made things seem more hopeful. "I will give him the feather in the morning," Dorothy had just decided, when some one began to speak in Grandmother's room.

"Naughty girl!" said the voice, slowly and emphatically. "Naughty girl! Naughty, naughty girl!" Dorothy sat straight up in bed.

Grandmother was downstairs, Dorothy knew she was. And Grandmother wouldn't say "Naughty girl," anyway—not loud and cross like that, and across the hall, so that every one might hear. No, it wasn't Grandmother's voice, nor Mother's.

Dorothy crept into bed again, this time quite down under the

bonnet, with its usual array of white feathers, hung from its peg, but no green one shone resplendent in its front. Dorothy was not in the playroom; Edward found her downstairs in the library, and a look at her was enough. She was making a new bonnet for the

but not this time with his sister. "She wasn't any worse than I was!" he cried, indignantly.

"Oh, Edward, I was!" sobbed Dorothy. "I took the feather, and I hid it—in the encyclopedia, volume six"—Sobs choked her, and she burrowed in her pillow. Edward never could endure to bear her cry; and it was his nature to do nothing by halves.

"Well, wasn't it your feather?" he demanded, with fine inconsistency. "I'm going to get some dye and color all my white feathers orange and scarlet!"

"I'll sew 'em on for you," Dorothy offered, eagerly, and then buried her head as the accusing voice came again.

"Naughty girl! Naughty girl! Naughty naughty girl!"

"She wasn't as bad as I was," Edward cried, aggressively. "Dorothy," he suggested, not very enthusiastically, "shall I go in there?"

"Oh, no, no, Edward, don't!" she begged. "Besides, we're forbidden, you know. Mother wouldn't like it."

"Well," assented Edward, with a sigh of relief, "p'raps I'd better not. But I'm going to shut that door!"

He pattered across the hall and closed Grandmother's door as quickly and quietly as possible, coming back by way of Dorothy's room.

"I've got something up in the garret for you tomorrow," he said, with a friendly tweak at her hair, and they both recognized joyfully that the quarrel was all made up. They listened for what seemed to them a long, long time, but not another sound came from Grandmother's room, and at last both children fell asleep.

Edward was the first to wake the next morning. Fifteen minutes later Dorothy sneezed herself awake, and grasped sleepily at something that tickled her nose. Edward was leaning over her, wielding the green father skillfully.

"Many happy returns!" he shouted excitedly. "Dorothy, get up and dress quick! The presents are in the dining-room, and there's something—Dorothy, hurry! See here! Will you come up in the garret first and get my present? After you've seen what's downstairs you won't care for anything else, I can tell you!"

"Oh, Edward, I should!" protested his sister, earnestly.

How good it was to be friends again, and to have a birthday! She dressed hastily, and ran to the garret, where Edward was waiting for her. He thrust the workbasket at her in sudden embarrassment, but he beamed with satisfaction when she dropped to the floor to examine the treasure, and exclaimed with delight over the pretty pink satin lining, and the cunning thimble and scissors.

"Grandmother gave the thimble," he said. "I picked out the basket myself. Now, come downstairs."

At the dining-room door Edward commanded her to shut her eyes, and then led her into the room. "Now look!" he said.

Mother and Father and Grandmother were laughing beside her; a new doll in a new chair sat at her feet; but Dorothy's astonished gaze was fixed on a bright green

bonnet, with its usual array of white feathers, hung from its peg, but no green one shone resplendent in its front. Dorothy was not in the playroom; Edward found her downstairs in the library, and a look at her was enough. She was making a new bonnet for the

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laugh that greeted his sally. "Uncle Joe sent him for your birthday," said Edward. "They smuggled him into the house when we were in school, and he's been in Grandmother's room two days! Grandmother says he can say a lot of things."

"Edward," demanded Dorothy, round-eyed, "was that what—last night, you know?"

Edward nodded. "I guess he won't say it again," he added, at Dorothy's look of dismay.

But the parrot did! He said it more than once that afternoon, at the doll's party, when Lily, wearing the green feather, presided at the tea table, and Edward, resplendent in his Indian costume, partook peaceably of cake and ice cream. Whenever Polly said "Naughty girl," Edward promptly administered a nut or a bit of cookie, by way of distracting his attention. And as the astute bird drew the conclusion that that particular speech was sure to be followed by agreeable results, he makes use of it frequently. The sting is largely taken from the ungracious words, however, by the fact that they are addressed invariably to Edward, who never fails to receive them with unbounded mirth.—Congregationalist.

Silent, like men in solemn haste, Girded wayfarers of the waste, We pass out at the world's wide gate, Turning our back on all its state; We press along the narrow road That leads to life, to bliss, to God. —Horatius Bonar.

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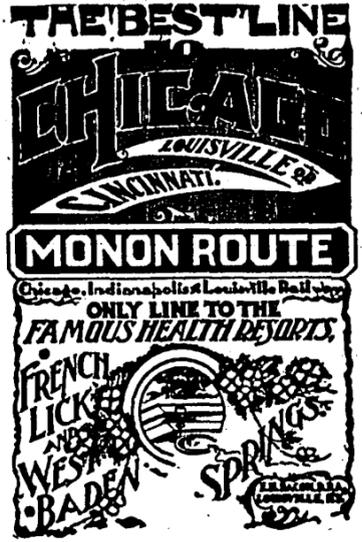
"My home cares were very heavy, for beside a large family of my own I have also to look out for an aged mother. There was no one to shoulder my household burdens, and come what might I must bear them, and this thought nearly drove me frantic when I realized that my health was breaking down.

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SOUTH CAROLINA NEWS ITEMS.

The voice of the orator has been in the land. Nor is this all. Sweet music, sweet flowers, and untold pleasures—such as always reward the faithful teacher and the diligent student—have "come our way," thick and fast. The colleges, high schools, and public schools have closed their sessions of 1908-1909, and on all hands there is gratifying evidence of successful work and achievement. The "highways" of educational movement were never so thronged with students as during the last year—all the colleges being full to the overflow. The remark applies to the State as well as to the denominational institutions of learning. If numbers will do to count, the past year is big with success and the future is bright with promise.

There has been everywhere a large attendance upon commencements and a keen interest felt, and manifested in the work. The cry is: "Money and students."

At Furman University there were seventy-nine graduates. Dr. McDaniel, of First church, Richmond, Va., preached the sermon before the students of this school and of the Greenville Female College, and his words left a deep impression.

Judge Furman, of the State of Oklahoma, son of Dr. Richard Furman, Jr., made the address before the Literary Societies, and it was universally pronounced a magnificent effort. His unique theme was, "The Symbolism of Laying the Corner Stone."

There were about twenty-five young ladies graduated from the "G. F. C.," Rev. J. K. Goode, of Barnwell, S. C., making the acceptable address before the class.

Limestone College, Dr. Lodge being its accomplished president, made the usual excellent record in work, in attendance, and in everything good. Dr. C. S. Gardner, of Louisville, Ky., who has so many friends and admirers in South Carolina, and who is an ex-pastor of the Greenville First church, preached the sermon, and it was pronounced "one of the best." Prof. Metcalf, of Richmond College and U. S. Senator E. D. Smith, of S. C., made addresses that were greatly praised. A large class, as is usual, was graduated.

"Coker College," for women, at Hartsville, S. C., closed the first year in its history, being our youngest Baptist college, under bright prospects. The Baptists of the State now claim four colleges, three for young women and one for young men, namely, Furman, the "G. F. C.," Limestone and Coker. All of these go hopefully onward, and all will doubtless be well patronized and will do a good work in the charming and promising field of Christian education.

R. W. SANDERS.
Greenville, S. C.

"A SAD DAY FOR HOMEVILLE."

Taking up a daily paper published in a quiet, orderly little city of homes, where naught but peace and gentleness and thrifty industry have lately reigned, we have just come upon a sinister notice, displayed in the local columns. We shall not name the city where this notice appears, because it is the last town which we should care to hold up to any sort of reproach. We shall call the place Homeville, because it is a town that is thoroughly representative of the best class of Eastern small cities, and

shall publish the notice just as it appears:

Saloons to Open Tomorrow.

Tomorrow will see the opening of saloons in the city after a year of no license. The licenses are at the city hall ready to be given out to holders on the payment of their license fees.

A melancholy tomorrow that for Homeville!

A melancholy tomorrow, first of all, for the women and children of the town. A whole year they have known peace, because the doors were closed out of which there once came to them disgrace, and want, and hunger and horror. For a year they have been free from the constant menace of a brute beast returning to the household in the place of a loved man or boy; for a year they have felt secure from blows, and from things that were worse than blows. But tomorrow—the saloons will be open again; and that means that misery and disgrace are once more let loose upon them. Could there be a sadder announcement for the women and children of Homeville?

And now for the men and boys—what kind of news does the notice in the paper bring them? There is not one of them that has reached the understanding age who does not know in his heart that through the saloon's open door he can walk straight into loss of employment, loss of reputation, loss of the peace of the family and the fireside, loss of love, loss of hope, loss of courage, loss of soul. And yet, because the saloon is there, and its open door beckons with its promise of good-fellowship and hilarity, and the allurements of the passing pleasure of the cup, many know that they will enter, and that afterward they will sink, and suffer, and hate themselves and be hated. Is there any good news for them in this?

No; for the whole community the reopened saloon means waste, degradation, crime. In cold dollars and cents the awful cost can be computed from Homeville's past experience. So many thousands spent for what is at the best mere hurtful self-indulgence; so many thousands diverted to sorrow and shame that would else go into homes, and the comfort and welfare of wives and mothers and sisters and babies; so many thousands taken straight away from the elevation, progress and happiness of the community, and given over to the peopling of jails and almshouses and insane asylums. Every man knows now that the moment the drink begins to pass over the counters of the saloons, fresh seeds of tuberculosis, and insanity, and nervous exhaustion, and delirium, and all manner of diseases to which alcohol predisposes the body, are being sown, as well as of moral death.

When mothers and daughters and old fathers are glad to see the specter of devastating war stride in where peace has been; when the death cry of a strong man slaughtered in his prime is a sweeter sound than the laughter of a babe; when the rattle of the gallowdrop is more pleasing to the ear than the sound of the church bells across the valley on a Sunday morning—then, and not a moment sooner, will that fateful announcement, "Saloons to Open Tomorrow," be a happy one for the people of Homeville.—N. Y. Mail.

COMMENCEMENT AT GEORGETOWN.

The commencement exercises of Georgetown College opened Thursday evening, June 3rd, with a con-

cert by the Music Faculty and pupils. On Friday evening following, the usual commencement elocutionary recital under the direction of Miss Armstrong, was given. Both entertainments were characterized by the efficiency which has heretofore marked the work of the students of these two departments of the college.

The baccalaureate sermon was preached by Dr. E. B. Pollard, formerly pastor of the Georgetown Baptist church, now a professor in Crozer Theological Seminary. Text of sermon, Job 26th chapter, 14th verse: "Lo, these are parts of his ways." He preached an appropriate, strong and helpful sermon. One apparently drawn from his own heart and which went to the heart of his hearers. But this is what Georgetown always expects from Dr. Pollard.

On "Sunday" night Rev. M. E. Dodd, of Paducah, delivered the Y. M. C. A. sermon. Text, Matt. 22:42: "What think ye of Christ?" As a man; as a teacher; as God. His message was earnest and forceful.

Tuesday, June 8th was Class Day. The time when the seniors have an opportunity to even up with the professors and tell how things and people ought to be. The exercises of this year's class were not an exception.

Tuesday night was given over to the alumni address. This was given by the Hon. John M. Stevenson, of Winchester. The subject, "The Revolution in Turkey," was timely, thoughtful, well prepared and presented.

Wednesday, June 9th closed the commencement for 1909. The graduating class this year was an unusually large one. The degrees conferred were seventeen B. A.; ten, B. L.; six, M. A.; a total of thirty-three. Those who have the interest of Georgetown College at heart have reason to be gratified over the work of the past year, in many respects one of the best in the history of the institution. The interruption during December, 1908, on account of fever conditions, etc., in the community, had practically no effect. When college reopened after Christmas for the second term all the old students were back, together with some new ones, and from that time to commencement both faculty and students seemed bent on making up the lost two weeks. This was done, and Georgetown closed with most favorable results for the year just ended. As to next year the prospects are very promising. The vacancies in the faculty caused by the departure of some of this body have been filled with but one exception, and this one will be filled before the opening next fall.

May we all, students, friends and Baptists, use our influence for Georgetown and Christian education. Co-operation on the part of all is now, as ever, the great need, and it behooves ourselves, our denomination, our college, that we give it. Georgetown by virtue of its location, of its history, and of its accomplished work and its work in prospect, ought to be the leading denominational college for the Baptist ministerial students and for the students of Baptist parents in the South, not only in collegiate rank, but in numbers. Let each of us help make it so.

JESSE H. WELLS,

Commencement Reporter.

Many a victory has been gained through the unpreparedness of the other man; therefore be ever good and ready.

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COMMENCEMENT EXERCISES AT UNION UNIVERSITY.

The university has just closed in many respects one of the most prosperous years in its history. The programmes were full and large crowds were present at the exercises.

On Saturday night the oratorical contest for the Joseph H. Eaton medal, participated in by S. M. Herron, C. S. Roberts, W. H. Conger and J. L. Lynn, was full of enthusiasm. The honors of the evening, according to the decision of the judges, went by a fractional margin to Mr. Lynn.

On Sunday morning the large auditorium was filled to overflowing to hear, what is considered by many competent judges, the best commencement sermon ever preached in the hall. Dr. J. C. Massey of Chattanooga, delivered the message and surely it was one of masterful power and will long be remembered by the citizens of Jackson.

In the afternoon at 4 o'clock Dr. Virgin led in the thanksgiving and prayer service. It was participated in by a large number of students and teachers.

At night the sermon before the J. R. Graves Society of Religious Inquiry was preached by Dr. C. M. Thompson, editor of the Western Recorder. It was a great occasion. The speaker was measured up to the full demands of the occasion and gave us one of the strongest and best doctrinal sermons ever preached before the Society.

It will be impossible to give special notice to the varied features of the numerous programmes. They were all full of interest. The seven graduates in piano gave evidence of their splendid training. In fact all the Conservatory departments were represented by superb talent.

The honors of Pres. Conger's medal in oratory and in essay, offered to representatives of the four Literary Societies, were awarded to Miss Margaret Farris, of the Elionian Society, and Mr. C. E. Wauford, of the Calliopean Society.

The subject selected for the contest for the Graves award was "The Pastor and Politics." Three young ministers delivered splendid orations. The honors were won by Mr. L. T. Hastings.

The Grand Concert on Tuesday evening, participated in by students of the Conservatory, demonstrated the finished work of their teachers and each number was greeted by prolonged applause.

The graduating exercises fittingly closed the year's work and a most enthusiastic commencement occasion. Hon. R. F. Spraggins had been chosen to deliver the baccalaureate address, but he could not attend because of sickness and Rev. C. D. Graves, of Clarksville, was called upon and made a very appropriate and strong speech. Pres. Conger then delivered the diplomas. The honorary Degree of D. D. was conferred upon Rev. J. W. Lipsey, Memphis, Tenn., who is an honored graduate of Union University before the war, and upon Rev. W. M. Wood, the popular pastor of the Church at Humboldt, Tenn.

Dr. J. H. Anderson represented the Board of Trustees and made a very touching address as he announced the resignation of Pres. J. W. Conger. He referred in tender phrase to the rapid growth of the school for the past two years, not only in numbers, but in compact organization and popularity; also as to the loyalty of the student body and Faculty. He read strong resolutions passed by the Board of

Trustees. After regretting greatly that President Conger remained settled in his purpose to resign, the Trustees resolved:

"That we consider that his connection with us as President has been most faithful, exemplary and satisfactory. He has shown rare qualifications for the work of education to which he has devoted the most of his life. He has maintained wholesome discipline, kept high the moral and educational standard, and stands high in the estimation of the faculty and student body."

J. H. Anderson, J. W. Rosamon, W. H. Major, Committee, on behalf of the Board of Trustees.

President Conger made his final address which showed his love for the institution and his due sense of pride because of the successful termination of his work. He urged loyalty, prayerful interest and active support of the citizens of Jackson, the Board of Trustees, the Faculty and student body.

Pres. Conger, after thirty-one years of college administration has decided to enter another line of activity, which will free him from detail work and such heavy responsibilities. He has many warm friends in Jackson who are hoping that he will make our city his home and will continue on the official board of the institution.

PERVERTING THE GOSPEL.

By R. H. Spillman.

It is an awful deed to pervert the gospel. In Paul's letter to the Galatians he says: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel, which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." Gal. 1:6-10.

I wish to call attention to two items in the gospel that were emphasized by Christ and the early preachers. They are repentance and faith. John the Baptist began his ministry saying, "Repent, for the Kingdom of Heaven is at hand."—Matt. 3:2. Jesus began with the same words, Matt. 4:17. "Repent and believe the gospel."—Mark 1:15. When Jesus sent the twelve "they went out and preached that men should repent."—Mark 6:12. Jesus said, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."—Luke 24:46-47. Peter said to the convicted multitude at Jerusalem, "Repent."—Acts 2:38. Paul testified to both Jews and Greeks, "Repentance toward God, and faith toward our Lord Jesus Christ."—Acts 20:21. This was Paul's theme everywhere. After telling about his conversion and call to preach he says: "I was not disobedient unto the heavenly vision; but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles that they should repent and turn to God, and do work meet for repentance." Acts 26:19-20. Jesus says, "Except ye repent ye shall all likewise perish," Luke 13:

3-5. Paul says, "God commandeth all men everywhere to repent." Acts 17:30. There are many other things said in the Bible about repentance. But I wish to say a few words about faith. Repentance in the gospel precedes faith in Christ. And as God commands men to repent, so has he commanded them to believe in his Son, John says, "And this is his commandment. That we should believe on the name of his Son Jesus Christ, and love one another as he gave us commandment." I John 3:23. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him. John 3:36. "Verily, verily, I say unto you, He that believeth on me hath everlasting life: Christ. John 6:47.

It is clear from these texts and many others on the same line that those who change the order of Repentance and Faith, or leave them out of their sermons are not in harmony with Christ and the apostles, and are perverting the gospel of Christ. There are other things in the gospel, not mentioned in this article, that should be preached in their order. Paul said to Timothy: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." II. Tim. 1:13. The pulpit is not a place for one to show his great learning, except in bringing the gospel to the people in the plainest way possible. Fountain Run, Ky.

PAUL IN ARABIA.

Rev. M. J. Webb.

I have made a discovery. Not necessarily a new discovery, for I have no idea how many people have made it before me; but as it is so often asserted in the classroom of the seminaries, in the religious press and in the commentaries—not to mention the pulpit and private discussions—that the Apostle Paul spent three years in Arabia before he went to preaching, that I am in a hurry to say that Paul did not claim to have done any such thing, and no body in New Testament times ever claimed it for him. Some have even professed to find a seemingly irreconcilable difference in the statements found in the 9th chapter of Acts and the 1st chapter of Galatians where Paul tells of the course he adopted after his conversion.

The Professors and the Commentators and some Sunday School helps tell us that by "three years" he must have meant one year and two brief portions of two other years. A misconception always leads to confusion. After Paul's baptism, "straightway in the synagogue he proclaimed Jesus." (Straightway means immediately.) As a result he was persecuted and had to flee. So much is learned from Luke's account in the Acts. In the first chapter of Galatians Paul wrote, "I went away into Arabia, and again I returned to Damascus." He does not state how long he preached in Damascus before he was compelled to leave the city, nor does Luke. Neither do either of them tell how long he remained at Damascus the second time he was there. But after telling of his return to Damascus before he had conferred with any of the Apostles, he adds that "after three years I went up to Jerusalem to visit Cephas and tarried with him fifteen days." It seems that only two of the Apostles were in Jerusalem at the time of his visit—Peter and James—and that even these two were afraid to meet him till reassured by Barnabas. Meeting persecution in Jerusalem, he

was hustled off to Caesarea and to Tarsus, where he went on preaching.

The point is, Paul does not claim that he remained in Arabia three years, nor one year, nor even six months. He did remain till things quieted down at Damascus and then went back—the two stays in Damascus and the trip to Arabia combined requiring three years. In other words it was three years after his conversion before he went to Jerusalem—but he had done a whole lot of preaching in that time, all seemingly, however, at Damascus, 140 miles from the rendezvous of the Apostles.

Really Paul may have done some preaching in Arabia, and no doubt he did if he found anybody to preach to, though he does not say anything about it. Perhaps he spent most of the time in study and meditation and communion with God. Some truths and mysteries were revealed to Paul at some time or times in his career as a Christian, but that Paul was ever silenced, even by force, is hard to believe.

The only idea Paul meant to ad-

advance, and the only one fairly deducible from his statement in Galatians, is that he waited three years after his conversion to confer "with flesh and blood," though he had "immediately preached Jesus that he was the Son of God." Brownsville, Ky.

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The Farm and Household

H. M. Grover, of Georgetown, bought ten mules for Fred Coffman at \$134 per head.

At Mt. Sterling County court, there were very few mules for sale, no heavy ones. One pair brought \$385.

Probably the highest price ever paid for a nine-day-old mule colt was that given at Sharpesburg, last week, by William Thomas to T. S. Robertson, the price being \$155, the colt to be delivered at weaning time.

Marion county.—Farmers are quite busy plowing, replanting and setting tobacco. The season has been very favorable for setting tobacco plants. Pastures are good the growing wheat crop looks promising for a large yield.

Fleming county.—Wheat in fine condition and blue grass full of seed. Strawberry crop not as large as usual, but the berries are fine and large. Farmers are paying high price to work hands being anxious to get their tobacco out this week.

Woodford county.—At least half of the tobacco is put in, the rain not interfering with planting. The prospects for a banner crop is flattering. Clover looks fine and alsiki is in full bloom. There is some trace of rust in wheat, but generally looks well—although farmers agree that it cannot stand much more rain.

Grant county.—Fully three-quarters of this county's tobacco crop has been transplanted, and the stand promises to be an excellent one. The rains have been copious and have enabled the growers to put out the crop as fast as their plants were large enough to set, and their ground could be put in condition.

Jessamine county.—The rain has been exceedingly beneficial to tobacco. Prospects are for a splendid crop. The greater portion has been put out, and in spite of rains the cut worm has not made its appearance. Corn is suffering from the weeds which are thriving. Wheat and oats growing well. Gardens are in splendid condition. Fruit promises to be plentiful.

Franklin county.—Tobacco planting about finished. Some farmers fear that the corn is getting too much rain. Wheat, rye, oats and other grains are growing as fast as ever known this time of year. Meadows in fine condition. Grass seed crop is expected to prove the best and heaviest for several years. About the same acreage of wheat with flattering prospects for good crop.

Nicholas county.—Hundreds of acres of tobacco have been set out and plants in a healthy condition. The recent rains have done much to make the prospect for an excellent crop of wheat good. Small acreage of oats but crop in good condition. Corn coming up well, and a comparatively good stand. The blue grass crop is much better than usual. Indications are that the blackberry crop will far exceed that of any previous year.

ANOTHER MONTH OF THE CROPS.

A few words on the Government's June Estimates of Growing Wheat.

Taking last Monday's figures, the acreage under winter wheat is 8 per cent, smaller than the June estimate of a year ago, and, except for 1904, is the smallest in nine years. The condition—80.7 per cent, as against 86 a year ago, is worse than in 1908 by a little more than 6 per cent and, though exceeding slightly the condition of 1907 and 1904 and 1902, is otherwise the lowest in a decade. Since all of the past eight years except 1904 have shown a substantially larger acreage than is promised now, it is reasonable to assume that the winter wheat crop will be the smallest but one since 1900.

The spring crop is another matter. Only twice in the decade past has the June condition of spring wheat fallen below 91, but only twice has it exceeded 95, and this week's estimate was 95.2. The acreage, too, is fortunate in being nearly a million acres over the estimate of last year, and in promising the largest area since 1901.

Of the two crops, spring wheat is much the smaller! It rarely, in the best of years, has exceeded 250,000,000 bushels; once, in 1901, it ran up to 318,000,000, after starting with a June condition of 92, and with an area at harvest 1,200,000 acres larger than this week's estimate. If the winter wheat runs short of 400,000,000 bushels, the factors tending to make a total crop nearer the estimated 748,000,000 maximum of 1901 or the recent 634,000,000 minimum of 1907 may at least be discriminated.

A FEW SIMPLE DISHES.

Cheese Omelette.—Beat three eggs slightly, then add to them three tablespoonfuls cream, a teaspoonful melted butter and salt and pepper to season. Put a teaspoonful butter in an omelette pan, and as soon as hot turn in the omelette mixture. Hold the handle of the pan so that the deepest portion of the mixture comes close to the heat, and with a limber knife keep drawing the cooked portion toward you, allowing the uncooked to drain toward the hotter portion of the pan. As soon as thickened to the right consistency, roll the omelette over like a jelly roll, then as soon as browned, lift out, sprinkle with a tablespoonful grated cheese and serve.

Fried Twisters.—One egg, one cupful of buttermilk, one cupful of sugar, butter the size of a walnut, one teaspoonful of nutmeg, one teaspoonful of soda, one teaspoonful of baking powder. Mix flour enough to roll. Cut in strips twist and let lay for two hours. Drop in hot lard and fry, and roll in granulated sugar.

Buttermilk Pie.—Yelks of three eggs, 1 1-2 cupfuls of sugar, 1 1-2 cupfuls of buttermilk, two tablespoonfuls of flour, one tablespoonful of butter. Mix together and cook in double boiler until thick. Fill ready-baked crust. Beat whites of eggs stiff, and to each egg add one tablespoonful of sugar. Spread on top and brown. Sufficient for two pies.

"Left-over" Soup.—Take the contents of the stock pot, put it over the fire, bring to a boil and then put through a colander enough stock to serve your family, set it aside to cool, and when cold lift the cake of grease which covers it. Return the soup to the fire and put with it a handful of macaroni or spaghetti which has

been boiled for ten minutes in salted water. You may vary this soup by putting with it rice, sago or tapioca in place of the macaroni, or you may imitate a mulligatawny soup by putting in a teaspoonful of curry powder. In this case, rice must be used.

Barley Sugar.—An English receipt. Ingredients: One pound of loaf sugar, one-half pint of water, a pinch of cream of tartar, lemon juice. Put the water, sugar and cream of tartar into the pan, let them boil quickly, remove any scum that rises, but do not stir it. Every now and then brush round the sides of the pan with a pastry brush dipped in warm water; this is to prevent the sugar graining. Boil this till some of it forms a little ball when rolled between your finger and thumb. You must keep trying if it does so frequently, or it may get burnt. Then add the lemon juice and pour the mixture on to an oiled tin. The minute it begins to set, cut it into stripes about as thick as your little finger. When it is cold enough to handle, take the two ends of each strip and twist it into the orthodox shape of barley sugar. Keep it in tightly-covered tins.

Baked Bananas.—Pull one-third of the skin from bananas and run the handle of a teaspoon along the sides to loosen the pulp from the skin. Scatter a rounding teaspoonful of sugar and half a teaspoonful of lemon juice over each and set on a pan in a very hot oven. In about 15 minutes the pulp will be cooked. Lift carefully to plates for serving. Always wash bananas for baking.—Boston Herald.

Let me rejoice in the light which thou hast imparted; let me serve thee with active zeal, humbled confidence, and wait with patient expectation for the time in which the soul which thou receivest shall be satisfied with knowledge.

DOCTOR KNEW

Had Tried It Himself.

The doctor who has tried Postum knows that it is an easy, certain and pleasant way out of the coffee habit and all of the ails following and he prescribes it for his patients as did a physician of Proserptown, N. J.

One of his patients says: "During the summer just past I suffered terribly with a heavy feeling at the pit of my stomach and dizzy feelings in my head and then a blindness would come over my eyes so I would have to sit down. I would get so nervous I could hardly control my feelings. 'Finally I spoke to our family physician about it and he asked if I drank much coffee and mother told him that I did. He told me to immediately stop drinking coffee and drink Postum in its place as he and his family had used Postum and found it a powerful re-builder and delicious food drink.

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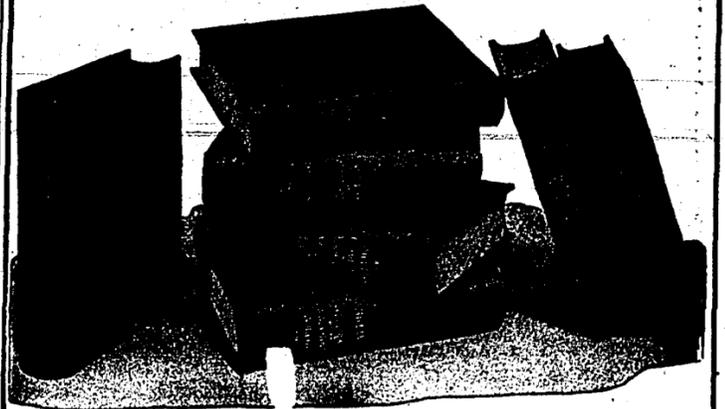
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FORD.

Harbin D. Ford, aged sixteen years, seven months and five days, son of H. S. and Maud M. Ford, died at Lexington, Ky. Sad indeed are the circumstances surrounding the life and death of my darling boy, but his precious soul is in the bosom of Jesus. Harbin several times wrote: "I have made my peace with God. I am trusting my Saviour to 'work all things together for the good of us all.'" He would tell me to cheer up, not to worry, to take my trouble and sorrows to Jesus, as he said he had done, when his heart ached. He read his Bible, and tried to find out, and understand its truths and promises. My earthly hopes were centered in my precious boy, but alas! he is gone, but in a few short years at most. I will meet him at the "Beautiful gate" where my torn and bleeding heart will be healed. May we all meet in heaven, "there will be no more sorrow there."

His Mother,
MAUD M. FORD.

A CHANGE IN MISSIONARY ADMINISTRATION.

One has no business to criticize the missionary societies except in the interest of the missions themselves. These bodies can afford to ignore the attacks of those whose objections are to missions entirely. But any expressed criticism on the policy and procedure of the societies should be eagerly welcomed as a frank contribution towards the help of the men who have done and are doing a great, a splendid, but a most difficult work."

These words of Principle Forsyth we adopt fully. It has been too much the custom to stigmatize any criticism of missionary administration as opposition to missions. Much criticism arises from this motive. But it is also true that many of the most sincere and devoted friends of the missionary work become from the very intensity of their ardor, the keenest observers and the sharpest critics of missionary administration. Such persons are not to be classed with the opponents of missions. Their existence rather indicates that it is unhappily possible sometimes to draw a sharp line between the best interests of the mission and the methods of missionary administration; and true friends of missions, whether official or otherwise, will recognize the sincerity of the motives of such persons, even if they do not agree with their opinions.

There are multitudes of this class of devoted and self-sacrificing friends of missions, for example, who are wondering whether it is absolutely necessary for the Baptists of the Northern states to expend about \$140,444 a year for the administration of their foreign missions before a single dollar goes to the support of the missionary work on the foreign fields. Is there not some way in which this great sum could in part be saved from home administration, and used to supply the urgent needs of the missions? The churches have made heroic efforts to raise their apportionment; will the missionary administration show equally heroic self-denial in the expenditure of the money?

It is well understood also, that there is great dissatisfaction with the administration of the Missionary Union among the missionaries abroad. The Regulations under which the missionaries are appointed provide that no change shall be made affecting the relations of the missionaries to the society without the consent of the missionaries. This is in the nature of a contract between the Union and the missionaries, and it has been violated in two conspicuous cases, affecting the whole body of missionaries, in the adoption of the plan of reference committees in such mission, and in the appointment of two general missionaries. In neither case was the matter submitted to the missionaries for their consideration before adoption, and in the appointment of the reference committees and the general missionaries, the missionaries on the field are allowed no voice, although they are obliged to submit all their plans for work and estimates of funds needed to the committees for consideration and transmission

to the Executive Committee of the Union in Boston, and the general missionaries report on the work of every missionary to the Executive Committee, and so affect very materially the relation of the missionaries to the Union.—Exchange.

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This was all that passed. But her words did their work in the soul of her friend. The entire current of his thoughts was changed. Do is one thing; done is quite another. The former is legalism; the latter is Christianity. It was a novel and very appropriate way of putting the gospel, but it was just the mode for a legalist, and the Spirit of God used it in the conversion of this man. When next he met his friend, he said to her:

"Now I can say, with you, that my religion is d-o-n-e, done."

He had learned to fling aside his deadly doings and to rest in the finished work of Christ alone. Perhaps this little incident is apposite to your case. Be sure your religion is in four letters—not "do," but done."

The spirit of envy is the very contrary of the spirit of heaven, where all rejoice in the happiness of others; and it is the very spirit of hell itself, which is a most hateful spirit and one which feeds itself on the ruin and prosperity of others, on which account some have compared envious persons to caterpillars, which delight most in devouring the most flourishing trees and plants.—Jonathan Edwards.

If there are ten commandments, keeping nine of them involves a miss; and according to the final standard, a miss is sin.

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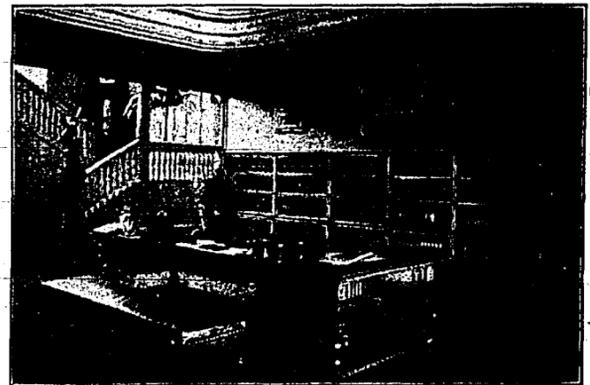
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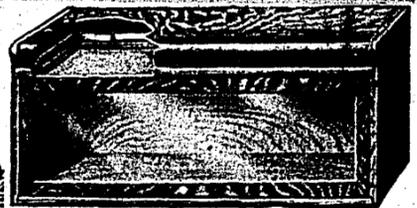
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ITEMS OF INTEREST

News The World Over.

Louisville was shocked and greatly grieved Monday by the sudden death of one of her most distinguished and beloved sons. Judge Emmet Field was stricken with heart disease in his courtroom at 9 o'clock and died in ten minutes. Judge Field had been on the bench for thirty years. He was a great lawyer and jurist, a devoted Kentuckian, always defending the State he was proud of, and what is infinitely more, he was a devout Christian, an elder in the Presbyterian church.

The Tory party, to which the great majority of the lords and the millionaires of England belong, has been having hysterics over the danger of an invasion by Germany and has stirred up the unthinking mob to a frenzy. The Tories demand eight new big battleships and a larger army. The Chancellor of Exchequer, Mr. Lloyd George, said, "Very well. These things must be paid for, of course." He brought in a budget greatly increasing the taxes on the rich and the liquor dealers. Behold weeping and wailing, but his course is evidently just. The budget has passed its second reading.

Dr. T. A. McNicoll read a paper before the meeting of a Medical Society in regard to the condition in which he found 3,000 children in New York City. He found 58 per cent of them drinkers. In some groups as high as 79 per cent were regular drinkers. Of those who attended school 48 per cent were deficient. The report is appalling.

The world has lost one of its great missionaries, Dr. J. E. Moulton, Methodist missionary to Tonga. He was one of a distinguished family, his brothers are Sir J. F. Moulton, lord justice of appeal, Dr. W. F. Moulton, a distinguished scholar, one of the revisers of the Bible, and Prof. R. G. Moulton, of Chicago University. Dr. Moulton was born in 1841 and went to Tonga as a missionary when twenty-three years old. His greatest work was the translation of the Bible into the language of Tonga.

Wireless telegraphy has again shown its great value. The Cunard line steamer Slavonia was wrecked on Flores Island, one of the Azores. The "C. Q. D." went out over the sea, and was caught by a steamer 180 miles off, which went as rapidly as possible to the rescue, and arrived in time to save 200 lives. The Slavonia is a total loss, but no life was lost and the Cunard Line retains its boast that it has never lost a passenger.

Alack and alas, for these modern navies! Big ships and little ones cannot be relied upon in times of peace. The naval reserves have been manœvering off the coast of North Carolina. The torpedo boat, Winslow, had to go to port soon for repairs. Her port shaft was bent, her machinery badly damaged, her pumps working badly. Yet she had had no collision and encountered no storm.

Count Zeppelin, in his new airship traveled 850 miles, keeping in the air thirty-seven minutes. But unfortunately in descending he hit a tree and his ship was injured so that it needed much repairing. This voyage has started anew the discussion as to the relative merits of the aeroplane and the airship.

There was an earthquake in Southern France which shook all the provinces from the Alps to the Atlantic. In several places it shook down houses. There were fifteen killed at Lambese, ten at St. Cannat, and twenty at Rogues. A few were killed in other places. The earth trembled at Lisbon, but no harm was done.

The Alaska-Yukon Exposition at Seattle made a record at its opening. Actually the buildings were all done! J. J. Hill made the opening address, and he was eloquent upon the need of equality, simplicity, economy and justice. The Exposition allows no intoxicating liquor sold on its grounds, of which we are glad. But we regret that it is open on Sunday and at half price.

It would seem the Legislatures are running too much to paternalism and trying to manage everything. One Legislature undertook to dictate the number of sheets to be used in hotels and sleeping cars. And the Illinois Legislature has passed a law forbidding owners from putting into their leases a clause against tenants with children.

NOTES FROM WALES.

Tuesday and Wednesday, June 1st and 2nd, the West Glamorganshire Association held its annual meetings with the Horeb Baptist church, at Skewen. This place is situated between Swansea and Neath. Baptist preaching was begun here in 1865 by the late Rev. David Edwards Pantardawe, and the church was organized August 16, 1868, by the late Rev. B. Evans, D.D. of Neath, its present pastor is the well-known Rev. Thomas Morgan. The conferences were held Tuesday morning and afternoon, when matters of local and general interest were discussed. In the forenoon the Moderator Inspector T. Powell, Neath, delivered a masterly address on "The Church and Its Environment." I am very glad to be able to furnish the readers of the Recorder with an abstract of this timely address.

"The great democratic awakening, and its influence upon the nations of the world were dealt with exhaustively. This great awakening was traced in its influence upon Japan, China, Russia, Turkey, etc. In the last named it had completely revolutionized the system of government, and dethroned the monster who, for a quarter of a century had been a standing menace to the peace of the continent, and whose inhuman atrocities will blacken the pages of history for generations to come.

The influence of this great movement is evident in our own country in the democratic color of the present Parliament—a Parliament in which the democracy held sway and in which the sons of the democracy held the chief positions of influence. References were made to Mr. Lloyd George, Mr. S. T. Evans, and Mr. John Burns as worthy exponents of this rising spirit, and it behooves the Christian church to see to it that this great movement was leavened with the eternal principles of the religion of Christ.

In dealing with the Social environment of the church Mr. Powell dealt with the inequalities which exist. Self-interest the dominating factor in the social life of today, was responsible for most of the poverty, misery, squalor and degradation with which we are surrounded. This also accounted for the shameless dishonesty, the sweating and hypocrisy so evident in our social life. This is the idol of modern society, the incentive to the insane competition for wealth, and the blizzard which blighted thousands of honorable careers and blunted every sense of honor in those who are victims to it.

Self-interest was held responsible for the miseries, squalor and untold suffering of slum life, with its 'submerged tenth' in every city and town. Church members and officers who owned these wretched hovels and profited therefrom were denounced in scathing terms.

The efforts of Parliament to uplift the masses were dealt with, and reference made to the measures already passed to shorten the hours of labor, to protect our children from evil habits, to make more effective parental control, to abolish the sweating system with its degrading evils, to save old people the degradation of ending their days in the workhouse, and lastly to equalize the national burden of taxation, and place the heavier portion of it on the shoulders best able to bear it.

The elevating influence of free libraries, parks and open spaces, and the excellent work of philanthropic agencies for the amelioration of the lower classes were also dealt with.

Modern socialism in its aims and ideals, occupied a big place in the address. It was demonstrated that the Christian church joined with socialism in its protest against the selfishness and snobbery of present day life, against the greed and dishonesty so evident in our commercial life; the sweating and jerrybuilding which is so prevalent, and the corrupting influences of the betting, bribery, drunkenness and immorality of the age.

The socialism of the Christian church is the socialism which was preached by the great Galilean teacher two thousand years ago, and exemplified in His life on earth. This was the socialism of the sermon on the Mount, and this is the socialism of the Christian church today.

"The Kingdom of Christ on Earth," with Christ as its King, with His divine Word as its law, with love as the controlling influence in the lives of its subjects, and with the Crucified Christ as its center. The church, however, before it can ever realize its highest ideals, must purify itself internally. The worship of mammon, greed and worldliness must be expelled from the church. Christianity must, of necessity, be aggressive and active. With the sweater, the gambler, the jobber and the jerrybuilder it can have no compromise and charity.

No man can worship Christ and live up to the ideals of Christianity while paying his laborer starvation wages, drawing his rents from uninhabitable hovels, or 'doing' his neighbor behind the counter. Christ must enter into every compartment of our lives, and when society has been brought under the influences of

these two great principles of the Christian religion, the love of God and the brotherhood of man, the question of uplifting the masses will have been solved. Many Socialists would bring about the realization of their ideals by lowering all to a dead level; but Christianity seeks to do so by uplifting all by leveling up. Society can only be regenerated by the influence of the Holy Spirit of God through the gospel of Jesus.

Reference was made to the laxity so conspicuous in the pulpit of today, where ministers frequently preach their doubts and opinions and our young people are driven to unbelief in the clash of conflicting theories propounded from our pulpits. "Doubt your doubts and believe your beliefs," but for God's sake, he said, do not preach your doubts to hungry souls.

Modern socialism can attain its ideals only by co-operation with, and not in antagonism to the church. Their aims are identical and they should, by all means, work together for the uplifting of mankind.

Let us send, by all means, the sons of democracy to the highest councils of the land, but let them be God-fearing men, who will bring their Christian principles to bear on the problems of politics and socialism. The principles of Christianity must be the dominating influence in the bringing into existence a regenerated democracy.

A hearty vote of thanks was accorded the president, and the wish was expressed that the address should be printed in Welsh and English form.

Then a presentation to the President (Mr. Powell) was made by Dr. Gomer Lewis, of an illuminated address, on his resignation of the secretaryship of the Sunday School Union of the Association, and the Rev. H. Hughes (Britonferry) presented him with a cheque. Mr. Powell returned thanks briefly. Mr. Powell was also given an illuminated address from the "Syren Gmyrn" Company (the newspaper of the Welsh Baptists), on his resignation of the financial secretaryship of the paper.

Mr. Powell is one of the excellent laymen of Wales and though a very busy man, yet not too busy to devote much of his time to the work of the church, Sunday School and the Association, and is held in the highest esteem.

The preaching services began at 6 p. m., Tuesday, in an open field near by, where a large platform had been erected for the preachers. Sermons were preached at this service by the Revs. R. S. Morris, Cymayon, and W. A. Williams, Bhangarev, from I. Kings 18:21, and Psalm 63.

Wednesday morning at 7, the Revs. E. D. Lewis, Gtalyfera and E. Watkins, Casllwchr, preached at Horeb church, from Acts 26:29, and Acts 4:19-22. At 10 o'clock, in the field, the Rev. E. Hermas Evans, Cumberla, and J. Hughes, Mantymael, preached from Daniel 2:31-35 and John 1:10-11. At 2 o'clock, in the field, Rev. D. James, Treforis, and J. Lee Davies, Brynaman, preached from Heb. 2:10 to the end, and Micah 4:1-4. At 6 p. m., the meeting was held at the tabernacle church (Cong.), when the Revs. Wm. Saunders and Dr. J. Gomer Lewis, Swansea, preached from Mark 10:17-22, and Psalm 45:3-5.

There was also preaching at the Calvary Baptist church at 6 p. m.. The congregations were unusually large, the preaching and singing excellent and the Welsh fire felt all through, the hospitality of the people boundless, and the weather fine, so that we had a most excellent series of meetings. The Moderator for the ensuing year is the Rev. H. Hughes, Britonferry. Skewen is not very far from Iston, where the first Welsh Baptist Association of Wales was organized in 1650 by John Myles, whose mortal remains you have in New England, and the founder of the family from which Lieut-Gen. Nelson A. Myles has descended, and these annual gatherings are great preaching feasts to the Welsh people.

JOHN T. GRIFFITH.

Mardy. DISTRICT ASSOCIATIONS— TIME AND PLACE OF MEETING.

JULY.

- 22—Simpson, Pleasant Hill, near Franklin.
23—Blackford, Lewisport.
24—Concord, Mt. Pleasant ch.

AUGUST.

- 1—Bethel, Lewisburg.
3—Davies County, Bethabara ch., near Philpot.
4—Bracken, Millersburg.
10—Liberty, Glasgow Junction.
10—Ohio County, Mt. Carmel ch.
10—South Kentucky, McKinney.
11—Logan County, Dripping Springs ch.
11—Lynn, Mt. Pisgah ch.
12—Shelby County, Bethlehem ch., near Pleasureville.
17—South District, Cornishville.

- 18—Barren River, Monroe ch., near Tomkinsville.
18—Campbell County, Dayton.
18—Crittenden, Turner's Ridge.
18—Ohio River, Walnut Grove ch.
19—Gasper River, Union ch.
21—Green River, Hickory Grove, near Leitchfield.
23—Franklin, Frankfort.
24—Tates Creek, Crab Orchard.
25—Breckinridge, Irvington.
25—Muhlenburg County, Penrod.
25—Union, Beaver ch.
26—Baptist, Mt. Olivet ch., Tatham Springs.

SEPTEMBER.

- 1—Long Run, Broadway, Louisville.
1—Ten Mile, Concord ch., Gallatin Co.
2—Bell County, New Liberty ch., Wasioata.
2—Wayne County, Cedar Hill ch.
7—Central, Lebanon.
7—Elkhorn, Midway.
7—Rockcastle, Brodhead.
8—Bay's Fork, Hopewell ch., near Cedar Springs.
8—North Bend, Bullittsburg ch., near Bullittsville.
8—Greenup, Willard ch., Carter County.
8—Owen, Harmony ch.
8—South Cumberland River, Cedar Point ch., near Cains Store.
8—Sulphur Fork, Eminence.
9—North Concord, Fellowship ch., near Barbourville.
10—Booneville, Burning Springs.
10—Enterprise, Prestonsburg.
10—Greenville, Elizabeth ch., Breathitt County.
11—Stocktons Valley, New Hope, Tenn.
14—Boones-Creek, Winchester.
15—Nelson, Mill Creek ch., near Bardstown.
15—Russells Creek, Lone Valley ch., near Campbellsville.
16—Lynn Camp, Pleasant Ridge ch.
17—Landmark, Chestnut Stand ch.
17—Second North Concord, Fairview ch., near Fonthill.

- 22—East Lynn, Mt. Carmel, Taylor Co.
22—Edmonson, Little Jordan ch.
22—Freedom, Otter Creek, near Monticello.

- 22—Irvine, Mt. Gilend ch., Maulden.
24—Goose Creek, New Home No. 2, Clay County.

- 24—South Union, Young's Creek ch., near Williamsburg.

- 28—East Union, Jellico.
29—Pulaski County, Oak Hill ch.

- 29—Goshen, Hanging Rock ch.
29—Seyvern's Valley, Rhudes Creek near Cecilian.

- 30—Little River, Mt. Pleasant ch., near Cadiz.

- 30—South Concord, Bethel ch., Wayne County.

- 30—Upper Cumberland River, Four Mile ch., Day.

OCTOBER.

- 1—Laurel River, Pleasant Grove ch., Clay County.

- 5—Whites Run, Locust.
6—Little Bethel, Slover ch., near Clay.

- 6—Warren, Drakes Creek, near Bowling Green.

- 6—West Kentucky, shiloh ch., near Arlington.

- 8—Mt. Zion, Corn Creek ch., Whitley County.

- 8—Three Forks, Hyden.
13—West Union, Barlow ch.

- 19—Ohio Valley, Utley's Chapel, Blackford.

- 20—Blood River, Zion's Cause ch., near Benton.

- 20—Salem, Buck Grove ch.

- 27—Graves County, Pilot Oak ch.

We have been unable to secure any report from Oneida Association. Corrections or changes should be directed to the paper.

JOHN L. HILL, Assistant Secretary.

DEAR RECORDER:

It was a happy privilege to preach for Caldwell springs church Crittenden county, June 5th and 6th, and to assist in the ordination of three noble men to the deaconship. Pastor R. A. Larue has a strong hold upon his people and everything is moving along nicely. I made a short talk for State-wide prohibition and secured a long list of names to the petition. Princeton has been waging a strenuous fight for two weeks to rid itself of the sacon barnacles which have clung to its municipal government, cursing and blighting its social, religious, and commercial life beyond the highest degree of any combination of all other curses so long. The fight was led by the peerless M. F. Ham, of Bowling Green. The issue was joined at the polls last Monday and won by a majority of eight. The scene following the announcement of victory for righteousness beggars description. Bells rang, hands clapped, hats flew in the air, and people shouted praise to God. All good people of every religious faith here, including men, women and children, were heroes and heroines in the work, and God richly rewarded their labors. Let all praise and thanksgiving be rendered to Him. Princeton, Ky. T. E. RICHEY.

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Live Stock Markets.

CATTLE.

Table with 2 columns: Description of livestock and Price. Includes items like 'Good to choice ex. str.', 'Light shipping steers', 'Med to good butcher str.', etc.

HOGS.

Table with 2 columns: Description of livestock and Price. Includes items like 'Good to choice prs. and brs.', '200 to 300 lbs.', 'Medium packers, 165 to 200.', etc.

SHEEP AND LAMBS.

Table with 2 columns: Description of livestock and Price. Includes items like 'Good to choice fat sheep', 'Medium to good sheep', 'Com. to medium sheep', etc.

TOBACCO.

Table with 2 columns: Description of tobacco and Price. Includes items like 'BURLLEY—Dark Red', 'Trash (sound)', 'Common lugs', etc.

BURLLEY—Bright Red.

Table with 2 columns: Description of tobacco and Price. Includes items like 'Trash (sound)', 'Common lugs', 'Medium lugs', etc.

DARK.

Table with 2 columns: Description of tobacco and Price. Includes items like 'Trash (sound)', 'Common lugs', 'Medium lugs', etc.

BUTTER.

Fresh, packed, per lb., 18c.

POULTRY.

Hens, 11 to 12c per lb.; chickens, 18 to 20c; Turkeys, hens, 12c, gobblers, 10c; old ducks, 8c.

EGGS.

Case count, 18c, candled, 19c.

STAINED GLASS

FOR CHURCHES AND RESIDENCES.

BLUM ART GLASS CO.

Home Phone 351. 640 Third Street. LOUISVILLE - KENTUCKY