

WESTERN RECORDER

Faith, Hope and Love, these three.

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

84th YEAR.

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FAKE NOTICE.—When sending money to the Western Recorder or Baptist Book Concern do not direct it to Dr. Thompson or Bow. These men are frequently absent from the office, and their private mail is not opened, so delays are thus occasioned.

Mark Lin, a Christian Chinaman has been at work among the Chinese students in the Tokio University of Japan. The result has been the conversion of more than forty young men and the constitution of a self-sustaining church. That is not to be wondered at as almost all of the members give one-tenth of their income.

The Jewish Publication Society is to issue an English translation of the Old Testament with commentaries on it. They propose to spend \$100,000 in the publication. It seems strange they have never published such a translation before.

Canon Henson of London has been on a visit to this country. In an address he thus expressed himself on Socialism: "It is incompatible with the first principles of morality as held by the Christian churches."

Will any one explain the coolness with which liberal men will claim that the orthodox men do not think for themselves? These men say they do; say they have studied the Bible and found the orthodox views in it. Why condemn them as untruthful?

It seems the Greek church takes the ground that which ever parent is a Greek is the head of the family. A Roman Catholic father in Muish, Russia had his child sprinkled by the Catholic priest. This would not have been objected to had the mother been a Catholic, but she was a Greek the priest was sent to prison for six months and the father for one.

The receipts of the American Bible Society last year were \$607,132.35. This probably secures Mrs. Sage's offered \$500,000. The total issue of the Society of Bibles and portions of the Bible in the last year was \$2,142.28!

THE MEANS USED IN SAVING PAUL.

T. T. Eaton.

Notice the simplicity of the means used. God is not limited in the choice of instruments as is our weakness, but often he chooses the simplest means to accomplish his grandest purposes. In this case, he might have sent an angel to slay those conspirators as the hosts of Sennacherib were slain before Jerusalem. He might have given Paul as signal a deliverance out of their hands as he gave Daniel out of the den of lions, and the three Hebrew children out of the fiery furnace, but he chose to use humbler means. Note the providential chain of circumstances. It is a plot which must be arranged and talked over, for many are concerned in it. By what would seem the merest accident—though it was providential, because there are no accidents with God—Paul's nephew happened to be in a convenient situation to overhear the conference of the conspirators. He is a mere boy, what can he do against those strong men? How unlikely that he would be able to accomplish the salvation of his uncle! The plot is one of exceeding cunning. Lysias had already indicated a readiness to have Paul tried by the Sanhedrin; of course then he would not refuse on the next day to have him brought before them as though they "would inquire something more perfectly concerning him." And while he was being thus brought, the forty men were to be ready to fall on the guard and kill Paul.

Never was a plot formed that seemed surer of accomplishment. All the power of the Jews on one side—a boy on the other, but God was with the boy, and he was more than a match for all the enemies of Paul. He is a mere boy, he has no influence with the Chief Captain, can hope to do nothing with the Sanhedrin, then he must be very cautious how he proceeds, for if it is found out that he is striving against the Jews, they may kill him and change their plot. He will go to his uncle and ask his advice—but then his uncle is a prisoner, and it is doubtless if he can see him. Deterred for a while perhaps by this thought, he yet realizes the peril and will make the effort. He goes to the barracks, no objection is made to his coming into Paul's presence, another providential circumstance. It was usual when outsiders talked with prisoners to require that some one should be present, the guard generally, to hear what might be said, for plans for escaping might be agreed upon. But here this young man has no difficulty in having a secret interview with the prisoner—another evidence that God was leading him. Then Paul called a centurion—the centurion was under no obligation to run on errands for prisoners, and this one had doubtless often refused to listen to the requests of criminals. But there is something in the appearance and bearing of this prisoner which strikes and impresses him, so he thinks he will go and see what is wanted. Paul said—"bring this young man unto the Chief Captain, for he hath a certain thing to tell him." We might easily suppose the centurion would reply, "if you want anything said to Claudius Lysias, say it yourself, he has no time to bother with boys." But there was something peculiar about this Paul, and he accedes to the request. The boy would be more likely to get the ear of the Chief Captain if led into his presence by a centurion. Claudius Lysias was not too busy to hear what this boy, coming from "Paul the prisoner" had to say. Nay he seemed

remly anxious to hear it, and took him aside and asked him in private "what's this that thou hast to tell me?" It may be he felt afraid that Paul might make complaint of his scourging him, though he was a Roman, and this may have made Lysias readier to accommodate the prisoner concerning whom he was in great perplexity. Then something might be told which would help him dispose of the case.

Whatever the motive, he listened eagerly to the story of the conspiracy, he believed it on the young man's testimony, and quickly took steps to prevent it. Notice the steps he took were just those best calculated to foil the Jews. He might, knowing the design, next day have refused their request. He might have increased his guard over Paul and still kept him in the barracks. But this would only have enraged the Jews, and those forty desperadoes, backed by all the influence and power of the Sanhedrin would have found some other way to accomplish their purpose. No, the Chief Captain did the only thing that could have been done to save Paul—he sent him away under heavy guard that night, and next day the conspirators found their victim beyond their reach.

God had promised that Paul should go to Rome, and yet if his nephew had not heard of the plot, or if he had been refused access to the prisoner, or if he had not managed the affair secretly, or if the centurion had been deaf to Paul's entreaty, or if Lysias had been too busy or unwilling to listen to the young man's story, or if hearing it he had not believed it, or if believing it, he had done anything else than send Paul to Cesarea; the probability is the great Apostle would never have seen Rome. How simple and seemingly frail the means God used, how naturally it all happened; no miracle, no earthquake, as when this same Apostle was delivered from prison at Philippi, but the simplest and most natural means we can conceive. God can use the wing of a mosquito as well as of an archangel, to accomplish his purpose, and atoms vie with worlds in carrying out his great designs.

We see here how God orders events in the lives of his children. "Man deviseth his way, but the Lord directeth his steps." Unconsciously, and acting often from wrong motives, men carry out God's will. I do not suppose Paul's nephew, the centurion, Lysias, or even Paul himself, acted in the matter with any view of fulfilling God's promise, yet they did fulfill it. God makes the wrath of man to praise him, and brings good out of evil, causing even the machinations of Satan to redound to the good of his saints. This very plot devised to kill the Apostle became the means of hastening him to Rome. Paul had long and earnestly desired to visit Rome. In his letter to the Romans he says "now I would not have you ignorant brethren, that oftentimes I purposed to come unto you, but was let (i.e. hindered) hitherto," and again he tells them "I long to see you." No doubt Paul had often besought the Lord to send him to Rome, and now his prayers are about to be answered, not in his way and his time but in God's way and in God's time which was the better.

If Paul had gone to Rome according to his own plans, had he not "been let hitherto" he would have done much good doubtless, but as a despised Jew his labors must have been confined to his countrymen and the lower grades of Roman society. But going in God's way, as a Roman citizen appealing from the Jewish authority to "Caesar's judgment seat" he had the ear of the Emperor, his court and all the lead-

ing men of Rome. Paul did not lose his opportunity, and afterwards in writing to the church at Philippi, which had been so liberal in her contributions "to the poor saints in Judea" and for which church the Apostle seems to have cherished a special affection, he can say "all the saints salute you, chiefly they that are of Caesar's household." The gospel had then obtained a foothold in the palace and ere many generations had passed away, it took possession of the throne and the stronghold of idolatry was overthrown.

"HOPE THOU IN GOD."

"Keep up your optimism. The world is better than it was when you and I were boys. There is more honesty in trade, more sympathy for the unfortunate, a higher tone of morality in private and public life, and a deeper and wider spirit of evangelism in the churches. 'The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof.'"

These sentences form the conclusion of a letter received by the writer recently from a venerable and beloved brother, minister of a sister church. I have known him somewhat intimately for some years past, and entertain for him a reverential regard because of his cultured intelligence, noble character and consecrated Christian life. His testimony to the present state of society and the Church is cheering—adapted to inspire hope and to awaken and sustain continued and enlarged effort in behalf of the betterment of mankind. It must be confessed that there is much in the news items that come to us daily by observation as well as from all parts of our own land from foreign nations to depress and cause a feeling of hopelessness. But along with these are found messages of a different purport, showing that there is a social and religious awakening among the people of God and among good citizens everywhere which, under the divine guidance, gives promise of blessed and ever enlarging results. There seems to be a deeper and wider feeling of individual responsibility, leading up to more individual work, while the church as a whole, appears to realize as never before its mission to send out laborers into the field of the world, with the purpose of winning souls to God and extending the Messiah's kingdom throughout all the earth.

At home and abroad much remains to be done, and it behooves every sincere Christian, old and young, male and female, to bear his part of the burden and undertake his full share of personal service. God is our hope; he will be our help, and sooner or later, his kingdom shall rule in all hearts and homes.—Presbyterian of the South.

Loving God is the secret which reconciles all. This is the secret of being occupied, with interest, in the things of earth, without ceasing to love the things of heaven. But, ye divided hearts, who have dreamed of a compromise between heaven and earth and have appeared tormented with fears and scruples, now know the cause of your condition: Ye fear God, but yet do not love him. Love has speedily cut the difficulty; everything for God, nothing for self, is its motto. Everything for God, provided God is mine. Then let him enrich or impoverish my life, let him extend or limit my activity, let him gratify or oppose my tastes; if I have my God, I have all things at once.—Alexander R. Vinet.

QUESTIONS ANSWERED.

BY SENEX.

A couple were married both of whom were members of a Baptist church. In a short time it was shown conclusively they had been guilty of sin before marriage. What ought the church to do? Exclude both at the very first business meeting. It is not necessary to summons them for trial, their guilt is incontrovertible, and it is the most solemn duty of the church to show its utter abhorrence of such infamous sin. The church must not condone their sin.

If, before their guilt became manifest they had gone to the church and acknowledged their sin and expressed deep penitence, some faith might have been felt in their repentance. But now acknowledgements would come too late. It would appear that their regret was for the exposure. The church should exclude them no matter what repentance they profess, and thus show to their Lord and the world their horror of such sin. After some months, if they show deep penitence and no resentment for the faithfulness of the church, they might be restored. The sin is vile enough in those who make no profession of religion, but for two church members! They have crucified their Lord afresh and put him to an open shame.

In First Corinthians 5:9-11, Paul speaks of this sin and directs the Corinthians not to keep company with such offenders, nor to allow them to partake of the Lord's Supper.

"When was the Presbyterian church founded?" The Presbyterian church in its beginning differed from the Independents or Congregationalists in having ruling elders and presbyteries or as they were some times called consistories. According to Schaff's *Encyclopedia Ecolampadius* was the first one who advocated the Presbyterian form of church government. Calvin may be rightly considered the father of Presbyterianism in that he carried out the idea of Ecolampadius and by his great ability and influence secured its adoption by many. The *Encyclopedia* gives 1555 as the date of the first Presbytery, which met in Paris. Five years afterwards the first Presbytery in Scotland was formed. I have not looked the matter up elsewhere.

What is meant by the "transaction of business?" When the church holds a business meeting, that always begins with reading the Scriptures, prayer and praise. This is devotional, the worship of God. Then the church proceeds to the transaction of business. Under this head comes the granting of letters, though these are also granted in meetings for worship. All the secular business, of the church comes under "transaction of business," in fact about all which a church does except the worship and preaching, and the reception of members.

"Can a church on its regular business meeting day turn out members under one motion and without having brought charges against them at some previous meeting giving them the benefit of an investigating committee?" Yes a church has the abstract power to do that, and the members stand excluded. Whether such action is just or worthy of a church of Jesus Christ depends entirely on the circumstances.

If the offense was a grave one, and one of which there was no doubt, then the church ought to exclude the members promptly, at its first meeting and no previous charge is necessary at all. So does the church show its righteous indignation towards gross offenders. But of course to justify such action the proof of the guilt must be conclusive, as in the question I answer above.

I suppose the brother means there was no second to the motion. If the church has a parliamentary law for its procedure, it ought not to violate its own regulations. That would be a beautiful example to set. But I do not think the fact that there was no second would invalidate the action. It is evident from the vote that many would

have seconded it, otherwise they would not have voted for the motion.

If there was any doubt of the guilt or if the offense was a comparatively small one and not an outbreking crime, then the church did very wrong. In either case a committee ought to be appointed to go to the offending parties and try to bring them to see their sin and to acknowledge it with deep penitence towards God first and then towards their brethren. If they are penitent they will come before the church, acknowledge their sin and beg for forgiveness. If they are not penitent, then charges should be preferred and they should be notified of the day when the matter will come before the church.

"Had the church a right to rescind its action in the next business meeting?" It has not only the right but it is the duty of the church to rescind that action if it felt any injustice had been done. And it ought to have expressed regret for the injustice and not merely rescind its action. However, that would not be necessary unless injustice had been done. It is as much the duty of the church to ask the forgiveness of members, it has wronged by its action, as it is the business of the members to ask forgiveness when they have done wrong.

If the church felt the offense was not so flagrant as to justify such abrupt action, it should rescind and appoint a committee.

HAVE BAPTISTS A HISTORY?

Rev. R. J. Buckland.

I answer—if the Faith once delivered to the saints has a perpetuity and a history, so that the gates of hell, however they have seemed to prevail, yet have not prevailed against it—then Baptists, who make that Faith their law, have a history.

If a people holding from age to age these fundamental doctrines—that the Bible is the supreme law of Christians; that personal faith in Christ gives salvation; that baptism in water is the covenant of a believer with his Saviour; while infant baptism, and all others commandments of men, are not to rule Christ's followers; if such a people are Baptists, then Baptists have a history.

The principle of Vincentius—*quod semper, quod ubique, quod ab omnibus*—is correct, and that doctrine which has been held always, everywhere, and by all, is vindicated as truth in history, then are the principles of Baptists the great principles of history. For all acknowledge that this maxim is not to be taken of the whole body of belief, but of that which is fundamental; not of the prevalent, but of the underlying, the unchanging, and unchangeable. And a personal faith in the Lord Jesus gives salvation—all ages of church history being the judges. The baptism of a believer in water is obedience to Christ's law; the gathering of baptized believers together in church relations, to be ruled by the word of God, and to maintain Christ's ordinances, is his command—all ages of church history being the judges.

A people holding such principles, so far from being unhistorical, must be recognized as resting on the fundamental principles of historic truth.

Oftentimes they have been a remnant, but so was God's Israel of old. Oftentimes they have been left alone in the earth while the dominant and the prevalent faith of the world was all against them, but so were God's churches in the days of Elijah. Oftentimes they have been a hidden people; but so was God's church when driven in prophetic vision into the wilderness. And so they have a history, the word of God being judge.

It is the history of the Church of God, in the light of those great principles which were made essential to it in the New Testament—its character and constitution.

It is the history of the church as Jesus Christ organized and completed it, and gave it, by his Holy Spirit, an undying vitality, and an incorruptible character, to leaven and change all ages, but not to be changed by them. It is the history of the New Testament faith, and life, and law, and power; and those who maintained these; embracing the perversion of these, and the consequences of such perversion;

the perpetuation of these, and the Divine might which perpetuated them; the triumph of these, and of the people who triumphed through them.

What in its Briefest Outline is Baptist Church History?

The New Testament law gives us the constitution of the church complete and perfect, and the New Testament prophecies give us the outline of its entire career. From that divine foundation we cannot turn aside. If we should, we must accept the authority of a traditional faith, and a worldly development; and we should find ourselves resting on the ground principle of the papal church, while all its errors would follow in logical order; or, rebelling against papal authority without the word of God to guide us, we must yield to the spirit of a worldly philosophy, and be led into the waste of scepticism, rationalism, and moral death.

Between these two issues choice must be made. Adopting God's word for our law, we have the Baptist Church and its history. Adapting the authority of human tradition, we have the Church of Rome and its history, with its inevitable reaction from absolutism into rationalism.

No other alternative is left us. To God's word then we turn, and learn the founding and organizing of that body of Christ, whose history through the ages is to be the fullness of him who filleth all in all. The New Testament gives us the church complete. The stone cut out of the mountain without hands, needs no modern workman's tool to add an after-finish of higher beauty. The New Covenant, written in the hearts of a people who are each personally taught of God, and have each a living faith, and who, from the least of them to the greatest, all know the Lord, has been once divinely sealed, and no man need amend or improve it. Surely it is enough to make this our model, and live and walk and act in Christ's church, as he himself lived and taught with his apostles. If not, who will show us a more excellent way?

1. The first or formative period of Church History is that of the Apostolic Church.

In this, Christ is the central figure, its head and life and light. In his advent, the fullness of time was come, and the kingdom of heaven set up. By him, the nucleus of the church was gathered and fed and taught. Its laws and ordinances were given it by himself. By his atoning blood, he cemented its structure, and fixed its foundations deep on the everlasting love and purpose of God.

The spiritual power which should be its means of growth was imparted to it by him; and all its order and symmetry were unfolded by inspired apostles, guided by the Holy Spirit, so that when the labors of the apostles were ended, Christ's church was complete in every essential requirement for all time. Then he sealed up its divine charter, never to be added to nor taken from, and sent it forth upon its earthly mission. And no age nor exigency has shown the need of a new feature in its constitution, or shape, or spirit, which the church had not when the volume of inspiration closed. Thus the history of the Apostolic Church is, in no true sense, rudimentary or incomplete, and after ages have added literally nothing to the church, except that, by its own inherent living, power and growth, it spreads more and more widely to fill the world.

This apostolic period shows us, in the life and labors of Christ and his apostles, the source and organic development of the church: in their teachings and writings, its inner life, and the development of its doctrine; while lastly, in their prophecies, we have given to us the errors and corruptions which should assail it, and an outline of those mighty events which were to mark its progress through time, and a glimpse of the glories to which it should at last arrive.

Was the Apostolic Church Baptist? I reply that as regards modern names, sects, and divisions, there were none. Christ's seamless mantle had not yet been rent in twain. But the reality of a perfect Baptist church was there; and ever since have our churches made it their pat-

tern, and their first obligation is to conform to this God-given ensample.

Every church planted by the apostles was such, and the Christian world knew none beside.

THE JUDGMENT DAYS OF GOD.

What do we mean when we speak of judgment? Or rather, what do the Scriptures mean when they speak of judgment, and especially what does Christ mean?

The first idea is that of a *Righteous Sentence*. The Old Testament idea, the dream of the prophet and the seer, lives in this conception. When the Hebrew poet saw wrong triumphant and right overthrown, he yet looked for a time when a righteous sentence, rewarding and punishing, should be pronounced upon this earth. "But the Lord," he declared,

But the Lord sitteth as Judge for ever:
He hath prepared His throne for judgment.

He shall judge the world in righteousness,
He shall minister judgement to the nations
in truth.

Free from the impurity of human tribunals, their partiality, their limited vision, their failures from incompetency and incompleteness, the judgments of the Lord should be righteous altogether. When the King reigns in righteousness and the eyes of them that have oversight are no longer closed, then the vile person shall no more be called noble, nor the churl be said to be bountiful. Men may judge by outward appearance; but the Lord looketh upon the heart.

You may deceive those who know you best; you may conceal from those that are nearest the lie that you are living; you may cloak your shameful intrigue, your self-gratification, your double dealing, with hypocritical cunning, but you will not deceive that Just Judge. There is no shuffling! There the action lies in its true nature! Today you stand before the judgment seat of God. He knows from what vice, from what cleverly contrived dishonesty, you have risen, what sin you contemplate for tomorrow's sun!

The second idea included in the conception of judgment is that of Retribution and Reward—the righteous execution of the righteous sentence which the Just Judge has pronounced. This is of the very essence of judgment; this is a deep-rooted fact in the experience of mankind. "God does not always pay wages on a Saturday," says the homely proverb. No, but He does pay wages, and the wages of sin still are death. Every act of sin is self-destructive. It carries with it the force for its own revenge. Not every violation of the law is followed by a visible stroke of retribution; but in the inmost being of the wrong-doer is stored the potency of future judgment. And these potencies, accumulating with the years, gaining in intensity and in violence, prepare the inevitable disaster. It may be long in coming but it comes. You may sin with a high hand and with determined purpose. You may live as though conduct were nothing, you may live as though there were no God. But you will find that the universe is controlled by a great and righteous law; nay, that it incarnates that law and executes its own decrees, that fire and sword and pestilence and famine are not the only instruments of Divine administration, that within yourself is the fountain of suffering, that The gods are just, and of our pleasant vices

Make instruments to scourge us.

—Selected.

A once-a-year Easter is like a great drum, makes much noise but there is nothing in it. An all-the-year Easter a continued celebration of the victory over sin and death is the kind that rings with real gladness.

Not until you make men self-reliant, intelligent, and fond of struggle—fonder of struggle than of help—not till then have you relieved poverty.—Phillips Brooks.

How much trouble he avoids who does not look to see what his neighbor says, or does, or thinks, but only to what he does himself, that it may be sure and pure.

FEELING.

THE MADNESS OF ST. PAUL.

By George Carnes.

When I was a boy I thought that all believers in the Bible believed in religion that is felt. My father's house was the home of the Methodist preachers; and many hours did I spend sitting and listening to my father and "the circuit rider" talk. Sometimes the preacher would shed tears while telling my father of some "hard charge" he had served. Then we all would go to the "love feast" on Sunday morning, which was held with closed doors. There I listened to the old servants of Jesus Christ who were standing upon the verge of the grave, and at the setting of the sun. Their locks were white and thin, their eyes were dim, and their voices broken and shattered; and while the tears ran down the furrows in their cheeks, deep lain by the plowshare of time, they said they felt the love of God. Nor do I doubt that they did. For they left the imprint of their fervent spirits upon my young heart where it is still felt. Nor did I even dream that I should live to see the time when emotional religion would be questioned. I was a grown man before I heard of such a thing. And when I did hear of it, it made an impression that will go with me down to the grave. I had been in the ministry more than two years before I heard the doctrine of "feeling religion" called in question. And for days and nights the mental image and moral impress of that man crowded other thoughts out of my mind.

After that, I saw a minister while engaged in a public discussion, hold his Bible up in his left hand, and place his right hand upon his breast, and patting his breast, he said, "Here is Baptist religion. They say, I feel it right here." Then holding his Bible high before the audience, he said, "Here is the Christian's evidence. The Baptist feels his religion, or his evidence; but the Christian reads his evidence."

Then he talked about "the constitution of the human mind." Then he took the sum of experimental religion, and made it the effect of traditional excitement upon "the nervous system."

So I ask, What does the term feeling mean when employed to denote a mental state?

A mere tyro in philosophy can answer this question.

For the human mind comprehends three departments of mental activity, viz.: Knowledge, Feeling and Volition. See Haven's mental Philosophy, page 31. Hamilton's Metaphysics, page 127, et. al. But we do not mean by these departments of mental activity that the human mind consists of three distinct departments. No, for the human mind is one, and indivisible. We only mean that it exercises in these given directions. Of this fact Sir William Hamilton says: "In everyone, the simplest modification of mind, knowledge, feeling and desire, or will, go to constitute the mental state; and it is only by a scientific abstraction that we are able to analyze the state into elements, which are never really existent, but in mutual combination." Metaphysics, page 130.

Then, knowledge, feeling, and volition go to constitute every rational act of man.

Then as knowledge, feeling and volition constitute our mental states, I ask, What is man without feeling?

Haven says: "A man without feeling, if we can conceive so strange a phenomenon, would be a man, the measure of whose intellectual capacity would be little above that of the brutes." Mental Philosophy, page 379.

Biunde says: "The mere cognition leaves us cold and unexcited; the awakened feeling infuses warmth and life into us and our action; it supplies action with an interest, and without an interest, there is for us no voluntary action possible. Without the intervention of feeling, the cognition stands divorced from the conation, and apart from feeling, all conscious endeavor after any thing would be altogether incomprehensible." Quoted in Hamilton's Metaphysics, page 567.

And so on, and still on so long as we remain in touch with our great masters of life and thought. But to take the sum of the whole matter. The mental states of a religious man are his religious feelings.

A child of God without feeling is not found in the flesh, nor in glory. The great and burning words that startle and inflame the world are spoken by men who feel what they say. Once a skeptical lawyer was induced by a friend to go to hear Bishop Bascome. He took his seat near the door, but when the sermon was ended, he was standing near the pulpit, and looking the preacher in the face. He said afterward, "I never knew when I left my seat."

When we read Church History our hearts burn within us while the great preachers of the past stand before us. Sometimes we wonder why it is, and how it is, that Spurgeon, now dead and in glory, is still a living minister, whose preaching is heard around the world. But the solution of the matter is this: He felt, and that made others feel.

And who wants to hear a preacher who does not feel? Or who wants religion that he cannot feel? What place should such a form of religion occupy in our minds?

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Psalm 126:6. The minister who never weeps, never makes his people rejoice.

Who is it that touches the heart of the world? It is the man who feels for lost men. For three years Paul warned "every one night and day with tears." And where his tear-drop fell, trees of righteousness sprang up, and were called "The planting of the Lord."

O, for a revival of the past when the ministry shall weep over the lost and rejoice over the saved.

A. MALONE.

Franklin, Ky.

It is not difficult to account for the conduct of the Roman governor when he accused the Christian Apostle of extravagance or madness. From Festus' point of view the words and actions of St. Paul seemed to admit of no other explanation. For if ever two men existed alien from each other in spirit and character, acting from motives reciprocally unintelligible and irreconcilable, it was here. On the one hand there was the cold, sagacious, sceptical, self-interested worldling; on the other the lofty-minded, impassioned, and self-devoted religious enthusiast. In the Roman procurator we have one who probably reflected the tone of polite scepticism, characteristic of his class and age—the hard, passionless incredulity, or at best the contemptuous toleration of one to whom the pursuit of truth was but the play of intellectual idleness and religion an instrument of state policy to be used and despised in all countries alike. In the Christian Apostle we have one to whom his faith in truth and God was all in all—a man of strong religious convictions, whose every word and act breathed the intensity of his belief, and who was ready to dare and suffer everything in its defence. Here sat the man of the world, the time-serving hack government official, living only for preferment to whom this world's good things—money, advancement, power, pleasure, luxury—were the sole ends of existence, and who knew not, or rather scorned as the dream of fools the notion of any other world than this; and over against him, calm in the strength of a heavenly hope, the man to whom this world was nothing, who had sacrificed all that renders life dear to most men, and was ready to surrender life itself in the assured expectation of another and nobler life beyond the grave. How could such an one as Festus understand a man like Paul? What common measure was there by which the one mind could interpret the expression of the other? Compelled by his official duty to take notice of him, to observe him and listen to his words, we may imagine Festus for a little amazed or puzzled by the enigma which the man's conduct and bearing involved, and at length when some words more outrageous than the rest fell from the Apostle's lip, making up his mind that the man was mad. A man, he thought, probably, of natural intellectual vigour and force of character—for his whole tone and bearing indicate that—but who has permitted himself to pore over old Jewish records, till his brain has been heated by some mystical visions, some contemptible vaticinations of Hebrew superstition. The healthy balance between imagination and sense, the world of thoughts, fancies, speculations, and the world of material realities, has been disturbed, and this clever man, of whom better things might have been made, has become a morbid dreamer and enthusiast—"Paul, thou art beside thyself, much learning doth make thee mad."

The madman, for instance, is very frequently a man of one idea. Some one oppressive thought has taken possession of the brain. Some object of eager pursuit, some one dire and dreaded evil, some scheme or invention, some notion or conception too subtle or exciting for the mental capacity of the thinker has been dwelt upon, brooded over, has absorbed day after day, and hour after hour, to the exclusion of all besides, the whole spiritual energies, till it has at last crushed or overset them by its continuous pressure. Now, it is no indistinct analogy which can be discerned betwixt this aspect of the disordered mind and that which to a superficial and unsympathizing observer would be presented by such a mind as Paul's. St. Paul was pre-eminently a man of one idea. His whole life of thought and action was but a comment on his own words: "This one thing I do." Whoever came into contact with him, his discourse ever turned to the one topic that was continually uppermost in his mind—Christ and Him crucified. All the wisdom and philosophy of the world were foolishness to him. He ignored them, refused to let his mind dwell upon them, counted them all but loss for the excellency of the knowledge of Christ Jesus his Lord. He would speak and think of nothing else. This thought ruled his actions by day, coloured his very dreams by night. No body could be with him for ever so brief an interview, but it was sure to be introduced. What wonder that to men altogether out of the plane of such ideas—to the worldly, the sensual, the selfish; to the Jew, who hated, or the heathen who supremely contemned, this absorbing subject of his contemplations—the readiest solution of such unparalleled absorption of mind was that the man was mad.

century revival in Siena initiated by Duecio, and carried on by Ugolino, the Lorenzetti, Bartoli, their followers and pupils. It also takes a comprehensive survey of art in Umbria, Perugia, Bologna, Modena, Ferrara, and Pistoia during the same period, as well as in Verona and Padua; but of the twenty-three chapters sixteen are devoted to an elaborate discussion of Florentine painters in the fifteenth century, possibly the most fascinating branch of the whole great subject of art.

Mr. Hutton gives the text of the original edition verbatim, but enriches and supplements it by an enormous quantity of descriptive, technical and critical notes which give the full results of modern opinion and discovery, and form in fact almost an encyclopaedia of recent archeological and artistic knowledge, while the excellent reproductions (over 100 in number) of the work of the masters treated of, makes this edition a specially valuable one for students.

The History of the City of New York. By Mrs. Schuyler Van Rensselaer. Two volumes. New York: The Macmillan Company.

Mrs. Van Rensselaer belongs to one of the old Knickerbocker families of New York City, and therefore was sure to do loving justice to the old settlers of that city.

Mrs. Van Rensselaer has been at great pains with the work and patient research has made it what she purposed it to be—an authoritative account of New Amsterdam and of New York under the Stuarts, the history of Manhattan Island from the coming of Hudson to the downfall and death of Jacob Leisler at the end of the seventeenth century. The century that thus falls within the scope of the work, Mrs. Van Rensselaer covers exhaustively, yet with such an appreciation of proportion and significance that the narrative is never permitted to drag.

Aside, moreover, from the interest that attaches to this book as an important contribution to Colonial history, the author has thrown upon the background of the narrative vivid pictures of life at the end of Manhattan Island when the New York of today was still undreamed of.

The fortunes and life of the sturdy community Mrs. Van Rensselaer describes with both fidelity and humor. It is rarely indeed that one finds a serious historical study written with such charm.

Box Furniture. By Louise Brigham. Illustrated by Edward Ascherman. Price \$2.00. New York: The Century Company.

We are at a loss to know whether to advise our friends to buy this book or to advise them not to buy it. The author spent a summer above the Arctic Circle in a region where the only lumber was the packing boxes. And she had to make her own furniture or do without. Being quick-witted and ingenious she succeeded in making out of the packing boxes not only all furniture for use, but also many pretty things for ornament.

She gives in this book clear and explicit directions for making the furniture, and the drawings show how it looks when completed. She shows that this furniture need not be either shabby or flimsy and is suitable for the houses of the well-to-do. It will be a great help for young folks just going to housekeeping on slender incomes. The decoration scheme is simple and in good taste and there are none but right lines in the furniture so that it will not shock even the artistic eye.

Now comes our dilemma. If we advise our readers to buy the book and they take our advice—and a large number of our readers do take it—there is no question that bright girls will be interested in the book and will try their hands at making many of the things—with the boys to help of course. And it is always well to buy books which will teach farmers' families something in which they can be interested.

But on the other hand, there may be danger that the girls and boys will be too much interested, and will proceed to make all of the hundred pieces of which the author tells. And if they do, and the houses are crowded to suffocation with furniture won't the old folks blame us?

Love Among the Chickens. By P. G. Woodhouse. Illustrated. 12 mo. 320 pages. Price \$1.50. New York: Circle Publishing Company, Madison Avenue and 26th Street.

An amateur goes into the country and established a chicken farm. His experiences make one of the most amusing and readable books which has appeared in a long time. The hero reminds one of the immortal Sam Weller. There is a love story running through it, and it is hard to say whether one enjoys the most the Professor or his daughter or her lover.

This book is not the equal to Mrs. St. Maur's which we noticed two weeks ago in the instruction given about farm life. But its tendency will be to make its readers love the country and that is a good thing.

The Home of the Soul. A book by Charles Wagner, author of the Simple Life.

The contents are in the main the sermons, or more properly, lectures, delivered to his congregation. The dangerous semi-infidelity of the book will be recognized by such deliverances as the following, given by Lyman Abbott in his introduction, "The critic will call his sermons vague; but this vagueness gives them value to the lay readers. What he means by that we know not unless it is that the vague, uncertain, muddy, presentation of thought will help to deceive the uninitiated. Again, 'He does not discuss the trinity; what interests him is the manifestation of God to men. He does not discuss the atonement; what interests him is the harmonization of men with God and therefore with each other. He does not discuss regeneration; what interests him is the new life consecrated to God in his children.' How a man with an open Bible, can pose as a religious teacher, and refuse to teach men about the atonement and regeneration surpasses our comprehension. Here is one of his deliverances 'All evil that lies in

the heart and the home, in religion and in politics, all the evil in life, springs from one single neglect: we ignore the divine unknown awaiting its hour in the depths of our hearts.' Now if that is not vague enough to be of 'value to the lay readers' try this. 'In the material act of eating bread and drinking wine, we perform the highest act of spiritual brotherhood. We fraternize with all the divine sources from which the soul derives its vigor, and are united in spirit, to all men, not only to those of our own time but to the men of all ages, to all our brothers, no matter how distant, who have shared the destiny which is ours, tormented and glorious, miserable and magnificent.' How different from, 'As oft as ye eat this bread and drink this cup ye do show forth the Lord's death till He come.' . . .

Some Reminiscences of Persons and Incidents of the Civil War. By J. W. Ratheford, Assistant Adjutant General in the Confederate Army. Pp. 69. Richmond, Va.: Whittet and Shepperson.

This little pamphlet of 69 pages contains those delightful incidents and reminiscences of the war of '61 that can come only from an eye witness, and which tells the story of that war better than history. As a member of the First Regiment of the North Carolina Volunteers, under the command of Col. D. H. Hill (afterwards Lieutenant General) the writer was in the first battle of the war, down on the peninsula in Virginia. His reminiscences of the campaign and the battle of Bethel are full of incident and interest. The writer groups his reminiscences under three heads—Bethel Regiment, Friends and Foes, and Some Famous Men of the Confederacy. The most interesting feature is the personal sketch of some of the men who made that war one of the greatest in the annals of history—Generals D. H. Hill, Joe Johnston, Jno. B. Hood, Stonewall Jackson, R. E. Lee, S. D. Lee, and some others. With all of these he had personal experiences, and his estimate of them as officers and men is valuable.

The story of those years of conflict is simply told, but it will leave an impression that a longer and more labored narrative would not. The old soldier's heart will thrill as he reads it, and the younger generation will wish he could have lived then, too. We ought to have more of such memories as this author gives.

A considerable percentage of the contributors to the *Hibbert Journal* for July are new to that periodical, but only because the editorial policy of the *Hibbert* is world wide, both in its inclusiveness and in its search for desirable material. Three leading scholars of continental Europe figure in the current issue—Weinel of Germany, who presents a remarkable picture of the present state of religious life and thought in his own country; Erdmans of Holland, who speaks on "A New Development in Old Testament Criticism," and Montet of France, who contributes an article in French.

Sir Regina'd Hart, one of the most distinguished soldiers in the British army, lays stress upon the strength in war that lies in moral force, while Gilbert K. Chesterton makes a brilliant reply to Mr. Robert's article in the January *Hibbert* entitled "Jesus or Christ."

Professor John Dewey of Columbia University, discusses various phases of the broad subject, "Is Nature Good?" during which many philosophical sidelights are shed on an intricate question. The problem of the will is discussed under the title of "Choice" by F. C. S. Schiller of Corpus Christi College, Oxford, while the "Confusion of Pragmatism" is an analytical and philosophical exposition of certain phases of the new philosophy by Professor George Ladd of Yale University.

"Atomic Theories and Modern Physics," by the Professor of Physics in the University of Cincinnati, Louis T. More.

For twenty years *Scribner's Magazine* has had a Fiction Number in which the best writers are always represented. The coming August number contains this remarkable list of famous writers: Edith Wharton, Maurice Hewlett, E. W. Hornung, F. Hopkinson Smith, Mary Cholmondeley, Margaret Sherwood, Thomas Nelson Page, Katharine Holland Brown.

H. G. Dwight, who was brought up in the Orient and who returned there about a year ago, was in Constantinople during the recent revolution which put a new Sultan on the throne. *Scribner's Magazine* (August) he will describe most vividly his personal impressions of that dramatic episode, with many pictures.

Few Americans know that there is a famous walking tour in the Black Forest known to all Germans. It will be described in the Fiction Number of *Scribner's* under the title "A Black Forest Pathway," by Dr. Frederick van Beuren, Jr., of New York, who gives its poetic quality with the enthusiasm of an out-door man. It will be illustrated beautifully from drawings by Walter King Stone, who also has made this walking tour of one hundred and fifty miles.

OUR MESSAGE.

"I came not to send peace, but a sword," declares Jesus. "The Church has at least one message to the world that the world does not want to hear. It is the message of sin. . . . The age is suffering from moral self-complacency. It is the business of the Church, at all costs, to startle it into self-examination and repentance," says Shailer Matthews. The poet exhorts "Charge again then, and be dumb! Let the victors when they come, When the forts of folly fall, Find the body by the wall!"

Is not the chief good of money the being free from the need of thinking about it?—Elizabeth Barrett Browning.

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.

Art lovers will be glad to welcome the second volume of the magnificent new three-volume edition of Crowe and Cavalcaselle's History of Painting in Italy, by Mr. Edward Hutton, which is just being published by E. P. Dutton & Co., New York. This volume, taking up the subject where Number One left it, covers thoroughly the fourteenth

Sunday-School Lesson

Sunday, August 1st.

Close of Paul's Second Journey.
Acts 18:1-11.

Motto Text.—"In the world ye shall have tribulation, but he of good cheer; I have overcome the world."—John 16:33.

"After these things Paul departed from Athens, and came to Corinth." Athens was the intellectual center, Corinth the commercial center of Greece. It was a very wicked city, but in it God had much people, while the elect in Athens were few. Farrar describes it accurately: "A population of Greek adventurers and Roman bourgeois, with a tainting infusion of Phoenicians—this mass of Jews, ex-soldiers, philosophers, merchants, sailors, freedmen, slaves, tradespeople, hucksters and agents of every form of vice—a colony without aristocracy, without tradition without well established citizens."

"And found a certain Jew named Aquila, born in Pontus." Pontus was a province in Asia Minor bordering on the Black Sea. Claudius, one of the worst of the Roman Emperors, issued a decree in A. D. 52, banishing the Jews from Rome. This is said to have been caused by the large number of the Jews in the Jew quarter and their turbulence. God was using the wrath of man to provide a home and congenial friends for Paul, who was singularly dependent on the comfort of friendship, and to bring one of his chosen vessels, Aquila, where he would learn of Paul. Priscilla is always named with her husband. It is conjectured that the reason may be she was a woman of prominence. When Paul is sending messages of a personal nature he puts her name before Aquila's. It is conjectured that she cared for him in his sickness, for he was physically infirm, and therefore when personal matters were touched on, Paul thus recognized his greater obligation to her.

"And because he was of the same craft, he abode with them and wrought." Paul supported himself by his own labor. Every Jew learned a trade by which he could support himself if it became necessary. The greatest Rabbis had trades. Heillel being a wood cutter. It was a saying among them that he who brings his son up without a trade brings him up as a robber. The royal family of Germany follows the same rule to this day. The last Emperor was a cabinet-maker, the present one is a printer. And they served their apprenticeship under strict orders to their master workmen to show them no favor.

God had led Paul's father to give him a trade which required few tools and could be carried on anywhere. It was poorly paid, but very little money sufficed for Paul.

"And he reasoned in the synagogue every Sabbath." Proving to them from the Scriptures that Christ was to come. In every city of any size in the Roman Empire the Jews had synagogues. "And persuaded the Jews and the Greeks." The Greeks who had been proselyted to the Jewish faith and attended the synagogue.

"And when Silas and Timotheus were come from Macedonia," where Paul had left them to con-

tinue the work, "Paul was pressed in the spirit." The meaning in the Greek was that his spirit was entirely engrossed in his preaching to the Jews. Silas and Timotheus would work for his support, leaving him more time to devote to his preaching. He labored the more zealously among his brethren after the flesh.

"Testified to the Jews that Jesus was Christ." Was their Messiah. It is not to be wondered at that the Jews were angered by this. They were looking eagerly for a great conqueror who should give to their nation the power and position held by the Romans. They had told all others thus and the Gentiles were looking for a great Messiah to arise among the Jews. To be told that their Messiah had come and had died on a Roman cross was most humiliating to them.

"And when they opposed themselves and blasphemed." The words show not only strong but concerted opposition. "He shook his raiment." Shaking off the dust as a testimony against them. "Your blood be upon your own heads; I am clean." They would be lost as they would not repent of their sins and trust the vicarious atonement for salvation. But they had only themselves to blame. Paul had done all that he could to lead them to repentance. "From henceforth I will go unto the Gentiles." He did not mean that in other cities he would preach to the Gentiles alone, but that while he remained in Corinth he would devote himself to them. He left the synagogue not to return to it.

Afterwards he preached in the house of Justus, adjoining the synagogue. "One that worshipped God." As Cornelius did. He was so impressed by Paul's preaching or so indignant at the treatment Paul had received, that he offered his house for his use.

"And Crispus, the chief ruler of the synagogue, believed on the Lord, with all his house." Paul's preaching to the Jews had this fruit at least. Here is a household in which all were believers. Many of the heathen Corinthians also believed and were baptized.

The determined opposition of the countrymen whom he loved so dearly seems to have affected Paul's spirits. He is comforted and strengthened by the voice of his Lord. "Be not afraid, but speak, and hold not thy peace." It is interesting to note how often in the Bible even the bravest need the exhortation to courage. Preachers often feel discouraged and think they accomplish nothing by their preaching, and might as well cease. Let them take comfort from this message to Paul.

"For I am with thee, and no man shall set on thee to hurt thee." The wrath of the Jews God would restrain. Because there were many of his elect in that city Paul should not be interfered with in preaching to them. All things are ruled in this world for the good of God's people because he is thus glorified. Paul might have felt discouraged when he saw the awful wickedness of the place. But his courage and his faith would not fail after this vision of his Lord.

"And he continued there a year and six months, teaching the word of God among them." Corinth situated on the Isthmus, was a great commercial center, and from it the Gospel could scatter widely. While in Corinth, the apostle wrote his two letters to the Thessalonians.

DEAR RECORDER.

Enclosed herewith you will find check for \$2, for which please enter

my name for one year's subscription.

Permit me to add a word of commendation. My pastor has chided me on several occasions for neglecting to subscribe for any one of our many denominational papers. I told him each time that whenever any one of our denominational papers ceased to advertise patent medicines that are of doubtful value that I would subscribe for that paper. With this end in view I have obtained occasional copies of several of our papers and studied the advertising columns. There may be others, but the Western Recorder is the first to take this step to which my attention has been directed; hence, the enclosed check for subscription. Trusting that the increase in subscriptions will more than offset your loss in patent medicine nostrums advertisements, I am, yours very truly.

IRA C. CARSON.
Batesburg, S. C.

When the statue of George Peabody, erected some years ago in one of the thoroughfares of London, was unveiled, the sculptor Story was asked to speak. Twice he touched the statue with his hand, and twice he said, "That is my speech! That is my speech!" What a suggestion to Christians! Even so should they allow their actions, their consecrated lives speak of the Saviour they profess.

HOME TESTING

A sure and Easy Test on Coffee.

To decide the all important question of coffee, whether or not it is really the hidden cause of physical ails and approaching fixed disease, one should make a test of 10 days by leaving off coffee entirely and using well-made Postum. If relief follows you may know to a certainty that coffee has been your vicious enemy. Of course you can take it back to your heart again, if you like to keep sick.

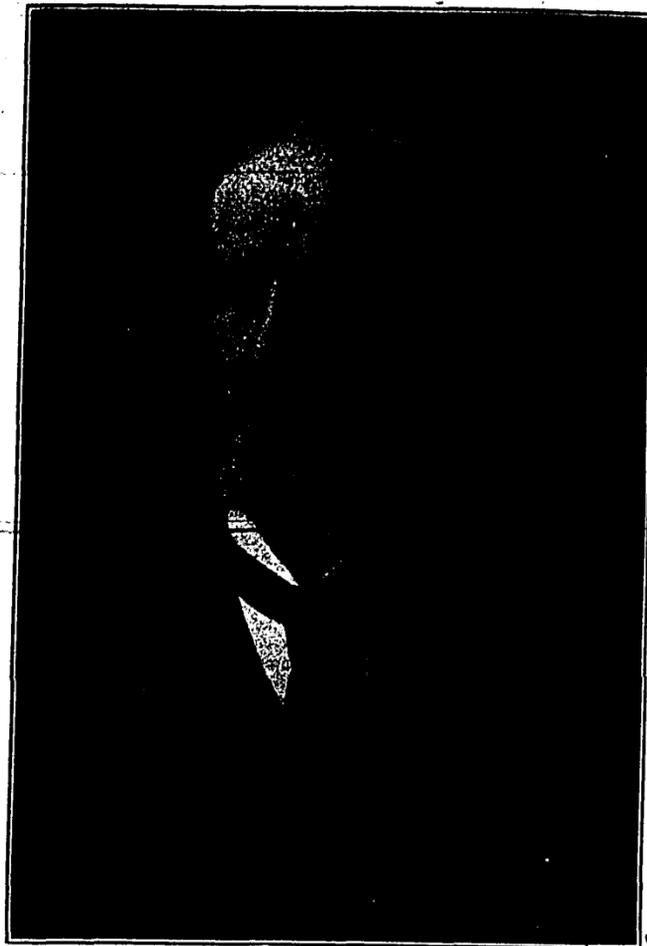
A lady says: "I had suffered with stomach trouble, nervousness and terrible sick headaches ever since I was a little child, for my people were always great coffee drinkers and let us children have all we wanted. I got so I thought I could not live without coffee, but I would not acknowledge that it caused my suffering.

"Then I read so many articles about Postum that I decided to give it a fair trial. I had not used it two weeks in place of coffee until I began to feel like a different person. The headaches and nervousness disappeared and whereas I used to be sick two or three days out of a week while drinking coffee I am now well and strong and sturdy seven days a week, thanks to Postum.

"I had been using Postum three months and had never been sick a day when I thought I would experiment and see if it really was coffee that caused the trouble, so I began to drink coffee again and inside of a week I had a sick spell. I was so ill I was soon convinced that coffee was the cause of all my misery and I went back to Postum with the result that I was soon well and strong again and determined to stick to Postum and leave coffee alone in the future."

Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

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



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FROM JACKSON.

Jackson has a population of about 2,200, and is the county-seat of Breathitt. There are about fifty business places, two pool-rooms, one skating rink, four white and two colored churches, no public school building of any kind. The Presbyterians have a collegiate institute here which enrolled about 225 last year. Notwithstanding the special act of the Legislature making Breathitt a dry county, plenty of whiskey is sold within and without the town limits, and some of the officers wink at these violations of law. Men and boys carry pistols and sometimes make public display of them on the streets. I saw this done last Sunday, but no one was arrested.

But it is not my purpose to write of the bad, for that is about the only side the world has heard anything about. While the people shoot and kill and moonshine and drink to their fill, yet there is less stealing and robbing going on than any place I have lived for some time. It would be a dishonor to steal and rob. There are churches of Baptists, white and colored; Methodists, white and colored; Disciples, and Presbyterians. Baptists and Presbyterians lead. Methodists and Presbyterians have been here for many years, while it has been but seven years since the white Baptist church was organized. We have a membership of more than one hundred and fifty, but many of them very poor and cannot contribute anything towards the financial support of the church. In one instance a man was received for baptism and a collection was taken for him the same night. We now have our work fairly well organized. Have a junior and a senior B. Y. P. U., Ladies' Aid, Teacher Training Class, and a fine Sunday School. My choir makes as good music as any choir in Eastern Kentucky. They do not sing in an "unknown tongue." We have one of the best Sunday School superintendents I have ever known. We harassed Bro. J. E. Stivers, the depot agent, and he is proving worthy. There are fairly good congregations at preaching, and prayer meeting. We had forty-nine more in Sunday School in June than attended the Presbyterian school. The other three churches of the town have united in a Sunday evening union (?) service, but we thought it best to continue business at the "old stand." The church is greatly in need of a parsonage. The church is weak financially, and they have obligated themselves to pay about all they can possibly raise on salary. A member of a Baptist church in another city offers to give \$100 a year on pastor's salary if the church will raise \$600. The State Board supplements the salary. This is one of the greatest mission fields the Baptists have anywhere, and if Kentucky Baptists will help, under God we will take the land for Christ and the Baptists. Pray for your missionary and his people here.

A. N. MORRIS,
Missionary Pastor.

present themselves just now. If they occur to any reader it is sincerely hoped that they will be published. For there is room for great improvement in many of the minutes of our associations.

The first suggestion is, notwithstanding the foregoing, to all that is, that there be a general "exchange" of minutes between the clerks, that improvements may suggest themselves to the clerks. Those who make the best minutes ought to take greatest pride in doing this, because on them this imposes itself as a duty.

The suggestion of most importance to the denomination, because so directly important to the denomination's representatives in the field, is that every year specific directions be printed in the minutes as to how best to reach the associations. The effort to learn this by the "agents" of our different interests costs much time, labor and some expense, which might be spent with better profit to the denomination. And sometimes, after effort and time and trouble the information is not obtained.

Another important suggestion is that to all the representatives of the different interests of the denomination in the State the clerks send at least one copy of the minutes as soon as they are printed, every year. In spite of repeated effort this representative is now without more than a dozen minutes of the associations for last year. And this is true of some of our best associations. This works not only a hardship on the work, but the work is thereby a loser because of it.

I wish every clerk in the State had a copy of the minutes of the Nelson Association for one purpose. It is the only minute which this writer has seen which every year has an outline map of the entire association, giving the railroads main highways, and the location of every church in the association, with a "key" to the map, giving all necessary information. Others may have some excellences which this one has not, but which do not occur to me just now. Some person could doubtless be found in each association who can prepare such a rough outline map. It does not need to be accurate as to relationships, etc., the key giving distances.

Just one other: Let the time and place of meeting for the next year be printed in a conspicuous place on the outside of the cover, either the first or last page.

J. D. MADDOX,
Owensboro, Ky.

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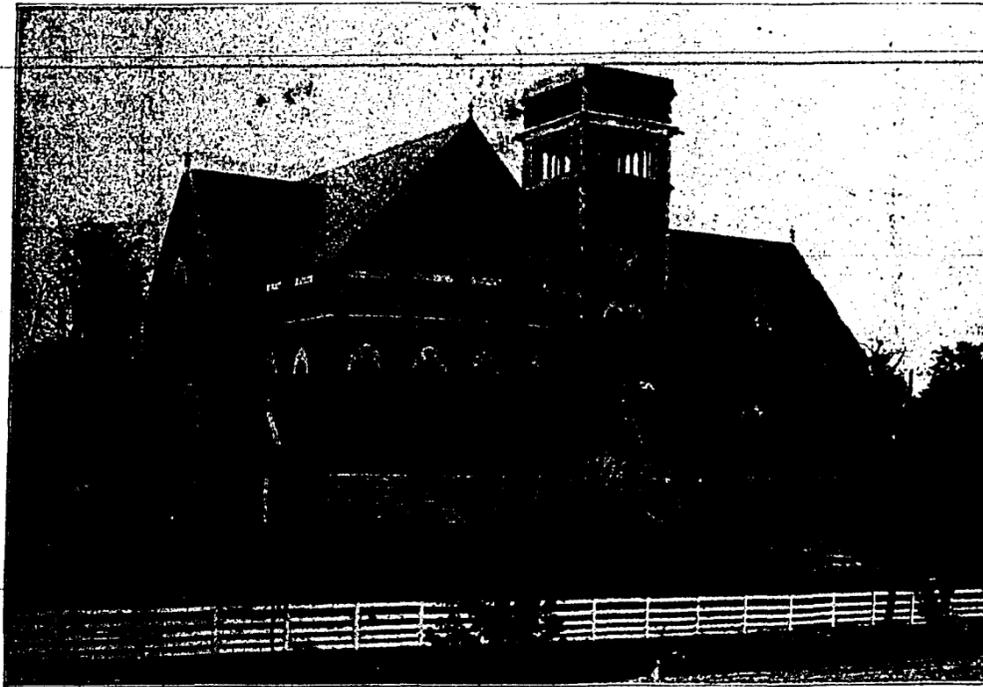
SUGGESTIONS TO ASSOCIATION CLERKS.

I hope clerks will not think me presumptuous to make these suggestions. They are not made for some clerks, because there are some—a few—who do not need them, because of the excellence of their minutes. The suggestions made are for the general denominational good. There may be others just as important, which do not

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GOD KEEP YOU.

God keep you thro' the silent night
and guard
Your pillow from all perils,
dear,
From dark to dawn I pray his love
to ward
And watch you, hovering ever
near.

God keep you thro' the busy day,
dear heart,
And guide your feet thro' every
chance,
From dawn to dark may not his
love depart,
Or loose its tender vigilance.

Nay, nay; there is no hour when
I shall cease
To supplicate his brooding care.
All days, all nights, thro' all etern-
ities,
God keep you, every time and
everywhere!

—Exchange.

OUR PULPIT.



"I SAY UNTO THEE, ARISE!"

Rev. Archibald G. Brown.

"And it came to pass the day
after He went into a city called
Nain; and many of His disciples
went with Him, and much people.
Now when He came nigh to the
gate of the city, behold, there was
a dead man carried out, the only
son of his mother, and she was a
widow: and much people of the
city was with her. And when the
Lord saw her, He had compassion
on her, and said unto her: Weep
not. And He came and touched
the bier: and they that bare him
stood still. And He said, Young
man, I say unto thee, Arise. And
he that was dead sat up, and began
to speak. And He delivered him
to his mother."—Luke 7. 11-15.

How little the good folk at Nain
imagined that the little village
funeral which was taking place
that evening would give a notori-
ety, a glorious celebrity to their
little village which would abide all
the way down the ages. Nain is
only known because of this inter-
rupted funeral. There is no other
mention of the little town in the
whole of inspired Writ. You may
search your concordances through,
but you will never come across the
name "Nain" save in connection
with the resurrection of this young
man.

I think it would make it more
interesting if it were possible for
you mentally to see the scene and
place. A short time ago I had the
privilege of being in the district,
and I want you to take, with me,
the same walk that Jesus took. He
had been speaking at Capernaum,
just worked that miracle for the
centurion's slave-boy, and I read
that the next day He started for
Nain. Let us walk with Him.
Leaving Capernaum, He walks by
the side of the lake, through the
little town of Magdala—I imagine
Mary of Magdala was on the look-
out for Him to follow Him; now
He is skirting Tiberias, and before
Him is the long walk over the
Plain of Esdrælon. There is a de-
voted company with Him, and af-
ter walking all day long He passes
by Mount Tabor, which stands like
a sugar loaf in the Plain. Two
miles beyond, there is another
mountain called Little Hermon,
and on the slope of that mountain

there is the village of Nain. It
still bears the same name. There
is a steep path up the mountain
side toward the village, and as
you climb you note that on your
right hand side there are still a
number of rock graves—the ceme-
tery is outside the city wall, as is
always the case in the East. Well,
our Lord has had a long walk—
some twenty miles in the blazing
sun—and now it is eventide, and
He is beginning the steep ascent of
Little Hermon. Did you note in
the readings that there were two
processions? If you did not notice
it, you have not caught the drama-
tic force of the incident before
you. Here are two processions,
and I read the same thing concern-
ing both, viz., that "there were
much people." In the eleventh
verse I read that many of Jesus'
disciples went with Him, and much
people: here you have the proces-
sion going up the hill; then you
read in the twelfth verse that there
was carried out of the city a dead
man, followed by his mother, who
was a widow, and much people
was with her. So you have the
two crowds meeting: the one is the
procession of life; the other is the
procession of death. They will
meet directly, and what will be
the result?

I confess that almost with sus-
pended breath I watch these two
processions as they draw nigh to
each other; in the one case much
people following the Lord of life;
in the other case, much people
following the corpse and the wid-
ow.

Now we must ever bear in mind
that all the Lord's miracles were
signs—they were not simply won-
ders, and in John's Gospel wher-
ever you read the word "miracle"
the Greek word is "sign"; it is
Jesus talking to us in pictures.
This wonderful scene outside the
gates of Nain is not simply a won-
der: it is a sign, it is a type, it is
a prophecy, it is a picture of what
our Lord is still doing in the spir-
itual realm.

1. There is, first of all, you will
see,

The Funeral Procession.

I read that there was carried out
a dead man. Ah! you may dress
death as you will, but it must al-
ways remain a grim thing. You may
adorn a corpse, but you can never
do away with its unutterable sad-
ness. That which oppresses, I
think, any thoughtful man in the
presence of death is this, the sense
of an awful absence: it is not so
much what is there as what is not
there; it is the absence of life.
Now, dear young men, I would like
for a moment specially to speak to
you. We all have life, but there
are three kinds of life, and I will
mention them in the ascending
scale. There is physical life, that
life which means the beating heart,
the bounding pulse, the flowing
blood; that is physical life. But
there is a higher life than that—
there is mental life, and who
would not rather die physically
than be dead mentally. Mental
life stands high above physical, so
much higher is spiritual life even
than mental; and it is possible for
one to have physical life—to be
strong and robust; to have mental
life—to be clear mentally and able
to think strongly, yet be dead God-
ward. Let me pause and ask this
question: Are you dead toward
God? So far as you are concerned,
is there the absence of this highest
form of life—spiritual life—the
life that comes from the begetting
of the Holy Ghost? Now there are
no degrees in death, though there
are many degrees in the manifes-
tation of death. There is no such
thing as "dead," "deader," by

your mother? You are being
carried along to the doom of the
a pause. I can imagine that the
onlookers at Nain said within
themselves, "I wonder what He
will do next? We have seen Him
cleanse the leper—we have seen
Him heal the paralytic—what will
He do with this case of death?"
I thank God for that pause. "Are
some of you even now saying,
"Well, I think I have got as far as
that. My career has been a down-
ward one, but somehow or another,
Jesus seems to be stopping me. I
have come into this place tonight,
feeling that something is laying
hold of me!"

(3) Now listen to the wondrous
climax.

There is the Snatching away from
the Grip of Death.

"And Jesus said, Young man, I
say unto thee, Arise." Oh! Be-
loved, here is another speaker al-
together. "I." That dear moth-
er had often spoken to him, but
here is a new personality come on
the scene. "I say unto thee,
Arise;" and before that majestic
"I" all impossibilities vanish—
when Christ speaks all difficulties
disappear. "I say unto thee,
Arise." That voice did not simply
float over the crowd; it went much
further than that; that voice went
right into the unseen world, and it
gripped the soul of the young man
there, and brought it right out.
"Young man, I say unto thee,
Arise," and to the amazement of
all he sat upon that bier.

"Young man, I say unto thee
Arise." The Lord of life is seek-
ing many of you, and in His grace
He is arranging things so as to
bring you to Himself. It may be
that this evening will be the crisis
in your life. I was looking the
other day into an old address by
that dear man of God, H. Aitken,
the Church of England evangelist,
and he uses a very remarkable il-
lustration, the accuracy of which
he says he can guarantee. I think
it so good that I would like to bring
it in here. Mr. Aitken says that
on the river Niagara there is a
point called "Past Redemption
Point," and if ever a boat comes
down the stream past that point it
is considered to be hopelessly lost
—nothing can save it from being
borne along into the boiling torrent
of the Falls. One day a vessel was
being towed across the stream,
when the hawser broke, and the
vessel began to drift down towards
the rapids, stern first. Hundreds
are watching her, and now she is
just by the point of Past Redemp-
tion; she is just drifting round
that point. There has not been a
breath of wind, but suddenly a
strong wind springs up in the op-
posite direction, and the captain is
able to call out, "Set all sails!"
and in a moment or two every sail
is set, and now commences a battle
between the wind and the current;
the current is bearing her down—
the wind is belying her sails—she
goes more slowly—she staggers—
she is motionless, and now she be-
gins to forge slowly away from the
rapids. A great cry rises from the
banks, "Thank God, she is saved!"
The wind conquered the current.
The breath of God is here, the
Spirit of the Lord is surely in our
midst. You have been carried
down! down! down! and some
have said you have gone past re-
demption point, but Jesus has ap-
peared on the scene, and Jesus,
standing before the funeral march,
says, "You shall not be buried,
you shall not be buried." God
means to save you, dear friend,
and He has brought you here just
on purpose to meet with you. May
the Spirit of God so mightily come
upon you that it shall conquer the
evil current. Long years have
passed since I spoke from this text.

There is no compara-
tive in death: he who is dead is
dead, and you cannot say more;
one man cannot be more dead than
another. I remember long years
back, in the old Tabernacle here,
hearing the pastor, dear C. H.
Spurgeon, dwell on that point, and
he worked it out in connection
with the three illustrations of res-
urrection that are to be found in
the New Testament. There is
Jairus's daughter, only just dead
—oh! you could kiss her; nothing
repulsive, no trace of corruption,
the bloom hardly off her cheeks.
Then there is the raising of this
young man at Nain; there was no
time, may be, for corruption to
show itself in his case; he had only
died that morning. Finally, there
is the case of Lazarus, when
even his sister said, "Do not re-
move the stone; by this time he
stinketh." Yet, was Jairus's
daughter less dead than Lazarus?
Not a whit. So there may be an
open manifestation of sin showing
itself in the drunken, the lasciv-
ious, the dishonest, but all that is
corruption springing from death.

It may be, and doubtless is, that
there are some here who are moral-
ly attractive—no one can help lik-
ing you—you are just the very per-
son we should select to have a chat
with, and yet you may be utterly
dead toward God, dead so far as
spiritual life is concerned. Now
this young man, he is being carried
out dead, and I want you to look
at the chief mourner. Who is that
follows him? Why, just the one
who always will follow us to the
end. It is his mother. These hairs
have become white, but I am not
ashamed to say that there is no
word in the English language
which dominates me more than
that sweet word "mother." I can
never stand on this platform with-
out instinctively looking to that
left-hand gallery, and I think I
see my mother's face there still.
Oh! a mother will love you when
everybody else gives you up, and
a mother will cling to you when
everyone else gets weary of you. I
am not surprised to find it was his
mother that followed him, and I
would that I could reach the heart,
maybe, of some young man here
even by the memory of a mother.
When some years back, it was
stated in the papers that I was
going to America. I received a
strange letter from the West of
England. A lady wrote and said:
"I see from the papers that you
are going to America. I had a poor
runaway son who went there, and
I have heard that he died some-
where near Denver. Would you
putting a wreath on his grave for
me?" How could I refuse, but I
confess I had rather a shock
when I received a big wreath,
about a foot and a-half in diame-
ter, and thought, "I shall have to
carry this five thousand miles!"
How wonderfully God works!
When speaking to a crowd at Den-
ver, remembering the mother. I
said, "Is there anybody in this
crowd that ever knew So-and-so"
(mentioning the name), "if so,
will they tell me where he died and
where he is buried? Directly after
the service a young man came up
and said, "Why, he was a chum
of mine, and I was the only one
who attended the funeral. I can
take you to the place." I am not
ashamed to say that the tears were
in my eyes as, alone in a big ceme-
tery some miles out from Denver,
I laid the wreath on his grave in
the name of his mother who had
followed him to the end.

There is a Pause in the Dead March

Do not you love to see God's over-
ruling providence? If Jesus had
been half an hour earlier or half
an hour later those two processions
would not have met. What a
strange thing that they should
have met just by those rock tombs!
"Yes," says the man of the
world, "a coincidence!" I do not
like that word "coincidence." I
would sooner say, "an act of
grace." Some of us have lived
long enough to come to this conclu-
sion, that it takes more faith to be-
lieve in coincidences than it does to
believe there is an overruling Sov-
ereign. Let me tell you what hap-
pened in the way of what some
would call a coincidence in this
very city of London, only the other
side of the Thames. I was preach-
ing at the Stepney-green Taber-
nacle, and I happened to look to
the gallery and say—of course, I
had no idea there was such a per-
son: "Poor girl, I am glad to see
you here tonight. You intended to
drown yourself; you went to the
ponds at Hackney last Thursday,
you took off your hat and laid it
on the bank, and you thought you
heard a voice saying: 'Before you
drown yourself, go and hear young
Brown.'" I continued, "And
here you are tonight, but I want
you to know this, that Jesus is will-
ing to save you now, as you sit
of it, but the next morning the girl
turned up, and she said: 'How
did you know it? I did go to the
pond on the Thursday—I did take
off my hat and lay it on the bank
just as you described—I did think
I heard a voice saying the very
words you uttered. Can I be
saved?' I had the joy of seeing
that one, who was on the point of
drowning herself, baptized as a be-
liever, in the name of the Lord Je-
sus. Was that a coincidence? No!
Who can tell what strange history
may be here tonight? God works
in such a mysterious way, and His
clocks keep perfect time. The wo-
man of Samaria reached that well
there; and may be the Lord has
brought you into this Tabernacle
this evening just on purpose that
His procession of life may meet
your dismal dead march. Jesus
peared on the scene, and Jesus,
standing before the funeral march,
says, "You shall not be buried,
you shall not be buried." God
means to save you, dear friend,
and He has brought you here just
on purpose to meet with you. May
the Spirit of God so mightily come
upon you that it shall conquer the
evil current. Long years have
passed since I spoke from this text.

The old notes have probably been lost for well nigh forty years, but I will tell you why I was led to take it this evening. As a young man, I had just gone to Stepney-green, and full of nervousness and trembling I stood up to preach in the Stepney-green Tabernacle, and I took the very text that I have taken tonight. I do not know how I took it—the outline has gone long years ago; but I know this, one hundred souls were swept into the Kingdom that night, and I had the joy of subsequently baptizing over ninety of them who joined the church.

Are you saved? Is the life of God dwelling in you, or are you still dead in trespasses and sins? The Lord arrest the funeral, the Lord upset the dead march, and say to you tonight, Young man, or young woman, I say unto thee, Arise." The Lord quicken you, and may you be delivered unto your mother, and may her prayers be answered through tonight's service; for Jesus sake, Amen.

THE MORAL POIGNANCY OF THE CROSS.

The leading doctrine of much modern theology is the Fatherhood of God in a sense I have already indicated. It offers us a God genial, benignant, patient, and too great in His love to make so much as Paulinism does of the sin of a mere child like man. Now, how does such a conception really affect modern preaching? It is another form of the question if we ask how it affects the Church whose voice preaching is. No such vast doctrine can be tested by either the feeling or the character of an individual, even if he be a most successful preacher. There are plenty of individuals, and indeed one whole sex, to whom a religion of naive fatherly love is perfectly satisfactory—so much so that they can not only think of nothing beyond, but they grow impatient when anything more is pressed, as if it were a sophistication, an impertinence, or a foray of dogma. But the real question is not about individuals, but it is this—Is that the faith once committed to the Church? Is it the faith that has formed the real *continuum* of the Church, its distinctive note and staying power in history? And what would the moral and religious result be if the whole church accepted that position, and lived on that level and climate of faith? What would be the result then to the preacher's message, and to his ultimate moral effect on life or society?

First, Is the test of a Gospel the welcome it receives, the rapidity of its success? Is the distinctive note of the Church's Gospel that which immediately appeals to the democracy or the minor? Is Christianity to stand or fall by its direct effect on the workman or the youth? Is it great, universal, and final as a religion because it is within the effortless comprehension of the ignorant or the weak? It shall, indeed, be for these. The wayfaring man though a fool, need not err therein. But is he the criterion of the religion? Is everything to be sacrificed from Bible, Church, or Creed which does not attract or hold the masses of the natural man? Is it the case that what we now find most valuable in Christianity has arrested and commanded the prompt welcome of men in its course through history? These are questions which it is not superfluous to discuss in the connexion.

Second, the situation of the soul is not a simple one. The moral

difficulty of society is not that we are strayed children, great babes in a wood. It is that we are sinful men in a sinful race. We are murderous. It is not a pathetic situation that the preacher confronts so much as a tragic. The first question for a Redeemer is still the old one, *quanti ponderis sit peccatum*. The forgiveness of sin is the foundation and genesis of Christianity; it is not an incident in it, nor in the Christian life. Not to know sin is not to know Christ. No one can describe the situation as simple who has earned the right to an opinion by gauging that the moral world round him. Let us not go to war without counting the cost. A remedy for such a situation which is merely simple is a pill for an earthquake, or a poultice for a cancer. The disease is mortal. And, moreover, what is in keeps one long after loved ones and

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property are gone. One of God's saints says in a letter: "I do not think a lone woman ever had warmer friends or more homes, but the dearest and nearest is that One I have claimed for more than seventy years."—W. H. Jordan.

LOVE.

An old Scotchman who had heard John 3: 16 quoted, said: "Ay, that was love indeed: I could have given myself, but not my boy." Oh, my heart, thou canst not fathom it; only receive it, and revel in it, and rejoice in it. God loves me better than I can ever love him or anybody or anything! God loves me in spite of my sin, and to the confusion and exclusion from my life of all sin! God loves me even better than he loved the comfort or the fellowship or the life of his only-begotten Son! God loves me!

TOO LATE.

At luncheon at Buckingham Palace the other day one of the young princes of Wales began, "Oh! grandpapa," when the King interposed with some severity, "Little boys should be seen and not heard. Go on with your luncheon, and don't talk." Collapse of small prince. To him presently the King, relenting: "Well, now you can say what you were going to say." Prince, with a world of meaning: "Too late, grandpapa; too late." The King: "Nonsense! It was worth saying five minutes ago it is worth saying now. Prince, firmly: "No, grandpapa. There was a great, enormous slug in your salad, and you've eaten him."—Manchester Guardian.

Beware of dissipating your powers; strive constantly to concentrate them.

Editorial

HOSPITALITY.

Paul, in his letter to the Romans, directs that the saints be given to hospitality. Thus hospitality comes to us, not only as a Christian grace, but as a Christian duty. This duty is not optional, but imperative. True, among the early Christians poverty and persecution afforded special reasons for the practice of hospitality, but the command of Paul is none the less binding for all Christians for all time.

It is worthy of note that Paul couples with his command the injunction to "distribute to the necessity of the saints." Driven from their homes, without scrip or purse, the saints were often entirely dependent upon the charity and hospitality of their brethren. Though the same particular necessity does not exist in our days, yet there can be no higher expression of a hospitable heart, than aiding God's poor, in the name of his Son, our Saviour. Significant in this connection, is the count made by Christ in his indictment against the doomed: "For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger and ye took me not in."

Long before the coming of Christ, however, hospitality was characteristic of the children of the King. Abraham, sitting in the door of his tent, offering bread to the stranger; Lot standing in the gate of Sodom, welcoming the wayfarer, were but types of their times.

That the grace of hospitality has somewhat declined among Christians, may be seen in the pay-plan of our larger religious gatherings; the paucity of invitations offering free entertainment to smaller bodies, and the hotel, which has been substituted for the home, as the abode of the evangelist. Further examples might be produced in aggravating abundance, but let these suffice.

"Southern hospitality" has been justly famed in all the world; and the time was, when it might have been truly said of our people:

"Such then the reverence to a guest
That fellest foe might join the feast,
And from his deadliest foeman's door
Unquestioned turn, the banquet o'er."

We cannot excuse ourselves on hospitality, but is it not possible that we are boasting of a bygone virtue?

We cannot excuse ourselves on the ground of poverty, for the South is richer today than at any period of her history. Even poverty cannot justify the dearth of hospitality, for,

"Small cheer and great welcome
Make a merry feast."

Naturally enough, the virtue of hospitality is more practiced by the poor than the rich. Conditions have changed, but let not our hearts change with them. "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."

PROF. FOSTER.

Since some of the religious press have given a quasi-endorsement to Prof. Foster, and at least one of our Baptist weeklies says that "the Professor believes in old-time religion, and that his creed will carry

him to Heaven," it may be well to offer here a few quotations from Prof. Foster's book, "The Function of Religion in Man's Struggle for Existence." We confess we shrink from publishing such blatant sacrilege, but it will at least serve to show that Prof. Foster has not been harshly dealt with:

"Scientific theology, together with the spirit and thought of our new age in general, has succeeded in undermining the ecclesiastical dogma of the Trinity and of the Deity of Christ."

"For this gospel comes from Jesus—from Jesus—of whom the scholars only really know, that he was not what he is said to have been by the writers of the Bible; that he did not say and do what the gospels narrate that he said and did; from this Jesus of whom we honestly know very little, almost nothing with dubitable certainty; from Jesus, who, as a child of his people and of His time, thought and believed and said much which we today cannot truthfully think and believe and say."

"If Jesus were here today in our modern world, would he do and think as He did? In many ways, no. . . . Were He alive today, He would not copy the Jesus of that time and place. To copy even Him is to kill the soul."

"Regard for the sacred Scriptures is a duty of the Christian, but to require assent to its thoughts and commandments is to lead into sin, and such requirement is itself sinful."

"This indictment is against the church because the church is always on the reactionary side of every question, binds free spirits, sanctifies hoary and entrenched wrong, robs thought of its clearness and breadth, the will of its autonomy and strength."

Such quotations might be given in nauseating abundance, but let these suffice—*ad perpetuam rei memoriam.*

Without a dissenting vote the following resolution was adopted: "The Cincinnati Baptist Ministers' Conference hereby places itself on record, as approving the action of the Chicago Baptist Ministers' Conference, by which, on last Monday Prof. G. B. Foster was expelled from its membership, as being out of harmony with Baptist views and teachings of God and Christ, religion and the Bible."

For a long time there has been at intervals flitting through our cranium the notion that the best thing to do in the case of Dr. Foster is to adopt the *laissez-faire* policy. He has now achieved enough notoriety. We have *foisted* his ideal lubrications altogether too much and too long; so we now say, Good bye. (G. B.) Foster.

LOVE AND HATRED.

The weakness of our age, as we see it, is not so much of lack of love for the right, but its want of hatred for the wrong. We dare not allow ourselves to hate anybody, but it is our duty to hate many things. The God of love has said, "Do not hate this abominable thing that I hate." David tells us that he cherished a Holy hatred. We may emphasize love, to its own limitation. Even love has its limitations, without which it would become free-love. F. W. Robertson says: "I will tell you what to hate. Hate hypocrisy, hate cant, hate intolerance, oppression, injustice, Pharisaism; hate them as Christ hated them—with a deep, abiding, God-like hatred." We may love the man and yet hate his vices. It is impossible, to love

Christ and Satan at the same time. The story is told of an Irishman, who, being called upon to give some evidence of his conversion, replied, "Before my conversion I loved the devil and hated the Lord, but since my conversion I have loved the Lord and the devil, too."

This man was not in a class all his own. We are Scripturally and logically driven to hate impurity in the same ratio that we love purity. Let us not forget that we have a dual duty—

"The cause that needs assistance
And the wrong that needs resistance."

DOUBT.

"There is more faith in honest doubt, believe me, than in half the creeds." This may be regarded as an antithetical extravagance, a la Pope, but it at least suggests a robust truth. There can be no doubt, but that there is such a thing as "honest doubt." Far better to be an honest doubter than a dishonest believer, for there is much hope for the honest doubter, though little for the hypocrite. Some of the most conscientious doubters, whether in revealed religion in general, or in certain of its particular dogmas, have at length emerged from the thick, opaque fog of their distressing doubts into the clear atmosphere of unshaken Christian faith. Many such lived to become the very ablest defenders of the truth as it is in Jesus. So cogent did the multiplied evidences of the Christian religion become for them, and so convincing the proof of those dogmas, which for years they had regarded as doubtful, that they had to accept them. "Except I shall see in his hands the prints of the nails, I will not believe." Thomas doubted that we might have less occasion to doubt. Human knowledge is often the cause of doubt, divine knowledge the antidote. Bacon says, that "if we begin with doubt, we shall end in certainty." This may be true of human knowledge, but is certainly untrue in the realm of eternal verities. There is no positive power in doubt, and, therefore, it can serve as a basis upon which we may construct a life. The antithesis of doubt is the assurance of faith, and faith alone, connects us with Christ.

Of all places the pulpit is the last in which to parade our doubts. Goethe has well said, "Give me the benefit of your convictions, if you have any, but keep your doubts to yourself, for I have enough of my own."

STATE MISSIONS.

The report of Secretary W. D. Powell to the General Association was by far the most gratifying in the history of the State Mission Board. The number of baptisms, 3,317, affords abundant cause for thanksgiving and praise. That the year was closed without debt, notwithstanding the financial depression, is cause for hearty congratulation. During the year \$13,000 has been raised for a permanent Church Building Fund, and this should be largely increased during the coming year. We know of no way in which money may be better invested, than in this Church Building Fund; let us, therefore, increase our contributions for this fund. We note, too, that the committee recommends that we raise \$36,000, during the coming year. To do this we must begin at once, and keep at it continuously. Why wait till the close of the year to raise the larger portion of this amount? This great work has an irresistible claim on every Baptist heart. The mountains are calling

to us for money, and we are calling to them for men.

Our great Secretary, Dr. Powell, has led us to a notable victory, and will lead us to a greater in the coming year. By his faithful and effective work, he has merited the everlasting gratitude of Kentucky Baptists. Let us give him the support he so richly deserves.

The White Hall Register makes kindly and appreciative mention of our departed Dr. J. J. Porter, late pastor of the Winchester Baptist church. From the notice given we extract the following: "Dr. Porter was pastor of the Baptist church at Jerseyville (Ill.) and it was during this time that he debated on the Divinity of Christ with the infidel Charlesworth, and so everlastingly defeated him that skepticism in this locality has never since dared to show its beastly form as before."

Truly Brother Porter's works have followed him. And yet, in spite of such lasting effects of this one debate, not to recall others, some of our dear brethren are so sweet-spirited that they recoil from all theological disputations. In one of Melancthon's defenses, which for the most part Luther approved, he, nevertheless, inserted some nails and lances against the papacy, feeling that Melancthon was too mild."

Some months ago President Eliot of Harvard University, said he could make out a list of books which would fill a five-foot shelf, and which would give a liberal education to one who would devote as much as fifteen minutes a day to reading them. His list was looked for with great interest, and has now been published so far as follows:

- "Autobiography of Benjamin Franklin.
- "Journal of John Woolman."
- "Fruits of Solitude," by William Penn.
- Bacon's "Essays" and "New Atlantis."
- Milton's "Arcopagitica" and "Tractate on Education."
- Sir Thomas Browne's "Religio Medici."
- Plato's "Apology," "Phaedo" and "Crito."
- "Golden Sayings" of Epictetus.
- Emerson's "Essays."
- Emerson's "English Traits."
- The complete poems of Milton.
- Johnson's "Volpone."
- Beaumont and Fletcher's "The Maids Tragedy."
- Webster's "Duchess of Malfy."
- Middleton's "The Changeling."
- Sheridan's "All for Love."
- Shelley's "Cenci."
- Browning's "Blot in the Scutcheon."
- Tennyson's "Becket."
- Goethe's "Faust."
- Marlowe's "Dr. Faustus."
- Adam Smith's "Wealth of Nations."
- "Letters of Cicero and Pliny."
- Bunyan's "Pilgrim's Progress."
- Burn's "Tam O'Shanter."
- Walton's "Complete Angler" and "Lives of Donne and Herbert."
- "Autobiography of St. Augustine."
- Plutarch's "Lives."
- Dryden's "Aeneid."
- "Canterbury Tales."
- "Imitation of Christ," by Thomas a Kempis.
- Dante's "Divine Comedy."
- Darwin's "Origin of Species."
- "Arabian Nights."

All the papers called attention to the fact that the two greatest of all books are omitted. We leave our readers to say which those two books are.

EDITORIAL VARIETIES

We are not saved only to shout, but also to serve; not only to pray, but to pay.

Dr. Bow, our Business Manager and Associate Editor, is attending the Alabama State Convention this week.

"When bad men combine, the good must associate, else they will fall, one by one, an unpitied sacrifice."—Burke.

If learning makes one less of a Baptist, then better for the world that there be no Baptists, or less learning—of this kind.

Zenocrates, hearing Eudamides discussing at length the worth of wisdom, naively asked, "What time will he have left to practice it, when he has finished."

"Remove not the ancient landmarks" is still a timely injunction, though in obeying the command, one may be called a "Landmarker." If a man suffer as a Christian, let his shame be his glory.

We do not believe that the Rock on which Christ built his church was the Blarney Stone. Favors and flattery may win the weak, but it will neither win nor hold men and women of mind and morals.

It is not our special ambition to be "sweet," believing that womanhood has a monopoly in the kingdom of sweetness. It is rather our purpose to be gentle, just and generous.

Aristotle being asked, "what reward a man would get for being untruthful," replied, "the reward of not being believed when he does tell the truth." How true!

The crossness of some of the saints would suggest a daily diet of cayenne pepper, crab apple and sauer kraut. Open the shutters and let the sunlight in. God does not grow glad just because we get sad.

The Nationalists have possession of the city of Teheran. This is another victory in the imperial march of triumphant Democracy. The doctrine of the "Divine Right of Kings" is receiving some severe shocks in these latter days.

Dr. C. M. Thompson, of Hopkinsville, the recent editor of the Western Recorder, made us a pleasant call on Friday. He is delighted with the Hopkinsville church, and the church is congratulating herself on the good fortune which has come to her.

We wish to express sympathy for Rev. Wm. Argow, pastor of the German Baptist church, this city, also for his family, who are sorely bereaved in the death of his daughter, aged twelve years. She died July 16th of typhoid fever. The body will be taken to Canton, O., for interment.

Now that Dr. Bustard, the pastor of John D. Rockefeller, has severely criticised Dr. Aked, the self-supposed pastor of Mr. Rockefeller, will not Mr. Rockefeller, for himself, tell us "where he is at." If he proves as orthodox in doctrine, as he has proven himself in giving, we offer him the hand of fellowship forevermore.

"For years we have been saying the 'saloon must go.' Now we can say, 'the saloon has gone.'—Baptist and Reflector. And to no one quite so much as to our distinguished friend and brother, Dr. Folk, is due the fact that the saloon has been driven from Tennessee. "Here's to the fearless Folk, and may his shadow never grow less; and may that of the saloon soon be lost in the clear sunlight of universal prohibition."

A friend relates the following, and we can vouch for its truth: "While traveling in Carter county with one of our esteemed Baptist preachers, who was to the manor born, we enjoyed his observations as he pointed out various objects of interest near which we passed, the church buildings in which he preached or had preached, the places in the creek where he had baptized many willing converts—on one occasion as many as forty-four. The mighty cliffs that towered on high occasioned our companion in travel to relate, that in the Sandy Valley there lived a man who was seized with the Holiness craze, and he hid it right, too. He got a ladder, a can of paint and a brush, and lettered on a towering rock as high up as he could reach, 'What must I do to be saved?' A patent medicine vendor and advertiser, who chanced to pass that way emulated the Holiness man in giving publicity to his nostrum and in equally conspicuous letters put under it, 'Take Lightning Hot Drops.' To what extent time's effacing fingers have put in their work we are not in position to say."

AMONG THE Churches.

upon the effort all the way through. The best work has been secured at the lowest prices. Those who are familiar with such work say that the statue could not be duplicated for less than ten thousand dollars.

HENRY ALFORD PORTER, Chairman.

We, the auditing committee of the Eaton Monument Association, have examined the accounts of the chairman, Henry Alford Porter, and find them correct as stated.

ELIJAH BASYE. OSCAR FARMER.

UNION GOSPEL MISSION.

The Board of the Union Gospel Mission is beginning an active campaign for the purpose of raising funds to carry on the great extension work so long planned by them. There is no institution in the city more deserving the encouragement and support of the people of Louisville than this Mission. It is non-denominational, being the property of the evangelical churches of the city and in fact equally shared with all who feel an interest in the moral and religious up-building of the community. Its original purpose to supply a Sunday School and Gospel Services to those not in touch with churches is still prosecuted but, enlarging the work, a blessed ministry to the little ones, the sick ones, the homeless ones, the poor needing employment has been provided until the demands made upon its capacity as well as its funds far exceed the equipment and resources.

Situated at 114 East Jefferson Street, right in the heart of a large and populous district, it is the only door to which the submerged wrecks of humanity may come who are constantly seeking its shelter. Elizabeth Cardwell, the spirit and soul of the Mission is the Superintendent. In her, hundreds of stranded young women find a wise and sympathetic friend. Through her blessed ministry many have been saved from a life of further shame and started on the road to a useful and happy life.

The Public Play Grounds is the only one in the city which is open the year round. The Day Nursery, founded and maintained the first year by Mr. I. F. Starks, this year cared for more than twenty-five hundred children while their mothers went out to work. In the Industrial School, children are taught to sew and are given the garments they make. This year thirteen hundred and sixty-eight children were in attendance.

Is it Worth While?

Are you your Brother's keeper? If so, what are you willing to do about it? As a guarantee that the affairs of the Mission be safely administered and the money wisely used, the following Board of Managers will be sufficient guarantee: Thomas D. Osborne, S. S. Waltz, J. C. Mahon, A. G. Renau, John L. Wheat, H. W. McLaughlin, J. C. Loomis, L. B. Williamson, H. W. Marquess, Dan Carrell, W. S. Montz, Edward Marcus, M. P. Hunt, J. A. Vandiver, W. O. Carver, W. B. Carter, Fred Drexler, Oscar C. Ewing and C. H. Hamilton. At a meeting on Friday of last week, Mrs. Jennie M. Ogle and Miss Elizabeth White were appointed Financial Secretaries of the Mission and will assist the Board in its great campaign.

THE STATE.

Dr. J. M. Weaver is at Michigan City, Ind., taking a much needed rest. We hope to hear of his continued improvement in health.

Prof. H. G. Brownell, recently of Louisville, has accepted the presidency of Bethel Female College, at Hopkinsville. Here is a great opportunity and we hope Prof. Brownell will "make good."

Pastor E. H. Garrott writes: "Please come to us at Uniontown, Ky., after July 18th. We go there to take up the work. May both pastor and people prove loyal to God and the Recorder. With best wishes for the new editor, we remain yours in the faith."

The Immanuel church, of Covington, surrenders Pastor J. T. Bowden with great reluctance and commends him to the church to which he goes as a faithful minister of Jesus Christ, ever ready to be of service not only to his own church but to other churches of the Association.

W. L. Sullivan, of Fulton, Ky., has been working as agent for the Western Recorder. He has a Western Recorder receipt book. Various complaints are coming to us concerning money he has received and has not reported. We can not get him to settle with us. Don't pay any money to him on account of Western Recorder.

Col. Thos. D. Osborne, of our city, who, with his family, are touring the world,

writes us a brief note from Liverpool, England. He worshipped on Sunday, July 4th, at Pembroke Chapel, where Dr. C. F. Aked resigned to come to New York. "This Baptist (?) church is a very loose one. The Western Recorder is greatly needed in this neck of the woods."

Bro. W. H. Sledge, who has been pastor at Prestonsburg under the State Board, found his time so much taken up with meetings that he could not do the work as pastor which the church needed. He has resigned, his resignation to take effect on September 1st, after which date he will reside in Louisville and give his entire time to meetings.

Bro. E. W. Coakley writes: "I am in a meeting with Pastor Bowles and his Vine Grove church. We have had eight professions so far and the interest is increasing. My church has kindly helped me to arrange so that I am to spend three months in evangelistic work. I go next to Chaplin, and will close the last of September with the Second church, Bowling Green."

The Carrollton church has suffered a great loss in the death of Bro. Henry H. Adcock, who was found dead in his bed on the morning of July 17th. He was seventy-two years old. During the war he was captain in the Southern Army, being in Gen. John H. Morgan's command, and he distinguished himself for his cool bravery in battle, and his skill and resourcefulness as an officer. He was also a faithful soldier of Jesus Christ.

Pastor M. B. Adams writes from Frankfort: "Our Executive Committee this afternoon fixed the date of the Franklin Association for September 1st and 2nd, and so notified me. I think they asked the clerk to notify you. Since then our Moderator has discovered that that date conflicts with the Franklin Fair, and he has changed the date to Friday and Saturday, August 20th and 21st. This is final and to supersede all other notices you have received."

Bro. T. E. Richey writes from Princeton: "July 11th was a glad day with the Mt. Zion saints, Lyon county. A new little church of twenty-five members and zeal for God had succeeded in completing an excellent building. They asked me to attend and raise the money to pay their debt, and Bro. R. W. Morehead to preach the dedicatory sermon, which he did admirably, after which \$160, the full amount needed was secured. Pastor W. W. Pugh and his people have now bright prospects before them and are happy."

The Ashland church in thanking Pastor V. L. Stonnell for his success in securing the meeting of the General Association, and the wisdom and tireless energy he displayed in making arrangements for it and during the sessions, took occasion to express their appreciation of the great work which, under God, he has accomplished during his pastorate. He found the spiritual life at a low ebb, the finances in a sad condition, and the congregations small, and by the blessing of God in his work the church has taken on new life and many valuable members have been added to its fellowship.

DEAR RECORDER: And still it seems that the "last of the stalwarts" is not dead. If Dr. Porter is not a living man I would not know where to go to find one. The truth is the Lord has preserved more than seven thousand who have not bowed the knee to Baal. Sometimes it is said, let's fight on till death. Would it not be better to change that a little and say, let's fight on till the advocates of error die. Success to the Recorder for generations to come.

W. J. PUCKETT.

Cave City, Ky.

STATE MISSIONS ENLARGED.

W. D. POWELL.

The State Board, acting under instructions of the General Association, of Baptists in Kentucky, has determined to enlarge our missionary operations. Strong men are being added to our splendid force of workers in the mountain sections. Many new fields are being cultivated. Our church building fund will be used to aid every worthy mission point in the state to secure a suitable meeting house. This will call for no less than \$20,000.00, and we feel sure will have the cordial sympathy and support of Baptists throughout the State.

It will require \$3,000 or more each month to meet the obligations upon us, to our evangelists, missionaries and colporteurs. These amounts must be paid the first of each month, consequently we plead with pastors, mission workers and Sunday Schools to send us prompt remittances. Our treasury is about empty at the present time, and once or twice recently has been overdrawn. Our brethren have been so faithful and true that no matter how much we have enlarged the

SUNDAY SCHOOL PERIODICALS

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

B. Y. P. U. SUPPLIES.

Table with 2 columns: Supply Name, 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.

amount of expenditure, we have never been forced to borrow money, with which to pay our workers. In my Master's name I appeal to the brethren for speedy relief. Send on the funds for State Missions.

DEAR RECORDER:

One of our students is gathering material for a thesis on "Southern Baptists in Sunday School Work," and he desires to make it as complete as possible. We would esteem it a favor if you would aid us in this matter by publishing this letter in your paper.

We desire to obtain all the information on the subject possible, and would ask that any who have old newspapers, minutes of associations, State or Sunday School conventions, churches, the Southern Baptist Convention, etc., religious papers (particularly those published South before the War), clippings, books, or anything that bears upon the Sunday School, would send the same, if possible, to us. If the material does not bear directly upon the subject send it anyway, for it may be of value; and if it seems of slight value to you, it may be of great value to us.

We would also ask that any of the older brethren who may have some valuable things stored away in their memories, would be so kind as to jot them down and send them to us.

The material may be sent to the Rev. J. H. Thayer, 322 E. St. Catherine St., Louisville, Ky., and will be properly filed and placed in the Library of the Southern Baptist Theological Seminary.

Trusting that you will help us in this matter, we are, fraternally,

B. H. DEMENT,

Professor of S. S. Pedagogy.

JOHN R. SAMPEY,

Librarian, per J. H. T.

P. S.—Will you please ask your Baptist exchanges, both North and South, to copy?

W. M. U. NOTES.

Agnes A. Osborne.

He is dead whose hand is not open wide To help the need of a human brother; He doubles the length of his lifelong ride Who of his fortune gives to another; And a thousand million lives are his Who carries the world in his sympathies. To deny Is to die.

The effect ladies of the W. M. U. are now "at home" at No. 15 West Franklin street, Baltimore, Md. From Kentucky we send them a "God bless you." May they plan more wisely, under their own vine and fig tree, this coming year, and may their "purchase" prove more profitable as the years go by.

The office of vice president in our relations is a very important one. Her relations are two-fold, since she is the medium of communication between the Central Committee and the societies. She is expected to help organize the societies in the first place, promptly reporting them to the Central Committee, and then she must keep them in touch with the various phases of the work, presenting new plans and advising as to which are best suited to the individual society. Naturally the vice president presides over the associational meetings, but if she be wise she will appoint a committee on programme, and it was lately suggested that she have also a committee on apportionment, to aid her in dividing among the

societies the amount given to her association to raise. To enable this officer to visit churches in the interest of beginning societies as well as to meet the expense of correspondence, each society should contribute a dollar a year wherever possible. It is scarcely necessary to add that such an officer should not lightly be changed, but given time to learn her duties and to find the best ways of discharging them."

Mrs. Loraine Bramble, of Cynthiana, is the new president of Kentucky W. M. U. A true and tried mission worker. Miss Maud Marcum, Catlettsburg, vice president, and Miss Elizabeth Garrott is again secretary.

Miss Nettie Pendleton, a Georgia W. M. U. Training School girl, will conduct a training class in connection with the W. B. M. U. meeting at Blue Ridge, Ga. Miss Pendleton will give six weeks of her vacation to this work.

The work among the Chinese and Japanese along the coast received special attention at the woman's meeting at Portland. It was a pleasing thing to hear Miss Okama, a young Japanese woman, and Miss Pauline Senn, a young Chinese woman, tell of the work among their people. They were living examples of what the gospel can do for these peoples.

If the English were driven out of India tomorrow the chief trace of their having been there would be the number of drunkards left behind. Slave trade has been to Africa a great evil, but the evils of the rum trade are far worse.

A new Sunbeam Band is reported at Oakland church, Ten-Mile Association, Mrs. Lyda Carnes leader.

Mrs. R. Lee Morrow has also organized a Band at Adairville.

The Sunbeams at Catlettsburg are eighty strong. Is there another Band in Kentucky with a larger membership?

The Sunbeams at Somerset are planning for a missionary concert about the first of August, when their mite boxes will be opened and their contents sent to Home Missions. Miss Amelia Saunders is their efficient leader.

The Falmouth Sunbeams, Miss Grace Applegate leading, have given the past year \$50 to missions.

Dr. Willingham has this to say of our new acquisition in Japan, to which our Y. W. A.'s are asked to contribute:

"The property for which the young people have been requested to give during the year is at Shimonoseki, Japan. The two houses are now occupied by Rev. C. K. Dozier and Rev. J. F. Ray, with their families. The location is a beautiful one. It is on a high hill, right on the edge of the city, and overlooks the Straits of Shimonoseki, the highway of the ocean. Ships from America land at Yokohama, then at Kobe, and then go on down through the Inland sea, dotted with hundreds of islands—one of the most beautiful rides in the world—and passing through the Straits of Shimonoseki, going on around to Nagasaki. After passing through the Straits, the ships go between Japan and Korea. This is along the route where the Russian fleet was passing when they received the fatal blow from Togo and his fleet. Shimonoseki is a very important point, and from this place we must work and look after millions of people."

Since 1867 Bro. J. A. Morrow has been a missionary to the Indians. He has organized seventy-five churches, assisted in the ordination of seventy preachers, most of them Indians, and has baptized nearly 2,000 people, and has supervised the expenditure of nearly \$60,000.

FINAL STATEMENT OF THE EATON MONUMENT FUND.

Table with 2 columns: Description, Amount. Includes Total Receipts, Cash received, Interest from Savings Department, Total Disbursements, Paid out for postage, etc.

to Mrs. Eaton will be used by her to place a memorial tablet in the Baptist church at Grand Junction, Tenn. The church has given its cordial consent for this to be done.

The chairman again wishes to express the joy he has had in having a part in this work, and his gratitude to the friends of Dr. Eaton throughout the South whose co-operation has made success possible.

The favor of God seems to have rested



A GARDEN IN WINTER.

A dear little lady, as sweet as the May,
Said she meant to plant flowers the whole
whole livelong day.
Said she "The weather is cold, and 'tis
winter, I know,
But I'll try it," she said, "and I think
that they'll grow!"

When the baby fell down she was first
to his aid;
She gave him a kiss, did this sweet lit-
tle maid.
"Jump up and don't cry, for I love
you," cried she,
And so Johnny-jump-ups blooms gaily,
you see.

'Twas a chill winter's day, yet once in
a while
A sunflower blossomed, and that was a
smile—
Sweet peas were her thank you, and
other kind words,
And the songs that she sang fluttered
light as the birds.

The home was a garden; the light in her
eyes
Made it blossom with daisies in spite of
chill skies;
And when grandmamma said there was
something to do,
For get-me-nots started so gentle and
true.

The dear little lady, as sweet as the May
Went about planting flowers the whole
livelong day.
"You're a flower yourself," said her
mother at night,
"My dear little heart's-ease, my ladies'
delight!"

—Selected.

"WHOSO KEEPETH THE FIG-
TREE."

By Evelyn Orchard.

"It is hard to deny the child anything
she has set her heart on, Mary, but I
don't trust Will Hardwicke."

"Why, father? I'm sure he's a
pleasant youth, well-favoured, and kind-
ly disposed, and never lacking in respect
for me and thee."

The quaint mode of speech well be-
came her who uttered it, one of the last
of the old Quaker stock, which did so
much to keep pure and sweet the national
life of England, and whose passing
many mourn. She was a middle-aged
woman of comfortable figure, about
which the soft dove-coloured folds of
her Quaker gown fell gracefully, while
the muslin fichu, crossed precisely across
her breast, the pretty cap that made so
soft a frame for her sweet, serious face,
combined to make a picture of which
Phineas Bretherton had never tired. She
had been the one love of his life, and
was now the mother of his children; the
crown of his best days.

"But there is not in him that stabi-
lity I would like to see in the man
to whom we give our Esther, Mary. He
is one of those who will never keep the
fig-tree long enough to eat of the fruit
thereof," said Phineas Bretherton; and
his wife regarded him with a somewhat
startled look in her dovelike eyes, mar-
velling once more at the ripeness of his
judgment. Some such fear, or rather
an intuition which had scarcely crystal-
lized into fear, had been in her own heart
concerning the son of their neighbor who
had sought nearer kinship with them.

"But what can we do now, Phineas?
We have been too long, I fear, in speak-
ing of this. For there is no doubt that
Esther's heart is set on him now. And
it may be that we are so very exact in
our lives that we do not allow sufficient
liberty to the young."

Phineas Bretherton smiled even while
he shook his head.

"That is like thee, Mary; there never
was so beguiling a tongue as thine, nor
so kind a heart," he said. "But this
is a man's business. You must leave me
to deal with Will. I'll speak to him
this very day."

"And shall I say nothing to Esther?"
"Not till I give thee leave. I will
make opportunity with Will in the even-
ing before he leaves the town. I know
his habits and the very moment he is to
be found at the Town Cross with his
face to the west. One thing is certain,
Mary, I shall have to be there a minute,
maybe five, before him. When Will is
turning his back on his work it is never

after the appointed time, but generally
before it."

"But you would not call him lazy,
father," said the sweet voice anxiously.
"He is so alert and keen on other
things."

"Yes, but not on things that mat-
ter."

"You will not be too hard on him,
Phineas, for Esther's sake?"

"Not hard, but just, I must be, if
I would keep her from heartache; and
though I am in no haste to let the child
go, for indeed she is the very apple of
my eye. I will not have her returned on
my hands as Abner Letts has his Letty.
Faith, I should not stand it in so meek
a spirit."

Mrs. Bretherton sighed a little, and
said no more. She trusted her husband
absolutely, and had never once in all the
years of their married life known his
judgment to err. It was never a hasty
judgment, but when once arrived at,
it stood firm.

So had the austerity of his ancestors,
somewhat tempered by the toleration
of later times. But had he had a differ-
ent wife by his side it were easy to
imagine him a hard man, with small
countenance for the evildoer.

The Brethertons lived at Linwood
Manor, the old family house about three
miles out of Shrewsbury, to which town
he went every day to carry on the busi-
ness at the great mills, known familiar-
ly throughout the whole district as
Bretherton's. He had one son, a gen-
tle, serious lad, who, in obedience to his
father's wishes, had entered the mill to
carry on its traditions, but his heart was
in his books, and he had in a sense dis-
appointed his father's hopes. There
was no friction between them, however,
Herbert being amenable to every law
and desire of his father's life. But he
exhibited no initiative, and did not pre-
tend that consuming interest in busi-
ness affairs which he did not feel.

Esther, the younger, had all the high
spirit and quick alertness of mind which
would have been so desirable in a son.
She was more difficult to manage, and
had she ever come in direct collision
with her father's will a storm must have
ensued. But in all her life she had de-
nied her nothing. Only now, when
grown to womanhood, and she sought to
walk in the way of her mother and find
a lover for herself, were the clouds be-
ginning to gather.

At ten minutes to six that evening,
having walked by a circuitous route from
the mills to the old Cross, Phineas Breth-
erton met Will Hardwicke as if by ap-
pointment. He smiled slowly as he saw
him come swinging down the street,
waved his hand, and waited for him to
come up.

"Good evening, Mr. Bretherton,"
said the young man; "I am in luck if
you will allow me to drive home with
you this evening. Mrs. Bretherton
kindly asked me to dinner."

"I am walking, lad, but I shall be
glad of thy company, in fact, I came out
to seek it."

Hardwicke gaily smiled. He never
met trouble half way, and though his own
position as the head of the home he had
an ambition to build up, left something
to be desired, still, Esther was an only
girl, old Bretherton fabulously rich, and
he would certainly do something for
them. What that something might be,
Hardwicke was in vague doubts about,
he had aimed as high as a small partner-
ship in the mill, and perhaps the pur-
chase of a singularly desirable little
house, on which both he and Esther had
already cast their eyes.

They left the town by a narrow path
which cut off half a mile of the way,
and took them for the most part across
pleasant meadows and through a bit of
woodland. Bretherton did not speak of
the subject of which his mind was full
until they were clear of the town. He
had all his life loved the open, and found
its benediction favourable to the growth
of great schemes, as well as to the deep-
ening of his spiritual thoughts.

"My wife has spoken to me this day,
Will, about thee and Esther," he began
absolutely. "But my eyes have not been
blind to it. I suppose thou hast already
asked for her promise."

"Why, of course, Mr. Bretherton.
Haven't I been coming to Linwood for
nearly two years?"

"Yes," assented the old man drily;
"and for a long time I thought it was
as Herbert's friend. Then, as thou hast
already had Esther's promise, I take it
thou hast also some idea of how and
where thou art going to keep her after
eret, indefinable fear. She, therefore,
was not so utterly stunned when the
blow fell. It came in the person of
Eliza Peacock, Bretherton's sister, to
whose house Esther had been sent. Ar-
riving at Shrewsbury station about 12
o'clock in the day, she simply drove to
her brother's office at the mills and burst
in upon him with a haste and perturba-
tion very foreign to her placid nature.
"A dreadful thing has happened,
Phineas: Esther has left us!"

"With that man!" cried Bretherton,

"Reduced to black and white, lad,
thy prospects are very small, aren't
they? What do you earn at Gisby's?"

"Oh, only a pittance. It can't be
spoken about; but I'm supposed to have
learned business."

"And art keen on it, then? I have
sometimes wondered, seeing thee so of-
ten afield, and with so many hours' lei-
sure, what Gisby's paid thee for."

"Well, the place is half asleep."
"What a chance was thine to waken
it up, lad, instead of going to sleep thy-
self sounder than any of them."
"They don't give you a chance. Old
Gisby is so conservative, and so set on
his own methods. If I had chance, Mr.
Bretherton, I'd show you what I really
am made of. I have been hoping that
for Esther's sake you would give me a
chance."

Bretherton shook his head.
"Not at my place. That chance thou
must make for thyself before I give my
consent for thee and Esther to wed.
And the chance must be made now, lad.
There's been too much of this fooling,
and I would have thee understand that
the man who marries my Esther must be
able to keep her. I have a son of my
own; I will keep no other man's."

It was very bluntly spoken, and Hard-
wicke's cheek reddened under it, and
his temper rose.

"Very well," he said sourly, and turn-
ing on his heel went back without so
much as another word. Bretherton
smiled slowly and somewhat ruefully,
took out his handkerchief, and wiped his
brow.

"Mary would not approve," he said
to himself. "She counselled gentleness,
but the pruning knife needs to be sharp,
or it can do no good."

Arrived home, he sought his daughter
at once. Esther spoke no word. The
level brows, so like Bretherton's own,
were neither knit nor stirred; her mouth
became a shade graver as she listened to
her father's brief explanation—that was
all.

"When he has proved himself as a fit
husband for thee, child, he may come
again. I permit you to meet once, here
in this house, and after that no more,
until he has proved himself."

He delivered his ultimatum after the
manner of a man who expects instant
and implicit obedience. It was the first
trouble that had come upon Linwood
Manor, and though it disturbed its
placid serenity, Bretherton had no doubt
but that the cloud would pass. Hard-
wicke immediately disappeared from
Shrewsbury, rumour saying he had gone
abroad.

But his name was no more mentioned
in the house at Linwood. A change,
however, came over Esther, who was no
longer the bright, happy girl whose lips
had a perpetual song. Bretherton was
slow to admit to himself, or to his wife,
that she was changed, but when he re-
alized that his little girl had gone, and
a listless discontented woman remained
in her place, he knew that his strong will
had charged against something stronger
than itself. In no doubt as to the right
of the course he had pursued, his wife
having agreed with him that it was the
only course, yet his heart was torn by
fond anxiety for his child.

"Mary, the child must go from Lin-
wood for a time; it is a place of memory
for her," he announced one day. "Write
to Eliza at Surbiton, and tell her she
will come on a long visit. It is a hap-
py house, full of young people, and her
cousins will help her to forget."

Mrs. Bretherton assented, but merely
asked timidly whether he was certain
Hardwicke had not gone to London, and
whether this step might not give them
opportunity to meet.

"We must trust the child wholly or
not at all, Mary," said Bretherton,
rather sternly. "Besides, has she not
given her word?"

Mrs. Bretherton could not remember
that she had, but supposed her husband
knew best. Esther betrayed neither elation
nor depression when told of the
projected visit—she simply acquiesced.

It was a distinct relief to both father
and mother when she was gone, the
strain of late having been greater than
they knew.

For three weeks they had happier
minds, relieved by occasional letters tell-
ing of gay doings with the happy band
of cousins at Surbiton, though Esther
said singularly little about herself.
Bretherton, however, was perfectly satis-
fied with the result of his experiment;
it was only his wife who cherished a se-
cret, indefinable fear. She, therefore,
was not so utterly stunned when the
blow fell. It came in the person of
Eliza Peacock, Bretherton's sister, to
whose house Esther had been sent. Ar-
riving at Shrewsbury station about 12
o'clock in the day, she simply drove to
her brother's office at the mills and burst
in upon him with a haste and perturba-
tion very foreign to her placid nature.
"A dreadful thing has happened,
Phineas: Esther has left us!"

"With that man!" cried Bretherton,

getting very white. "You have be-
trayed our trust, and allowed them to
meet, Eliza. It was not well done."
Mrs. Peacock forgave her brother's
injunctive on account of his pain.

"I have never even seen the man,
as you call him, nor knew that he was
in London. She was gone out once or
twice alone, yes, certainly, but you did
not tell us to keep the child in goal
Phineas. If you had, I should have
refused."

"Then, what has happened?"
"They were married yesterday at
some registry office in town. We had a
letter this morning. When did you
leave Linwood today?"

"At half-past seven, before the post
came in. Let us go home, Eliza. Her
mother will need us."

That was a hard, dark day for Lin-
wood Manor, and it was not improved
by the harsh attitude adopted by the
stern old Quaker, who felt inclined, in
the first flush of his shame and his wrath,
to cut his daughter off from his name
and heritage for ever.

But when a man has but one daughter,
and she the very apple of his eye, such
drastic counsels seldom prevail. In the
end Phineas Bretherton gave way, and
bade them come home. But his estimate
of Will Hardwicke had been a correct
one in the main, and though he made
Esther a kind and affectionate husband,
he never achieved a position for him-
self, not even when a chance was given
him in the Bretherton Mills.

There he remained, practically a how-
er of wood and drawer of water, de-
pendant on his father-in-law's bounty.
Nor did that position much humiliate
him. There are men so constituted that
they can keep and apparently enjoy a
position which to other men would be al-
together intolerable.

Did Esther regret? Ah, who shall
write the whole history of a woman's
heart.—British Weekly.

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THE BOY WITH THE HOODOO.

"I can't find my cap!" whined Tom Dace, as he ransacked the sitting-room in a hasty search. "I believe somebody hid it!"

"Is that why Billy's so lucky, doctor didn't ask us!" wailed Tom. "Were you ready?"

WHO STOLE THE MUD MARBLES?

By Hilda Richmond.

"All right, boys. We'll combine forces and unearth this hoodoo secret before you can say 'Jack Robinson!' I must leave you here. Goodbye: Remember, you're to be detectives today!"

"That George Cline is the meanest boy that ever lived!" cried Gerald angrily. "What do you think, mamma? He stole all our mud marbles that we had in the sun to dry."

"Why did she do it?" "He asked her." "How?" "Oh, just in his grumpy old way, like he always does!"

"But, mamma, he did take them," cried the children together. "He was the only person in the yard while we were taking our naps, because Mark saw him. He just did it to tease us."

"Did Billy do it?" "Yes, sir, and Mr. Moore gave him a quarter, and he got home before we did. Seems like Billy's always riding 'round and getting paid for most nothing."

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.'

"Did Billy do it?" "Yes, sir, and Mr. Moore gave him a quarter, and he got home before we did. Seems like Billy's always riding 'round and getting paid for most nothing."

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.'

"Watch again, boys, and listen sharp! You'll catch on in time." The daily reports of Billy continued for a week, with little variation. Things went his way as by magic, and still Tom and Ted failed to see why.

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.

"There's that hoodoo boy, Billy, coming down the street, and Dr. Joyce turning the corner in his auto. Watch and see Billy use his hoodoo, and get a ride."

U. S. THOMAS. 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.

"Come, jump in and ride, Billy!" invited the doctor. "Thank you, doctor! You're so kind!" and Billy's face rivaled a ray of sunshine on a foggy day.

John W. Hill, Mgr. Book Dept. Mamma nodded, and in a little while the three were playing together happily. Now whenever either is hasty, some one only has to say, "Mud marbles," and everything changes. The children never forgot the lesson, and they say they never will.—Southern Press.

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Prof. J. H. Farmer, Toronto, Canada, wrote saying: "It strikes a wide circle, is full of great thoughts, at once uplifting and humbling, and makes one feel like thankfully nestling up closer under the wing of the eternal."

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. That tells the whole story. Both are a part of 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.

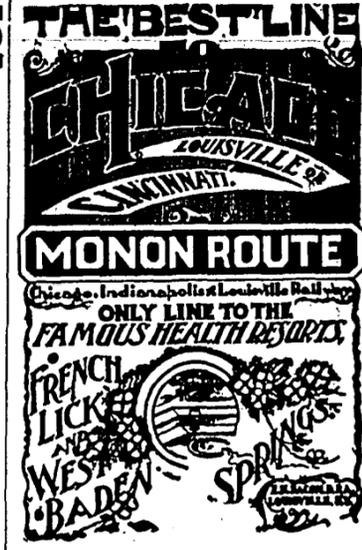
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heart, soul and mind was strong in the work, and the society made no mistake when they procured the services of Dr. Hale to enter the campaign.

When Dr. Hale was among us it was one of those times when it did not only rain, but poured down; creeks were made into rivers and brooks and branches were made into creeks.

Then came Dr. J. G. Bow, who is favorably and well known all over the State, and is a man among men. He was here in the interest of his paper, the Western Recorder, and his success was fairly good, carrying away several new subscribers, besides some renewals. He preached two fine sermons at our church (Hiseville) to large and attentive audiences. Dr. Bow has visited our association several times before, and in 1888, when the Association met at Glasgow he preached the annual sermon. The sermon was great.

It has been previously announced that Liberty Association meets this year at Glasgow Junction, on the main line of the L. & N. railroad, August 10th, where Dr. Hale, Dr. Bow and all the D.D.'s and everybody else are cordially invited to come. Bishop W. J. Puckett, of Cave City, is the Moderator, and Attorney C. H. Hatchett, Glasgow, is the clerk. The Glasgow branch railroad, and the Mammoth Cave railroad both tap the L. & N. line at Glasgow Junction. The saints at this place are among the best people of the world, and all messengers, visitors and spectators will be royally entertained.

Now back to my home church (Hiseville). On Monday night after the third Lord's day in September, 1909, a protracted meeting will begin. Rev. W. M. Stallings, of Smith's Grove, will assist Pastor Puckett. Three years ago Bro. Stallings was in a meeting with Bro. Puckett, at Hiseville, and has made a few calls at our church since and preached. He is regarded by all our people to be the equal of any man in the State as a preacher, organizer and pastor, and his coming among us again gives inexpressible joy and happiness, and in advance of the event to all who may read this note we ask your earnest prayers that God's favors may be on us, and all along life's changing way we may be guided and protected by the omnipotent hand, and kept by God's power from all sin and danger.

Bro. Puckett the last two years has had the valuable assistance of former State Evangelist Rev. E. W. Coakley in our effort meetings, and everybody was delighted with him. His pleasant and strong, simple way of preaching the gospel, and his lovable, sociable qualities made him near and dear to all.

Now, in conclusion one thing more that bears heavy upon my mind, from a human standpoint. We are having entirely too much rain. But God the All-wise Father knoweth best, and doeth all things for the best, and he says in his word, "I will never leave you, nor forsake you." Many fields of both corn and tobacco in this portion of the State have been abandoned, given up as lost; many acres are drowned. We have a fine wheat crop, but its in the fields in the shock, spoiling every day. Our meadows are good, but no sunshine to save the grass; all low land is covered with water and its raining now and has been for three days and nights. A great calamity prevails, and a heavy loss sustained in all our crops. But to it all we submit. God's will be done, not ours; for some good day the sun will shine.

Glasgow, Ky. J. C. THOMAS.

DOCTRINE NO. 6.

The Divinity of the Holy Spirit.

The discussion of this topic is almost like attempting to prove an axiom. We shall only attempt to call attention to the clear scriptural proof on this subject.

His divinity is clearly implied in that He is continually presented to us as a person. It appears almost sacrilegious to refer to the Holy Spirit as It, though in some mistranslations we have it so in our common version of the Scriptures.

As a person there is ascribed unto Him understanding, wisdom and volition. Of the things which God hath prepared for them that love Him, it is written, "But God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea, the deep things of God."—I. Cor. 2:10.

And in like manner the Spirit also helpeth our infirmities, for we know not how to pray as we ought, but the Spirit himself maketh intercession for us with groanings which cannot be uttered, and He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."—Rom. 8:26-27.

Again His divinity is set forth in the title Jehovah. "I heard the voice of Jehovah saying, whom shall I send, and who will go for us?" Then the prophet said, "Here am I, send me." "And He said, go and tell this people, hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears," etc.—Is. 6:8-10.

Paul referring to this very passage says: "Well spake the Holy Ghost by Esaias, the prophet unto our fathers, saying, Go unto this people and say, Hearing ye shall hear, and shall not understand," etc.—Acts 28:25-26. The point we make is the Jehovah of the Old Testament is called the Holy Ghost in the New.

Compare also Jer. 31:31-34 with Heb. 10:15:17.

Once more unto Him are ascribed the divine perfections of Deity. His omnipresence is indicated in the question of the Psalmist, "Whither shall I go from thy Spirit, or whither shall I flee from thy presence." His omniscience is seen in the expression, "The things of God knoweth no man, but the Spirit of God."—I. Cor. 2:11. So we might mention all the divine perfections but will close with simply proving His eternity. Thus in Heb. 9:14, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God."

Last Peter said, "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost."—Acts 5:3 and in Acts 5:4, "Thou hast not lied unto men but unto God." The Holy Spirit is God—is divine.

GEORGETOWN COLLEGE NOTES.

Our church and community greatly enjoyed the B. Y. P. U. Assembly. The extraordinary rainy weather interfered somewhat with the recreation features of the gathering—but caused the strong programme to be all the more enjoyable. It was a fine programme, splendidly carried out. The registration books at Rucker Hall showed 245 out-of-town delegates and

visitors. They came from all parts of the State, and enjoyed themselves greatly; and all of them unanimously voted for another assembly next year, here at Georgetown. Pastor B. A. Dawes made a good presiding officer, and was re-elected for next year; but the loss of the efficient secretary, Bro. T. J. Watts, who will take up the wider work of the Southern Baptist Convention next year, caused universal regret.

Prof. D. E. Fogle has just returned to Kentucky after his year's leave of absence at Harvard University. Prof. Fogle made an exceptional record at Harvard, standing at the head of the list of graduate students in the modern language department. He made the "A" grade in all of his courses, and enjoyed keenly his year of advanced work amid the stimulating surroundings of this great university. He comes back to the college refreshed and still better qualified than before for the highest and best sort of teaching.

Prof. William H. Branham has been selected to have charge of the Latin and Greek department for next year. Prof. Branham is a native Kentuckian, descended from two of the best and sturdiest families of Woodford county—the Stouts and Branhams. He graduated at Georgetown in 1904—was elected "Rhodes Scholar" for Kentucky in 1905 and spent three years at Oxford University, England, on this foundation, and since his return to America has been teaching in Florida.

Prof. Branham's record as a "Rhodes Scholar" at Oxford was extraordinary, equalling perhaps that of any one who has ever been sent from the United States. He was the leading man of Queen's College, and he comes to his Alma Mater bringing the freshest and best methods and spirit of this oldest and most famous of all English universities.

Dr. Garnett Ryland is spending a few weeks at Cornell University, at Ithica, N. Y., doing some advanced work in Chemistry. Prof. A. L. Rhoton is teaching in the University Summer School at Knoxville, Tenn., where for several years he has had charge of the work in Higher Mathematics.

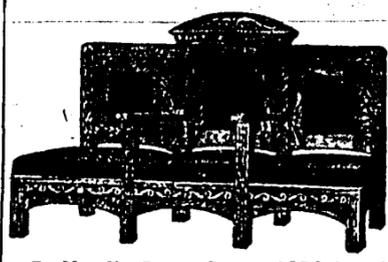
Prof. John L. Hill, of Louisville, who has recently been added to the teaching force at Georgetown, is traveling in the interest of the college in Western Kentucky, and is making an excellent impression upon the numerous friends of the college in that great and growing section.

The prospects for the college for next year seem brighter than ever before. The writer recently returned from Western Kentucky, whither he went to take part in the "Whirlwind Campaign" for better schools in Kentucky. A week spent in Caldwell and Crittenden counties revealed the fact that our Baptist Zion is making excellent progress in that part of the State. In Princeton there is a beautiful new church where large congregations greet Pastor W. E. Hunter every Sunday. Under his wise leadership the church is rapidly growing in numbers and developing in power. In Marion there is a similar state of things, under command of Rev. M. E. Miller. I

was much impressed with the high order of work that is going forward under the leadership of both these brethren in these two important cities.

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The Farm and Household

George Wells, of Bethel, sold a mule to Frank Richardson for \$150.

S. M. Campbell, of Springfield, sold to Manual Moraja ten yearling mare mules at \$115 per head.

Messrs. Thomas F. Dunlap & Son, of Georgetown, sold a pair of five-year-old mare mules, weighing 1,300 pounds, each, to Thompson & Henton, of Lexington, for \$550. This pair sold as two-year-olds in 1906 for \$400.

Fleming County.—A large part of the wheat has been harvested in this county. The crop is considerably damaged by the recent rains, although most of the farmers say the yield will be little short of the average. Some of the farmers are complaining of smut in the wheat. The tobacco and corn fields are very weedy on account of the recent rains. A few blackberries have been brought to town.

Nicholas County.—Continued rainy weather has delayed the farmers considerably in their work. Wheat harvest is now on. Corn and tobacco are looking well. Plenty of garden truck on the market. An abundance of blackberries. Eggs scarce and high. Live stock looks well and shippers are now sending their lambs to Eastern markets. Potato growers of this county report that the crop is fine and the yield will be large. The prospect for honey this year is poor as it is claimed that the continued drouth of last fall killed many bees.

Kenton County.—Crops are looking fine, great prospects for lots of corn, potatoes, tobacco, oats and a huge crop of hay. Some corn in tassel and a great deal of the crop layed by. Mr. Hoyt, from the Good Road Commission, at Washington, made a lecture at the farmers' meeting. The tax payers think they get but little improvement for the amount of money paid out for roads. A number of farmers are into a corn growing contest, and expect to have a corn show at one of their meetings this fall. Premiums will be given upon corn, potatoes, pumpkins, bread and cakes.

Crittenden County.—Tobacco crop in this county never looked better than now. Some corn and tobacco are in the weeds on account of too much rain. Wheat all in the shock and a good average crop. The hay crop will be harvested this coming week. Oat crop is fine. Corn plowed over second time. But little old corn, and selling at 75 cents per bushel. Meal selling at \$1 per bushel. Flour \$7 per barrel. Stock of all kinds looking well. Mules and horses are still high. The lamb crop is going off at 5 1-2 cents. Hogs 6 to 6 3-4 cents. Milk cows in demand at fancy prices. Fat cattle are selling high.

CULLING THE FLOCK.

More money than one can imagine may be made through judicious handling of the stock by culling. To cull a flock means carefully to select out the least desirable, both old and young, that lack strength and vigor, those badly formed, or which lack an attractive growth of

feathers; all of which should be sent away to market. Following these, the undesirable cockerels should be taken. Last of all, select the pullets that have for any cause failed to mature, and send them to market. This careful culling of the stock, both old and young, at this season reduces the feed bills, increases the profit, and makes possible more efficient care of those which remain.

Never send hastily to market those that you select for this purpose, but have a building with a yard about it in which those to be sold to market can be confined for a week or ten days. Keep them in this enclosure and feed them all they will eat of rich, fattening mash food, composed of corn meal, finely-ground oats and wheat middlings mixed with scalding hot water or milk, and fed to them three or four times a day. This with a little green food and grit, will quickly fatten the fowls. Remember, if the mash is made moist sufficient to make a thick, damp mess that will not run like slop, the fowls need no other drink; this kind of feeding fattens them quickly and makes them better market meat.

As soon as one lot has been turned off in this way to market, select another. After thoroughly cleaning up the house and enclosure, feed these in like manner. It is always best to weigh the entire lot when you yard them for fattening; weigh them again when they are sold, and you will quickly learn whether you are feeding them properly or not, also whether the increase is sufficient to warrant the outlay. Young, healthy stock in good condition, and old stock as well, can be yarded and fed in this way into a one-third increase of weight in fourteen days, if they are properly fed and cared for. Of course, if the old stock is over-fat, they cannot be improved by this method of feeding; but old stock that is thin, and young growing stock, can always be increased very considerably in weight within fourteen days. Each two weeks can be selected on almost any poultry plant sufficient of the poor specimens of the flock to make a yard to feed for market purposes. In this way you can have two weeks to feed and the same in which to select the undesirable ones to be fed and sent to market.

Begin now to feed the young turkeys to bring to the finest size and finish for the November market. Every pound that is added to the weight of your turkeys from now on means from 12 to 16 cents increased value. It is estimated that 4 cents from now on will add a pound to the carcass of the turkey for Thanksgiving. Each pound sold at 14 cents returns a profit of 10 cents to you if this is true. We think it is, and it is well worth the effort to begin at once the proper judicious feeding of your growing turkeys to have them ready for the most profitable returns.

Ducks and geese can be fattened at any time within two or three weeks if they are kept confined and fed on rich, fattening mash foods. They eat greedily of these and fatten very fast. Just as quickly as they are plump and ready for market they should be sold.

SPRAYING POTATOES.

According to directions given by the Cornell Experiment Station the spraying of potatoes should commence when the plants are from six to eight inches high, and the operation should be repeated at intervals of from ten to eighteen

days in order to keep the plants well covered with the spraying mixture. During epidemics of blight it may be necessary to spray as often as once a week.

For ordinary purpose Bordeaux mixture will give the most satisfactory results. According to the rules laid down by the Cornell station it is advisable to make stock solutions to keep on hand from which the Bordeaux mixture is compounded. Take 100 pounds of copper sulphate and dissolve in 50 gallons of water. Also take 50 to 100 pounds of lime and slake it with water and keep in a large wooden vat. In the preparation of the Bordeaux mixture for spraying take three gallons of stock solution of the copper sulphate and pour it into a fifty gallon barrel that is half full of water. Into this pour the lime solution through a strainer. The mixture is tested by dropping into it a few drops of a solution of yellow prussiate of potash. Enough lime should be added so that when the test is made there should be no reddish brown appearance where it comes in contact with the Bordeaux mixture. If the solution turns red add more of the potash mixture. An excess of lime does no harm.

Whenever bugs or flea beetles are plentiful one pint of Paris green or two quarts of arsenite of soda should be added to the Bordeaux mixture. Arsenite of soda is composed of two pounds of white arsenic, two pounds of sal soda and two gallons of water.

Ordinarily for the best results about six sprayings are necessary but those who wish to get along with three sprayings should postpone the first one until there is danger of injury from bugs and flea beetles and then spray thoroughly with the Bordeaux mixture and poison. A single spraying is in itself profitable, though more are better.

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BROWNING.

On January 16th, 1909, Bro. J. U. Browning heard and heeded the call to come up higher. Seized with pneumonia while visiting his daughter in California he soon succumbed. His only lament was to die so far away and not be able to accompany his wife home. "Nevertheless," said he, "The will of the Lord be done."

The Browning name before him could always be counted on the right side when principle was at stake, and he maintained the high standard set by his ancestry. Gentle as a lamb, yet bold as a lion when principle was involved. He was a good citizen, a kind father, a gallant husband, a godly man. He was sixty-eight years old and had been a consistent member of a Baptist church since boyhood. His church at Auburn had recently elected him deacon. He did efficient work as a member of our building committee; a service for which our church is profoundly grateful. His was the second funeral held in our new house. No larger congregation has ever assembled at our church than was present January 24th, at his funeral.

We do not easily recover from our loss. In his quiet way he greatly helped and strengthened his pastor. The last time I ever saw Bro. Browning he came to me, his heart all broken up for a brother who had wandered from our church, and said: "Is there no way to bring him back?" Surely such a spirit was the Christ Spirit. Surely a good man is gone; a prince in Israel hath fallen.

He leaves a devoted wife and three affectionate daughters with a number of relatives and a host of friends; with them we sympathize and for them we sorrow, but to a world of sadness and suffering we would not call him from his high habitation and his eternal rest.

C. C. DAVES.

Auburn, Ky.

WALLACE.

We are called upon to pay tribute to the memory of our beloved sister, Fannie Wallace, who passed away July 1st, 1909. Aged eighty-two years and six months. Therefore be it,

Resolved, That by the death of sister Wallace, our church has lost a true and tried sister and while we mourn her departure let us seek to emulate her virtues having in mind we must labor while it is called today ere the coming of the night when our opportunity for service shall have ended forever.

Resolved, That a copy of these resolutions be placed on the minutes of our Sunday School, a copy sent to the Owensboro Messenger, and also published in our Central City Argus, and last, but not least the dear old Recorder, of which she was a life-long reader, and a whole soul missionary sister.

MRS. KATE HILL.

MRS. REBECCA RICE.

MRS. T. L. ROLL.

Committee.

HUSTON.

Mrs. Minnie M. Huston, daughter of Dr. E. R. Montgomery, was born in the city of Louisville, February 4, 1878. She professed faith in Christ and was baptized by Fred D. Hale, uniting with the Twenty-second and Walnut Street church. She was married to T. E. Huston, August 10, 1904. She died July 11th at 5:45 p. m., at her father's home, 1826 West Jefferson street. She leaves two children, small girls, one four years and one four months of age. After a brief funeral service in the home, her body was laid to rest in Cave Hill to await the resurrection, when they that have done good shall come unto the resurrection of eternal life.

SMITH.

Mrs. E. T. Smith fell asleep in Jesus June 17th, after four long years of weary suffering. She had been a subscriber to the Western Recorder for more than forty years, and loved the paper all her death.

She was a faithful Christian and a steady Baptist. There are few people

living who love God's servants more than she did. Dr. Maddox told me last summer that Mrs. Smith wrote him a letter that appealed to him as few he has ever received, after she had read a statement of his concerning our "aged ministers." Mrs. Smith leaves a husband eighty-four years old and several children, all faithful Christians. It is a pleasure to pay tribute to one of God's elect, and she was one of His own.

SEVERAL THINGS.

T. E. Richey.

Providential overrulings cast my lot recently to visit Muhlenberg county. Musing while there upon the past, I could but be startled with the changes time has wrought since the epochal period slightly less than two score years ago, when the county gave me earth's best woman for a life companion. Then the county was oppressed with a mammoth railroad debt, bordering close to the very verge of bankruptcy. What was infinitely worse still, the saloon lifted its hydra-head in every part of the county, blighting and blurring and blasting out every ray of human hope for time and for eternity as well. But how changed now! The financial debt is canceled. The population is all astir with life and hope. Rich mines are opened up with prospects bright for more. Real estate is greatly enhanced in value. But, far greater blessing still, the people have ordered the saloon to depart from their borders to return no more forever. Blessed Muhlenberg!

The churches of the county are sufficiently numerous and vigorous to constitute a good average Association of their own, which they have done and appropriately named it for the county and placed over it as Moderator that model man and merchant, C. E. Eades, of Greenville. Great things may now be expected of this body. Rev. A. V. Whittinghill has been secured as missionary with headquarters at Greenville, which renders prospects still brighter.

Greenville church is now without a pastor and is an open door for great fruitage from the labors of the right man if such be secured.

Central City church enjoys the pastoral labors of the indefatigable T. J. Ratcliff, who seems the right man in the right place. It is said that the lamented Gen. Green Clay Smith once barely missed becoming President of the United States by virtue of the position he occupied in the government. I was reminded of this when told that I once barely missed being called to the pastorate of Central City church, and I felt that my honors would have been the greater of the two.

The "whirlwind educational campaign" brought to Caldwell county President Arthur Yager, of Georgetown and Secretary of State Ben L. Bruner. Both made fine addresses, and aroused much enthusiasm. Prof. Yager canvassed the county over and left a deep impression upon the people. Baptists are proud of both these men-as belonging in their ranks.

The Chicago Inter-Ocean, as quoted in the Recorder of July 1st, administers to Prof. George E. Foster a wholesome and merited rebuke. That is all right and we bid the Inter-Ocean Godspeed. But now I will administer a well merited rebuke to the Inter-Ocean for a slightly less error than Prof. Foster's. It says: "The offense of Prof. Foster is not that he speaks his religious opinions, nor that his opinions are contrary to the accepted faith of the Baptist church," etc.

Again it tells us that Senator Henry M. Teller, in 1896, "did in and to the Republican party precisely what Professor Foster is doing in and to the Baptist church," etc. The point I make is that the Inter-Ocean refers to the entire Baptist brotherhood as one great church. Such palpable ignorance and misrepresentation is utterly inexcusable in even any little village local periodical. What shall we say then of a great publication with such prestige as the Inter-Ocean claims? Paul talked about "the churches of Galatia" (I. Cor. 16:1), "the seven churches which are in Asia" (Rev. 1:4), and so on!

The tourist who goes up the Matterhorn must not tell the guide the route or what implements it is safe to carry. If he is not willing to trust his guide he would better stay at the base of the mountain; for there will come many an emergency in which nothing but that guide's steady brain and stout arm will lie between him and certain destruction. My brother climbers, before us lies the rugged uphill of self-denial and of duty. At the summit are heaven's flashing glories. Can you grasp a stiff hold on the loving hand of your Guide and say even on the dizziest places, "I will trust?"—Rev. Dr. Theodore L. Cuyler.

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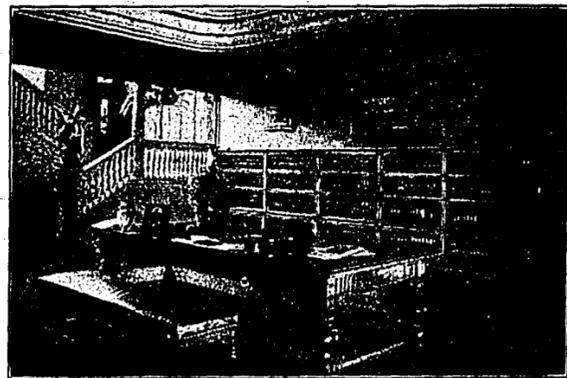
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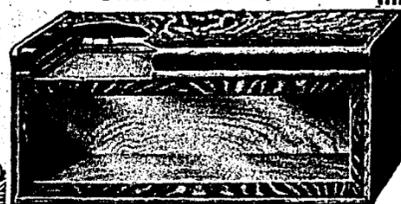
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ITEMS OF INTEREST

News The World Over.

The children often give very original and amusing explanations of things. One scholar told his teacher that "Leap year is so called because for three years the earth goes round the sun and in the fourth it leaps over it."

All civilized nations unite in regret for the death of Prof. Simon Newcomb, who died of cancer in Washington City, aged seventy-four. He was one of the greatest mathematicians who ever lived, one of the most brilliant and distinguished astronomers of his time, a political economist of acknowledged authority, and a prolific author of scientific books. He had been a rear-admiral in the navy, and was buried with military honors.

Modern navies again. The first accident was due to ignorance on the part of the officers. The Russian battleship, Slava, built in 1903 and one of the finest ships in the navy, while engaged in target practice ran on a rock in Liban harbor and was seriously injured. Extensive repairs are necessary. The second accident was due to the ship and to no fault of the men. There was an explosion on the United States battleship, North Carolina, in which Ensign H. K. Aiken was so injured he died. He had distinguished himself at the Naval Academy and was considered one of the finest of the young officers.

Capt. James W. Long, U. S. A., was run down by an automobile in Washington City, and died in three hours. He was born in 1840, entered the regular army as Second Lieutenant in April, 1861, and was twice brevetted for gallant and meritorious conduct in battle. He had a dislike to automobiles and said two days before his death: "If I had my way I would smash and burn every automobile in the District."

Forty years ago Mr. Weston walked across the continent. He is now seventy years old, and has just completed his second walk from New York City to San Francisco. He said he would walk it in one hundred days, but he was 102 days, and was much chagrined by failing to make it in the time he said. For 2,000 miles he walked the railroad tracks and everybody knows how wearying that is both to muscles and nerves.

Gen. Frederick Phisterer died at his home in Albany, aged seventy-three. He was born in Germany and came to this country when a boy. He enlisted in 1855, took part in several Indian wars and during the war was in many battles. For special gallantry in the battle of Stone's River he received the Congressional medal of honor. He fought also in the war with Spain. He was the author of several military works.

"The Grand Old Man of Virginia," John Goode, has died, aged eighty. He was famous as a soldier, a statesman and a lawyer. He was the oldest ex-member of the United States Congress, to which he was elected before the war, and the only survivor of the Convention which passed the ordinance of secession. He was in the Confederate Congress, and afterwards was a staff officer of Gen. Early. He was a great orator, his speech at the unveiling of the Yorktown monument being a masterpiece.

The aeroplanes continue to make records, but unfortunately while the flying seems easy enough, the trouble is with the "lighting," and in this the Wright brothers maintain their pre-eminence. M. Bleriot, at Etampes, France, flew twenty-five miles in fifty-six minutes, winning a prize of \$2,800, but in "lighting" the propeller of his machine was damaged. Herbert, at Calais, made a splendid trip, but in lighting the wheels of his propeller were damaged.

Christian Work says reckless auto-driving is on the increase. But the patience of the people is fast reaching the vanishing point. One of two things will be done. Either the manufacture of machines which can go more than ten or twenty miles an hour will be forbidden, or automobiles must have a road of their own as the railroads do and keep off the public highways.

The widow and son of John W. McKay, the silver multi-millionaire, have presented to the University of Nevada a School of Mines. They also gave a statue of McKay to stand in front of the building. The statue represents him standing leaning with his hand upon a miner's pick, which shows that his wife and son are not ashamed of his humble beginning.

OTHER STATES.

The first church, Waco, Texas, has set apart Bro. H. F. Aulick to the full work of the gospel ministry.

A gracious meeting at Laredo, Texas, resulted in fourteen baptisms and others by letter.

A meeting at McAlester, Okla., closed with fourteen additions, eleven received for baptism.

Union University, Jackson, Tenn., has conferred the degree of D.D. on Rev. J. W. Lipsey.

An eight-days' meeting at Mt. Olive, Miss., resulted in fourteen additions to the church, ten received for baptism.

Bro. John R. Pennington has been set apart by the Forest Grove church, Mo., to the full work of the Gospel ministry.

The meeting at Natchez, Miss., resulted in twenty-six additions. The first convert in the meeting was a Roman Catholic woman.

The meeting at Big Spring, Texas, closed with forty-one additions to the church. Bro. F. M. McConnel did the preaching.

At the Schoolfield church, Va., a meeting of two weeks was held, resulting in twenty-three baptisms and others to be received.

A meeting was held at Marietta, Okla., thirty-one united with the church. Sid Williams did the preaching, also the baptizing.

The two weeks' meeting at Sarasota, Fla., held by Pastor J. H. Tharp and Bro. Ira W. Saunders, resulted in thirty-seven additions.

Bro. C. G. Skillman, much beloved in Kentucky, the new pastor at Louisiana, Mo., is organizing the forces and pushing the work.

The North Fort Worth church, Fort Worth, Texas, has set apart to the full work of the Gospel ministry, Bro. W. W. Rivers, a young brother of great promise.

Bro. N. S. Thomas assisted Pastor L. J. Mims, of Dublin, Texas, in a two-weeks' meeting. Twenty-four received for baptism, four by statement and sixteen by letter.

Pastor E. P. West, Pittsburg, Texas, held a meeting, doing his own preaching. He baptized nineteen and received four by letter. A genuine revival was experienced by the entire church.

The meeting at Hart, Mo., was one of the greatest ever held in that community. Thirty-seven united with the church; thirty-one baptisms, five by letter and one by relation.

Pastor G. R. Naylor, Hartshorne, Okla., did his own preaching for two weeks and eighteen were received for baptism and fourteen by letter. Among others a Jewess was baptized.

The new meeting house of Mount Union church, Kan., has been set apart to the worship of God. This young church was constituted in December, 1908, with thirty charter members.

Pastor McKanghan, of Bethel church, near Vear Switch, Va., assisted by Bro. Willis Ways, held a gracious meeting the church being increased in numbers and the religious tone of the neighborhood strengthened.

The meeting at First church, Austin, Texas, left pastor and people on the mountain top. Forty-six united with the church and others will follow. The Baptists are now prepared for a forward movement all along the line.

The First church, Blocton, Ala., Pastor C. S. Wilson, had one of the greatest meetings in her history; sixty-five members added to the church and her membership much revived and strengthened.

The Manitou, Okla., saints have enjoyed a wonderful revival; meeting continued seventeen days, and forty-five united with the church, thirty-two by experience and baptism. Bro. J. F. Leake, the missionary pastor feels to thank God and take courage.

KENTUCKY ASSOCIATIONS AND FROM MISSIONS.

There are seventy-six District Associations in Kentucky, with 1,738 churches, which have 216,031 members. The season for the annual meeting of the Associations is now on, beginning with Simpson July 22nd, and ending with Graves County October 27th. These meetings are in some respects the most important of all the gatherings. They come closer to the individual churches and members

who furnish the sinews of war for all the denominational enterprises. And this season should be made much of for the supreme work which Jesus Christ committed to his churches, the preaching of the gospel to every creature. So, let the brethren and the churches see to it that in these Associational meetings Home and Foreign Missions be not crowded out as in the General Association, to the last piece of an hour of the last night after an already long programme.

A glance at the records of these seventy-six Associations on Home Missions will show how far short Kentucky Baptists are falling from their privileges, opportunities and duties. Of many wealthy churches in the State not one has yet given as much as \$1,000 to Home Missions. And of the many strong and wealthy Associations in the bluegrass and the penny-ribs only four of them go beyond the \$1,000 mark in gifts to Home Missions. They are: Long Run, \$3,209; Elkhorn, \$1,231; Bethel, \$1,147; Warren, 1,074. Daviess County Association came within 27 cents of the \$1,000.

The amounts asked for this year from the Associations place four others in the \$1,000 column, and it is confidently hoped that they will march up with the procession. Kentuckians cannot and will not fail to respond loyally to calls to duty.

Kentucky certainly cannot afford to make a smaller advance this year than is laid out for the entire Home Board work which is 21 per cent. And 21 per cent for Kentucky will require \$28,605. Why not say even figures, \$30,000? That would then be less than three-tenths of all the mission contributions of the State.

Resolution of Rev. W. W. Landrum offered at the Ministers' Conference: Resolved, That the Baptist Ministers' Conference of Louisville, hereby express its most fraternal sympathy to their brother, Rev. Wm. Argov, pastor of the First German Baptist church, bereaved by the loss of an accomplished and consecrated daughter, just blooming into womanhood, and takes occasion to assure him of the united and earnest prayers that the God of all consolation will strengthen and sustain him and his sorrowing household in this experience of darkness and trial.

E. G. VICK, Chairman. C. B. ALTHOFF, Sec'y of Conference.

The following is taken from the Galveston News, and is gratifying but not surprising to the many friends of Brother Stubblefield. The First church is evidently moving forward, under his able leadership:

"Dr. Edward Stubblefield, pastor of the church, is very much gratified at the showing the church is making and the members of the body are more than pleased with the showing that the pastor is making in church leadership.

"The gentleman has the love, confidence and esteem of every member of the church, and his personality draws to the services every Sunday a great many people who are not affiliated with the church. Dr. Stubblefield preached his first sermon in this city on the 26th of January, 1908, coming to Galveston from Oxford, Miss., where he served as pastor for over three years, during which time 300 members were added to the church.

"Dr. Stubblefield has established for himself a firm place in the church world, and people from all denominations join in congratulating him and the First Baptist Church on the showing that it has made and is making."

DISTRICT ASSOCIATIONS— TIME AND PLACE OF MEETING.

- JULY. 22—Simpson, Pleasant Hill, near Franklin. 28—Blackford, Lewisport. 28—Concord, Mt. Pleasant ch. AUGUST. 3—Bethel, Lewisburg. 3—Daviess 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 Pleasurville. 17—South District, Cornhillville. 18—Barren River, Monroe ch., near Tomkinsville. 18—Crittenden, Turner's Ridge. 18—Ohio River, Walnut Grove ch. 19—Gasper River, Union ch. 20—Franklin, Frankfort. 21—Green River, Hickory Grove, near Leitchfield. 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.

SEPTEMBER.

- 1—Long Run, Broadway, Louisville. 1—Ten Mile, Concord ch., Gallatin Co. 2—Bell County, New Liberty ch., Was. 2—Wayne County, Cedar Hill ch. 7—Central, Lebanon. 7—Elkhorn, Midway. 7—Rockcastle, Brodhead. 8—Bay's Fork, Hopewell ch., near Cedar Springs. 8—North Bend, Bullittsburg ch., near Bullittsville. 8—Greenup, Willard ch., Carter County. 8—Owen, Harmony ch. 8—South Cumberland River, Cedar Point ch., near Cains Store. 8—Sulphur Fork, Eminence. 9—North Concord, Fellowship ch., near Barbourville. 10—Booneville, Burning Springs. 10—Enterprise, Prestonsburg. 10—Greenville, Elizabeth ch., Breathitt County. 11—Stocktons Valley, New Hope, Tenn. 14—Boones Creek, Winchester. 15—Nelson, Mill Creek ch., near Bards town. 15—Russells Creek, Lone Valley ch., near Campbellsville. 16—Lynn Camp, Pleasant Ridge ch. 17—Landmark, Chestnut Stand ch. 17—Second North Concord, Fairview ch., near Fonthill. 22—East Lynn, Mt. Carmel, Taylor Co. 22—Edmonson, Little Jordan ch. 22—Freedom, Otter Creek, near Monticello. 22—Irvine, Mt. Gilead ch., Maulden. 24—Goose Creek, New Home No. 2. Clay County. 24—South Union, Young's Creek ch., near Williamsburg. 28—East Union, Jellico. 28—Pulaski County, Oak Hill ch. 29—Severn's Valley, Rhudes Creek ch., Goshen, Hanging Rock ch. Cecilian. 29—South Concord, Bethe ch., Wayne County. 30—Little River, Mt. Pleasant ch., near Cadiz. 30—Upper Cumberland River, Four Mile ch., Day.

OCTOBER.

- 1—Laurel River, Pleasant Grove ch., Clay County. 5—Whites Run, Locust. 6—Little Bethel, Slover ch., near Clay. 6—Warren, Drakes Creek, near Bowling Green. 6—West Kentucky, shiloh ch., near Arlington. 8—Mt. Zion, Corn Creek ch., Whitley County. 8—Three Forks, Hyden. 13—West Union, Barlow ch. 19—Ohio Valley, Utley's Chapel, Blackford. 20—Blood River, Zion's Cause ch., near Benton. 20—Salem, Buck Grove ch. 27—Graves County, Pilot Oak ch.

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

JOHN L. HILL, Assistant Secretary.

WANT COLUMN.

Want ads appeal to everybody. There is always something wanted in every home, church or community that can be advertised for in this department of the Western Recorder at a very small cost. Something to sell or exchange—lands, real estate, properties or merchandise of any kind; business changes, situation wanted, etc. etc., can be advertised for in this column at the rate of one cent per word each insertion. The cost is so small that remittance by stamps, currency, Postal or Express Money Order must accompany all orders for insertion of copy in this column. No ad taken for less than 25 cents.

READER! If you would like to know something more of the Panhandle of Texas, and Randall County in particular, send me your name and address and receive the Illustrated Edition The Randall County News of 28 pages, free. L. G. CONNER, Canyon City, Texas.

WANTED—To sell you a home in Georgetown—or a good bluegrass farm—by so that you can educate your children.—Write THE SUMMERS-ROBINSON CO., Georgetown, Ky.

FOR SALE—Having bought new pews the Midway Baptist church wishes to sell its old pews. They are mahogany finish. Any church wanting pews can get these at a bargain. Also will sell two oil lamp chandeliers and one pulpit stand. For particulars write J. O. Cooper, Midway, Ky.

Live Stock Markets.

CATTLE.

Table with 2 columns: Description of cattle and price. Includes items like 'Good to choice ex-stra', 'Light shipping steers', 'Med to good butcher steers', etc.

HOGS.

Table with 2 columns: Description of hogs and price. Includes items like 'Good to choice pra. and bra.', '200 to 200 lbs.', 'Medium packers, 165 to 200', etc.

SHEEP AND LAMBS.

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

TOBACCO.

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

BURLY—Bright Red.

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

DARK.

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

BUTTER.

Fresh, packed, 17 1-2 to 18c.

POULTRY.

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

EGGS.

Fresh, case count, 19c; candled, 20c.

THE FEED THAT FATTENS.

Cotton Seed Meal Cotton Seed Hulls Write for prices for Fall Delivery. Prompt Personal Attention given to all orders, large or small.

WILLIAM A. BURNETT. BOURBON STOCK YARDS, LOUISVILLE, KENTUCKY. Home Phone 8516 Cumberland Main 51-Y At Night, South 1098-A