

# WESTERN RECORDER

Faith, Hope and Love, these three.

LOUISVILLE, KENTUCKY, THURSDAY, SEPTEMBER 26, 1907.

N o. 45

82-As approved by  
THE BAPTIST BOOK CONCERN,  
(Incorporated.)

Published Weekly by  
THE BAPTIST BOOK CONCERN,  
(Incorporated.)  
642 Fourth Ave. (Opposite New Postoffice), Louisville

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The Baptists of Philadelphia undertook to raise \$100,000 for church extension as a part of the celebration of the two hundredth anniversary of the Philadelphia Association. This is the mother Association of the country, and the one which adopted the famous Philadelphia Confession of Faith. The \$100,000 was raised with ease and the money is still being given. It seems certain the contributions will greatly exceed \$100,000.

Forest College and the College for Women at Raleigh were crowded at the very beginning of the session, having the finest opening in their history. The *Biblical Recorder* wonders what the world would have done had every Baptist in the State taken its advice and sent his children to Baptist schools. We wish the Baptists of the old North State had taken the advice. The schools could soon have made arrangements for them all.

In 1900 there was organized the "International Congress of Unitarians and other Liberal Religious Thinkers and Workers." They have just held their fourth meeting. It is a surprise and a grief to see among the names of the Vice Presidents that of President Faunce, of Brown University. Read II. John 9-11, remembering that the word translated transgresseth should be progresseth.

At the last General Conference of the Wesleyan Methodists of England an effort was made to abolish the rule in regard to the class meeting. The plea was made that many who have not the "prayer-meeting habit" would join the church if this rule was abolished. The Conference refused to make the change by a decisive majority.

A young man, says a writer in the *Interior*, who intended to preach went to the Theological School of Chicago University. At the end of his course he gave up the thought of preaching, giving as his reason what Dr. Foster had taught him. Dr. Foster taught him, "There is nothing miraculous in the Bible; Jesus Christ was the Son of God only in the sense that all of us are; that the death of Jesus Christ did nothing for us," etc.

The *Religious Herald* says that the number of additions to the country churches in Virginia are greater than ever before. Thank God. And may He give a similar blessing to the churches of Kentucky.

## "TO HIM THAT OVERCOMETH."

BY REV. THEODORE L. CUYLER, D.D.

There is a glowing list of rewards promised in the New Testament "to him that overcometh." They are enough to fire every Christian heart and more than satisfy his highest aspirations. They are the splendid crowns laid up in heaven for all those who, through Jesus Christ, come off conquerors. But the fighting and the crown-winning have got to be done down here in this world. Conversion by the Holy Spirit does not end the warfare; it really only begins it. Converting grace is a free gift, but it is not a crown. Just as soon as you give your heart to Jesus, you are enlisted for a conflict, and a conflict that will continue until the last blow is struck. You will not reach heaven before your time. When we enlist for Jesus, he furnishes us our weapons, and commands us to put on the whole armor; if any part is left exposed to the enemy, that point is the point of danger.

Of one thing you may rest assured, and that is in a genuine, earnest Christian life conflict is unavoidable; you can not escape it if you would. Conversion to the core, which is the only conversion worth having, means a declaration of war; it is a challenge to the devil. The only way to avoid a fight with him is to carry a dark lantern, and be content to creep along in a by-way with soft moccasins under your feet. Even there Satan manages to discover the cowards and the time-servers, and makes them ground arms or surrender. Out of the vast number of church members in our land, I wonder how many there are who can report themselves every morning to their Master as "fit for duty"? How many of them begin each day by grasping the sword of the Spirit, which is the Word of God, and putting on the shield of faith and prayer? We never know what day may be a day of special temptation and assault by the adversary, and the times in which we lay our armor off and over-estimate our own strength are the disastrous days in our life-record.

My good friends, conflicts with sin and Satan are not only inevitable—they are actually desirable. We should not avoid them if we could. You cannot have a well developed, robust, godly character without them. Oak trees are not planted in hot-houses. Men are not made soldiers of Jesus Christ by putting on a handsome uniform, and enrolling their names on a church register. In order to acquire spiritual stamina and attain to any effective holiness (by which I mean not merely holiness for prayer meetings, but for out-door, rough weather), you have got to meet temptation and fight for your life! Our blessed Master began his earthly ministry by going up into a wilderness "to be tempted of the devil." Stout old Paul had his "thorn in the flesh" to encounter. In that prayer which our Lord taught us we pray every day, "Lead us not into temptation, but deliver us from evil." That petition asks our divine Leader never to let us encounter any assault, any trial, or any conflict without giving us the strength to overcome the adversary. To him that overcometh belongs not only the joy of victory, but the added spiritual sinew that fighting gives him. There is a legend among the Indians that when a warrior slays an enemy, the strength of the slain foe passes into his own muscles. My own pastoral observation has been that the strongest Christians are commonly those who have had the

sharpest trials and have been oftenest "under fire."

Since conflict is inevitable, and is often desirable, how are we to overcome the adversary and to turn temptation into glorious gain?

Napoleon used to say that the secret of victory was to be always able to throw a stronger force than the enemy could into the pivot-point of the battle. The apostle John emphasizes the same idea in spiritual warfare when he says: "Whatsoever is begotten of God overcometh the world; and this is the victory that overcometh the world: even our faith." The word "faith" here signifies not opinion, but the actual grip of the soul on Christ and the vital union of our souls with Christ. When our Lord cautions his disciples against "the world," he refers to the sum-total of the sinful influences that surround us. The selfishness that cares not for God, the covetousness that worships Mammon, the fashions that aim to tyrannize our consciences, the sheer godlessness that recognizes no Bible but a ledger, and no heaven but a fine mansion as a high social position and dreads no hell but poverty or obscurity, or the downfall of ambition—all these and such as these a soldier of Jesus must put under his feet. We must conquer worldliness, or it will enslave us. Christ's Church in these days has no deadlier foe. Shall the world rule us, or Jesus Christ rule us? That is the decisive question.

When a certain distinguished Christian statesman banished wine from his table in spite of "society's" sneer, he won a victory. When Nathaniel Ripley Cobb, of Boston, decided that he would never accumulate more than \$50,000, and would give every dime above that sum to the treasury of the Lord, he slew the subtle spirit of covetousness; and he lived all the rest of his life as a happy almoner of bounties to his fellow men. God can trust money to such Christians. When a bright young graduate from college decides to be a missionary or some other kind of a soul-winner rather than to gather wealth or fame, he has come off more than conqueror. The Christian woman who despises fashion and trains up her children by the Bible has "overcome the world;" so has the minister who cares more for souls than for his salary.

Dangerous as the devil is, dangerous as worldly amusements are, the most dangerous enemy that we often have to conquer walks in our own shoes. That cunning, artful, smooth-tongued heart-devil, self, is the foe that needs the most constant watching, and subjects us to the worst defeats. "The flesh lusteth against the Spirit and the Spirit against the flesh, and these are contrary, the one to the other." Paul had a tremendous battle along these lines, beating down his carnal nature by hard blows; and the old hero was able at last to shout: "I have fought a good fight; henceforth there is laid up for me a crown of righteousness." Whoever among my readers has, by God's help, laid his desires, his plans, his purpose, his possessions, and above all, his own will, at the feet of Jesus Christ is already one of the overcomers. He already begins to wear the white raiment, and the omniscient eye of God discerns on his brow the first flashings of the victor's crown.

Brooklyn, N. Y.

## "BORN OF GOD."

Salvation is more than the forgiveness of sins. It is more than repentance and

conversion. It is a new life. Christ said: "Ye must be born again." The child of God is "born of God," or "born from above." He is not merely reformed, but regenerated. He is "a new creation in Christ Jesus."

That which is born of the flesh is flesh, and that which is born of the spirit is spirit, and the growth of each is according to its own nature. The carnal mind is enmity against God, and its growth is evil. Its tendencies are bad, and of itself it goes from bad to worse. The spiritual mind is in harmony with God, and its tendencies are good. It is not left to itself, but, led by the Spirit, grows in grace and in the knowledge and love of God.

Some good people stumble at the doctrine of "total depravity." Perhaps the term is unfortunate. It does not mean that unregenerated men are as bad as it is possible for them to be, but that their nature is corrupted by sin, and indisposed to good and wholly inclined to evil. The re-born soul, on the other hand, is inclined to good. Salvation is a matter of direction or disposition. As seed produces after its own kind, one soul grows in sin and the other in holiness. The first may have estimable traits, but its tendency is downward. The other may be weak and may fall often, but its tendency is upward.

The final judgment to be pronounced upon men will be not only according to what they have done, but according to what they are. John's vision of the future represents Christ as saying: "He that is unjust, let him be unjust still, and he which is filthy, let him be filthy still, and he that is righteous, let him be righteous still, and he that is holy, let him be holy still." As the tree leans so it grows, and in time will fall, and "in the place where the tree falleth, there shall it lie." As a man lives, so he grows; and as he grows, so he will be at death; and as he is at death, so he will be forever.

Standing alone, this would be the doctrine of despair; but it does not stand alone. Christ, who said, "Ye must be born again," has made it possible for all who will to be the children of God, and to grow in his likeness. "As many as received him to them gave he power to become the sons of God, even to them that believe on his name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." Faith is the secret of regeneration. He that believeth is born of God.—*Ex.*

## PERSONAL CHOICE.

Your strength dwells in your personal life of faith in God; and that is a matter between you and Him. No man has the right to dictate to you there, and no man really has the power. Whether your faith take familiar or unfamiliar forms, that is a matter for God and your own spirit. Learn to be independent of men's control, but grateful for their help; and learn that there can be no substitute for the clear and simple faith of your own soul in the living God and Father of our Lord Jesus Christ. And thus may it come to pass, in spite of all our fears and faults, that this time of new conditions only translates us farther on into the kingdom of faith and power, and gives us a new hold upon the realities that are eternal.—*Watchman.*

Christianity was the temple that was to be eternal; and on it, as unconscious builders, men were laboring in all ages from the creation.—*Bishop Foss.*

## QUESTIONS ANSWERED.

BY SENEX.

"How many visits did the women make to the tomb of the Lord?" So far as I can see they made four, Mary Magdalene going at least three times. It is possible, of course, many more were made, but studying the evangelists together I think there were four.

Matthew gives the account of the first visit. This took place on Saturday evening just after sundown. The Jewish weekly Sabbath ended at sundown. Matthew says, "In the end of the Sabbath, as it began to dawn towards the first day of the week," Mary Magdalene and the other Mary came. This means just after sundown on Saturday. Luke uses the same Greek in 23:54. While they were going the earthquake occurred when the angel rolled away the stone, and the resurrection took place. Those who insist the Lord was crucified on Friday count a very little of Friday as one day. For Joseph and Nicodemus hurried to get the body buried before the Sabbath, and if a very few minutes of Friday could be counted one day, a minute or so of the first day of the week could be.

Of course, there is no trouble with those who believe that the Lord meant what he said that he should be three nights as well as three days in the tomb. For count as small a part of Friday and of Sunday "days" as you please, there still lacks one night. But if those are right who believe he was crucified on Wednesday, the three nights are accounted for.

We are told that the Sabbath on account of which Joseph and Nicodemus were hurrying was an "high day." The first and the eighth days of the passover were Sabbaths no matter on what day of the week they came. The belief of many is that the Lord was crucified late on Wednesday and that Thursday was the great feast Sabbath. On Friday the women prepared their spices, and rested on Saturday, the weekly Sabbath. As soon as that was ended they went to the tomb, finding the angel sitting on a stone which they did not recognize as the one which had closed the tomb. This makes the Lord's stay in the tomb to have been three days and three nights exactly. But whether he was crucified on Wednesday or Friday, Matthew makes the first visit of the women to have taken place. The only verse in which there seems to be a statement that the Lord arose in the morning is in Mark 16:9. And as the punctuation is not inspired "early in the first day of the week" can refer to the succeeding clause and give the time when he appeared to Mary Magdalene rather than the time when he arose.

These women, there may have been others besides the two Marys, saw the angel and heard his statement. Matthew then sums up the visits, giving the results of the later visits but passing them over. Mark tells of the second visit which took place early in the morning, either before or at the sunrise. They see that the tomb is open and enter it. There they found an angel, who repeated his statement of the evening, which Mary Magdalene, who was with both parties, seems to have failed to understand. This time the three women were so frightened they ran away and told to one of their visit.

Mary Magdalene at least soon recovered from her fright. For in a short time, while it was still early, she was back with Joanna and other women. This third visit is told by Luke, and also by John 20:1, 2. For although John only mentions Mary Magdalene, she includes others, saying "we." This time the women saw two angels, and this time they went to the apostles and told what the angels had said.

The fourth visit was that of Peter and John. The fifth was that of Mary Magdalene, who followed them and who stood by the tomb after they had gone. While standing there the Lord himself appeared to her and bids her tell the apostles. Matthew's narrative begins here again. Mary told the other women and together they went rejoicing to the apostles. It is probable that all of them were staying in the neighborhood of the tomb so that the visits consumed but little time.

This view appears to me to reconcile the statements of the evangelists. But let no one think their words are not to be believed unless we can see some way of reconciling them. Every word is infallibly true, even though we cannot see how the statements can be reconciled, and if we never see till we learn in Heaven. How many questions about the Bible we will have to ask there!

### TURNING ASIDE TO SEE.

BY REV. G. B. F. HALLOCK, D.D.

That in these busy, hurrying times we need to be stirred afresh to the blessed exercise of fellowship with God, few Christians will deny. That fellowship with God is a blessed exercise all who know anything at all about Christian experience will agree. "It is good for me to draw near to God," is a common sentiment of Christians; but the drawing near and living near is not nearly so common as an attainment. The fact that we can draw near to God implies the fact also that it is possible to live at a distance from God, which too many even among professed Christians do.

Moses at the "mountain of God" was an instance of a man within reach of a great spiritual opportunity. What he saw was a bush burning, but unconsumed. Moved by a spirit of reasonable inquisitiveness, he said: "I will now turn aside and see this great sight; why the bush is not burnt." When he paused in his going, and bent his steps in the direction of the wonder, there came to him a blessing of a rich revelation. Indeed, he met Jehovah, who spoke to him, face to face.

What was true of Moses is true of men always—they get visions of God and the richest spiritual blessings only as they give themselves pause in the hurry of life, and "turn aside to see." God intimates in some way that he would speak with us, and when he does, that moment is our moment of spiritual opportunity. It is our duty to turn aside to see. It is our duty to place ourselves in the full attitude of attention. Like Samuel upon hearing the voice, we should say at once: "Speak, Lord, for thy servant heareth."

Turn aside to attend upon a spiritual mood or impulse. Moses did not thoughtlessly or indifferently hasten on, satisfied with the mere glimpse he got of the burning bush. Many get a glimpse of spiritual possibilities—they fall into the mood of spiritual thoughtfulness; but they deliberately shake it off, and say to the wooing Spirit of God: "Go thy way for this time; when I have a convenient season I will call for thee." That is doing despite unto the Spirit of Grace. That is hurrying by the burning bush. That is failing to heed God's beckoning call. That is the secret of why many, brought up in Christian homes and church and communities, are not Christians. This same lack of spiritual attentiveness, too, is the reason why many Christians are weak in faith, lukewarm in love and powerless for service. God has many things to say to those who will come near enough to him to hear his voice, or who will be still long enough to listen. "The secret of the Lord is with them that fear him." The term here rendered "secret" is in the Hebrew tongue "a whisper." When a humble and teachable soul is near to God, he often tells it a secret. He whispers in the attentive Christian's ear some sweet word of promise or of love which no one else can hear, perhaps which no one else could understand. Turn aside to see; pause long enough to find out the meaning of the intimation God has given.

Turn aside to attend upon what God says to you in his Word. This is an age of secularity. The push of life leads along the well-beaten track of worldliness. It takes some grit for a busily engaged man to say to himself: "I will now turn aside from the paths of greed and money-getting and secularity, and see some great thing." The Bible is a letter sent to him, but he does not open it—or thus far he has neglected it. He has been rushing along, practically heedless of what God says; but this is a very narrow-minded and foolish way in which to live. It is a happy day for any man when he comes to a distinct decision to deflect from his accustomed way of worldliness and listen to God speak. It is important, too, for all Christians to remember that time taken for the study of God's message is not time lost. No one is a loser by the time he spends with the Bible. In the largest sense, "Godliness is profitable unto all things. It pays us to turn aside and see God, and to hear what he has to say to us in his blessed Book. Turn aside to hear and to meditate.

Turn aside also to see and learn the meaning of God's providential cast. At first the burning bush seemed only a mysterious but meaningless happening; but it was far from that. Moses turned aside to see, and at once found that there was transcendent meaning in it, and a most important message for him. It was when God saw that he turned aside to see and hear, his attention arrested, that he spoke to him. "Be still, and know that I am God." Do you get still enough before God to permit him to tell you the meaning of his providential dealings with you? There is much you might know which you do not, many mysteries that would be explained to you if you only would be still before God, would turn aside to see and to hear what he has to say to you through his providential dealings.—*Herald and Presbyterian.*

### WILLING OFFERINGS.

The Lord is King in Zion. He has had a people in all generations, and still has those whom in a peculiar sense he calls his own. He demands of those who bear his name and possess his grace to build up his kingdom. At home and abroad he has work for each and all. He requires of them the heartiest and fullest co-operation.

When Jerusalem was to be rebuilt and its temple was to be restored, God used no compulsion, but left his servants to act freely. He "stirred up" Cyrus, who set an inspiring example of generous giving, and called from the people a "free-will offering." In response, silver, and gold, and goods, and beasts, and precious things were "willingly offered." All felt it a privilege to help those who were to go forth to the special duty assigned to them and to provide suitable means for rebuilding the Lord's house.

In his service also it is only the willing workers who find acceptance. As he does not accept the offerings of those who give grudgingly, neither does he take delight in those who serve him out of constraint. When, in his name, the king of Babylon called for men "to go up to Jerusalem and build the house of the Lord of Israel," then "rose up," that is, promptly and cheerfully, "the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit the Lord had raised, to go up to build the house of God." Neither leaders nor people, who felt the divine quickening, held back. God wants us to enter upon his service, and to prosecute it, out of choice. As from time to time he summons us to fresh zeal and activity, we should respond heartily and promptly, and not act as if we served an hard-taskmaster.

In New Testament times the Corinthians furnish us another notable illustration of the power and value of willing offerings, both of means and service, to God. Paul tells us: "Their deep poverty abounded unto the riches of their liberality." Their contributions exceeded their ability. They pressed the apostle to "receive their gift." They "first gave their own selves to the

Lord by the will of God."

In all acceptable offerings of money and labor the disposition that dictates them, and enters into them, forms an important part. "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." God does not exact of us impossibilities. He asks only for what we can give and do. The inspired, as well as the practical, rule is to give and to serve up to the measure of our means and powers. Some of us have much, and others but little, yet he who is true to what he is and has, and who makes the best of his possessions, talent and activity, cannot fail of the divine blessing. Where this principle obtains, God is honored; his kingdom is advanced; and good is done. The age calls for more of this personal devotion of means and service to his Church in all legitimate ways.—*Presbyterian.*

### "SCYLLA AND CHARYBDIS."

There are threatening rocks on which many have been wrecked on either side of the channel of truth.

The waters of the channel are deep and perfectly safe to all who will abandon their barks absolutely to the divine Pilot who will keep them in the center of the stream, but to all who take the helm in their own hand there is certain peril.

This was never more evident than today, and while many majestic fleets, under the hand of the heavenly Pilot, sweep through the channel out into the great ocean, on every side there are others who are beating upon the rocks.

On one side, many are wrecked on the Charydis of formality; on the other, by the Scylla of fanaticism.

On the one side, a dead ecclesiasticism; and on the other, a ranting come-out-ism.

On the one side, unscriptural errors in regard to the coming of Jesus; on the other ignoring of and opposition to this great Bible truth.

On the one side, extreme and unscriptural views in regard to the divine healing of the body; on the other, neglect of and opposition to the great Bible truth which teaches that "the prayer of faith shall save the sick."

On one side, the wreckage of licentious indulgence; on the other side, unscriptural and unnatural restrictions.

Rank Antinomianism against proud Phariseism.

On one side, religious anarchy; and on the other hand, popism infringement on the liberty of individual conscience and freedom of individual utterance.

Where self assumes the helm instead of God, of this and other lines this wreckage always follows.

Absolute safety consists only in sailing by the chart of the written Word with the Holy Spirit for its Interpreter, and Jesus for the Pilot.

To all such, safety is assured, and amid the wrecks on either side they sweep swiftly and triumphantly forward in the name of Him through whom they are "more than conquerors."—*The Rev. M. W. Knapp.*

### AS HAPPY AS A CHILD.

A dear old nurse who had become deaf and nearly blind said to one who pitied her: "You are mourning for me, my dear, and there's no need; I am as happy as a child. I sometimes think I am a child whom the Lord is hush-a-byeing to my long sleep. For when I was a nurse girl, my missus always told me to speak very soft and low, to darken the room, that her little one might go to sleep; and now all noises are hushed and still to me and the bonny earth seems dim and dark, and I know it's my Father lulling me away to my long sleep. I am very well content, and you mustn't fret for me."—*The Watchward.*

We cannot choose the circumstances, but we can choose the temper.—*Lucy H. M. Soulsby.*

THE SUNDAY-SCHOOL THAT WINS.

BY REV. MILLARD A. JENKINS.

We are now in the midst of a great Sunday-school awakening. The times demand a larger view, a better equipment, a more efficient service. Better methods, more practical plans, more suitable buildings mark the crying need of the hour.

An old slave was rowing his master out on a lake one night. His master said, "John, I'm going to take a nap. Row straight towards that star until I awake." After awhile John got sleepy too, and let one oar lag, while his stroke with the other oar turned the boat around. He looked directly and saw the star to the rear. "Wake up, Massa," he said, "and show me another star, I's done gone clean past dat 'un." The up-to-date Sunday-school is today on the lookout for a new star of progress. The plans and methods of the past have been outstripped, and the swaddling clothes have been cast off, and now we have a strong young giant waiting to be trained for service.

I. A WELL DEFINED PURPOSE.

The Sunday-school for the times must, first of all, have a well defined purpose. A ship without a haven is apt to drift. Blank cartridges fired into the air bring down no game. It reminds me of the two boys who went gunning and found nothing at which to shoot. Coming from the field, one of them said, "I b'lieve I'll shoot my ramrod," and he blazed away right up towards the heavens. He looked and listened but it didn't come back. "Next time," said the boy, "I shoot my ramrod, dogon if I an't goin' to shoot it at somethin'." Theories are worthless if they bring no results. We live in a day when results tell. Unless we have some definite aim in the Sunday-school, we are likely to spend our efforts in fruitless endeavor.

1. Teaching The Scriptures.

First, the Sunday-school must have as its purpose the teaching of scripture. It is about all the Bible teaching the rising generation is to get. Two sermons one day in seven are not sufficient, and especially so, when so few children are to be found at the preaching service. Unless a love for the Bible has been planted in the hearts of our boys and girls in the Sunday-school, it will be difficult to interest them in classes for Bible study when they are older. I dare say, my reader is more familiar with the scripture he learned in the Sabbath School when a boy than any he has learned since.

There is not much Bible study in the home. People are too busy to read the Bible. The novel and Sunday paper, and the funny pictures for the children, take up the time. Not a few parents fill their homes with Sunday papers to get the funny pictures for the children—like they take them to the circus to show them the animals. Family worship is a thing largely of the past. The devil never did a more satisfactory piece of work for the powers of darkness than when he destroyed the family altar. Business becomes a curse when it crowds out family religion. A teacher was trying to impress on her pupils the golden text, "What I say unto you, I say unto all, watch." She asked how many were watching. One little girl said, "Me and Mamma are watching. But it aint no use for Papa, cause he couldn't leave the store."

The Sunday-school is a Bible school, and its mission is to teach the Bible. It is time for the churches to lay this more to heart.

2. A Soul Winning Agency.

The object of the Sunday-school is to seek the conversion of its scholars. If it is not reporting conversions it is failing in its God-given mission. It has not finished the work when it has enrolled a great number of pupils nor when it succeeds in holding them from year to year. A negro porter said to some men on the platform of the car, "Gem'en, please go inside." "What's the matter with you?" replied one of the party. "Wasn't this platform made to stand on?" "No, sub," said the darkey, "Hit was made to go in on." Sunday-school was made for the children to go into the church through.

3. Training for Service.

Not only should it be the purpose of the Sunday-school to teach the Word and get the pupils saved, but to train them for service after they are saved. Our slipshod way of doing things in the Sunday-school is responsible for the great number of drones in the churches. The boy who is made to feel that the school needs him, that he is a part of the concern, will feel that way about his church when later he becomes a member.

Every converted Sunday-school scholar should be impressed with the fact that he is the missionary of that school to others. A little street waif was sick in a hospital. He saw them bring in another boy of the streets, who had been crushed under the wheels of a car. He listened to the conversation of the nurse and doctor, and when they left, crawled to the boy's bedside. "Pard," he said, "I heard 'em sayin' ye's going to peg out to-night. Do you know how to pray?" "I'm so sleepy," said the dying boy. "But it won't do to die without some prayin', cause the teacher at the mission said so, and what she says goes. If ye'll pray to Jesus who lives up in the skies, an' ask 'im to take you up there, He'll se y'u through. If ye'll say, Lord Jesus, have mercy on me, an' save me an' take me up to your beautiful home, He'll do it, pard, 'cause that's what the teacher says. If ye can say that, j'est hold up yer hand, that's what she says t'us boys." The little hand went up, but soon it dropped back on the white counterpane. The boy from the mission caught up the

hand of his dying little friend and when the nurse returned, he was holding it up as high as the little arm would reach, while the boy was breathing his last. "Said the lad with the simple faith, 'He was too sleepy ter hold it up fur hisself, but he had the desire, an' I didn't want 'im ter fail ter let Jesus find it out.'"

That's the spirit of the Sunday-school—helping others find Jesus.

II. VISION OF POSSIBILITIES.

The up-to-date Sunday-school has its eye on the future. What golden opportunities to lay foundations for character, to make men and women for tomorrow.

1. Must Individualize.

It is a great thing to have the crowd, but they must be dealt with through the individual. The superintendent must individualize his teachers and the teacher must individualize his class. It is the personal touch that tells. The teacher had the real conception of her calling, when she refused to go to another place on Sunday with a friend, saying, "I must go to my Sunday-school; the superintendent could not get along without me."

A boy in Chicago walked three miles across the city to a Sunday-school, right past half a dozen schools, and when asked why he did it, said, "'cause they love a fellow over there."

The Baracca and Philathea movements are reaping a grand harvest because they have gotten hold of this secret. Each class has its own individuality, and each member feels a kind of individual importance and responsibility.

In a little country school in Tennessee, there was a teacher who had a vision of great possibilities. In the class was a boy who was taught and encouraged until he memorized the whole of the New Testament. He now holds the chair of Sunday-school Pedagogy in the Southern Baptist Theological Seminary.

2. A Vision of the Home.

We want a vision of the home through the Sunday-school. The quickest way to the heart of the parent is through the child. A girl went to her superintendent and asked if there was something she could do. He thought it over. "Yes," he said, "there is a home where there is a girl who hasn't walked for over two years. Take the girls of your class and make her a visit. Carry her some nice little presents, and let her know that down here we are thinking of her." It was done, and when the superintendent called at that home a few days later, he found a happy household, and until this day they speak of the visit of the "little angels."

At the World's Fair in St. Louis, at a certain hour, the gate was ordered closed for a certain length of time. Wagons with ice, bread, meat and milk were halted. They protested, but to no account. Directly a vehicle dashed up. They had inside the grounds an incubator for weak and immature babies. "Open the gate," was the demand. "The manager says the gate cannot be opened for an hour." "Tell him I have an infant here that cannot live thirty minutes if I am not admitted to the grounds." The gate opened. When we make room for the children, we will then and there win the home.

3. The Influence of the Sunday-school on Society.

We must not forget that the Sunday-school is one of the great dynamic social forces of our times. It has no small part to play in the making of good citizens. I have been lookingg over some statistics, and I find that comparatively few of the men and women who fill the jails and penitentiaries, ever were enrolled in a Sunday-school. Sabbath desecration is becoming a national crime. It is harmful to good citizenship. "Open town," is the cry of the cities. Throw away the Sabbath and a pure social atmosphere is impossible. There is no greater safeguard than the Sabbath-school.

4. The Missionary Spirit.

We should not lose sight of the possibilities of the church through the Sunday-school. The missionary spirit is the life of the church.

III. DIFFICULTIES AND HOW TO OVERCOME THEM.

A determined spirit must be maintained in the face of difficulties. Success is never thrust upon men or institutions. Those who succeed must pay the price. There are difficulties in the way to be met, but none that cannot be overcome.

1. Inside Difficulties.

The first of these is incompetent teachers. In-differences may be overcome by a well regulated teacher's meeting. Incompetence may be removed by a live normal training class. No teacher can remain indifferent (and none but consecrated Christians should teach) who, once a week, meets with the officers and other teachers of the school to pray for the conversion of his or her pupils, and to plan for their highest spiritual good. They will take the work to heart, or get out of the way.

And the teacher who is at all worthy to teach will use the opportunity to better prepare him, or herself, for the great work of teaching, when that opportunity presents itself. The up-to-date school must have its teachers' meetings for consultation and prayer, and its class for normal training.

The second inside hinderance is the lack of suitable buildings. We have thrown away the old field school idea for our secular schools, but hold on to it for the Sunday-school. Every school should have a department connected with the church, where each class may have its own room, with maps, charts, and blackboard. You can no more have a successful Sunday-school in one large room, where everything is in confusion, than you can have a day school under similar circumstances. We need workshops. When will our people see it? We spent \$15,000 when I was pastor at Dublin,

Ga., fitting up an up-to-date building for our Sunday-school, and it was the wisest investment we ever made. The school was graded and each teacher given as good equipment for teaching, so far as the building is concerned, as is furnished by any graded secular school in the country. Fine churches are all right but they are sadly incomplete without such a Sunday-school department.

We are just finishing a \$4,000 addition to our already splendid Sunday-school department at Hopkinsville, and will grade our school into departments and classes on thoroughly up-to-date methods.

2. Outside Hindrances.

I think they may be summed up under one head—the indifference of the great mass of our church members. Nine thousand and twenty Baptist churches in the South without Sunday-schools, and there are 1,056,387 more members in our churches than pupils in our Sunday-schools. Isn't that a commentary? Should it not stir us up?

It reminds me of a story of how a father took his little child out into the field. He was lying under the shade of a tree resting, when he fell asleep. The child was gathering wild flowers and bringing them to its papa. When he awoke, the child was gone. He called and called, but got no answer. He began to search, and directly found its little mangled body. There was a precipice near by, and the child had fallen over it and was dead. "O! God," he cried, "I am the murderer of my own child!"

By the thousands God's people are asleep, while their children, who ought to be in the Sunday-school, are wandering off after the flowers of sin, and are being swept into hell.

Hopkinsville, Ky.

**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.

We have received from Henry Altemus Company, 507 Christy street, Philadelphia, a number of booklets, daintily bound and printed, and of exceptional interest. Poor Richard, Jr.'s, Almanac is one which Benjamin Franklin would admit is worthy to succeed his famous work. This had appeared in the Saturday Evening Post under the head of "Poor Richard, Jr.'s, Philosophy," and the thousands of readers of the Post were delighted with its brilliancy and wisdom.

"Through the Rye," by H. L. Meader, sets forth a lot of clever observations upon life in terms more often applied solely to bibulous amusements. "Moonshiners" are the love-makers, "Off on a Spree" is the wedding, "Blended Spirits" is married life, etc. The book fairly sparkles with bright sayings.

"The Bachelor's Guide to Matrimony" would cure any fit of blues by the hearty laughter it would cause. There are many riddles propounded by Mr. Harrison Fisher, the author. Among them is this: "Why is it that the friends of the bride always sob and the friends of the bridegroom always snicker?" Back of the wit of this book there is truth and tenderness.

The Ladies' Home Journal is one of the most popular magazines in the country, and one of the most popular departments which it has ever run was that devoted to the good stories, the bright jokes and the sparkling anecdotes which its readers in every nook and cranny of the United States—in busy and up-to-date New York as well as in keen Kansas—have heard and sent in to the editors. Thus the magazine has procured the cream of the living humor of the American people. By a special arrangement with the publishers Henry Altemus Company issued "Good Stories from the Ladies Home Journal," which contains the cream of the anecdotes and jokes.

We hope Henry Altemus Company will keep up this series of booklets, they are all so good in their way. The price is 50 cents.

*The Listening Heart; A Book of Devotional Interpretations.* By John A. Kern. Fleming H. Revell Company.

This is a little book full of devotional truth. It is an interpretation of many passages of Scripture and will lead the mind of the reader up to God, and fill the life with restfulness. We recommend it to our readers as worthy of their reading.

*China and America Today.* By Arthur H. Smith. Fleming H. Revell Company.

Mr. Smith is a missionary in China. He has learned much of China and forcibly presents his views in this little book. He very clearly presents his criticisms of America's strength and weakness abroad, especially in China. It will repay the reader.

*Pastoral and Personal Evangelism.* By Charles L. Goodell, D.D. Fleming H. Revell.

Dr. Goodell has sounded a new note in evangelism. His pages are not only inspirational, but very practical. He presents methods that have

been proved by use. Christian workers, both lay and clerical, will be instructed by its pages.

*The Silver Living.* By J. H. Jowett. Fleming H. Revell Company.

Dr. Jowett in these meditations brings a tonic to those discouraged. The sweet words of God are lovingly impressed upon the reader. He has great scholarship and sympathetic insight in presenting the cheering aspects of the Christian faith. None can read the book without profit.

*Three Important Movements—Campbellism, Mormonism and Spiritualism.* By Rev. W. A. Stanton, D.D. American Baptist Publication Society, Philadelphia.

This is quite an interesting story of the origin of Campbellism and Mormonism. Nothing is said about Spiritualism. The history of Alexander Campbell is quite instructive, and also of Sidney Rigdon, the founder of Mormonism. Campbell was first a Presbyterian then a Baptist and then a Campbellite. Rigdon was a religious adventurer, and without education and morals.

*Christ and Buddha.* By Josiah Nelson Cushing, D.D., Ph. D. Introduction by Henry Melville King. American Baptist Publication Society.

The manuscript of this book was by the late Dr. Josiah Nelson Cushing. It is the latest production of his pen. It is an able and discriminating discussion of the contrast between Christianity and Buddhism by one who was on the field and well qualified to discuss the same. He represented Buddhism as atheistic and pessimistic, a religion without a God or Creator. It will be of interest to those who would know the true origin and effects of Buddhism upon men.

A sensation was made in Paris last year when there was an exhibition of five hundred paintings by a Spanish artist, Senor Sorolla-y-Bastida. These pictures showed wonderful versatility in landscape, portraiture, and genre, and were so astounding in the cleverness of their execution that the French critics were unanimous in their praise. The work of this Spanish artist, who is forty-five years of age, will be described in the October Scribner by Charles M. Kurtz of the Buffalo Fine Arts Academy, who has been familiar with his work ever since its first appearance at the Chicago Exposition. The article will be fully illustrated.

Madame Waddington, whose delightful "Letters of a Diplomat's Wife" will be recalled, has for thirty years been familiar with all phases of life in France, and she will contribute to Scribner's a new series beginning in October, describing "Chateau and Country Life in France."

Edward Penfield, the artist also contributes another article of "Spanish Impressions," illustrated in color from his own sketch-book.

Harrison Robertson, the author of that famous story, "How the Derby Was Won," contributes to the October number a story of Kentucky entitled, "The Rivals of Mr. Kileammon," with illustrations by Frederic Door Steele.

"Fennimore Cooper" is the title of an article by Prof. Brander Matthews, of Columbia, in the September Atlantic. Cooper, "the earliest of our authors to be widely read beyond the boundaries of our own language," the writer shows to be a novelist whose influence has been felt by Parkman, Thackeray, Alexander Dumas, and a score of lesser authors. Cooper's Indian Mr. Matthews defends on the ground that Cooper was an optimist, and, while telling the truth about the savages, he did not tell the whole truth—he suppressed to a certain extent the native ferocity and cruelty of the red man. Like Scott, the American romancer deals with the brighter side of life. Prof. Matthews' essay is a just and readable appreciation of a great figure in the history of English literature.

The articles, "How to Invest Your Savings," which have appeared in the Saturday Evening Post, Philadelphia, will be published in book form October 15th (boards, 50c). The book will be a simple explanation of the methods by which investments may be made safely, in terms intelligible to the average boy or girl. Any one having had by a hundred dollars or more should read this book. The author, I. F. Marocsson, is the Financial Editor of the Saturday Evening Post, and is a well-known magazine writer. Henry Altemus Company, Philadelphia.

The Circle contents for September are as follows: Special illustrated articles—"The Big Brothers and the Children's Court," Ernest K. Coulter; "A Peace Message to the American People," by His Excellency, Viscount S. Aoki, first Japanese Ambassador to the United States; "The First Self-Governed Jewish Community Since the Fall of Jerusalem," by David Blaustein; "Hunting with the Camera," by Ernest H. Baynes; "A Suburban House in Concrete for \$5,200," by A. G. Richardson; "Plantation Life Before the War," by John S. Wise; "The Battle of the Salton Sea," by Thomas R. Ybarra; "The Summons of the Picture," by Clarence H. New; "Sharper Than His Thankless Child," by William H. Osborne; "Shades of Green—A Study in Color," by Grace S. Richmond. Art and Music—"Contrasts—No. 7, Fishing," "The Song of the Poacher," music by Louis F. Gottschalk; words by John P. Wilson. All this besides the regular departments, which make every issue of The Circle a library in which every one can find instruction and help. There are twenty-two of these circles for all sorts and conditions of men and women. Some will be most interested in the Farm Circle, some in the Music, some in the Fashion, etc. Published by Funk & Wagnalls, New York.

**SUNDAY-SCHOOL LESSON**

SUNDAY, OCTOBER 5.

"Joshua, Israel's New Leader."  
—Joshua 1:1-11.

Motto Text.—"I will not fail thee, nor forsake thee."—Joshua 1:5.

The thirty days of mourning for Moses were ended. The children of Israel were rested from their fighting with Og and Sihon and from their marching. It is time now for them to go over Jordan to possess the land, for the cup of the iniquity of the Ammonites is full.

"Now after the death of Moses the servant of the Lord." We think, as we read these words of the great truth in the epitaph of John Wesley, "God lays aside his workman, but goes on with his work." There is danger of a man's thinking he is indispensable to the success of some great cause, and there is danger of the churches thinking the same thing. It is well for us that the great workmen are removed, and we taught the much needed lesson of dependence upon God alone. "The Lord spake unto Joshua the son of Nun, Moses' minister." Moses was the servant, the slave of God, because he belonged to him absolutely, soul and body. But Joshua was not thus the servant of Moses, but rather his minister. He was his adjutant in command of the military forces, and in the great battle in the Wilderness had personally commanded the troops, which Moses watched and prayed on the mountain, with Aaron and Hur to hold up his hands. He was also Moses' personal attendant.

There are few grander characters than Joshua's. He had been brave and faithful in all circumstances, unflinchingly true to his great leader and to his God. He is the soul of chivalry and has been well styled the knight of the Old Testament. He had been Moses' assistant, his "right hand," as it is called, yet it is not for that reason that he is Moses' successor, but because God chose him to lead Israel into Canaan. His name is the Hebrew equivalent for the Greek Jesus, and he is a type of our Lord, and one of the most striking.

"Moses, my servant, is dead; now therefore arise, go over this Jordan." The Jordan was just before them. "Jordan" means the "flowing," or the "descender," probably with allusion to its abrupt fall and rapid course. Its length, measured in a straight line from the Sea of Genesaret, to the Dead Sea, is about sixty miles, but its windings make the actual length of the river 200 miles. God commanded Joshua to go over it, though it was a rapid and dangerous stream and then had overflowed its banks, and there were neither boats nor bridges. But that would not trouble in the least the faith of one who had seen the Red Sea divided. Lack of faith was never a trouble with this great soldier with his soldierly obedience. The two occasions in which he sinned, the sin was of presumption, and not of faint-heartedness.

"Unto the land which I do give to them, even to the children of Israel." The earth belongs to God infinitely more absolutely than any man's land belongs to him; and we worms on his footstool have no more

claim to it as against him, than the beetles in a man's garden have to the right to decide to whom he shall give that garden. If men would only consider the distance which separates the highest creatures from the Creator, they would not be given to finding fault with the exercise of God's sovereignty. The land of Canaan was full of inhabitants, but they had no shadow of right as against God who doeth his will among all inhabitants of earth. "God's government of the world embraces everything, the least as well as the greatest, so that all accident is excluded. As he determines for each particular man his place, on earth by birth, education, external circumstances, so he determines for each people its habitation according to the design which he entertains concerning them."—Lange in loc.

Verse 3. He had given the land to Abraham, had repeated the promise to Moses, and now reiterates it to Joshua. He gave them every inch of the soil of the promised land, but through their own cowardice, laziness and indifference, they never obtained possession of it at all. God's promise did not fail, but their acceptance of the great gift. And there is not a church or an individual Christian who has not failed just as these Israelites did, to enjoy all the blessedness God had prepared for us, even in this life.

"From the Wilderness and this Lebanon." Called this Lebanon, because the mountain was in sight of Joshua, even though at a considerable distance off. "Unto the great sea toward the going down of the sun"—the Mediterranean. These are the same boundaries, a little differently arranged, as given in Deuteronomy 11:24.

Verse 5. God had given Joshua a great work to do, now he gives him a great promise to sustain him in it. It is the greatest of all promises to one who loves God—that of his continued presence. It is the promise of our departing Lord. "And lo! I am with you alway." It matters not how great and dangerous the work if God goes with the worker.

"Be strong and of a good courage." God never promises his people an easy battle, but an easy yoke, and a certain victory. It would be well to read in connection with this often repeated exhortation to Joshua, the epistle to the Ephesians, which is a ringing battle cry to Christian soldiers. There is nothing namby pamby, morbid or sentimental in the Bible, thank God. There is much mush and gush in the world which calls itself "Christian," but it has no countenance in the Scriptures. God adds to his previous promise to be with Joshua the promise of victory, and shows Joshua that his own honor is involved in this victory, for he had sworn unto the fathers to give their children this land.

Verse 7. But God's promise is always conditional. He will do this great thing for Joshua if only he is strong and very courageous, and will be obedient to the law. God will do nothing for, nor with, a cowardly man, and cowards have their place appointed in the lake of fire. There is no one quality which so generally characterizes God's best loved servants as courage. Again and again, seven times in all, in Deuteronomy and in this chapter, is Joshua bidden to be strong and brave.

"This book of the law shall not depart out of thy mouth"—which proves that Moses wrote the law with all those who consider God's

**What To Do If You Have Catarrh.**

If you suffer from chronic catarrh of the head, nose, throat or lungs, you must get down to some treatment more reasonable than sprays, douches, blood remedies, ointments and inhalations, for all of these have proven failures.

A treatment entirely different from any of the above consists of a warm medicated smoke-vapor, which being inhaled reaches directly every affected spot. This is certainly the most practical and reasonable method, for as catarrh gets into the air passages by the inhalation of cold or raw air, dust, etc., so it can be reached by medicine in the same manner.

Dr. J. W. Blosser, who originated this new form of treatment, has made catarrh a specialty for many years and his remedy has been so successful in the cure of catarrh, bronchitis, catarrhal deafness, asthma, and all catarrhal affections, that it is now being used in all parts of the country.

If any reader who suffers from catarrh would like to give this remedy a test, and will write to Dr. J. W. Blosser, 115 Walton street, Atlanta, Ga., he will send by mail a free trial sample of the remedy, and also a free booklet telling all about the treatment.

testimony as more trustworthy than that of German infidels, and disposes at once of all the modern attacks on the Pentateuch. "Thou shalt meditate therein day and night." We hope teachers will thoroughly impress these words upon the minds of their scholars. Too little meditation upon God's word in these days. There is no excuse for not meditating thus. No busier man than Joshua ever lived and what God commanded him to do, he will not excuse others for failing to do because they are "so busy." He was to meditate on the law and obey it, and then God would bless him.

"For then thou shalt make thy way prosperous, and then thou shalt have good success." And there is no other way, save obedience to the law of God, to win any success worth winning. "Have not I commanded thee?" That is an all sufficient reason for everything. It is the one reason for action, the one security for success. Again is Joshua urged to be strong and of good courage. Two qualities God's soldiers need everywhere, and in all ages; and two qualities which the Holy Spirit alone can give, and which he delights to give to those who ask him.

Promptly Joshua made ready to move in obedience to his Lord. His officers were instructed, provisions were prepared. Jordan was at flood tide and was impassable to such a host with the means at their command. But God had ordered and they would cross the flood.

Sin is an evil whether it be known or unknown.

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**CONVICTION.**

By Donald Sage MacRay, D. D.

Men of conviction are the men of power. They believe something and know something. Their conviction makes them magnetic and men gather around them to follow whosoever they lead them. Conviction is the focus point where conscience, will and passion converge, and fling themselves into effective action. If, therefore, man would be strong and effective they must have conviction.

But there are many things which are mistaken for conviction. Sometimes men have strong emotions which they mistake for convictions. Their activities are prompted by feeling; and feelings are uncertain factors. Sometimes men are moved by strong prejudices. Prejudice is the Lynch law of society. It condemns without trial or hearing. Yet often men of strong prejudices think themselves actuated by convictions. Opinions are often mistaken for convictions. Erasmus was a brilliant, learned, polished dialectician, but he was not a force or power in the Reformation because he had only opinions. Luther was a rough, uncultured, heavy, plain man. But he became a thunder-bolt of power because he had convictions. There may be many motives behind actions which are not convictions. But only those live inspired by the dynamic of true, honest convictions are productive of lasting good.

But how may we distinguish between true conviction and its counterfeit? Conviction has three aspects, Intellectual, Practical, Spiritual. Intellectually, Conviction is that knowledge which has so proved itself in man's experience of such knowledge a man confidently affirms, "I know." A man may have such knowledge concerning two things. First he may know himself a sinner. This conviction presses itself upon a man's consciousness, through experience. The sainted Rutherford once wrote, "To feel the consciousness of sinfulness is an invitation to come to Christ." Second a man may know the salvation of God in Christ through definite experience. Until man knows these two things he has not found the key of true living.

Practically, Conviction is conscience articulated to duty. Without conscience capital is tyranny. Without conscience toil is drudgery. Conscience binds opportunity to noble purposes and transfigures duty with the light of God. Spiritually, conviction is devotion to a person. St. Paul said I am persuaded whom I have believed. He is able to keep. And the life that is molded and actuated by such conviction is strong in its doing and the end thereof is peace.—*Christian Intelligencer.*

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

- SEPTEMBER.  
 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.  
 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. J. K. NUNNELLEY, Secretary. Georgetown, Ky.

**Spasms St. Vitus' Dance**

Many persons who suffered untold agonies from epilepsy, fits, spasms, and St. Vitus' Dance are today well. The strengthening influence of Dr. Miles' Nerveine upon the shattered nerves having restored them to perfect health.

"I endured agony that words cannot express from St. Vitus' dance, which followed a very severe spell of rheumatism. I doctored with a physician; but the more I took of his medicine the worse I got. My mother's devotion saved me. After she had become almost heart-broken, as well as physically exhausted from constant care, by the advice of a neighbor she procured a bottle of Dr. Miles' Nerveine. From the first dose to the last a continual change for the better was noticeable, and when I had taken eleven bottles I was well, and in robust health."

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This is my heaven, Thy hand to hold, Thy steps to follow through the night, My life, my life. —Lucy Larcom.

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## PRAISE THE LORD.

For a shelter from a storm,  
For a heartstone bright and warm,  
For the little feet that greet me,  
For the loving lips that greet me,  
For each music-laden word  
Praise the Lord!

For the friendly hands we press,  
For looks cheering loneliness,  
For the blessedness of giving,  
For life—Oh, how sweet is living!  
Ours the unloosed silver cord—  
Praise the Lord!

For refreshing, blessed sleep—  
Closing weary eyes that weep,  
Calming every throb of sorrow,  
Making stronger for the morrow,  
Holy angels for award—  
Praise the Lord!

For the sound of sabbath bells,  
Waking all the hills and dells;  
For the reverential feeling  
In "His holy temple" kneeling;  
For the preaching of the word—  
Praise the Lord!

For the blue outspread above,  
Written over with His love;  
For the chast'ning rod when stray-  
ing,

For the privilege of praying,  
For the blotting sins adhorred—  
Praise the Lord!

For the mercies every day,  
Strewn like blossoms in the way—  
Long accustomed to the seeing,  
Scarce we notice them till fleeing,  
Not joys, sorrows we record—  
Praise the Lord!

## Our Pulpit

### "HEIRS OF GOD."

BY C. H. SPURGEON.

"And if children, then heirs; heirs of God, and joint-heirs with Christ."—Romans 8:17.

This chapter—the eighth of Romans—is, like the garden of Eden, full of all manner of delights. Here you have all necessary doctrines to feed upon, and luxurious truths with which to satisfy your soul. One might well have been willing to be shut up as a prisoner in paradise, and one might well be content to be shut up to this one chapter, and never to be allowed to preach from any other part of God's Word. If this were the case one might find a sermon in every line; nay, more than that, whole volumes might be found in a single sentence by anyone who was truly taught of God. I might say of this chapter, "All its paths drop fatness." It is among the other chapters of the Bible like Benjamin's mess which was five times as much as that of any of his brothers. We must not exalt one part of God's Word above another; yet, as "one star differeth from another star in glory," this one seems to be a star of the first magnitude, full of the brightness of the grace and truth of God. It is an altogether inexhaustible mine of spiritual wealth, and I invite the saints of God to dig in it, and to dig in it again and again. They will find, not only that it hath dust of gold, but also huge nuggets, which they shall not be able to carry away by reason of the weight of the treasure.

I. The first thing, that I see in the text is the ground of heirship:

"If children, then heirs." The children of God are heirs of God, and they come to be heirs through being his children, and in no other way.

Mark that we are not heirs of God as result of creation. I cannot say what we might have been by creation had the Fall not ruined us; but that fatal disobedience of our first parent robbed us of any inheritance that might have come to us in that way; and now, by nature we are "children of wrath, even as others," but certainly not heirs of the promise or heirs of the grace of God. No, beloved friend, nature will never entitle you to be a joint-heir with Christ. Whatever you think of your human nature,—and you may suppose that it is not so depraved as the nature of others,—you may even get the notion that yours is a very superior sort of human nature;—well, let it be what it may, it will not entitle you to this inheritance. For as it was not the children of the flesh who were necessarily the heirs of the old covenant, even as Ishmael, born after the flesh, was not the heir, but Isaac, born after the spirit; and not Esau, but Jacob so is it now. It is not what you are by nature,—not that which is born of flesh, but what you are by grace,—that which is born of the Spirit,—that is the ground upon which heirship may be claimed before God. So, my dear hearer, if you are in a state of nature,—if you have never passed out of that state into a state of grace,—this text has nothing to do with you.

Further, as the inheritance is not by creation, nor by natural descent, neither can it come by meritorious service. The apostle says, "If children, then heirs;—not, 'if servants.'" You may toil, and keep on toiling all your life, but that will not make you an heir of God. The servant in your house, however diligent, is not your heir; for a servant to claim to be the heir, would not be tolerated for a moment in a court of law. The servant may be able truthfully to say, "I have been in my master's house these many years, neither transgressed I at any time his commandments; and all that is right for a servant to do, I have done for him from my youth up;" but if he were to go on to ask, "What lack I yet?" the reply would be, "You lack the one thing that is absolutely essential to heirship, namely, sonship." Oh, how this truth cuts at the root of all the efforts of those who hope to win heaven by merit, or to obtain the favour of God by their own exertions! To them all, God says what Jesus said to Nicodemus, "Ye must be born again." Birth alone can make you children, and you must be children if you are to be heirs. O sirs, if you remain what you are by nature you may strive to do what you please; but, when you have dressed out the child of nature, in its finest garments, it is still only the child of nature, finely dressed, but not the child of God. Ye must be, by a supernatural birth, allied to the living God, for, if not, all the works that you may perform will not entitle you to the possession of the inheritance of the Most High.

And as good works cannot do this, neither can any ceremonial observances. You know that there is a ceremony of which children are taught to say, "In my baptism wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven."

It does not matter what people may say in order to make an excuse for believing that this statement is true, for it is as gross a falsehood as was ever put into human language. We know it is not true. Look where we may, we can see numbers of persons who were sprinkled in their infancy, or were even baptized after they had reached years of discretion, but their conduct shows that they are not members of Christ, children of God, or inheritors of the kingdom of heaven. And as that ceremony cannot make them Christians, neither can any other, whether it be devised by man, or ordained by God himself, for God never intended that any ceremony should take the place of the new birth, the regeneration, which must be wrought by the spirit of God himself.

"Not all the outward forms of earth,

Nor rites that God has given,  
Nor will of man, nor blood, nor birth,

Can raise a soul to heaven.

"The sovereign will of God alone  
Creates us heirs of grace;  
Born in the image of his Son,  
A new peculiar race."

And, without the Holy Spirit to carry out that sovereign will of God by making us to be born into the image of his Son, we are not his heirs, for thus it stands in our text, "If children, then heirs;" which implies that, if we are not children, we are not heirs.

So this is the all-important enquiry for us to make. Do we, beloved friends, possess this qualification which is absolutely essential to our heirship? Have we been born again? We cannot have been born into God's family when we were born the first time, for Christ himself said, "That which is born of the flesh is flesh," and nothing more;—"and that which is born of the Spirit is spirit," so we must be born of the Spirit, we must be born again, born from above, if we are to be children of God. Did you ever undergo that great change? Do you know what regeneration means? I do not mean, have you read of it in the Confession of Faith, but have you experienced it in your own soul? Are you new creatures in Christ Jesus? For, as the Lord liveth, before whom I stand, if any of us have not been created anew in Christ Jesus, if we have not been born again by the regenerating power of the Holy Spirit we cannot possibly be the children of God, and heirs according to the promise.

If we have been thus regenerated, we shall certainly know it. There may be times when we shall doubt it; but we shall know it, partly by the indwelling of the Spirit, as Paul wrote to the Galatians, "Because ye are sons, God hath sent forth the Spirit of his Son into our hearts, crying, Abba, Father;" and in the verse before our text, we read, "The Spirit himself beareth witness with our spirit, that we are the children of God." Do you know anything, dear friend about this witness-bearing by the Holy Spirit? I have often asked myself that question, so I feel free to ask you the same. This is not a thing that you may know, or may not know, and yet possibly may be safe; but you must have this witness of the Holy Spirit; or else the witness of your own spirit will be a very doubtful thing indeed. The Holy Spirit never confirms a false

witness, but a true witness he will confirm; and if the witness of your spirit be true, you will have, more or less definitely, the witness of the Spirit within you, bearing confirmatory testimony that it is even so.

Those who are even truly the children of God have yet another mark by which they can be recognized, namely, that there is a likeness to their Heavenly Father begotten in them. If a man says to you, "I am the son of So-and-so,"—some old friend of yours,—you look into his face to see whether you can trace any likeness to his father. So, when a man says to us, "I am a child of God," we have the right to expect that there shall be at least some trace of the character of God visible in his walk and conversation. Come, dear friend, with all your imperfections, are you seeking to be an imitator of God, as one of his dear children? Do you try to do that which he wishes you to do? Do you make his Son to be your Exemplar? Do you strive after holiness? Are you aiming at obedience to those divine commands. "Be ye holy; for I am holy;" "be ye therefore perfect, even as your Father which is in heaven is perfect"? Do you feel that, because you are a child of God, it becomes you to walk even as his firstborn Son walked while he was here below? Remember that, without holiness no man shall see the Lord; because, without holiness, no man

### KNOWS HOW

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When a doctor, who has been the victim of the coffee habit, cures himself by leaving off coffee and taking Postum Food Coffee, he knows something about what he is advising in that line.

A good old doctor in Ohio, who had at one time been the victim of the coffee habit, advised a woman to leave off coffee and take on Postum.

She suffered from indigestion and a weak and irregular heart and general nervous condition. She thought that it would be difficult to stop coffee abruptly. She says: "I had considerable hesitancy about making the change, one reason being that a friend of mine tried Postum, and did not like it. The doctor, however, gave explicit directions that Postum must be boiled long enough to bring out the flavor and food value.

"His suggestions were carried out and the delicious beverage fascinated me, so that I hastened to inform my friend who had rejected Postum. She is now using it regularly, after she found that it could be made to taste good.

"I observed, a short time after starting Postum, a decided change in my nervous system. I could sleep soundly, and my brain was more active. My complexion became clear and rosy, whereas, it had been muddy and spotted before; in fact, all of the abnormal symptoms disappeared and I am now feeling perfectly well.

"Another friend was troubled in much the same manner as I, and she has recovered from her heart and stomach trouble by leaving off coffee and using Postum Food Coffee.

"I know of several others who have had much the same experience. It is only necessary that Postum be well boiled and it wins its own way." "There's a Reason." Read "The Road to Wellville," in pkgs.

has the evidence that he is indeed a child of God.

And, once more, the main evidence of our being children of God, by the new birth, lies in our believing in the Lord Jesus Christ. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh nor of the will of man, but of God. There are many evidences of the life of God in the soul, but there is no other that is so abiding as the possession of faith in Jesus Christ. Perhaps, dear friend, you are afraid to say that you have the likeness of God upon you, although others can see it; but I hope you are not afraid to say, "I do believe that Jesus is the Christ," and the apostle John says, "Who-soever believeth that Jesus is the Christ is born of God." If you accept him as appointed and anointed of God to be your Savior, and commit your soul into his hands, then be you sure that you are a child of God, for true, simple, sincere faith in the Lord Jesus exists only in the heart of the regenerate. No unregenerate man ever did, or ever could, believe in Jesus Christ; but where the Lord has given the divine life, he gives faith at the same time,—faith which is the surest proof of the existence of that divine life in the soul.

God grant to each one of you the grace to test yourself by these four questions:—"Have I been born again? Have I the Spirit of adoption? Have I at least some likeness to my Heavenly Father? Do I believe in Jesus Christ?" If so, then you are a child of God, and that childhood is the ground of heirship, so we can leave that point, and go on to the next.

O, beloved, let us dwell for a moment or two on this theme! The text says, "If children, then heirs." It does not say, "If children, then apostles." None of us could attain to that high office. It does not say, "If children, then preachers." Here and there, one of us could claim that title. It does not say, "If children, then deeply-experienced saints." Some of us may never be that. It does not say, "If children, then mighty men of valour." Perhaps some of us are too timid ever to grow to that. It does not say, "If children, then rich men," because some of us are poor. It does not say, "If children, then favoured with health," for some of us have little enough of that boon. It does not say, "If children, then filled with full assurance," for some of us are vexed with many doubts and fears. But it does say, "If children, then heirs." So let us rejoice that we are "heirs; heirs of God, and joint-heirs with Christ." Let us rejoice in that fact now, and let us begin to live worthily of our rank as heirs of God. Let us strive after holiness, and seek to live as becometh the heirs of eternal life, considering what manner of persons we ought to be in all holy conversation and godliness.

Thus I have spoken of the universality of the heirship to all the children of God.

III. Now, thirdly, I want to speak concerning the inheritance itself: "If children, then heirs; heirs of God."

That little phrase, which I have just uttered, is one which none of us can fully comprehend, and none of us may even attempt to do so. This is the glory of our inheritance that we are "heirs of God." Will

you give me your most earnest attention while I remind you of some of the descriptions of our inheritance which are given in Scripture?

"Heirs of God"—what does that mean? Well, it means, first of all, that we are heirs to all that God has. Suppose I am my father's heir, and that he has an old thatched cottage worth a shilling a week,—well, that is what I am heir to; but if I happened to be the heir of the Duke of Westminster, he might take me over a county, and say to me, "That is what you are heir to." Ah, just so! Whatever the father has, that is what the child is heir to. Now think what God has. Stretch your wings, most vivid imagination! Fly abroad, most capacious thought, and when the remotest bounds of space have been crossed, you have only just commenced your endless journey. We will not attempt such a flight as that. We will stop at home, and meditate upon the great truth that all God has is ours because we are his,—heirs of God.

Yet even that, great as it is, is only part of the meaning of our text for the apostle next means that God himself belongs to us. David said, "The Lord is the portion of mine inheritance," and this is what every child of God can say; so that the portion of each child of God is not only what God has, but what God himself is. O child of God, thou hast God's power to protect thee, God's eye to guide thee, God's justice to defend thee, God's immutability to be constant to thee, God's infinity to enrich thee! Thou hast God's heart of love, God's hand of power, God's head of glory—time would fail me to tell all that thou hast, for thou hast all that God is to be thine for ever and ever.

All the worlds that at present have been created are but as mere trifles compared with what God could make if he so pleased. A thousand, thousand, thousand, thousand worlds, when they were all made, would be but as a handful of dust scattered from his almighty hand, and he could, if he willed, do the like again a thousand, thousand, thousand, thousand times over. "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering." Think of the whole mountain range as one great altar, and all the cedars set ablaze, and then all the beasts that feed there offered up as a burnt sacrifice yet the prophet says that is not sufficient for God. Then, how great he must be! Oh, make him great in your hearts, and reverence and adore him; but when you do so, do not forget to say, "My God! my God! my God!" How often you have that expression in the Psalms! It could never have been there, as the utterance of any mere man, if it had not been first in the eternal purpose of God as the utterance which was to be on the lip of Christ in that dread hour when he cried, "My God, my God, why hast thou forsaken me?" So, now, each believer can say, "my God;" for Jesus Christ himself puts it, "My Father and your Father; my God, and your God." In some aspects God is as much my God as he is Christ's God, and as much my Father as he is Christ's Father. O beloved, I have got out of my depth now! I wish I were able to go even deeper into this wonderful truth, but there I must leave

off what I have to say concerning the inheritance itself: "heirs of God."

IV. My last point is, perhaps, as blessed as any in the whole text. It is, the partnership of the claimants to the inheritance; "joint-heirs with Christ."

This, beloved, seems to me to be the sweetest part of all the inheritance. Once let me know that I am one with Christ, and so have become a fellow-heir with him, and it is like heaven below to my soul. Indeed, I shall like heaven itself all the better, and I shall like all that God is going to give me by-and-by all the better, because I am going to share it with Christ. A good deal depends upon the company we may meet in going to any place to which we may be invited. A person might ask you to his house, and you might not know whether you cared to go there. But suppose the host were to tell you that a very dear friend of yours was going to be there, you would say, then, "Oh, yes, I will go for the sake of having his company!" Now, wherever Jesus Christ is—I do not care whether it is in the house of a Pharisee, or on some lonely hillside—it is good to be where he is, and to go shares with him; it makes everything more sweet to be able to enjoy it with him. So, beloved, while you are heirs of God, you are not the only heirs: for you are joint-heirs with Christ, and you will share the inheritance with him. When the Lord Jesus Christ prayed the best prayer that he could pray for his people, do you remember what he asked for? It was this: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me;"—as if he knew that his people would prize something that belonged to him better than anything else in all the world, or even in Heaven itself. If Christ sups with us, it is a blessed supper though it is only a dish of herbs: but if Christ is absent, it is a poor dinner though there may be joints enough to make the table groan. To my mind, then, this is the sweetness of our inheritance, that it is a joint-heirship with Christ.

This also shows the greatness of the inheritance; because, if we are to be joint-heirs with Christ, it cannot be a little thing that we are to share with him. Can you imagine what the Father would give to his Son as the reward of the travail of his soul? Give yourself time to think what the everlasting God would give to his equal Son, who took upon himself the form of a servant, and was made in the likeness of men, and who humbled himself, and became obedient unto death, even the death of the cross. Can you think of a reward that would be large enough for him? Let the Father's love and the Father's justice judge. Oh, it must be a large inheritance, for such a well-beloved Son, and such an obedient Son as he was! I, a poor worm of the dust, cannot think of anything that I consider good enough for him. Lord, I would have him crowned with many crowns, and set up on a glorious, high throne. But what must be the reward which his Father devises for him? What must be the greatness of the infinite recompense which the infinite God will bestow upon his Only-begotten? Follow that line of thought as far as you can, and then recollect that you are to be joint-heir with Christ. What he has, you are to share. I will

read those wonderful words again; "If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." The same glory that is to be his, he will have us to enjoy with him.

Again, this joint-heirship ensures the inheritance to us. I am quite sure that I should not like to go into partnership with just anybody whom I might meet in the street; indeed, if I had a share in any limited liability company, I would do with it as the man did with the bad bank-note—lay it down, and run away from it as fast as ever I could. What multitudes of people have been ruined by taking shares in companies which seemed to be the nicest, neatest, most money-getting schemes under Heaven! But one need not mind going shares if one has nothing at all, and the other partner is the wealthiest person in the whole world. So, what a blessing it is to go shares with Christ, because we know that he cannot fail. I was thinking, just now, that, if I ever should lose Heaven, seeing that I am joint-heir with Christ, it would be "the firm" that would lose it, because we must stand or fall together if we are joint-heirs. Somebody once said to a holy man, "Your soul will be lost." "Then," said he, "Christ will be the loser." He was like the negro, who was quite unconcerned when the ship was being wrecked. He said that he should not lose anything, for he belonged to his massa, and his massa would lose it. Well, what the negro said in his simplic-

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ity, we may say in real earnest. If our souls are lost, it will be Christ who will be the loser, for he bought us with his blood, and he will lose what he purchased at so great a cost. And his Father gave us to him, so he will lose his Father's gift. And he has loved us, and is married to us, so he will lose his spouse, the beloved of his soul. But he will not lose us—he cannot lose us—and if Christ cannot lose his inheritance, then none of his people can lose theirs, for we are joint-heirs with him. If two partners go into a court of law, and the case is decided against the one, it is against the other also, for the two are one in that matter. So, if the decision could, by any possibility, be given against anyone who is in Christ Jesus, it would be given equally against the Lord Jesus Christ himself; but that cannot be. How secure, then, is the inheritance of the saints! We are joint-heirs with Christ.

And, my brethren, to conclude, how this endears his love to us—that he should thus put himself on the same footing with us as to his heirship, first taking us into union with himself, making us joint-heirs with himself, and then himself going back to Heaven to plead for us, and to make it part of his glory up there to prepare the place which we are to share with him. Does not this bind us fast to him? If he lets us be sharers in his inheritance in glory? Is there anybody who desires to spit upon Christ as they did of old? Then, let him do me the honor to spit upon me for Christ's sake. Is there anyone who has an evil word for Christ? Then, let that word fall upon my ears. Do you not feel, beloved, that it is an honor for you to endure any reproach for Christ's sake? Surely, if we are to be with him there forever, it is but right that we should be with him here; if we are to share the splendor of his throne, we may be joyful to share the dishonor of his cross so far as we may.

I have thus set before you the heirship of the saints, and the way to attain it. I pray God the Holy Spirit to apply the message to his own people, and to make them feel glad in the Lord. As for the others, I have shown that they can only be heirs through being children, and if you are not the children of God by faith in Christ Jesus, I pray the Lord to reveal to you whose children you must be, and what inheritance you must expect to have at the last. Yet I pray you to remember that the way of salvation lies in simply looking to Jesus Christ. May you look to him tonight—not tomorrow: ere you leave this place, present this prayer, "O Lord, give me the nature of thy children, and the spirit of thy children, and faith in Jesus, as all thy children have it, for his dear name's sake! Amen."

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## Editorial

The difference between a sinner and a Christian is that a sinner sins and loves it, while a Christian sins and hates it. The strongest evidence that one is a real child of God is that he desires and seeks to be holy and hates sin. Unless one desires to be holy, whatever may be his raptures, he is no Christian. Thus every Christian has the evidence or testimony within himself that he is such. His consciousness testifies to the fact. To this testimony is added the witness of the Holy Spirit as the apostle teaches: "The Spirit himself beareth witness with our spirit, that we are the children of God."—Rom. 8:16. Now, the Holy Spirit abides in every Christian, and tells us that "if any man have not the spirit of Christ, he is none of his." In regeneration there is given us spiritual life called the "new man," and in this new man dwells the Holy Spirit. If we will let Him, He will shed His holy influences over our whole being thus conforming us to the image of Christ. Alas, many Christians confine Him to one part of the soul. If we will throw wide every door of our being He will soon develop us spiritually into holy children of God. To do so is to promote our highest interests in time and eternity.

Dwelling in us the Spirit bears witness to our spirits that we are God's children. He does this by producing comfort and peace in the soul. Before His entrance there are strife and confusion because of the raging of evil passions. There is contention against God and holiness. Reconciliation with God and self always follows His entrance. Restfulness results from this reconciliation. Again He does this by inciting us to earnest prayer and sweet communion with God. The soul in which dwells the Spirit finds itself led to communion. He who seeks and finds the communion may be sure that he is a real Christian because it is the Spirit who moves thus. Again, He does this by inciting us to labors of love. Loving obedience to God is the product of the Holy Spirit. He moves to deeds of charity and to efforts to win men unto Christ the Savior. Assurance follows this witnessing. Many Christians are without assurance because they lack the witness of the spirit. A consciousness of His witnessing will always give assurance of eternal life and thus remove all doubts. Then we are not only heirs of God but we possess the joy of it. Reader, have you this witness of the Spirit? You may and ought. Listen for His testimony if you would be a happy and efficient Christian.

The *Watchman* sends out a warning which we hope all Christians, and especially all Baptists will heed. It has received from the University of Chicago a circular of "Suggestions to Pastors and Superintendents for the use of the New Appreciation of the Bible," in connection with the Constructive Bible Studies issued by the *University Press*. The circular urges that every teacher in the Sunday-school be provided with a copy of the *Constructive Bible Studies* at the expense of the schools or the church.

The *Watchman* says that some one in the University authorized the statement that the author, Dr. Sellech, is a Baptist. This is false. The *Watchman* states that he is

pastor of the Universalist church in Providence, and adds that fact should be clearly understood when evangelical Christians are urged to use the book.

The land is flooded with publications of unsound men sent out to catch the unwary. These men are especially straining every nerve to get hold of our Sunday-schools. The safe thing is for our schools and our teachers to let all these publications severely alone. They have all they need in the publications of their own Boards and Societies, and the standard orthodox commentaries.

We are tempted to agree with the old lady who had been reading the record of that Religious Education Association, with its violent efforts to get control of everything. She said: "There is only one thing which could make me look with a little suspicion upon the Bible, and that is if the University of Chicago should praise it."

We sometimes hear one say: "I fear I am more of a Baptist than a Christian." This conveys a wrong impression. Every true Baptist is a Christian though every Christian is not a Baptist. What is a Baptist? It is one who has been born of the spirit and is determined to be governed by the word of God in all things. A true Baptist has convictions as to his duty and the courage of his convictions. He simply wants to know what God would have him to do and at once he does it. Neither the fear nor the flattery of men can turn him away from his course. He recognizes his duty to the church since it is the executive of Christ's laws. He is recognized as the only Law-giver in Zion. He belongs to a Baptist church because he believes that it is in accordance with God's Word. He does not let sentiment lead him into the belief that one church (so-called) is as good as another. He stands firm, though he may be called a bigot and sneered at as a sectarian. His only purpose is to obey and please God.

We believe the Kentucky Baptists, take them all in all, are the best people on earth. And the Recorder ought to know them better than it is possible for any one else to know them.

We thank God that they have never yet allowed the raising of money even for the best of purposes to become the chief thing with them. The only thing, of course, is the glory of God. To advance that glory the salvation of souls stands first; the edifying of the saints second, and then the giving of money to advance the Baptist cause, because they believe with all their hearts that Baptists hold God's truth and He is glorified when men are made Baptists.

And because we are so sure that Kentucky Baptists are the best in the world we wish them to excel in all these things by which God is glorified. Just now we are fearful they will allow the Virginia Baptists to surpass them in giving the funds for education. Kentuckians, this must not be.

The Virginia Baptists have undertaken to give \$500,000 this year in their campaign for education; Kentucky Baptists, under the leadership of Dr. P. T. Hale, are engaged in a similar campaign, and they are asked for the same amount as a minimum with a hope of making it a million.

It will never do for us to fail to give the \$500,000, for it is evident the Virginians will give that. For their country churches are coming

up nobly to the help of the Lord. Mt. Zion church, James River Association, was asked for \$200, and promptly gave \$300. Concord church, in Hanover county, was asked for \$50, not being a large church, and gave \$430. Mount Nebo church, of the Appomattox Association, the smallest in numbers and the weakest in finances in the association, was asked for \$50 and gave \$54. These are only examples of the responses the Virginia Baptists are giving to the call made upon them.

How proud of our churches and how grateful to God the Recorder would be if we could make such a report every week. We hope our pastors will not wait for Dr. Hale's presence, inspiring as that is, but will ask their churches to give liberally to our educational campaign. Let us excel in this grace, also.

An aged Baptist brother, living in the North has executed legal papers by which, after his death and that of another beneficiary, \$12,000 will go to our Home Board in Atlanta. This is the second largest subscription the Board has received.

The brother is wise in arranging the matter before his death, so that there can be no contesting of a will after he is dead. Whenever it can be done this is best. Otherwise greedy heirs and the lawyers are apt to see to it the Missionary bodies get little or nothing of the property intended for their work.

Too often when leading men die there is a burst of grief and of praise, and then oblivion. No one feels called on to exert himself, so far as in him lies, to make good the loss to the cause.

It is a delight to us to say that this is not the case with Dr. Eaton. All over the South, and especially in Kentucky, are the brethren showing their love for him and what is the chief thing by far, their love for the things for which he stood. They realize that more responsibility is laid upon them and they are doing their duty to God in assuming it.

The subscribers of the Recorder are exerting themselves individually to secure new subscribers as never before. Especially the Old Guard are thus showing their love to the dead leader and their loyalty to the paper. The letters show that the subscribers feel every new name is a tribute to the man they loved.

The love for him and the trust in him as a true exponent of the Baptist faith is shown also by the many orders received for the books he wrote. We thought these books sold well before, but there was never such a demand for them. And so many wish their children to know in the years to come what Dr. Eaton wrote. How that tribute would touch his warm heart. Is it too much to believe that he does know? That the angels coming up from the earth tell him?

Wonders will never cease. The *Herald and Presbyter*, one of the ablest papers in the land, is or has been the staunchest of all the Presbyterian papers. It believes, or has believed, as it ought to believe while it remains a Presbyterian paper, that the Presbyterians are right. We honor a man or a paper who believes what he professes to believe, with his whole heart.

Judge then of our amazement when the *Herald and Presbyter* commended a scheme of the Presbyterian church in Australia to imitate the Methodists in their form of church government. The scheme

is to have the pastors appointed by the Presbytery and to have a time limit. It says that "the time limit and appointment must go hand in hand."

And the *Herald and Presbyter* closes its commendation of thus aping the Methodists with this sentence: "If it might be incorporated into Presbyterianism it would make for efficiency here also." Verily, wonders never cease.

One of the mysteries of human nature is the superstitions of educated men. Prof. Dresslar, of the University of California, wished to learn something of the extent superstition retains a hold on this generation. The results have been published in a 240-page report, and are very interesting.

Eight hundred and seventy-five students in the California Normal Schools were questioned. They were told to write down all the superstitions of which they knew and to tell which of these they believed.

He publishes a table of the superstitions which were mentioned by the greatest number of the 875 students, and tells how many expressed belief in them. The superstition which was believed by the largest per cent. was "if you give a friend a knife or any edged tool it will cut the friendship." Seventy-three per cent. expressed faith in this; 64.8 per cent. believed that a piece of work begun on Friday it will never be successfully done; 62.7 per cent. thought that if two friends walk on different sides of a post they will quarrel; 57.5 per cent. that breaking a looking glass would bring bad luck, and 53.9 per cent. that if 13 sit together at a table one if them will die before the year is out. Some of the other superstitions were believed by half or nearly half of the students who mentioned them. Among these were finding a pin with the point towards you brings good luck as does finding a horseshoe and a four-leaf clover; seeing the new moon over the right shoulder brings good luck and over the left bad; thirteen is an unlucky number; to dream of a death means a wedding; the itching of the nose means a visitor; evil will come if you start a journey on Friday.

These are but a very small part of the superstitions mentioned, but they are the ones in which the greater number believed. And these 875 were scholars in the normal schools who have above the average of education.

Prof. Dresslar says: "No system of education has been devised, and none seems possible, which can in the life of the individual so enthroned reason as to permanently subordinate those feelings which compel belief in superstition."

Some of the most amusing were only believed by a few. Only one student declared a firm belief that it was good luck to be buried on a rainy day. But few believed a superstition which is among the most common in our experience and that is that meat killed in the dark of the moon will shrink when cooked.

The babies come in for unfortunate superstitions. If a baby's finger nails are cut before it is a year old it will be light-fingered. If you kiss a baby's feet it will not live to walk on them, etc.

Personally we never met with any one who did not have some superstition. Some claim freedom from them, but time shows they are mistaken in their claim. Something comes up which reveals one. What is there in the human mind which causes these beliefs which no education has succeeded in eradicating?

## EDITORIAL VARIETIES

The Rev. Henry Porter, the pastor-elect of Walnut Street Baptist church, preached both hours on Sunday to two fine congregations, and seemed to please all. He will not give his decision as to the call until his return to Oklahoma.

The State Fair has been running the last week and was a great success. The exhibits were remarkably fine and the fire works were the best we have ever seen. The city has been filled with our country cousins who seemed to enjoy themselves hugely. Everything went off well, nothing of accident occurred. The officers deserve great credit for their good management.

The *Baptist Commonwealth* says the signs have been multiplying that there is a jealousy for the welfare of the Baptist papers among our churches, which has been lacking for a long time. The denominational papers have some of them, been having a hard time. We believe the reason the Recorder has not suffered as have some others is that the Old Guard have been praying for its prosperity.

During the evangelistic campaign, which followed the recent meetings in the rooms of the Students' Christian Federation, in Tokyo, Japan, 244 native students signed cards declaring their desire to become Christians, and of these thirty-nine soon afterwards applied for baptism.

"There is so much to be set right in the world, there are so many to be helped and comforted, that we must continually come in contact with such in our daily life. Let us take care that by the glance being turned inward, or lost in vacant service, we do not miss our turn of service or pass by those to whom we may have been sent on an errand straight from God."

It is a significant fact, well worthy of our consideration that one sin kept Moses from entering into Canaan.

Few people ever stop to consider how much good ventilation in church is a means of grace. Because the people are forced sometimes to breathe impure air they readily become drowsy, and what they need is not to pray for better interest in divine things, but to open the windows. For this reason it is good to preach sometimes in God's out-of-doors.—*Exchange*.

The Governor of Iowa says: "Prohibition exists, I believe, in fifty-five of the ninety-nine counties in the State. I believe there is a continual growth of temperance sentiment and also that the less liquor sold the better the morals."

Oklahoma has passed a prohibition law, it is thought, at the last election by 30,000 majority.

At the close of a brief school address, it is said that Mr. Wanamaker asked the question: "Now, is there any question that any little boy or girl would like to ask me?" A little girl, eight or nine years old, arose and asked: "Please, Mr. Wanamaker, what is the price of those large wax dolls in your window?"

Woe to falsehood! It affords no relief to the breast, like truth; it gives us no comfort, pains him who forges it, and like an arrow directed by a god flies back and wounds the archer.—*Goethe*.

The sacred Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.—*Flavel*.

The Yale University authorities have been taken by surprise. An eccentric Englishman, Blount by name, of whom the authorities had never heard, died in Hertfordshire the other day leaving in his will \$400,000 to Yale University, and this in the face of the fact that both Oxford and Cambridge are just now clamoring for money. This is the first time British lightning has struck any of our educational lightning rods to any very great extent. However, we bear no malice, but rather hope it will strike oftener.

We made a mistake last week in regard to an invitation to a marriage. It should have referred to the marriages of the twin daughters of Mr. and Mrs. Silas Tichenor, Alpha and Omega, to Mr. Fleming Gooch Raley, Jr., and Mr. Marcus Alexander Milam, on Wednesday evening, September 18th, at 8 p. m., in First Baptist church, Miami, Fla. Congratulations!

AMONG THE Churches.

Walnut St. (Third and St. Catherine) —Bro. H. A. Porter: The Death of Moses; The Life that Lasts. Four by letter.

Beechland—Bro. M. C. Vick: Object of Life.

Chestnut St.—Pastor J. M. Weaver: Repentance and Times of Refreshing; Imitators of God. One baptized.

City Limits—Pastor N. R. Stone: The First Commandment.

Clifton—Pastor W. E. Foster: Translated into the Image of God; The Victors of Faith. One by letter.

Culbertson Ave. (New Albany)—Pastor U. S. Clifton: Behind the Bars and How to Get There; From Darkness to Light. One for baptism.

Eighteenth St.—Pastor Everett Rawlings: The Judgment.

East—Pastor Lloyd T. Wilson: The Price of Power; The Colossal Figure of Antiquity. One by letter.

East Mead—Pastor R. L. Brandenburg: Saved by Grace; For Jesus' Sake. One for baptism. We have had two for prayer the past week. Meeting continues nightly.

Bro. R. L. Baker, of Pembroke, Ky., is doing the preaching. Bro. Baker spoke to men only at 3 p. m., subject, "The Philosophy of Life."

Fourth Ave.—Bro. W. J. McGlothlin: Life of Moses; Christ the Saviour of Sinners.

German—Pastor A. Janzen: Our God; Conscience.

Hazelwood—Pastor Chas. B. Althoff: Isaac; Set Thy House in Order.

Hamilton Ave. Mission—Bro. W. W. Adams: Love the Test of Life.

Highland—Bro. L. W. Doolan, of Texas: The Eleventh Commandment, "Love One Another;" Twelfth Commandment, "This is the Commandment that We Believe on His Name."

Highland Park—Pastor L. B. Arvin: Householder and the Idler; The Way to Life.

Immanuel—Pastor T. A. Johnson: Preparation of the Gospel of Peace; Character Sketch of Simon Peter.

Mt. Moriah (Boston, Ky.): Pastor J. R. Blythe: Jonah's Call to Duty. Four by baptism, four by letter, during a recent meeting.

Ormsby Ave.—Pastor J. R. Williams: Cross-bearing; The Life and the Light.

Oakdale—Pastor S. N. Mohler: Harkening to God or Man—Which? The Wonderful Christ. Four by letter.

Portland Ave.—Pastor L. W. Smith: Approval of God; The Abiding Presence of Christ.

Parkland—Pastor E. G. Vick: Christian Living; Why Salvation is Needed. One by letter. Rev. Paul Price with us for series of meetings; services 3 p. m. and 7:30 p. m.

Twenty second and Walnut—Pastor M. P. Hunt: The Seal of Redemption; Paul's One. One by letter.

Third Ave.—Bro. E. E. Burdick: Heb. 12:1; John 6:27. Pastor Cannon is out of town, holding a series of meetings.

Thirteenth and Delaware—Pastor E. Ware: Child's Duty to Parents. Three conversions.

THE STATE.

Pastor C. E. Brown writes from Oneonta: I recently closed a meeting with the Stone Lick church, Mason county, where I had with me Bro. R. H. Tolle, of Falmouth, who endeared himself to both pastor and people by his strong Gospel preaching and gentleness of manners. The meeting resulted in nineteen additions. The church is revived and never was there a brighter outlook in the history of the church than at the present time. It was a meeting long to be remembered by the people around Stone Lick. To God be all the praise and the glory.

Bro. E. L. Andrews writes: I expect to return to the Seminary on the first of October, after a very pleasant summer of hard work for the Lord. Since the second Sunday in July the Lord has added to the Baptist cause, through my efforts, 103 members, eight of them Campbellites, and two Methodists. May God be praised and continue His blessings upon the Baptist cause throughout the entire State.

G. P. Mitchell, pastor, writes from Campbellsburg: The last Sunday in August I closed a two-weeks' meeting with my church at Antioch. I was assisted by Bro. T. L. Averitt, of Georgetown, who labored ably and faithfully in the Master's cause. Partial results were ten baptized, three added by restoration and the church left in good working order.

Bro. Averitt and myself enter the Seminary October 1st.

T. L. Holcomb, pastor, writes: I am glad to report a splendid meeting at Younger's Creek church. Bro. N. R. Stone did most of the preaching and Bro. Loveless lead the singing. Ten were added to our membership and our mission offering increased from \$80 to over \$200 for the Associational year. Our church expects to do greater things for the Master in the future.

OTHER STATES.

The Blackwell church, S. C., has excluded its pastor, C. M. Billings, from its fellowship. The deacons of sister churches would do well to keep a record of this.

We find good news and sad news in the Baptist Courier. The sad is that physicians in Baltimore who have examined Pastor R. W. Weaver, of Mt. Auburn, O., find his lungs in a precarious condition and have ordered him to the wilds of Canada for two or three months. The good news is that Pastor O. F. Gregory returns to his work in Staunton, Va., restored in health.

Eighteen additions to the church at Billingsley, Ala., result of their meeting.

Bro. D. M. Frazer has been set apart to the full work of the Gospel ministry by the North Panunky church, Va.

A good meeting at Bear Creek, Miss., closed with thirty-two additions, twenty-five for baptism. Also one at New Haven, Miss., with sixty-two for baptism.

The corner stone of the new meeting house of the Second Baptist church, Little Rock, has been laid. Dr. Christian was master of ceremonies and was happy as was everybody else. The inscription on the stone was simply, "Jesus Christ Himself Being the Chief Corner Stone," and the year, "1907."

The church at Addison, Ala., was greatly revived and strengthened by their meeting, twenty-nine added to the membership. The crowds attending were so great one end of the house had to be knocked out to make additional seating capacity.

A two weeks meeting in the Mt. Prairie church, Mo., resulted in fifteen professions of religion and thirteen additions to the fellowship of the church.

Pastor T. W. Chambliss, writes from Bevier, Mo.: Please change address of my Recorder from Bevier, Mo., to Wadesboro, N. C. I begin work as pastor of the Wadesboro church at once.

Pastor J. E. Thigpen writes: The Magnolia church, Miss., began a meeting August 18, which continued two weeks. Evangelist T. T. Martin was with us and did the preaching. This is the second meeting he has held for us in the last three years. There were thirty-three accessions, twenty-five by baptism and eight by letter.

Pastor H. G. Finley writes from Texola, Okla.: Please change the address of my paper from Texola, Okla., to Shamrock, Texas, having taken charge of the work there. May the blessings of God rest upon the dear old Recorder, with the kindest regards for its success.

Pastor W. E. Brown writes from Opelousas, La.: Evangelist T. T. Martin has just closed a great meeting with the Opelousas Baptist church, with fifteen additions, and well did he prove himself what T. T. Eaton said of him: "The best man living to handle Catholics." It is true, for he drew them in great crowds, and preached the Bible plan of salvation in great power. May Martin live long to bless the world by such gospel preaching.

Watauga church, Carter county, Tenn., has set apart Bro. Roy Bowers to the full work of the gospel ministry.

A meeting in the Pleasant Plains church, Tenn., resulted in thirty professions of religion, and twenty-four additions to the fellowship of the church.

A church has been constituted near Joaquin, Texas.

Twenty have been added to the fellowship of the Stratford church, Texas, as a result of a tent meeting.

Elder M. A. Quinlan held a meeting in the Cottonwood church, Texas, which closed with twenty-two additions to the fellowship of the church.

An eighteen days' meeting in the New

Bethel church, Johnson county, Mo., resulted in eighteen additions by experience and baptism, seven by letter, and one by restoration. Another stands approved for baptism. Among those baptized were a couple, both of whom were nearly seventy five years old.

The Fradonia church, Texas, was greatly revived in a meeting which closed with sixteen additions.

Elder T. W. Fowler held a two weeks' meeting in the Cold Spring church, Texas, which closed with fifty additions to the fellowship.

A meeting in the Lily Grove church, Texas, resulted in ten additions by experience and baptism, and seven by letter.

A recent meeting in the Madill church, I. T., resulted in twenty-two additions to the fellowship of the church.

A two weeks' meeting in the Shady Grove church, Texas, resulted in twenty-eight professions of religion and thirty-one additions to the fellowship of the church. Many of those who were converted were middle aged people, heads of families.

A meeting in the Woods church, Landmark Association, Texas, added thirty-five by experience and baptism to the fellowship of the church.

A meeting in the Columbia church, Greenville Association, S. C., closed with sixty-six additions to the fellowship of the church.

Pastor William Haynsworth, with only the assistance of the church, held a meeting in the Bethel church, S. C., which closed with thirty baptisms.

Twenty-one have been added to the fellowship of the Bushy Creek church, S. C., as the result of a recent meeting.

Pastor Geo. W. Haines assisted Pastor D. E. Hogan in a meeting in the Pleasant Grove church, Bastrop county, Texas. There were forty professions of religion and twenty-seven additions to the fellowship of the church.

A church has been constituted at Snow Hill, Texas.

A sixteen days' meeting in the Providence church, Texas, closed with thirty-four additions, all by experience and baptism.

A church with thirty-six constituent members has been constituted at Guffy, Texas, and Elder P. C. Bentley is its pastor.

A meeting in the Kennedy church, Texas, resulted in twelve additions to the fellowship of the church.

There were twelve professions of religion and eleven additions to the fellowship of the church as the result of a meeting in the Gill's Grove church, Chesterfield county, Va.

Bro. W. L. Ways held a meeting in the Jonesboro church, Va., which resulted in thirty professions of religion and eight restored. Eighteen men and nine women were baptized.

A meeting in the Salem church, Va., resulted in twenty eight professions of religion but only three additions. What was the matter?

Kentucky Baptists love Pastor J. W. Porter, of Newport News, Va., and are continually hearing things about his work which make them wish him back again more than ever. Just now he has held a meeting in the Liberty church, Va., in which the church was greatly strengthened and encouraged, and twenty-three were added to its fellowship.

A church has been constituted at Sunbeam, Southampton county, Va., with nineteen constituent members.

There were twenty-two professions of religion in a meeting in the Black Creek Church, Va., twenty baptisms and two received by letter.

Friendship church, near Wilmar, Ark., was much revived, and nineteen added to her membership in a meeting held by Pastor S. M. Webb.

The meeting at Webber's Falls, I. T., resulted in twenty received for baptism and two by letter.

At Shover Springs, one of the best country churches in Union Association, a twelve days' meeting was held in which Bro. W. R. Story did the preaching. Twenty-one were added to the

church by baptism. Among these were one Campbellite and one Methodist.

Pastor Jno. M. Ford held a nine days' meeting with New Liberty church, Ark., in which thirty-nine were added to the membership, six by letter, and thirty-three received by baptism.

The meeting with the church at Mt. Zion, Green county, Ark., resulted in sixty conversions. Fifty-one joined the church by experience and baptism.

At Heamer, I. T., fifty united with the church as a result of their meeting.

The meeting at Clanton, Ala., closed with forty six additions, twenty-four received for baptism.

A meeting held with the Four Mile church, Ala., closed with sixteen additions, fourteen of these for baptism.

At Walnut Hill church, Ala., the meeting resulted in thirty-four additions, twenty four by experience and baptism.

Twenty-six grown men and women were added to the Sandy Creek church, Ala., result of their meeting.

The record-breaking openings at Wake Forest for the boys and the Baptist University for the girls are giving our North Carolina brethren some concern. The first day the registering was kept up all day, and the enrollment far surpasses any previous years.

DEAR RECORDER:

One year ago I left Kentucky and came to Bowling Green, Mo. I was so kindly received by the brethren that I have hardly realized that I was away from my native state. My first year's pastorate of the Baptist church of this place closed with August. During the year there were forty seven additions to the church, and the contributions to all missions increased more than 20 per cent.

This is a pleasant and healthful town to live in, and the Baptist church here is a noble band of brethren and sisters. I have never served a better church, and have never known a nobler people.

I enclose you \$5.00 to be placed to my credit on the subscription list of the dear old Recorder, which I have been taking ever since I became a minister in 1889.

The death of Dr. Eaton I feel to be a great loss to all the interests of the cause of Christ. I loved him very much, and I do not think he had an equal in all the South.

With best wishes for the continued success of the paper, I am yours fraternally, J. R. CHURCH.

Bowling Green, Mo.

DEAR RECORDER:

Six hundred and four dollars and fifty cents for missions from Cox's Creek Baptist church the past Associational year. We were glad that your editor could be with us for a day at our Association; you are giving us an excellent paper. Yours in Christ,

S. H. TARR, Pastor.

Cox's Creek, Ky.

DEAR RECORDER:

Please allow me to make an inquiry through your columns. I want to find out where the little paper, "Cut Gems," is published. Any information will be greatly appreciated.

D. R. PARKER.

Dublin, Pulaski county, Va.

DEAR RECORDER:

Will the brethren who kindly promised at the General Association to aid in the finishing of the church house at Paintsville please send the money at once to J. C. Bow, Louisville, Ky.?

J. C. Bow, Cor. Sec.

DEAR RECORDER:

Rev. Chas. S. Gregston, assisted by Rev. J. J. Clear, of Owensboro, has just closed a successful meeting with his Kuttawa church. There were fifty professions of faith and twenty additions, with others to follow. Bro. Gregston is now assisting Rev. E. B. Blackburn in a meeting at Grand Rivers. Rev. W. E. Hunter is holding a meeting with Locust Grove church, Trigg county; three additions, with good prospects for more.

T. E. RICHEY.

Princeton, Ky.

DEAR RECORDER:

Bro. M. J. Corbin, Grant, Ky., writes: Please insert in the paper once more that the Bellevue Baptist church, in North Bend Association, is pastorless. Address clerk of the church, Grant, Boone county.

DEAR RECORDER:

I write to express my grief at Dr. Eaton's death, and am so glad of the splendid picture in the Recorder, as I am sure many others are. How we shall miss

THE B. Y. P. U. MANUAL

By L. P. Leavell, Field Sec'y.

Cloth, 12 mo., 159 pages.

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TABLE OF CONTENTS

1. The B. Y. P. U. Defined. What the B. Y. P. U. Is—What the B. Y. P. U. Is Not—Relation of the B. Y. P. U. to a Church—Scriptural Authority—Why Have a B. Y. P. U.; Ten Reasons.
2. The B. Y. P. U. Differentiated. Has the B. Y. P. U. a Place?—The Great Discouragement—The B. Y. P. U. Differentiated from the Sunday-school—The B. Y. P. U. Differentiated from the Prayer-meeting—The Place of the B. Y. P. U.—The B. Y. P. U. Discovers and Develops.
3. Organization Officers. How to Organize—The Pastor—Some Possibilities in the Meeting—Between Meetings—Why do so Many Pastors Neglect This Work?—How may a Pastor Become an Expert in B. Y. P. U. Work?—The President—Some Presidents' Plans—Personal Precepts—Between Meetings—The Vice President—The Secretary—Corresponding Secretary—Treasurer—Character—Librarian—Installation of Officers—Keys to Success.
4. Committees. Membership Committee—Missionary Committee—Devotional Committee—Social Committee—Executive Committee.
5. Educational Work of the B. Y. P. U. The Educational Work of the B. Y. P. U.—The Plan—Sources of Information—The Bible—Reader's Course—The Missionary Course—Study Courses—Advanced Courses—Study Classes—The Combination Meeting.
6. The Meeting. Material for the Meeting—Caution—The Dead Line—The Time of Meeting—The Place—Who Should Be Members?—A Chat with the Leader—The Leader's Chat with Himself—How to Prepare—How to Follow up a Meeting—'I Can't Speak Well in Meeting'—'I Don't Feel Like Doing Any Work.'
7. Some Real Results. Some Real Results—Encampments—A Dozen Don'ts—Question Box.
8. The Junior Department. The Junior Department—Membership Object—The Leader—The Officers—The Time—The Place—Material for Meeting—The Meetings—Graduation—Literature.
9. A Study Course in Doctrine. Doctrines Which We Hold in Common With Other Denominations—Distinctive Doctrines of Baptists.
10. The Local B. Y. P. U., a Training Agency for Church Activity. The Local B. Y. P. U.—A Training Agency for Church Activity; A Personal Experience—Committing Oneself—Openly Training in Speech About Christian Things—Magnifying Church Fellowship—Training for Initiative in Church Work.
11. Constitution Recommended. Local Constitution—Recommended by Baptist Young People's Union of America—Model Constitution for Junior Baptist Young People's Union.

BAPTIST SUNDAY-SCHOOL BOARD.

710 Church Street, Nashville, Tenn.

his crisp and racy editorials and plain exposition of hard Scriptural texts. How we shall miss him at our Associations; how quickly he could bring order out of confusion and in a few words express so much on any subject sprung. We, too, were proud of him as our denominational leader and champion for truth and right. The beauty and excellency of his being a leader, was that it was not sought, but accorded him by common consent of all, because of his ability and worth and the confidence the people had in him. I read through blinding tears the many tributes to his memory, and thought we (the sisters) enter into sympathy with all who mourn his loss and join our prayers with theirs that God will guide in the choice of one to fill his place as faithful and fearless in defense of truth and in denouncing error.

MRS. GLOVER W. VERTREES, Vine Grove, Ky.

A SMALL BOY'S CONFESSION.

BY MARY E. IRELAND.

One time when dressed for Sunday-school I thought I'd stay away To gather chestnuts in the woods And play there all the day.

I watched the boys go in the door, But none of them saw me, And when my teacher comed in sight I hid behind a tree.

The woods got lonesome after a while, And chinwunks seemed to say, "Oh, little boy, you ought to be, At Sunday-school this day.

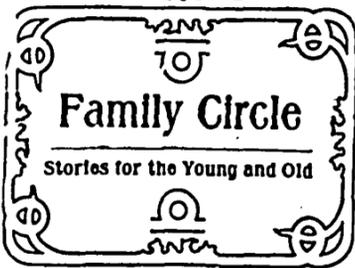
I felt as mean as anything, With not a place to go, And not a boy to play with me; They were in school, you know.

The angels, who see everything, I spect felt very sad To see a boy that had the chance Of being good, so bad.

I got so tired of that old woods I could no longer wait, But run'd right straight to Sunday-school, Although 'twas awful late.

And now I always go on time And stay till it's out. The chinwunks seemed to wink, "Dear boy, You know what you're about."

-Ex.



THE MINISTER'S EWE LAMB.

BY DORA POPPLESTONE.

The minister walked homeward through the sweet meadows. There was a beautiful new gold watch ticking away in his waistcoat pocket, and his mind was filled with the memory of the kind wishes and words that had just been uttered at his farewell meeting.

He sighed as he thought of the many kind friends he was leaving, and of the new untried path that lay before him.

Looking back upon his three years' pastorate, there seemed so much to blame himself for, so little room for praise, and all that the brethren had said of him tonight out of the depths of their kind hearts, he felt was so little deserved. They did not know of all the mistakes and failures—they were only known to his own heart and to God.

The minister let himself into his house with his latchkey. There was a light burning in his study. He pushed open the door and went in. Lying upon the couch, with her face hidden, was a young girl—the minister's daughter—his one treasure.

She lifted her face at the sound of his footstep, and then he saw that she was crying.

He came quickly to her side and put his hand upon her golden head.

"Is the pain bad again, Dolly?" he asked, anxiously.

She smiled up at him—a bright, reassuring little smile, though tears were still falling down her cheeks.

"Oh, no," she said; "I have only been thinking and worrying, father."

"What about, Dolly?"

"Oh," she said, "I am so useless to you, dear, and I long so earnestly to be able to help you. Here in the country, where every one is kind, there have been little things even a crinoline girl could do—little visits I could manage to make, and tracts to leave, though not nearly all I want to do for you. But when we go to London, father, I can never hope to be the least bit of good there. Nothing but a drag and burden to you—an added care, instead of a blessing."

The minister's hand brushed back the curls from the white forehead lovingly. "It may be that God has some special bit of work in London that only my little crinoline Dolly can do. Some poor heart that only Dolly can reach. He has work for all in his great vineyard—even for you, little one.

And Dolly soon found work, for only a few Sundays had passed, and she had

scarce grown accustomed to the crowds and noise of East London, when they pressed her into service, and, timid and frightened, she sat down in the Sunday-school at the head of a class of big girls.

She had never seen girls like them before. They were nearly all older than Dolly in years, and in knowledge of the world and its wickedness they were fairly grandmothers beside this little teacher. Most of them earned their own living by working in factories, and they looked at Dolly curiously—half in contempt and half in pity.

But such a gentle little teacher she was; so ignorant of earthly things, yet so full of the knowledge of Jesus and his love that her heart fairly overflowed with its sweetness. She had suffered so much in her short life, and through her pain Jesus had been the one Comfort. So dear was his name to her, and so rich in blessed memories, that almost before she had timidly breathed it aloud all her shyness was forgotten, and her little eager face flushed up in its earnestness as she spoke of him.

How the girls listened. They had never been taught like this before.

"Oh, Liza, ain't she an angel?" one girl whispered, under her breath.

"Hush!" said Liza, "and listen." Dolly was happy. She had found something she could do, and her thoughts were always full of her class. It was wonderful the hold she gained upon the girls, and all the week long she was planning lessons and talks and schemes for them. If she chanced to meet one of her girls in the street there was always a sunny smile of greeting ready, and her little gloved hand would go out to shake the rough and often dirty one of her scholar, who would pass on feeling as though an angel had stopped to talk to her on the way.

One matter that laid upon Dolly's heart was about "Old Abel." He had been an enemy to her father's predecessors in the church and from the first day's ministry had been a trial to Dolly's father. He came to all the meetings and nothing was sacred to him. He jeered at the minister, scoffed at the hymns, ridiculed the Bible, and turned everything that was holy and beautiful into sorry jesting. He was a dreadful trial at the open-air meetings, for there he would gather a crowd of kindred spirits around him, and between them it was well-nigh impossible to conduct any sort of service whatever.

Dolly thought so much about this wicked man, chiefly because he was such an ever-present trial and hindrance to her father, and perhaps a little because his daughter was one of her girls, and her girls filled her thoughts from day-break to sunset. Oh, if Liza could only be brought to know Jesus, for who, like Liza, could influence old Abel for good.

In a small back room, up a great many flights of stairs, a girl was moving about dusting and arranging the scanty furniture. It was Liza, and old Abel sat by the window smoking.

Presently, as she was passing him, he put out his hand, and drew her to his side.

"Where's your grit gone, Liza?" he questioned, "I can't make top nor tail of you lately, stopping in to tidy the place, as meek and mild as a lamb. You used to be off about the streets fast enough, and many's the bit of sauce you've given your dad if he ventured to speak a word about it. What's come over you, my gal?"

Liza lifted her face shyly to his, and her color rose as she said:

"I've got converted, father."

The old man's only answer was a gruff grunt, but now that the ice was once broken, the girl went on eagerly

Continued next week.

USES OF LEMONS.

Gargle a bad sore throat with a strong solution of lemon juice and water.

The juice of half a lemon in a cup of black coffee without any sugar will cure sick headache.

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parts swollen from rheumatism will bring relief.

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A hot lemonade taken before going to bed will cure a cold on the lungs.

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Lemon juice added to fruit juices that do not jell readily, such as cherry, strawberry, etc., will cause them to jell.

OFTEN SO.

A young man deeply impressed with the great amount of work accredited to Dr. Edward Everett Hale, asked the doctor one day how he did it.

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"I promise," said the inquirer, with an air of one about to receive a remarkable revelation.

"Well, to tell you the truth," said the doctor, with a wink, "I don't do it."

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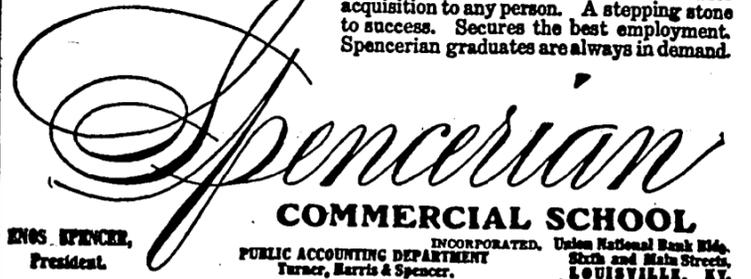
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STORIES FOR LITTLE ONES.

TOM'S MAKE-UP PARTY.

BY GRACE DUFFIE GOODWIN.

"Uncle Jim!"

The voice was Tom's; and if Uncle Jim hadn't heard that same voice so many times before on this particular day, which seemed as if it would never end, he wouldn't have been so slow about answering. As it was, he pretended he didn't hear. It was of no use.

"Uncle Jim!"—and this time Tom spoke more decidedly. "Won't you please to listen? I have to be paid attention to, on account of 'cause I've got a sore throat."

Uncle Jim put down his paper with a groan, as he replied:

"Yes, Thomas, I quite understand. If this were the first time, or even the one-hundred and first, in which you had demanded sympathy for that afflicted organ, I should doubtless respond with more alacrity."

Tom looked puzzled. "Please to don't talk big words to me, Uncle Jim. I'm in a perfectly lawful hurry, and I want to know—can I have a make-up party?"

"You may have anything short of a bonfire on the roof," said Uncle Jim rashly.

"And may I ask Ned Miller, and Janie and Allen and the twins, and—"

"You may ask every boy and girl in town," interrupted the reckless uncle, "if only you will let me finish my paper."

"And Jack Stone?" went on Tom, regardless.

"Jack Stone? I thought you and Jack had a dreadful quarrel this morning, and you weren't ever going to speak to him again."

"Yes, sir, we did," said Tom, hanging his yellow head, and looking confused. "That's why I want a make-up party."

"All right, all right." Uncle Jim dropped back into his chair again, not comprehending in the least what he had pledged himself to support, and murmured:

"I'll never do it again. A whole day of Tom, with his mother and father away! I only hope we'll all live until night."

Meanwhile Tom had rushed off to Ellen, his sworn ally, to beg for provisions for the coming guests.

"And, Ellen," he said, following her from pantry to kitchen, and back again, "what may we have?"

"There's ginger cookies, Tommy, and you can have apples, and the banana in the fruit-dish, and I'll make you a pitcher of lemonade. Will that do?"

"Yes, thanks—but please make a lot Ellen; don't forget," and Tom was off like a shot, down to the orchard where the children had held many a gay picnic, to see that all the dishes were in order.

Queer thoughts were at work under the yellow curls, as he dragged out from the old hollow tree his basket of "dishes"—clam shells, a wooden plate, some saucers that had done good service in the house, and a broken butter-dish.

"The fruit of righteousness is sown in peace, of them that make peace."

Tom was saying it over and over to himself very slowly, because it was hard to remember, and he had learned it only yesterday.

Mamma had heard him recite it,

and he had asked her what it meant. Usually she answered all such questions, but this time she had said: "Tom, I think you would remember better if you thought it out for yourself. If you haven't found out by the time I come home, I will tell you."

There was such a look on her face that Tom wondered if she knew about Jack and Allen.

And hadn't he thought? He had puzzled over it for two whole days, and that was a very long time for Tom to puzzle over anything.

Now he thought he had found out. At any rate, he was going to try his way; for he was a fearless, independent little boy, and mamma always let him work things out for himself, where she thought it wise.

So he took from his pocket a big piece of brown paper, and a stubby pencil with a doubtful point, and with much care and labor he printed in crazy capitals:

"I want everybody that's mad at me to come to a make-up party in the orchard rite after school."

Then he ran back to Ellen, and asked her when school would be out.

"In half an hour," she said.

So Tom, armed with four tacks and a hammer, sped away, back through the orchard and into the schoolhouse lane. There he stopped by the big chestnut-tree, and, taking out his piece of brown paper, he tacked it fast, his heart beating very hard all the time, and his feet wanting very much to run away.

Fleeing back to the safe shelter of the stone wall that separated the orchard from the lane, he crouched down in a spot that faced the chestnut tree, and waited.

Down by the brook, where he had spread out his dishes, he could see Ellen, as she put down the basket which held the cookies and the apples, and went back for a big pitcher of lemonade.

"I wish Ellen was mad at me, so's she could come," thought Tom, "and Uncle Jim. Well, I shu'n't wonder 'f Uncle Jim was, but I guess I won't ask him."

Just then he heard shouts, and saw the children, free from school, come running down the lane.

Suddenly some one spied the placard on the tree, and they all gathered around like a swarm of bees.

It seemed a long, long time to the little waiting host behind the stone wall, before his guests, in a reluctant group, all chattering earnestly, moved slowly down to the orchard.

There was Jack Stone, from whom he had parted, only that morning, with angry words; there was Ned Miller, and hadn't he torn Ned's kite, yesterday, and refused to say he was sorry? There was little Janie, carrying the very doll that he had hanged to a tree; and Allen—how he and Allen had made faces at each other through the fence last week! And the twins with the very same sun-bonnets on that he had said looked like tomato soup.

When they reached the "stepping-over place" in the wall, Tom came out to meet them, his cheeks just as red as grandma's roses, and a very queer lump in the "sore throat."

But he tried to make believe that it was all right as he said, "Hello, Ned! Hello, Allen! Let's come on up here," and he led the way to the brook, where the "party" was to be.

Silently the little band followed him, and there was a very awkward minute as they all stood around the cookies spread out in tempting array.

I am sure I don't know then what would have happened if it hadn't been for Ellen, who came down the path with a covered dish in her hands, calling out cheerily: "Who wants some nice fresh crullers?"

That broke the ice. Who could resist warm crullers? "I," and "Me!" "Me, too!" came from all the queer little party; and in two minutes they were laughing and eating and playing as merrily as if nothing had happened.

What a success it was, that make-up party, and how glad Tom felt when he crept into bed that night, and remembered that he was at peace with all the world!—Sel.

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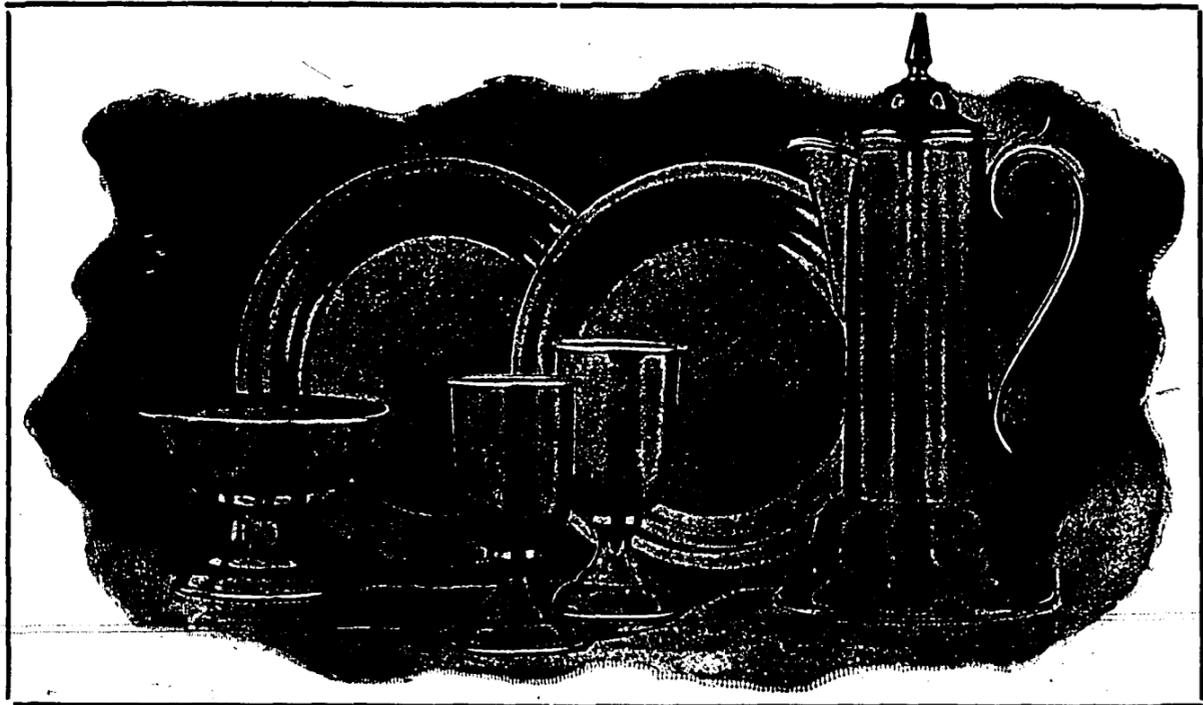
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BAPTIST BOOK CONCERN LOUISVILLE, KENTUCKY.

**EAST-LYNN ASSOCIATION.**

This body, composed of fourteen churches, met with Good Hope church, Taylor county, near Wil-lowtown, September 18th and 19th, in its fifteenth anniversary.

Rev. J. B. Ferrill preached the introductory sermon, from the text, "Except a man be born again, he cannot see the Kingdom of God," etc., which was exceedingly interesting. Rev. C. M. Johnson was elected Moderator, and Bro. T. J. Arvin, Clerk.

The church letters were read by Bros. H. T. Huber and H. S. Robinson, which were interesting and showed an increase in almost every instance over last year.

Rev. J. G. Bow, D.D., our State Secretary, was present and presented the mission cause in a practical and forcible way.

Dr. Maddox was with us, and made an earnest appeal in behalf of the Ministers' Aid Society.

Sunday-schools were earnestly and ably discussed by H. T. Huber and H. J. Robinson, who gave us a most excellent talk on the subject.

Reports on Home, State and Foreign Missions were interesting.

The Reports of Education, Orphans' Home and Religious Literature were offered and ably discussed by various brethren.

Rev. C. W. Knight represented the WESTERN RECORDER, and got the greatest number of subscribers ever received here.

The report on Temperance, as drafted, was ably discussed by Bros. J. B. Ferrill, H. T. Huber, H. J. Greenwell, A. M., president of Campbellsville College, and others. The discussion brought out some strong points in favor of the local political situation and expressed the sentiment of a great number of citizens. We urged the voters to go to the polls and cast their ballots for men who are God-fearing men and will give the people a clean, dry prohibition government. Without a dissenting vote the report as submitted was adopted.

A number of other reports were also heard and adopted.

The people of Good Hope church certainly know how to entertain, for we all had everything that we could wish for to eat, and plenty of it. Although there was a large crowd present both days, they had enough to feed as many more had they been there.

The next meeting of the Association will be held with Pleasant Grove church, in September, 1908.

It was peace, harmony, big crowd and a good meeting.

B. F. SKAGGS.

Maple, Ky.

DEAR RECORDER:

We have just closed a fine meeting at Kuttawa, Ky. The meeting was marked by a high tide of spiritual power throughout the two weeks of the meeting. God had given us a great victory in Lyon county on the temperance question, our forces carrying every precinct in the county, and our people were ready for a revival. We had the able assistance of Bro. J. J. Cloar, of Owensboro, Ky., who did most of the preaching. His able sermons and his hard hits at sin aroused the people to a sense of their obligations to God and to one another.

The entire town was awakened spiritually, and a great deal of personal work was done by the Christian people of the town. The stores were closed and the school dismissed for the services during the last week of the meeting, and the people were talking on the streets

of the power of the meeting.

The meeting resulted in about fifty professions of faith and forty additions to the Baptist church, with more to follow; twenty-five by baptism and fifteen by letter. Others will be baptized later.

Bro. Cloar greatly endeared himself to the people of Kuttawa. By his strong, pungent, sermons and his personal contact with the people fits him for the work of an evangelist. To God be all the glory forever.

CHAS. S. GREGSTON, Pastor.  
Grand Rivers, Ky.

**MISSOURI LETTER.**

JOS. N. BARBEE.

Comes to Delmar St. Louis.

Rev. Myron W. Haynes, First church, Seattle, Wash., has accepted the call to Delmar Avenue, St. Louis, and begins September 29th. Dr. Haynes is said to be a very forceful man, both in and out of the pulpit. He succeeds Dr. Johnston, who is now associated in high rank with William Jewell College.

Rev. Dr. Samuel E. Ewing decided to remain with Euclid Avenue church, St. Louis, of which he has been pastor eight years. He is the oldest pastor in the pastorate in the city, and has done most efficient service.

News comes from St. Petersburg, through the Bureau of Statistics, that since 1899, 500,000 Jews have come from Russia to the United States.

Goes to Marshall.

Rev. C. Q. Partee, of Vandalia, will succeed the Rev. Mr. Russell, who has recently quit the Marshall pastorate and gone to Hannibal. Mr. Partee is one of the most gifted men in Missouri.

Forty-six Counties Dry.

This is the present status along temperance and local option lines in Missouri. Four or five counties have lately voted local option. It does look now as though the saloons must go sooner or later.

Dedicated 198 Church Houses.

Rev. E. D. Graham, of Hannibal, will dedicate on the fifth Sunday in this month, the one hundred and ninety-eighth church house. This will be at Hawk Point, Montgomery county. He has never failed to raise a sufficient amount of money to liquidate indebtedness on any of these occasions.

Over Two Thousand Enroll.

The enrollment at the State University is now over two thousand (September 17th), and is expected to reach the high-water mark of 2,500 by October 1st.

Louisiana church is enjoying some of the best preaching in all its history, and such as is bound to win for Christ. Rev. Wm. P. Pearce is plowing deep. The truth is mighty and will prevail.  
Louisiana, Mo.

**AN UNUSUAL SCENE.**

Rev. M. J. Cox, whom our church recently ordained, had married a Campbellite wife, and when he came to Fordsville to do some special work under the pastor, he did not know but what his wife was a Christian, but God's Spirit found and awakened in this woman a desire for salvation, and one night after all had retired to rest she felt

her need so deeply she arose from her bed to pray. Her spirit was so heavy and she felt her need so greatly, she went to the right source for help and found peace. In her joy she awakened her husband and told him the good news. She is bold in her statement now that she never knew anything about regeneration. It is a wonder to me that more of these who trust in works and water don't awaken to the fact of their delusion. More and more it is my impression that we should preach "Christ before the church, blood before water, salvation before church membership."

At a Wednesday night prayer-meeting two weeks ago, Sister Cox presented herself for membership in Fordsville church. After telling her experience she was welcomed into the Christian fellowship of same, and approved for baptism. Knowing that if I were Bro. Cox under the circumstances I should want the pleasure of baptizing my wife, I requested the church to authorize Bro. Cox to immerse his wife, which they did gladly. On Sunday night of the 15th, after an earnest message by Bro. Cox, he led his wife into the pool and buried her with Christ in baptism. The church and pastor rejoice with Bro. Cox that God has given him his companion in the bonds of Christian faith. May God bless them both in his service.

ARTHUR N. COUCH.  
Fordsville, Ky.

**VICTORY.**

I have two churches, just five miles apart, but one is in Lyon county and the other in Caldwell. It is indeed a pleasant work. Fredonia church is only about fourteen years old, but she supports a pastor for half time and will give over \$200 for missions. All and in all it is a fine little church—they are Baptists and not ashamed of it.

My other church is a country church, in Lyon county, five miles from Fredonia. No man ever served a better church. It is over ninety years old and has had only a very few pastors. Dr. Morehead, of Princeton, served them twenty-six years. If any preacher reads this who had been longing to preach to a congregation whose very looks would help him to preach, come to see us, and the pastor will let you have the privilege once.

Now then to the point. Some days ago Lyon county held an election on the county unit law, and the entire county went dry by over 500 majority. The precinct in which our country church is located east 113 votes, of which 105 were against whiskey. And tonight "my cup runneth over." Today we took the vote in our town and it, too, is dry. Praise the Lord for such a wonderful victory. Yours for the Master.

M. E. MILLER.  
Fredonia, Ky.

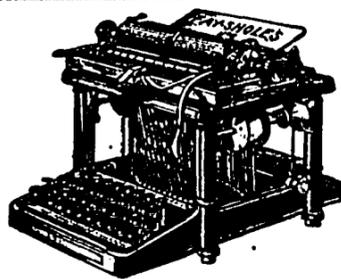
DEAR RECORDER:

The following question in ethics you have referred to the brethren: "Is it honorable to take a poem or an essay and alter it, so that it will teach what the alterer believes, and not what the author believes?"

I would answer the above by asking another question. Is it honorable to take the hind wheels off your neighbors wagon, carry them home and appropriate them for the purpose of making a cart for your own use?

J. R. SAMPLE.  
Summit, Miss.

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**STOCKTON VALLEY ASSOCIATION.**

Met in its ninety-seventh session September 13th, with Seventy-six church, Clinton county. The Association was called to order by Bro. W. B. Parsons, the Moderator. The annual sermon was preached by Bro. J. L. Garrett, from Joel 2:21.

The messengers retired to the house for business and elected Bro. A. Burtram Moderator and J. L. Garrett, Clerk. There were eight churches that failed to be represented by letter or messengers. They went through with the regular business, as all anti-mission associations do, up till nearly time for adjournment, when the Association gave Bro. W. H. Smith an opportunity to present the work of the State Board, which he did in such a masterly way as to set things on fire.

Bro. A. Burtram arose and said he had some things he wished to say to the Association. He related the sad condition of some of the churches. He said in bold terms that unless they should begin to support the ministry and the destitute fields it would only be a short time until their association would lose all their ground. The speech brought the association to tears.

A motion was unanimously carried to appoint a District Mission Committee to raise funds and employ a missionary who was competent to build up the work.

Bro. Bow (a nephew of our secretary) and Bro. A. Burtram each pledged \$25 from their churches. Others gave some cash and pledges.

A great number of the brethren said they had been knowing for some time that it was time to heed the call of the Master.

We feel that a new star has arisen in their midst, and that they are going to do great things, for which we praise God and say Amen!

J. LESLIE ADKINS, Burksville, Ky.

**THE FINANCES OF THE HOME BOARD.**

The receipts for the Home Mission Board up to September first were relatively quite in advance of the receipts for the same time last year. Indeed, they were 51 per cent better. That is very gratifying, though it by no means equals our expenses. We are having to borrow heavily and we just now greatly need enlarged gifts. If we can keep up our ratio of increase over last year till January 1st, and then double it till April it will be glorious indeed. Our monthly expenses are far greater than we have ever had before and we must have generous contributions, otherwise our debt will rapidly increase.

The State Conventions are on hand for the fall and State Missions will have the chief attention. This is right, but there are many churches that have made their State Mission contributions. To these we make an earnest plea for immediate and larger gifts to Home Missions.

Moreover there are many individuals who can give as well at one time as another. These are among our larger contributors who can give individually from \$25 to \$50, \$100 to \$250, \$500 or a \$1,000. To these highly favored brethren and sisters, stewards of the Lord, we make an earnest plea for help just now to tide over this season.

I present herewith a statement of contributions to Home Missions

since the Southern Baptist Convention according to the States. Will not every reader observe it closely and see whether his state is in the right place. I am quite sure some of them ought to be brought steadily up.

The Lord is graciously blessing our work, but we are unable to answer hundreds of pitiful pleas that are made for help. Will not our brethren come to our aid in every way possible?

B. D. GRAY, Corresponding Secretary.

Contributions from all States to Home Missions from May 1st to September 1st, 1907:

Virginia	\$4,191.61
Kentucky	3,705.39
Georgia	3,680.98
Texas	3,487.02
North Carolina	3,170.49
South Carolina	2,677.11
Missouri	2,405.60
Tennessee	1,898.41
Alabama	1,204.76
Louisiana	1,102.08
Florida	1,052.54
Maryland	905.68
Mississippi	685.25
District of Columbia	461.50
Arkansas	394.10
Oklahoma	274.18
Miscellaneous	519.56

Total ..... \$31,725.26

**GEORGETOWN.**

From this view point we have been greatly interested in watching developments in Baptist affairs for some weeks. When the beloved Dr. T. T. Eaton was called to a higher sphere of service, many were the thoughts and suggestions about his successor as pastor and editor. If the Lord leads and the brethren are wise these places will be filled with consecrated and efficient brethren, who will be a blessing to our cause in the city, the State and the entire country.

Our eye continues on Secretary P. T. Hale, his movements and work. All is quiet, but the Baptists of Kentucky and other States are watching and are anxious for his success in the great work. Failure would mean more than any one can estimate at this time. Success will mean new life and enlargement for our schools and colleges. For this let all pray, work and give.

Georgetown College has opened her seventy-ninth year quite favorably. The enrollment is larger than at same date last year. The increase is in college proper and in young men, which is cause for special congratulation. The local attendance has increased. Material in all departments is first-class. There are twenty-two ministerial students. Some of them are pastors, others are prepared to do supply work. Who can name a college that has a faculty composed of more intelligent, consecrated and efficient men than those who are now at the head of all departments in Georgetown College.

The coming of Prof. A. L. Rhoton has added strength and encouragement to our work. He is a graduate of this college, and received his master's degree at Columbian University, Washington, D. C., after which he did advance work in Mathematics in Chicago University and taught in one of the high schools in that city. For two years he was professor of Mathematics in Southwestern University, and comes to us with the highest praise of his associates there.

Dr. B. A. Dawes, our new pastor has arranged to give one hour per day to teaching the Bible in the

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Hemstitched Linen Pillow Cases, per pair, \$1.50, \$1.75.

Hemstitched Linen Sheets, per pair, \$5.50, \$6.50.

Hemmed Huck Towels, \$2.00, \$2.50, \$3.00 dozen.

Hemstitched Huck Towels, \$3.00, \$3.48 dozen.

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college. Already he has impressed all with the fact that he knows and loves the Bible, that he can teach it and that all who sit under his instructions will leave college with some knowledge of the most valuable book.

Dr. Arthur Yager is measuring up to his responsible position most favorably.

Bro. Dawes has made an excellent beginning as preacher and pastor. The brethren have received him heartily and hear him with profit and pleasure. He is expecting to begin a series of meetings on October 6th.

With the divine blessing you will continue to hear good things from Georgetown.

J. K. NUNNELLEY, Georgetown, Ky.

An unpleasant truth is more to be desired than a pleasant falsehood.

Choose ye this day whom ye will serve.—Josh. xxiv:15.

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**The Farm  
& Household**

J. W. Simpson, of Somerset, sold a pair of mules to C. Burton for \$325; also a pair to Davie Rankins for \$225.

Owen Hardesty bought in this county 115 head of cattle from 2 to 3 1/4 cents per pound. He also bought 150 sheep at \$4.00 per head. —*Adair County News.*

Mr. B. G. Fox, of Danville, bought at Harrodsburg last week eighty-five mule colts at prices ranging from \$40 to \$80.

Mr. Lawrence Rapier, of Nelson county, near Blincoe, sold to Mr. C. N. Ballard, of Chicago, 21 fine yearling mules. Price \$125 per head.

Wm. Crump sold Price Hudson, of Louisville, 24 very fine big fat mules last Saturday. They were shipped to New Orleans. —*Georgetown Times.*

George C. and J. Carroll Hamilton sold to a buyer for Sulzberger & Swartzchild, 193 fancy export steers, averaging 1,450 pounds, at \$5.90 per cwt. —*Georgetown Times.*

Bourbon county farmers have sold this year 24,871 lambs, which realized the sum of \$135,000.

Young Bros., of Mulberry, received the highest price for a yearling at a New York sale last week, selling a yearling filly for \$3,000.

Scott Richardson, one of our cattle feeders, bought 55 fine 1,100 pound feeding steers in Hart county last week at about \$4 per hundred. —*Smith's Grove Times.*

J. W. McClister sold a yoke of calves to J. M. England for \$115. —*Adair County News.*

Mr. Rod Warfield, of Elizabethtown, has just shipped to his farm in Hardin county eighty head of mules which he recently purchased in Alabama and which he will fatten for the winter market.

John Duvall, of Clark county, sold to D. F. Brown, of Atlanta, Ga., ten extra yearling mare mules at \$140 per head. —*Georgetown Times.*

Mr. R. H. Price sold a span of 4 year-old mules to Eld J. F. Barger for \$340; and 3 calves to Penie Smith for \$45.00. He also bought a five-year-old mare from Mr. Barger for \$150. —*Adair County News.*

The cutting of both Hemp and tobacco is in progress in Shelby county. Although tobacco has improved wonderfully during the past few weeks of good weather, yet there will neither be a good nor a full crop. Hemp is light and not a good crop. Most of the growing crop was sold months ago at \$5.50 per long hundred or around that figure.

H. Lazarus & Co., of Bowling Green, bought in Graves and Calloway counties, 23 mules from \$80 to \$165.

**APPLE SOILS.**

The apple thrives on a great variety of soils. Indeed it is grown to some extent on almost every kind of arable soil in America. When planted on large commercial areas with a view of profit, however, it becomes necessary to select those particular soils which give the best results.

First of all, it is obvious that apple trees can be accommodated only in a deep soil. Naturally the roots extend to considerable depths and unless a porous, open subsoil is present, the tree does not have proper opportunity for rooting. In soils with impervious hard-pan, or in those where the water table is near the surface, apple trees do not succeed well. It is generally known that apple trees are very impatient of wet feet. This can easily be seen in orchards where there are small spots of poorly-drained land where the water stands. In such spots the trees are always poor, and they usually lie out early, leaving these places blank in the orchard. It has been observed that a twisted growth of the apple-tree trunk indicates imperfect under-drainage.

Some of these soils of course can be improved, or the difficulty entirely corrected, by thorough under-drainage. As a rule, however, only those soils should be chosen which are naturally deep and well drained.

A somewhat gravelly soil, or even one verging somewhat on stony, has been found by experience to be highly satisfactory for apple growing, providing only there is an abundance of plant food present. The gravel and small stones doubtless assist in the drainage, and this fact probably explains in part the superiority of such soils. As a rule, we may say that gravelly loam, fairly rich in plant food, is the ideal apple soil. The soil surveys now being made in various parts of the country have in a general way verified the commonly accepted opinion on this point. Some of the soils well known as successful apple producers have now been described and mapped and given names. That soil known as Porter's black loam, which is found in extensive areas along the eastern slopes of the Alleghany Mountains, is noted for its adaptation to the growing of apples. It is upon this soil that the Albemarle Pippin of Virginia is grown. In western New York the Miami stony loam may be mentioned as a soil of well-proved adaptability for apples. This is widely represented in Wayne county, known as one of the best apple-growing counties in America.

In other parts of the country, sandy loams or even silt loams are found to be successful in the production of apples. The Miami silt loam furnishes the principal basis of a large apple-growing industry in Clinton county, Illinois, while the Marion silt loam, so called, is the soil chiefly developed in the famous Clay county, Illinois, apple district. On the Delaware Peninsula, where the production of early apples is coming to be an extensive and profitable industry, orchards are planted chiefly on the Norfolk loam and Norfolk silt loam.

A rule which the writer has been in the habit of giving for popular use is that any soil which is especially adapted to the growing of Irish potatoes will usually be satisfactory for apples. If any difference is to be distinguished, it would be in the way of allowing a larger

amount of gravel or loose, broken stone in an apple orchard than in a potato field. Indeed, there seems to be no limit to the amount of loose stone which may be present in an apple soil except in the limit of cultivation. Even this limit is not so soon reached as might be expected, for proper tools will give satisfactory cultivation in apple orchards containing remarkable quantities of broken stone on the surface. —*Country Gentleman.*

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**ITEMS OF INTEREST**

News the World Over.

A treaty has been made between those old enemies and rivals in Asia, Russia and England. The treaty covers all the disputed points in regard to Persia, Afghanistan and Thibet, and this removes all on which there was danger of friction between the two nations. Russia has not the best of reputations in regard to living up to her treaty obligations, but as she is now situated it is for her interests to do so.

Gov. Magoon telegraphed to the War Department that there were three new cases of yellow fever at Cienfuegos, and four the day before. These were Spaniards, except one United States soldier. There was one new case at Alacranes and one at Nueva Paz.

As was hoped all the men of the Arctic expedition who were on the Duchess of Bedford made their escape to land. A telegram from Capt. Mikkelson tells of their safety and says they did not discover the land for which they were searching. They made a sledge trip along the coast for five hundred miles north of Alaska, but it was all on sea ice. Their soundings ten miles from land were made to a depth of 2,000 feet, but they found no bottom.

The Outlook says that at the town of Bellingham six British subjects were taken to the hospital badly beaten, 400 sought protection in the jail and 750 were driven away, beaten, hungry and half clothed, to make their way to Canada. To be sure these were Hindus, but they were as truly British subjects as the Duke of Norfolk is. That England will do any more than feebly protest no one imagines. These hundreds of Hindus had displaced white labor at the mills.

August and November are the months of shooting stars. This August there was an unusual number of meteorites. There were four large ones which fell in the United States, one in Omaha, one in Middleburg, Vt.; one off the coast of Amagansett, Long Island, and one near Cape Race.

The Engineering News discussed the terrible disaster of the fall of the unfinished bridge at Quebec. It says the profession is stunned by the disaster, because "the erection work at Quebec had been carried on more scientifically, more accurately and more safely than in any other bridge structure ever erected." And the News confesses that "our knowledge of the actual limits of safe stress on long steel columns of exceptional size is by no means perfect."

Clinton, N. Y., is a small village of cultured people. It is composed largely of the faculty and those interested in famous old Hamilton College. Yet Clinton has had a ghost which caused much fright. The ringing of a church bell in the night is the fire signal. One night the Methodist church bell rang and the men of the town hastened there with their buckets. There was no sign of fire and the bell acted very queerly, ringing vigorously for a few strokes and then stopping. The sexton refused to go in to investigate, saying it was either a ghost or the devil.

Some braver men took the sexton's key and went up to the belfry. Opening the trap door they saw a white object ringing the bell and fled in fright, every mother's son of them. No one else in the crowd would go. When it was broad daylight and the ringing had ceased some of the men plucked up courage to go up. They found a great owl had become entangled in the frayed rope and had rung the bell in its frantic efforts to escape. The owl was dead. So in this cultured college village men believe in ghosts!

The children of this world are wise in their generation. The liquor men dread no temperance legislation as they do the local option laws, and they have good reason from their standpoint. Accordingly, the Interior says that in Ohio they have hit upon the shrewd plan of booming a State prohibition bill, hoping thus to kill the local option bill. Forewarned is forearmed, and the Anti-Saloon League is not asleep.

**- 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.

**PEARCE.**

This devoted Christian lady, Mrs. Sidney Kay Pearce, after many years of service, and consecration, passed into soul-rest on Sunday, September 8, 1907, aged eighty-six years. She was the widow of Mr. Alanson Pearce, an honored and beloved citizen. She leaves children, grand and great grandchildren to remember her; also a brother and two sisters. Some years since she made a profession of faith and was baptized into the fellowship of old Bayou Rouge Baptist church, Evergreen, La. She truly lived her religion, and her children have cause to be grateful for such a mother. May they all follow her as she followed Christ.

HENRY BENNETT.

Evergreen, La.

**SINGLETON.**

Elder Nathan Singleton, born November 24, 1835; died September 1, 1907. A member of the Baptist church fifty-eight years, and a preacher of righteousness for thirty-six years. He, like the lamented Eaton, died with the harness on. In the midst of our meeting at Olive, Bro. McFarland preaching, called on Bro. Singleton to lead in prayer. He made a touching appeal; then he gave \$1 to State Missions, went home and ate a hearty dinner, and in five minutes thereafter took his flight from the body, "to be present with the Lord."

O, blessed death of such a man. I have been his friend and pastor for five years, and though we have given up several precious ones, this one is the hardest to relinquish. We will miss his wise counsel, his earnest prayers and exhortations; his wife and children a loving companion and father. But let us all remember, "the Lord doeth all things well." Dear wife and children, your pastor's heart bleeds for you. Our loss is his gain. He rests from his labors and his works do follow him. May the Lord Comfort as He only can. "Asleep in Jesus. Blessed sleep."

R. W. NOEL, Pastor.

**THE LIVING HOPE.**

The risen Christ is the hope of the believer—Christ, not in the Heavens, but in the heart. And this hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil. There is saving power in this hope, for it is not a theory or dogma or experience, but a Divine Personality, even Jesus, the Forerunner, who has for us entered the upper sanctuary, and there ever liveth to make intercession for us, and hath begotten us unto a living hope by his resurrection from the dead.

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ITEMS OF INTEREST

News the World Over.

Christian Science is too funny. A leading Scientist, publisher of its books of healing, has furnished the certificate of a regular physician that he has so severe a sickness he cannot appear in court.

The Grand Army of the Republic held their annual encampment this year at Buffalo, N. Y. There were 10,000 in the parade, although it was raining.

We hoped the plague would be quickly stamped out in San Francisco. But instead the situation grows worse, though it is as yet by no means alarming, even for the city itself.

Modern warships again. There was an explosion on board the Japanese big battleship Kashium, in which five officers and twenty-two men were killed and sixteen wounded.

"Esperanto" is the new language which has taken the place in the hearts of the faddists which Volapuk had. The devotees of the language have had their annual meeting in Europe and they claim that thousands are using their language.

Why in the name of bored humanity cannot these men who talk Esperanto let other people alone? Those of us who talk English and love it are not always insisting to every German or Frenchman that he shall learn English and drop his own tongue to adopt it.

The "theosophists" are not a very large body, but they are very vociferous. And they are divided into two factions each one claiming to be the only genuine article.

Since 1644 the Manchus have ruled China. There have been Manchu troops, and no Manchu was allowed to marry a Chinese. The Manchus have no surnames, and the Manchu women do not bind their feet.

The foot-binding is only practiced by the higher classes in China. Whether the Empress is strong enough to carry her point remains to be seen. Two centuries ago the Manchu Emperor succeeded in forcing the cue upon the man, but failed utterly in his efforts with the women.

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In the third chapter of I. Timothy we find the qualifications of the deacon. Hence, this office is a scriptural one.

The duties of a deacon are summed up by Doctor Pendleton under the head of "Serving Tables." The table of the Lord, the table of the pastor, and the table of the poor.

The deacons have the responsibility of raising all needed funds in the church, and seeing that the funds are properly dispensed. The deacons are to look after the financial part of the church. All funds in the church are superintended by this financial or business committee.

Trustees of Baptist churches are not spoken of in the Scriptures, no such office being designated or described. Yet it is necessary to have them in order to properly write and record deeds. Our statute books require a name or names or corporation in order to properly make a deed.

We are a local visible democratic body organized after the New Testament pattern, and not some universal invisible body, hence our officers are visible. The independent organization needs a legal head in order to hold property, and men are selected as trustees by churches, in whose name deeds are made, and to their successor in office forever.

The two offices are not the same as we have tried to differentiate.

ZION AND DEANFIELD.

It has been my pleasure to labor with these two churches, preaching to them some day, second Sunday in each month and Saturday before, and in this time since February of this year.

Zion has a much larger membership, and is keeping up in payments of pastor's salary, giving all told \$115 for missions, only one other church in the Association of Ohio county doing more than she.

It was my pleasure the second Sunday afternoon in this month to baptize six persons into the fellowship of these two churches, four for Deanfield and two for Zion; one other stands approved for baptism at Deanfield.

Our meeting will begin with Deanfield on Wednesday night before the fifth Sunday in September. Pray for us brethren, that God may be gracious and give us a good meeting. Fraternally.

ARTHUR N. CORNELL, Fordsville, Ky.

DEAR RECORDER. Am just in from Olive and Waynesburg churches, South Kentucky Association, ten days each. Bro. J. M. McFarland, State Evangelist, did the preaching and did it well. Visible results: Olive, eight for baptism, two restored, one by

letter, and one under watch care, only leaving six or seven unconverted in the neighborhood, our meeting last year cleaning up nearly all, when we had forty-four additions. There was much to retard the interest in the meeting, weather sickness and death.

We then moved on to Waynesburg, about four miles, for ten days; five professions, three restored, and two reclaimed. There was also much there to hold them back. The churches contributed each \$25 to State Missions.

This closes my round of the churches of which I am pastor. Thirty days, sixty-six additions, forty-three by baptism and the pastor needing a well-earned rest. To God be all the praise.

Stanford, Ky.

DEAR RECORDER.

It has been one year yesterday since I joined the M. B.'s, so I will send you a report of my first year's work. I have preached 390 sermons, had 380 conversions, and 432 additions, all but about fifty by baptism. Wishing you much success, I am yours to serve.

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