

WESTERN RECORDER

Faith, Hope and Love, these three.

82nd YEAR

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A writer in the *Baptist Commonwealth* quotes Dr. John A. Broadus: "I have heard a great many sermons and some of them from illiterate men, but I can truthfully say I never heard one that I failed to find profitable."

Dr. R. J. Campbell, who has not made up his mind as to whether he is a monist or a pantheist, is the successor of Joseph Parker in the pastorate. His recent vagaries have led the papers to republish these words from a sermon of Dr. Parker's in that pulpit: "Some day a man may arise here who will deny the Lord that bought him, who will preach a Gospel without a Saviour, a salvation without a cross; then write 'Ichabod' across the frontals of the place, and let it be forgotten as a thing of shame, a memorial of unpardonable treason against the throne of God."

Christian Work says of Gipsy Smith's first sermon in Brooklyn: "He preached on repentance and in no uncertain manner. One could almost imagine that the spirit of John the Baptist had revisited the earth as he admonished his hearers to repent in no gentle, soothing tones. The way to salvation was pointed out as a hard road to travel. There is nothing about it easy and inviting so far as personal comfort and enjoyment is concerned. It had nothing to do with the flowery bed of ease on which we may be gently and comfortably wafted to the skies according to the prevailing tendency of some of our preachers these days. Those who heard the sermon were mightily stirred."

Rev. Charles Brown utters this warning: "There are some of us who once had the faculty for quiet and serious reading, but we have lost it. We could not sit down for an evening now with Bunyan or Ruskin or Shakespeare alone; we have apparently lost the power of sustained and quiet thought. We rush from one excitement to another in our spare hours, and our lives are becoming woefully superficial, and the grave danger is that in time we shall become incapable of deep thought."

The High Churchmen in England have gotten out a new hymn-book, of which they are very proud. The chief compiler said they had put in hymns which other hymn-books excluded, because they were Unitarian. They also had hymns to the Virgin Mary. The Bishop of Bristol promptly forbade its use in his diocese. Whereupon there was a great wail at his illiberality and persecution.

THE PRESENT FAD OF "OUT-SPOKENNESS."

BY WILLIAM C. WILKINSON.

I wonder how many among our censors and custodians—ministerial, editorial, and others—of manners and of morals are aware to what an extent has spread on every side, in the community of today, a certain principle, consistently carried out in a certain practice, of speech, social and literary—a principle and a practice which I conceive of now as a "Fad," and which I will style the "Fad of outspokenness." Resolutely and unflinchingly to "call a spade a spade," seems surprisingly, I trust I may say appallingly, to be regarded more and more as quite the thing to begin a new century with. It invades the sacred preserves of feminine, cultivated feminine—above all, indeed, cultivated feminine—modesty and delicacy.

The purpose of the present paper is chiefly to call attention to the fact, and to sound a needed alarm.

The Walt Whitman "cult" is no doubt to a considerable extent responsible for the state of things described. Until lately I had comfortably supposed that the tendency to be "out spoken," and to flout, at the point of delicacy in speech, the civilized scruples of society, was mainly, if not wholly, a masculine freak. But lately I have been startled to find that our charming counterparts of the gentler sex are going at a great pace the self-same way. Years ago I was guest at a gentleman's country-seat, where, to my surprise, I chanced upon a copy of Walt Whitman's "poems," in an unabashed, unabridged, unexpurgated edition of them. I picked it up and having found some of the things in it that are fit to read, *virginibus puerisque*, I was struck with them afresh, and in all simplicity I essayed to share my admiration and enjoyment with my friend, the master of the house, who happened at the moment to come into the room where I was. "You will not expect me to stay to listen to anything out of that book," he said gravely, not tartly at all, and altogether in a calm characteristic manner of his, which completely vacated his demurrer of any trace of what was disagreeable, while leaving it quite final in effect, and decisive. Perhaps he was afraid I meant to read some of the "outspoken" things in the book, and to those he would not give ear even to hear me condemn them. He then was not responsible for the presence of that book in his house.

Well, I rather admired the "No, I thank you," I received. It seemed to me indicative of virtue and pure taste still alive among us. For my friend was no obscurantist, and no bigot, much less a prude. He was not even puritanic in habit of mind or of character. He was simply an open-minded cultivated gentleman, not yet, and indeed such that he was not likely to be ever, subjugated to be victim of the fad of "outspokenness."

Very different was a subsequent experience of mine, when an attractive and cultivated young married woman; whom, on that occasion I met for the first time, in conversation with me spoke, she introducing the subject herself of course (I should not have ventured it), with innocent-seeming, and evidently to herself delightful, enthusiasm of Walt Whitman's "poetry." It took my breath away to hear her dithyrambs. I hardly knew how to take my re-

sponsive part, in such a line of conversation with a lady. I have been forced upon some practice in behavior since then, that has given me a little more presence of mind, and perhaps a little more command of resources, for use in emergencies of the sort.

For example, not along ago, it was my happy chance to sit at a dinner table well furnished with guests, having next to me on my right one of the most charming young women that I ever met. She was equally lovely in person, in grace of spirit, and in manners. I cannot recall exactly how it was that Walt Whitman came to be named between this young lady and myself, but at any rate in the simplest and purest way imaginable she expressed herself as highly admiring and approving that "poet." I dropped my voice, not to be observed by any other among my commensals of the occasion as entertaining with a young lady such a topic, and assumed interrogatively that she must mean Walt Whitman in a carefully abridged edition. "Not at all," she declared, "I mean Walt Whitman in full—nothing omitted." I quickly let the topic pass at the moment, with only the remark that she probably was innocently unaware of what the "full" Walt Whitman was.

Did I feel that a new light was thus thrown for me on this young lady's character, that in short she could not be the soul of purity and grace that she appeared? No, there was that about her, an aura, an atmosphere, that utterly forbade such a new and different interpretation of her quality. And I subsequently became satisfied that she knew her "full" Walt Whitman well; better, indeed, or at least more widely, if I could not admit more truly, than I did myself.

Here then was a cultivated young woman, of unquestionable refinement in grain of nature, and as pure, I could not but believe, as anybody ever is that has not purified himself even as He is pure—here was such a woman willing to profess herself, and to be anywhere and everywhere recognized, a devout admirer of Walt Whitman. How do I explain a fact like that? Why, in the simplest manner possible; she had fallen under the power of the prevalent "fad of outspokenness."

That this charming young woman retained inviolate, as certainly she seemed to do, her purity and her modesty, in spite of her sinister possession by this freak in judgment and in taste, does not prove that the fad of outspokenness is harmless. She believed herself to be even "puritanic," so she said; and there was doubtless in her case an hereditary strain in the blood that tended powerfully to preserve her from immediate harm. But imagine only what the state of things would be in society and in literature, if this fad should become generally dominant. I cannot illustrate with specifications, for I should be committing myself the offense I deplore, an offense which has received in law the name of "indecent exposure." Even Walt Whitman, the apostle of this monstrously frank animalism, seems to shrink from carrying out quite to its logically legitimate expression the doctrine that he ostentatiously professes. For he uses a euphemistic avoidance, and a certain something, which, with all his incredible audacity of speech, he dares not frankly name outright (though he makes his meaning unmistakable), he calls a "poem!"

It is no sin of illiberality, narrowness, bigotry, puritanism, or whatever opprobrious name you may choose to employ, to

say and to insist that this man has prostituted considerable native poetic gift and considerable culture as well, to very ignoble use in his "poetry," so-called. There ought, I think, to be just now a concurrent emphatic outspokenness against the fad of illegitimate outspokenness of which this "poet" is the high priest and apostle. University of Chicago.

ALL UNDER SIN.

The Lord Jesus came into the world to save sinners. This puts the sinner in a most favorable and promising position. Every one who realizes and confesses his sin, consents to be classified as a sinner, and accepts the grace of Christ provided for sinners, is freed at once from all his liability to punishment, and becomes a saved child of God.

Those who will not confess that they are sinners, and who feel no sorrow or repentance for sin, put themselves outside the pale of the mercy provided by the death and sufferings of Christ, for this is only for sinners. No one except sinners may expect to have any share in it. If a pension is provided for old soldiers, no one except old soldiers need expect to receive it. If salvation is for sinners, only sinners need expect its benefits.

God has included all under sin. He says that all have sinned, and that all have departed out of the way. He says that there is not a just man that sinneth not, and that there is none that sinneth, no, not one. He would not have said so if this were not the fact. It being the fact, he has apprised us of it. He has taken the fact into consideration in providing salvation, and has made ample provision for all.

If God's including us all under sin, or classifying us all as sinners, were for any unkind or severe proceeding against us, we might think it harsh even if true. But it is in order to bestow grace. It is as if some great physician should come into a plague-stricken community and offer to cure every one stricken with the plague who applied to him. If he should come into a home, and, seeing that every one was sick, should say: "You are all sick, and must all take this remedy," we should think of him as a very wise and kind man.

God looks down on us and tells us that we are all sinners, guilty, in danger of eternal death, and on our way to destruction. Because we are thus under sin Jesus Christ comes to bring us plenteous redemption, sufficient to all. Being, in the legal description, included under sin, we are pointed out as the very ones entitled to all the rights and benefits of redemption. A clear case is made for us in the provision of grace.

Herein is grace. Here is the very simplicity of the Gospel. Here is set forth the love of God to sinners so plainly that no one need make mistake. It seems as though it could be no more simple.

All that is necessary on our part, then, is for us to repent and believe in Christ; that is, to acknowledge that we are sinners, for whom the atonement was made, and to claim a share in that atonement for ourselves. As the old hymn runs: "We take the guilty sinner's name: the guilty sinner's Saviour claim."—Selected.

Resolved, never to do anything, which if I should see in another, I should count a just occasion to despise him for, or to think in any way more meanly of him.—Jonathan Edwards.

QUESTIONS ANSWERED.

BY SENEX.

I am asked if it would be right for a young lady to marry a divorced man whose wife has married again? The wife secured the divorce and the man admitted she had Scriptural ground for securing it.

It would be very wrong for her to marry him, as he has no right to marry. It is generally held by the churches that the innocent party, when the divorce is granted for adultery, has a right to marry again, and is not guilty of adultery in so marrying. But all Baptist churches hold that the guilty party has no right to marry again. And as it seems he was confessedly guilty, the young lady would sin should she marry him. There would be no course open to a God-honouring church in such circumstances but to exclude her from its fellowship. I am sorry for her if she is much attached to the man. But her duty to God and to the church must come before her own feelings. And if she is a real Christian, when she has meditated upon the subject and prayed for willingness to obey God rather than to follow her own inclination.

I am asked another question in regard to divorce. "Is it lawful to marry a divorced woman whose husband is living, and has married again? She secured the divorce upon the plea of his adultery." As she had Scriptural ground for divorce from her husband, the churches generally hold that she has a right to marry again. That is, of course, if she was herself innocent. It is only an innocent party who has Scriptural grounds against the guilty one who has a right to marry. That is the general consensus of opinion. As I have said, personally I like the stand that South Carolina takes. But I would not oppose taking into the church a man who had married a divorced woman who was innocent, and whose husband had been guilty of adultery.

A brother sends me a long speech which a negro Mason made on some occasion in which he claimed that Masonry was a "negro institution, made of colored clay and formed by colored brain." His reason for that assertion was his claim that Hiram, king of Tyre, and Solomon were negroes.

To establish the claim he brings up the fact that Hagar, from whom the Arabs descended, was an Egyptian, and Joseph married an Egyptian, the daughter of the high priest of On. He simply showed his ignorance of races and of history by any claim that the Egyptians were negroes. They were not in the past, and are not now. On their oldest monuments are some pictures of negroes, and they are just as the negroes are now in appearance. But in these pictures the negroes are slaves.

He also claims, every Gentile who became connected with Israel, as negroes. This is amusing. The Hebrews were far from being the only white race. And the brown, and the yellow, and the red races are not negroes. Either he was ignorant or he thought his audience were. Very likely he was honest in his statements. It pleases the colored Masons, very likely. The white Masons can take care of themselves.

"The discussion came up in my Sunday school class as to whether God gave the Ten Commandments directly to the people, or whether he gave them to Moses as he did the Judgments and Statutes. I had always thought the latter, and several of the older Bible students that I spoke to thought the same." In the introduction of lesson III, on the Ten Commandments in the *Advanced Quarterly*, it says: "Several revelations came from Mount Sinai, but that of the Ten Commandments is the only one given directly to the people."

The *Quarterly* is right. In Deuteronomy just after the Commandments Moses says: "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, of the thick darkness with a great voice; and he added no more." It might possibly have been said that God spoke to the assembly, when he told Moses what to tell them, but this verse tells of the voice speaking. Again Moses says: "When ye heard the voice out of the midst of the darkness." The elders of the people said: "We have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth." They repeat again in the 26th verse that they had heard the voice of the living God speaking out of the fire.

In Hebrews 12:19 the apostle in speaking of this giving of the law says: "And the sound of a trumpet and the voice of words." God spoke, he spoke to the assembly and they heard the words.

THE ORDINANCES BECLOUDED.

BY LANSING BURROWS, DD.

The revelation of the divine will is always more or less bedimmed by the selfish medium through which it comes to us. We can hardly avoid a contemplation of God or His gospel quite apart from the consideration of what we may gain. We are too deeply interested in His revelation of salvation to adequately appreciate the fact that the glory of God is the supreme purpose. That thought is beclouded before the intensity of the interest we have in it. So we deal with God, as it were, commercially. Salvation is a thing of such engrossing importance that we conceive of ourselves as the chief factor, and our thought concentrates upon what of gain accrues to us. But the chief factor is God. Our salvation and our walk in the light and our complete redemption in heaven are for the glory of God and not so much for our conception of joy and happiness.

So it is that men have beclouded the meaning of the ordinances. The various contentions as to their significance and meaning in the Christian system arise from conceptions as to what they mean for us. One will claim that baptism is a regenerating force; another, shrinking from such an assumption, will claim that it is the representation of a man's spiritual cleansing; another, that it dedicates or initiates the subjects into a condition of grace. In these conflicting explanations the chief meaning is manward and not Godward. It is the child that is regenerated or dedicated; it is the man who is purged of his original sin or is brought into the favor of God or introduced among the company of believers. The idea of a human glorification of God is lost. The man is content because he is baptized: that he was regenerated or dedicated in his infancy; that he has entered into the church or the kingdom. He feels that he has obtained something and is content with it, is satisfied with his baptism. The thought of self is uppermost, and not the glory of God. He has put God under an obligation to do something for him, for, he has submitted or obeyed and has a right to expect favor. Whereas the simple purport of baptism is an opportunity that a man has to declare before the world that God has been gracious to him, redeeming him from sin and bestowing a blessed hope through grace alone.

The explanations given of the meaning and intent of the Lord's Supper are various and confusing. Some have read into the account of its institution the mysterious doctrine of the sixth of John, a doctrine so subtle that men recoiled from it because they could not understand they affirm that the eating and drinking of Christ as taught in John vi, find interpretation in eating and drinking material things which Christ took wherewith to memorialize his atoning sacrifice. Others would have the simple feast to be an expression of fraternal fellowship and love; and others would have it set forth the fact of accepted standing in the church, the equivalent being stated by the term, "communicant." Self has be-

clouded this ordinance. One thinks he has spiritual life because he has communed; another has proven his sincere affection for his brother because he has communed with him; another has the satisfaction of knowing that he is acceptable in his church since he has been admitted to the communion. In no case is the glory of God in the mind. It may be urged that all this is for that purpose in the intent of the participator; but it is to be replied that it is not the chief or principal thought. The man is satisfied because he has come to the table; he is led to think that God has been made favorable to him because he has done something; he is content with the thought that he has eaten Christ and so has life, or that he has showed that he loves his brethren, or that no objection has been made to his continuing in fellowship. Whereas the observance of the Supper as explained by Christ himself, goes no further than a declaration before the world that Jesus has died for the sinful soul of man, that He was broken for them and His blood shed as bread is broken and wine is poured and that because of this wondrous sacrifice a man may hope and believe unto salvation through the grace of God.

If the ordinances do not declare the glory of God in the simple provisions of the gospel of grace and constrain those who behold them to draw nigh unto God to take of the offered salvation that He has provided, the great factor in them is lost. They must then be relegated to the vulgar plane of a religious commercialism by which men propose to barter their own spiritual good by the observance of a commandment, the essence of which is to declare the glory of Him who for His own sake, has brought them out of the darkness and bondage of sin into the glorious liberty and light of His redemption.

CHRISTIAN UNION.

Two things impress us: one, that union does not mean simply "a general good feeling of Christians organized in different sects;" it must be deeper than this, and more vital. The other is that if there is to be union it must be on the basis of belief; "among those who hold the fundamental doctrines of Christianity." We have had a good deal of sentimental twaddle in later years about Christian union; denominational lines have been so far obliterated in some cases as to affect denominational vigor. We rejoice in the overtures recently made by some denominations of similar creeds looking towards a union with each other; little progress has been made but much may come in future years. These bodies, however, had to move in the line of common beliefs. Some strong advocates were found of a union of Baptists and Disciples, and some discussion was had in certain sections, but it soon developed that there were marked differences as well as marked similarities, and it looks as if even its most ardent advocates have dropped it. Romanists have declared that there can be no union with them until Protestants are ready to accept the Papacy, which never will be. Episcopalians have said the same about the historic episcopate. Others take similar ground.

The one limit to this union today is conscience. No man has a right to sacrifice conscience in the giving up of principle for the sake of that which looks expedient. The man who declares that he can be a member of another denomination as readily as his own is the man who is not worth a fig to his own. If there is anything in being a Methodist a man ought to be a Methodist though he be the only Methodist in the world. We are much more concerned about making Christians than making Baptists, but we also believe there is more reason for being a Baptist than having been born one. No man is serving the kingdom by sacrificing that to which his conscience gives assent. A thing is never expedient that costs a principle.

While there is a limit to union there is little limit to co-operation, and church federation is most desirable. There are abundant opportunities for manifesting the spirit

of Christian fraternity, and the spirit for which Christ prayed, in federation. The upbuilding of righteousness is the one aim of all; there are methods and means common to all in which all are in hearty accord. The use of these in federated activity which is sincere will do more to honor Christ than a union that is on paper only.—*Baptist Commonwealth*.

The following, from the *Religious Herald*, is just as good as though it had been first written for *The Journal and Messenger*. Simply change the name and you have just what *The Journal and Messenger* would say to one asking for special rates. (By the way, have we not recently learned that it is a great crime for a religious paper to accept any payment at less than its advertised rates?)

"Why not send *The Religious Herald* to ministers at \$1.00? This would increase the popularity of the paper.' This question is frequently asked, and we submit to our pastors if we do not make terms for them which are far more advantageous and are eminently just and kind. For the first two new annual subscribers which any pastor in Virginia sends us we will give him credit for \$2 on his own subscription, and for every additional new annual subscription he sends we will credit him with a half-dollar on his subscription, or will send him the money. Why should a pastor pay anything for his *Herald*? We greatly prefer to send it to him in return for work done for us than to have his \$2.00. He, we judge, would far rather feel that he had earned and was fairly entitled to the credit on his subscription than to have a concession made on the ground that he is a minister. Besides, there are pastors and pastors. There are pastors of large churches in Virginia, with liberal salaries and fine opportunities for increasing our circulation, who never sent us a new subscriber in their lives. There are other pastors in Virginia who regard the circulation of the *Herald* in their fields as a part of their normal pastoral duties, and who frequently send new subscriptions. These never pay any money for their *Heralds* if we can help it. Shall we treat both classes alike? We are entirely willing to leave to the pastors in Virginia to decide whether our present rule is not more equitable and kindly than a general and promiscuous reduction.

Some people are never happy unless they can call a thing by the name of something else. A child must be a "human plant," although it isn't. A young plant must be a "baby." To call something by the name of something else to which it has more or less resemblance is their delight. It may come from their poverty of language, though in most cases it is the "perversity of human nature" which rejoices in destruction. It likes to see a building burn down, and the results of years of labor destroyed in an hour. Now, language is one of the most convenient and useful things in civilization. It has been built up by centuries of effort, in which the effort of the best has prevented its control by the worst. If we are to use one word to mean anything, how can we discriminate in our thinking? There is a distinction between plants and animals which it is well to keep. And it is preserved the more easily by the use of distinctive words. This in no way affects any theory of development. The line between plant and animal life in some of the lower orders is not easy to trace. But no matter how they originated, there is a marked distinction between the plants and animals with which we have most occasion to deal. Progress consists rather in discriminations between things that differ than in lumping everything under one name.—*Journal and Messenger*.

Let the cheerfulness of childhood become a part of our mature disposition. We are children of God; why should we not be always glad? God is our Father; Heaven is ours; the earth is ours; hope is ours; why not let joy be ours?

NEW TRUTHS.

"Don't be a bigot—only that man is a friend of the truth, who recognizes and welcomes it in every customer. Though it bear a mean name, be ready to say 'all hail' when you meet it."

The above is an utterance of a Baptist minister, born and reared in the South, but now preaching in one of the New England States. It is said that his training is not very broad nor extensive, and that the best part of it was obtained in a small printing office where he acquired a ready use of such English as is found in the average secular paper. He entered the ministry some twelve or fifteen years ago, and being gifted with a big sonorous voice, and a manner that suits the age, he rose rapidly in his new role till he was caught up by one of the New England churches, and now from his present heights, he dispenses wisdom to those who need his kind of wisdom, in such vague pompous phrases as the above.

His kind of talk is no new thing, and thirty odd years ago we thought it evidence of preternatural sapience when one spoke of welcoming truth in whatever guise it presents itself. But after several decades of experience in this world of shams and pretentious humbugs, we have come to the deliberate conclusion (even at the risk of being styled an old fogey, out-of-date, back number, bigot, and all other ugly epithets that the progressive hurl at others) that in nine cases out of ten, all this talk about welcoming truth in all sorts of bad company, is sheer nonsense and calculated to mislead the half-educated who think that high-sounding phrases are sure signs of wonderful wisdom. For truth is like many useful drugs in the apothecary, that may be mixed with poison in such proportions as to insure the death of the man who takes them. So truth is often combined in such proportions with error as to form a compound in which there is truth enough to allure mankind, and error enough to destroy the vast majority of those who embrace the compound. And where is the sense in commending truth in such association with error? Take, for instance, that foolish mixture of truth and error known as Christian Science. It certainly has some truth, or it could not appeal to men with the force it does. But it is fatal to the interests of pure religion where it gains the ascendancy. Then why tell men to welcome the truth in Christian Science when we can point to systems around us that have much more truth and none of its deadly error that blights the lives of those who embrace it. And if we point men to the truth that is in the system, they may mistake our commendation of a part of the system for the whole, and be led to embrace it. That has happened in numberless instances in regard to Romanism. Romanism is Satan's masterpiece. He has spent two millenniums in weaving truth and error together in that system so that the truth might allure people to embrace it and the error to destroy the souls of those who are thus deluded. Now, many people undertake to teach their children to admire the truth that is in Romanism and the practical charities that are founded by that body of professors, and the result generally is, that the children so brought up become Romanists at last. Would it not be better to tell people that such systems are so saturated with deadly error that they had better let them alone altogether, instead of wasting time in trying to find out how much truth there is in it in order that we may, forsooth, "welcome it in whatever costume" it appears? Every cubic mile of sea water holds enough gold in solution to enrich any man, if he could only get it without expenditure of time, labor and money. But the fact is, it will cost, perhaps, a hundred dollars of good money to gather one dollar of gold from the sea water. As long as this is the case men will not waste time and money in trying to gather gold from this source. And as long as we have a Bible; and churches that are following it, we had better be trying to follow that Book instead of spending our time in trying to separate the truth from error in their numberless combinations today, in order that we may find an infinitesimal fragment of truth to which we can take off our hats and say, "All hail!" The fact is, the masses cannot or will not, make the separation. They will accept the amalgamated system and say, "all hail" to it, rather than to the unfortunate truth that is found in such bad company.

Many preachers today are telling young people to read all sorts of books in which ruinous errors are taught, with the only caution that they "need not believe all they read, that they must learn to take the truth and leave the error." The truth is, in ninety-nine cases out of one hundred the young people are as helpless to do this as a babe of a few months is to walk alone. You may take its little hands and, by partly carrying it, you can have the semblance of its walking. But it is entirely dependent on you for strength and guidance. So young people follow the leading of the objectionable writers just as a child follows the mother who holds it up and leads it. We know people, not children, nor fools, whose usefulness has been ruined by reading that strange mixture of truth and error, "Millennial Dawn." We know two deacons, one of them a prominent lawyer, who have made shipwreck in just this way. And the land is flooded with books that can unsettle for life any person whose religious opinions have not been fixed by a long, patient, thorough study of the Scriptures.

Away out in California is a considerable desert, called "Death Desert," we believe. Few people have ever crossed it. Many have tried and perished. It is a sandy waste, where the air is like a furnace, and water is not to be had, except at a spring which is full of arsenic. All who drink of it die. Some years ago a few men went there and

found the skeletons of many people and animals, and the fragments of wagons, partly buried in the sand. It was plain that a train of immigrants had stopped there and had drunk and died. They recognized water "in whatever costume they found it," and said "all hail!" and drank and died. Wasn't it water? Yes; cool, clean, sparkling and beautiful to the poor thirsty travelers, but every cup was a potion of death. So truth may have so many deadly mixtures with it as to cause death eternal to those who welcome it in its costume of error.

Beware of the man who says welcome truth in whatever costume you find it. "Thy Word is truth," without any mixture of error. Then why fool away our lives seeking for truth in mountains of falsehood, when we can go to the fountain of truth in God's Word and drink and know that every draught is pure, unadulterated truth—without any deadly poison? X.

WHY THERE ARE NOT MORE BAPTISTS.

BY M. J. WEBB.

Other denominations have the Baptists badly hoodwinked. There was a time when our ministers boldly announced their beliefs and argued for their Scripturalness; and although they came under the ban of other ministers and were frequently denounced for narrowness in contending so strenuously for strict construction and literal obedience of the Word of God, they persisted in teaching to others the truth as they saw it until those who cared to know the way of God reached the point where they could give a reason to those who asked them for both their faith and hope.

But the charge of narrowness was crushing to some proud spirits. As a matter of fact no man is so broad as the one who acquires a knowledge of what God reveals and commands in order that every duty may be faithfully performed. But the charge of narrowness was galling and deeply pained those among us who counted the praise of men to be worth more than the praise of God. To secure favor with their neighbors and competitors they broadened out till they scarcely knew, themselves, why they were Baptists; and if they did know they feared to speak their reason above a whisper.

Most of our preachers still contend for baptism, as only by so doing can they continue to be Baptists; but I am told that occasionally a Baptist church and preacher is found where affusionists are received into the church's communion. Why is this? Evidently in order to secure the favor of those whom Christ has made it the preacher's duty to instruct in all the things which Christ has commanded. Loving the approbation of the world, they forfeit the plaudit of the Master.

A striking illustration of the forfeiture of truth is illustrated in the yielding by some of the rightful observance of the Lord's Supper. The Saviour said: "Do this in remembrance of me;" the inspired apostle said: "As often as ye eat this bread and drink this cup ye do show the Lord's death till He come;" but other denominations began to say: "You must admit us to the table when spread in your churches so as to show your breadth, and your fellowship and friendliness for us," and Baptists began to yield, preferring to desecrate a holy ordinance to a secular purpose rather than maintain a Scriptural doctrine. No body bases open communion on the teachings of the Bible; with even its most ardent advocates sentiment plays the prominent part.

For a hundred years or more Baptists have been told that close communion was too heavy a weight for them to carry, and some of them believed it. So under the name of Free Will Baptists they began to practice open communion, till after several decades they had about dried up on the stem, and I believe are now endeavoring to drop into the lap of the regular Baptist denomination. In the South this siren voice was not heeded, and the Baptists have come to be a mighty people under the blessings of God; while in the North the Baptists can hardly claim a right to live, because they are lax and consequently have come to be comparatively few.

Along on the border line between the North and the South some pastors have simply weakened instead of openly surrendering. They say "We will not give any invitation to the table, but let each one judge of his own fitness." Why do they not take the same stand with reference to the other ordinance—that of baptism? Do they permit everyone to judge of his own fitness for baptism and come to its observance without consulting the church in which the ordinance is to be observed? Oh, no; the applicant must come before the deacons and then be voted upon by the church before being baptized. Why should one ordinance be so much more loosely observed than the other? Or is it not cowardice that makes the difference in the rigidity of the two observances? The applicant should examine himself in each case, but the church, after all, is the executor of God's will.

Often has it occurred in a union meeting that converts are told to follow their own whims in choosing church membership, while every loyal pedo-Baptist in the neighborhood is working with might and main to pull every convert their way. The Baptists during all this time are ringing the changes on the public utterance to follow their own sweet will without advice or instruction from Baptist preacher or lay worker. Baptists are so gullible! Somebody said they are the Lord's simpletons. But they ought to become wise as well as harmless.

For one I doubt the wisdom of a Baptist pastor or evangelist in telling a convert to follow his own inclination in choosing a church home. The com-

mission of our Lord is not fulfilled until after having preached the gospel the new made disciples are baptized in the name of the Trinity and faithfully taught to observe all Christ's commands.—*Baptist Commonwealth.*

THE INTOLERANCE OF THE TRUTH.

BY REV. S. E. WISHARD, D.D.

Intolerance is a homely word. It smacks of illiberality, bigotry. To be intolerant of some things is to be out of fashion. It is to be rated as narrow, cranky and something worse. It is fashionable to tolerate almost everything, unless it is outrageously vicious or vile; and even then there is a grade of character that does not object, but glories in the shame of that which is intolerable. This is a time of breadth. The broad road is not the only wide thing. There is breadth in what is called science. There is a broad theology, followed by broad morals and thin spirituality.

Truth in nature is intolerant. The law of gravity will not play fast and loose with any fool who proposes to indulge himself, counting on the tolerance of the law of gravitation. It is true to-day and forever that falling bodies, or bodies unsupported, will be drawn toward the center of the earth. Satan understood the intolerance of that truth when he sought to induce the Savior to cast himself down from the pinnacle of the temple. Let some gentleman who is pleading for toleration cast himself down from the pinnacle yonder on the Rocky Mountain. He will suddenly discover that truth has no toleration for a performance so insane.

It is settled truth that fire will burn. Even the gentlemen who plead for breadth, for liberality, for toleration, are so thoroughly convinced of the fact that fire will burn, and of the value of that fact, that they never venture to assume the abrogation of that truth. Most of them have sense enough to keep out of the fire. They do not indulge in any cheap skepticism in reference to the orthodox statement in nature that fire burns. They avail themselves of the unyielding intolerance while inveigling against God's eternal truth in the moral and spiritual realm.

It is pretty well understood among gentlemen, who call themselves so broad that they can ignore fundamental truth in matters of religion, that water drowns, unless the life savers are on hand to deliver the unfortunate fellow who is caught in the swirl. Hence we do not find our liberal friends casting themselves into the fire or water. They know enough, are illiberal enough to come in out of the rain; because the truth that water wets, and sometimes drowns, is absolutely intolerant. They shape their conduct according to the truth.

Our Government has settled by law the truth that a certain number of grains of silver shall constitute a legal dollar, also that a certain amount of gold shall constitute a gold dollar. Truth is, therefore, that every dollar, gold or silver, must come up to standard. That is truth, settled truth, and all commercial exchange moves on the basis of that truth. But my liberal friend entertains broad views. He has decided that there is no necessity in being so particular. We may as well have advanced thought, and abandon these antiquated estimates of the value of a dollar. Indeed, he has decided that he can make a dollar much cheaper, and have it retain the same value. He enters the business according to his liberal views, and proceeds to foist on the market a considerable amount of his counterfeit. What? Yes, that is what it is. The truth, that it requires a certain amount of metal to give standard value to a dollar, is so intolerant that the Government employs certain officials to look after this liberal gentleman. You may call them heresy hunters. For that is what they are. They are after my friend who has adopted new views as to the amount of silver or gold the Government requires to give value to a dollar, and has adopted new views as to his right to issue "the green," in spite of the Government's prohibition. And we have another illustration of the intolerance of truth.

Truth in redemption is as intolerant as in nature or in the financial world. God alone has the right to set up the standard of truth. He has done it. He has given the world the truth concerning sin. We may entertain advanced thought on the subject, but that does not change the truth. The truth will neither relax nor relent. Truth will not compromise, because God can not compromise. He is the impersonation of truth. Our Lord said, "I am the way, the truth and the life." While God has compassion upon the sinner, and emphasized that love and pity by the cross, he is intolerant of sin. "Thou art of purer eyes than to behold evil, and that canst not look on perverseness."

God has provided a remedy for sin in the gift of his Son. He gave his to die for our sins, that we might live, delivered from sin. That precious and glorious truth is intolerant of any new speculation of Mormonism, or any other ism that builds on any other foundation. God has sent forth the truth, as lighting from one part of the heavens to the other, that "Other foundation can no man lay than that is laid." And that foundation was the vicarious work of "The Lamb of God that taketh away the sin of the world." The typology of the Old Testament and its prophecy have one strain, and that is Isaiah's declaration that "The Lord hath laid on him the iniquity of us all." Jesus and the apostles were intolerant of any other scheme of redemption. Peter, referring to the old prophecy, said of Christ, "Who his own self bear our sins in his own body on the tree." The teaching that attempt to substitute the example of Christ for his vicarious work, ignores the

fact that Christ's example is powerless until the life of Christ has been formed in the soul.

The loving disciple, John, was so intolerant of false teaching that he said, "If any one cometh unto you and bringeth not this teaching, receive him not into your home and give him no greeting; for he that giveth him greeting partaketh in his evil works" (John ii. 10, 11).—*Herald and Presbyter.*

LEAVE THE SWEETNESS THERE.

"If you are going to give a pan of milk, don't skim it first," the old grandmother used to say; meaning, if you are going to do a favor, don't spoil it by an ungracious word or manner.

Haven't we noticed how much of this "skimming" goes on in ordinary family intercourse? "Another errand? I never go downtown without half a dozen commissions!" complains Rob, when his sister asks him to bring a book from the library. He never refuses to oblige her; he does not really count it an inconvenience; he only takes the cream off his kindness.

"Those gloves ripped again!" exclaims Mary, when John wants her to take a few stitches. "It seems to me they always need mending when I am in a hurry with something else." She would be shocked at his going shabby and distressed if any one thought her unwilling to render such office, but she makes it a little unpleasant to ask the favor.

The children follow the fashion. Tommy shuts the door at Bridget's request, but he grumbles at having to leave his top. Susie goes to the door when she is sent, but she departs with a protest that it is Tommy's turn. Thus all day long people who love one another skim the sweetness from every service they render.

Duty done today is better than duty planned for tomorrow. The man who thinks most of tomorrow's accomplishment is not likely to take care of tomorrow when it comes. The man who gives himself unreservedly to the doing of today's tasks is the better fitted to do as well for tomorrow's when they are at hand.

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.

Mother Goose's Puzzle Pictures.—Henry Altemus Company, Philadelphia. Substantially bound in linen, with attractive illuminated covers. Fifty cents.

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Contents for *The Atlantic Monthly* for September: "Why American Marriages Fail," Anna A. Rogers; "Earl Percy's Dinner-Table," Harold Murdock; "Civilization" (poem), James E. Richardson; "The Rules of the Game," Edward A. Ross; "Fenimore Cooper," Brander Matthews; "When Town and Country Meet" (a story), Elsie Singmaster; "Shelley," Arthur Symons; "The Helpmate" (a novel, XXXVII-XI), May Sinclair; "Mary Armistead" (poem), E. W. Thomson; "Respite Finem" (a story), Jeannette Marks; "Elizabethan Psychology," Edward Dowden; "To the Wind" (poem), John V. Cheney; "The Immigrant Woman" (I), Frances A. Kellor; "The Anglo-American School of Polite Learning," Samuel M. Crothers; "Personality in Journalism," M. A. DeWolfe Howe; "Joy from Sorrow" (poem), R. V. Heckscher; "The Contributors' Club," "A Sick-Room Anthology," "Wit and Humor," "My Uncle Nat," "The Bowtell Nation," On Certain Vagaries of the Poets."

Contents for *Lippincott's Magazine* for September: "A Chain of Evidence" (a complete novelette), Carolyn Wells; "Queen Dolly," La Salle C. Pickett; "The Long Courting of Henry Kumerant" (a story), Elsie Singmaster; "De Moon Pilot" (poem), Wilhelmina F. Pruitt; "The Reporter Who Made a Story," Capt. Lloyd Buchanan; "You" (a story), Prince Vladimir Vanjatsky; "The Passing" (a story), Jane Belfield; "A Prayer" (poem), Clarence Umy; "Shelley" (a paper), George L. Knapp; "An Old Man's Dream" (poem), Margaret Erskine; "The Girl from Tres Posos" (a story), Elliott Flower; "The Sophisticated Mr. Lettredge" (a story), May Harris; "The Triumph" (poem), Richard Kirk; Ways of the Hour.

SUNDAY-SCHOOL LESSON

SUNDAY, SEPTEMBER 22.

Death of Moses.—Deut. 34:1-12.

Motto Text.—“Precious in the sight of the Lord is the death of his Saints.”—Ps. 116:15.

Nearly a year had passed since the sin of Moses, as recorded in the twentieth chapter of Numbers. It had been one of the busiest years of his long life. Moses had led the people from Kadesh round the country of the Edomites into the territory of Og and Sihon, which had been conquered and given to the tribes of Reuben, Gad and half of Manasseh. Twice had the people murmured and rebelled and been sorely punished, once when God sent the deadly serpents among them and when they were led into idolatry through the cunning advice of Balaam to the Moabites and twenty-four thousand perished in the plague.

“And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah.” Pisgah is the name of the range, of which Pisgah is the highest peak. “And the Lord showed him all the land of Gilead unto Dan”—the Dan in Perea whose exact site is not now known (Gen. 14:14). The other Dan was not in the land of Gilead. “And all Naphtali.” Naphtali was in the north, Ephraim, Manasseh and Judah in the central portion of the holy land. “Unto the utmost sea.”—the Mediterranean.

Verse 3. The south is Negeb or the pasture land towards the Arabian desert, extending almost to Kadesh, and Zoar was in the south-eastern portion. Although Moses' eyes were not dimmed, and in spite of all that is said of the clearness of the air, his vision must have been miraculously enlarged to enable him to see thus the whole of the promised land.

“I have caused thee to see it with thine eyes, but thou shalt not go over thither.” That was the punishment for Moses' sin that he should not enter the promised land. And it was a sore punishment. All men whose hearts are much set upon a great work earnestly desire to be enabled to complete it. It was eighty years since Moses had given himself to this work of delivering Israel from Egypt and guiding them into the promised land, and now at the very end when victory was assured, he must surrender the leadership.

“So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord.” Were words ever written grander in their simplicity, and depth and pathos? In the land of Moab, not in Canaan. “The servant of the Lord.” Moses was great in all the ways which men count greatness, a great warrior, ruler, statesman, law-giver, poet and historian. Yet when he dies, his one title to enduring glory is that he was the “servant of the Lord.” And Paul who alone of all the race ranks with him in greatness delighted to call himself the “servant of Jesus Christ.” “According to the word of the Lord.” Literally translated that is “at the mouth of the Lord,” and the Jewish rabbis have a tradition that it was “at the kiss of the Lord,”

God's breath upon the lips of his servant calling the soul away from the body. The tradition is beautiful but the probable meaning is that of our version.

Moses' sin was forgiven him but even at his prayer the penalty was not removed. Moses did not die what we call a “natural death,” for he had no disease and he was strong and vigorous. “Death is at once an appointment according to natural law, and a penalty according to moral law and Moses died here according to moral law and as a consequence of his sin.”—Pentecost. It would not be well even for a Moses and far less for inferior Christians that they should escape all suffering for sin. The forgiveness of sin does not carry with it the remission of all physical penalties and consequences.

Dr. Edgar has well said: “If in praying for pardon we escaped all physical consequences of our sin, the result would be that the physical escape would be more thought upon than the spiritual.” Even when God forgives us he takes vengeance on our inventions. (Ps. 99:8.) “And he buried him in a valley in the land of Moab.” Never was a man so honored in his death. He died alone with God and in truth, so does every human being. No matter how many stand around the death bed, no friend can go with the soul into the death valley. Saint and sinner die alike alone with God, but with what an awful difference! To the one he is a loving father, welcoming his child to the mansions prepared for him; to the other he is a consuming fire. “But no man knoweth of his sepulchre unto this day”—which was true when Joshua or Elenzer or some inspired writer added this last chapter and is true still. Jude 9 adds to the wonders of this burial. Whether Satan wished the body of Moses to cause the children of Israel to worship it as they afterwards did the brazen serpent, or whether Satan tried to keep Michael from taking the body to Heaven that Moses might appear in his resurrection body on the Mount of Transfiguration, or whether it was on some other occasion we do not know.

The general impression is that Satan tried to prevent the resurrection of the body before the transfiguration. If this is true it is another strong proof (of which there are many) against the Swedenborgian theory of a “spiritual” body which escapes with the soul at death, and is the only body which arises.

Outside the lips of Christ there is nothing in Scripture more touching in its tenderness than God's answer to Moses' prayer to be allowed to enter the promised land (Deut. 3:13-26). “Speak no more unto me of this matter.” It is as if God could not bear to hear his dearly loved servant plead for a thing he would not grant. We all know how hard it is for a dear one to ask earnestly for what cannot be granted, and it is as if the Almighty could not bear to hear Moses plead in vain.

But the prayer was granted after all. Fourteen hundred years afterwards Moses stood in the midst of that land; his foot in life never trod, and spoke to Jesus of the decess he should accomplish at Jerusalem. It was a grander answer than Moses could have imagined as he pleaded with God. And there is a blessed comfort to us in this answer. Our prayers are not lost when we die. They may be gloriously answered when we are in

Heaven. Leave them with God.

“And the children of Israel wept for Moses in the plains of Moab thirty days.” And well they might for they nor the world would ever look upon his like again. It is to be hoped that among their tears are many of remorse for the way they had treated their great leader. And we can well believe there was genuine repentance in their grief, because we are told in the next verse that they hearkened unto Joshua.

“And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.” And there has been none since, save that prophet like unto him, but infinitely greater than he, the Lord Jesus.

Stanley tells us that no modern word seems exactly to correspond to that which our translators have rendered the “meekest of men.” It means rather “heedless of self-enduring.” Dr. Smith has well said: “All that is told of Moses indicates a withdrawal of himself, a preference of the cause of the nation to his own interests.” And the secret of his power was simply his nearness to God. We may not be capable of reaching that nearness, but there is not one of us who might not live far nearer to God than we do.

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In his work for the union of the Baptists and Free Baptists, for which he is set under the arrangement made by our Home Mission Society, Rev. Dr. Hobart is accustomed to use this argument: "There are among us many open-communion churches, and a great many pastors are encouraging open-communion practices. Yet they are tolerated by us, and reckoned with us in denominational affairs. Why should we be more exacting of those who would come to us than we are of those already of our number?" Many of our people seem to think that the argument is conclusive, and that we ought to accept it. Suppose, however, we apply it to some other things: We have among us a good many serofulous people, and we do not cast them out of the country. Why should our government refuse to allow people thus afflicted to come to us as immigrants? We have many blind people among us. Why shut out the blind? We have many paupers? We have many criminals among us—not a few of them going in and out of their own free will. Why shut out criminals? In many of our families there are profligate sons, who give their parents much trouble. Why should such families object to the marriage of profligate young men with their daughters? The truth is, that the argument does not hold. We all of us have about us things to be regretted, and it does not follow that we should willingly receive more of the same kind. It is true that we have among us a good many people who cannot see why we should adhere to the rule held to by the fathers of our denomination. But while we may tolerate them, it does not follow that we ought to gladly receive a multitude more of the same sort.—*Journal and Messenger.*

Celery is not sweet till it has felt a frost, and men don't come to their perfection till disappointment has dropped a half-hundred weight or two on their toes.—*C. H. Spurgeon.*

**DISTRICT ASSOCIATIONS—
 PLACE AND TIME OF
 MEETING.
 1907.**

- SEPTEMBER.**
- 12—North Concord, Centennial church, Bell county.
 - 13—Booneville, Liberty church, Clay county.
 - 13—Second North Concord, Union Chapel church.
 - 14—Stockton's Valley, Seventy-six Clinton county.
 - 18—East Lynn, Good Hope church, Taylor county.
 - 19—Upper Cumberland, Martin's Ford church.
 - 20—Freedom, Central Union church, Clinton county.
 - 20—Lynn Camp, Gray's, six miles from Corbin.
 - 20—Three Fork's, Hindman.
 - 25—Edmonson, Joppa, two miles west of Mammoth Cave.

- 25—Pulaski County, Good Hope church, six miles of Eubanks.
- 25—Severn's Valley, Mill Creek church, near Vine Grove.
- 25—Warren, Woodburn church.
- 27—Goose Creek, Girdler, Knox county.
- 27—Irvine, Indian Creek church.
- 27—South Union, Rose Hill, Morley Station, on L. & N.

OCTOBER.

- 1—East Union, Big Poplar church.
 - 1—White's Run, Jordan church, Eagle Station.
 - 2—Goshen, Pleasant View church.
 - 2—Little River, Blue Springs church, Caldwell county.
 - 4—Laurel River, Singing Creek church, Laurel county.
 - 4—South, Concord, Lick Creek church, Wayne county.
 - 9—Little Bethel, Cedar Grove church, Muhlenberg county.
 - 9—Ohio River, Clear Springs church, Shady Grove.
 - 9—West Kentucky, Poplar Grove church.
 - 11—Enterprise, Card church, Pike county.
 - 11—Mt. Zion, Corinth church, four miles from Corbin.
 - 15—Muhlenberg Co., Nelson Creek.
 - 16—West Union, Oscar church.
 - 22—Ohio Valley, Sturgis.
 - 23—Blood River, Benton church, Marshall county.
 - 23—Salem, Raymond church.
 - 25—Severn's Valley, Mill Creek church, near Stithton.
 - 28—Franklin, Frankfort.
 - 30—Graves County, Mt. Pisgah church, three miles East of Boaz.
- Clover Bottom.
 Landmark, Bethlehem church.
- If changes or corrections are necessary, please write to the papers.
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"TIS SWEET TO KNOW."

REV. T. L. BAILY.

'Tis sweet to know,
While here below,
We have a friend to whom to go;
Who will give heed
In time of need,
To all who will for mercy plead.

O, yes, 'tis sweet,
This friend to greet,
When we approach the mercy seat
And find him there,
To answer prayer,
And in our every sorrow share.

O, then draw near,
Without a fear,
For he your faintest sigh will hear;
Then why delay,
His call obey,
He will not turn your plea away.

Then, O, how sweet,
In his retreat,
To sit secure at Jesus' feet;
Forever blest,
A peaceful rest,
Where nought impure can e'er molest.
Atlantic City, N. J.

Our Pulpit

DIAMOND HINGES—"AS"
AND "SO."

C. H. SPURGEON.

"For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee."—Isaiah liv:9.

There are some people in the world, who, the moment we begin to speak of a type, try to disparage that style of speech by calling it "spiritualizing." They seem to be far too wise to be able to learn anything by that mode of teaching. Yet the Holy Spirit has given us, in the Old and New Testaments, abundant instances of spiritualizing; and, though he could have used new metaphors and fresh phrases, in his infinite wisdom he preferred to use the old historical allusions, and the historical types, for the instruction of God's people. It is a pity that we should crave that which is new when it can truly be said, "the old is better." In the case before us, the Holy Spirit uses Noah's flood, and the Lord's covenant that it should no more return to destroy the earth, as symbolical of the covenant of grace which is made with the people of God in Christ Jesus. Surely he did this for our instruction. Oh, that he would shine upon the Word, and make it to be both for our edification and our comfort! His divine treasure-house is full of blessings, but he must give us the key, or we shall not be able to enter. Open it, blessed Spirit, to all thy believing people!

The text turns on the two hinges of "as" and "so"—two precious diamond hinges upon which it hangs. And these mean, I think, first, "as surely as," and then, "in the same manner as."

First, as surely as God has sworn that a devouring flood shall never again cover the earth so certainly has he sworn that his wrath and rebukes shall never go forth against

his redeemed church, or against one of his redeemed people; and you may rest assured that, as the one is a fact, so is the other, and as the one shall never be altered, so the other never shall be. The first oath is irrevocable, and so is the second: "As I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee."

But it not only means "as surely as," it also means "in the same manner as," and there I notice two points of resemblance. As God has sworn, absolutely, that he will not again destroy the earth with a flood, so hath he sworn absolutely that he will not pour forth his wrath against any believer, or against the Church of Christ, as a whole. And the second point is that, as God has promised, with a symbol, that he will not destroy the earth a second time by water, so has he also promised to his people, with a symbol, a token, a sure sign, that he will not be wroth with them, or rebuke them.

First, then, in both cases, God has promised absolutely what he will not do. You observe that there is not a single "if" in either of these covenants. The Lord said absolutely, "I will not again destroy the earth with a flood." He did not say, "Unless such-an-such contingencies arise, I will not send another flood." He supposed no contingencies; or else, regardless of all contingencies, he said, "I will never again destroy the earth with a flood—under no circumstances, at no time, and for no reason whatsoever, will I do so." In like manner, God has sworn that his wrath shall never be let loose upon you, who believe in Jesus Christ, and are saved, in time or in eternity, or under any supposable circumstances whatsoever. "As I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee." There may be dark rain-clouds, there have been many such; there may be partial floods, there have been many such; but these have not invalidated the covenant that the waters shall never again cover the earth as the flood did in the days of Noah. That covenant stands fast for ever. In like manner, the Church of God may be very severely tried; fierce persecutions may break out against her; she may be rent with schisms, and poisoned with heresies; but God will not forget her or forsake her. And you, child of God, may have many trials: and, indeed, you will have them because you are a child of God. You may have to go through deep waters, and sometimes unbelief will say—

"The Lord hath forsaken thee quite;
Thy God will be gracious no more."

But that can never be true. You must not judge of God's love by any outward providences, any more than you would judge of his covenant not to destroy the earth with a flood by the fact that there are heavy showers of rain now and again. God stands true to his covenant with Noah, let it rain as heavily as it may; and God stands true to his still greater covenant of grace, let your trials and troubles be as numerous and severe as they may be. Get a firm grip of this glorious truth, that there is not a drop of divine wrath in all your sufferings. You have an aching head, and a palpitating heart; you

have lost your property; you have buried the darlings that nestled in your bosom; you say, "I am the man that hath seen affliction;" but, for all that, not a drop of God's wrath, nor even a rebuke, in the strong sense in which that word is used here, has fallen upon you. Gentle, tender, paternal rebukes you have had, and expect still to have; but no such rebuke as signifies fierce wrath, no such rebuke as brings a withering curse with it, can ever fall upon you if you hide yourself in the Redeemer's pierced side, if you trust to the covenant of grace which Christ has made with his Father on your behalf.

There will yet come upon the earth greater convulsions than have yet been experienced; for in the verse following our text, we read, "The mountains shall depart, and the hills be removed." Ere the history of the world is complete, there will come dreadful shakings and upheavals. I am no prophet nor the son of a prophet; but, as it has been in the past; so may we expect that it shall be in the future. Dynasties will die, and empires will collapse, and there will be wars, and famines, and pestilences, and we know not what, for the earth is subject to all these things; but the Church of God shall never suffer from famine; her dynasty shall never be dissolved, the gates of hell shall not prevail against her, and her King shall sit upon his throne for ever.

If Jesus suffered in my stead, how can God's wrath fall upon me? Does infinite justice demand two victims? Can God smite the Substitute, and then smite the sinner for whom he stood as Substitute? I know, in my inmost soul, that this is utterly impossible. If Jesus really did suffer in my stead,—and well do I know that he did,—if, in the place of all his believing people, he has bled and died, and well do we know that it was so,—then, beloved, the wrath of God cannot fall upon us, for there is none, it is all gone, Christ has borne it all so far as all his people are concerned.

He will keep his own, and preserve them in righteousness and true holiness, in faith, and love, and hope, until he brings them to his eternal kingdom and glory. When our great Shepherd counts his sheep at the last, they shall each one pass under the rod of him that telleth them, and they will every one of them be there. That little lamb, that was all but devoured by the lion, shall be there. That poor weather-beaten ewe, that was seized by the bear, shall be there;—the one that had the hardest lot of all shall be there, for the Lord will never let it be said that he kept the strong, but could not keep the weak. He will not let it be said that he kept those that were not tried. That cannot be. The good Shepherd will never have to say of any of his sheep that he has lost them, but he will say to his Father, "Those that thou gavest me I have kept, and none of them is lost." He will tell the full tale of his flock in the presence of him who gave them to him. Oh, I think I hear the muster-roll being read out at the last; in it are the names of all those who ever put their trust in Christ. Let not any true believer say,—

"What if my name should be left out,
When thou for them shalt call?"

Besides do you not know that "the Father himself loveth you,"

and that he loved you so much that he gave his only-begotten Son to die for you? Will he cast you away after doing that? Never; "for if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." If he so loved us, when we were in the horrible pit and in the miry clay, when the filth of sin was all over us, as to lift us up into the bosom of Christ, do you think that he will not love us enough to keep us there? From eternity he has chosen us, and by the precious blood of Jesus he has bought us. His is no child's love that burns brightly today, and goes out into cold ashes on the morrow. His love is no spark of transient passion, it is an eternal flame, and he will never allow it to burn itself out. Let us not be afraid, therefore, that the waves of his wrath will ever go over us, or that the torrent of his stern rebuke will ever sweep us away. Let us rest in the joyful assurance that, if we are indeed in Christ, any question about the wrath of God falling upon us can be laid aside for ever.

What you all need is to have that precious truth brought home to your heart. Possibly, some of you are like a sea captain to whom I was once talking about the precious things of the kingdom. We were going up the river, and he pointed to the great posts to which the barges and ships could be moored. "Ah!" said he, "they would hold me fast if I could only get a rope over them. But, sometimes," he added, "we can't fling the rope so that it goes right over the head of the post, and gives us a firm hold." If any of you, dear friends, are in such a difficulty as that, I pray that

FAMILY FOOD

Crisp, Toothsome and Requires No Cooking.

A little boy down in N. C. asked his mother to write an account of how Grape-Nuts Food had helped their family.

She says Grape-Nuts was first brought to her attention on a visit to Charlotte, where she visited the Mayor of that city, who was using the food by the advice of his physician. She says:

"They derive so much good from it that they never pass a day without using it. While I was there I used the Food regularly. I gained fifteen pounds and felt so well that when I returned home I began using Grape-Nuts in our family regularly.

"My little 18-months-old baby shortly after being weaned was very ill with dyspepsia and teething. She was sick nine weeks and we tried everything. She became so emaciated that it was painful to handle her and we thought we were going to lose her. One day a happy thought urged me to try Grape-Nuts soaked in a little warm milk.

"Well, it worked like a charm and she began taking it regularly and improvement set in at once. She is now getting well and round and fat as fast as possible on Grape-Nuts.

"Sometime ago several of the family were stricken with LaGrippe at the same time, and during the worst stages we could not relish anything in the shape of food but Grape-Nuts and oranges, everything else nauseated us.

"We all appreciate what your famous food has done for our family." "There's a Reason." Read "The Road to Wellville," in pkgs.

the Lord, as he stands on the shore, may throw a rope to you, and that you may lay hold of it, and be moored fast to this sure truth—that, as certainly as the waters of Noah will no more go over the earth, so will the waves of God's wrath never go over the man who is safely sheltered in the wounds of Jesus.

The other point we were to notice is that, in both covenants there was a sign. As I read about the covenant of Noah, I like to dwell upon that part where God said of the rainbow, "This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations." So God has a sign for himself, for us, and for every living soul that is in Christ. The rainbow is a very precious sign of the ancient covenant. We cannot often see it; but now and then God hangs it out—often enough, I have no doubt. But he has given to us, in the covenant of grace, a sign which we can always see, and I think it is this. Our Lord Jesus once said to his disciples, "As the Father loves Christ, so certainly does Christ love his people. If you could look up into Heaven, what would you see there? You would see Christ at the right hand of the Father—Christ the beloved of the Father, Christ whom the Father delighteth to honor, Christ the very apple of the Father's eye. That is your token of the everlasting covenant made with Christ on behalf of all his people. Whenever you can see that sign—and you can always see it, for there is not a single child of God who has any doubt about the love which the Father bears to Christ—that is the token to you of the covenant made with Christ for you. "As the Father hath loved me, so have I loved you."

And, in a minor sense, I think that this communion table, around which many of us will presently gather, furnishes us with another symbol of the Father's love, as instructive as the rainbow itself. Let me speak of it for a minute or two. Child of God, the fact that your Father loves you, and that he will not be wroth with you, nor rebuke you, is certain, for there stands his table furnished and prepared. For what purpose? Why, that you may feast with him. At the institution of the supper, Christ himself sat and presided at the table, and it is no Lord's supper if he is not there still. "Ye are my friends," saith he to you who believe in him, and he invites you to come and sit at his board, and feast with him. If he did not love you, he would not have spread the table for you; so, if you have had any doubt about the continuance of his love to you, see the table spread for you. I am sure that the poor prodigal, when he came back from his wanderings, was comforted, among other things, by the killing of the fatted calf, and the loading of the table at which he was a welcome guest. See how your Father loads the table for you.

"Never did angels taste above
Redeeming grace and dying love;"

yet these viands have been set before you. O, believer, rest assured that the Lord will not be wroth with you, nor rebuke you; otherwise he would not have called you to sit with him at his table. "Go to bed, sir, without your supper," is what an angry father says to his disobedient boy; but "Eat, O friends: drink, yea, drink abundantly, O beloved," is what your

Father says to you; therefore, be ye greatly comforted.

If you look on the table, what do you see there? You see the bread and the wine, the emblems of the body and the blood of Jesus, and as you see the two emblems separate from one another, they become to you the emblems of the death of Jesus, whose blood streamed out of his body through his many wounds. God bids you come here, and think of Jesus your Saviour. He does not bid you come here, and sit and groan because of your sins; but he would have you think of the death of his dear Son by which all your sins were put away. Our Father in heaven says to us who have believed in Jesus, "Come, my children, to this table, and see how you were cleansed from all your guilty stains. Come and see how all that could provoke me to wrath against you was for ever put away. Come to my table, and take the tokens of the great propitiatory sacrifice offered by my well-beloved Son on your behalf." When I look into the wine-cup, and think of the precious blood of Jesus, shed for many for the remission of sins, and when I realize that he means this emblem of his shed blood to be a luxury, a source of exhilaration, a means of spiritual strength to us as we drink it, I understand that his mind is not full of thoughts of wrath against us, but rather of thoughts of a sacred hospitality which bids his children to be happy while feasting with him at his table.

I have not time to say more, except just to remind you that all who lived in the days of Noah did not enter the ark of safety. They did not all have a share in that covenant of which the bow in the cloud was the visible sign, for the vast mass of the population was

PATCHES.

Why Brown Ones Come on Faces.

When a woman can get rid of brown patches on her face by changing her diet it is worth while for other women who care for their complexion to know something of the method.

A lady in Michigan City says that coffee caused the brown patches on her face by first giving her stomach trouble, then putting her nerves out of order, and the result was shown in her complexion.

She quit coffee and began using Postum Food Coffee and in less than a month the stomach trouble disappeared and within two months her complexion cleared up and is now fine and rosy.

She speaks of two men at Westfield, Ind., who have both been improved in health by leaving off coffee and taking in its place Postum Food Coffee, also a husband and wife of the same place, who were in poor health and suffered from stomach trouble. They quit coffee and after using Postum a short time the result was natural sleep, return of appetite, and a gain in strength as fast as nature could rebuild.

She gives the names of a number of other persons who have been helped by leaving off coffee and taking Postum Food Coffee.

It is a safe proposition that if any coffee user has stomach or nervous trouble, or bad complexion, he or she can get rid of the trouble by discontinuing coffee and taking Postum Food Coffee. It is easy enough to prove the truth of this by making trial. Read "The Road to Wellville," in pkgs. "There's a Reason."

cept away by that terrible flood. As I look upon my present congregation, I bless God that it will not be so with you, for the most of you have, I trust, believed in Jesus. It is a melancholy reflection, however, that there are many here who have not entered the ark of salvation, or, so far as we know, have any share in the covenant of grace. Every time the communion table is spread here, it seems to me that it would be a wonderful sermon even if I did not say anything. Tonight, as soon as I have finished preaching many of us will begin to gather around the communion table, and the congregation will at once begin to break up into its several parts. There are some of you who will be going home, and others of you will be going upstairs to look on while we are gathered at the ordinance. I do not know how you feel about this division, but I do not like it, especially with regard to some of you whom I respect and esteem, and who, I believe, have many admirable points about you. But you are not decided, you have never given your hearts to Christ, so you will be lost for ever if you die as you now are. You know you will; and, years ago, it caused you quite a pang to have to go away when others remained to the communion. You have to leave your wife, do you not?—and your sisters, and some of you have to leave your father and mother; and I grieve to say that there are some parents here who have to leave their children to sit at the table while they themselves go away. There was a time when you could hardly bear to do that, but you are getting used to it, I am afraid—Some of you. I pray God that you may not get used to it; because, if you do, there will not merely be going home or going up into the gallery, but you will be driven from God's presence, far away from the everlasting halls where his saints will be feasting, and be cast down to the prison of black despair, where weeping and wailing, and gnashing of teeth must be your portion for ever. What says the old-fashioned hymn that the Revivalists used to sing?

"Oh, there will be weeping!
Oh, there will be weeping!
Oh, there will be weeping—
At the judgment seat of Christ!"

The sharp, two-edged sword will cut many families in twain, and sever the husband from the wife whom he so fondly loved, though he did not love her Saviour; and the son will be cut off from the mother whom he truly loved, but whose God he did not love. Why should we be divided thus? Why should we not go hand in hand to Immanuel's land? Dear Saviour, put thine almighty arm right round this Tabernacle—it is only like a little box to thee—and take the whole Tabernacle full of us, and let us all be thine in the day when thou shalt make up thy jewels! Oh, that thou couldst then say, "They are all here, as they were all in the Tabernacle on that first night in August, 1875—all here, and all mine, and all saved." Oh, how fervently I pray that it may be so! Will you not yourselves all pray the same prayer? God will hear you if you do, for he waiteth to be gracious. There must be a separation now, but let this be the last time that it shall happen; and, between now and the first Sabbath in September, may God grant that you may all have resolved to cast in your lot with Christ, and with his people, too. I can assure

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you that, if you do so, we, who love the Lord, will greatly rejoice, and you also will rejoice with us. God bless you all, and so grant us our heart's desire, for Jesus Christ's sake! Amen.

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AND THE PUBLIC LIKEWISE.

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Editorial

Entrance into Christ is essential to salvation. There are two exercises of soul essential to entrance into Christ, Repentance towards God and Faith in the Lord Jesus Christ. Hence repentance and faith are essential to salvation. Christ says "Except ye repent ye shall all likewise perish." Again: "He that believeth not shall be damned." How important then it is to have correct and clearcut ideas as to the nature of these exercises. What then is scriptural repentance? There are many false notions as to what it is. Many honest, earnest persons, we believe, would repent if they knew just what it is. *The Gospel puts nothing between the Saviour and the sinner.* Salvation is coming unto Christ. Hence anything called repentance that delays one in coming is not scriptural repentance. What then is it? Negatively, it is not "doing penance." This is self-torture for spiritual benefit. The Catholics so teach. Do not some Protestants teach mental torture some times? Again, it is not sorrow for sin. This leads to repentance. Paul says: "For godly sorrow worketh repentance to salvation not to be repented of." II. Cor. 7:10. Cause and effect cannot be the same. There can be no true repentance without sorrow for sin, but one may sorrow and not repent. One is a process, the other is an act. Affirmatively, repentance is a radical change in one's whole purpose of life towards God. The Greek word "metanoeo," occurs fifty-eight times in the New Testament. As a verb thirty-four times, as a noun twenty-four times. "Metamelomai," remorse, occurs five times. Peter exercised the first unto life while Judas exercised the other unto death. What leads unto repentance? Not fear alone, for this may make hypocrites. Paul tells us that it is the goodness of God: "Not knowing that the goodness of God leadeth thee to repentance." Rom. 2:10. A thorough conviction that God is love produces contrition of soul and leads to God. There are reasons for repentance. God commands all men to repent and He has a right to command. Again, without it all must perish. It is not arbitrary on the part of God, but it is a necessity on the part of man. Naturally all men have their faces turned towards hell, and unless they repent, turn about, they will never reach Heaven. The old soldier had a fair idea of it. He said: "I was walking towards hell and I heard a voice saying halt. At once I halted, then the voice said: Right about face. I turned about and then the voice said: Forward, march." Since then I have been marching towards Heaven with my back towards hell." Unless one is thoroughly convicted of sin by the Holy Spirit, he will never repent.

Reader, have you thus repented? Without it salvation is impossible.

THE SO-CALLED PENTECOSTAL MOVEMENT.

In these latter days, not only in Christian, but in heathen countries also, the claim is put forth that men are "speaking with tongues." It is possible, but we would be careful in our investigation before accepting the statements. The apos-

tle says that we should "try the spirits" for all are not of God, some are from beneath. The *Christian Herald* has the following from a "Pilgrim," telling the action of persons claiming to be, under the influence of the spirit:

"In a meeting during prayer or praise, the person, a Christian, often begins to shake, sometimes very severely, and then sinks into a semi-conscious or trance state. The person is usually prostrated, and while lying there he is sometimes quiet, or again full of praise to Jesus; or still again, the spirit seems to be groaning in intercession with what seems like great agony. Often the person breaks out in prophecy, or seems to be seeing visions of Jesus and heavenly things, and talks much of the coming of Christ."

"The prostration continues usually for some time and often the person comes out of the trance speaking a foreign tongue idiomatically and fluently, or singing some heavenly music, when in the normal state he cannot sing, and always with lips full of praise to Jesus."

"After having been in this state once, it seems to be an easy matter to fall into it again and still again. Noting such manifestations as above described and knowing well the people who are the actors, we cannot do otherwise than say it is of God, and one is filled with awe and wonder. And yet there is another side and one full of grave dangers."

"These same individuals, after they have been 'in the spirit' several times, frequently manifest a disposition quite different from the sweet spirituality of the first time or two. Their tone is harsh, they claim to have discernment of spirits, and that their utterances are none other than the voice of God, hence, infallible. Here, then, is the first great danger—infallibility. We need but to revert to the history of the church down through the ages to learn the fearful danger of this stupendous claim. Again, the harsh spirit of judging is contrary to the divine spirit of love. Under this head it may be remarked that in some cases these so-called infallible judgments are opinions or suspicions which the individual is known to have entertained when under the control of the normal consciousness. In view of this fact, the question arises whether the enemy has not usurped control and made a tool of the suspicions and thoughts of the person's subjective consciousness, and so, under cover of infallibility, sown dissension and created discord: hence the secret of the jarring, harsh spirit. Again, there seems to be an undue prominence paid to manifestations. Indeed, many claim the Holy Spirit cannot come in his fulness without prostrations or visible, audible manifestations, hence they lose sight of the Giver in the gift. Again, another grave danger which perhaps might be classed under the above, is that it is claimed by many that none have received the Holy Spirit unless they speak in tongues. Thus, many who evidently possess other gifts of the Spirit are denounced as unyielding, and even, it must needs be, as very sinful, because they have not been baptized with the Holy Spirit, as is proven by the fact, they say, that they have not the tongues."

"It will be seen that however beautiful and seemingly divine this work may be in some cases, yet it has many and much-to-be-dreaded dangers. The manifestations are

certainly supernatural, and while we find it equally difficult to account for them on any other ground than that of divine origin, yet they will find it equally difficult to account for other manifestations in the same individuals on any other ground than as the work of the enemy."

This sounds very much like fanaticism to us, yet we are open to conviction. We do not see the good to be accomplished by such speaking.

The leading brewers of Chicago, Milwaukee, St. Louis and Cincinnati met in a secret meeting in Cincinnati. But the reporters of Cincinnati are very energetic, and the day after the conference closed it was no longer a secret.

The object of the meeting was to adopt a definite plan to prevent the spread of local option, especially in the South. The subject was discussed at length, and finally a committee was appointed, and ways and means for accomplishing their designs will be decided upon when the committee has arranged a plan of action to offer for their consideration.

Local option is the most effective plan for abolishing the saloon which has yet been tried. State prohibition has proved very much of a failure, again and again. It is the goal, of course, but it is best reached through local option.

We are glad the Anti-Saloon League of this State have decided not to work for State prohibition immediately. They will go on in the wise way in which they have been so successful, rescuing county after county. When all have been rescued by local option except Jefferson, it will be time for State prohibition. And then it will be effective.

Local option builds solidly. It goes no faster than it has public opinion and civic conscience to support it. The brewers do well to be alarmed—may the reason for it increase. And while we thank God we must not rest on our arms. Eternal vigilance is the price of liberty from the saloon.

Here's richness! Dr. J. W. Fitch has written a little tract on "Infant Baptism" with which he himself is very much pleased. And so are we. In the introduction Prof. Taylor says: "This little tract will stand without amendment in the forefront of all that has been said upon the subject." So this is the best the Methodists can do in defense of infant baptism. Dr. Fitch says in his own introduction, "The reader will please not accuse me of egotism in saying that I believe I can present as strong arguments on infant church membership, and infant baptism as any I have ever heard or read."

We are surprised that Dr. Fitch believes in infant church membership. We thought that the Methodists baptized babies whether their parents are Christians or not, but did not count them as members nor allow them any of the privileges of members till they were formally received into the church. Are the babies given the communion? Are they allowed to take it when they get older, before they have been received? The Greek church is consistent. It believes in infant church membership, it baptizes the babies and gives them the communion.

Dr. Fitch says: "Children unquestionably formed an integral part of the Jewish church, and re-

ceived the initiatory rite appointed by God. No person could be a member of this church without circumcision, not even the child of Jewish parents." If circumcision was the initiatory rite into the Jewish church, then there were no women in the church. A church without women! The truth is, the Jewish church and Jewish nation were the same, and the children of the Israelites were born into it, boys and girls alike. It is said the male who was not circumcised should be "cut off," or excluded from the church or nation, call it which you will. But one cannot be cut off unless he is already a member.

Dr. Fitch is very sorry he spoke to a Baptist as he did. He need not be I cannot imagine a Baptist's feelings being hurt by it. He compared a Baptist church to hell, because there are no babes in either. He says the Baptist did not answer him. It is strange he did not. He should have replied that there are babes in Baptist churches. Paul speaks of them "babes in Christ," and says he had to feed them with milk.

He makes a great point upon the fact that the Lord told Peter to feed his lambs, and insists that the Lord meant infants by lambs. Now, how could Peter feed unconscious babies? He could not feed them spiritual food because they could not understand it. Either the Lord meant that Peter should instruct young converts, or that the Apostle should lay in a supply of nursery bottles! A lamb is a young sheep and not a goat of any age. And the sheep of all ages are regenerated persons. And common sense will show any man that the Lord meant Peter to teach those who had not been Christians long.

Dr. Fitch thinks it is awful that you cannot get into a Baptist church without having first sinned. Awful! awful! "You cannot enter the church unless you have been converted, and you cannot be converted till you have actually sinned." You must have sinned and make a profession of faith and repentance to get into a Baptist church. Now, isn't that awful?

Well the Lord said he had not come to call the righteous but sinners to repentance. One would think from Dr. Fitch's horror that Baptist churches were besieged by hosts of holy persons who had never sinned and who were told they could not be received till they had gone off and sinned! Baptist churches plead guilty. They are composed of sinners, saved by grace. As all men have sinned and come short of the glory of God, and as the atonement does not extend to the angels the churches could not find a way of existing without members who have sinned and repented and believed.

We do not wish to be unkind, but we could show Dr. Fitch several books in favor of infant baptism which are stronger than his. And books which are evangelical and do not teach baptismal regeneration as he does repeatedly. We are confident the great mass of evangelical Methodists will not endorse his view that disciples can be made by baptism.

Here is a question in ethics which is asked us and which we pass on to the brethren.

Is it honourable to take a poem or essay and alter it so that it will teach what the alterer believes and not what the author taught? Does not honour, and honesty as well, re-

quire that if we wish to teach other things we shall write a poem or essay of our own?

Take two instances. Charles Wesley was an Arminian, believing in salvation by works to a certain extent. He wrote:

"A charge to keep I have,
A God to glorify,
A never-dying soul to save,
And fit it for the sky."

Now, Baptists and Presbyterians, Congregationalists and Episcopalians, being Calvinists, cannot consistently and conscientiously sing, (?) those last lines. No man can save his soul, the Lord Jesus does that; nor can he fit it for the sky. So the Baptists and others have altered that verse,

A charge to keep I have,
A God to glorify,
Who gave His Son my soul to save,
And fit it for the sky."

Again that grand old hymn written by a Baptist, "How Firm a Foundation," contains these lines

"The soul that on Jesus hath leaned for repose,
I will not, I will not, desert to His foes;
That soul, though all hell should endeavor to shake
I'll never, no never, no never forsake."

These lines teach the Calvinistic doctrine of the final perseverance of the saints. The Methodists who do not hold to that doctrine, have changed the first line and sing it, "The soul that on Jesus still leans for repose," thus making that sturdy old Baptist teach the possibility of falling from grace.

EDITORIAL VARIETIES

Adversity is sometimes hard upon a man; but for one man who can stand prosperity, there are a hundred that will stand adversity.—*Carlyle.*

Of all earthly music, that which reaches the farthest into Heaven is the beating of a loving heart.—*Beecher.*

Most of the grand truths of God have to be learned by trouble; they must be burned into us by the hot iron of affliction, otherwise we shall not truly receive them.—*Spurgeon.*

The strongest desire of the regenerated man is to become holy. God demands this of His children, saying: "Be ye holy for I am holy."

When Ingersoll was thrilling great audiences with his celebrated lecture on Robert Burns, in Chicago, Henry Ward Beecher went to hear him. After the lecture Eli Perkins asked him what he thought of it. Beecher answered: "It was a wonderful entertainment. He held his audience every minute. He is a great genius and I should like to write his epitaph." "What would you write?" asked Perkins. "Oh," said Beecher, as he rubbed his two front fingers on his thoughtful brow, "it would be a short epitaph. It would simply be: 'Robert Burns.'"

Would you be troubled, look within; would you be distracted, look around; would you be restless, look above; would you be saved, look to Jesus.

"All these things are against me," said the Patriarch Jacob, and yet all were in his favor. So often the saints of God say today when all are in their favor.

There is a common and fatal error held by many, viz.:—That it makes no difference what one believes so he is sincere in it. This teaches that sincerity and truth are synonymous, which is a falsehood leading to disastrous results.

There is only one character that Jesus ever denounces, the self-righteous hypocrite; one only that He justified, the humble confessor of sin.

AMONG THE Churches.

Walnut St. (Third and St. Catherine)—Bro. A. R. Abernathy preached at both services.

Broadway—Pastor Jones: The Radiant Life; The Credentials of Christianity.

Calvary—Pastor J. S. Detweiler: Sin Blotted Out; The Service of Jesus, sermon by Bro. Fred G. Detweiler.

Clifton—Pastor W. E. Foster: A Good Soldier of Jesus Christ; Behold the Man. Evangelist M. F. Ham will be with us in a meeting beginning October 10th.

Chestnut St.—Pastor J. M. Weaver: Christ Will Come Again. Bro. J. G. Bow: Grace and Glory.

Eight Mile—Pastor S. E. Reed: As Moses lifted up the serpent in the Wilderness even so must the son of man be lifted up; What Think Ye of Christ. Four by baptism; one by letter. Have just returned from West Tennessee. While there I conducted six meetings, resulting in about eighty additions and 125 conversions.

East—Pastor L. T. Wilson: The Three Crosses; New in Christ. One baptized.

Eighteenth St.—Pastor Everett Rawlings: Elements of Prayer.

Highland—Bro. M. B. Adams: The Sifting of Peter; The Moment After Death.

Highland Park—Bro. G. F. Davidson: Drawing near to God; Look and Live. Pastor Arrin on vacation.

Hazelwood—Pastor C. B. Althoff: The Discouraged Pilgrims; Our Future Plans. Immanuel—Pastor T. A. Johnson: Beholding Christ and Its Happy Outcome; The Healing of Bartimeus. One by baptism.

Lutheran, Second English—Bro. J. N. Prestridge: Philosophy of Overcoming. Ormsby Ave.—Pastor J. R. Williams: The Leading of the Lord. Bro. Clarence Walker preached at night: Jesus the Christ. Bro. Walker is one of our own boys, and has been licensed to preach. He is just seventeen years of age and leaves tonight for William Jewell College.

Parkland—Pastor E. G. Vick: The Golden Rule; Destruction of Sodom.

Simpsonville—Bro. U. S. Ransom: Immanuel.

Third Ave.—Pastor S. J. Cannon: Phillip and the Eunuch; The Prodigal Son.

Twenty-second and Walnut St.—Pastor M. P. Hunt: The tragedy of many Christians in supposing they are walking with Jesus, when in fact they are not; A personal experience illuminating the truth of the text. Dr. J. W. Bruner, at the morning hour, following a brief sermon by the pastor, presented the work of the Children's Home Finding Society, and took an offering.

Twenty-sixth and Market—Pastor R. E. Reed: Redemption; The Brazen Serpent. Three by letter.

THE STATE.

U. G. Hughes, Pastor, writes: "We closed a two-weeks' meeting with Baker church (Crittenden county) yesterday, eight professions of faith, seven added to church by baptism. Closed with mission services yesterday and raised \$27.60 for the work. Bro. J. W. Vaughn, of Clay, did the preaching and did it well. We love him. The church was greatly revived. We organized six years ago, with eight members; now number seventy."

Pastor S. H. Tabb, of Cox's Creek church, writes: "One hundred and forty-two dollars and fifty cents for missions yesterday."

Pastor J. H. Tow writes: "On Monday night after the third Sunday in August the church at New Friendship, three miles south of Auburn, began her protracted meeting, which lasted eleven days, with great results. We secured the help of Bro. W. C. Taylor, of Arlington, Ky. Bro. Taylor is a bold defender of the faith and don't wear gloves when he goes after sin, but like Paul he reproves and rebukes, and exhorts with all long-suffering and doctrine, and in this he proves to be a power in the work of the Lord. The meeting resulted in thirteen professions of faith and thirteen additions to the church by baptism, and the church was greatly revived."

Bro. Thos. G. Nelson writes from Alexandria: "I want to tell you what the Lord has done and is doing for us at First Twelve Mile church. You no doubt have heard about our church being de-

stroyed by lightning two years ago. We have rebuilt and it was dedicated to the Lord August 25th, 1907. Bro. Pettit preached the sermon. We raised something over a thousand dollars on that day. Bro. Tolle did the talking for the money. He stood for almost three hours and, to the surprise of all, raised the money. Never was there a greater victory at Twelve Mile church. He preached for us twelve days and we had ten additions. He knows how to preach. To God be all the praise."

Pastor H. P. Hatchett writes: "On the 18th of August we closed a two-weeks' meeting with the Pleasant Grove church, Washington county. We were assisted by Bro. H. S. Summers, of Georgetown, Ky. Seventeen were added to the church by baptism, two by letter and four restored. God's name was honored, the church was greatly blessed and the community, too, shared in the blessing, for religious zeal was intensified. Bro. Summers was at his best and did fine preaching, which was appreciated by pastor and people. He is a young man of unusual power and ability, and under God's blessing will accomplish great good in the world. The Lord has done great things for us, 'whereof we are glad.' My next meeting is with my Beech Grove church."

Bro. I. M. Grimsley writes: I am now located in the hills of Adair county, Ky.; however I am pastoring Russell's Creek and New Salem churches, in Green county, Ky. I find a great destitution here. I have organized two churches, have organized some prayer-meetings and Sunday schools. I am pastoring Charity church and Hovious church, of this county.

There are hundreds of people in this county who have no service convenient that they can attend, not of any denomination. Why don't some of the Boards keep a man here for all his time?

Elder C. W. Bowles writes: Just closed a glorious meeting with Hill Grove church, Madison county. Sixteen additions to the church; 14 baptized, 1 awaiting baptism, and 1 restored.

Among the number of converts baptized were two confirmed Catholics. This is a church of which I am pastor. The Lord, the church and myself yoked together, and a mighty awakening indeed it was.

Hill Grove is a great church. I cannot speak too highly of the church and its members.

Pastor J. B. Hunt writes: On Aug. 26th we closed a two-weeks' meeting with Gilead church, in which the preaching was done by Bro. W. E. Foster, of Louisville. His preaching was in the power and demonstration of the Spirit, and made a profound impression upon our people. The church was gloriously revived, and there were 21 additions to the membership, 14 of these by baptism.

We praise God for His great grace to us, and for directing Bro. Foster to aid us in this meeting. To God be all the glory for His blessings.

Pastor I. C. Argabright writes: I closed a 14 days' meeting at Poplar Grove school house, a missionary point in the bounds of the Breckinridge Association. Results, 12 by baptism; 2 approved; 2 restored; 1 from the Catholics, 4 from the Methodists; 9 of this number were heads of families. Some professions out yet; some left seeking the way. In some particulars this was a wonderful meeting. To God be all the glory!

Pastor R. A. Cave writes from Priceville, Ky.: Last night closed a 12-days' meeting with my church at Clarkson. The visible results were 18 professions of faith in Christ, and 18 additions to the church. This has been a great meeting in many respects, though we had many things to contend against. Bro. W. J. Pickett, of Cave City, did the preaching. He rendered us splendid service. It was the plain, practical gospel that won men to Christ. The church and pastor are greatly benefited and encouraged because he came. The prospects are flattering for this church and people. We have a good Sunday school with able leaders and teachers. To God be all the glory.

OTHER STATES.

Pastor S. C. Hilliard, assisted by Bro. A. D. Hunter, held a meeting in the Mt. Olivet church, N. C., which resulted in 15 additions, all by experience and baptism.

Pastor J. B. Lawrence writes from New Orleans, La.: I have just been in two great meetings, one at Goshen Springs, Miss., with Pisgah church, and the other at Osyka, Miss., at Pisgah we had fifty professions and thirty-seven

baptisms. At Osyka we had about eighty professions and fifty-five baptisms. I begin a meeting with Pastor Atchlio at Broadway church, Knoxville, Tenn., Sunday. We solicit the prayers of all your readers for this meeting.

Pastor S. B. Callaway writes from Clayton, New Mexico: Please send my RECORDER after this date to Alamo gordo, New Mexico, where I go as pastor of the First Baptist church. Clayton, New Mexico, has been my address for the past ten months. Don't let me miss a single copy. I cannot tell you what a shock Dr. Eaton's death was to me. I shall always miss him. He was my friend.

Pastor A. D. Hunter, assisted by Bro. S. C. Hilliard, held a meeting in the Samaria church, N. C., in which there were 20 professions of religion and 10 additions to the fellowship of the church, with others to follow.

A meeting in the Eaton's church, N. C., resulted in 11 additions to the fellowship of the church, all by experience and baptism.

We are glad to learn of the fine opening of Buie's Creek Academy, N. C. Principal J. A. Campbell says it is the best opening in the history of the school by 25. We are glad parents in North Carolina are showing thus their appreciation of a fine school.

Pastor P. H. Fontaine, of North Carolina, has held meetings in his churches. There were 26 baptized and 4 restored at Gracey Creek, and 17 baptized and 2 restored at Bethel Hill.

A 10-days' meeting in the Meadow Fork church, N. C., closed with 19 additions to the fellowship of the church.

Bro. T. D. Howell, Lula, Miss., writes: Pastor J. E. Barnett, assisted by State Evangelist, E. D. Solomon, has just closed a meeting with our church here, which lasted two weeks. Six were received by experience and baptism, eight by letter, and several will join the Methodists. Church was greatly revived, and we feel that the Lord has blessed us.

Pastor P. M. Watts, Oenaville, Texas, was assisted in a meeting by Bro. W. A. Robertson, in which 36 were baptized and 10 united by letter.

In a meeting at the First church, of Brownwood, Texas, 32 united with the church in a single day.

Thirty-three were added to the church at Fairview, Texas, result of their meeting.

The church at Kingston, I. T., held a meeting of 12 days; 16 united with the church, 12 for baptism.

The church at Snyder, Texas, has been graciously revived, and 58 added to her membership.

Shady Grove church, Texas, is rejoicing—39 members received during their meeting; 24 baptized.

The meeting at Gaudalup, Tex., resulted in 42 additions, 31 for baptism, 9 by restoration, 2 by letter.

A gracious meeting closed at Bangs, Texas, with 41 received for baptism, 35 by letter and restoration. Bro. A. E. Batten, in addition to his work as professor of the Bible in Howard Payne College, has consented to become pastor of this church for half time.

Bro. Earle D. Sims writes from Como, Florida: My first meeting in the Land of Flowers was one of the greatest meetings of my life. We had twenty-seven additions to the church, and raised \$625 for denominational purposes. Have located at Orlando, a beautiful little city. God bless you all.

The meeting at Fairmount church, Barrow county, S. C., resulted in eleven additions to the fellowship of the church.

A nine-days' meeting in the Trumble church, Tenn., closed with 33 additions—31 by experience and baptism.

Pastor M. H. Seal held a meeting in the McPheter's Bend church, Tenn., which resulted in 15 additions by experience and baptism, with others to follow.

We hope his devoted wife or some one of his close friends can succeed in persuading Bro. Geo. C. Cates to take a good long rest. There is danger that his mind will work his body to death. And he can-

not take his work easy; he is so constituted he throws all his vitality into whatever he does. Therefore, his rest must be complete. He broke down on Saturday at McComb City, Miss., where he is holding a meeting which has been greatly blessed. He recovered sufficiently to be able to sit in an armchair at the services, but he cannot stand on his feet.

There were 13 professions of religion and 14 additions to the fellowship of Bethlehem church, Tenn., as the result of a recent meeting.

Pastor C. H. Bell did the preaching himself in a meeting in the Bethpage church, Tenn. The meeting continued 7 days, and resulted in 24 professions of religion and 13 additions, with more to follow.

A recent meeting in the Hopewell church, Monroe county, closed with 35 additions to the fellowship of the church.

A meeting in the Learned church, Miss., closed with 12 additions, 11 by experience and baptism, and one by letter.

A five-days' meeting in the Liverpool church, Miss., closed with 15 additions to the fellowship of the church.

The Providence church, Miss., was greatly revived in a meeting which closed with 41 additions to its fellowship.

A meeting in the Straight Bayou church, Sharkey county, Miss., resulted in 46 additions to its fellowship.

A ten-days' meeting in the Crystal Springs church closed with 23 professions of religion and 17 additions to the fellowship of the church.

Pastor C. Hollandsworth writes from Olive Branch, W. Va.: We have had a glorious two-weeks' meeting with this church, held by the pastor, C. T. Roberts, assisted by Bro. J. H. Roberts, who preached the gospel with great power and demonstration of the Spirit rarely equaled. There were 18 additions by conversion and baptism.

DEAR RECORDER: Bethel's opening yesterday, the 3rd inst., was very encouraging to the friends of the college, the number present on the first day being ten per cent larger than on the opening day last year. The promising conditions have caused the faculty to take up the work with much enthusiasm and hope. President Garner is proving himself a capable leader, and has made a splendid impression. Most of the old students who have returned are those who have made a record for good work, and a look into the faces of the new men would lead one to expect a high grade of work from them also. I believe we are going to have a good year. Yours sincerely, W. E. FARRAR.

Russellville, Ky.

DEAR RECORDER: Coleman County Association (Texas) has just closed a fine session with the Coleman church. Reports from churches were good. The missionary, J. R. McCorkle, was re-elected with increased salary, and the harmony was beautiful. Every one seemed to feel good. We start out for the year on higher ground. Nearly all our churches are supplied with pastors. Bro. J. B. Ward has just recently entered the ministry and is doing good work. The writer has been out for six weeks in meetings, in which there were 78 additions to churches. Fraternally, J. D. ALLEN, Coleman, Texas.

DEAR RECORDER: On Monday night after the second Sunday in August our pastor, Bro. T. M. Smith, commenced a series of meetings with Wallacetown church, preaching at night. On the following Saturday morning Bro. J. I. Wills, of Walton, Ky., came to our help, and preached 16 days and nights to large congregations. The harvest was ripe. He preached the old-fashioned Gospel salvation by grace, and did not shun to declare the whole counsel of God. The people were stirred as never before. Never was there such a meeting here; 51 additions to the church, 41 by baptism, 1 by relation, and 3 by letter. There were 20 of them belonging to the same class, the Intermediate; 30 of their ages range from 9 to 16. What a work for Sunday school teachers. Bro. Wills was pastor here for five years, and he served well. He is a Baptist throughout. Our pastor has entered on his third year as pastor (in June our church advanced to half time) he lives here and a more consecrated man would be hard

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Baptist Sunday-school Board Nashville Tennessee

to find. He is loved by all and his work here only eternity can reveal. The association meets with us next year; would be glad to greet the RECORDER then. God bless it. Pain Lick, Ky. J. S. C.

BAY'S FORK ASSOCIATION

This body met with the Tramel's Fork church, Allen county, on the 4th and 5th of this month, and was called to order by the former Moderator, N. B. Tow. The introductory sermon was preached by Bro. J. A. Howell. Reading of the church letters by Bro. T. J. Ham and Bro. W. H. Smith. Bro. J. A. Howell was elected Moderator, H. T. Tracy Clerk and Jos. Reade Treasurer. The letters indicated quite an advance from last year along all lines. Last year they gave \$300, this year they gave \$600 for missions. The discussions on missions and temperance were very interesting and instructive, and while the brethren were speaking often you could see the tears falling from the eyes of the faithful brothers and sisters.

We think they had one of the best meetings they ever had. Preaching at the stand by Bros. Ham, Farrar, Mathes and the writer.

S. H. POPE.

PERSONAL.

As you are aware, the Twelfth Annual Convention of the American Anti-Saloon League will be held at Norfolk, Va., commencing Monday, September 20th, and concluding with National Temperance Day, Friday, September 20th, which latter occasion will be celebrated at the Jamestown Exposition Grounds, where it is expected that a crowd of over 3,000 delegates and visitors will be in attendance. The largest, most enthusiastic and epoch-making convention in our history is anticipated.

The program will be an unusually strong one, and will include such speakers as Gov. Hanly, of Indiana; Gov. Glenn, of North Carolina; Attorney General Trickett, of Kansas, and others. This will be a great occasion for the cause of temperance reform, and we believe the results will be most gratifying in awakening the people of this country to the serious menace of the liquor traffic and to the need of a determined, forward and aggressive movement upon the part of everyone interested in the cause of uprooting and abolishing this great curse upon our nation.

S. E. NICHOLSON, National Secretary. Harrisburg, Pa.



I KILLED A ROBIN.

BY SYDNEY DAYE.

I killed a robin. The little thing
With scarlet breast on glossy wing,
That comes in the apple tree to sing.

I flung a stone as he twittered there;
I only meant to give him a scare,
But off it went—and hit him square.

A little flutter—a little cry—
Then on the ground I saw him lie;
I didn't think he was going to die.

But as I watched him I soon could see
He never would sing for you or me
Any more on the apple tree.

Never more in the morning light,
Never more in the sunshine bright,
Trilling his song in gay delight.

And I'm thinking every summer day,
How never, never can I repay
The little life that I took away.
—Youths Companion.

THE CHRISTMAS CARD THAT TRAVELED.

BY ELEANOR H. PORTER.

Half the boys and girls of Miss Hathaway's school were gathered in an eager group at the foot of the steps. Miss Hathaway had been giving them a little talk on Christmas presents that afternoon.

"I've got fifty cents, and I'm going to spend it all," announced one.

"I've got a bank, and I shall take all there is in it," cried another.

"I shall give my dolls and half my bean-bags; I'm tired of dolls anyhow," chimed in the third.

"I shall give something I'm fond of," said a black-eyed girl, with a toss of her head. "I sha'n't give any old cast-off things!"

"Well, I shall," retorted a boy on the edge of the group. "It's all I've got to give. Besides, teacher said to give to some one that didn't have so much as we did; and I'm sure folks like that won't mind it if things aren't brand new!" And he turned and went whistling down the street.

It was the beginning of a general breaking-up; and by twos and threes the rest went their various ways, laughing, and calling merrily back to their comrades. There was one, however, that did not laugh, chatter or call back. It was Carrie Austin, walking all alone down a side street.

Carrie was puzzled, and not quite happy. What was there, indeed, that she could give? Anything new was out of the question; she had no money to pay for it; and as for old things—one headless doll, a few torn books, a broken hoop; surely none of these could she give for a present. Yet it had seemed so easy that afternoon while the teacher was talking—so easy to make some one happy that was poorer than she.

All through the week before Christmas, Carrie puzzled over the question; but not even so much as a bit of ribbon could she find that was fresh enough to give away.

On the twenty-third of December the postman brought her a letter, and in the letter was a bright new Christmas card with a sparkling, snow-covered house in the corner.

"O!" cried Carrie. "Isn't that lovely!"

Then she propped the card up on the mantelpiece and stood off to admire it.

"Mother, just see how it shines!" she exclaimed exultingly, as a stray sunbeam came through the window and lighted up the diamond-dust on the card. "But your letter, dear—you havn't read your letter," reminded Mrs. Austin with a smile.

"Sure enough!" laughed Carrie picking up the letter while bore the postmark of a neighboring town; and this is what she read:

Dear Puseykins: I saw this card in a window today and thought of you—you do so love things that sparkle. Keep it or give it away—just which you like.
Love and merry Christmas from
BROTHER WILL.

Carrie laughed gleefully. "That's just like Will," she cried. "The minute he's got a spare cent in his pocket off it goes for something for us! 'Give it away,' indeed!" she added scornfully—then stopped short. She suddenly remembered that for a whole week she had longed for something to give away.

Carrie did not speak again for some time. She wandered restlessly from room to room, only to come back every few minutes and look at the Christmas card on the mantelpiece.

"It isn't enough to give away, anyhow," she told herself; then something seemed to answer:

"You know better, Carrie Austin. It is big enough for you to like, and if you like it some one else would!"

At night she put the Christmas card in an envelope and sent it to Nellie Randall, the girl who sat two seats in front of her in school, and who never brought much for luncheon except dry crackers and bread without any butter.

It was the next morning that Nellie Randall rushed breathless into her mother's room.

"Mother, mother, see!" she panted. "Some one has sent me the loveliest Christmas card! Now I can do what the teacher said; now I can send something to some one poorer than I am! But who shall have it, Mother? Mary, Tom, Henry or Jack?"

It was a weighty question. Nellie and her mother could not decide it at once. Mary was poor, certainly, but Tom Henry had a sick mother and no father; while Jack—poor Jack—was crippled himself and could not run and play like the other lads.

At last it was decided; and with shining eyes Nellie hurried away for an envelope and a stamp.

That afternoon on the first mail, Jack Talbot received a bright new Christmas card with a sparkling, snow-covered house in the corner.

"Humph!" grunted Jack. Then he scowled and tried to look as if he were not pleased.

Jack was not a favorite at school. At first the scholars had tried to show how sorry they were that he could not join in their games; but he had met their advances with sullen looks and short words, so that gradually his schoolmates had come to leave him pretty much to himself.

Jack was not able to be at school every day, but he had been there on the afternoon that Miss Hathaway had given her little talk on Christmas presents and many times since then he had thought of it.

"Humph! Just as if there could be anybody poorer than I am!" he would mutter to himself sometimes; and then almost always he would remember Mrs. Murphy, the little old woman on the floor below who took in washing.

For sometime after the Christmas card came Jack sat looking at it.

He picked it up and tilted it from side to side that he might catch the glint of the diamond dust.

"'Tis kind of pretty," he said aloud, almost grudgingly. "Humph! I wonder what Mrs. Murphy would say to this! Guess she'd think 'twas a little bit ahead of that old postal card picture she came toting home last week; and she thought that was fine—even if it was all torn!"

After a time he arose and limped stealthily down stairs. He paused at Mrs. Murphy's door and was just taking something from under his coat when the door opened and Mrs. Murphy herself appeared.

"Bless you, boy, how you startled me!" cried the little old woman.

"Did I?" stammered Jack, hastily thrusting something under his coat and stumbling on down the stairs.

Ten minutes later, after walking once around the square, Jack slowly climbed the stairs and stopped once more at the washerwoman's door.

"Hi there, Jack! I was just looking for you," called a boy's voice; and again Jack thrust something hastily out of sight.

"W-were you?" he stammered. Jack seemed to be doing a good deal of stammering that afternoon. "Well, here I am." And he limped boldly along without so much as a glance toward the washerwoman's door.

Long after dark that night, however, when the house was quiet, Jack crept downstairs and tied something to Mrs. Murphy's door-knob.

It was on Christmas Day that Carrie Austin's mother answered a timid knock at her side door.

"Why, good morning, Mrs. Murphy," she said pleasantly to the bent old woman on the doorstep. "A merry Christmas to you!"

"And it's just that, ma'ma, that I've

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come to say to you," returned Mrs. Murphy, in an eager, quavering voice. "It's always you who have been doing things for me—potatoes and tea, and a bit of warm flannel—and never a thing could I do for you. But now, ma'am, I've got something you'd like—something I'm sure you'd like. I found it hanging on my doorknob this morning, and I hadn't more than set my two eyes on it before I said, 'Sally Ann Murphy, you've got it now; that's just the thing to give good, kind Mrs. Austin and Miss Carrie.' And here 'tis, ma'am, and a merry Christmas to you!" she finished, handing out a flat, brown paper parcel.

"Thank you, thank you," called Mrs. Austin, as a little old woman hobbled joyfully down the walk.

"Why Mother!" cried Carrie in amazement a little later, as the wrappings fell away from Mrs. Murphy's gift and disclosed a bright new Christmas card with a sparkling snow-covered house in the corner. "Why Mother! that's my very own card that I sent to Nellie. I remember that little black mark on the back!"

It was some days before Carrie understood the mystery; then she overheard Nellie Randall say:

"O, yes, I sent something. It was a Christmas card that some one sent to me—such a pretty card, all snow and sparkles! I sent it to Jack Talbot."

"And Jack Talbot lives just over Mrs. Murphy!" cried Carrie under her breath, as she hurried home. "Mother!" she cried, bursting into the house, "only think! First Will sent that Christmas card to me, then I sent it to Nellie Randall and she sent it to Jack Talbot. And what did Jack do but take it down to old Mrs. Murphy's and tie it on her doorknob, and then Mrs. Murphy brought it to us. My! how that Christmas card has traveled!" she finished, as she hurried over to the mantelpiece to examine with new interest the wonderful card with its sparkling, snow-covered house in the corner.—*Congregationalist.*

THE NAME AND THE THING.

Sometimes good thoughts come to us in unexpected ways. I remember a story of an old woman who was very uncomfortable in her temper. She was always fretting and worrying and complaining. Nothing ever went right with her, and everybody was tired of her continual fussiness and grumbling.

One day, in her life, there came a change. Her, and this cross, crabbed old woman grew gentle, patient and amiable. She was so altered from her former self that one of her neighbors took courage to ask her how it was that she, who had always found life so full of prickles, now seemed to touch the smooth-pleasant-side-of-everything.

"Well," said she, "I'll tell you just how it is. I've been all my life a-struggling and a-striving for a contented mind, and now I've made up my mind to set down contented without it."

This old woman had picked up her treasure unawares; but the treasure, you see, was a *thought*, which made a new thing of her life.—*Kindergarten Review.*

Do you remember the old story of Midas, whose touch turned everything into gold? The fable ceases to be wonderful beside the truth of God's transforming touch. Every life upon which his hand is laid is transmuted from clay to gold. Every circumstance of life that is in his is made beautiful and glorious. God will work miracles with the common things of your life if you will but let him.

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**STORIES FOR
LITTLE ONES.**

ABOUT THE NIGHTINGALE.

BY THE REV. THEODORE WOOD, F. E. S.

In about ten days' time from now the nightingales will be coming back to us. For these famous songsters always fly away to the far south about the middle of August, and do not return till the second or third week in April. The cock birds, strange to say, always make their appearance about a week in practicing their song, so that they may be quite perfect in it when their little brown lady-loves follow them. For it is only the cock nightingale that sings, and when the nesting season is over his voice leaves him, just as that of the cuckoo does, so that for more than nine months he cannot sing at all. Early in April, however, his lost powers come back, and he spends several hours every day in trying his runs and trills and shakes over and over again. Even bird musicians, you see, cannot succeed without a great deal of practice!

A good many people think that nightingales only sing by night. But that is quite a mistake. In the quiet of the woods, and even in gardens if they are not disturbed, you may often hear them singing nearly all day long. They begin before sunrise, pouring out their floods of melody so loudly that if you are sleeping with your bedroom windows open they will often wake you up. And then, with just an hour or two for rest in the middle of the day, they will keep up their song with hardly a pause till the last thing at night.

If the cock nightingale does all the singing, however, the hen bird does all the work. For she has to build the nest, and when the eggs are laid she has to sit upon them and hatch them, while the cock just sits and sings to her! No doubt she enjoys listening to his song very much; but I think that he has rather the best of the arrangement! Don't you?

The nightingale is a dreadfully jealous bird, and cannot bear to think that even another nightingale can sing as well as he can himself. So if there are four or five of these birds within hearing of one another, each will try his hardest to sing louder and better than all the rest! And if you would like to play a little trick upon a nightingale you can very easily do so. All that you have to do is to stand perfectly still, about twenty or thirty yards from the bush in which he is sitting, and whistle a few low notes. Then he is quite sure to think that you are another nightingale, with a song which he has never heard before; and after listening for a few minutes to see if you are going on with it, he will answer you by singing a little bit of his own song, and will then wait to see if you reply. Then if you whistle a few more notes, he will answer you again, singing more loudly than before, as if to say, "There, now; I am quite sure that you can't beat that!" By and by he will get excited, and come a little nearer, and then a little nearer still, till at last he finds out that you are not another nightingale after all, but only a human being. And then he will get quite angry, and will chatter at you and scold you in the most abused way, evidently feeling very indignant indeed at having been

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taken in! And he never seems to learn wisdom by experience, for if you go out next day and whistle to him again, he will still think that you are another nightingale, and will behave in just the same ridiculous fashion.

Doesn't it seem odd that a bird which can sing so beautiful as the nightingale does in the spring should only be able to utter a harsh croak, like that of a frog, during all the rest of the year?

The nest of the nightingale is always placed on the ground, underneath a bush, and is made of dead oak-leaves, lined with grass and

roots, together with a few hairs. Sometimes it contains four eggs and sometimes five, which are olive brown in colour all over, without any markings at all.—*London Tribune.*

THE LITTLE ONE'S PRAYER

He was a very little lad, and words were still much of a puzzle to him; so, when his mother discovered that he always ended his "Now I lay me" with the words, "For Jesus' sake a man," she did not correct him. When he was older, it could be explained; just now—

the One who loved little children would understand.

Presently a little sister came to the home. The small brother was wild with delight. When it was time to say his prayers that night, he repeated his "Now I lay me" as usual, but he did not stop there; there was a little sister to pray for now; if he was to be "for Jesus' sake a man," it was clear what he must ask for her. He added it reverently, "Bless baby sister and make her, for Jesus' sake a lady."

After all, could the wisdom of older years pray more wisely? To strive for an honest, sturdy vigor-

ous manhood—or for a womanhood fine and brave and honorable and tender, and to do this from the highest motive—to try to become, in short, "for Jesus' sake a man"—surely this is a prayer to fit the need of every day of all our lives.—*Forward.*

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NORTH-BEND ASSOCIATION.

This ancient body met in its one hundred and fifth session on Sept. 4th in the town of Latonia, of horse-race notoriety. The weather was ideal, and the attendance was large and orderly. Bro. A. L. Vickers was elected moderator, and W. H. Stacey clerk. Bro. W. M. Wood preached the introductory sermon; text, Acts 2:42, "The Successful Church." The writer did not hear the sermon, but heard much about it. The increase was good, both in additions and contributions. The entertainment was after the old Kentucky fashion—enough said. After a big dinner it fell to my lot to preach at 2.30 at the Methodist house to an overflow, and the unusual thing was that there was another overflow. It is very unusual to get a good hearing after a big dinner. Dr. Henry Sumrell, of Shreveport, La., preached at night a great sermon at the Baptist house on "Visions of God." Bro. G. W. Argabrite at the same hour preached at the Methodist house on "Experience versus Tradition;" text, Matt. 16:18, "On this rock I will build my church," etc. Sorry I could not hear both.

Memorial Meeting.

The first half hour of the second day was given to the memory of Dr. T. T. Eaton. The brethren were full, and felt they must give utterance. The words were from warm hearts, and on most any other occasion would have been extravagant. Notwithstanding the great pressure of business, the half hour limit was greatly exceeded, closing with a duet by Bro. Argabrite and wife, on "Only remembered for what he has done."

Drs. Bow and Maddox arrived on the second day, and contributed greatly to the discussions. The association was a great success in every particular. Would like to give many particulars, but I know the columns of the RECORDER can allow only a brief report of the many associations. Seven meetings on this date. Will visit Owenton Sunday and Campbellsburg Wednesday.

J. B. M.

MOBILIZING THE RESERVES.

S. J. PORTER, FIELD SECRETARY.

The missionary movement makes appeal to the noblest qualities of the soul, such as absolute unselfishness, dauntless fidelity, heroic courage and tireless patience. Its plans are gigantic; its demands are enormous; its rewards are certain and eternal. Of all enterprises ever inaugurated among men it has the strongest backing, the broadest outlook, the most stupendous tasks and the surest pledges of ultimate and complete success. It reveals the highest possible point of co-operation between the human and the divine. In jointly grappling the problem of redeeming a race of sinners from the thralldom and doom of sin God is at his humanest and man is at his divinest.

To breathe the genuine missionary spirit one has to stand on the highest height of life by the side of the Saviour of men. To reach this lofty point and enlist with enthusiasm in this greatest cause should be the goal of aspiration of every Christian. To fail to do so is to miss much of the joy which is a part of the reward of all true laborers with Christ.

"The time has come for the full mobilization of the army of the cross." The next and largest task

is to mobilize the church is to mobilize and marshal its reserve forces against the hard-fought firing line of missions.

During the American Civil war the State of Kansas sent out one soldier for every six citizens, and Illinois one for every seven citizens. At the beginning of the war North Carolina had 115,000 voters; by the close of the war she had sent into the service 125,000 soldiers. That looked like marshaling the reserve forces.

Today Great Britain maintains one soldier for every 155 of population, while the United States has one soldier for every 732. And this in time of peace. On the other hand Britain maintains one missionary for every 4,890 of the population, and America has one missionary for every 14,700 of her people—and this during the time of fiercest warfare between the kingdom of righteousness and the powers of darkness. Surely our forces have not yet been thoroughly mobilized.

There are mighty triumphs awaiting us if we will but go and fight for them. But great victories are usually not won by accident, but through careful planning and preparation. To triumph gloriously an army must first become the battling embodiment of a great and worthy cause.

The day is upon us when Southern Baptists should lay to heart, in a new way, the Lord's command to preach the gospel to every creature; when pastors, teachers and leaders should seek to develop in our young people a deeper interest in missions and endeavor to point out to capable and worthy young men and women the holy privilege of engaging in mission work; when throughout our borders the obligation and privilege of giving largely to missions shall be laid with new emphasis upon the consciences of those whom the Lord has entrusted with liberal means. This is the time for calling out the reserves. Let all of us consider ourselves appointed of the Master to do the work of recruiting officers, and let every church regard itself a recruiting station for the royal army of the King.

Foreign Mission Board,
Richmond, Va.

TEMPTATION.

In discussing this subject I wish to limit myself to the edification of Christians; not that temptations never affront those who have not accepted Christ as their personal Saviour; but for the reason that all Christians, especially those just starting out in the Christian life, are more vitally interested in this great topic before us.

When we have had our hearts regenerated, we become verily "new creatures in Christ Jesus." We look out upon life from an entirely different viewpoint; whereas our every thought was centered upon self, our ambition now is to glorify God. I have little or no patience with those people declaring that the Christian life is one of ease; that after we have been saved we cannot sin. Life is symbolic of action, and when we have professed Christ, we, in this very act, bear witness that we are at enmity with sin; and it is then when the devil, with all of his cunning wiles tempts us in every conceivable way in order to retard us in our spiritual growth. He knows that he has not the power to pluck us out of our Father's hand; but he is not ignorant of the fact that if he is success-

ful in filling a weak Christian's heart with doubts and misgivings, he is deadening their power for good in the world. But not only are the weak subject to temptations, but even those whom the world looks upon as leaders in the Christian Work. As a general principle, the nearer to God we try to get, the more we endeavor to conform our lives to that of Christ, our pattern, the more grievous temptations we can expect. Let us remember, however, that being tempted is not sin—it is when we yield to temptation that we transgress. This being true, let us consider how we may fortify ourselves against temptation.

Some people have conceived the idea that the best way to avoid the temptations of this life is to confine themselves, hermit like, and thus get out of the world as it were. History has proven the erroneousness of this theory. Some of the grossest crimes have been perpetrated in monasteries and other places of religious retirement.

In the first place there is no truer saying than this: "A chain is no stronger than its weakest link." Likewise, no one is stronger than their weakest point. The devil is shrewd enough to keep this in mind (even though we oft-times overlook this fact); and so often it occurs that in a moment of unguardedness we are tempted through our weak points, and fall into sin.

Therefore, we should prayerfully study ourselves, ascertain our weaknesses, and ever be on the alert. After all, when we have conquered self we have overcome our greatest foe; but the trouble is, the devil knows us far better than we know ourselves, and he assails us in such a crafty way that before we know it many a time we are allured into sin.

This is the reason why reformation can never take the place of regeneration. When a man resolves to break off this bad habit and the other bad habit, never having experienced the new birth, how can he, simply trusting to his own strength, ever expect to stand, when the devil possessing more wisdom than he, knows just how to tempt him to cause his downfall?—then his condition is far worse than it was prior to his good resolution to "quit his bad habits," as he terms it. Oh, that the time might come when we would see the utter depravity of human nature; when we would see the foolhardiness of trusting to puny self!

Christ when he underwent the three great temptations in the Wilderness, overcame the Arch Fiend quoting scripture. As evidenced by this narrative, the devil, too, is familiar with the Word of God, and when he approaches us in this manner, how can we hope to defend ourselves unless we know how to use the Sword of the Spirit effectively? Hence the absolute necessity for the child of God studying the Bible.

Never compromise with Satan; the minutes you commence to parley with him you lose ground. "Resist the devil and he will flee from you," says the Word.

The safest plan for the Christian to follow, is the one outlined by Christ Himself—"Watch and pray." The devil goeth about like a roaring lion seeking whom he may devour. Christ is our only refuge. If when tempted we call upon Christ for strength to resist the evil one, we shall be victorious. It is only when we, in our own

strength, enter the lists with Satan that we are defeated.

Let us now consider for a while what temptation accomplishes for the Christian. It serves as a gauge with which to measure our growth in the Spiritual life. The very definition of the word "temptation" carries with it the idea of "test." It is true that the devil never leaves the Christian alone (he only left Christ for a season), and after overcoming one trial, the next temptation is of a severer nature. This being so, you can readily see how we can ascertain whether or not we have made any progress in the Christian race.

Then with growth we naturally gain strength. Why is it there are so many weak Christians? Simply because they have never asked God for grace to overcome temptation. The moment they, with Christ's gracious help, begin to withstand the assaults of Satan, that soon will they begin to grow stronger. Repentance and faith are the only requisites to salvation, and the weakest Christian will not be refused admittance into our Heavenly Home. But, there is no need of remaining a spiritual dwarf! Listen to the encouraging words of Jesus: "Ask and ye shall receive." Then, when the next temptation presents itself ask God for strength to overcome it; and you will be surprised how soon the temptation will lose its power. Do this every time, and you will grow—you can't prevent it.

In conclusion let us remember that Christ himself is at the right-hand of God making intercession for us; and although the Christian is engaged in deadly conflict with the world, flesh and the devil from the outset of his new life 'till God shall call him home, yet Christ was tempted in every point common to man, and he has assured us that with every temptation he will provide a way of escape if we look to Him. And, although many times like David of old, we shall perhaps fall and have to repent bitterly, the Christian shall at last be victorious over the Devil; we have God's own word for it, and that cannot fail.

Then, let us not murmur when we are called upon to go through divers temptations, remembering that if we will only look towards God, a way of escape will be provided; and in overcoming we will surely develop into strong and sturdy Christians; thus being in a position to render more effectual service in God's Kingdom.

"O give me strength just for today,"

Adopt this for your morning prayer;

Day by day is the Christian way; Follow it—you'll find solace there.

Cecil Bell.

Highland Park, Ky.

DEAR RECORDER:

We closed a gracious three-weeks' meeting at Great Crossing Sunday, September 1st. We had the able assistance of Rev. A. Paul Bagby, the popular and scholarly young pastor at Woodlake, Ky. He greatly endeared himself to our people and will ever find a warm welcome at Great Crossing. There were

thirty-four additions to the church, thirty-one for baptism and three by letter. Among the number was a Presbyterian, a Methodist and a Campbellite, who were baptized in the good old Baptist way. We might have received a score of Campbellites if he had let down the

bars and let them come on their baptism. The closing day of the meeting was also the day our resignation as pastor took effect. For two years and eight months we had labored with this noble people, and we did not realize how dear they were to us until the time came to sever our connection with them as pastor. It was my first pastorate and, of course, I made many blunders through lack of experience, and yet this noble people were ever kind and considerate, and their charity covered the multitude of mistakes.

I shall ever love them for the many thoughtful kindnesses shown me and shall always feel grateful that my ministry was begun with the saints of the historic old Great Crossing church. The church has had a great history, and we believe it has a greater future. May God send them the under-shepherd they need.

During our pastorate, we have received 114 members, have seen the mission offerings increase over 150 per cent., and have noted a healthy growth along all lines. Besides this increase in the regular benevolence of the church, we have purchased a new organ, have put in a splendid gasoline lighting system, have put on a new roof, and have the funds on hand to make some Sunday-school rooms for our growing school. We rejoice in what the Lord has done for and through us and to Him be all praise and honor.

We enter the Seminary October 1st, and will be glad to get a supply or regular work after that date within convenient reach of Louisville.

E. O. COTTRELL.

NEWS FROM LITTLE RIVER ASSOCIATION.

The Rev. E. H. Cunningham, who has been employed by the Executive Board of Little River Association to do evangelistic work, has during July and August, held four meetings, laboring fifty-seven days and preaching ninety-seven sermons, resulting in 100 professions and ninety-nine additions to the following churches, viz.: Blue Spring, twelve by baptism (from meeting held at Bethesda school-house, Trigg county, where there were nineteen professions); Hurricane, Trigg county, thirty-two additions (from meeting held at Trigg Furnace, thirty professions); White Sulphur Springs, Caldwell county, forty-one additions, thirty-six by baptism and five by letter; Beulah Hill, Caldwell county, (14 professions,) fifteen by baptism.

He collected for District Missions about \$100. A successful meeting continuing twelve days (closing the 30th of August), held by the pastor, J. H. Coleman, at Otter Pond, Caldwell county, resulted in thirty additions to the church by baptism. The pastor was assisted by the Rev. John T. Cunningham, of Princeton. At Lebanon church, near Princeton, the pastor, R. C. Ramey, was assisted in a two-weeks' meeting (the last of July) by J. T. Cunningham, resulting in twelve professions and eleven additions by baptism.

At Donaldson church, Caldwell county, Pastor E. B. Blackburn, assisted by H. C. Hopewell, of Sturgis, Ky., has held a two-weeks' meeting, resulting in thirty-four additions to the church, thirty-two baptisms.

R. W. MOREHEAD,
Princeton, Ky.

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, situations 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.

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The path of prayer leads to the place of power.—S. S. Times.

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SOME REMARKABLE FACTS.

BY A. S. WORRELL, D.D.

On learning from personal friends residing in Los Angeles, Cal., that some people there were being baptized in the Holy Spirit and were speaking languages that they had never studied, very much as the Disciples of Christ did on the day of Pentecost, the writer hurried up, and went there, with the view of learning the facts in the case.

After investigating the facts for a period of about four weeks, the writer became thoroughly convinced of the following:

1. That some persons, after fully surrendering themselves to God, and waiting for "the promise of the Father" (Lu. 24:49; Acts 1:4, 5, 8), received a wonderful experience which, besides making them, apparently very happy and full of rejoicing, enabled them to speak in some "unknown tongue," or "gibberish," which, as a general rule, neither themselves nor anyone else present knew anything about.

2. It was a fact, however, that, on different occasions, there were foreigners present, who recognized the fact that they heard, or said that they heard, some one speaking their own language. I examined into this matter very closely, and became thoroughly convinced that this was true. A missionary by the name of Macad, who had spent years as a missionary in Africa, arose one day and said that the person who had just been speaking in an unknown tongue, was speaking the language of the African tribe that he had been saving.

A Swedish woman had spoken in Hebrew, and a converted Jew arose and declared that she was a Jewess and spoke good Hebrew; but, when he was assured that the woman was a Swede, and knew not a word of Hebrew, he was convinced that God was in the movement. Many instances of this character might be given.

3. The people who came into this experience, as a general rule, not only speak in tongues but they magnify the grace of God, exalt the atoning blood of Christ, become much interested in the salvation of souls, have great skill in winning souls to Christ, and become greatly absorbed in the service of God.

4. It is true, without exception, so far as my observation has extended, that those who experience this baptism, are not satisfied with anything for baptism but immersion. In fact, those who receive this experience, do, as a rule without exception so far as I was able to learn, accept the whole of the Gospel of Christ, as it was taught and practiced by the apostles and early Christians.

5. The writer is thoroughly convinced, from his own observations, that Satan, the great imitator and perverter, can enable people to speak with tongues; though it is impossible for him to fill people with divine love, and have them extol the blood of Christ as that alone which cleanses from all sin. Right at these points, the adversary breaks down; as do all his representatives in Theosophy, Spiritism, Christian Science and other Occultisms. They cannot tolerate the blood. So while, for a time, the evil may be intermixed with the good—the false with the true—there is usually very little difficulty in distinguishing the one from the other. Those who have the genuine experience are, usually full of love, kindness and

tender compassion; while the counterfeiters are harsh, austere, and pitiless. Naturally enough there are tendencies, here and there, to fanaticisms; but it was plain to see that, as God's true people became more settled in their experience, the tendency to fanaticism is lessened.

6. It is a fact that the movement is spreading rapidly over our own country and Canada; and it has broken out in India, England, Sweden, and other countries.

7. Of course, it was to be expected that "the Scribes and Pharisees," representing many of the religious leaders of times, would see nothing good in the movement; for only the humble and contrite heart can appreciate this movement, or give it their support. So it was in the time of Christ and the early Christians; and so it will, likely, be until the end of the present dispensation. Few of the learned and great have wisdom to "discern the signs of the times." It has always been thus.

Louisville, Ky.
[After hearing Dr. Worrell tell of the wonderful manifestations in California, we asked him for a statement of the facts as he saw them. He gives us his conclusions rather than the facts. What we wanted was the facts, so each reader could draw his own conclusions. There have been many remarkable religious phenomena, and we are glad to let our readers know when any interesting phenomena show themselves and it occurred to us that here was something of interest. We saw some strange things in the Orient. We hear of strange things in China, and elsewhere. And now we hear of strange things in California.—ED.]

DEAR RECORDER:

I am with Bro. B. T. Vincent, in a meeting at Milton. We began last Saturday. The interest is gradually increasing. Satan and the powers of death and darkness are greatly withstanding our word. But we believe God is going to give us the victory. Everything in town is opposing us with all their might. Our cause is exceedingly weak and the few Baptists are under the bottom and everything in town is doing its best to keep them down.

Campbellism is the prevailing religion. I venture the assertion that if some of our brethren who are discussing the advisability of a union of the Baptists with them would get out and go up against the real situation, their zeal in this thing would cool off considerably. Honestly, there isn't a religious body in the land that I hadn't rather unite with than them. Brethren, will you not join us in prayer for a victory in this town for God and the Baptists? I am glad that God has sent upon this field such a man as Bro. Vincent, a man whom I know will stand for the truth and I believe God will bless his labors. This is a beautiful little town and surrounded by a fine country, and Baptists ought to take it for God. And we are able to go up and possess the land.

J. M. WALKER. Milton, Ky.
GOOD NEWS FROM BRYANT STATION AND DRY RUN CHURCHES.

Have recently closed a two-weeks' meeting at each of the above named churches. Was assisted in meeting at Bryant by Bro. Chas. L. Graham, of Louisville. Had thirteen for baptism and one by letter. In meeting at Dry Run was par-

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tially assisted by Bro. J. M. Taylor, through whose aisles the draped box holding the loved one has been present for the entire two weeks. Results here were likewise most gratifying—tea for baptism and one by relation.

For sometime these two churches have been in a critically low condition, and it has been due to the persevering optimism of the "faithful few," and the Lord's help, that they have held thus long together; each church at one time having been on the point of considering the advisability of disbanding. At the present writing I think no thought is farther from them than the one above named. May this news be a note of courage, hope and cheer to our dear sister churches that are somewhat in the slough of despondency.

Some, I know, are fighting bravely; almost hoping against hope for the permanent life and continuance of the old church, which means so much to them. The church where, perhaps, their own heart first found the blessed and life-giving Master; where husband and wife were taken for better, for worse;

through whose aisles the draped box holding the loved one has been borne; or where sons and daughters have been born into the kingdom of God. A place with such memories as these is too precious to let die. May the Lord hasten the day when no church of His in our land or elsewhere shall be without the songs of praise and the voices of prayer and sermon.

"Not by power nor by might; but by My Spirit, saith the Lord."
J. H. WELLS, Pastor.

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The Farm & Household

Carrithers & Beard, of Lexington, have sold their team of show mules to Mr. J. J. Winn, of Virginia, for \$650. These mules have taken ribbons wherever shown.

According to the *Enterprise* the mule market at Lebanon is brisk for the season and buyers are plentiful and active. Prices range from \$100 to \$125 for yearlings and from \$125 to \$190 for 2-year-olds and over. One pair of extra good work mules, 17 hands high, weight 1,400 lbs. each, sold last week for \$475.

Farmers in Putman county have recently made a fine carload shipment from Baxter of cantaloupes raised in this section, and have another load about ready. This is the first year the melons have been so extensively raised in this community and farmers are delighted with their success.

The present corn crop in Lynnvile, is reported to be unusually fine, decidedly the largest and best for several years past. A most abundant yield will be gathered with no later backsets, and farmers are pleased with the splendid prospects.

One of the best mules in Tennessee has been sold to Buyer Harlen, of Columbia, for \$300 by Mr. Geo. Hutcherson, of Sunrise.

Mr. Al W. Pedigo, of Glasgow, has been winning many fair premiums this season on his mules. At Burksville recently where he showed his animals he sold two pairs, one for \$500 and the other for \$525.

Mr. Rod Warfield, of Elizabethtown, bought 15 mules from Stiles McDougal for \$2,000.

Mr. George Harlin, of Glasgow, purchased a pair of mules from M. John Bartlett, of same place, for \$385.

At Glasgow, weaning mule colts are selling right along for \$75 to \$100, with occasional extra tens for extra good ones. There is a big demand for mule colts, and supply short.

Mr. S. H. Saunders, of Hiseville, sold to Warren county, buyers a suckling mare mule colt for \$95.

Crop conditions in Henderson county have improved 50 per cent. during the past two weeks because of seasonable rains in this section. Belated cotton blooms held back by the drouth are appearing. Many bolls are opening, and it is only a question of a few days when picking will have to begin in earnest. The stalk in the average field has not ceased its growth yet, but when matured will not be of the usual height, but in almost every instance is as full of blooms and bolls as possible. Since the rains the corn crop has taken on an altogether different appearance.

GOOD THINGS TO LET ALONE

There would be less talk about the drudgery of farm life if only some good, over-ambitious ladies knew enough to let some good things alone. Like Charles Lamb, they should look over the enjoyable things of life and say, "How many things there are that I don't want," instead of trying to enjoy everything. Many a woman tries herself out unnecessarily, and the fact that she lives on a farm makes her think that it is the farm work that is so terrible. I know many women in towns who are nervous physical wrecks from overwork, but few people talk about the deadly monotony and grind of the cities.

Take flowers for example. A country home without flowers would be a dreary place, but there are some country homes with flowers that are dreary places. There are women who daily and hourly fight with chickens and pigs and stray cattle for their plants, because the yard is not securely fenced in. For them flowers only bring cares, without enjoyment. A few in the vegetable garden would give real pleasure and save much worry and care, but the good women never seem to think they should let the flowers alone until the yard is in proper condition.

And then the company some country families have! It is a common sight to see three or four buggies, Sunday after Sunday, in certain farmyards. Now it is a pleasure to entertain your friends in moderation, but some women stagger along under a regular burden of cooking year in and year out. In one family the baby suddenly sickened and died, and the physician gave it as his opinion that the child had too much excitement and handling from company, not only on Sunday, but on many days in the week. The mother did her own work, and the visitors handled and dandled the poor child until its frail body could not stand the strain. Mothers with little children would do well to let company alone, especially in hot weather. Aside from the fact that Sunday should be a day of rest and quiet during the hot months, from a physical as well as spiritual standpoint, it adds nothing to the pleasure of the family to see a pack of children running wild and ruining their clothes on the day of leisure.

Another good thing to let alone is elaborate clothing, if you do your own washing and ironing. I love pretty, dainty undergarments, but I do not love to stand hours over an ironing-board smoothing them out; so my wardrobe is plain. If I had plenty of time or could hire some one at a fair price to do the laundry work, it would be a pleasure to wear the ruffles and embroideries, but time and money are often scarce; so it is well to be economical of both. Some women think it speaks of cleanliness and energy to display a row of white petticoats on the clothes line every Monday morning, but there are others wiser who know that gingham and sateen give just as much service and comfort with one-tenth the work, and that the soft woven underwear can be pulled into shape without ironing at all.

So try to think out the best plan for yourself, and then follow it up. It is hard to give up the things we love to do, but by and by we may see our way clear to take them up again. It may be we must put aside reading, flowers, fancy work, elaborate cooking or music for the sake of our health and the comfort

of others, but there is no loss without its corresponding gain. Anything that over-taxes the strength or makes one cross and peevish is a good thing to let alone.—Hilda Richmond, in *Country Gentleman*.



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ITEMS OF INTEREST

News the World Over.

The Japanese, who are bent upon making over the Koreans into Japanese, have tried to make that people cut off their top-knots and wear their hair short, in Japanese fashion. They have had little success in this small business. But the new Emperor, whom the Japanese have put up, signalized his coronation day by cutting off his top-knot, and this may induce the people to do the same.

We did not know the Canadians had "progressed" up to the up-to-date architecture which collapses before completion. We thought they were old-fashioned and built to stand. But the new bridge across the St. Lawrence collapsed before it was completed, killing seventy-eight workmen.

An automobile containing three women and one man stopped before the house of ex-Sheriff James Pease, in Chicago. Just after they drove on a bomb exploded in his yard. All the windows were shattered and the shock was felt for a mile. Pease and his family were not injured. The police have not caught the perpetrators of this dastardly deed, who were probably anarchists.

Judge John J. Jackson, of the United States Supreme Court, in West Virginia, has died, aged eighty-three years. He was on the Federal bench for forty-four years, establishing a record for length of service surpassing that of Chief Justice Marshall. He was known by the miners as the "Iron Judge," from his severity in dealing with strikers.

Judge Lacombe, of the United States Circuit Court in New York, has rendered a decision that strikes the Standard Oil Company quite a blow in its methods against its competitors. An independent oil company of Brooklyn brought a suit against the Delaware, Lackawanna & Western Railroad to compel delivery of its oil. The railroad had an agreement with the Standard Oil Company which prevented its handling other oils on the same terms. The judge ordered the railroad to give up that agreement. If other suits are instituted in other States, it is scarcely to be doubted that other judges will make similar decisions.

The Hague Conference has been a great disappointment. But it has done one thing which redeems the situation. It has established a permanent international court of arbitration, whose decisions all the nations agreed they would obey. They hope to have the services of the world's greatest jurists and there is little doubt these great jurists will agree to serve. The smaller nations will appoint members of the court for terms adjusted to their population, for two to three years, while the larger nations appoint for terms from five to ten years.

Voliva, who succeeded Dowie, has sold the lace works at Zion to Marshall Field & Co., of Chicago. The price paid was \$380,000. The works are to be improved and enlarged at the expense of \$1,000,000. Marshall Field & Co. promised to employ the Zionites as far as possible, and to maintain the moral rules of the city. Voliva, with his personal following, are going to leave Zion and set up a colony somewhere else. But Voliva has shown that he has not Dowie's ability, and his colony is thought to be a predestined failure.

The adoption of a parliamentary form of government in Persia, a Moslem nation, has been watched with much interest. The question was whether the people were really enlisted, or merely the rulers thought it would be a good thing to imitate the Western nations. Dr. Shedd, who has been in that country for a long time, says it is not a mere change among the rulers, but a real movement among the people. A large majority of the people in Northern Persia, especially in the cities, are behind the new government and support it heartily.

The Journal and Messenger calls attention to the fact that all the temperance triumphs are not in the South. It says that in Indiana 70 per cent. of the townships forbid the sale of liquor and there are fifty-three dry city wards in the State. We rejoice with Indiana. May the good work go on.

DEATHS

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

WILLIAMS.

Lallias K. McCrone was born at Flag Spring, Ky., January 8, 1848. United with the Baptist church at Flag Spring in December, 1863, and remained a member of that church until June, 1904, when she withdrew, with others, to form a church. She continued a member of this church until her death, which occurred August 19, 1907.

She was married to E. P. Williams October 8, 1867. She leaves six children, two sons and four daughters, to mourn her loss; besides many neighbors and friends. She was a faithful and helpful wife, a kind and loving mother. She was a good neighbor and devoted to her church; a pious and godly woman.

RITTER.

David Ritter was born in Shelby county, Ky., September 1, 1839; died August 4, 1907. He was converted under the preaching of Elder T. M. Vaughn and was baptized by him into the fellowship of Salem church in his early young manhood. After a time he moved his membership to Mt. Vernon church, Shelby county, where his membership remained to his death. Bro. Ritter was a model husband, father, citizen and church member as I ever knew. He leaves a devoted wife, six sons and two daughters, all noble men and women, to mourn his loss.

A good heritage. No man could be more missed in all of these relations. May the mantle of the father fall on these boys.

The funeral sermon was preached by the pastor to a crowded house of sorrowing friends.

But we mourn not as those who have no hope.

W. E. POWERS.

CAMPBELL.

Mrs. M. A. Campbell was born January 1, 1885, and died August 23, 1907, at the residence of her parents, Hon. and Mrs. W. P. Ellis, Jasper county, Miss. She was converted in 1902, and was baptized into the fellowship of the Shady Grove church, in which her parents hold membership. She was a noble Christian woman and was faithful unto death.

May the comforts and the consolations of the Gospel be the portion of the bereaved husband, parents, and relatives of this dear woman, and may they meet their dear one in the beautiful city of God in glory. The funeral services were conducted by the writer, and her body placed in the Shady Grove Cemetery to rest until the resurrection morning.

J. R. FARISH.

BOND AND McCRACKEN.

I was called back to my old charge at Carrollton, Ky., to bury two of the best friends, and also best women, I ever knew, Mrs. R. L. Bond and Mrs. Charles McCracken, they dying about one hour apart. I missed the train and did not get to Bro. Bond's family until the funeral was over. Bro. Watts, of New Liberty, who had just closed a meeting at Sanders, Ky., their home, and made his home with them during his stay in the meeting, conducted the funeral services at the Ghent Baptist church, preaching a very comforting and helpful sermon.

Mrs. Mattie Ramey Bond was born at Eminence, Ky., and grew up there to young ladyhood, united with the Baptist church and was baptized by the beloved Dr. A. C. Davidson, while pastor there. In the year 1872 she was married to Robert L. Bond, of Carrollton, Ky., thus coming to Carroll county to make her home. Here they lived happily and reared a splendid family of four daughters and one son, all of whom are Christians, and reflect honor upon their father and mother, who, with her brother James Ramey, of near Carrollton, and W. S. Ramey, mourn her loss. Besides these are the family of Thomas Ramey, who

died several years ago, and another brother, whose widow and daughters live in Eminence, and a large host of friends wherever she lived.

Sister Bond at the time of her death was a member of the Carrollton Baptist church, although a resident of Sanders, but only for a short time. The writer was her pastor for seven years, and her home was always open to the pastor and family. She loved her children, Mrs. Maymie Windslow, Miss Maggie Bond, Mrs. Jamie Bond Hays, of Science Hill, and Mrs. Julia Bond Spalding, of Louisville, Ky. The writer had the privilege of baptizing Bro. Bond and the only and much loved son, Frank. Their home was a happy home. The mother did all she could with her smiles and sacrifices and labors of love to make it such. O, what a loss. Without wife and mother! How refreshing to a tired pastor to enter the home. She loved her church and her pastor, and rarely did she ever drive to town that the pastor was not visited in a substantial way, or when he called at her home.

But she is gone. We are the poorer, but she is the richer. May God comfort the husband and be a stay to the daughters and a keeper of the dear boy, whose home is now in Memphis, is my prayer. How rapidly we are passing away. What changes there are. But God knows best.

O. M. HUEY.

Christ is the one Guest who can enter the sacred chamber of a great sorrow.—James Buckham.

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LONG-RUN ASSOCIATION.

The one hundred and fourth session of Long Run Baptist Association met at Cedar Creek church, four miles from Jefferson town, September 4th.

The sensation of the day was the report commending Dr. Adams, Gov. Beckham, Auditor Hager, Mayor Bingham, Judges Lincoln and Blain. The Revs. M. P. Hunt and L. C. Kelley denounced the Republican candidate for Governor as in league with the liquor dealers, having been promised a \$100,000 campaign fund.

By a unanimous vote, Bro. W. E. Powers was re-elected Moderator and Thomas D. Osborne Clerk.

Bro. J. M. Walker preached the annual sermon on the words of Paul to Titus: "Set in order the things wanting." Titus 1:5. Claude D. Moody and M. P. Hunt read the letters from the churches, showing a membership last year of 12,586; received by restoration, 79; letter, 612; baptisms, 807; decreased by death, 125; excommunication and exclusion, 346; letter, 353; present membership, 12,765. Contributions were \$158,479.10.

J. D. Maddox, Corresponding Secretary of the Kentucky Baptist Ministers' Aid Society, made a fine presentation of his cause. The society has thirty-eight beneficiaries and six applications pending. A large collection was taken.

A good collection was also taken for the Louisville Baptist Orphans' Home, which has ninety-seven inmates and has sheltered 1,324 children.

The third collection of \$317 was taken for the benefit of Cedar Creek church, it being in an unfinished condition.

R. E. Reed made a stirring report on schools and colleges, and P. T. Hale in a strong address declared that the million-dollar Baptist University was surely to be located in Louisville.

J. N. Prestridge presented an impressive memorial report on the death of T. T. Eaton and S. F. Thompson, and it was unanimously voted to devote a page in the minutes to a portrait of Dr. Eaton.

A. J. Owens made a striking report on Sunday-schools.

It was voted to aid Calvary Baptist church to be relieved of its financial difficulties.

The Mission Board reported employment of missionaries at nine stations, who had received by conversion eight, relation thirteen, letter fifty-nine, and baptism eighty-five.

S. N. Mohler, in his report on State Missions, told how to make mission churches self-supporting.

Lloyd T. Wilson made an impressive report on Home Missions, urging them as a foreign mission solution.

It was voted to meet next year at Taylorville, J. M. Weaver to preach the sermon.

WOMANS' MEETING.

The W. M. meeting met at Cedar Creek church, at 2 p. m., Thursday, the 5th, and held an interesting and profitable session. Program:

Song—"I Gave My Life for Thee." Devotional exercises, conducted by Miss Bailey. Scripture read, Rom. 10:10-15, and prayer.

Talk on "The General Work by Mrs. Matlack."

Roll call of churches and responses.

Literature and Boxes—Mrs. Sherman.

Training School—Mrs. Matlack.

Question Box—Mrs. Matlack.

Closing prayer by Mrs. Moreman.

The women are doing a good work in missions. The contributions for the year were \$4,248.60.

A SHORT STATEMENT FROM DR. WILLINGHAM.

At the Convention in May the brethren enthusiastically decided to try to raise \$750,000 this year for Foreign missions. It is now the 30th of August, and only \$34,872 has been received in Richmond. We have had to borrow much, and now owe \$94,351. Some States are busy taking their State mission collections just at this time, but others can and should help us at once. Even in the States where the local mission interests are pressing, we beg that brethren who have money for foreign missions remit at once. If all church and association treasurers will do this, it will help greatly.

Money is scarce and the banks are not inclined to make large loans. Since the first of May twenty new missionaries have been appointed. It will be a considerable additional expense to put these on the foreign fields. Others are begging to be sent. The missionaries are pleading for reinforcements. What shall we do, brethren? The fields are ripe to the harvest. Are we praying God to thrust

forth laborers? If so, do we give as we pray?

The writer turns now to visit the brethren at the front. He hopes to have something to say in each monthly issue of the Foreign Mission Journal. We would be glad to speak to many brethren and sisters, and as the Journal in its enlarged and improved form is only twenty-five cents a year, we hope many will subscribe at once and keep posted on the great work our Lord is doing through us in foreign lands.

Drs. Smith, Porter and Ray are working vigorously, and hope to make a great campaign this fall and winter. Let every one help these noble brethren to make the year under God greater than any of those that have passed.

Grace, mercy and peace abide with you all in Christ Jesus.

R. J. WILLINGHAM, Cor. Sec'y. Richmond, Va.

BRECKINRIDGE ASSOCIATION.

Met with the Black Lick church, Aug. 28th and 29th, with good attendance. After devotional exercises conducted by Bro. Dan Shacklet, one of our most earnest and liberal Baptist preachers, it was announced by Bro. Compton that the hour for the annual sermon had come.

Bro. J. W. Thompson was to have preached same, but being absent, Bro. E. B. English, the able and efficient pastor of Hardinsburg, etc., was called to the stand. His text was from I. Sam. 3:9: Speak, Lord, thy servant heareth. There, Samuel's character. The sermon, was able and the speaker's words convincing.

The speaker declared that one of the greatest needs of today was more members who are willing for the Lord to speak to them, for they will both hear and heed. The message was well received.

Brethren M. J. Cox and J. W. Williams read the letters from the churches, and the organization was effected by electing the previous incumbents, Bro. Compton, moderator, and Bro. Bate Hearndon, clerk. The reports showed good increase in contributions, and much growth along the line of Christian Endeavor.

Missions were well discussed, and much zeal and interest was shown.

Though this Association is small, having about four ministers who are members of the body, viz.: J. F. Lewis, E. B. English, E. L. Roberts, and Bro. Dugan, yet they are doing good work, and are commanding the attention of older and larger bodies.

The next meeting is to be at Harned, Ky., Bro. E. L. Rogers to preach the annual sermon. The Recorder man is booked for a meeting with Bro. E. B. English in October. Fraternally,

ARTHUR N. COUCH. Fordsville, Ky.

DR. EATON'S LAST EDITORIAL.

It is worthy of note that the last editorial Dr. Eaton published was the first of a series designed to show modern science in its changed and shifting relations. "We propose in a series of editorials to tell our readers the story."

In this first he shows up how that the evolutionists directed their investigations and drew their conclusions to make good what they regarded as an infallible axiom, viz.: that Nature never operates by leaps; that therefore, in producing the stupendous changes manifest in the universe by infinitesimal steps, Nature must have been kept busy at her work, maybe for millions of years. And following in the wake of these biological scientists some would-be scientific theologians have sought to obtain fame by expanding certain words of the old book to make its antiquated teachings fit into the modern views.

But men of science have of late put evolution to the test, and finding it wanting have substituted the doctrine of Mutation. And now the new science itself takes an antipodal leap, "declaring that so far from nature's making no leaps, all species are formed by sudden leaps."

"In our next article we will explain Mutation." But, a sudden change, alas, put an end to Dr. Eaton's earthly labors. "Man proposes, God disposes."

During our dear brother's editorial career he seldom published in the Recorder series of articles, and at the very beginning of this one our Father in Heaven called him from a delightful toil on earth to the rest that remains for the people of God. Since Dr. Eaton's decease the files of the WESTERN RECORDER have for us greatly increased in value. The volumes and brochures which he has published excellent as they are acknowledged to be, are surpassed by his editorials. What a body of divinity, dogmatic, polemic and apologetic, would these form. G. V.

FREE TO YOU—MY SISTER



I am a woman, I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—yes, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand woman's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or White discharges, Uterine Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," it cures all, old or young. Thousands of women have cured themselves with my home treatment which speedily and effectually cures Leucorrhoea, Green Discharges and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell you whether or not this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address MRS. M. SUMMERS, Box 212 - - - SOUTH BEND, IND., U. S. A.

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Live Stock Markets.

Table with columns for CATTLE and HOGS, listing various types of livestock and their market prices.

Advertisement for Hoosier Stoves and Ranges, featuring an image of a stove and promotional text: "DON'T PAY TWO PRICES FOR STOVES & RANGES".

The following resolutions on the death of Rev. T. T. Eaton were adopted by the Elk Horn Baptist Association, while in session, September 5 and 6, 1907, at Silas Baptist church, Bourbon county, Ky. The Elk Horn Baptist Association, assembled at Silas church, desires to express its profound sorrow at the removal from us by death of the Rev. T. T. Eaton, D.D., LL. D., editor of the WESTERN RECORDER, pastor of Walnut Street Baptist church, Louisville, Ky., and trustee of Georgetown College. We wish to record our conviction that in our judgment he was a brilliant writer, an able exponent of the Gospel, a fearless defender of the faith, a wise counselor, a true friend and a devout and faithful servant of Jesus Christ. He was untiring in his efforts to promote our Baptist cause, and was always ready to defend it with his strong logic and accurate application of Scripture. With the death of so great and good a man is a distinct loss to our denomination at large, we feel keenly his loss in our associational gatherings. Resolved, That we pray God to raise up another mighty defender of the faith. Resolved, That we express our sincere sympathy with his great church and his bereaved family. May the God of infinite wisdom and grace, who doeth all things well, guide our lives and comfort our hearts. Resolved, That a copy of these resolutions be sent to the family and WESTERN RECORDER. HORACE W. COLEMAN, B. F. SWINDLER, Committee.

a plain and efficient way that children could understand and men and women were converted. There were sixteen additions, all of whom were baptized. The church was drawn closer in the bonds of Christian fellowship and much better prepared for work than before. May the brother be the instrument in God's hands of doing much good and leading many souls to Christ wherever he may go, is the prayer of Poplar Ridge church.

DEAR RECORDER: I know the RECORDER office is being flooded with letters from brethren and sisters who are heartbroken over the sudden and unexpected departure of our beloved brother, Dr. Eaton. Surely a great man and a prince among preachers and editors has fallen. He was indeed a valiant soldier, faithful unto death. Life's race well run, Life's work well done, Life's crown well won— Now comes rest. A. R. LOVK. Petersburg, Va.

DEAR RECORDER: When I read "Dr. T. T. Eaton is dead," I let the paper fall from my hand, bowed my head and said: "Oh, God, he was Thine. Thou hadst a right to take him, but what are we to do without him?" That "we" embraces every reader of the WESTERN RECORDER. I never did see Dr. Eaton, but I learned to love him through the WESTERN RECORDER, and I feel deeply the loss the world has sustained in his death. Sincerely, MRS. ANNA HEAD. Calhoun, La.

DEAR RECORDER: A very successful revival meeting closed Sunday night at Poplar Ridge church, conducted by the pastor, W. T. Martin. Bro. Martin is a most excellent speaker. He presented the Gospel truths in such

Table with columns for SHEEP AND LAMBS, listing various types of livestock and their market prices.

Table with columns for TOBACCO, listing various types of tobacco and their market prices.

Table with columns for BUTTER, listing various types of butter and their market prices.

Table with columns for POULTRY, listing various types of poultry and their market prices.

Table with columns for EGGS, listing various types of eggs and their market prices.

Advertisement for J. Bacon & Sons, featuring the text "40c. Ribbons For 25c." and "This Taffeta Silk Ribbon is made expressly for us. We want to introduce it to our Mail Order friends, and have set a price on it that will be appreciated."

Advertisement for Borden's Peerless Brand Evaporated Milk, featuring the text "USE BORDEN'S PEERLESS BRAND EVAPORATED MILK (UNSWEETENED) In All Recipes Calling for MILK OR CREAM"