

WESTERN RECORDER

Faith, Hope and Love, these three.

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

84th YEAR.

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J. W. PORTER, D.D., Editor
J. G. BOW, D.D., Associate Editor.

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Prof. Brugsch has deciphered an inscription found in Egypt. It is a hieroglyphic record which names seven years of famine and makes the date of this famine 1770 B. C. Thus the spade is confirming and not upsetting Moses.

A writer goes at length into the subject "What should be our attitude to new truth?" First it is necessary to find new truth before one can strike an attitude before it. Dr. Boyce's words still stand undisproved. "In religious truth what is new is not true and what is true is not now."

Rev. R. W. Van Kirk at the commencement of Newton Seminary said that "the old views of the Bible are overthrown." He who is giddy thinks the world turns round. He may have thrown over board the old views of the Bible, but there are millions of us who maintain and rejoice in them.

Saul is among the prophets again when a Unitarian, Dr. J. C. Jones says: "The church is in danger of transforming itself into a civic forum, a therapeutic hospital, a dispensary of charities, an institution for social betterment." The one business of the church in this world is to tell men how to find forgiveness of sin.

The Presbyterian of the South says there are more Young Men's Christian Associations in Germany than in any other country. There are 1939 in the United States and 1999 in Germany.

Stanley tells this interesting story. When he was in Uganda he read some chapters in his Bible to King Mtesu. The king was much impressed and when Stanley was just leaving his country he sent a messenger 200 miles to ask Stanley to give him that book. Today there are thousands of Christians in Uganda.

THE WONDERFUL MAGNET.

By J. M. Weaver, D.D.

Looking forward in vision to His death upon the cross Jesus exclaimed in the hearing of His disciples and the Jews: "And I, if I be lifted up from the earth, will draw all men unto me." Surely if Jesus Christ is not God as well as man these high sounding words would be egotistical and absurd. Just to think that one who was apparently only a Judean peasant would apply unto him self such sublime words and ascribe such sublime influences to His humiliating death on the cross. How ridiculous such words would sound falling from the lips of Socrates, Plato, Paul or any other of the great men of the world. Yet from the life of Christ they sound right and proper. The history of Christianity attests their soberness and truthfulness. No death on earth has exerted such

strongly drawing influence. Over the centuries among all nations this power has been felt and today no event so moves all classes of men proving the truth of His words: "And I, if I be lifted up from the earth will draw all men unto me." Why was it so? Because "lifted up" Jesus made an atonement for men satisfactory to divine justice. In human redemption the great problem to be solved was: "How can sinning men be saved and also God's veracity be sustained?" It is a problem above the wisdom of man to solve. God had said: "The soul that sinneth, it shall die." All souls have sinned and are guilty before God. It seemed that either all men must die or God's veracity must fail. Now the cross is God's solution: Jesus, the sinless One, the human and divine, the Godman, voluntarily becomes man's substitute and on the cross dies in his room and stead, suffering the penalty of the violated law. This death satisfies divine justice so that God may be just and yet the justifier of him that believeth on His Son. It is the expedient devised by divine wisdom. Now when this wonderful transaction is understood as a fact by the sinner convicted of sin and conscious of his danger of ruin forever, he is drawn to this willing sacrifice in his behalf. At once he sees in this God's method of salvation and by repentance and faith gladly hastens to submit to the Lord Jesus Christ as his personal Saviour. Thus Christ "lifted up" exerts an influence that draws a man from all other dependencies for salvation. There is nothing that so moves us to Christ as this knowledge of God's method of salvation. We hasten at once to accept of God's righteousness thus revealed in the cross. We exclaim with George W. Bethune:

"There is no name so sweet on earth,
No name so sweet in Heaven,
The name before his wondrous birth,
To Christ the Saviour given."

We love to sing around our King,
And hail him blessed Jesus,
For there's no word ear ever heard,
So dear, so sweet as Jesus."

Having been "lifted up" Jesus sent the Holy Spirit to convict, enlighten and regenerate men. By nature men are in the dense gloom of spiritual night. While conscious of unrest and disquiet they do not realize the fact that sin is the cause. The Spirit, sent because Christ was "lifted up" comes to men and convicts them of sin. Jesus says: "When he shall come he shall convince the world of sin." He thus enlightens their minds as to their needs and points them to the cross as their only means of escape from sin's ruin. He

gives them a knowledge of the way of escape through the atonement of Jesus. Then when men are drawn to Christ and enter Him by faith the Spirit regenerates them. Thus Christ uplifted draws Him by the influences of the Spirit. The Spirit always points the convicted sinner to Christ on the cross as his only hope of redemption. Christ, uplifted, recognized, influences men to love, gratitude and consecration. The thunders of Sinai and the flames of hell may startle the awakened soul but only tend to throw it into despair. But when amid the gathering gloom of despair the cross with its bleeding victim hanging thereon looms up before the trembling soul immediately the sinner is drawn to it as the steel is drawn to the magnet. As we see such love and mercy manifested in the death of God's beloved Son all the love and gratitude of our hearts go out to Him. Beautifully and graphically has John Newton embodied this in verse:

"In evil long I took delight,
Unawed by shame or fear,
Till a new object struck my sight,
And stopped my wild career.

I saw one hanging on a tree,
In agonies and blood,
He fixed his languid eyes on me,
As near his cross I stood.

O never, till my latest breath,
Shall I forget that look!
It seemed to charge me with his death,
Though not a word he spoke.

A second look he gave, which said,
I freely all forgive;
This blood is for thy ransom paid;
I died that thou might live.

Thus, while his death my sin displays
In all its blackest hue,
Such is the mystery of grace,
It seals my pardon too."

Thus as the wonderful sacrifices of Washington call forth the homage and love of American citizens as their great deliverer, so in a stronger degree does the sublime sacrifice of our divine Redeemer draw us unto Him as to none other. The soul thus drawn to Him cries out in gladness: "Whom have I in Heaven, but thee? And there is none upon earth that I desire beside thee." "Thou art chief among ten thousand and the one altogether lovely." All classes of men in all ages have thus been drawn unto the "uplifted" Christ and thereby lifted out of sin unto holiness, from despair unto the glorious hope of a blessed immortality. The power of the cross is omnipotent because the love manifested is infinite. Reader has it drawn you unto Him? Show it by your love and devotion. If this will not draw you then is your case hopeless. If the dying Christ moves not then all else will fail.

PROGRESS.

By G. H. Chesterton.

"Akin to these is the false theory of progress, which maintains that we alter the test instead of trying to pass the test. We often hear it said, for instance, 'What is right in one age is wrong in another.' This is quite reasonable, if it means that there is a fixed aim, and that certain methods attain at certain times and not at other times. If women, say, desire to be elegant, it may be that they are improved at one time by growing fatter and at another time by growing thinner. But you cannot say that they are improved by ceasing to wish to be elegant and beginning to wish

to be oblong. If the standard changes, how can there be improvement, which implies a standard? Nietzsche started a nonsensical idea that men had once sought as good what we now call evil; if it were so, we could not talk of surpassing or even falling short of them. How can you overtake Jones if you walk in the other direction? You cannot discuss whether one people has succeeded more in being miserable than another succeeded in being happy. It would be like discussing whether Milton was more puritanical than a pig is fat.

It is true that a man (a silly man) might make change itself his object or ideal. But as an ideal, change itself becomes unchangeable. If the change-worshipper wishes to estimate his own progress, he must be sternly loyal to the ideal of change he must not begin to flirt gaily with the ideal of monotony. Progress itself cannot progress. It is worth remark, in passing, that when Tennyson, in a wild and rather weak manner, welcomed the idea of infinite alteration in society, he instinctively took a metaphor which suggests an imprisoned tedium. He wrote—

"Let the great world spin for ever down
The ringing grooves of change."

He thought of change itself as an unchangeable groove; and so it is. Change is about the narrowest and hardest groove that a man can get into.

The main point here, however, is that this idea of a fundamental alteration in the standard is one of the things that make thought about the past or future simply impossible. The theory of a complete change of standards in human history does not merely deprive us of the pleasure of honouring our fathers, it deprives us even of the more modern and aristocratic pleasure of despising them."

Thomas Goodwin, who writes to such purpose on this as on every other spiritual subject, says in one place, that this is the best definition of conversion that he had ever met with, this: "Conversion is the total change of a man's chief end." Before his conversion every man's chief end is himself; always and in everything his chief end is himself. But after every true conversion God, sooner or later, comes to His own. God, sooner or later, comes to His throne and His sceptre in that man's heart. And the truly converted man—the ideally converted man, shall I say?—lives no longer to himself but to his God and Saviour. He has been redeemed with a price and he knows it and acknowledges it. "There is a new loadstone," says that great preacher, "let into every renewed heart, till every renewed man sails henceforth according to another compass."—Whyte.

A TRUTHFUL BOY.

Robert Burdette says: "How people do trust a truthful boy! We never worry about him when he is out of sight. We never say, 'I wonder where he is; I wish I knew what he is doing.' We know that he is all right, and that when he comes home he will know all about it and get it straight. We don't have to ask him where he is going, or how long he will be gone every time he leaves the house. We don't have to call him back and make him 'solemnly promise' the same thing over and over. When he says, 'Yes, I will,' or 'No, I won't,' just once, that settles it."

What a world this would be were we all awake to the wonders of it, instead of being perception-muffled by conventionality and indifference!

QUESTIONS ANSWERED.

BY SENEX.

"Some of our sisters have been urged to dedicate their babies to the Lord. Ought they to do it? I enclose a little article from the Religious Herald, which expresses my personal view admirably. Please tell us what you think?"

The article is so short, pointed and true that I give it entire:

"There is such a thing as Baptist bosh, and the New York Times, March 22nd, records a sample of it under the caption, 'Dedicating Sleeping Babies—Dr. Aked's new ceremony didn't disturb the infants.' It says: 'Three infants were dedicated yesterday at the morning service of the Fifth Avenue Baptist church by the Rev. Charles F. Aked, the pastor. All three were blissfully unconscious, for they slumbered all through the proceedings from the first note of the dedication hymn until they were borne away in the arms of their parents.'—Biblical Recorder.

"We would respectfully submit that it was bosh, but not Baptist—simply a fluff of Romanism that trailed over the Atlantic after Dr. Aked. And it was better for the occasion, the mothers and the babies themselves that they slept through it all, as most likely the entire service would have been spoiled had they awakened.

"We are not sorry that this great secular-daily poked a little sly fun at the eminent Baptist and his 'new ceremony.' He deserves it. We are glad to hear it is new up North, and earnestly hope it will stay so. Sometimes we hear one inquire, 'What harm is in such an innocent and impressive service?' We answer that great harm comes from the fact that the mothers, and the babies later on, believe that there is virtue in it; that it carries sanctifying if not saving efficacy. And further, it weakens in the individual the sense of responsibility for personal, intelligent dedication of the life to God. This 'new ceremony' is an insidious, pleasing delusion that works serious and fundamental harm.—W. L. R."

There is still greater harm in another fact. The whole thing is a lie and a blasphemous one. The parent does not and cannot dedicate his child. He is professing to give to God that which does not belong to him. The child's soul is his own and not his father's. The father cannot make that soul repent and believe. Moreover, until the child is regenerated his soul is an unclean thing as all Calvinists, that is Baptists, Presbyterians, Congregationalists, Dutch Reform and Evangelical Episcopalians—believe. And that soul must be regenerated before the child himself can dedicate it to God.

The child's body does not belong to the parent. If he thinks so, let him maltreat or kill the child and the State will soon teach him he is not owner of the body. Absolutely the only thing which belongs to the father is the child's labor till he is twenty-one years of age. The parent can dedicate that if he chooses. That was what Hannah dedicated in her little Samuel. And she gave him as a servant to the high priest, Eli, to wait on him. As we have no high priest to whom a child can be given as a servant, all the parent can do is to promise to give to the church all the money that child shall earn till he is twenty-one years of age.

It is an insult to any man to profess to give him what you do not own. It is infinitely worse to pretend to dedicate to God what is not yours. It is bosh, indeed, but far worse than bosh.

A sister asks if the name Jew was applied to all the children of Israel or only to the tribes of Judah and Benjamin. The word is derived from Judah, but as Judah was the leading tribe, Jerusalem being a city of Judah, Jew seems to have been applied to all. It is said that Mordecai was a Jew, but Mordecai was a Benjamite. In Jeremiah, Ezra, Zechariah, Daniel, Nehemiah, Kings, the word is used in such a way as to appear to refer to all the children of Israel.

The use in the New Testament has refer-

ence only to Judah, Benjamin and Simeon. The other tribes had been carried away by Nebuchadnezzar and disappeared from history. No man to this day knows what became of the ten lost tribes. The majority of the instances in which the word is used in the Old Testament occurred after the carrying-away of the ten tribes. But the word is used at least once before that event in II. Kings 16. Technically speaking Jew means a descendant of Judah, but it was used of all the Israelites. This is evident from Paul's use of the words in Romans. He asks, "What advantage then hath the Jew?" and replies, "Much every way, chiefly because that unto them were committed the oracles of God." These oracles were not committed to the tribe of Judah as such. In so far as they were committed specifically to any tribe it was to the tribe of Levi.

"By what death did Paul die?" The Bible does not tell us. But I think the tradition of his death is probably true. And that is he was led outside of the city on the Ostian Road and beheaded. As he was a Roman citizen, he could not be crucified. Tradition has it that Peter was killed at the same time. Not being a Roman citizen he is said to have been crucified. And at his own request he was crucified head downward, because he said he was unworthy to die as his Saviour died, for he had denied his Lord. I have not the same confidence in this tradition in regard to Peter as I have that about Paul. For we have no proof that Peter was ever in Rome. And we know that Paul was a prisoner in Rome and came before that bloody tyrant Nero, for trial.

Conybeare and Howson, in their Life of Paul give the tradition that a Roman lady named Lucina took the body of Paul and buried it by the Ostian Road. I do not know what proof, if any, there is of this part of the tradition. I hope it is true. I like to think that the body of the great Apostle was tenderly cared for by loving friends.

PREACHING POSITIVE AND LIBERAL.

P. T. Forsyth, D.D.

The first requisite for a Christian man is faith. That is what makes a soul a member of Christ and of the true church—the faith that works and blossoms out into love. Being faith in Christ, how could it but work and flower out into love? The fact that so often it does not must mean that in so many cases it is not really faith, or not faith in Christ. It is not personal contact and commerce with Him. This faith it is that is the greatest thing in the world, having in it all the promise and potency of love, godliness, peace, and joy in the Holy Ghost. It is such living faith that makes a man a Christian.

But among Christians the preacher stands out in a special place and work. And the first requisite for the ministry of a church is a theology, a faith which knows what it is about, a positive faith, faith with not only an experience but a content, not glow only but grasp, and mass, and measure. The preacher who is but feeling his way to a theology is but preparing to be a preacher, however eloquent he may have become. The faith which makes a man a Christian must go on in the preacher to be a theology. He cannot afford to live in a *fides non formata*. A viscous unreflecting faith is for the preacher a faith without footing and therefore without authority. In special cases it may have a certain infectibility about it, but it has not authority. Yet it is authority that the world chiefly needs and the preaching of the hour lacks—an authoritative Gospel in a humble personality. And for authority, we need a personal presence indeed, but still more, positive faith.

It is but a little way that experience will carry the herald of the Gospel. He has to expound a message which, because it is eternal, far transcends his experience. He has to do more than set to his own personal seal. Every Christian has to do that. The preacher has to be sure of a knowledge that creates experience, and does not rise out of it. His burthen is something given,

something that reports a world beyond experience, a world that is not of experience, though always in its shape. Experience is but in part, yet he has to dogmatize about the whole. He has to be sure of what ever is, and evermore shall be. Experience is in time, and he has to be positive about eternity. His experience covers but his own soul, or at most a few besides that he touches; yet he has to declare a certainty about the eternal destiny of the whole world, and the eternal will of the whole God. That is a knowledge far beyond experience. Experience could not reach it, could not assure it. It is a knowledge that comes by faith. Wherever you have a universe you have something beyond experience, and accessible only to faith. Experience is not the only organ of knowledge, however it may be a condition. Experience deals with but the one, or the several; faith deals with a whole, for it deals with God, eternity and the world; it deals with a reality of the whole, which we experience but in a measure. There is a knowledge by faith as sound of its kind as the knowledge by experience, by science; and its kind is much higher, deeper, more momentous. It is not simply faith as a personal experience that is the burthen of the preacher, but faith as a knowledge, the inner objective content of faith, the thing in faith which always creates the experience of it; in a word, the person, will, and action of God in Christ. It is there, in the objective personal content of faith, and not in the subjective personal experience, that the authority of the preacher lies. His experience may make him impressive at times, but it is his faith that gives him permanent power. That power really lies not in the preacher but in his Gospel, in his theology. For the preacher it is most true that his theology is an essential, perhaps the essential, part of his religion. He may be quite unfit to lecture in theology as a science, but he is the less of a preacher, however fine a speaker, if he have not a theology at the root of his preaching and its sap circulating in it. And if he is a pastor, producing his effect not by a few addresses but by a cumulative ministry, all this is still more true.

WHOLESOME TRUTHS.

President Francis L. Patton.

Men say to us, "We will go back to Christ," and there is a great deal with which I am in the fullest sympathy with regard to the idea of enforcing as the lesson of today the teachings of Jesus. Very true. But let me ask you this question: Is it true that the value, that the authoritative value of what Jesus says does not depend upon the question who Jesus was? I think it does. And when you have degraded Jesus to the place of a mere human being, however exalted, you have robbed what he says of any exceptional authority. Men tell me today that the Christianity of the nineteenth century, and more particularly the Christianity of the twentieth century, must be specifically ethical. I have no objection to that. The Christianity of the first century was ethical, and the Christianity of all the nineteen centuries has been ethical. I venture the assertion that the first epistle of Paul to the Corinthians has done more for the moralization of society than all the ethical treatises of all the pagan writers put together; it has always been ethical. But I wish to say, and I say it responsibly for what I say and speaking advisedly, that Christianity must be more than ethical, or it will not be even ethical.

There are but two positions. We are at the point where the roads fork. It is not a question of more creed or less creed; it is not a question of revising this or revising that. Let us not be deceived by raising a false issue. The sharp antithesis is before us. Christianity is either a piece of information supernaturally given with respect to a way of salvation, or else it is simply a phase of a great cosmic process, explicable in terms of a mere naturalistic evolution. That is your issue. If you take the latter view, then there is nothing supernatural—no virgin birth, no resurrection, no atonement, no sin, no need of atonement, no hope for the future—nothing distinctly in

your Christianity worth keeping. If you take the former view, then the evangelical Christianity of Jesus Christ and him crucified, stands in all its power, and we may say today with as much assurance as the apostle said it: I am not ashamed of the Gospel of Christ, for it is the power of God and the wisdom of God unto salvation.

Now men think that when they have given up the supernatural in the Christian religion they still have a basis for honest trade and for a pure home. The societies of ethical culture have already constituted themselves the executors of this moribund religion as they suppose it to be, and are already considering the question as to how they shall distribute among themselves the estate. I tell them that when under the influence of a false philosophy that denies the supernatural, they give up Christianity, they can't hold their morality, that the earthquake that pulls down the steeple of the church, will not leave one stone upon another of the hall of ethical culture.

I am a little tired of hearing men tell us that a crisis in religion is coming. I heard a philosopher say the other day that philosophers weren't doing very much and that the theologians were doing less, that there was great need of the philosophers doing some constructive work in order that the theologians might go on. They said that the philosophers have struck work, and therefore the theologians can't build, and that we are waiting for some great architectural genius to put the two and two together and bring order out of chaos, in order that we may rehabilitate ourselves. I tell you that crisis is here. I tell you that dislocation of philosophy and religion has already come. You may try to put your philosophy in one pocket and your religion in the other and think that, since they are separate, they will not interfere. But that will not work. You may try as philosophers of the *lux mundi* school are trying, to accept all the results of the higher criticism, and yet at the same time hold on to the traditional doctrine of an unbroken historical testimony. And that will not work. You may try as the Ritschlians are trying to let philosophy go and build simply on sympathy and mysticism. And that will not work.

You may think that religion is a sort of illogical thing and you can't reduce it to logic, but that is exactly what Tertullian said so long ago. You have to bring your theory of the universe and your theory of religion together, and this is the work of this age, this great synthesis of literary criticism and history and philosophy; and it is because we believe that Christianity came down from heaven, from God, God's blessed gift to man for man's salvation, that we are optimistic to the last degree. I believe that sooner or later, if it were only through the simple doctrine of the soul's immortality and our inherent belief in it, that men will assert their birthright, claim their kinship with God, if in hearts' depths their unreadiness to see him, and meet him, cries out from those depths for some way of being justified with him, and rest not until they find it in the Gospel way."

Strong words these, to be spoken in the chief city of ethical culture. If only the babble of other voices, promulgating so loudly the new ideas of reform from the outside, through betterment of physical conditions, would cease, and let these thinkers, who know of what they do testify, be heard! Here and there it is encouraging to know there can be found pulpits from which these old-fashioned Pauline views of sin and its only remedy are preached; but there are waste places and dry wells, where form of words and ceremony, borrowed in a garbled sort of way from other bodies, have taken the place of the real and true Gospel doctrine, where "the sheep look up and are not fed."—Occasional.

There are thousands of men to whom immediate success rarely comes; they are met by constant failures and disappointments; they struggle with scant reward and a scantier recognition from the world. The sweets of success are never theirs; the struggle, the labor and the long-deferred hope are their daily experience. Such men may not miss the crowning of life; it may be theirs to pluck from failure the immediate flower of noble character.—Hamilton Wright Mabie.

SALVATION—"GOD'S UNSPEAKABLE GIFT."

Edwin A. Wilson.

It is said that man's chief end "is to glorify God and enjoy Him forever."

The first step in the walk of a man who would glorify God in his life here is to receive "the gift of God, which is eternal life through Jesus Christ our Lord."

John (1:16) says: "There was a man sent FROM GOD whose name was John." The God who sent John told him in these words how he might identify Jesus from other men: "Upon whom thou shalt see the Spirit descending and remaining on Him, the same is He which baptizeth with the Holy Ghost." John, the God-sent one, instructed of God, testified: said "And I saw and bare record that this is the Son of God." Now bring your FAITH to His Holy Word. "for FAITH cometh by HEARING and HEARING BY THE WORD OF GOD." These words are not addressed to the reasoning, but to the believing, not to weigh, but to receive, to believe.

The chain of evidence is perfect—has every mark of divinity, but the human can not fathom the divine; hence, reason or education or civilization in its application by man to the soul's sore needs furnishes no stepping-stone to salvation. The Bible condemns the sinner who continues to reject God's propitiation for sin. The only channel of information about sin to the sinner is the testimony of the Holy Spirit as written in the Word. "He will convince (A. V. margin) the world of sin, and of righteousness, and of judgment, of sin, because they believe not on me."

All of what God witnesses to in the Bible is simple when "mixed with faith." No word therein may be fully understood on any other principle. The Holy Ghost is a Person all-knowing, all-powerful, everywhere present, the Author of what is written and the Actor in what is written in the volume of the BOOK.

God only could have conceived and wrought out the plan of salvation according to HIS OWN purpose, and give such instruction after the counsel of HIS OWN will as would result to HIS HONOR AND GLORY in the plan of eternal salvation. The Gospel plan is "glad tidings," because it is God's, and the only provision in grace for the salvation of men. It originated with God for men; man can only avail himself of its blessed provision by believing what God, unsolicited by man, has proclaimed to the world in His most Holy Word.

Perhaps this "message has no holier or grander conception as voiced by God to men than John 3:16, "For God so loved the world that HE GAVE HIS only begotten son, that whosoever BELIEVETH IN HIM SHOULD NOT perish, but have everlasting life."

Again Jesus says, "Come unto me all ye that labor and are heavy laden and I will give you rest." This, the gift of salvation. God's unspeakable gift; to which Jesus referred, when speaking to the Samaritan adulteress (for there is no difference) when He said, "If thou knowest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of Him, and He would have given thee living water."

The mission of Jesus Christ, whom God gave to the world (John 3:16), is set forth tersely in Luke 19:10: "For the Son of man is come to seek and to save that which is lost."

It has been the purpose in this message to deal with the gracious side of God's dealings with men. The converse, however, is also fully set forth in the Gospel. The doom of the damned is as apparent in the Glad Tidings as the security of the believer, Jno. V:24. God's loving provision in grace reveals what He has been pleased to save man from, as well as what He has saved him to. John 3:36 says "He that believeth on the Son hath everlasting life." This is blessedly true; if He was only a gracious God this might suffice, but a just and righteous God would warn those who scorn His love with the penalty for disobedience. "For (said He) ye willed not to come unto me that ye might have life;" hence, the One who is faithful and just says, "He that believeth not the Son shall not see life, but the wrath of God abideth on him."

To some (believers) it is as an angel speaking; to others (unbelievers) as if it thundered. (Jno. 12:28,29). The message of grace is to the lost. The law given by Moses can only condemn you. Grace and truth came by Jesus Christ. He alone knows all the truth about you, yet comes to save you. Nowhere is this blessed truth more simply stated than in John 1:12,13. Read and ponder, now, that which by the Spirit's power may open up for you a way into God's family. For just as you became a member of your earthly family by being born-into it, so on Jesus' words, "Ye must be born again." Listen, then, to the Holy Spirit as He says, "As many as received Him, to them gave He the power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." A happy, joyous, immediate admission into God's family, solely, simply by receiving the One who was in the world, by whom the world was made, but whom the world knew not. If you act with the unbelieving world, your doom is sealed already.

but if by the grace of God you read, receive and believe John 5:24, you may here and now be assured of all the blessedness of eternal salvation. "Verily, verily I say unto you, he that heareth my Word and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

The Father and the Son have covenanted to free every believing sinner from the condemnation into which they were born. The plan is God's. The integrity of high heaven's triune God, Father, Son and Holy Ghost, is pledged for the eternal security of the believer. "All that the Father

GIVETH me shall come to me; and him that cometh to me I will in no wise cast out." For "He was delivered for our (the believing sinners) offences, and raised again for our (the believing sinners) justification;" hence, the sinner is shut up to faith in Jesus Christ as the only exclusive, heaven-born way of escape, from the wrath to come. "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." Acts 4:12. There is salvation then BUT ONE WAY, BY A NAME, BY ONE NAME, BY ONE NAME ALONE, BY ONE NAME FOR ALL, APART FROM THIS NAME FOR NONE; CERTAIN FOR ALL WHO TRUST THIS NAME ALONE.

Pause, do not put this aside carelessly, dear sinner friend; your eternal welfare hangs upon receiving the Christ, through faith, whom Judas betrayed, whom Pilate condemned and slew, but whom God raised from the dead, "and by Him all that believe are justified from ALL THINGS from which ye could not be justified by the law of Moses." Acts 13:39.

Salvation by faith through Christ. Something for nothing. Righteousness for sin. God loved and provided salvation for the sinner. The plan of salvation not after nature, but through grace. Life through death. It can not be explained by the philosopher, but through faith it is within the easy reach of the learned and the simple alike. Paul, commending the only way, says "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth."

I. John 5:1 defines here what is embraced in this confession, "Whosoever believeth that Jesus is the Christ, is born of God." Paul writing by the Spirit says, "And that no man can say that Jesus is the Lord, but by the Holy Ghost." The only condition precedent is faith, which is the gift of God. No promises or vows are demanded. The liar, thief, dancer, adulterer, backbiter, murderer, evil speaker is dead. "He that hath not the Son of God, hath not life;" hence, he is not even asked, as a condition precedent, to give up his sins. Having received salvation through Jesus, and been made a partaker of the divine nature, he has something better, feeding upon "every word that proceedeth out of the mouth of God," he is straight-way able, by the power of God, to adjust himself to his new relations, as he finds all the works of the flesh altogether out of harmony with the fruit of the Spirit of whom he has been formed anew; hence, to ask the unsaved sinner to repeat the Lord's prayer and hold him up because he hesitates at implied conditions, is to cast insult into the face of a gracious, loving and giving God, and, humanly speaking, pile up difficulties in the sinner's way.

Salvation without conditions is God's unspeakable gift. The unsaved, untaught sinner is no more capacitated for making promises and taking vows for the new life which he has not as yet begun to live, than is a Hindoo babe qualified to speak pure English.

God bestows fully, freely, eternal life upon every believing sinner. He demands nothing of the sinner dominated by the works of the flesh, but, being sealed by the Spirit in the new life, he has a right to behold the fruit of the Spirit. Jesus demanded no proofs of the new life from the dead, stinking body of Lazarus, but speaks the life-giving words, "Lazarus, come forth," and when new life had begun, simply says, "Loose him and let him go." Every man-made bond is but a retarding shackle.

Cornelius was "devout and one that feared God, with all his house, which gave much alms to the people, and prayed to God alway;" but is told by the angel to "call for Simon, whose surname is Peter, who shall tell thee words whereby thou and all thy house shall be saved." No matter what your past has been, you need salvation. Important collateral questions follow salvation, which we do not minify or discuss, but which are all important, John 5:39.

The way of life is unique—it is God's way. The Bible is God's Book, and this is the only source of heavenly knowledge, opened to us from above, through man to man. Salvation is without a condition, but growth in grace follows instruction in the most Holy Scriptures, "The entrance of thy Word giveth light."

The drunkard, adulterer or murderer when born again differ in nowise from the moralist when regenerated by the Holy Spirit; without instruction in heavenly things, the moralist is just as likely to drift into his doing, as the drunkard is into drinking. When on His way to Jerusalem for the last time, the blessed Lord who knew Zaccheus altogether, did not demand a reformed life from an unregenerate tax gatherer, but quickly, at the first sight of him He said, "Zaccheus make haste and come down, for this day I must abide at thy house." So faith cometh by hearing, and hearing by the word of God. "And he made haste, and came down and received Him joyfully." Now, salvation did not come to Zaccheus because he said, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore unto him fourfold," but Jesus says to all the world, "This day is salvation come to this house." Receiving Jesus brought him salvation, his changed methods in the new life, followed simply enough. Jesus beholds the change and explains the phenomena, for Jesus "needed not that any should testify of man for He knew what was in man." Jesus knew how ready they were to trammel men with their traditions. And just such conditions confronted Him no doubt when He said, "Woe unto you also, ye lawyers; for ye lade man with burdens grievous to be borne, and ye yourselves touch not the burden with one of your fingers."

Read carefully the first twenty verses of Mark 5. Men in their "deadly doing" made life miserable for the poor man of Dadara, "he had been often bound with fetters and chains, and the chains had been plucked asunder by him," but like the woman "which had an issue of blood

twelve years," was nothing bettered but rather grew worse, but as soon as the great Physician found him, they "see him sitting and clothed and in his right mind," and Jesus who knew just what he needed said to him, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."

THE BEST HELP.

A gentleman recently made a confession to his pastor. He told him that some services helped him much more than others; that certain sermons seemed much better than others, and that he had made a discovery which, while it may not be new to others, had come like a revelation to him. He has found out that the services which help him most are always those in which he does a good deal of praying, and that the sermons which seem the best are those which have been preceded by earnest prayer. When he comes to church and pays scant attention to Scripture, the prayer and the hymns, somehow or other the service does not so greatly interest him and the sermon does not take hold of him, whereas when he has prepared his heart by prayer and meditation, the sermon is full of inspiration and he goes home a stronger and happier man.

The truth which this man has discovered lies within reach of all. The secret which he has found out is the secret after which the modern church is searching. It is an often debated question how to make a church service more attractive and more impressive. Too often the question is answered by some one who thinks that the desired effect could be secured by a little different manipulation of the organ, or by the addition of another piece of music or the adoption of an additional ceremony. It is not by the elaboration of the service, however, but by the toning up of the heart, that we are to supply that in which church worship is too frequently lacking. It is not what people do outwardly but what they do inwardly which reaches the center of this problem. A service is genuinely attractive only when the Lord himself is present, and he is never present in a congregation unless there are hearts there prepared to receive him. The worship in the house of God ought always to be impressive, but it cannot be impressive unless he is present who has access to every heart and who alone has the power to lift the spirit of man into the mood of praise and adoration.

A religious service ought to be religious. People in the house of worship ought by the prostration of their minds and hearts to create an atmosphere which even unbelievers will recognize as having in it something different from the atmosphere of the week-day world. There ought to be in a church into which hundreds of Christian men and women have come for worship a spiritual power which will create the feelings of reverence and awe. To make a service vital every soul must be awake. To make a service religious every Christian must be in the Christian mood. John on the Isle of Patmos saw wondrous things because he was in the spirit. If a man does not receive uplift and strength from Scripture, prayer and sermon it is because he has failed to prepare himself for the reception of spiritual things. The things with which the church has to do are spiritually discerned. Only he who is truly spiritual can really hear or understand.—Christian Work.

LITERARY.

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

Old Lady Number 31. By Louise Forsslund, author of "The Story of Sarah," etc. Pp. 275. Two old people, Andy and Ab, had come to downright poverty in their old age, and there was nothing left for them to do but sell their little home and all their belongings, and go to the Homes provided in the country, one for Old Men and one for Old Women. It would take a hundred dollars apiece to enter these Homes, and they thought they would get at least that much from their sale. But alas, it brought only one hundred dollars and two cents, so both could not enjoy the shelter where the fee paid prevented the feeling of charity. A quarrel ensues, each wishing to make the sacrifice for the other, but Abe finally triumphs, declaring that he wants to live at the poor house. A pathetic picture is drawn of the two old people as they bid farewell to their little home, and start out in their shabby best, across the fields to their new lives and new homes.

The old ladies in the Home hear of the sorrow that has come to these two old people, and their hearts are so touched with sympathy that they really agree to the proposition of "Blissy," the young thing of sixty-five, that they take the old man in with his wife. Blissy offers to give up her large bed chamber, for which she had paid a double entrance fee, to the pair if the matron will agree to it. Abe is overcome at first at the idea of being the only man among thirty women, but he takes to it after the first shock with wonderful ease, and soon becomes the idol of all the old sisters. At the end of a year, a reaction takes place, and for a time he suffers the experience of all heroes, but a skilful turn brings happiness to all the old people and restores peace in the Home. Old Lady Number 31, is one of the cutest stories

we have read in a long time—sweet and tender, and full of pathos and laughter from the beginning to the end.

The Earth's Bounty. By Kate V. St. Maur. Price \$1.75, net. New York: The Macmillan Company.

It is said that Mrs. St. Maur's first book "A Self-Supporting Home," caused large numbers of people to leave the cities and live in the country. We think this will do the same, and will make many now living in the country love their homes more than ever.

Mrs. St. Maur writes most interestingly from her own experience, and as one reads he feels a great desire to try her experiments. She takes up various farm topics and treats each one thoroughly. She tells of her results with Angora goats, toy dogs, silos, apples, violet beds, manure pits, hens, wild ducks, etc. We have not tried her experiments, not having the good fortune of living in the country, though they sound reasonable. She made a profit on all her ventures, though no very wonderful profit.

Mrs. St. Maur tells the beginnings of her labors in all the farm departments. She bought one cow, Rachel, and succeeded so well in making butter other cows followed. In the same way began a small but good business in colts. Her style is clear and simple. She gets at the gist of the matter.

Some of her recommendations may not suit every soil and climate. In fact one critic found fault with her book because her advice about asparagus would not do for Massachusetts. But her book is very practical and there is very much in it which will make it a most valuable book in the library of every farmer.

The Life of General Sir Charles Wilson. By Col. Sir Charles Watson, of the Royal Engineers.

This is the biography of a soldier who saw little fighting, and who distinguished himself as a scientist and a diplomat. He distinguished himself when a young man when he was secretary of the joint North American Boundary Commission, which marked out the boundary line between the western part of the United States and British America. This work was begun in 1858, and continued four years. His laborious and dangerous experiences form a thrilling part of his biography.

Later Sir Charles was the first to make a survey of the city of Jerusalem, and he identified by scientific exploration Mount Sini and the principal Biblical localities in Palestine. Later he delimited the Servian boundary, and became the most famous of Britain's military consuls in Asia Minor. He founded the Topographical Department of the British War office, and moreover was chief of the Intelligence Department of the ill-fated Nile Expedition, which arrived just too late to rescue Gordon in 1885.

Under its head, "The Progress of the World," the Review of Reviews has succinct paragraphs covering the course of events in all the world. In the July number there are forty-two subjects treated of, and these cover the whole world. Something which all of us who cannot go to Seattle—and that means a large majority of us—will greatly enjoy is R. E. Jones, "What the Visitor Sees at the Seattle Fair." The illustrations are very fine. "The Alaska of Today," by Alfred H. Brooks, with maps and illustrations, is a revelation to the most of us.

The Bible Student and Teacher for June contained the following:

Abstract of the Annual Report of the Educational Committee of the Bible League of North America; Notes Editorial and Critical; "Pragmatism"—A Review and a Criticism of Prof. James, by William D. Thomas; Destructive Criticism Suicidal—Why? by J. J. Summerbell; Method of Bible Study for Permanent Results, by Educational Secretary; "Biblical Criticism and Modern Thought"—Review of Professor Jordan's Book; by Henry Gracey; How the Word of God was Exalted in Chicago, by Ezra W. Clark; Does God Send Trouble? by John B. Shaw; "The Rediscovery of a Vital Doctrine," by D'Aubigne; "Western Recorder" on Defence of the Faith; Prof. J. Bell Pettigrew on the Origin of Man. The International Lessons in Their Historical and Literary Setting, for July, by Daniel S. Gregory. Bible League of North America, 86 Bible House, New York. \$1.00 a year.

Fiction and serious articles are pretty evenly balanced in the July Century, with the second of the anonymous "Thirteen at Table" stories to pique curiosity—anonymous in the sense that the reader may judge whether each story is written by Margaret Deland or Dr. Weir Mitchell or Owen Wister.

A paper on "Imitation Among Animals," by Prof. Robert M. Yerkes, has both popular and scientific timeliness.

The important discoveries within the Antarctic circle, made by Lieut. Ernest H. Shackleton, are described, with comment, by Gen. A. W. Greely.

There is further presentation of "The Emmanuel Movement" in a reply by the Rev. Dr. Elwood Worcester to those who have criticized it; and the tri-centenary of Calvin's birth makes timely two articles—a presentation of "The Human Side of Calvin," by Maria J. Lansdale, and a discussion of "Calvin as a Theologian," by the Rev. Dr. Francis Brown.

Only by degrees, and with much practice, does prayer grow spontaneous and habitual. But when once it has become habitual, it profoundly affects our entire character; for it accustoms us to associate God with all the greatest joys of our life and thereby not only makes our fundamental thought of God a thought of gladness, but intensifies our whole apprehension of being and relation to ourselves.

Sunday-School Lesson

Sunday, July 18th.

Paul's Journey to Thessalonica and Berea.—Acts 17:1-15.

Motto Text.—"Thy word have I hid in mine heart, that I might not sin against thee."—Ps. 119:11.

For some reason Luke was left behind when Paul, Silas and Timothy left Philippi and went on their tour into Macedonia. This is shown by the change of pronouns from "we" to "they." They traveled the great road the Romans had made which ran to the southwest. Amphipolis was thirty miles from Philippi, and Apollonia about the same distance further on, and was thirty-seven miles from Thessalonica, to which the apostles hastened on.

This was the capital of Macedonia and an important commercial center. It is today an important city of 70,000 inhabitants, and is called Salonica. Schaff says Cassander rebuilt this city and changed its name from Therma to Thessalonica, in honor of his wife, the sister of Alexander the Great. Philip of Macedon won a victory over Thessaly on the day he heard of his daughter's birth, and he named her Thessalonica in commemoration of it.

"And Paul as his manner was."—Whenever he went into a city he went first to the synagogue of the Jews, if there was one, as was the case in all the large cities. The Gospel was offered first to the Jews everywhere. "And three Sabbath days reasoned with them out of the Scriptures."—The Old Testament. The Jews acknowledged this to be the infallible Word of God and professed the utmost reverence for it. But, like many before and since, they were not willing to receive the truth if it contravened their favorite views. "Opening and alleging, that Christ must needs have suffered, and risen again from the dead."—Alleging means here setting forth arguments to prove his assertion. He showed them in the Old Testament that the Messiah was to die and rise again. They were familiar with the words but had never understood the meaning till he explained it to them. First he showed them that the Messiah must thus suffer and be raised again, and then he proved that Jesus of Nazareth was this Messiah in whom the Scriptures were fulfilled.

"And some of them believed."—Not only that his exposition of the Scriptures was true, but that they believed that Jesus had died in their stead, and that God accepted his atonement for them. "And consorted with Paul and Silas."—Cast in their lot with them, came out openly on their side. "And of the devout Greeks a great multitude."—Greeks who were proselyte to the Jewish religion. "And of the chief women not a few."—Wives of men of high standing. These were probably already proselytes to the Jewish religion.

"But the Jews which believed not, moved with envy."—It was envy which led the priests against will believe in any age of the world. "Also of honourable women which were Greeks."—Women of high rank. In most of those early churches it is probable the men were in a vast majority, but stirred up "certain lewd fellows," it seems there were an unusual number of women who received

place, always ready, as idle men, the Gospel. "Gathered a company, and set all of the city on an uproar."—Raised a mob, the Greek means. And the mob was so large and so noisy it caused a great excitement through the entire city.

"And assaulted the house of Jason," with whom Paul and Silas made their home. The apostles were not in the house, and, not to be baffled, the mob seized Jason and some of the brethren who were there and dragged them to the forum where the Roman Magistrates sat. "These that have turned the world upside down are come hither also."—This shows that the Christian religion had already spread widely and was attracting much attention.

"These all do contrary to the decrees of Caesar," which decrees forbade treason with the heaviest penalties. "Saying that there is another king, one Jesus." Caesar would have had no fear of a dead king, but the envious Jews did not have the honesty to tell the people that Jesus was dead. Much which Christians said of the kingdom of their Lord could easily be misconstrued by malicious personages.

"And they troubled the people and the rulers of the city, when they heard these things."—Clandinius was Emperor of Rome at this time, and any rising against his authority would be punished with great severity. If these men had turned the world upside down they might secure a following in this city which would bring destruction upon it. It is probable that if Paul and Silas, two poor strangers, had been caught the mob would have made short work with them, the Magistrates conniving! But these men who were arrested were citizens and must be treated according to the forms of law.

"And when they had taken security of Jason, and of the others, they let them go."—Commentators differ as to what the security was given for. Some think that there would be no disturbance; others that Paul and Silas would immediately leave the city. Ramsy thinks that the hindrance of Satan to his return to Thessalonica, of which Paul speaks (I Thes. 2:18), was the security given by Jason.

"And the brethren immediately sent away Paul and Silas by night to Berea." Their lives would be in danger from the mob, about sixty miles away. As usual Paul went to the synagogue of the Jews and offered salvation to his countrymen first. It shows how wide and general was the dispersion of Jews that they had a synagogue in as small and remote a city as Berea.

Verse II. Paul gives high praise to the candor of these Jews of Berea and to their open-mindedness. They were true "liberals," they were willing to believe any truth which was proved from the Scriptures, but they would receive nothing except what their Bibles said. It is ever a proof of nobility to stand thus squarely by the Bible. "Thus saith the Lord" must be the end of every controversy: They searched the Scriptures daily, showing their zeal for the truth.

"Therefore many of them believed."—When men are thus earnest in trying to show what God would have them to do, many will believe in any age of the world. "Also of honourable women which were Greeks."—Women of high rank. In most of those early churches it is probable the men were in a vast majority, but stirred up "certain lewd fellows," it seems there were an unusual number of women who received

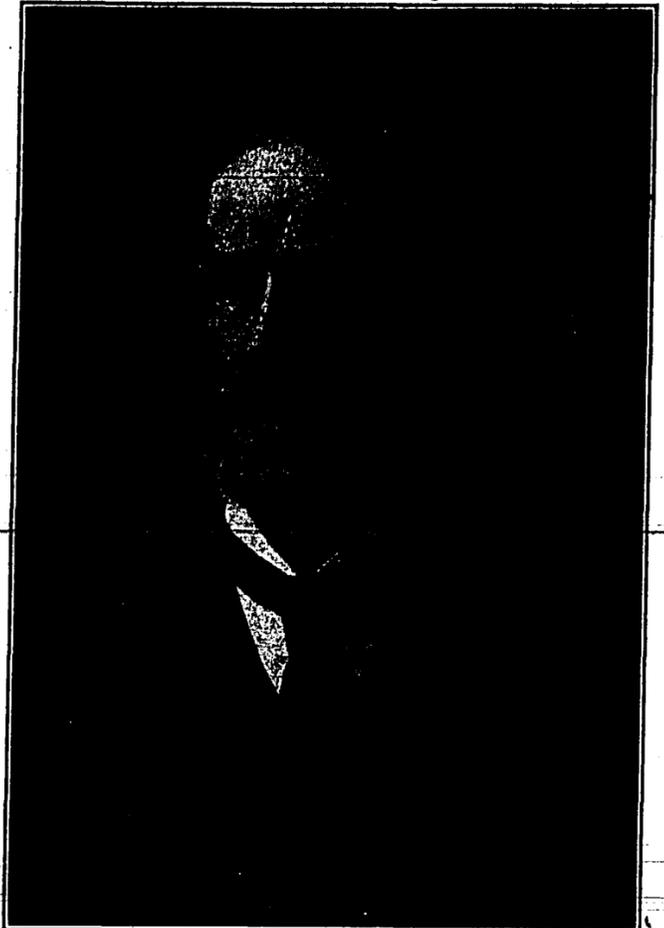
"But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul in Berea." These Jews were as hostile to the Gospel as Paul had been. They kept informed of his movements and came to raise a mob against him. Paul departed from the city, the brethren sending an escort with him. The Greek translated as it were to the sea does not mean that they concealed his route but as Alexander says merely signifies the direction in which he went.

THE LORD'S POWER AND CHARM.

I am arrested in Christ's character by the perfect union of mastery and charm. It is one of the rarest things in the world to find the masterful man possessed of the indefinable quality of charm. There are some people born to be obeyed, and there are other people born to be loved; but it is very rarely that the compelling nature, in the language of scripture is 'altogether lovely.' Think of the masterful men whom you have known; the men whose distinguishing attribute was power; the men who never insisted on obedience, yet somehow or other always were obeyed; the men who were very quiet, and very strong. Such men are always needed in the commonwealth—such men are always secretly admired; but it is very seldom, in this curious world, that such authoritative men are loved. What they lack is the indefinable quality of charm. They can master everything except the heart. They appeal to all that is strong and virile in us. They do not appeal to the imagination. And it is strange what a deal the people will forgive, and how they will cover up a hundred failings, in the man who appeals to their imagination.

Now when we turn to Christ, the first thing we observe is that the mark of His character is power. Here is no sentimental dreamer from the hills; here is a regal, authoritative man. Read over His life in the Gospels once again and mark how often that word 'power' occurs. 'His word was with power,' says Luke. 'The kingdom comes with power,' says Mark. 'The multitude glorified God who had given such power unto men,' says Matthew. We are quite wrong in, saying about Jesus that the first impression which He made was that of gentleness—the first impression which He made was one of power. He spake with authority, and not as one of the scribes. And why did men leave all when he said, 'Follow Me'? And in the garden when He was betrayed, and said to them, 'I am He'—why did the rabble shrink and fall away? There is something so magnificent in that—in the sheer power of that defenceless manhood—that I defy any painter to portray it. Yet look at the little children how they came to Him, and nestled without a tremor in His arms. And think of Peter by the Sea of Galilee, 'Lord, Thou knowest that I love Thee.' Some men are born to be obeyed, some to be loved; but Jesus pre-eminently was born for both. That is why people said, 'Lo, here is Elijah,' and others, 'No, it is Jeremiah.' All that had marked the noblest of the prophets was harmonized and reconciled in Him. Untold authority infinite sensibility; a will that would not swerve, a tender heart; the union of mastery and charm.—Selected.

The test of a good speech in the convention is what it make the hearer do when he goes home.



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We gladly pay our reverence to him
To whom all glory and honor be-
long,
Before whose throne the cherubim
And seraphim unite in a praising
song.

O let the people come into the
house of the Lord,
And humbly listen to the reading
of his word.
Let the songs of praise be wafted
by the breeze,
And the sacred music resound
among the trees.

The story of the cross be sung and
told,
And lived in the life as in the
days of old;

Till all the sinful nations wake,
Till the hills and mountains break,
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By A. N. Arnold, D.D.

"Every plant which my Heavenly Father hath not planted shall be rooted up."—Matthew xv. 13.

The occasion on which these words of our Lord were spoken was this. He had given offence to the Pharisees, by refusing to honor a custom which they regarded as sacred. In his view, it was important to make a sharp distinction between what was of Divine authority, and what was of human devising. And so, instead of making any apology for not conforming to their traditional religious rites, he plainly declares that these rites must be abolished, because they have no divine sanction. He does more. Taking occasion from this one example, he pronounces a general sentence of condemnation and decree of extirpation upon all customs and ceremonies which falsely claim a divine origin. We are fully persuaded that the baptism of infant children who are incapable of professing faith in Christ, belongs to this class, and comes under this decisive reprobation of the Lord. While we honor the characters and respect the feelings of our fellow Christians who believe this custom to be of divine appointment, the custom itself we can neither honor nor respect. Nor can we admit that any custom is harmless, which challenges for itself a sacredness to which it has no just claim.

We charge Infant Baptism, in the first place, with a tendency to ritualize Christianity. Two opposite views of the nature of Christianity have been, from the earliest times, struggling for the ascendancy in the Christian Church. The question which divides the two parties may be stated thus:—by what means and in what way does the Christian religion principally exert its beneficent power over the

souls of men? To what part of our complex nature does it make its most direct appeal? Does it address the heart and conscience through the understanding, by the presentation of truth? or does it address the imagination and the sensibilities, by means of rites, symbols, and an imposing ceremonial? Does it appeal to us chiefly as sensuous beings? Those who take the former view attribute great efficacy to the Bible and to preaching; those who take the latter view attribute great efficacy to sacraments and priestly offices. Now what we claim is, that the former of these views is the true one. The imagination and the sensibilities are not indeed to be altogether ignored: no, Christianity is adapted to our entire nature: but in religion, as in the conduct of life generally, these should have a subordinate place and power, in comparison with the intellect, that apprehends truth, and the conscience, that recognizes the obligations of duty. Men should be mainly influenced and governed in religion as in every thing else, by intelligent convictions, and not by undefined sentiments. And what we allege against Infant Baptism is, that it tends to encourage the latter and false view of Christianity—to make it a religion of rites and forms, to affect men through their senses, rather than a "manifestation of the truth commending" itself "to every man's conscience."

What are the facts in regard to this matter? In all the unreformed churches—the Papal, the Greek, and the minor oriental sects—Christianity has become completely a ritual religion. Its sanctifying and saving efficacy is believed to be connected, not with the clear presentation and intelligent acceptance of its truths, but with the administration of its sacraments. And even in the reformed churches, the ritual tendency has had, and still has, a powerful and pernicious influence. In a large part of the Lutheran and the Anglican churches, a regenerating virtue is attributed to baptism, and a sanctifying efficacy to the Eucharist, not dependent, in either case, upon the intelligent faith of those who receive these ordinances. Is this extensive and long-continued corruption of Christianity traceable in any important degree to the practice of Infant Baptism? We maintain that it is, and that the proof of this is seen, whether we take a practical, a logical, or a historical view of the matter.

Practically, the baptism of infant children is found to exist, wherever this perverted form of Christianity exists. And if this perverted form of Christianity is not found wherever Infant Baptism prevails, the exceptions are confined to those communities where the latter is not universally practised; and these exceptions are most marked in those communions in which it is more and more falling into disuse. In great Britain and the United States, the legitimate influence of the practice is not fully manifest; because it exists in the presence of an influential counteracting element, and is defended, among evangelical sects, on grounds which could never have caused its world-wide prevalence, and which are in fact expressly repudiated by nine tenths of all those who favor the practice. And yet even among those who hold the practice so loosely, and who formally deny its regenerating virtue, or sacramental efficacy, its ritualistic tendency discloses itself in the uneasiness which many parents feel at the prospect of their infant children

And no vealed truth to the church as the embodiment of Christianity, the visible form of the kingdom of God in this world, we charge Infant Baptism, in the second place, with a tendency to secularize the church. When baptism is made the "sign and seal" not of personal but of ancestral faith and piety, it does indeed "come in the place of circumcision." It loses its Christian significance and takes on instead a Jewish meaning. It not only ceases to mark any distinction between the godly and the ungodly; it tends to obliterate and abolish, as far as possible, the line of separation between the church and the world. When the whole community is a baptized community, what is this in effect but the taking the word into the church bodily? This tendency of the extension of baptism to infant children to blot out all distinction between the church and the world has been acknowledged and deplored by those who have still defended the practice. Hear the testimony of that profound Christian philosopher, Blaise Pascal. "In the infancy of the Christian church, we see no Christians, but those who were thoroughly instructed in all matters necessary to salvation. Then, no one was admitted into the church, but after a most rigid examination; now, every one is admitted before he is capable of being examined. Formerly, it was necessary to come out from the world, in order to be received into the church; whilst in these days, we enter the church almost at the same time that we enter the world. So that dawning reason no longer perceives the broad line of distinction between these two opposing worlds, but matures and strengthens, at the same time, under the combined influence of both. The distinction is almost entirely lost; the church of the saints is all defiled with the intermingling of the wicked, and her children are they who carry into her very heart her deadliest foes." Hear now the best apology which this great and good man could find for the evil which he so well describes, and so sincerely laments. "But we must not impute to the church the evils that have followed so fatal a change; for when she saw that the delay of baptism left a large proportion of infants still under the curse of original sin, she wished to deliver them from this perdition by hastening the succor which she can give; and this good mother sees, with bitter regret, that the benefit which she thus holds out to infants becomes the occasion of the ruin of adults." It may be that some will object to this representation, and deny that Infant Baptism is responsible for these lamentable results, on the ground that such results do not always attend it; that some evangelical denominations who practice it make no less broad a distinction between the church and the world, and are no less strict in requiring evidence of saving faith as a qualification for full church membership, than Baptists are in requiring the same as a qualification for baptism. To the substantial truth of this last statement, we give our willing and joyful assent. There are thousands of pedobaptist churches, which bear a faithful testimony to the broad moral distinction between the church and the world, and are careful to confine their highest church privileges to those who give evidence that they have been born of God. Gladly admitting this, and gratefully praising God for it, we feel constrained, nevertheless, to renew the charge, that Infant Baptism tends to secularize the church. The question

Historically, it is true that such has been the influence and effect of the practice against which we protest. Not that the whole sacramental system of religion can be traced to Infant Baptism as its primary cause. No; it has a far deeper origin, in our very nature—in the tendency of our sensuous humanity to magnify unduly the outward and visible form, and to make it first the indispensable means, and finally the wretched substitute, of the inward and spiritual reality. But it is historically certain, that exaggerated and unscriptural views of the efficacy of baptism first gave rise to the custom of administering it to infants and that this custom drew along with it, wherever it prevailed, other features of the sacramental system.

And it is true, that the tendency of introducing into the church of Christ this one element of the ritual type of Christianity, is to draw along with it other usages of the same class, even the whole group of related rites and forms and carnal ordinances; and so, to prevent the religion of Christ as a system of saving truth. And what gives special force to this tendency is, that it falls in with the besetting infirmity of our nature, to attach itself to outward signs, to the neglect of the inner truth which they represent.

An examination of the creeds and confessions of even the most evangelical of the Protestant denominations that practice Infant Baptism, reveals this ritual tendency. It lurks, for instance, in one of the articles of the Westminster Assembly's Confession of Faith. "The efficacy of baptism is not tied to that moment of time when it is administered; yet, notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time." (Chap. xxviii, sect. vi.) That is to say, when an elect infant is baptized, the grace of God is really communicated to that infant at the time of its baptism, though it may not manifest itself in actual conversion until twenty, thirty, or fifty years after. It lies dormant, in some wonderful way, through all those years of worldliness and unbelief; but still it is there; and when at last the person is regenerated, this regeneration is not altogether a new gift of God to the soul, but rather the development of what was given long before—nothing else, in fact, but the delayed efficacy of Infant Baptism. Turning our thoughts now from Christianity as a system of re-

really comes to this issue;—where are the legitimate fruits of this practice most fully and fairly seen, in the evangelical pedobaptist churches of England and the United States, or in the unreformed communions, and the national Protestant churches of Europe? And this question again resolves itself into such inquiries as these; where are the legitimate fruits of any particular practice, most likely to be found, most wisely to be sought—in the narrow enclosure of some specific manifestation of it, or in the wide field of its general prevalence? where it has existed but for a few generations, under peculiar and exceptional conditions, or where it has flourished, under every variety of conditions for many centuries? where it has been in contact with opposing and counteracting influences, or where it has had free course and unchecked development? where it has only succeeded in maintaining a precarious existence and already begins to be marked with the signs of decay, or where it has held for ages uninterrupted and triumphant sway? where it is practiced and defended on grounds entirely different from those which first led to its adoption, or where it still stands firmly on its ancient and original ground? To ask these questions is to answer them; and to answer them is to justify the charge which we bring against Infant Baptism. Its existence among evangelical Protestants is under exceptional conditions, and its effects under these conditions are no less exceptional. But even under these conditions of restraint and modification, the essential opposition, between the evangelical truth and the traditional error is manifest in various ways. Of the Protestant sects that practice Infant Baptism, who does not know that it is maintained with most difficulty among those which are most decidedly evangelical in doctrine, and most distinguished for earnest, active piety? This antagonism must go on, until it results in the victory of one of these opposing elements over the other—until the evangelical doctrine abolishes anti-evangelical practice, or the anti-evangelical doctrine corrupts the evangelical doctrine. Very likely the victory will be a divided one, some going forward to consistency by abandoning the unauthorized custom, and others going backward to consistency by renouncing the sound doctrine that clashes with the traditional custom. Indeed just this two-fold movement is already taking place. The tendency of this practice to confound the church with the world is seen in the difficulty which evangelical pedobaptists experience in defining the relation of baptized children to the church. They are far from being agreed among themselves whether these "children of the covenant" are full members of the church, or no members at all, or something between the two—members in their minority, or quasi members, or candidates outwardly qualified for membership. They are, however, I believe, coming to take the position, more and more generally, that baptized children are in the church; and herein they are coming to agree with all the ancient, and most of the modern defenders of Infant Baptism. The two radical and comprehensive evils above mentioned comprise the heaviest part of our charge against Infant Baptism. It tends to corrupt Christianity, as a system of doctrine, by making it sacramental. It tends to corrupt the church, as a living embodiment of Christianity, by making it secular.

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Editorial

SALUTATORY.

BY THE HELP OF GOD, WITH THE CO-OPERATION OF THE BRETHREN, HONESTLY DESIRING TO COMMEND THE RIGHT AND CONDEMN THE WRONG, WE SHALL EARNESTLY STRIVE TO BE GOOD, DO GOOD, AND "MAKE GOOD." AMEN!

In the retiring of Dr. C. M. Thompson from the editorship of the Western Recorder the religious press of the South loses one of its most vigorous and versatile writers. To take up the pen laid down by T. T. Eaton, was indeed a difficult task for any living man. With commendable modesty Dr. Thompson assumed the duties of the position, and has met the demands of the situation in a manner, that has surpassed the expectations of his most sanguine supporters. The prayers and best wishes of the Recorder constituency will follow him in his new field of labor. May the blessings of the Most High abound unto him, through all the years!

THE CLAIMS OF THE RECORDER.

(Delivered by the editor, at the General Association, and offered here as an index to the policy of the paper, under its present management.)

Happily for the speaker, the Recorder needs no introduction, to Kentucky Baptists. Even to make a plea for it in this presence, would be like presenting the claims of Cicero in the Roman Forum. I count myself honored in representing a paper, to which no man can add honor.

The history of the Recorder commends it to the favorable consideration of Kentucky Baptists. The paper is hoary with age and rich with history; not an experiment, but a fact and a force in the lives and hearts of our people. It has seen many of its contemporaries, like Jonah's gourd, "come up in a night and perish in a night." Three generations have feasted their eyes upon its pages, and have fallen asleep in the faith for which it has stood: Its editors like the leaves of the oak, have fallen, but like the old oak, this banner waves on in the winds of the years.

The Recorder has witnessed the birth of every great enterprise that now exists among Southern Baptists. In its pages was announced the formation of the Foreign Mission Board, and through all the years it has been a steadfast friend. It was at the creation of the Home Mission Board, and has contributed largely to the support and growth of this Board. The Recorder assisted in the institution of the Sunday School Board, and has been its friend and defender. It has striven to enlarge and intensify the work among the women and the young people. It was sponsor for the State Board, and among its files may be found the most complete account of the work of this Board, and likewise of Kentucky Baptists. It stood at the cradle of the Seminary, and has been a real friend, valiantly defending this institution against false friends and furious foes. By its commanding position, it has been enabled to do far more than any other agency, in establishing and fostering the Orphans' Home of our State, and its pages have been a powerful plea for this great work.

The Recorder has had its conten-

tions, but they have always been contentions for the faith and the right, as God has given its editors to see the faith and the right. It has believed, and does believe, that a faith which is worth holding, is worth contending for, at the cost of popularity, property or life. It believes in one Lord, one faith and one baptism, no more and no less. Like an oak on the storm-swept hills, it has withstood the hurricane of Higher Criticism, growing in strength and grandeur with the passing years. With titanic power it has helped to hurl back the tidal wave of Liberalism, and like a mighty Gibraltar, it stands unmoved amid the breaking billows. Like a mighty ship on a stormy sea, with Eaton's hand at the helm guided by the pole-star of triumphant truth, it has steered straight through the uncertain seas of evolution and agnosticism; and will hold on its course, for the angels of God are on the look-out, and the old ship is headed straight home.

Through all these years it has never wavered; neither depressed by disaster nor elated by success; turning neither to the right nor left, it has calmly pursued the path of a God-given destiny—a blessing to the friends of truth, a terror to the advocates of error. Its path has been as narrow as the limits of truth, its sympathies as broad as the horizon of the human heart.

"The past is safe, we can look back and see it; the present is safe, we can look around and see it; the future is hidden from us, still we are just as certain that it too is safe."

"For behind the dim unknown Standeth God within the shadows, Keeping watch above his own."

Personally we have no greater ambition, than to strive to hold the paper at the high mark, where Eaton left it, and Thompson maintained it. Another is at the wheel, but the course of the old ship is the same. With no wrongs to avenge; no apologies to offer; no explanations to make, it shall, in love, continue to "contend for the faith once for all delivered to the saints."

THE DECADENCE OF AMERICAN MORALS.

O Tempora! O Mores! These words may well be used to characterize the trend of thought concerning our own times, and to begin a dissertation on the decadence of American morals. That our individual ideals and national ambitions have alike suffered violence, will scarcely be questioned by any one conversant with our history, or acquainted with our people. For the sake of truth, as well as argument, it may fairly be assumed, as it is already quite generally conceded. If specific proof, by concrete example should be demanded, it can be produced in humiliating abundance, in the foulness of frenzied finance, in the revelations of rottenness in high places, in the long accumulated catalogue of confessed crime and the apparent impossibility of proper punishment.

A still sadder sign of our civilization is found in the fact that public opinion—which, when enlightened, is the final hope of every republic—no longer severely censures the criminal, but with fearful frequency condones the crime, or at best, counts criminality a pardonable mistake, and the criminal false friends and furious foes. By its commanding position, it has been enabled to do far more than any other agency, in establishing and fostering the Orphans' Home of our State, and its pages have been a powerful plea for this great work.

weak treatment of wrong, we have thrown ourselves in alignment with wrong doing, and in silent sympathy with sin. The Code of Honor has yielded to the code of cash, and wounded honor and murdered virtue, seek a balm, not in Gilead, but in gold. Like the Lotus eaters of old, our moral vision has been blurred, so that we no longer clearly distinguish between good and evil, in the realm of thought or the domain of duty.

In the political world, heartless greed and gigantic graft, are in many quarters considered excusable, if not an essential part of the political programme. Eternal verities are treated as flexible facts, and great principles as policies to promote selfish interests. We still shudder with shame, when we read of the tragic hour, when the throne of the Caesars was offered for sale to the highest bidder, but view with wonderful complacency of conscience the expenditure of millions to elect our chief executive, or purchase a seat in Congress. The future will likely point to our day, as the time when political perfidy and bribery reached the zenith of its corruption. Neither mind, nor morals constitute the sine qua non of successful statesmanship, but rather the ability to deliver dollars to a given district.

"All fares the land to hastening ills a prey, Where wealth accumulates and men decay."

In the realm of religion, we may observe something of the same searing of conscience and dearth of moral distinction. We are monotheists in creed and polytheists in practice. We believe in bi-moralism and mono-metalism. Our spiritual sensibilities have become blunted, and the line of demarcation, supposed to separate the church and the world, has become indistinct and in many instances altogether obliterated. Piety has become secularized and Christianity commercialized. Dishonorable business dealings are no longer a matter of church discipline, and the hyena of hypocrisy runs rampant down the aisles of our sanctuaries. Here, too, alas too often, to collect cash, seems the climax of Christian achievement. In the selection of a pastor, the question, "Can he raise money?" often turns the scales. Dr. Gladden was laughed at by a continent when he raised the question of "tainted money," but after all is there not such a thing as tainted money? Even the Pharisees refused the thirty pieces of silver that was offered them by Judas. If there was not a curse upon them, why should they have been refused? Shall we say, like Vespasian, as he held the coin obtained by noxious taxation, to the nose of his son, Titus—"non-olet." It would seem that we are money-mad. We have succeeded in securing the coveted prize, but we have paid the staggering price, which has blinded the eyes of our nation and hurt the heart of humanity.

The remedy is easily seen, but difficult of application. We need a revival of civic righteousness and a recuscitation of old-time honor. We must have men to fill our offices who think more of duty than dollars, and of God than graft. We need a John the Baptist crying in the wilderness of our civilization, that "the Kingdom of Heaven is at hand." But a better day is coming, it may be slowly, but surely. The messengers of the morning are at hand!

Dr. C. M. Thompson, the retiring editor of the Recorder, has met with such a reception as pastor at Hopkinsville as is rarely accorded by any church to any man. They

generously arranged for his moving expenses. The depot agent looked diligently after the details of the transportation of his goods; kept trace of the car and had it rushed into Hopkinsville the day after leaving Louisville. They had the parsonage completely renovated, painted inside and out, newly papered, handsome new shades, a large four-seated swing placed in the yard, the coal house and pantry filled. Then, above all, a wholesomely genuine West Kentucky welcome, such as the Hopkinsville Baptists know so well just how to give, was extended without stint.

They furnished wagons and hands to move all the goods from the depot and place the furniture in the parsonage. Happy pastor, great church, glorious union. We congratulate all parties.

DR. J. J. PORTER.

Our acquaintance with Dr. Porter began in the winter of 1886-7, in Lake Weir, Florida. His brother was pastor of the church and Dr. Porter came on a brief visit, all too brief for every one who heard him and met him.

He preached on Sunday. From the beginning we felt we were listening to a strong man, with a strong man's grip on the truth. He believed every word he spoke with all his heart. He felt it was of vital importance that all who heard him should believe the truth as it is in Christ Jesus. The note of deepest sincerity could be heard through all his eloquent words. His illustrations were vivid and beautiful. But you knew he did not give them for their beauty, but solely to impress the truths they illustrated more deeply on the minds of his hearers. All of us went out glorifying God and feeling our duty to God more deeply; the very thing Dr. Porter most desired. And also we went out admiring and reverencing the great man who hid himself behind the cross.

We admired him that day, we learned to love him the next. A party of us went fishing with him in Lake Weir. The boat was about all a boat ought not to be except that it floated, and it required constant work to make it do that.

It leaked, it leaked in new and unexpected places when the old leaks had been stopped up. It rocked and rocked so alarmingly as to make its one desire appear to be to turn turtle. There was no monotony on that trip, with a boat always springing some new disaster on us.

Dr. Porter was the life of the party and, as it were, the life of the boat. He was the most resourceful of men. We decided that give him a string and a pen-knife and he could make a good boat out of a dilapidated wreck. The most timid woman when the boat gave its most vindictive lurch looked at the broad shoulders and unruffled cheerful face of Dr. Porter and felt sure he was equal to any emergency and she need not fear. He saw everything needed even before we felt the need; he turned all our trials with the boat into fun, so that we really enjoyed the day more than we would have done in a well conducted vessel. And in the evening when we landed all of us said we had never enjoyed himself as great in little things as he was in great things.

Tender, thoughtful for others and forgetful of self; loving the truth and hating the wrong with all that great hot heart of his, J. J. Porter was a man to be loved by God's little ones, feared by God's enemies and admired with all their hearts by strong men.

EDITORIAL VARIETIES

A man who believes that one thing is as good as another, is himself good for nothing.

Christ is better than cash, and God is better than gold. The difficulty lies in getting the average man to believe it.

Civilization is the child of Christianity, and, therefore, should be subject to Christ.

Sin is not a joke, but a crime. An apology may suffice for a mistake, expiation only, will answer for a crime.

The credulous man is the Christless man. He who believes in Christ, has at least one article of faith in his creed.

To smother truth is to vitalize falsehood. To crucify truth is to crown a lie. A thing that is half true is wholly false.

There is nothing much lower than so-called Higher Criticism. Destructive criticism does not usually come from a devout heart.

In the passing away of Dr. J. J. Porter the South loses one of her brainiest and best men; the Faith one of its ablest defenders.

The day of dogmatism is not dying, as some suppose, but only dawning. Certitude only can content the Christian mind and heart.

In this day of denominational endowment, or death, who will be the first to seriously advocate the endowment of the denominational paper?

The Latin races have never been a Sabbath-keeping people. Does this not account for their stormy history and national decadence?

The Watchman says more people were wounded in the celebration of the Battle of Bunker Hill this year than were wounded in the battle itself.

This age demands a man with a message, and a pulpit with a spinal column. The man who believes something, and stands for something, is the "man of the hour," in the day of destiny.

We congratulate our readers upon frequent future contributions from Dr. B. H. Carroll and Dr. J. B. Moody. These two men have no superiors in their spheres.

The man who does not believe in missions, is himself minus a mission. Every man, who is worth while, practices missions, whether he professes to believe in them or not.

It is not at all astonishing that so many do wrong, when we consider the fact that there are so many ways of doing wrong; or that so few do right when we remember, that there is only one way to do right.

The recent death of John Barclay, Esq., removes from Lexington, one of her most honored and useful citizens. Dr. John Barclay, a son of the deceased, is an eminent surgeon and one of our foremost citizens. The family have the sympathy of a wide circle of friends.

Dr. H. W. Tribble, President of the Rawlins Institute, and pastor of High Street Baptist Church, has taken charge of the Baptist State College at Lake City, Fla. Tribble is a happy combination of brains, piety and zeal, and is sure to succeed in his new field.

Of the graduating class at Princeton University Christian Work says ninety-six do not dance and seventy-one do not play cards. These were the graduates of the University and not of the Theological Seminary, none of whose graduates presumably play cards or dance.

In view of the complaint which is made of ignorance of the Bible in this country such items as this are doubly refreshing. A missionary in Korea says that ninety out of one hundred of the native Christians carry their Bibles with them tucked away in some part of their clothing. they can devote many a spare moment to it. Poor laborers do not hesitate to pay half a week's wages to buy a Bible.

A writer in the Watchman tells of an incident which took place in a church in Providence. A brother was always finding fault and was on the "other side" of every thing. Finally the brethren lost patience with him and resolved to exclude him. The deacons were in a quandary as to what charge to bring against him, but finally decided to move his expulsion because he was an "uncomfortable citizen." And so it stands in the church records.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Pastor Henry A. Porter: Men Who Made America, Isa. 32:2. Simon Peter by the Seashore, Acts 10:6. S. S., 363. By letter, 5.

Broadway - Pastor W. W. Landrum: A Kicking Nation, Deut. 32:30. The Gentleness of Christ, II. Cor. 10:1. Clifton - Bro. Norris: Judgment Day, Acts 17:31. Pastor J. T. Betts: Love of the Spirit, Rom. 15:31. S. S., 138.

Calvary - Pastor J. S. Detweiler: Christ the Only Foundation, I. Cor. 3:11. The Heavenly Reward, Heb. 10:35. S. S., 150. Baptized, 1.

Chestnut St. - Bro. Wm. J. Mahoney: A Witness for Christ, John 1:7. S. S., 138.

Crescent Hill - Pastor J. F. Griffith: Glorifying in the Cross, Gal. 6:14. Bro. Sosin spoke at the evening service. S. S., 103. By letter, J.

Eighteenth St. - Pastor B. V. Bolton: Free Will Offering to the Lord, Ex. 35:21. The Lord's House, Ps. 122:1. S. S., 80. Bro. W. D. Powell preached the first sermon in our new church; subscription amounting to \$235.92 were made.

East Meade - Pastor W. L. Shearer: The Power of Reflective Thought, Ps. 119:57. Right and Wrong Contrasted, Gen. 4:7. S. S., 96.

Franklin St. - Pastor T. J. Duvall: Canaanites, Judges 1:30. Soul Thirst for God, Ps. 42:1-2. S. S., 220. Two received into church since last report.

Highland - Pastor L. W. Doolan: Christian Communion, I. Cor. 11:23-24. The Credentials of Christianity, Luke 7:22.

Highland Park - Pastor W. E. Mason: The Memorial Supper, I. Cor. 11:24. Woman's Work, S. S., 108.

Hazelwood - Pastor Chas. B. Althoff: The Old and New State, Prov. 21:8. The Habitation of the Soul, Ps. 71:3. S. S., 131.

Immanuel - Pastor J. C. C. Dunford: Privileges and Duties of Citizenship, Acts 22:27-28. Bro. Thayer: The Seeking Saviour, Luke 19:10. S. S., 176. Fischer Ave. Mission, 31.

Long Run - Bro. J. F. Detweiler: The Christian's Center, I. Thess. 1:9-10. S. S., 30.

Oakdale - Pastor Erwin L. Averitt: In Knowledge There is Liberty, John 8:32. Afternoon, Acts 16:30. Christian Citizenship, Prov. 14:34. S. S., 178.

which they are meeting all of their obligations. Evangelist Wilkes has begun his work in the bounds of Bethel Association, and is planning for a great campaign, and under the blessing of God we expect to hear of glorious results.

Missionary F. Hardin has received over \$700 toward a Baptist church building at Beaver Creek, near Prestonsburg, where he recently organized a church. Bro. Hardin is doing good constructive work.

Pastor J. M. McFarland writes from Scottsville: "My third month as pastor of the Baptist church of Scottsville closed with gratifying results. During that period there have been fourteen additions. Baptized four last Sunday. Under favorable conditions we hope to have a protracted meeting in the near future, whenever the services of an efficient pastor-evangelist can be secured."

LYNNLAND OPENING.

Lynnland College will open September 14th, with Prof. A. N. Hollis as president. The community is to be congratulated on securing Prof. Hollis. He is a thorough school man, with a successful career behind him. He understands in a rare degree the management of girls and boys, and they love him.

Prof. Hollis is a graduate student of Chicago University, and of the Southern Baptist Theological Seminary. He is a preacher of strength and ability, and a man who lives close to God. This is, perhaps the secret of his power.

The school will be equipped with an efficient faculty. The building is being thoroughly rehauled and refurnished throughout. Between \$1,500 and \$2,000 will be spent on repairs. Everything will be up to date and nothing left undone to make us possess one of the leading schools in the land. Every effort will tend to renew the days of glory which were once the possession of old Lynnland.

SENATOBIA, MISS.

We have just closed a gracious revival meeting in which we had the assistance of Rev. M. E. Staley, of the First Baptist church, Fulton, Ky. He is a prime favorite with our people, having been with us in a very successful meeting last year. His preaching is of the old-time gospel order, and in dependence on the operation of the Holy Spirit, without sensational high-pressure or claptrap. He was with us twelve days, during which the interest was sustained at high tide, despite the frequent rains. As a result of the meeting, nineteen were received into our fellowship, thirteen of them by experience and baptism. About sixty-five have been added to our membership during the less than two years of the present pastor's incumbency, and marked progress has been made in all departments of denominational and church activities. The pastorium has been recently enlarged and beautified, contributing greatly to the comfort of pastor and family. Pastor and people rejoice in the Lord and press forward.

A. T. CINNAMOND, Pastor.

HO, FOR GEORGETOWN!

The special train for Georgetown, Friday, July 9th, on account of the Baptist Assembly, will leave Seventh Street Depot, at 7:00 o'clock. Fare for the round trip \$1.50. Let our young people go in large numbers and get the benefit of the rest, recreation and inspiration the trip will afford.

THOS. A. JOHNSON.

Georgetown, Ky.

DEAR RECORDER:

Bro. L. A. Cooper has recently closed a very successful meeting with us here. For two weeks he preached ably. There were a number of additions to the church most of which were for baptism. Bro. Cooper is an able preacher, a devout student of the Word and exceptionally well acquainted with the Book. He is a combination evangelist and teacher of Bible truth. He presents Christ as the sinner's only hope in a most plain and forcible manner. His methods are free from tricks. Many of our citizens here spoke of him as the best evangelist ever in Madisonville.

Bro. Cooper's messages to the Christian people are powerful appeals to them to separate themselves from the world and consecrate their lives to Christ. His teaching lifts the standard of Christian living, and consequently our church in its life and work has been greatly helped.

He has studied the word until he is well furnished as a Bible teacher. His teaching both builds up the church and stimulates a desire for a study of the Word. In his teaching he brings into prominence a large body of Scripture, which is not discussed as much as it should be by many Baptists, viz.: the

relation of the Holy Spirit to the believer, the teaching concerning holy living, the second coming of Christ, etc. Our church wants him back some time in a Bible Conference, in which work he is thoroughly at home.

JAMES A. KIRTLEY.

Madisonville, Ky.

BIOGRAPHICAL SKETCH.

Rev. T. M. Morton was born near Centertown, Ky., February 4, 1856, and passed to his reward June 1, 1909.

His early life was spent on the farm and in active and successful business pursuits. On January 28, 1883, he was married to Miss Laura Rowe, by whom he is still survived. He professed faith in Christ at the age of twelve years, and united with Walton's Creek Baptist church. He early felt the call of God to enter the ministry, but fought off these impressions for several years. In 1891 he began preaching but was not ordained until February 14, 1893. During his ministry he served some of the best country and village churches in this part of the State, and at the time of his death was pastor of South Hampton, Sugar Grove, Pleasant Grove and Panther churches, all located in the Daviess County Association.

Work was the passion of his life. He threw his whole being into whatever he undertook, and it was work that was productive of results; souls were brought into the kingdom, church houses were built or improved, mission contributions were increased, and general religious interest intensified wherever he labored. He was not a pulpit orator, but was a consecrated business man, of boundless energy, that laid his life upon God's altar and that gave with unstinted liberality of his means to honor God and help humanity.

As became a man of such vigor of action, he fell in the prime of life with his hands full of work. His wish to work to the end of life was gratified. During his last illness he said to the writer: "If my work is done and the Lord is willing I should like to go on and cross over the river."

Of him it might be said that he aroused himself to action with these words: "Awake, my soul, stretch every nerve, And press with vigor on; A heavenly race demands thy zeal, And an immortal crown."

O. M. SHULTZ.

Livermore, Ky.

Arthur G. Langham, of the firm of Barbee, Castleman & Co., insurance agents, and vice president of the Louisville Title Company, was killed by the explosion of a "Cannon cracker" in his hand on Sunday afternoon at Seymour, Ind. Rather his arm was shattered and amputation became necessary. He died from the shock. He was a highly respected citizen, who numbered friends by the legion. His wife was abroad, at the time of his death. She received the message by cablegram while in Paris, France. The body was brought to Louisville.

OTHER STATES.

Bro. Page Brown, Carroll county, Miss., has been set apart to the full work of the gospel ministry.

The new meeting house of the saints at Christiansburg, Va., has been set apart to the worship of God.

The church at Theodore, Ala., has been much revived and sixteen added to the membership, as a result of a twelve days' meeting.

Pastor Burr, Houston, Texas, closed his meeting with twenty-nine additions. The church is building a substantial meeting house.

The First church, Orange, Texas, held a fifteen-days' meeting, resulting in thirty additions, twenty by experience and baptism.

At Pineland, Texas, a great meeting was held and sixty-six were received into the church, twenty-two of them for baptism.

Pastor S. A. Wilkinson, Columbia, Miss., is rejoicing over his meeting—twenty-nine additions, twenty-three for baptism.

As the result of an eighteen days' meeting at West Point, Miss., twenty were added to the church, fourteen for baptism and six by letter.

The meeting at Bull Run, Va., closed with thirty-four additions to the church, twenty-eight received for baptism. Pastor Gibson was assisted by Bro. W. E. Pippin, of Forest City.

Bro. R. S. Gavin writes: "Please send my paper this week to Avondale, Ala., where I begin meetings tonight with C. J. Bentley. Closed last night at Georgiana, Ala., A. L. Spinks pastor,

SUNDAY SCHOOL PERIODICALS.

Price List Per Quarter

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

B. Y. P. U. SUPPLIES.

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

BAPTIST SUNDAY SCHOOL BOARD

J. M. FROST, Secretary. NASHVILLE, TENN.

with twenty-four additions, about one-half for baptism and many of those from leading persons in the place."

The Southside church, Spantansburg, S. C., has been graciously blessed. The meeting just closed resulted in seventy-five additions to the membership.

Bro. H. F. Surlis has been set apart to the full work of the gospel ministry by the Riverside church, S. C. The ordination sermon was preached by Bro. A. J. S. Thomas.

The church at McCay's, Tenn., has enjoyed a genuine refreshing from the presence of the Lord. Fifty added to the church, forty received for baptism.

The meeting at Winona, Miss., resulted in sixty-two added to the membership forty-five received by experience and baptism. Evangelist H. A. Hunt, of the Home Board, did the preaching.

The new meeting house of the saints at Raymond, Miss., has been set apart to the worship of God with most appropriate services. Dr. B. D. Gray preached the dedication sermon.

In a meeting at Russellville, Ala., in which Pastor J. W. Partridge did his own preaching twenty-two were added to the church, seventeen came by experience and baptism.

The meeting at Reidsville, N. C., was a genuine revival, thirty-five or more joined the church by experience and baptism. Bro. J. S. White, of Greensboro, did the preaching.

The meeting at First church, Marshall, Texas, in which Bro. W. D. Nowlin assisted Pastor Robert D. Wilson, resulted in more than twenty additions and others have signified their intention of uniting later.

Pastor J. B. Brock writes from Many, La.: "Bro. T. T. Martin has just closed a great meeting for us. The church was greatly strengthened and revived and many souls saved. I consider Martin the greatest gospel preacher in America. He is indeed mighty in the Scriptures, preaching a full gospel. We shall always be glad that he came our way. May the Lord bless him in the great work he is doing."

W. M. U. NOTES.

Agnes A. Osborne.

"Lord, while for all mankind we pray, Of every clime and coast, Oh hear us for our native land, The land we love the most."

"The salvation of the city" is the study topic for July.

"The twenty-three larger cities in the United States face the problem of the saloon, the immigrant and the indifference of the Christian churches."

"Keep on keeping on," is the motto for the year of the W. M. U., of Henrietta, N. C.

The Central Committee find that lack of leaders is the trouble in a great many of our country churches. No one is willing to take the lead.

Mrs. Sherman assures us that the missionary calendar will again appear and even more beautiful and instructive than last year. Price 15 cents.

Miss E. C. Crano will take part in the exercises.

Miss Mary Floy White was appointed by the Board as a missionary to Teng Chow, China, on May 27, 1909, and will soon sail for her field of labor. Miss Lettie Parks Spainhour was appointed at the same time for work in Pingtu, and Mrs. H. F. Buckner, with her husband, will go to Wuchow in the early autumn. Miss Janie Lido is another of our young women who expects to sail this fall for Teng Chow, China.

Mrs. Bagby and Mrs. Taylor have done a work in Brazil that will live while time endures and honor Christ through eternity. They have the oldest, largest and best developed Christian schools within the bounds of our Baptist missions. Mrs. Bagby operating in Sao Paulo and Mrs. Taylor in Bahia. No human being, not even their husbands, knows all the struggles through which they have passed in order to maintain the cause of Christian education. Many times when their smiles like heavenly benedictions have gladdened the lives of the weary and care-worn about them, their hearts have bled under the pressure of their own private burdens. They began their school work in a day when Christian education was exceedingly unpopular in Brazil, and when it was not at all in general favor of the Baptist hosts at home. They had to prove the efficacy of their work, and thus mould sentiment in favor of mission schools both in Brazil and in the home land.

The fight has been won and Christian education in Brazil has passed the experimental stage. To these noble women belongs the honor of almost all that the Baptists thus far have accomplished along educational lines in Brazil.

The eighteenth session of the Shanghai Baptist Association has just met in Pingtu, China. Just seventeen years ago this Association was organized at Pingtu. Then there were four churches and eight messengers. Four of these messengers were present at this meeting and drew a very happy comparison of the two meetings. Then Pingtu had one church and about twenty members; now she has six churches and 1,065 members. Then Pingtu reported two baptisms, while this time she reported 260. See what "mighty works are wrought by His hands."

We give below some cheering words from our missionaries:

"We organized the Argentine Baptist Convention on December 31, 1908, and decided to help the brethren in Chile as far as we may be able. Fino reports came from there for last year. We will be glad, however, when the work can be extended over there. We will try to keep it going."

"Our work here has started off finely for the new year. Three men were baptized in the month of January. We now have forty members in our church and all are enthusiastic."—Thomas Spight.

"Yesterday was a very busy day. Our work has now reached that state where we have to set apart days for the examination of candidates for baptism. At 8:30 there were forty-seven of all ages before us. Except for Sunday School and preaching the whole day was given to this important part of evangelistic work which resulted in twenty-seven being approved by the church for baptism. Ten were pupils in the girls' school, six from the boys' school, four were teachers from Chinese schools, three pupils from our village schools and the other four were farmers and their wives."—Wm. H. Sears.

THE STATE.

Missionary Tabb reports much sickness in Pineville. He is quite hopeful in regard to the work.

Malcolm Taylor is engaged in colporteur work in the bounds of Liberty Association.

Our State Board is in urgent need of funds with which to pay the salaries of evangelists, missionaries and colporters.

Pastor W. D. Nowlin is carrying on a meeting in the Mayfield church, assisted by Bro. W. H. Sledge, State Evangelist.

A. A. Adkins is much encouraged in the bounds of Greenup Association. He thinks to organize a church soon at Grayson, and E. K. Junction.

Evangelist L. A. Cooper has resigned and goes to take up work in South Carolina, where he rendered such profitable service during a period of years.

Catlettsburg became self-supporting during the present year, and deserves great credit for the heroic manner in



MORNING PRAYER.

By Ella Wheeler Wilcox.

"Let me today do something that shall take A little sadness from the world's vast-store, And may I be so favored as to make Of joy's too scanty sum a little more. Let me not hurt by any selfish deed, Or thoughtless word the least of foe or friend, Nor would I pass unseeing worthy need, Or sin-by-silence, where I should defend."

However meager be my worldly wealth, Let me give something that shall aid my kind, A word of courage or a thought of health Dropped as I pass, for troubled hearts to find.

Let me tonight look back across the span, Twixt dawn and dark, and to my conscience say— Because of some good act to boast or man— The world is better that I lived today."

A "REGERLER" HERO.

By Annie Hamilton Donnell.

"I know a thing you're afraid of, so there! so there! so there!" taunted Rebecca, teasingly. Her sweet little voice sounded like somebody else's voice in that shrill, high key. Richard was not used to this kind of a Rebecca; he regarded her in a surprised astonishment. Besides, she was not saying sense—where was that thing she knew he was afraid of? Just let her show it!

"I heard some'dy call you a name," persisted the new Rebecca. "A chicken-name, so there!"

Richard's small, dingy fists drew together fiercely. His eyes seemed to shed little sparks of wrath. But Rebecca was a girl. He kept saying it over to himself, to keep polite. You couldn't be impolite to a girl.

Richard did not know what a chicken-name was, but it sounded like something bad. If a boy said anything like that—"There's only one thing I'm afraid of," Richard said in a slow, scornful voice. "An' that's of getting angry with a girl."

The new Rebecca's face was different, too. It was full of wicked glee. If it had not been for the old Rebecca's blue rompers and little strapped sandals being there, Richard would have been tempted to think somebody that wasn't a Rebecca at all had come through the "subway" in the hedge. The new Rebecca suddenly caught off a white bandage from her arm and revealed a long, jagged scratch. She squeezed it carefully and brought out a little spatter of red drops, then waving it like a red flag she danced before Richard.

"You're 'fraid o' that! You're 'fraid o' that! You're a Chicken Richard!"

Oh, that! Richard had forgotten that. At sight of the little scarlet spatter his face turned slowly white; he felt the old dizziness coming over him. He shut his eyes quickly. Rebecca was right. Without a word he turned and hurried into the house. Somebody seemed to be shouting a terrible, shameful chicken-name after him, but what could Richard answer? New Rebecca or old Rebecca—boy or girl—there was nothing to answer nothing at all.

That evening Richard appealed to Uncle Stewart for information on the matter that rankled still in his sore soul. He was determined to find out the worst.

"Was there ever—did you ever hear of—a Chicken Richard, Uncle Stewart?" he asked privately. He did not ask until Aunt Mary got to a very loud lull on the piano, for he did not want Aunt Mary to hear. "Eh? What kind of a Richard was that?" Uncle Stewart's kind face came out from behind his newspaper, a puzzled look on it. "A chicken kind," Richard repeated softly. Uncle Stewart did not smile, he sat in thoughtful silence for a minute. He was used to answering strange little questions for this kind of a Richard who was waiting here beside him. He could almost always find the answer the back of the Book of Queer Questions. But sometimes it took time.

"Let's see, there was a Richard once who was called Richard the Lion-hearted. You don't think you mean him, do you?"

Richard winced sorely. How he wished he did mean that kind! A lion-name would not hurt.

"Was there ever one that was named 'Richard the—The Chicken-hearted?'" he faltered.

And then in spite of himself Uncle Stewart laughed.

"I never heard of him, but there might have been one—a Richard that was afraid of things," Uncle Stewart reflected.

"Yes, I know—a scared one. That's the kind I meant," Richard nodded slowly. "That's all—I'm very much obliged."

And he went back to his dominoes and set them up again in a close row so that when one tumbled they would all go down. But now they all seemed to go down. Scared Richards, hiding their faces from a spatter of little red drops of blood. He put them hastily away.

Aunt Mary was playing something that sounded teasing and loud and seemed to be crying. "So there! so there! so there!"

"I guess I better go to bed now," Richard said. Up in his bed, after the light was out, he wished he was back downstairs playing with the dominoes. There seemed to be two Richards there in the dark little place—the lion kind and the chicken kind—and the chicken kind was in the bed. Richard seemed to hear the other one opening the window to climb out. "Good-by," he seemed to be saying to the Richard in bed.

When he went to sleep it was to dream of growing old, still a chicken kind. He thought he went along the street leaning on a cane, with white hair lying on his shoulders, like old Grandpa Thomas on the next block. He thought he suddenly turned and ran, stumbling along on trembling old legs, because of a spatter of red on the pavement. And folks called after him: "There goes Richard the Chicken-hearted!" Richard the Chicken-hearted! He woke up afraid of a new thing—of growing old.

A day or two later as Richard was coming home from school, he heard a little moan that appeared to spring out of the ground at his feet. It was a very little moan, with a long, faint baby-quiver at the end.

The street Richard was on was the short-cut street from school. It was set but thinly with houses—small, desolate shanties that toed the sidewalk or straggled away from it untidily, as the fancy took them. No one ever seemed to be living on it, and Richard did not wonder. His name for it was Awful street, and he was rarely in a hurry enough to come home this way. Here suddenly, at his feet, rose a little awful groan.

In the doorway of the nearest house a tiny child lay, staring dully at a little widening red pool beside him; at intervals he uttered the pitiful, quavery groan. Richard gave a single look and began to run. His heart beat in leaps, faster than his feet could move; he shut his eyes and ran blindly. To get away farther, farther, was all he thought of at first. Until—suddenly he stopped short. He had remembered the two kinds of Richards. The lion kind seemed to have caught up with him and to be holding his arm.

"Stop! Stop! Come back to that poor little child!" And Richard went. The little creature had cut his wrist on a broken bottle and his dingy clothes were wet with blood. It came in bright red spurts that Richard could hardly bear to look at. But he must, oh, he must! There was no one in sight to help him; most of the grown-up people on Awful street worked in a great factory, and the older children that might have had charge of this mite had deserted it.

First, to stop those dreadful red spurts Richard's wits worked quickly, even while his heart pounded on. If he were to pinch his fingers tight over the baby's wrist, oh, very tight indeed—"Do it! Hurry! hurry!" the Lion Richard cried, and the voice came from Richard's own white lips!

He sat down beside the baby and pinched very tight indeed. The red spurts gradually stopped, but he did not dare to take away his fingers.

Some one must come! He looked up and down the deserted street. If he had thought to scream for help his voice would scarcely have risen above a whisper; he was using all his strength to keep shaking fingers on that little wounded wrist.

"If I could just get him out to the corner," Richard thought, "there'd be plenty o' folks out there."

On market street there were always people. He looked down at the baby, who was in a queer little doze, it seemed now. Richard did not quite understand the doze, but it frightened him. He caught up the little figure in his free arm and staggered to his feet with it, still pinching hard. He never knew just

how he got to the corner. The whole world seemed to be red with blood—the lamp-posts were bleeding, the paving stones, the awful little houses. But Richard staggered on at a queer, heavy run.

Some one ran into him or he ran into some one. He was out on Market street at last.

"Hullo! Great Scott!" "Quick!" gasped the little Lion Richard. "Get a doctor to stop him; I don't dare to let go!"

Afterward things straightened out a little. Richard remembered giving up the unconscious baby into strong, grown-up arms. He remembered that some one else went home with him and that he was ashamed because his blouse and knickerbockers were so red-stained and wet. The strangest thing, though, that Richard remembered afterward was that he could look at the red stains without feeling dizzy; somewhere, sometime, that awful run he had crossed the line where he was afraid of them. He thought he should never be afraid again.

Clean and stainless again, Richard sat out on his doorstep after tea. A small person in pink afternoon rompers came through the hedge "subway" and stood before him. It was the old Rebecca that he saw, with the old Rebecca's gentle little face. It was the old Rebecca's sweet voice that spoke:

"I'm sorry, honest an' true! I take it all back, Richie, every mite. My papa says you're a regerler—a regerler hero! He saw you bein' one. He says that little bleedy baby owes you—"

"Won't you sit down? Here's a cushion to sit on." Richard interrupted unceasingly. "Now let's play 'Something in Our Minds.'"

"All right. I've got somethin' in mine this minute! It's alive, with two legs an' a hat on!" cried Rebecca with promptness. She wagged her brown head wisely. Richard flushed to his little brown ears, for he began already to guess.

"Go on—ask me things! It's got two hands an' 'tisn't afraid of anything so there! so there!" chanted the old Rebecca shrilly.

Uncle Stewart came out on the piazza, and Aunt Mary, too. They stood behind Richard.

"I've guessed!" cried Uncle Stewart. "It's name is Richard the Lion-hearted!"

"Oh!" breathed the Richard on the doorstep. "I guess maybe—p'raps—I guess I better go—somewhere." But in spite of his blushing little brown ears, his heart laughed within him. For the lion-name sounded sweet. Interior.

EATING HIS WAY.

Freddie despised the multiplication table. It made you ache all over to say your tables. And you couldn't remember.

Mamma got up and went out of the room. When she came back she had a glass jar of tiny colored candies. She v opening it, and pouring out a splendid heap on the tablecloth.

"Now," said she, brightly, "here are five little candy dots in a row. Here are eight rows. How many candy dots?"

"Forty," promptly. "Yes. Now make seven times five and four times five and the rest. When you have made the whole table, learn it. When you have learned it, eat it!"

"Oh!"

It was the most splendid way to learn your tables. Freddie went to work with a will, and when the teacher (that is, mamma) said, "School's out," he had learned five tables. He didn't eat it till after school.

The next day they went back and reviewed the two table, and the next day after the threes, and the next day after that the fours.

One day the next-door twins' teacher was making their mother a call. Freddie was making one on the next-door twins.

"Don't you go to school, little boy?" the teacher asked him.

"Oh, yes'm," politely. "Oh, you do? Well, presume you think the multiplication table is perfectly dreadful, too?" she asked, smilingly.

"Oh, no'm!" eagerly. "I'm very fond of mine."

"Indeed! How far along are you?" "I've only eaten as far as seven times seven yet," said Freddie. And he went home, wondering why the next-door twins' teacher had opened her eyes so wide.—Youth's Companion.

SPURGEON PROVERBS.

Buy not silk while you owe for milk. Better do than dream; better be than seem. She who buys "bargains" is often sold. Avoid what makes in thy pocket a void. Sellers need tongues; buyers need eyes. Desired things may not be desirable. Fear of failure is father of failure.

Why kill nettles if you grow thistles? Pegging away will win the day. Maybees are no honey bees. Add pence to pence, for wealth comes thence.

Better a good groat than a bad bank note.

A maid's best dress is bashfulness. Father's fraud drives sons abroad. Play not with fire nor ill desire. To be loved, be lovable.

It's risky riding when the devil is driving. Lessons learned in the cradle last to the grave.

Be hardy, but be not hard. The good wife's face lights up the place.

Don't get a helpmeet till you've got meat to help. Better be one-sided than two-faced. If you can't be clever you can be clean.

To avoid a second quarrel, avoid the first. None but the crazy give alms to the lazy.

Better single still than wedded ill. An untried friend is an uncracked nut.

Men build houses, women make homes. Turn your backs on village clacks. When wife will gad, husband is sad.

INTERCESSION ENFORCED.

Prayer for others will always have a salutary reflex influence upon ourselves. It will lead to a deepening of our interest in those for whom we pray, to wiser efforts for them, and to a greater watchfulness over ourselves, lest anything in ourselves should hinder the success of the prayer. What Joseph said to Jacob's other sons in Egypt, God may sometimes say to us, "Ye shall not see my face except your brother be with you!" It is significantly so at the end of the history of Job—"The Lord turned the captivity of Job when he prayed for his friends."—G. H. Knight, in The Secret of His Presence.

A remarkable case of healing by a sort of Emmanuel movement was cited the other day by a Boston physician. He said that Dr. Weir Mitchell gave one of the current volumes on psychotherapy to a young lady afflicted with hysteria, told her to study it and learn to cure herself. About two weeks later he received a note from her saying: "That book is a prize. The other day I had an attack of the old sort—laughing and crying together—and the trouble was brought to an end in two minutes simply by the use of the book. Mamma spanked me with it!"

Said an ancient, "Turn to God the day before you die." "But," said his disciples, "we do not know the day of our death." "Therefore," he replied, "turn to God today."—Selected.

A life well spent is worth any number of speeches; it is a language far more eloquent than words; it is instruction in action.—Wisdom and Work.



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STORIES FOR LITTLE ONES.

JUST FOR THE FUN OF IT.

By Anna B. Bryant.

"If there isn't old Tiger-stripe tagging us again!" cried Billy Boggs, turning round from fixing up his fishing-tackle and kicking a loose stone out of the gravel in the direction of the prowling cat behind him. "Sneaking after our cunners and fish-worms!"

"Guess she won't trouble the worms, but she's a good reason why about cunners," replied Jerry, turning hastily to look also. "I've missed a lot out of the pail every morning, when I know we got a lot the night before. Besides, I caught her pawing a live horned pout right out of the pail only yesterday. Wish it had been a lobster and he'd caught her tail in his claw!"

"Say! let's fix her. We could put her up in the barn chamber and let her stay there till we get home."

"Oh, she'd meow so loud Mandy or Mother would go up there and let her out, but try it if you want to."

Upstairs the boys went to the long, dim room, full of cobwebs and herbs and seedcorn and broken furniture. Not a chair there had a leg to stand on, and the boys looked round in vain among the rickety lumber to find anything stable enough to tie her to, a plan that Billy thought would be a first-rate way of disposing of her for the day.

"But then she might wind herself up in the string and choke to death," said Jerry, "the way Father's old cow did. Guess we better just shut the door and leave her here. Oh, say! Here's the dandy way! You help me put her under this barrel. 'Tisn't very tight—there's cracks all round now the hoop's come off, and they won't find her for a long while. Let's do it just for the fun of it!"

"All right!" agreed Billy. "I'd like to be round and see 'em hunt for her. There, you old thief cat! I guess you won't bother us any more for one day!"

Down the stairs they went, but rather softly, for just then they caught sight of Mandy's pink calico whisking round the corner of the barn, where she had been to feed the chickens. They peeped through the little cobwebby window at the foot of the stairs, and suddenly they saw her turn to come in, and the next thing she would see them. That would never do.

"She's after hen's eggs or something!" whispered Billy excitedly. "And if she sees she'll tell, and there'll be a fuss about our getting off anyway. Quick—in this room here—the harness-room! We'll just wait till she's gone and then run along."

But there was a very good reason why they didn't run along, as they planned to do, for Mandy, going by the door, noticed that it was ajar, and pulled it to and pulled the hasp down.

"Pretty way to leave that door swinging!" she muttered. "That new hired man isn't worth his salt to look after things. And tramps and thieves round all the time. It's a wonder any of the harness is left, and they wondering where the lap robes went to!"

"She's locked us in!" gasped Billy.

Jerry ran to the door and shook it, but it wouldn't "give," and he couldn't make noise enough to be

heard unless somebody happened to be on the stairs or quite close under them. The harness-room was quite dark and little more than a large-sized closet. The boys suddenly realized that they were locked-up in it for the day, unless something very unusual happened. Mother and Father were gone (which was the real reason why the boys were planning such a fine long holiday), and they had not thought it necessary to explain to Mandy all their arrangements for spending it. It was vacation, and in a way they were free to do what they chose; still as Billy had hinted, it was just as well to avoid "fusses."

Downstairs, in the house, Mandy went blithely about her work. She swept and dusted and turned the house inside out, as was her habit when the owners went out of it. She did not stop to get a noon meal, but picked a bite as she went in and out of the pantry, and when the afternoon began to wear on toward three o'clock, started her preparations for supper.

"I'd give a cookie to know where our old yellow cat has gone to!" she told a neighbor who came over to borrow a cupful of something. "She's been gone ever since early morning, and I'm afraid some of those boys have made way with her. I heard 'em sputtering about her stealing fish-bait this morning. A dozen times I've thought I heard her yowling, but I can't find her anywheres."

"She'll come back all right," said the neighbor, easily. "I wouldn't worry. Maybe they have shut her up somewhere. Boys will be boys!"

"Sometimes they're little-imagines!" said Mandy, trying to think of a name that would express her feelings. "Turn about is fair play. I'd like to see some of them going round with tin pails dangling and their feet fitted into walnut shells—if there was any grew big enough—and taken up by their ears and 'scattered' within an inch of their lives every blessed time they showed themselves. They're cruel—that's what young folks are—cruel and thoughtless. And they call it having fun. I know one thing I believe, and that is they'll get their comeuppance some time or other. Folks do. I've often noticed it."

Little did Mandy know what a prophet she was, or how, even at that very moment, two sorrowful young folks were getting it!

"I wish the folks would come home!" she went on, nervously. "I've cleaned up all the lower part of the house, but I've got that scary about being upstairs, specially out the back part, towards the barn way, that I won't go out there any more than I can help. Such a thumping and banging! Up in the boy's room it's worst—right under the left we use for a store-chamber to dry herbs and things and lay away old truck. Thump, thump, thump it goes—I'd think it was ghosts if 'twas only night and ghosts wore wooden legs and went round stumping."

"Pooh!" said the neighbor, who wasn't superstitious. "Let me see your ghosts. I'm not afraid of any haunted chamber."

Mandy hesitated, but finally led the way upstairs, and the two women stood with faces uplifted toward the ceiling, listening to the uncanny sounds that came from that eerie upper chamber.

"It is mighty curious-sounding!" admitted the visitor. "I'm sure I don't know what that sort of thumping means, and I'd as lief have a good stick in my hands when I go in."

"You ain't a-going in!" said Mandy.

"Of course I am, but I'll take a good club along with me. There—look! look!" as Mandy opened the door, and they stood blinking in the darkness trying to make out the outlines of things stored there.

What they both saw quite plainly was what seemed to be a barrel moving and jumping about; an inverted flour barrel, which rattled and banged and thumped around in a strange fashion for a good old respectable family flour barrel. It rose suddenly and jerkily sidewise, as if it had been minded to turn a somersault, wavered an instant, then dropped back with a sullen thump, as if it had become discouraged and changed its mind again. Muffled cries and snarls came from somewhere—the garret seemed full of them.

Mandy was thoroughly frightened, and even the neighbor looked doubtful, but neither of them noticed who had "tagged" them up from the floor below, and now stood looking on interestedly at the barrel's antics. Father had come back, and open doors had given him and Mother the clew to Mandy's whereabouts, so they followed till they found her.

As the barrel rose again, Father gave it one tremendous kick that sent it flying into the corner. As it rolled over the floor, a big "tiger" cat sprang from under it and vanished, tail in air, through the open doorway.

"My poor, poor kitty!" cried Mother in indignant amazement, looking after it. "The boy that did that ought to suffer for it!"—Congregationalist.

THE ROBIN'S FRIEND.

By Edward M. Fuller.

(This Really Happened.)

"Dear me!" said Mr. Fowler, awaking early one Sunday morning; "something is wrong with the robins." And springing out of bed, he went to the window.

It was about half-past three, but it was quite light. Across the street the hill went steeply down to the street below, and the slope was wooded with tall maples.

Above one of these trees a large number of robins were flying at some object in the tree, then flying back, all the time screaming as if in great distress.

Mr. Fowler looked, and there in the crotch of the tree stood a crow. But it was not simply the crow that alarmed the robins; for right in that very crotch was a robin's nest, and the crow was eating either the eggs or the little ones—Mr. Fowler could not make out which. He would take a mouthful and as the robins screamed he would look up at them as much as to say, "Well, what are you going to do about it? Do you suppose a crow is afraid of robins?"

Presently about half a dozen robins flew screaming away together, and after a few minutes absence came back, still screaming, and with them came a king-bird. Now, you must know, crows are very much afraid of king-birds; they are fierce little fellows.

These robins came back screaming just as when they went away, and the crow paid no attention to them, but kept on eating, while the others birds were still scolding him. The king-bird made no sound, and the crow did not know he was coming.

All the robin flew at the crow more furiously than ever, but the king-bird dropped right down on the crow's back.

You should have seen the crow's surprise. How he hurried to get away from that tree! The king-bird drove him furiously, the rob-

ins following screaming until they were well out of the grove. Then they left the king-bird to drive the crow wherever he chose, while they returned to the ruined nest. After a time they became quiet, and Mr. Fowler went back to bed.

Now, how do you suppose those robins made the king-bird understand their trouble, and persuaded him to come and drive that robber-crow?—The Sunday School Times.

THE TONIC OF FAIR THOUGHTS.

By Caroline A. Watters.

"What a beautiful face Mrs. H. has!" said a lady to her friend. "I can not analyze the charm. Her features are regular; and it would be possible for a face like her's to become positively homely; but I never approach her without a feeling of admiration."

"It is the beautiful spirit that makes her beautiful," replied the friend. "She has the happiest heart of any one I know. She told me once that she never allows herself to think unkindly of any one; and that she makes it her Christian duty never to worry or fret. I have been with her, at times, when annoyances seemed to beset on all sides, and she has kept that same calmness of manner and gentleness of face that characterizes her."

"Well, probably she was born so," said the other. "A fine disposition is, after all, a natural gift."

"It is not so in the case of Mrs. H.," the friend answered. "She was very quick tempered as a child, and usually hard to get along with. Her lovely disposition is a thing of careful cultivation and the discipline of self-control."

"If that is so, why can't we all be lovely?" asked the first speaker, taking leave of her friend with an unusually thoughtful face.

And we echo her query. Sure enough; "Why can't we all be lovely?"—Ex.

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COMMENCEMENT OF COLGATE.

The annual commencement held at Colgate University, June 20th to 23rd, was the most successful in its history. In point of number of visitors and alumni, it far surpassed any previous year, and enthusiasm ran high. The presence of Gov. Charles E. Hughes, of the class of '80, added greatly to the occasion.

The baccalaureate sermon was preached by President N. H. Cranshaw, and was highly appreciated by all who heard him. He said in part:

"There are two classes of men who always have been and who always will be the leaders and prophets of mankind. They are the pioneers and the pilgrims. Such men must need be men of faith. The man who works only by sight can work only in the present hour, and for present ends. Faith is the health of life to all those who work for the future and for ends that are out of sight.

In the evening the annual sermon was delivered to the graduating class of Hamilton Theological Seminary by Rev. Ashby Jones, D.D., of Augusta, Ga. He took for his text, "Come over into Macedonia and help us." He drew lessons from the life of Paul and said that the crucial events in the life of the great apostle were the result of visions. He urged the class to be prepared for the visions and allow them to direct their activities.

On Monday morning, June 21st, the Seniors had their chapel services at 9:30 and at 10:30 came the regular Class Day exercises on the campus, near Alumni Hall. The programme was as follows:

Music—Munich Band.

Address of Welcome—Class President, S. Hubbard.

Class History—S. W. Van Vleck.

Class Poem—A. A. Holtz.

Music—Marching Song, "Colgate, My Colgate."

Class Prophecy—H. J. Smith.

Pipe Oration—E. A. Parks.

Refuse, 1910—W. H. Shepardson.

Class Oration—C. F. Switzer.

Music—Alma Mater.

In the afternoon came the prize debate established by the Class of 1884. The question was, "Resolved that the system of direct nomination as embodied in the Green Hinman bill should be adopted in this State." The affirmative was upheld by C. F. Switzer, Bardford; H. J. Smith, of Laines; H. Richards, West Winfield. The negative was upheld by S. Cunliffe, Kearney, N. J.; A. A. Holtz, Troy, and S. W. Van Vleck, Wolcott. The prizes, consisting of \$40 and \$20, were awarded to A. A. Holtz and H. Richards.

The evening was spent in class reunions and fraternity reunions. At 10:00 o'clock the Baptist Education Society had their meeting. Bequests to the amount of \$12,000 was reported. The Educational Society now has \$726,338.66 on hand. H. F. Guly, of Troy, was chosen president of the society for the coming year, and Rev. C. G. Laws, D.D., of Brooklyn, honorary president.

In the Baptist church, at 11:00 o'clock was held the eighty-ninth annual commencement of the Theological Seminary. Seventeen men were included in the graduating class; eight received the degree of B. H., and three M. A. The programme was as follows:

"The Optimism of Christianity"—Mr. Wheatley.

"The True Basis of Appeal"—T. A. Bower.

"The Unity of the Race"—H. H. Howlett.

Conferring of Degrees and Certificates.

Tuesday evening Gov. C. E. Hughes delivered the Phi Beta Kappa oration. The Baptist church was crowded and at least two thousand people stood without, anxious for admittance. The Governor addressed a few words to the people from the church steps before entering the church. Prof. J. B. Anderson, president of the Phi Beta Kappa Society, introduced the Governor, who said in part:

"The annual deliverance in this presence is no longer an address from the intellectual theme with the assurance of recognized divine right. It would show deficient perspective and scant sympathy with the demands of progress to view otherwise than with profound gratification the increasing amplitude of provision for technical training. There must be, first, precise knowledge of material, definite information as to the results of observation and experience to the degree essential to ordinary practice.

The benefits derived by the community from this training are not to be measured simply by particular results in practice or in invention. Liberal study is still study, and its object must be to know something well. The flower of liberal culture is not the dilettante.

The scientific study is as essential in the study of the humanities as in engineering. The American college has never so well served this purpose as today. But the finest fruit of liberal study is in the capacity to estimate the true worth of things and to form a truer perspective of life. The vision of true worth of life is open to every man. But the college man too often fails to remain true to his vision. But such lapses are exceptional. Let the college man stand fast to the purpose which nourished his youth in college halls. For him life knows no failure."

Wednesday, at 9:30 o'clock the procession started from Colgate Gymnasium and marched to the First Baptist church where the commencement exercises were held. Prayer was offered by Rev. A. C. Osgood, 1885, the second oldest of living alumnus.

Music—Munich Band.

Oration—Real Solicitor of the Common Good.—L. S. Hillman.

The Conservation of Natural Resources.—E. M. Wright.

The Measure of Practicality.—S. Hubbard.

The Service of Missions to Science.—G. Saunders.

Alien Influence on American Ideals.—W. G. Tonart.

The prizes for the year were then awarded and followed by the conferring of degrees. The degree of Bachelor of Arts was conferred upon twenty-six candidates, and the degree of Bachelor of Science was conferred upon twenty-nine candidates. This was the largest class ever graduated in the history of the University. Eight candidates received the degree of Bachelor of Divinity and four received the Master of Arts degree.

PATENT MEDICINES AND THE RELIGIOUS PRESS.

When a man whose business is questionable wants to give it respectability his first thought is of the ministry, and then of the religious press as an advertising medium. And the patent medicine man wants his "ad" in the religious paper because he knows that notwithstanding it is only an advertisement the fact that it is in a religious paper gives it value. This is true, because the appearance of an advertisement of anything in a religious paper is an

endorsement by that paper of the thing advertised, whether the paper aims it so or not. Many a person is induced to "try" certain things simply because they see it advertised in their paper.

The limited circulation of religious papers makes their relative cost of publication much higher than that of the common newspaper. And the margin of profit is so small, even when there is a profit, that the publishers are easily tempted by the patent medicine man. And, too, the publishers and editors of such papers are easily duped, because good men are more credulous than their fellows. The writer has seen advertisements which were fit only for such sheets as circulate with the lowest classes carried by our Baptists papers; and he has seen them within the past few months. The publishers and editors would blush if they knew what they are advertising.

But what is the objection to patent medicines as a class? This question can now be easily and readily and intelligently answered by many thousands of the intelligent readers of such magazines as Collier's and The Ladies Home Journal, and some others, whose good work in exposing the dangers and frauds of this kind has done much good. If you take out these patent medicines which are positively

dangerous, and those which are positively fraudulent, there are not a large number of them left. It is quite common to see a certain solution of morphine, put up specially for little children, advertised in religious papers as "harmless!" And what a host of frauds are advertised as "cures" for cancer! Then there are the solutions and powders of cocaine, and of the coal-tar products, put up and advertised as "cures" for catarrh and relievers" of pain of all kinds. And the fraudulent "cures" for deafness, and "kidney disease" and "fits!" And to all this sinful business the religious papers have been and are loaning—no, selling their influence! The influence goes with their space—otherwise their space would not be nearly so valuable and so much sought.

It has not been many years since the General Association of Baptists of Kentucky adopted unanimously a resolution endorsing Dr. Wiley for his efforts at securing honesty in the matter of food and drugs. And within the next few weeks there appeared in one of our Baptists papers two lengthy articles, one openly attacking Dr. Wiley and the other "proving" by many false statements that the claim that patent medicines contained alcohol was itself false! The latter was signed "A Defender." A reply to it showing its many false statements was gracefully consigned to the waste-basket!

But I thank God that the day is coming—nay, is now—when a religious paper can no longer sell itself to such business and still lay claim to the appellation, "religious." There are farm papers which consider themselves too "decent" to advertise patent medicines. The day will come when it will not be tolerated in the common "country weekly." A paper which cannot live without advertising frauds (of any kind) does not deserve to live. And the same is true of things which are dangerous to the health and life of the readers.

The paper which has had the courage to cut out all such advertisements should be encouraged in the right-doing. Especially should physicians, the conservators of the welfare of the public in more ways than one, take notice of such worthy conduct. Only after it is done can such an article as this gain entrance to the columns of a

paper. The paper which advertises patent medicines would not dare to print it. It would end their contracts!

May the Lord aid in showing the world that a strictly religious paper can be published without advertising patent medicines. Success to the Western Recorder, the pioneer in this line!

J. D. MADDOX, M.D.
Owensboro, Ky.

THE HIDDEN FOUNTAIN.

One summer day, a traveler strolling for rest and pleasure near the mouth of the Columbia River, where there is a large rise and fall of the tide, came, as the tide had spent its force and gone, fresh water, clear as crystal, gushing up from the rocks that two hours before had formed the river's bed. Twice a day the salt tide rises above that beautiful fountain and covers it over; but there it is, down deep under the salt tide, and when the tide has spent its force and gone back again to the ocean's depths, it sends out its pure waters fresh and clear as before. So if the human heart be really a fountain of love to Christ it will send out its streams of fresh, sweet waters even into the midst of the salt tides of politics or business. And the man who carries such a fountain into the day's worry and struggle will come out again at night, when the world has spent its force, with clean hands, sweet spirit, and conscience void of offense toward God and man.

"Whoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give shall be in him a well of water springing up into everlasting life."—Ex.

Art for the sake of art debases art now as it did in Greece. Art for the sake of man ennobles art as in the great age both of Greece and of mediaeval and modern Christendom. Physical nature for the sake of physical man degrades man in London or New York as truly as among the most base and loathsome savage peoples. Nature for the sake of man; man for the sake of the brotherhood; the brotherhood for the sake of God—this is the path of the divine purpose, it is the only path along which man's life can be blessed, his powers ennobled, his whole self saved from prostitution to what is base and shameful within him. I would not have you enjoy nature less but more, for I would have you enjoy her truly, and for the soul of her, which is the will of God. I would not have you enjoy life less, but more, for I would have you enjoy the soul of it which is the will of God.

And I warn you as I warn myself from that worship of nature which sees in her only the ease and comfort of man's life and so missing her true goal and purpose falls into sin and shame.—Potter.

OPPORTUNITY.

Some years ago a young woman newly married moved with her husband into a pioneer community in which her family expected her to find not one congenial friend. "Poor, poor Adeline," wrote one of the sisters to the mother at home, "she was always so active in Christian work, and I venture to say she has gone where there isn't another Christian in the place. She won't know what to do with herself." Presently a letter came from Adeline herself. "Mother! can you believe it? I am the only Christian in the place—Frank and I. Think of my opportunity!"—Our Bible Teacher.

DEITY—HIS ATTRIBUTES.

Baptist Doctrine No. 4.

(Continued from last issue.)

Eighth—His Goodness. This term is used in theological parlance as referring to the disposition manifested by the Almighty to make his creatures happy. This attribute enters into the foundation of the trust and love and hope exercised by men. This is clearly deducible from all creation. God made us sensitive beings, capable of happiness, and surrounds us with circumstances calculated to promote happiness and enjoyment. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. 5:45. "God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His son into the world to condemn the world, but that the world through Him might be saved." John 3:16-17.

Ninth—His Justice. This attribute has been distinguished as absolute and relative, universal and particular. By the former is meant the rectitude of His nature, which leads him always to do what is right, and the latter refers to His character as Governor, rendering to his subjects their deserts. "Is God unrighteous who taketh vengeance? God forbid; for how then shall God judge the world." Rom. 3:5-6.

"Whom God hath set forth to be a propitiation through faith in His blood to declare His righteousness for the remission of sins that are past through the forbearance of God, to declare, I say, at this time His righteousness, that He might be just and the justifier of him which believeth in Jesus." Rom. 3:25-26. Justice, then, presides over all the Divine dispensations.

Tenth—His Truth and Faithfulness. When we speak of Him as the God of truth our design is not to assert His divinity but to set forth His character. We declare an undeviating regard to truth in all He says.

"Thy word is true from the beginning and every one of thy righteous judgments endureth forever." "Let God be true and every man a liar." Rom. 3:4. As to His faithfulness, we read, "God is not a man, that He should lie; neither the Son of man that He should repent; hath He said and shall He not do it? or hath He spoken and shall He not make it good." Num. 23:19. "But the Lord is faithful, who shall establish you and keep you." II. Thess. 3:3.

Eleventh—His Holiness. He is glorious in holiness. The seraphim cried one to another, "Holy, holy, holy, is the Lord of hosts." Isa. 6:3.

The inhabitants of heaven are represented as crying day and night, saying, "Holy, holy, holy, Lord God Almighty, which was and is, and is to come." Rev. 4:8.

From these brief statements of the attributes of Deity it appears that God is an incomprehensible Being. Lost in adoring adoration of his infinite greatness we exclaim with Zophar the Naamathite, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven, what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth and broader than the sea." Job 11:7-9. "This God is our God forever and ever. He will be our guide even unto death." Ps. 48:14.

A biblical writer commenting on Gen. 1:26, says: "The body

separable from spirit and soul, and susceptible to death, is nevertheless an integral part of man, as the resurrection shows. It is the seat of the senses (the means by which the spirit and soul have world-consciousness.) This statement throws light upon a phrase that has become current in these days in certain quarters. We do not yet understand what the users mean by the expression "world-consciousness" but we are enabled to understand that it is in some way intimately related to the flesh, there can be no world-consciousness except by means of the flesh or body. Being of the flesh it is also in some way connected with the world and doubtless sustains some vital relation to that whole trinity of evil condemned by the Bible—the world, the flesh and the devil. Please excuse us, we do not want any "world-consciousness" if it means an alliance with this evil trinity.

REMINISCENCES.

By Don Singletary, M.D.

There are a few incidents, which are well known to many in Kentucky, which should perhaps go down in history; two of which I will now state. There is living at Columbus, Ky., a negro man named (Tump) Quigley, who bought a fine Bible from an agent many years ago and specified in the purchase, "That he was to have a Methodist Bible." Later, the agent delivered the Bible—King James' Version, and got a good price for it (about \$4,000), and the negro was well pleased at the time. After reading this Bible some two or three weeks, he concluded he was badly cheated out of his money; so he went to J. P. Pollock, City Judge of Columbus, Ky., and applied for a warrant for the arrest of the Book Agent as a fraud and a swindler, on the charge, "That he paid for a Methodist Bible and the Agent had given him a Baptist Bible."

Judge Pollock and a few who were present tried to persuade the negro, (Tump) Quigley, that it was a Methodist Bible—but they could not, for the negro said "He had read it and it taught Baptist Doctrine all the way along." He insisted on getting the warrant but failed. Both of these parties still live at Columbus, Ky.

Again in Paducah, Ky., many years ago, a very noted Baptist, negro preacher, elder. Dupee, pastor of a large church there, on one Sunday afternoon, in the open field and before a large crowd of people baptized ninety persons in a large pond, in just seventeen (17) minutes by the watch. I did not witness this but Capt. J. H. Shields now editor of the Wichita Democrat, Wichita, Kan., did witness the baptizing; also J. L. Franklin of Clinton, Ky., and doubtless many persons could be found in Paducah today who witnessed this work.

At this rate of baptizing, the eleven Baptist preachers, on the day of Pentecost could have baptized the three thousand (3,000) in one hour, with ease, as doubtless they were all experts.

This is not the first time these facts have been published and no one has ever offered to dispute them.

Clinton, Ky.

NORFOLK, VA.

In 1881 when a student in Bethel College I began reading the Western Recorder and I have read every issue since. Great men have directed its destiny and written for its columns. I have made many

speeches at Associations for it and have been intimate with its editors and managers all these passing years. Say what we may one thing is certain and that is, all well knew what the Recorder stood for. Dr. Caperton was a man of marked ability and Dr. Eaton stood "head and shoulders" above his brethren in more ways than one. Dr. Thompson made a remarkable record as an editor. He is truly a great man for he followed me in two of my pastorates. Had to be, to follow me ha? Dr. Porter will give us a fine paper judging from how he does other things. I am well pleased with Norfolk. The people have given me a warm welcome and I find the Baptists full of push and stir. They have fine churches and strong preachers and I am charmed with the brotherly love that is seen and felt among the pastors. Last Thursday the 24th, I stuck the first spade into the ground where our new building will be erected. This old mother church was organized in 1805 and she has struggled through these years of sunshine and shadow, moving her location several times as business crept up against her. Some months ago the present site was sold for \$75,000. We reserving all the moveables, such as carpets, organs, pews, windows, gas and electric fixtures. Lots were bought in Ghent, in the heart of the most beautiful resident section of the city and we have begun the erection of a building which will be one of the largest and handsomest church edifices in the State or South. It will be 95x120 feet built of solid gray and white marble, not a brick in it not even in the smokestacks and chimneys. It will have a basement 90x50 feet, which will be used for kitchen, dining-rooms, also for class and reading rooms. It will be so constructed that it can all be thrown together for great occasions and will be the largest auditorium in the city, seating more people than the Academy of Music. A horseshoe gallery will run all around the Sunday School room, as well as around the auditorium of the church. The Sunday School part of the building will be so arranged that all classes will have separate rooms for their teaching and work. Then on the same lot and fronting the same street a fine parsonage is being erected, costing, including the lot \$9,000. We expect to move into it October 1st, and we hope to enter the new church June, 1910. It is very befitting for the old mother church of Baptists of this city, after more than one hundred years of toil to enter a marble palace to worship God and win souls to Jesus. The prayers of pastor and people are that this old church will not be known so much for its beautiful architecture and marble walls, but for earnest zeal in soul winning.

The weather has been very hot here for some days, and the people by thousands are going down to the seaside where the roll of the surf, the sweep of the tide and the heavy beat of the waves upon the beach cool our burning brows and make all about us rejoice.

G. W. PERRYMAN.

DIFFERENCES AND DIVISIONS.

J. B. Moody.

Doctrinal differences cause the divisions in the Christian world. The divisions are necessary, hence right and Scriptural. "How can we walk together except we be agreed?" "Mark them who cause divisions contrary to the doctrine ye have learned, and avoid them." As God ordained that his elect should "come up out of great trib-

ulation." so there must arise the great persecuting powers which were to prevail for the time allotted them. After these, the seductive powers were to arise to draw away his elect, and the latter powers are more disastrous than the former. While the blood of the saints should be the seed of the church, their seduction would prove the destruction of the church. The present condition of Christianity is clearly foretold in many Scriptures, such as the fourth chapter of I. and II. Timothy, and also in the Laodicean church, and the duty of the saints is as clearly foretold as the danger. Instead of stopping the mouths of gainsayers, we allow them to stop ours. If errorists are to have all the utterance, then they will have all the victory. Error, like weeds, springs out of the ground, but the truth requires that the ground be cleared, and allowed for the seed, and then a vigorous cultivation before the truth can succeed. And note the cultivation requires the destruction of the weeds. The man who urges the cultivation of the corn and also the encouragement of the weeds, is not half so much a fool as he who urges the promulgation of truth with the cultivation and encouragement of error. Woe unto the man who regards truth as error, and error as truth, or the differences as too small to justify divisions.

While no error can justify fellowship, yet there are some that justify toleration, and some that require divisions. Here is the most practical, if not important part of my subject, but my limits are about reached, and I hope some one will take it up here and show us how and when and what to discriminate. I am just about to start to Texas, and may not be able to extend the discussion, at least for a while. Let us "set in order the things that are wanting," "strengthen the things so sadly neglected, and which seem ready to die." Titus was "left in Crete to set in order the things that were wanting," and Paul said to others "the rest will I set in order when I come." This order implied both doctrinal and practical things. Those walk disorderly who will not follow the Scripture rules.

There is a disorderly faith, and a disorderly walk. So disorders are both doctrinal and practical. A man who believes right and walks wrongly should be disciplined if not disfellowshipped. And so of a man right in his walk, but wrong in his faith. "We believe and therefore speak, yea and therefore act, yea and therefore practice," and by no means must our prayers be inconsistent with our faith, preaching and practice. And here is the key to the solution of the remaining part of this subject. A man who professes one way and preaches contrary to it, is inconsistent or insincere if not a hypocrite. Peter's "dissimulation" was practice contrary to profession, and Paul called that hypocrisy; and the twenty-third of Matthew is full of that kind of hypocrisy. King James' dissimulation was the same as Christ's hypocrisy. This is a serious matter.

How else could we maintain several doctrines? Should vital doctrines be sacrificed for the sake of peace with errorists and schismatics? Then soon there would be no sound doctrine left. The modern craze for union regardless of differences is irrational if not insane. It is certainly a crazy craze. The divisions are right, but the differences are wrong. Men begin at the wrong end. To heal the divisions and not the differences would be a great calamity. Get the differences adjusted and the union will come of itself. The most desirable thing at this time, is Christian Union. What a power Christianity would be if there were no divisions. Think of a small town with five divisions, requiring five meeting houses and five pastors—all against the others. Suppose they were all one, striving together for the faith of the gospel! Who is responsible for this unspeakable calamity? Those who have brought in the new doctrines contrary to the old—to those at first received. The tense helps to fix the guilt. Christ said hold fast all things whatsoever he had commanded. The tense means that in the future he would give no different commands. Paul used the past tense in Rom. 16:17. In Thess. 3:6, he "commands in the name of the Lord Jesus Christ, that they withdraw from every brother that walked disorderly, not after the tradition they had received." Any new doctrines would be disorder. So Jude exhorts to contend earnestly for the faith once for all delivered to the saints. Here is the past tense again, and it means that no new doctrines were to be delivered after that time. John also enjoins separation and non-fellowship for those who brought other doctrines. Paul said that the new doctrine was another gospel which was not another, which, if he or an angel should preach, he should be accursed. Then how can we apologize for the differences causing the divisions? If the Baptists are doing the Lord's business at the old stand, and in the old way, and on that I think they are agreed, then they are not responsible for the differences causing the divisions, unless in the way suggested by Christ when he charged that the churches suffered the false doctrines to spread.

Of course they were not permitted to use carnal weapons to prevent the spread of false doctrines, but they should have prevented it by the use of "spiritual weapons which are mighty in the pulling down of strongholds." In this sense Baptists may be much to blame for the multiplication and growth of the divisions of our time. Certain it is, they should not apologize for them, or in any way encourage them, or any way permit them, so far as they can rightly hinder them. This is too plain to allow of any excusable mistake. The only way to prevent and heal the divisions is to correct the differences, by contending earnestly for the old and only faith, ever delivered by Jesus Christ to the saints.

Paul said: "I have fought a good fight; I have kept the faith." The word "kept" is the one translated "observed" in Matt. 28:20, and means to guard or keep safely. How did he do it? By "fighting a good fight." He fearlessly uttered it, and then fearlessly guarded and defended it. If all Baptist

preachers would fight as good a fight as did Paul, the differences would soon be corrected and the divisions healed, and so far as this is their duty, so far are they responsible for the present state of things.

As God ordained that his elect should "come up out of great tribulation," so there must arise the great persecuting powers which were to prevail for the time allotted them. After these, the seductive powers were to arise to draw away his elect, and the latter powers are more disastrous than the former. While the blood of the saints should be the seed of the church, their seduction would prove the destruction of the church. The present condition of Christianity is clearly foretold in many Scriptures, such as the fourth chapter of I. and II. Timothy, and also in the Laodicean church, and the duty of the saints is as clearly foretold as the danger. Instead of stopping the mouths of gainsayers, we allow them to stop ours. If errorists are to have all the utterance, then they will have all the victory. Error, like weeds, springs out of the ground, but the truth requires that the ground be cleared, and allowed for the seed, and then a vigorous cultivation before the truth can succeed. And note the cultivation requires the destruction of the weeds. The man who urges the cultivation of the corn and also the encouragement of the weeds, is not half so much a fool as he who urges the promulgation of truth with the cultivation and encouragement of error. Woe unto the man who regards truth as error, and error as truth, or the differences as too small to justify divisions.

SERVED HIM RIGHT.

A writer who signs himself "Presbyterian" says, in an exchange, that while attending one

of the Episcopal churches the other Sabbath evening he "was astonished and annoyed, in common with many other Presbyterians who are in the habit of appearing there at evening service, to hear the young clergyman who officiated raise the old and feeble cry of the Episcopalians, that there should only be one Church in the world; and that, by reason of its purity, the Anglican." "Presbyterian" thinks that it was "the very opposite of fairness and good taste" for the young man to assume such a self-glorifying and ostentatious tone, knowing, as he did, that there were many present who belonged to "dissenting denominations." "Presbyterian" evidently feels hurt. Most people will say, served him right. Had he and the others been in their own churches their feelings would not have been wounded. Besides, the young man could not reasonably be expected to leave the offending paragraphs out of his sermon because some strangers dropped in who should have been in their own places of worship. He prepared his sermon for an Episcopalian congregation, and if Presbyterians or Methodists were there they had no right to complain. The remedy for this kind of grievance is simple—worship in your own church.—Dominion Presbyterian.

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DEATHS

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

SCATES.

Josephine Scates, second daughter of Isaac and M. B. Scates, was born in Christian county, Ky., May 26, 1848; was married to Isaac Cayce November 1, 1887. From early girlhood she evinced a high order of intelligence. After completing the course in grammar school, she spent several years under the lamented Jacob Rust, of Bethel Female College, fitting herself for her chosen life work, that of teacher. Being thrown much with children she developed an unusual interest in the young, whom she never failed to inspire and often gave substantial aid in developing higher ideas of life. Having known her a lifetime, will truthfully say she was a most remarkable woman; a devoted wife during the four years of her husband's afflictions, untiring attention of her step-children during her last long illness bore evidence of her faithful, loving care of the children whom she mothered for eighteen years. Her own two babes were taken in infancy, but, oh, the pride in which she spoke of his children. Little Fenton was the apple of her eye; Pearl, Roy and Iva, you reared a monument of lasting affection to those you love best, when you filled that mother heart with loving gratitude and contentment.

Left a widow three years ago, many homes were opened to her and those children as dear to her—a sister in Oklahoma, Cousin Emmett, who loved her tenderly, and Mrs. Adams, a favorite sister, whose home was always a haven of rest to the lonely wife. It was while in that home that the dread destroyer, Bright's disease, prostrated her on a bed of suffering. It was during those months of suffering, attended by that faithful, untiring sister, and loving friends, that her noble Christian character showed so plainly. Such patience and forbearance, even in pain, following her Lord and Master, June 19th she fell asleep as quietly and as peacefully as a little child grown tired of a long tiresome day. She has gone to her reward and to join those she loved so tenderly.

A COUSIN.

Hopkinsville, Ky.

HAMPTON.

Mrs. Clamanda Wynn Hampton died at her home, near Winchester, Ky., May 27, 1909. She was born in Lee county, Va., April 25, 1836, where, in 1853, she married A. S. Hampton. While yet young they came to Kentucky and settled in Clark county. For many years they were pillars in the Providence Baptist church, and their home was ever noted for open-hearted hospitality.

Five sons and five daughters survive, the father having died in March of last year. Funeral services were conducted by Pastor Davis, assisted by Dr. Bailey, in the presence of a large gathering of neighbors and friends.

Solomon's description of a model wife and mother has many things in common with Sister Hampton's noble character. Loved and honored by all, she rests from her labors and her works do follow her. B. J. DAVIS.

PROFITABLE TROUBLE.

In Georgia there is a company that runs a copper smelting plant. The sulphur fumes generated in this plant were seriously injuring vegetation in the surrounding country. The State brought suit to compel the company to prevent this injury to vegetation, and won the suit. The company was put to much trouble and expense, but in its effort to find some method of preventing that injury to its neighbors it discovered that the gases could be captured and converted into sulphuric acid. Thus, out of what was not only waste product, but an expense, it produced a valuable commodity covered a new source of great profit. And all because it "got into trouble." The "afterward" of all the troubles that comes to us in life has never yet been dreamed of by the wisest seer.

If capital and labor would kneel together at the Master's feet, for he loves them both, the Master would say unto them—a new commandment I give unto you, that ye love one another.—Rev. Stephen Burrow.

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Rev. Joseph Lanman (Presbyterian), St. James, Minn.: "It is a remarkable tract. It is good to read the glowing pages of sublime truth."

"It is splendidly written and will do good wherever it is circulated."—Texas Baptist Standard.

"It is one of the most interesting tracts that has come into our hands."—Kentucky Mission Monthly.

"We are glad that the Rev. T. E. Richey's thoughtful little tract, 'Man's Importance as a Being,' is having a wide sale."—Western Recorder.

To the above may be added the names of Prof. W. O. Carver, Louisville; Prof. B. T. Blewett, St. Louis; Rev. Max Lauschner, Waco; Rev. Dr. J. M. Weaver, Louisville; Rev. J. D. Jordan, Savannah; Rev. P. K. Dayfoot, Orillia, Ont.; Rev. F. R. Randall, Mich.; Rev. P. C. Parker, Winnipeg, Canada; and hundreds more all over America who alike kindly praise this little book. If half as valuable as they insist it is we modestly suggest that everybody ought to have it.

Concerning Future Punishment.

Los Angeles, Cal., July 17, 1906.

Rev. T. E. Richey, Princeton, Ky.

Dear Bro.—Your letter of July 6th is read with interest, also the booklet, "The Future Punishment of the Finally Impenitent."

On page 32 you say: "We must either admit the endless misery of hell or give up the endless happiness of heaven—a fact of the Bible is false. Doubt are a fact or the Bible is false. Doubt about hell has been the tendency for some time past. Now a change is coming. The great revival now emerging forth in our land and the world is bringing a re-statement of truth. God's truth will stand. Should I see any way for sale of your book here I will tell you. God bless your home and pen and voice. In Christ.

A. P. GRAVES.

March, 1908, by request I sent copy of my manuscript on "The Heathen Lost Without the Gospel" to Rev. U. S. Thomas, Jonesboro, Ark. (now of Texas), and with it a copy of each of "Man's Importance" and "Future Punishment." Answering, he wrote as follows:

Jonesboro, Ark., March 26, 1908.

Dear Dr. Richey—Your letter and help on the subject I ask duly received and noted. Accept my thanks for your kind help. It was just the thing needed. You have it down to a fine edge. By all means get out a booklet on "The Heathen Lost Without the Gospel." We need just such a work at this time.

The other booklets are just fine. I am much pleased with them. Accept my thanks for them. May Heaven smile on you each day and make you still a greater power. Yours for service, U. S. THOMAS.

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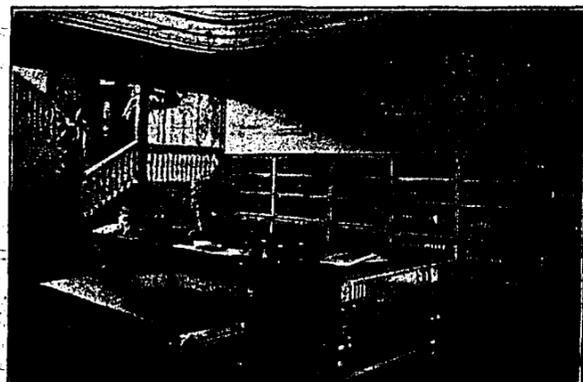
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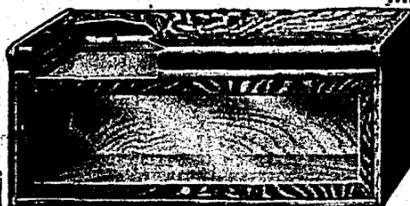
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ITEMS OF INTEREST

News The World Over.

We congratulate President Taft on his action in the Belasco Theater, Washington City. He was there with a party of friends. The play proved to be an indecent one and the President and his party walked out of the theater as an energetic protest.

On July 1st there was an earthquake at Messina and Reggio, as severe as the one which destroyed those cities last December, and accompanied by the same deafening roars. Walls which were left standing then were thrown down. Twenty-five thousand people were living in Messina but in small wooden houses. They fled to the country. A woman and child were killed. There have been frequent shocks since the great disaster, but none to compare to this in severity.

The disturbance in the earth was widespread. In Alicante, Spain, and the neighboring towns there were three shocks severe enough to crack the walls of houses. In Sierra county, Cal., there have been shocks felt every day for a week. The center of the disturbance being the extinct volcano, Mt. Fillmore.

What next? A negro regiment in Boston—Boston, observe—was refused a place in the armories. Boston is in Massachusetts, not in Mississippi, and it has had much to say to the South on the subject of equality.

The investigation of the French navy by a commission is bringing to light some most ugly facts. Defective material has been used in the ships, two Ministers of Marine, whose office is that of our Secretary of Navy, having accepted bribes to let the defective material pass. Defective places on the submarines endanger the lives of their crews.

Congress called for a report of the tariff charges on several necessities of life. The Treasury officials have made the report and it is interesting reading. The tariff on a \$15 suit of men's winter clothes is \$5.04. If there was no tariff a man could buy the suit for \$9.36. The extra charge on a \$15 cook stove is \$6.75, according to the Treasury report.

The moving picture show has ousted baseball from its position as the most popular amusement in this country. Ten million persons went to baseball games last year and one billion to the moving picture shows. \$50,000,000 is invested in these shows in this country. One wonders if these have "come to stay," or are a fad that will die out.

In a recent sermon Billy Sunday said he knew of one convert who wanted to join a Baptist church and to be allowed to continue to dance. He was told they would not receive him and he answered that the Presbyterian church is full of dancers. We wish all Baptist churches were as faithful as that one.

In a speech in Chicago Rabbi Hirsch said there are ten men in the world who can tell any nation to go to war or to refrain from it. We do not believe the first part of the proposition, but the great financiers could force the civilized nations not to make aggressive war, by combining against their loans. Modern war is a most expensive thing and a few great banking houses headed by the Bertholders and the Rothschilds, can prevent any nation's getting money.

One of the greatest mortifications the United States has ever suffered has occurred in London. After the awful revelations made in the Chicago packing houses, the English government forbade the bringing of meat to this country, but agreed readily to allowing to pass meat that was officially certified to by the United States Government. Now the medical inspector of London reports that the meat bearing the government certificate is vile stuff.

A man named Darraugh, driving an automobile at a faster rate than the law allows killed a boy in the streets of New York. In view of the fact that he was going at an illegal rate he was convicted and sentenced to the penitentiary, as he deserved to be. There will be fewer children killed by automobiles going too fast.

Vodka is the strong drink on which Russians get drunk. On the bottles of vodka it has been the custom to have the Russian eagle. But at their last session the Douma ordered this removed and passed a decree that the skull and cross bones should be on the bottles instead, and the word "Poison" in large letters.

REV. W. E. POWERS PASSES HIS EIGHTY-FIFTH MILESTONE.

On June 26th, seven children, twelve grandchildren, two great-grandchildren, six children-in-law, and other relatives to the number of thirty-five gathered at the hospitable old homestead to celebrate the eighty-fifth anniversary of the well-known and venerable W. E. Powers. It was truly a delightful occasion; indeed it was one of those days in which we get strength for days to come. The mingling with those we had known in the sweet long ago, the renewing of kinship's sacred ties, the music of children's happy voices, the social conversation and pleasant banterings of the more sedate, rendered it a most propitious occasion.

The host with characteristic dignity and noble mien moved among the different groups of guests with a kindly word, a hearty handshake and with an agility rarely found in one of his age. He had cultivated a large garden in the most admirable manner, and it was at once the envy of all present. The snows of many winters had not silvered over his hair, since it rivals the luster of the raven's wing, as in the days of yore. He is well known to be an advocate of education in its broadest sense and he devoted himself most assiduously to educating his children and indeed all his relatives, so far as was in his power. Bro. Powers is one of our pioneer ministers, who has labored valiantly for the cause he loves so well, and Kentucky Baptists certainly owe him an everlasting debt of gratitude. The inner man on this glad day was well looked after—the substantial and delicacies of the season were abundantly served in a delectable and irresistible manner—the table groaned with its burden before dinner and the people groaned after dinner.

Now, as the days and the weeks, pale wanderers from the gardens of the Infinite cross the golden bridges of the shadows of the past, let each strive to meet in Heaven. But the lengthening shadows warned us it was time to leave, so all wished our uncle many happy returns of the day, and now among the many beautiful pictures hanging on memory's wall we place that of June 26, 1909.

A NIECE. Middletown, Ky.

DEAR RECORDER: My subscription will end early next month. Take the enclosed slip (money order) and go to the postoffice and get money for another year. I am seventy-eight years old and so blind I have to do all my reading through a reading glass, but I can't afford to give up the Recorder yet. Yours for sound doctrine and pure practice in open daylight, without concealment.

N. L. ROBERTSON. Maybell, Miss.

STALL'S BOOKS. By Judge Ben. B. Lindsey



HON. BEN B. LINDSEY, Judge of Juvenile Court, Denver, Colo.

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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. Guman, care Western Recorder, and it will be promptly attended to.

STATEMENT

Of the condition of the German Bank at the close of business June 30, 1909.

Table with ASSETS and LIABILITIES columns. Assets include Loans and discounts, Bonds and stocks, Banking house, Due from banks, Cash and N. Y. Exchange. Liabilities include Capital stock, Surplus fund, Undivided profit, Due Depositors, Bills payable, Due to Banks, Unpaid dividends, Fund to pay taxes.

C. M. S. HEBEL, Cashier. H. J. ANGERMEIER, N. P. J. Co. Ky. Subscribed and sworn to before me this 30th day of June, 1909. My commission expires January 8th, 1910.

DISTRICT ASSOCIATIONS—TIME AND PLACE OF MEETING.

- 22—Simpson, Pleasant Hill, near Franklin.
28—Blackford, Lewisport.
28—Concord, Mt. Pleasant ch.
AUGUST.
3—Bethel, Lewisburg.
3—Davies County, Bethabara ch., near Philpot.
4—Bracken, Millersburg.
4—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—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—Campbell County, Dayton.
25—Breckinridge, Irvington.
25—Muhlenburg County, Penrod.
25—Union, Beaver ch.
26—Baptist, Mt. Olivet ch., Tatham Springs.

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Table with BURLEY—Dark Red and BURLEY—Bright Red sections. Prices for various grades of tobacco.

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