

WESTERN RECORDER

Faith, Hope and Love, these three.

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The *Watchman*, of Boston, says the Moderator of the Boston North Association, at the recent session of that body, advocated the reception into Baptist churches of members who have been sprinkled for baptism. The *Watchman* adds that while some opposed this, "it received so much support it is evident the question is one which cannot be neglected in considering the future policy of Baptist churches." We hope our readers in the North will make a note of this and be ready.

We hear much in these days of the need for the times. The *Watchman* tells what it is: "The great need of the people of God in their conquest of the world for Christ is to believe with all their heart and mind and soul and strength, to believe without a shadow of doubt."

We have not heard of any Northern Baptist church which has received sprinkled members, though some of the pastors, notably in Boston, have advocated it. Heresy in doctrine and in practice has always begun in the pulpit. But two Campbellite churches tried the experiment, one in New York and one in Cleveland. The *Christian Standard* thinks they have both ceased to do it. We hope no Baptist church will begin it.

In view of the speech of the Moderator of the Boston Association, advocating the reception of sprinkled members, and the support he received from many in the Association we commend to the Missionary Union the consideration of the action of the Foreign Mission Board of the Disciples. Dr. J. W. McGarvey says a church in Cleveland received sprinkled members, "whose contributions our Foreign Mission Board very wisely refused to accept."

A great attack is being made in many quarters upon "free grace." Men are saying that to make an atonement was a necessity of God's nature. Then it is not of grace at all. Then all men and all devils will be saved—for the "necessity of nature" would reach to them.

Since our Baptist veteran, John Aldis, died a few weeks ago, Rev. Thomas Lord, Congregationalist, is the oldest minister in England. He will be 100 years old next April. He has just celebrated the seventy-third anniversary of his entrance into the ministry by preaching in the Horncastle church.

FROM AN EARLY LETTER OF LUTHER ON INFANT BAPTISM.

BY PROF. ALBERT HENRY NEWMAN, D.D., LL.D.

While Luther was in retirement at the Wartburg castle, some of the Zwickau prophets (Munzer, Stubner, Storch, Thomas, etc.,) visited Wittenberg for the purpose of convincing Carlstadt, Melancthon, Collarius and other members of the university that the time had come for the abolition of all Roman Catholic forms and ceremonies, and the restoration of church order and worship to primitive simplicity and purity. Among other things, they insisted upon the abolition of infant baptism as not only unauthorized by New Testament precept and example, but as a gross perversion of a Christian ordinance and as fraught with all manner of evil consequences. Carlstadt and Collarius were completely won over by the Zwickau men, who claimed to be divinely led in the reforms they were attempting, and the former as rector of the university and high in authority put in practice much of their teaching in the castle church and in the university. Melancthon was profoundly impressed with the exaltation of these men above ordinary Christian experience, and was convinced that they were actuated either by the Spirit of God or by an evil spirit that transcended nature in its operations. Moreover, he was utterly at a loss for arguments wherewith to answer their objections to the baptism of infants. In his perplexity, he wrote to Luther for counsel and support. The letter from which the following extracts are given was written in Latin to Melancthon January 13, 1522, and was efficacious in restoring his equilibrium. There is no evidence, so far as I am aware, that Melancthon ever again wavered in his defense of infant baptism or that he showed any further inclination to credit the claims of the Zwickau prophets to special divine illumination. It will be noticed that Luther frequently refers to Melancthon's queries and objections propounded under the influence of the prophets.

Referring to the attack of the Zwickau men on infant baptism Luther writes: "If they urge nothing else than this, 'whosoever shall have believed and been baptized shall be saved,' and that little children do not independently (*per se*) believe, they move me not in the least. For how will they prove that they (little children) do not believe? Because, forsooth, they do not speak and show their faith? Very well, by this sort of reasoning how many hours will we not be Christians, while we sleep and do other things? Therefore, cannot God preserve faith in them during the whole-time of infancy, as it were a continuous sleep, in like manner? Well, you will say, this confutes the adversaries concerning faith already infused. But this in the meantime suffices to show them (the prophets) to be such as prove nothing and are moved by a false spirit. But what do you say concerning faith to be infused? There is absolutely nothing left except another's faith (*fides aliena*), which if we cannot establish there is no disputing but that the baptism of little children must be simply condemned.

"Do you (Melancthon) say, the examples of the efficacy of another's faith are weak? I say that they are very strong. Let them (the Zwickau prophets) and all demons likewise show one example of the weakness of another's faith." He proceeds to give many Biblical examples of efficacious intercessory prayer and to quote Christ's promises to answer the prayers of

the faithful on behalf of others. "This, therefore, remains to be considered, whether the church believes that faith is infused into little children? There can be no question of the possibility of such infusion, since all things are possible to him that believes. But this is a question of fact and not of right; (*jus*) for we cannot argue the question, whether the church is under obligation to believe that faith is infused into little children, since the church has the power of not baptizing little children at all, nor is there any passage of Scripture that compels it (the church) to believe this (it is not quite certain whether 'this' refers to the infusion of faith into infants or to infant baptism) as there are (passages of Scripture) with respect to other articles of faith. What therefore shall we do here? Do we not prove the right (*jus*)? Who sees the faith? Therefore one must go to confession, if confession is made with the mouth unto salvation. Now what does the church confess that it believes in this article? Is it not that children are partakers of the benefits of Christ? It is objected indeed: 'What if Augustine and those whom you call or believe to be the church erred in this matter? Who will assure us, when we are not able to prove, that the church ought so to believe? But the same objection will be impugned. If it is not a matter of right, (*jus*) nevertheless it is a matter of fact that the church believed properly. For who is it that Augustine believed in the Trinity, if his confession is not credited? I am certain that his confession is in harmony with Scripture, but I am not certain that he believes as he confesses. I see indeed that by a singular miracle of God it is a fact, that this article alone concerning the baptizing of little children has never been denied, not even by heretics: so that there is no confession in opposition to it, but on the contrary the confession of the whole world is constant and one in its favor. But I suppose that to deny that this confession belongs to that true and legitimate church is most impious. For it seems to me to be the same thing as to deny the church, since, if it were not so (i. e., if infant baptism were not proper) this church would at some time or other have given a contrary confession, since the faith of the church was never non-existent and the church never failed to confess what it believed. You (Melancthon) being wise will know how to develop this thought.

"Since therefore to bring to baptism is nothing else than to offer the subject to Christ present on earth and opening the hands of his grace, and he has shown by abundant examples that he accepts what is offered, why do we hesitate here?" Referring to the contention of the Zwickau prophets, that we must believe and be baptized, he insists that they have no right to draw this conclusion from the passage of Scripture involved: "Since they do not prove that little children do not believe, which they presuppose when they ought to prove it but cannot. What therefore is not against Scripture is for Scripture and Scripture for it. Now, by the same subtlety they have done away with circumcision by saying: Infants have not the faith of Abraham, therefore they ought not to have the sign of his faith: for it is certain to us that circumcision was of equal virtue with baptism. Therefore I do not see why infants ought not to be baptized also by authority of God and that example: except that baptism is free, not exacted, as was circumcision, and it ought not to be taken captive in respect to times, ages, places, and any other external circumstances, since it is

altogether free in itself. What, therefore, was then said to one nation with respect to the eighth day is now being said to all peoples of all ages: 'Whosoever shall have believed and shall have been baptized,' etc.

"I have always expected that Satan would touch this ulcer, but he was unwilling to do it through the papists. In our very midst and among our own people this very grave schism is rising; but Christ will speedily crush it under His feet. Also I should like to know how you treat I Cor. 7: 'Since otherwise your children would be unclean,' etc. Do you think it refers to adults alone or to sanctity of the flesh? For I should wish to show therefrom that infants were customarily baptized even in the time of the apostles."

The reader will have noticed that Luther lays much stress on the supposition that infant baptism had never been attacked in the past even by heretics. This was probably due to his ignorance of the history of mediaeval sects. Most of his arguments have been so frequently employed by the advocates of infant baptism as to be familiar to all. Elsewhere Luther laid more stress than here on the supposition that through the prayers of the church infants actually exercise a saving faith, and maintained as strenuously as any one could wish that baptism without the exercise of personal faith on the part of the recipient is a worthless ceremony.

WHEN TO SPEAK STRONGLY.

There are times when you have no right to think or speak or feel moderately. You shall not give a moderate warning to your neighbour that his house is on fire, nor moderately rescue your child from drowning, nor moderately snatch your wife from the hands of ruffians. You shall be as harsh as truth and as uncompromising as justice. You shall not equivocate. You shall not excuse. You shall not draw back. And you shall be heard. My brother, stand up boldly for the right which you know to be right, for the truth which you know to be true. Follow light, though the faintest beam falls upon your path; follow light, until it broadens into the perfect day. Do the right in scorn of consequence, for God is God. And when a man does the right so strongly that he counts his life as of no importance, his example becomes omnipotent. It is the blood of the martyrs which is the seed of the Church. Are you waiting, and hesitating in your soul, and standing by, with the good impulse stirring within you, yet letting "I dare not" wait upon "I would"? Nay, do nothing of this, for while you wait, they are crucifying Christ. He that doeth the truth cometh to the light. From *Aked's The Courage of the Coward*.

Whether or not you have enjoyed what you have had this week has depended chiefly not upon what you have had, but upon you. And if you have not had this you have had that, and the insignificant "that" might have been the greatest of all blessings to you if you had only been prepared to make it so. Truly it is a grand art, meaning happiness and peace, to learn to count our treasures worthily. *George T. Dowling*.

It is not when a villainous act has just been committed that it torments us, it is when we recall it in our recollection a long time afterward; for the remembrance of it lasts forever.—*Rousseau*.

QUESTIONS ANSWERED.

BY SENEX.

"Is the present day teaching of sanctification or the doctrine of perfect sinlessness in this life heretical?" Yes, it is one of the worst heresies known. It contradicts the Bible. "If we say we have no sin, we deceive ourselves and the truth is not in us." Everywhere that claim has been followed, Dr. Lincoln said, "by an alarming spiritual declension."

A writer in the Recorder said some years ago that Dr. J. M. Pendleton told him he had known of quite a number—I think it was fifty—preachers in the North who had attained perfect sinlessness, and that all of them, with one exception (Dr. L.), had run off either with his neighbor's property or his neighbor's wife, and generally it was his neighbor's wife. The one exception had published an article in which Dr. Pendleton had counted eight distinct falsehoods.

I read somewhere in one of Spurgeon's sermons a statement that two or three of his members had attained "perfect sinlessness." His church had excluded them and now he wished it distinctly understood that his church was only a church of sinners, and no place for holiness folks. His people were sinners saved by grace, but sinners still, coming short of the glory of God.

It seems a Baptist church was divided by this heresy and the heresies formed a church. The two bodies worship in the same building, one body owning one-fourth of the building and occupying it one-fourth of the time. Both bodies sent letters to the Association. What ought the Association to do? My questioner does not say whether the Baptists or the perfectionists have the majority. But that is a small matter. The Association ought to recognize the church which stands by the faith and refuse to recognize the other body. It might send them a circular letter urging them to give up their delusion. It might pray for them that God would enable them to see the error of their way. But it should show its adherence to Baptist principles by prompt action and not encourage the heresies by delay.

These modern perfectionists get hold of the weak and the hysterical in the churches who are not well grounded in the faith. They have too low ideas of the great and terrible Lord God Almighty. They have too low a conception of the sinfulness of sin. It is probable the pastors and the saints have not been as faithful as they ought in preaching the doctrines of grace and in teaching them to their children. Put the children on Spurgeon's Catechism and the church to studying Boyce's Theology—it is not such a large book. So will the weak ones be strengthened so they will not be carried away by every wind of doctrine.

I think the church made a very great mistake in dividing time and the building with them. Even if the church was in the minority they could have held their house of worship as they stood by the old faith. By dividing, as they did, they gave the heresies a vantage ground for propagating their error.

Now, Dr. Lincoln did not mean that all who are deceived by this heresy were bad, nor did Dr. Pendleton mean that. It is chiefly among the preachers who adopt this heresy that the alarming spiritual declension follows. They were solemnly set apart to maintain the truth and having turned aside from it God gives them up to strong delusion. Feeling themselves to be perfect they are not on guard against falling, as they ought to do, and Satan takes them unaware.

Yet I know a few good men among the preachers who have gone off. They were weak; their health was not good, and their nerves unstrung. But they preach heresy which leads astray and the churches ought not to allow them their pulpits in which to preach.

Another question along this line comes from a perplexed brother. His pastor urges upon the members to seek the "sur-

rendered life." And he wishes to know what that is. It is the same old "higher life" heresy, posing under a new name. Whenever one of the names of this heresy becomes a stench in the nostrils of God's children it takes another. I thought the name "surrendered life" had now been generally given up and "Spirit filled life" had taken its place.

As I have said before there are only two lives, the natural life and the regenerated life, when men are born of the Spirit. There is no third that some Christians get different from the life of their brethren. To pretend to have a "higher life" than your brethren and to call it the "surrendered life" is an insult to all others and a slur upon their regeneration. No man was ever converted who did not surrender all to God. Every Christian talking to a convicted sinner tells him this. He can keep back nothing, however small. Therefore, all the saints have the "surrendered life" or they have no life in Christ at all.

I hope that my questioner will fix one thing firmly in his mind. We cannot believe ourselves nor pray ourselves into any sudden growth in grace, or less into any other "life." Growth in grace comes from obeying God's commands. "Do justly, love mercy and walk humbly with thy God," is one of God's summing up of these. It is what he says he requires of man.

It is so much easier to go to meetings for deepening the spiritual life. (I prefer meetings to worship God. God first every time), and to get enthused and even hysterical than it is quietly, earnestly, in your home and your business day after day, to do justly, love mercy and walk humbly with God. But that is His appointed way for growth in grace, and the longer and more heartily we obey him the easier it will become.

CHRIST CALLS YOU.

BY THEODORE L. CUYLER, D.D.

The three sweetest words that have ever fallen on human ears are these spoken by Jesus Christ, "Come unto Me!" There is the Gospel in three syllables. All the libraries of human philosophy, if boiled down to their essence, cannot compare with them. To whom is this cordial invitation addressed? It is to every one, and if, my dear reader, you have never come, it is to you directly. Observe how short and simple and summary is the call. It is the urgency of love. Come! cries the hospitable Master of the Gospel feast: My supper is prepared, and all things are ready. Come; cries the voice of yearning affection; you have stayed away too long: I have a great gift for you: whosoever cometh unto Me hath eternal life! Love is always urgent, and divine authority has a right to be. As if it were not enough for Jesus Christ to have uttered the gracious invitation Himself, the closing words of your Bible re-echo the call—"The Spirit and the bride say, Come! And let him that heareth say, Come! And let him that is athirst come! and whosoever will, let him take the water of life freely." These last words sound like a melody from the music of Heaven.

There are many other invitations that you are constantly accepting. There are business appeals to you that you never think of putting aside. Books open their inviting pages, and your thirst for knowledge or entertainment leads you to them. A cordial invitation to the table of a hospitable friend would command your instant attention. You admit the strong inducements in all these cases, and yield to them willingly. No less a personage than the Son of God presents to you the most pressing invitation, and holds out to you the supreme inducement of sins forgiven, heart purified, and a new life imparted which will go on enlarging and brightening to all eternity. Jesus Christ does not present to you a system of doctrine and ask you to study it; He does not paint for you an ideal and ask you to admire it; He offers Himself. Jesus Christ is Christianity. It is a person, not a system, that you need; a person who atones for your sins, a person who

teaches you how to live, a person who is able to help you; yea, a person who will enter into your inmost soul and abide there as a constant presence and an almighty power. Jesus says to you, "He that hath the Son hath life." The most extraordinary man in the first century, and whose trail of light has illumined all the subsequent centuries, declared, "I live; yet not I, but the Christ liveth in me, and the life I live is by faith in the Son of God."

Perhaps you attend already some Christian church, and enjoy a good sermon, and read often your Bible and accept it as the inspired Word of God. You may often pray, and even intend to become a Christian before you die. But churches, sermons, Bible reading, prayers and good intentions do not save your soul. Jesus Christ makes the Christian. He says: "Come unto Me." The Holy Spirit saith, "Come"; and of all the multitudes who were seen by John as praising God in the white robes of heaven, it is declared that they had "washed their robes and made them white in the blood of the Lamb." The Christ whom they praise in heaven is the Christ whom they obeyed and followed on earth. That life is only the continuation, enlargement and consummation of the life begun here when they received Jesus Christ into their souls.

"Just how shall I come to Christ?" To this proper question I would reply that "coming" implies action on your part; it is more than an opinion, a feeling or a desire. It is a positive step. The only faith in Christ that is of the best avail is the faith that acts. In two ways your faith may act—prayer and practice. Your sins lie as a heavy score against you: pray fervently for forgiveness. Your heart is unclean; pray for cleansing. You are morally weak, deplorably weak; pray for strength. All this prayer will not avail you if you do nothing toward the answering of your own petitions. Obey Christ! Begin to do what he bids you. This touches the very core of character and conduct. This means the putting the knife right through your besetting sins. This means a radical change of conduct, and a ready, sincere, conscientious obedience to a new Master. The first thing you do simply to obey Jesus Christ marks the change; that is the first evidence of conversion.

Christ is very gentle and patient and kind with new beginners who are sincere in coming to Him. He says: "Learn of Me," in very much the same way that a kind teacher overlooks a boy who is attempting his first "pothooks" in writing, or a loving mother directs and helps her baby who is making his first attempts at walking. The help He will give you is direct spiritual help acting on your will and your affections. Remember that you are dealing with a divine, all-powerful Person who can act and does act directly on you and me in a supernatural fashion. If you do not accept that great fact, you reject the A, B, C of Christianity. Jesus Christ, when He calls you, promises His supernatural help to you in the coming, and when you begin to obey Him, He tenderly says to you, "My burden I will make light: My yoke is lined with love: My grace is sufficient for you." The admission of Jesus Christ into your soul brings a new and a divine power.

"If I come to Christ, must I not deny myself and take up a cross?"

Yes, you must deny sinful self. There is hardly a noble deed to be wrought in this world but it requires self-denial of some sort. Jesus Christ does not make Christians simply to make them comfortable: He provides no palace cars for transportation of self-coddling disciples. It is what you and I give up for Christ and our fellow-men that makes us rich. Rejoice that He who bore our sins on the cross seeks to have us "bear one another's burdens," and so fulfill the law of love. Do not, I entreat you, bargain for a cheap and easy religion. Following Christ brings some uphill climbs, but victory and holy joys await us at the top; crosses then will turn into shining crowns. Coming to Christ must not end with the coming; it is those who follow His leading and endure to the end who will be saved. "Abide in Me, and ye shall bear

much fruit"; and that is the one sure way to be delivered from the curse and infamy of a barren life.

PRAYING AND WORKING.

While we pray we should work, and in working we should pray for wisdom from on high that we may be able, in the very wisest and best way, to go about the supreme work of securing the conversion of those for whom we pray. We show our faith in God not by doing what we do in a disorderly and careless way, but by following, to the line and letter, what seems to be the regular and divinely instituted method.

If there is anything in which we should be interested, it is the conversion of human souls. There is no room for argument here. All who read this, we presume, are agreed on this point. With those who do not agree to it we shall not argue. There is no privilege or duty so high as that of seeking the glory of God in the salvation of souls. For this the apostles labored under the direction of the Holy Spirit. In this work the Church of all the ages has been united. To this work the holiest men of to-day are giving their energies. For this we should all labor as the highest end of life. To this God is calling us by His Holy Spirit, and we be to us if we neglect our duty under the plea that we are not our brothers' keepers.

It is not within our province to regenerate human souls, and this is not required of us, but we are to labor toward that end in order to the securing it, just as though it all depended on our own efforts. We are to honor God in it, but we honor Him, not when we neglect our duty, but when we do our very utmost. Andrew and Philip could not cause their brothers to become disciples, but they could bring them to Jesus, and not until they had done that did their responsibility cease. Christ took hold of the two brothers and fastened them to him, and to his service, after they had been brought to him.

We are to use our efforts to bring men and women to Jesus. Parents are, first of all, to seek the conversion of their children, and to rest not until this be accomplished. Brothers are to bring their own brothers to Jesus, emulating fraternal endeavors of Andrew and Philip. Sisters are to repeat Martha's call to Mary: "The Master is come and calleth for thee." Sabbath school teachers are to seek the personal salvation of the members of their classes, and pastors are to be satisfied with nothing less than the winning of souls to Christ in personal acceptance of Him as their Saviour.

In a political campaign men do not hesitate to go to other men and ask their support for certain candidates. Meetings are held, letters are written, personal solicitations are made, and individuals are asked to declare themselves. Cheers and banners and enthusiasm and promises are not enough. Men are asked to come to the positive point of giving their votes. All of this can be done in bringing men to a positive decision for Christ, and what corresponds to it must be done if we would move the world.—Presbyterian.

ALL FOR THE BEST.

Chrysostom, the golden-tongued orator, exclaimed on his death-bed: "Thanks be to God for everything that has happened!" His life had been one of hardship, of sorrest trial. He was opposed by Rome, suspected by the rulers of the State, deceived by false friends, hooded by the multitudes whose welfare was his dearest wish, and at length brought to his bed by over-plus of toil and sorrows. Yet in all that had come into his life he was wise enough to see the hand of God, and for all he could be thankful. His spirit was almost apostolic; Paul had "learned" to be "careful for nothing, prayerful for everything, thankful for anything." And if our lives are to be of this heroic, triumphant type, we must likewise learn to thank God for whatever occurs.

The promises of the gospel are sealed with a triple seal—the oath of God, the blood of his Son, and the witness of his Spirit.

IMMERSION NOT A MODE OF BAPTISM.

Immersion is not a mode of baptism; it is baptism itself when performed in connection with other Scriptural requirements. If baptism could be performed by any one of three acts, as some contend, then the word mode could be properly used. But that is the point in dispute. There is no controversy as to immersion. What every body admits to be true, is not debatable. The question of controversy is, as to whether sprinkling and pouring are Scriptural acts of baptism.

There are three distinct acts being practiced today for baptism.

These acts are represented by three distinct words. *Baptizo, Rantizo and Cheo.* In turning to the best Greek Lexicon extant (Liddell & Scott's) I find these several definitions: "Baptizo, to dip in, or under water." "Rantizo to sprinkle." "Cheo, to pour."

These definitions give the radical sense, or the real meaning of the several words used. These words are not synonymous—not equivalents. There is not a shadow of likeness between the acts expressed by these verbs. Shadow always takes the shape of the substance. A figure always takes on the likeness of the subject; otherwise, it does not attain the dignity of a figure. These words all have a radical meaning peculiar to themselves, and that meaning is expressed by acts as different as acts can well be. A word whose radical meaning is to immerse, can have no fellowship with a word whose radical meaning is to sprinkle, or whose radical meaning is to pour.

Baptizo, according to Liddell & Scott, means, "to dip in or under water." This is its radical, or real meaning. *Rantizo*, according to the same authority means, "to sprinkle." This is its real meaning. *Cheo*, according to the same authority means, "to pour." This is its real meaning.

Now, we will either have to throw away Liddell & Scott, or else reject the Pede-Baptists view of baptism. Liddell & Scott wrote this lexicon, that we might have a correct knowledge of the Greek language, and that we might be able to translate the Greek into other languages; and we must assume, till proof is brought to the contrary, that they have given as the true meaning of these verbs. It is axiomatic, that things that are equal to the same thing are equal to each other. It is also axiomatic, that acts that differ are different acts, and are not equal to each other. Immerse, sprinkle and pour, as acts differ; therefore they cannot be, and mean the same. It makes havoc of every principle of philology, to put upon them the forced interpretation that they are equal to each other, and mean the same thing, when applied to the ordinance of baptism. Their very construction with other words forbid such a conclusion. *Baptizo* is always construed with in and into, while *Rantizo* and *Cheo* are construed with on and upon. When Christ instituted the supper he said of the bread, "Take, eat: this is my body." Of the wine he said, "Drink ye all of it." These two expressions convey to the mind the acts to be performed in taking the supper. They show what is to be done, and how it is to be done. But now suppose some good old deacon should decide there is a better way to celebrate the supper. His better way is to pulverize the bread and sprinkle it, and pour wine upon the heads of the participants. Who would say the supper was properly celebrated? But candidly, would it not be as correct as for a man, acting under the commission, to sprinkle or pour water upon the heads of the disciples instead of doing the thing Christ commanded?

Let us illustrate. John baptized a man. In this act John comes in direct contact with the man; his act terminating upon the man, man being the object of the verb baptize, while water is the object of the preposition in. John could not sprinkle a man, but he can sprinkle water upon a man. In sprinkling water upon a man, John comes in contact with the water, but does not come in contact with the man. Man is not governed by John's act, but water is. He sprinkles water, which is the object of John's act. Man is governed by the preposition on or upon. So of pour. The water is poured, and not the man. Hence baptize requires a different construction to that of the other two words. It is both grammatical and logical to say: "John sprinkled or poured water upon a man," but not logical baptism; for there is nothing in common between baptize and sprinkle and pour.

But it may be answered, as I have heard it answered: "Immerse is not in the Bible." Well, I have several Bibles that have the word immerse wherever the word baptize occurs in the King James' Version, or translation. But we will let this pass for the time being. We will take the three words, *Baptizo, Rantizo and Cheo*, and treat them all alike; that is, transfer them, just as these translators did *Baptizo, Baptizo, baptize; Rantizo, rantize; Cheo, Cheoize.* Here I have to coin a word. In this arrangement we have neither immerse, sprinkle or pour in the Bible.

But now suppose the King James' translators had treated *Baptizo* like they did *Rantizo* and *Cheo*, we would not have had baptize in the King James' translation, but would have had instead, immerse or dip, words equivalent in meaning. One coming to us from the Greek, the other from the Latin. Then we would have had it just as it is in the Greek—immerse, sprinkle, pour. This would have saved a lot of wrangling in the religious world.

But again. A man stands before his congregation and says: "I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit," and then sprinkles a few drops of water on the head of the subject. The same man on the same day takes another subject to the pool and immerses him, using the same formula; can it be possible that his acts can be harmonized with the formula used on each occasion? The two acts

were as unlike as it is possible for two acts to be. Suppose he had said in the last case, "I sprinkle water upon thee in the name of the Father," etc., there would have been precisely the same inconsistency—the same contradiction, as there was in the first instance. He would have said one thing and done another.

Suppose again, that a man stands another man on his feet, and sprinkles a thimble full of dust on his head, and claims that he has buried the man. It would be just as true as to stand a man on his feet and sprinkle a thimble full of water on his head and call it baptism; for baptism is a burial.

The laws of philology forbid the interchange of these words. Not in a single instance where baptizo occurs can we substitute either sprinkle or pour. Let us take just one case. "For as many of you as have been baptized into Christ have put on Christ." This text excludes both sprinkle and pour as meanings of baptizo. Also, it excludes the preposition with, as affusionists are wont to use it. How would it sound to read: "For as many of you as have been sprinkled with Christ, have put on Christ?" It would be as nearly a correct reading, as sprinkling is a correct baptism.

Where there is inconsistency, there is friction. The friction arises because of discordant elements being forced into contrary relations. Sprinkle and pour produce no friction when used in their proper relations. But when forced into the question of baptism, their very presence produces confusion and discord. Take for instance the fifteenth chapter of I. Corinthians. Paul is here making an argument on the resurrection of the dead; and to enforce his argument, he refers to baptism, as he does elsewhere, as illustrative of his argument on the resurrection. "If the dead rise not at all, why are they then baptized for the dead?" We cannot divorce the two thoughts here presented, baptism and the resurrection of the dead. Paul says in Romans: "If we have been planted together in the likeness of his death, we shall be also, in the likeness of his resurrection." Sprinkle and pour can have, absolutely, no place in the apostle's argument, and hence must be ruled out as discordant elements, producing confusion.

A. W. RICHARDSON.
Era, Texas.

THE PATIENCE OF GOD.

The wonder of God's sovereign governance of the world is God's patience. God only can afford to wait. Men have no understanding of power that abides its time. They are incapable of restrained force. They expect energy to do all that it can and that forthwith. If one is able for a great deed, they say, let him do it quickly. What is done slowly, if it might have been accomplished with haste, is an offense. Even if men build a machine, they will not tolerate its putting forth half its strength. A locomotive that can run sixty miles in an hour will not be permitted to run but thirty. "The utmost at one" is men's standard of demand on themselves and on one another.

But God is patient. God works in long ways. Not tomorrow but at the end of an age his purposes are accomplished. His omnipotent word might work his will in an instant of time, but he refrains the word and delays the consummation until men imagine he has forgotten. Fallen Adam was not immediately restored, but for centuries of generations, until "the fullness of the time came," his succeeding race waited for their Redeemer. Even now a millennium of righteousness is promised, but it does not yet appear. The overthrow of sin is decreed, but God forbears to execute the decree. It is beyond men's comprehension. Some now, as in the days of the Apostle Peter, seeing that "from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation," doubt whether there be any power in God to work his declared purposes. Others, not skeptical of the far future but hopeless of their own generation, languish discouraged in their labors, and suppose that the patient waiting of God is license to them for the idleness of despair. If men could but learn to be as expectant as God and as patient as God, how the old world would flower in service and with hope!

He who came to reveal the Father, in this as in all other principles of the true life, "left us an example that we should follow his steps." Jesus Christ was patient. He had come to redeem a world, and he clearly perceived that his mission on earth was to be cut short when as yet he had spoken his message merely to one tiny nation of men in an obscure corner of the earth. Only a few hundred peasants had believed his report, and he was already in full march on the straight road to death. Did he therefore call his work a failure and repine for his ill success? Not so! He saw the distant will of his Father, and was divinely content to wait. "I came to cast fire on the earth," he said to the little company of his disciples, "and what do I desire if it be already kindled?" The fire was blazing strongly in a few hearts; he knew it must spread, and simply, faithfully, he trusted God to bring it to burn at length in every land. If the workings of God had begun among men, the Lord Jesus asked to see no more. He knew that the glory of the completion of those works was sure.

But might he then drop from thenceforth his own service, and go to his grave ecstatically indifferent to a lost and sinning people? Far be it from the toilsome Master! Hear him speaking still: "But I have a baptism to be baptized with, and how am I straitened till it be accomplished!" To Providence above he might joyfully commit the ultimates of history; he would bear no anxiety for the final demonstrations of the kingdom of God,

came they soon or late. But his own duty—his own work—that he must carry on his heart, and to that burden he must bend with intensity and struggle until he had borne it the whole distance appointed him. God could take care of the great and distant results; but Jesus of Nazareth alone could do the task to Jesus of Nazareth given. And with what mighty stress of soul he began and ended his duty; "How am I straitened till it be accomplished!"

May we hope in this also ourselves to "have the mind of Christ?" May we, equally with our divine Lord, intrust the future to the Father, knowing that the floods of worldliness can never quench the fire that the Son kindled, and beyond all doubts and discouragements holding it still sure, by the omnipotence of God, that among all men right and truth will at last prevail? And shall we be able, by the grace of our Lord Jesus Christ, to rest from our anxieties in that large confidence, without declining at the same time from the eagerness of our service?

Every working Christian must be conscious of the in-thrust of these questions into the depths of his soul. The wickedness of the world scores the heart of the upright man with a fierce pain, and he rushes forth among men to right the abounding wrong. But the advance of battle goes but slowly, and sometimes the fore-rank of righteousness seems even to be driven back. So the good man falters, counts the contest bootless because the victory is not at hand, and in a little time he has given over the fray. The lesson of Jesus Christ is for him. The Lord himself led the most forlorn hope of all the centuries, but he was "faithful unto death," and the doing of his work was his sufficient victory.—Interior.

REVIVAL.

Our prayers for God's help are often answered with exhortations to help ourselves. The prophet's cry, "Awake, awake, put on thy strength, O arm of the Lord," echoes back "Awake, awake, put on thy strength, O Zion." The church's plea for revivals brings the answer: "Shake thyself from the dust." "Loose thyself from the bands of thy neck." "Wherefore cryest thou unto me? Speak unto the children of Israel that they go forward."

The way to be revived is to strive. Revival is the work of God's Spirit, but the divine method makes every man responsible for his spiritual state. No man can come to Christ except the Father draw him, and yet whosoever will may come. Sanctification is of the spirit, yet the command is, "Grow in grace." Periods of refreshing are from on high, yet they are within the command of the church. "I will increase you with men like a flock," but "I will be inquired of, saith the Lord of Hosts, to do it for them." "Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing." Earnest prayer with repentance for sin and a new purpose to serve God is the condition of revival, and this condition is itself revival.

The revival of the church is possible only through the revival of its members. The first thing, therefore, for the Christian who desires the revival of the church is to be himself revived. He may pray, "Revive us, O Lord," but he must also pray, "Revive me." "Create in me a clean heart and renew a right spirit within me." In revival as in regeneration, God deals with individual souls. As these are revived the church is revived.—Presbyterian.

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.

The Transfiguration of Christ. By Frank W. Gunsaulus, D.D. Fleming H. Revell Company.

This is a revised edition of a book written by Dr. Gunsaulus several years ago. He deals with the deeper truths embodied in our Lord's transfiguration. The book is out of the usual way of treating the subject. He writes of the Time, Place and Person of the Christ transfigured. He gives the meaning of the appearance of Moses and Elias. Then after treating of "Jesus Only," he gives us a chapter on the Transfiguration and the Resurrection. It is a deep book and rather difficult to read, but will pay study.

The Supreme Conquest and other Sermons Preached in America. By W. L. Watkinson, D.D., LL. D. Fleming H. Revell Company.

Dr. Watkinson is an English minister, who visited America some time ago. Already his books have been widely-circulated. These sermons, sixteen in number, were preached before large and appreciative congregations. The sermons carry with them the personality of the speaker. Dr. Watkinson writes and speaks with great power, arousing the thought of his readers and hearers. Probably the most unique is "The Supreme Conquest," from the text Rom. 8:35-39, presenting the wonderful love of God and its victory. It will find many readers.

Waifs of the Slums and Their Way Out. By Leonard Benedict. Illustrated. Fleming H. Revell Company.

This book is a history of the "Chicago Boys' Club," of which Mr. J. E. Atkinson is the efficient and sympathetic superintendent. The book is written by Mr. Leonard Benedict, at the request of Mr. Atkinson. It is filled with most interesting facts in regard to the boys rescued from the slums by one who seeks not only to care for their bodies but also for their souls. It is an entertaining book, but instructive, and its intention is to arouse a personal interest in these little waifs. We are sure that it will do good in this direction. Many of the stories are very pathetic and will lead to helpfulness among its readers.

Palestine, Through the Eyes of a Native. By Gamahiel Wad-El-Ward. Fleming H. Revell Company.

This is a very interesting book. It throws light upon many of the sayings of Christ in the New Testament. It tells, by one who has lived among the people of Palestine, many interesting facts in regard to their dress, their houses, their laws and sacrifices; the life of women; their religious and marriage customs; their funeral rites and many other things. It will pay to read its pages.

Christianity's Storm Center; a Study of the Modern City. By Charles Stelzle. Fleming H. Revell Company.

Mr. Stelzle regards the city as the storm center and the problem of the city as an industrial one. He considers the duty of the church as related to the cities. He urges an aggressive evangelism by the church. He treats of the Trades-Union, the city slum, the children of the city, the industrial church. There are many subjects of interest well treated and throwing light upon the city problems of today. The book will well repay reading.

The Christ From Without and Within; a Study of the Gospel. By John. By the Rev. Henry W. Clark. Fleming H. Revell.

This is rather a unique exposition of the Gospel according to John. It is really a study of the Fourth Gospel. He starts with the expressed purpose of the Gospel stated thus: "These are written that ye may believe that Jesus is the Christ, and believing ye might be saved." The author presents what he conceives to be the purpose and method of the Gospel; Christ as foreseen; the first callings; Christ as supreme over nature; Christ preaching the new birth, etc. The book is clear in style and well written and full of rich thoughts. He who would get a well rounded view of this Gospel can do so by studying Mr. Clark's book.

Christ's Service of Love. By Hugh Black, M. A. Fleming H. Revell Company.

Mr. Black has written the meditations to help Christians to prepare to participate in the Lord's Supper properly and profitably. He purposely avoids all controversial discussions. These are sermons designed for devotional reading. He writes: "Even to make the Sacrament an opportunity for pressing doctrinal distinctions, for insisting on a theory of atonement, is to endanger the true spiritual catholicity that the very rite ought to breathe." Many readers will not agree with the author in this. What is said of the Supper in the Scriptures may and ought to be said in its administration.

"Father John" comes from the American Tract Society, 150 Nassau street, New York. This is a story of life in the far West, at Detroit, and Mackinac and the shores of Lake Superior, away back in the early thirties. It gives us a picture of life among the Indians, life among the French, life in the far backwoods. The thread of the story is similar to that of *Evangeline*. Her mother died while Ruth was a babe. Her father, unjustly accused of theft, leaves his babe with his sister—providing regularly for the child, but utterly absenting himself from all relatives. Then comes the daughter's search for her father. Her final discovery of her lost parent and their mutual recognition makes a sweet story. And the illustration of the power of the gospel that is interwoven adds to the interest of the volume. Price \$1.

A number of men were once talking about the burdens of duty, and one of them declared that they were sometimes too heavy to be borne.

"Not," said another, "if you carry only your own burden, and don't try to take God's work out of his hands. Last year I crossed the Atlantic with one of the most skillful and faithful captains of the great liners. We had a terrific storm, during which for thirty-eight hours he remained on the bridge, striving to save his passengers. When the danger was over I said to him, 'It must be a terrible thought at such a time that you are responsible for the lives of over a thousand human beings.'"

"No," he said solemnly, "I am not responsible for the life of one man on this ship. My responsibility is to run the ship with all the skill and faithfulness possible for all the rest."

Never yet did there exist a full faith in the divine Word which did not expand the intellect, while it purified the heart.—Coleridge.

Our grand business in life is not to see what lies dimly at a distance, but to do what lies chiefly at hand.—Carlyle.

SUNDAY-SCHOOL LESSON

SUNDAY, NOVEMBER 17TH.

Gideon and his Three Hundred.—Judges 7:9-23.

Motto Text.—“Ye shall not fear them, for the Lord your God he shall fight for you.”—Deut. 3:22.

“And it came to pass the same night that the Lord said unto them.” The three hundred had been chosen and were all ready for the fight. But it is evident that Gideon's faith was weak in spite of God's promise. How many of God's people in all the ages have not trusted to his promises as they ought to do. For not one of them has ever been broken.

In His marvelous loving kindness and tender mercy God strengthened Gideon's faith by sending him down to the camp that he might learn the terror which possessed the enemy. There were vast numbers in the great encampment who were not soldiers. Gideon was sent to the camp of the armed men who were to do the fighting. The camp followers would add to the panic if the armed men were surprised and defeated.

“Behold, I dreamed a dream, and, lo, a cake of barley bread.” The cheapest bread, the food of the poorest, which well represented the scarcity in Israel. “And came unto a tent”—literally the tent—the tent of the commander. “And smote it that it fell, and overturned it, that the tent lay along.” Thus showing the complete overthrow of the tent.

The soldier to whom the dreamer spoke was ready with his interpretation. “This is nothing else save the sword of Gideon, the son of Joash, a man of Israel; for into his hand hath God delivered Midian, and all his host.” This heathen thus acknowledges the power of Israel's God. The dream and the interpretation were a great encouragement to the listening man. He had just three hundred men against 135,000; but numbers were nothing against God.

“That he worshipped.” His first thought was gratitude to God. “The coincidence convinced him that he was indeed under the guidance of God, and so assured him of God's aid; and it showed him that a panic had already fallen upon the mind of the enemy, that he was already an object of terror to them. “Arise, for the Lord hath delivered into your hand the host of Midian.” His faith is unflinching, and it inspired the little band of men he had with him.

“And he divided the three hundred men into three companies”—one of which he led himself. “And he put a trumpet in every man's hand.” Trumpets were not in the hands of common soldiers, but each commander had a trumpeter with

him. This was true also of torches. In night attacks a torch bearer accompanied the leader to guide the soldiers and let them know always where the leader was. Hence it would appear to the Midianites that three hundred companies of soldiers had surrounded them.

The lamps were torches and they were hidden in the pitchers that the Midianites might not perceive them till they had surrendered the camp. “Look on me, and do likewise.” This was order enough for the soldiers. Thus in our warfare must we imitate the great captain of our salvation. Obeying him is our business, the result of the obedience is God's.

Silently through the darkness, thus strangely accoutred, the brave three hundred marched after their leader. They surround the great camp, or nearly surround it, each man standing alone at some distance from his fellows. Cool courage and dauntless faith in God and in Gideon they showed. “The sword of the Lord, and of Gideon.” The Midianites had spoken of the sword of Gideon, and that sound would terrify those who were already in dread of him. But Gideon put God first, and it was indeed His victory.

“So Gideon, and the three hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch.”

A little after 10 o'clock, the middle watch extending from 10 until 2. Gideon had lost no time in his movements after hearing the dream and its interpretation. “And they blew the trumpets.” Three hundred trumpets blowing all around them in the stillness of the night must have wakened every Midianite in the host. Then came a strange and startling noise which they could not understand, as the pitchers were broken.

And as they staggered to their feet all around them were the flashing torches of a mighty host, a host so large that it surrounded their camp. And from all sides came the war cry of Israel. “The sword of the Lord and of Gideon.” “And they stood every man in his place round about the camp.” With a trumpet in one hand and a torch in the other obeying God and trusting their lives and their country's fate to him.

“And all the host ran and cried and fled.” Their first thought was merely to escape. It is probable that “cried” here means “sounded a retreat.” But when the three hundred sounded their trumpets again, louder it is likely than at first, they thought the enemy was right upon them, and in the darkness began fighting thus killing each as they fled. “The Lord set every man's sword against his fellow, even throughout all the host.” Thus God won the victory when Gideon's men had not as yet struck a blow. And Midian was so thoroughly crushed by this great overthrow that it never afterwards appeared among the foes of the Israelites.

The names of the places to which they fled are given. They were probably villages in the plain of Esdraelon, but their location is not known.

“And these men of Israel gathered together out of Naphtali, and out of Ashur, and out of all Manasse, and pursued after the Midianites.” Gideon's disbanded men who got together quickly to pursue the flying remnant of the great host. There was never a more complete victory.

In all our warfare the battle is God's. We have only to obey faith-

fully his commands like true soldiers. The quality of God's army is the important thing—not the numbers. A church of ten regenerated members is a stronger church than one a hundred times as large who are not regenerated. In our warfare numbers do not count; only the strength of the faith, and the strictness of the obedience of Immanuel's soldiers.

TO PRETENDERS.

A Wholesome Word for Guidance.

Just a word to you, “Collier's” and other glaring examples of Modern Yellow Journalism and Cigarettes.

Environment gives you a viewpoint from which it is difficult to understand that some people even nowadays act from motives of old fashioned honesty.

There are honest makers of foods and healthful beverages and there are honest people who use them.

Perhaps you are trained to believe there is no honesty in this world. There is, although you may not be of a kind to understand it.

Some of you have been trained in a sorry class of pretenders, but your training does not taint the old fashioned person trained without knowledge of pretense and deceit.

These letters came to us absolutely without solicitation. We have a great many thousand from people who have been helped or entirely healed by following the suggestions to quit the food or drink which may be causing the physical complaints and change to Postum Coffee or Grape-Nuts food.

You are not intelligent enough to know the technical reasons why the change makes a change in the cells of the body. Your knowledge, or lack of knowledge, makes not the slightest difference in the facts.

You can print from old and worn plates all the cheap books your presses will produce and sell them as best you can, but such facts and your “learned” editorials are but commercial, and seek only “dollars” and much by pretence.

When you branch out into food values you become only ridiculous. Stick to what you know. The field may be small but it is safe.

This first letter is from the President of the “Christian Nation,” a worthy Christian paper of New York.

New York, Oct. 2, 1907.

Postum Cereal Co., Ltd.,
Battle Creek, Mich.

Dear Sirs:

I am, this morning, in receipt of the enclosed mighty good letter from one of my subscribers, which I forward to you, and which I am sure you will be glad to use. I am personally acquainted with this lady, and know that she has no object in writing, other than to do good.

Cordially,

John W. Pritchard, Pres.

Brooklyn, N. Y., Oct. 1, 1907.

Dear Mr. Pritchard:

Noticing Postum Food Coffee advertised each week in your reliable paper, I concluded to try it, and feeling it a duty towards those who may have suffered as I have from indigestion, desire to state what wonderful benefit I received from Postum although using only a short time, and not do I alone realize and appreciate its good effects, but friends remark, “How much I have improved and how well I look,” and I tell the facts about Postum every

time, for since using it I have not had one attack of indigestion. It is invigorating, healthful; does not affect the nerves as ordinary coffee, and if properly made, a most delicious drink. Although I have not had much faith in general advertising, yet, finding Postum has done so much better for me than I expected I am more inclined to “Prove all things, hold fast that which is good.” I am so thankful for good health that I want it known what a blessing Postum has been to me. You may use these few lines as an ad. if you so desire and my name also.

Very truly yours,

Anna S. Reeves.

275 McDonough St., Brooklyn.

Coffee hurt her, she quit and used Postum. She didn't attempt to analyze but she enjoyed the results. Underneath it all “There's a Reason.”

POSTUM CEREAL CO., LTD.

THE DEVOUT THINKERS OF LONG AGO.

From an exchange article in the RECORDER I copy a few sentences. “The master minds of two thousand years have labored upon the edifice of Christian doctrine. They have brought to bear upon the study and establishment of these doctrines vast learning, profound scholarship, keen logic, and great searchings of heart. In fact, the great names of church history are the names of those who have sifted and moulded the body of Christian truth as we have it to-day. These doctrines have fought their way through a tumult of heresies and opposition. They have been enriched by the experience of thousands of holy men and saintly women, and have proved themselves the fittest to survive.”

These thoughts recall what Dr. Shedd wrote a generation ago in the Introduction to his Dogmatic Theology:

While acknowledging the excellencies of the present period in respect to the practical application and spread of religion, he cannot regard it as pre-eminent above all others in scientific theology. It is his conviction that there were some minds in the former ages of Christianity who were called by Providence to do a work that will never be outgrown and left behind by the Christian Church, some men who thought more deeply, and came nearer to the center of truth, upon some subjects, than any modern minds.

It would be difficult to mention an intellect in the eighteenth or nineteenth centuries whose reflection upon the metaphysical being and nature of God has been more profound than that of Anselm; whose thinking upon the Trinity has been more subtle and discriminating than that of Athanasius; whose contemplation of the great mystery of sin has been more comprehensive and searching than that of Augustine; whose apprehension of the doctrine of atonement has been more accurate than that formulated in the creeds of the Reformation. In drawing from these earlier sources, the writer believes that systematic theology will be made more truthful and more vital. Confinement to modern opinions tends to thinness and weakness. The latest intelligence is of more value in a newspaper than in a scientific treatise. If an author in any department gets into the eddies of his age, and whirls round and round in them, he knows little of the sweep of the vast stream

of the ages which holds on its way forever and ever.

We are wondering whether this grand paragraph does not evoke almost as much admiration for its strong, glowing English as for its forceful historical dogmatic statements. G. V.

There is something very suggestive in the thought that it is the wounding and disfigurements of life that are the marks of Jesus. We remember that it was, by his wounds, the prints of the nails, that Jesus himself was known after his resurrection. May it not be, too, that we shall recognize him in Heaven by the same tokens? Every Christian bears some marks of our conflicts with the enemy of our souls. The holiest saint oft-times has had the hardest battles.

CUTICURA TREATMENT

For Torturing, Disfiguring Humors of the Skin, Scalp and Blood.

Consists of warm baths with Cuticura Soap to cleanse the skin, gentle application of Cuticura Ointment to heal the skin, and mild doses of Cuticura Resolvent Pills to cool and cleanse the blood, and put every function in a state of healthy activity. A single treatment is often sufficient to afford instant relief, permit rest and sleep, and point to a speedy cure of eczemas, rashes, irritations, and inflammations of the skin and scalp, from infancy to age. Guaranteed absolutely pure under United States Food and Drugs Act.

Readiness in the acknowledgement of favors received is a grace which should be cultivated. Even in the family, where a willingness to serve loved ones is taken for granted, the word or smile of thanksgiving should not be forgotten. It wonderfully brightens the hearts which it should be our chief joy to make glad.

Woman Became Rich In a Year

By Her Own Efforts Amasses a Fortune.

Indiana is the home of a woman who until a few months ago lived in a small frame cottage, but who now resides in her own palatial, brownstone residence, purchased from the profits of her business earned in less than a year.

Until a few years ago Mrs. Miller's lot in life was not unlike that of the average American woman residing in a small town. She had her family to care for, including three small children. Today the business, which was first conducted from her cottage, requires almost all of the principal office building of the town, and a hundred clerks and stenographers are required in conducting the details.

And this great success is the outgrowth of energy and merit and not wealth, for Mrs. Miller was a poor woman only a few years ago. Her opportunity came shortly after her marriage when she found a simple home remedy for women which restored her health and strength. This remedy was so good in the treatment of all cases of female weakness and piles that she was called upon to furnish it to her friends. The demand grew. Persons living at a distance heard of the wonderful vegetable treatment and requests by mail for the remedy increased so rapidly that she was compelled to take quarters in an office building down town. The fame of the remedy has spread rapidly, and now it is doubtful if there is a county in all this country where grateful and cured users of the treatment do not reside. She has sent her remedy, free of charge, to more than a million women. Such a great demand and such universal reputation must surely be the result of many cures. In fact, the treatment seldom fails to affect a quick and permanent cure.

This year Mrs. Miller has planned to give away to women who have not yet used her remedy, 50,000 boxes of her regular 50 cent size of treatment. All she asks is that every woman suffering from female weakness or piles, write her at once giving full name and address, and she will immediately mail a 50 cent box of the remedy; also her book with explanatory illustrations showing why women suffer and how they can easily cure themselves at home without the aid of a physician. If you suffer in any manner from these afflictions, send at once. Address Mrs. Cora B. Miller, Box 9153, Kokomo, Indiana.

Catarrh

One of the most common of blood diseases, is much aggravated by the sudden changes of weather at this time of year. Begin treatment at once with Hood's Sarsaparilla, which effects radical and permanent cures. This great medicine has received

40,366 Testimonials

In two years, which prove its wonderful efficacy in purifying and enriching the blood. Best for all blood diseases. In usual liquid form or chocolate tablets known as Sarsatabs. 100 doses \$1.

Berry Spoons
 Knives, forks, spoons, etc.,
 of quality are readily distinguished by the stamp—
"1847 ROGERS BROS."
 It has been the guiding mark for silver purchasers for sixty years.
 Send for Catalogue "O 11"
 INTERNATIONAL SILVER CO.,
 SUCCESSORS TO
 MERIDEN BRITAINIA CO.,
 Meriden, Conn.
 SOLD BY LEADING DEALERS

FRAGMENTARY.

JOS. N. BARBEE.

Politics and Morals.

Some time ago Dr. Bitting, who succeeded Rev. W. W. Boyd in the pastorate of the Second church, St. Louis, stated after coming to St. Louis, that he would ignore politics. The announcement led Dr. Boyd (who was in New York at the time) to make the following comment:

I am sorry to hear that my successor in charge of the Second Baptist church of St. Louis, Dr. Bitting, has tabooed politics in the pulpit. Dr. Anderson, one of my predecessors, made the Second church famous by his political stand in 1861, because his church stood by him.

Change of Sentiment in Missouri.

All lovers of and believers in the doctrine of Civil Righteousness, will rejoice to know that there is a wonderful change of sentiment in Missouri relative to the saloon, (and against this monster for evil); and a vigorous effort is being made, and has been for three or four months, to have legislative enactment bearing on the great question. Considerable and encouraging progress has been made; and it looks now like Missouri, in the reasonably near future, may become a prohibition State.

The Railroad Death Roll.

In *Everybody's*, Carly Snyder has the following:

In the nineteen years since the Interstate Commerce Commission began the collection of facts about accidents, nearly 6,000 passengers, over 48,000 employes and nearly 90,000 other persons have been killed on American railways, and nearly 1,000,000 more have been crippled or maimed, scalded or crushed, disfigured or invalidated; and we still make no protest. For a country that has pride in itself and its "progress," this seems to me a humiliating situation. But the still more humiliating fact is that conditions grow worse year by year.

In 1905 it was twice as dangerous to travel on a railway train or to work for a railway company in the United States as it was in 1895.

Common and Private Schools.

The number of pupils enrolled in the common schools of the United States during 1906 was 16,256,038, or 20.91 per cent of the entire population, which is 81,241,246. The average monthly wages of teachers was \$50.96 for males, and \$41.51 for females. It is also estimated that in addition, there were 1,370,244 students at private schools. Amount of school fund, one and a half million dollars.

Fifty Thousand Divorces Annually

In a report sent out from Wash-

ington last year, it is stated that in the last twenty years from 1886 to 1906, there have been 1,000,000 divorces granted in the United States, or 50,000 annually. This is the estimate of the bureau of census just made public. Philadelphia, the alleged slow-going city, (the report says) shows a greater increase than Chicago, which, in the public mind, has the reputation of being a divorce city.

The estimates of the bureau indicate that the number of applications for divorce filed throughout the United States during the twenty-year period from 1887 to 1906 will reach the enormous total of 1,400,000. It is estimated that three-fourths of the applications have been granted, which brings the number of divorces to the 1,000,000 mark.

In the twenty-year period from 1867 to 1886, for which divorce statistics were secured, the total number of divorces was 38,000.

There is a striking difference in the reports of divorce applications and divorces for cities and those for the country. In the case of Chicago, for example, the number of divorces granted from 1867 to 1886 was 8,136. The records thus far transcribed for the second twenty-year period show 43,658 applications, of which 31,785 were granted.

It is estimated that the total number of applications will be 50,000, of which 36,000 have been granted. Upon the basis of the average annual population, divorces in Chicago during the first period numbered 73 per 100,000, while they increased to 107 per 100,000 for the second period.

Chicago's increase is not nearly so great as that of Philadelphia, where the average number increased from 22 per 100,000 for the first period to 63 per 100,000 for the second period. Boston is passing Chicago in the rate of increase, which has gone up from 40 to 63. The statistics for New York have not yet been compiled.

SIMEON THE DEVOTED.

REV. ARTHUR S. BURROWS.

Jewish church law requires the presentation to God of every first-born male child. Ancient law permitted his redemption from temple service by the payment of five shekels, \$30. Parents offered for sacrifice a pair of turtle doves or young pigeons, if poor; if rich, a lamb. When Jesus was presented in the temple at Jerusalem, the sacrifice was a pair of doves.

Among the Jews of that day existed a little band of devoted souls, known to one another, who carefully preserved their spiritual life amid the general declension. These awaited a special revelation from the Almighty. Among them was aged Simeon, righteous and devout, looking for the consolation of Israel.

Simeon is a New Testament example of Christian devotion. He was right in heart with God. The Holy Spirit was upon him. He was able to discern the child Jesus as the Christ. He was filled with Christian hope. We are born with hope; our childhood is passed in hope; our course in life is governed by hope; to the last hope flatters us. Christian hope is desire wedded to expectation. It is the optimism of the soul. It is warming our hands to-day at to-morrow's fire. It is the sun shining through sorrow. It is our Phenix rising

from the ashes of trouble. It is Nature's antidote for worry. It is our understudy to certainty.

Simeon's devotion to God filled him with hope for the Church. He expected the consolation of God's people. No matter what popular conditions are prevailing, the simple-hearted sincere Christian is always hopeful and cheerful. We will not permit difficulties to discourage us. We will contend against embittering influences.

Benjamin Strike-axe, converted Indian chief of the Osages, tells that he was raised like a barbarian, and taught to hate and to war by his father. When the Gospel came to his tribe, he began to receive education. The love of Christ made him restless to know divine things. He was filled with a burning desire to teach his people. He felt that they had long been neglected, but now he could tell them of Jesus. He suffered one lapse to the old life. He deeply repented. Now he is devoting his life to preaching Christ.

Think of what devotion by the Church to its own community ought to mean. How many pass by small churches and go to the large rich ones. It is just the selfish wish to hear the big preacher and the best singer. Personal identity is defaulted from the Kingdom of God, and there is neither paying nor praying, nor any sense of responsibility. Christ set his churches in communities like candles in candlesticks, to burn with holy fervor, and to shine with evil-destroying light. What would happen in communities of unsaved people were all Christians to realize their duty of supporting their gospel centers where they live? One man who was urged to identify himself with the church of his locality, said: "I do not see why I should do so; there are plenty of Christians around here who have not done so." These Christians were wrong, and they kept this neighbor wrong!

The Shah of Persia possesses fifty cats for pets; they have their own rooms and set meals. They go wherever the shah goes, attended by special functionaries. While visiting Denmark, the shah surprised everybody one morning by rushing out to defend one of his cats from the assault of a dog. Is not such devotion rather overdone when so many great things ought to engage human attention?

Simeon devoted himself to the great things. He was rewarded with visions of the things belonging to Christ. He even held the Son of God in his arms. His eyes saw the salvation which God had sent to all peoples; the light for revelation to the Gentiles; and the glory of Israel.

The Apostle Paul's devotion to Christ's call was mighty. He considered not his own flesh and blood in the matter of obedience to Christ. It was the soul vision of one man who said: "This one thing I do!" When a soldier at Motienling was wounded badly and taken behind the army for immediate operation over his face, which had been torn by a piece of exploding shell, he would not stay in the rear; he could not speak, but, pointing to his hands and feet, he virtually said: "I can still fight for my emperor!" This was soul vision of loyalty to country.

The summary of the story of Simeon's devotion is, Christian vision and power with God for souls and with souls for God. The basis of his devotion was undeviating belief in God and in His fulfillment of promise. His soul was cemented with Christian hope, enraptured

with Christian knowledge, and kept useful in Christian service until he was called up higher. Are you willing to let God build your life like that?

Worcester, Mass.

SOME PICKINGS FROM A TREE OF LIFE.

BY EVANGELIST W. A. JARREL, D.D., STATION A, DALLAS.

To avoid an unscriptural narrowness that dries up the spiritual life, Baptists ought to frequently lay their hearts up against God's people who are not Baptists.

I am indebted to Rev. Thornton Whaling, pastor of the First Presbyterian church of Dallas, for the privilege of reading the life of the venerable Dr. Palmer, who was forty-six years pastor of the First Presbyterian church in New Orleans. Solomon says: "The fruit of the righteous is a tree of life." Dr. Palmer was a professor in a theological seminary in his early life, pastor in Columbia, S. C., and Savannah, Ga., before taking charge in New Orleans. As showing an insight into the tender and Christian relation of slaves and their masters, the life of the Southern people in general, the relations of the South to the North before the war, how the Southern people looked on matters at the breaking out of the war, their trials and struggles at its close, the book is very helpful.

But as a book for preachers to carefully study, it is especially helpful. For Christian politeness, genial courtesy, without compromise, adapting yourself to men in general so as to commend your Savior to them: for purity of life, wisdom, great boldness for truth and righteousness: for living and walking with God; for depth of thought, logic of argument, deep insight into the secrets of the Most High, command of language, beauty of diction, and an excellence rarely met with in literature in the use of metaphor, strength and use of imagination, soundness in the great doctrine of salvation, Dr. Palmer was a model for the preacher. The largeness of his heart is especially shown as pastor. As pastor, his visits to the sick room were as frequent as those of the doctor. In special cases sitting up with the sick all night. To those in want he was so liberal as to deprive himself of what he himself needed, and to such an extent that he was often imposed upon by impostors. However tired and pressed for

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Sample Bottle of Swamp-Root Free by Mail

In order to prove what Swamp-Root, the great kidney, liver and bladder remedy will do for you, every reader of the Louisville Western Recorder who has not already tried it, may receive a sample bottle by mail absolutely free. Address Dr. Kilmer & Co., Binghamton, N. Y. Write to-day.

time, he found time and strength to be the Lord's messenger of comfort to those in trouble and bereavement, whom he could reach only by letter. Such letters reveal great knowledge and insight to God's dealings in afflictions and various providences. The book is so full of the fatness and the marrow of the gospel that whoever can read it without being brought nearer to Christ is but to be pitied.

Attending the Southern Baptist Convention in New Orleans, one night, while waiting in one of the seats in Dr. Palmer's church for the Convention to assemble, I got into conversation with an old member of his church. Supposing that in the city of fashion and worldliness of the South, a rich congregation like Dr. Palmer's was a dancing, theatre-going church, etc., I inquired of him about the life of the church. To the inquiry, the old brother informed me that the Doctor had so trained his church that its members were kept out of all such sins. Comparing that church with many Baptist churches which permit all such things, I felt, had I to decide between a church wrong on baptism and one wrong on life, otherwise while right on baptism I would take the former. To the Southern Baptist Convention arising as a tribute of respect to that venerable man of God I could but feel from my heart, However tired and pressed for Amen.

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REV. C. C. MARSHALL.

Is this true life, to live by measured breath?
 And is life's end marked by the tomb?
 Or, is this life—to live the more in death,
 And then begin the day of eternal noon?
 Is my life set by bounds of time and sense?
 Are there no greater heights and depths?
 Must I dwell here forever—ne'er go hence,
 Beyond the friendly stars and deep sunsets?
 Is there not a realm beyond this space?
 Held suspended 'twixt unknown suns,
 Where man shall have a dwelling place—
 Where the long age, eternal, onward runs?
 Yes, life only begins when we pass on;
 Death does not close, and mark the end;
 And all I've been, and am, when I am gone,
 I'll surely be, and be forever then.

Our Pulpit

PAUL'S MESSAGE AND ITS ORIGIN.

REV. CHARLES BROWN.

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures."—I. Cor. 15:3.

It would be difficult to discover a verse in the New Testament that is, from many points of view, of more vital importance than this. To begin with, no one whose opinion is worth considering questions that it is the authentic word of Paul. This first letter to the Corinthians is indisputably genuine. It was written before any of the four Gospels, and within twenty-five years of the death of Jesus Christ. My text is a personal declaration: one of those flashes of autobiography which illumine the writings of Paul with human interest. In it he makes a statement which it is impossible to misunderstand—a statement which concerns himself and the message which he had delivered at Corinth and everywhere else. It demands our most careful and unbiased attention. The statement which he makes deals with two things—(1) the origin of the message which he had to deliver; (2) the principal content of that message. We had better consider these two things in the order in which they stand.

I.

There is the Declared Origin of His Message.

He says that he received it. There is no doubt in any reasonable person's mind that Paul said that. Not only here, but elsewhere in his writings. He received the message. He did not invent it. It did not originate in his fertile brain, though his brain was by no means destitute of fertility and of the power of original thought. He did not arrive at his message by a process of hard

reasoning, though his Roman letter shows that he was not incapable of that exercise. Nor had his message been caught from the infectious beliefs and convictions of other men. Nor was the substance of his message that which he was predisposed to accept. What he says distinctly is that he received it, and when we ask "from whom?" his unequivocal and constant answer is, from Jesus Christ—the crucified and risen Christ. There is never a shadow of uncertainty about that. He persistently declared, in letters and speeches, with unwavering certitude, that he had seen the risen Christ, and had received his message and the commission to deliver it from His hands. No one to the day of his death was able to bribe or threaten to mock or torture him out of this certain conviction. In the strength of it he lived and suffered. In the light of it he calmly faced and triumphed over death.

Now the question is, what is a statement like this worth? The answer is: Its precise value depends on the man who makes it, partly on his life and character, and partly on the nature and operation of the thing which he says he has received. For this is not the first man, nor the last by a long way, who professes to have seen visions and received revelations. The world has never been without its wild dreamers, its romantic visionaries, its claimants to Divine authority, its pseudo-prophets and Messiahs.

You may say this, that it is only the genuine and honest man who will stand the searching test of time. We get to recognize an honest man in time. And this is an honest man, who believes sincerely, and who believes with all his heart—nay, who knows! It is the honest and convinced man that you respect, even when you feel him to be entirely wrong. And here is a man honest to the heart of him, who will never say what he does not feel and believe and know, either to obtain favor or to avoid trouble. What is more, you know a weak-minded and hysterical person when you meet him in literature and in life. You dismiss the vapourings and ravings for which he claims inspiration as a farrago of nonsense and rubbish. And you know that the man who can write the regal reasoning of the Roman letter and the immortal poem on charity in the thirteenth chapter of his letter, and many shrewd and practical counsels, is a sane man who sees life steadily and sees it whole: a man of vast sagacity and common sense.

Moreover, you judge of the worth of a claim like this by the actions of the man who makes it. Some of the first questions you ask are, What is his life? Is it pure, is it unselfish? Does he sit at ease and in selfish luxury, spinning fine theories for other men's perplexities and sorrows? Is his life morally unclean? Does he practise his own revelation, does he set out his beliefs and take his own prescriptions?

You know the answer which comes full-voiced and clear from the record of this man's life. You know that his life is girdled and girdled with deeds of self-sacrifice. You know that he is one of the world's truly great men in intellect and in soul. You know that he wore out one of the noblest natures that ever bent itself to the strain of duty in the service of men who had no sort of claim on him, and some of whom laughed at his passionate earnestness and mocked his sufferings, or were ashamed of him and deserted him in the hour of his need. You know that he sacrificed everything that men held most hon-

ourable and precious for the sake of that which he declares he had received. That he held it against the opinion of the world. That with an all-consuming passion, without a grain of self-seeking, in pure and unwearied love to men, to the last grain of his strength, and the last drop of his blood, he was willing to spend and be spent in propagating what he had received.

And when a man like that speaks, with a life like his behind the utterance, you are bound to listen. And when he tells you that the secret of it all is that he has seen Christ, living, real, near, and has had speech with Him, even if you cannot understand because you have never had such an experience, you will believe that he believes the truth of what he is saying.

There is yet another question to be asked which bears on the value of this testimony:

What Did the Revelation Accomplish

which he says that he received? For, as you must test a man by his life, so you must test what purports to be a Divine revelation by its effects, and the thing that is beyond controversy is that that Paul received and procured revolutionised his own life, drove harshness and hatred and fury out of it, and that before his own eyes, as real a thing as electricity drawing your ears along, where it was accepted it revolutionised the lives of innumerable men. It did not merely turn them from one form of worship to another: that were a small matter. It rescued them from moral filth, from the foulness and lying and idleness and unspeakable depravity of current paganism, and made them new creatures, clean, true, loving, industrious.

Now you see what Paul claims for himself: he had received revelation, he spoke under the authority of Divine inspiration. If he did not, then, first, I hesitate to say the

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When a man has suffered from dyspepsia so many years that he can't remember when he had a natural appetite, and then hits on a cure, he may be excused for saying "it acts like magic."

When it is a simple wholesome food instead of any one of a large number of so-called remedies in the form of drugs, he is more than ever likely to feel as though a sort of miracle has been performed.

A Chicago man, in the delight of restored digestion, puts it in this way:

"Like magic, fittingly describes the manner in which Grape-Nuts cured me of poor digestion, coated tongue and loss of appetite, of many years standing.

"I tried about every medicine that was recommended to me, without relief. Then I tried Grape-Nuts or the suggestion of a friend. By the time I had finished the fourth package, my stomach was all right, and for the past two months, I have been eating with a relish, anything set before me. That is something I had been unable to do previously for years.

"I am stronger than ever and I consider the effects of Grape-Nuts on a weak stomach as something really wonderful. It builds up the entire body as well as the brain and nerves." Name given by the Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

word, it sounds almost like blasphemy—he was a liar, which, in view of such a life and service as his, is absurd. The other conclusion that you may arrive at is that he was mistaken. To the man who starts on the dogmatic assumption that the direct apprehension of Christ by man and communication with Him are impossible, this is the other refuge. But he has a tremendous task set him to find some rational explanation of the changed life of Paul and of the vast numbers of his converts, of the Churches that he formed and the letters that he wrote. For my own part, I have not the shadow of a doubt. It seems reasonable to me at least to conclude that Paul knew what had taken place in his own experience, at least as well as other people, and somewhat better than some people who profess to know in these modern days. But if it were true, what then? Why, this: that Jesus is living, and that men can speak to Him and be spoken to by Him.

And that can be said of no other. Paul was a Jew. He believed that the patriarchs and prophets had lived and were living in the Unseen in his time. He never suggested that he could speak to them. But here was Jesus, whose name he hated, in whom he tried not to believe, who had been crucified, and whom he once believed to be an impostor in his claims, appearing to him, speaking to him, changing his life, giving to him that in trust which changed the lives of more men than we know. It is a thing to give you pause. If it were true, then what authority rests on the word, received, written and spoken by this man?

II.

Now, secondly, note the Chief Content of the Message of Paul.

Christ died for our sins. There is fact. "Christ died": there also, if you like, is philosophy. "for our sins." Everybody believes the one. Everybody believes that Jesus lived and that He was crucified. Paul declares that Christ, not Jesus, the name that indicates the office, not the person, died for our sins, and you know that the death and resurrection of Christ was so wonderful that they absorbed his attention. I am told that Paul ignores the Virgin Birth. He ignores the whole life. He starts from the Cross and the empty Tomb. He gives them the chief place in his teaching. And he says that Christ died for our sins—not for us, but for our sins. And he says that Christ told him so, not before His death but after: this was the doctrine which did not proceed from other men's lips or from his own consciousness, but from the lips of the risen Christ. What is more, as you know perfectly well, Peter and John in their letters said precisely the same thing, and what is more still, our Lord declared it of His own death, if we may trust the record.

Now note the uniqueness of the statement. It is not recorded of anybody else. The Master says it about Himself and about no other. The apostles unite in saying it about their Master, but no one ever ventures to say it about the holiest prophet that had ever suffered martyrdom. The apostles never manifest the slightest consciousness that there is an infinite distance between themselves, but they betray a constant consciousness of the infinite distance that intervenes between them and Christ. You cannot find in all the writings of Paul a single line or word that contains the shadow of a suggestion that he can deal

PIMPLES, BLACKHEADS— RUIN SKIN

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The continued eruptions of the impurities of the blood through the skin of the face and other parts of the body in the form of pimples, blackheads, boils, fleshworms, eczema, blotches, blemishes, scabby crusts, scrofula, salt rheum, simple and chronic acne, poisoned skin, red skin or rash or spots, ulcers, carbuncles, etc., if allowed to continue indefinitely will eventually destroy the skin so as to permanently disfigure your face and body. The glands in the skin, containing fluids and fatty secretions necessary for the nourishment of the skin, are often destroyed by continued eruptions, thus causing fissures, cracks and scars, and leaving the skin in a dried and shrunken condition.

Stuart's Calcium Wafers have made a sure and rapid cure for all skin diseases possible. They do not contain any poison, mercury, drug, opiate or cheap alcohol so common in most skin and blood treatments. Calcium Wafers contain in concentrated form the most effective working power of any purifier ever discovered—Calcium Sulphide. They also contain golden seal, quassia, eucalyptus, belladonna, and the vegetable alteratives and laxatives, all of which are essential to make rich, red, healthy blood.

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Why should you go around any longer with a disgusting looking face and have strangers stare at you and your friends avoid you, when you might just as well have a nice, smooth, attractive face. Stuart's Calcium Wafers have in many cases cured boils and pimples in five days.

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with the sin in any man's nature. What you do find is that sin is to him a destructive and damning fact in his own nature, and that he cannot deal with it there. When he would do good evil is present with him, and his only hope is in Jesus Christ. And he says that Christ told him, the Christ of the miraculously pure life, in whose presence, at whose feet the holiest men have acknowledged their uncleanness, that He died for men's sins. It was not a belief with Paul, it was not a noble speculation. It was, he declares, a revelation made to him by the lips of Christ.

Allow me to remind you of the

most impressive fact, that this has been the belief and conviction of Christian people for nineteen centuries; they have expressed their belief in differing terms, but they have surely held it. And it has not been a mere dead or formal belief which it was the proper thing to hold, a badge of orthodoxy which a man may wear without his life being affected. It has been the heart of living and creating belief which has tamed, subdued, cleansed and made good the natures of men who have accepted it everywhere.

The question is,

What Will You Do With It?

Coming to you with the credentials of its achievements and exploits in the freeing, elevation and ennoblement of humanity, it demands your careful and respectful consideration. You will not treat it as a new-born thing that leapt full-grown from somebody's brain yesterday. You will consider it, as you may be sure Paul did, brooding over its mysteries for three years in Arabia before he began to preach it. You will ask whether the sin of which it speaks, disobedience to the will of God, lack of love, lack of purity, of righteousness, has any place in your own life. Whether you have said "yes" always to the best that is in you or that has come to you, or not. Whether you have mastered or even fought against that which you know to be base and wrong in your own nature and in the appeals that have reached your heart. Whether you have used your time wisely for the development in goodness of your own character and for the service of those about you. Whether you have lifted up your heart to the God who made you and to whom you belong, and in loving obedience have striven to do His will, and if not, how your deflections from the path of high duty, your violations of the eternal law of right, your failures to carry out what you knew you ought, are to be dealt with by a holy and righteous God, whose passion for every man is that he shall be made righteous, too?

I will tell you what I believe with all my heart and soul, and why I believe it. That with all the foulness and untruth in my nature, and all the horrible and revolting sin that is in the world, the sin of the adulterer and murderer, of the unblushing blackguard and villain, the sin of the man who betrays virtue and whose moral breath is unclean: with the evil that lurks under a respectable and plausible exterior and deceives the very elect, Jesus Christ has dealt, and is able to deal, and He alone. I believe that in the mysterious agony in Gethsemane, which cannot in so brave a soul have been a shrinking from physical death, and in the horror and darkness that fell on Him on the Cross. He was dealing with human sin. I believe that He took it into His own pure and spotless soul as though it were His own, and that the unutterable weight of it broke His heart. That is what I believe, and I will tell you why, and why I have preached this belief for twenty-five years. Thirty years ago I felt that I had sinned, and I was miserable. The bonds of sinful fetters were about me, and I could not break loose. My life had gone wrong, and I knew it. If there ever lived a more wretched and despised creature than I was, I have never seen him. And by the very misery and uncleanness of my heart I was driven to Jesus Christ. And I stand here to-day, not to show

wherein my theology differs from that of any other man, but to bear my personal witness that through belief in this simple statement and through the grace and power of the living Christ I received cleansing and freedom, and power, and gladness, and I have seen the same result in other lives. I cannot examine a statement like this from the outside; I am but one of a multitude that no man can number, out of every tribe and people and tongue, who have proved the truth of the Gospel which Paul preached.

I do not tell you that I understand it. I greatly question whether any man ever has; even Paul himself. I cannot tell why it was necessary for Christ to die for my sins. But I believe that this was a revelation made by the Risen Christ to Paul, and I believe that in the nature of the case no after revelation will contradict it. Once a fact, it is always a fact, and the dearest belief of my heart is that Jesus Christ crucified, risen, living, is the only hope of sinful men for cleansing and deliverance. I believe that He is here that you may seek and find Him, may speak to, and hear Him, and may come to know Him as your personal Redeemer and Lord.—*London Baptist.*

PARENTS AND CHILDREN.

The principle of the Fifth Commandment is the foundation of all human government. In primitive times the family was the State, with the father as head or chief. Afterwards families grew, or were combined with other families, into tribes, and tribes into nations. Government is a divine institution. "The powers that be," or the rulers are ordained of God, and are to be

HER "BEST FRIEND."

A Woman Thus Speaks of Postum.

We usually consider our best friends those who treat us best.

Some persons think coffee a real friend, but watch it carefully awhile and observe that it is one of the meanest of all enemies for it stabs one while professing friendship.

Coffee contains a poisonous drug—caffeine—which injures the delicate nervous system and frequently sets up disease in one or more organs of the body, if its use is persisted in.

"I had heart palpitation and nervousness for four years and the doctor told me the trouble was caused by coffee. He advised me to leave it off, but I thought I could not," writes a Wisconsin lady.

"On the advice of a friend I tried Postum Food Coffee and it so satisfied me I did not care for coffee after a few days trial of Postum.

"As weeks went by and I continued to use Postum my weight increased from 98 to 118 pounds, and the heart trouble left me. I have used it a year now and am stronger than I ever was. I can hustle up stairs without any heart palpitation, and I am cured of nervousness.

"My children are very fond of Postum and it agrees with them. My sister liked it when she drank it at my house, but not when she made it at her own home. Now she has learned to make it right, boil it according to directions, and has become very fond of it. You may use my name if you wish, as I am not ashamed of praising my best friend—Postum."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

obeyed and honored.

The family, though only a part of the State, is still a government; and the parents are its divinely appointed rulers. To honor them is to recognize the necessary conditions of life and submit to lawful authority.

It is natural for children to depend upon their parents. In early years they must do this, and the habit clings to them after they are grown. It is natural also to love them, and to manifest this love in acts of tenderness and helpfulness.

The Bible requires more than this. It emphasizes the duty of children to obey and honor their parents, and assigns two reasons, viz.: because it is right and because it is for the child's good. "Children obey your parents in the Lord, for this is right." "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

Obedience to law promotes health and prosperity. Youth is surrounded by temptations. Appetites and passions need restraint. Indulgence means weakness and early decay. Obedience of children to those who are over them in the Lord means health and strength and long life.

The duty of children to honor and obey their parents involves the duty of parents to show themselves worthy of honor and obedience. "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Harshness, arbitrariness and neglect are a violation of the Fifth Commandment. Provision for the body and mind is not the full measure of parental duty. Children are entitled to be taught the way of salvation and to a godly example. He who expects honor from his children must himself honor his Father in Heaven.

Every age has its peculiarities and perils, and one of our perils is irreverence, or obliviousness to law and authority. Children mature early, and cast off parental restraint. The trend in the family and school is toward mild suasion in preference to strict requirement and discipline. The danger in this is that children will grow up with the impression that there is no law and no punishment, and that while they are to be reasoned with and advised, they themselves are the final authority in all matters. This impression is the starting point of lawlessness. Disregard of the law of the land and of the divine law.—*Herald and Presbyterian.*

THE TWO CLASSES.

When we find a division made in the Scriptures, it is generally the division referred to in the Parable of the Tares, the division into "the children of the kingdom" and "the children of the wicked one." There may be differences in the "children of the kingdom" as there are differences in the "children of the wicked one," but there are just these two classes.

This division is constantly made in the Bible. In the sight of God there are just two classes. It has been said that man divides society by the horizontal method. He divides society into strata or classes, the upper classes, the middle classes, the lower classes. We constantly hear of the "higher circles," the "upper ten," or the "submerged tenth." God never divides society in that manner. His method is the perpendicular. By a clear line of separation men are ranged on the right hand or on the left. Men are

Your Hearing In Danger If You Have Catarrh

Every one who has catarrh is in constant danger of becoming partially or totally deaf. Catarrh does not remain stationary or get well of its own accord. It is inclined to spread. It may make its way from the nasal passages through the little Eustachian tubes to the middle ear, and then it becomes a serious trouble producing "buzzing" noises in the ears and finally total deafness. No liquid, atomizer spray, douche, ointment or anything of that kind can go through the Eustachian tubes, and, therefore, cannot reach within an inch and a half of the middle ear. The only possible way of reaching it is by the means of a medicated smoke-vapor, which manner of treatment was originated by Dr. Blosser in his medical practice many years ago.

This treatment is unlike any other remedy for catarrh, bronchitis and catarrhal deafness, and is being used with success in all parts of the country. By his method the medicine goes into the middle ear, where it comes in direct contact with the parts that are affected by catarrh, and cures the disease. In this way many have been restored to hearing who had lost all hope.

In order to demonstrate how his remedy reaches the disease in the head, nose, throat and lungs, Dr. J. W. Blosser, 115 Walton street, Atlanta, Ga., offers to mail a five days' free trial package of his remedy, also an illustrated booklet telling all about the treatment to any sufferer who will write to him for it.

either saved or lost, there is no neutral ground. There are but two classes in the sight of God and they are separated, not on the question of their endowments or birth or human traits, but on their attitude toward Jesus Christ.

Those who are trusting in Christ are on one side, those who are not trusting in Him are on the other. It makes no difference whether a man is an infidel or agnostic, a big sinner or a little sinner, if he is out of Christ, he is lost.

Today these two classes exist side by side just as the tares and the wheat grew together. But some day there will be a separation, and these two classes will go into two very distinct places. As there are only two classes in God's sight, so there are only two places prepared. There is the place where God dwells, which we call Heaven and the place where He is not, which we call hell. There may be a gradation of rewards in the one and a gradation of penalties in the other, but the main fact is that there are only two places. To one or the other each soul will finally go. *Baptist Commonwealth.*

FORGIVING AND FORGETTING.

A man who can forgive a sin but cannot forget it may as well say that he can drink a glass of water but cannot swallow it. If by forgiveness of an injury we mean that we lay it up on some shelf in memory, carefully labeled, ready to be brought out into the open at the first imagined opportunity, we have a very meager and incomplete idea of what forgiveness means. When God forgives our sins, he blots them out of his book, and we stand before him as if we had not done them. If the forgiven sinner falls, God does not go into the past with his sin rake and gathering up those wrongs which he has forgiven, restore them against the sinner.

A man should follow the example of God in these respects. When he forgives, he should forget, instead of withholding temporarily his au-

New Books

Annual Catalogue

The Society is preparing its annual Catalogue of Books, Bibles, and Church and Sunday School Supplies for 1907-1908. Special attention is being given to the book department. For lovers of good books who wish a carefully classified and suggestive list it will be unsurpassed. All whose names are on the Society's mailing lists will receive a copy. Others may secure one free by sending a post-card.

LATE ISSUES
Beautiful Joe. New and enlarged edition. By MARSHALL SAUNDERS. Illustrated by CHARLES COPELAND. Price, \$1.25.
The Formation of the New Testament. By GEORGE HOOPER. FERRIS, D. D. 16mo. Price, 90 cents net, postpaid.
Christ and Buddha. By J. N. CUMINGS, D. D. With an introduction by HENRY M. KING, D. D. 16mo. Price, 60 cents net, postpaid.
That Blessed Hope. By DAVID HIGGINS, D. D., Ph.D. Price, 75 cents net, postpaid.
Christian Agnosticism. By Prof. E. H. JOHNSON, D. D. Price, probably \$1.00.
Gall Weston. By Mrs. S. R. GRAHAM CLARK. 12mo. Illustrated. Price, \$1.25.
The Morning Hour of American Baptist Missions. By A. L. VALE, D. D. 12mo. Price, probably \$1.25.
The Fruit of the Desert. By EVERETT T. TOMLINSON. Illustrated. 12mo. Price, \$1.25.

AMERICAN BAPTIST PUBLICATION SOCIETY
ST. LOUIS HOUSE
511 North Grand Ave., St. Louis, Mo.

ger on account of the injury. Forgiveness does not mean that the injured party takes the offending one on a six or ten months' probation. It means a clean bill of spiritual health for the offender, so far as the injured party is concerned.

Again, the sinner, whether his offenses have been against man or God, or both, should not be more anxious to forget his sins than to have them forgiven. One psychologist has advanced the idea that man will be judged on no point except what he remembers. That is rather a dangerous doctrine, unless, when man comes to the judgment seat, he remembers everything. The doctrine has in it a delusion and a snare, and is used to try to make men forget wrongs they have done, rather than to right them. To forget that one owes a man five dollars does not mean that the debt is discharged—and the same truth underlies spiritual offenses.—*Telescope.*

There was much sense in the Scotchman's prayer that the Lord would guide him to right conclusions, since it was well known that he was very decided.



I was deaf for thirty-five years.

This Ear drum (which I patented July 3, 1899) and my method have restored my hearing. Since I put it on the market last February it has restored the hearing of hundreds of others, many of whom had given up all hope of ever hearing again. It has also relieved many from distressing head noises. I have just gotten out a new Ear Drum that is a great improvement over my original Drum. The megaphone principle and the flat-sounding membrane make my drum the most successful device on the market. It is "Unseen Comfort." My method and drum are endorsed by leading physicians. The price very low. Why not have your hearing restored? Let me write you about it. I will give you facts only and will not exaggerate.

A. O. LEONARD
1165 Broadway, Suite 62 New York City

Editorial

Dr. J. M. Weaver, as temporary editor of the WESTERN RECORDER, has served the denomination wisely and well. He has filled this important position with conspicuous ability, and, at the same time, made it possible for the Board of Directors to seek for the proper person as editor without undue haste. Dr. Weaver now retires, carrying with him the grateful appreciation of the management for services rendered during the trying period connected with the death of the distinguished former editor.

With this issue Dr. C. M. Thompson takes up the editorial task laid down by the late Dr. T. T. Eaton, and Dr. J. G. Bow assumes the duties that formerly fell to the lot of Dr. W. P. Harvey. These brethren are widely and favorably known, and will, no doubt, pursue the well defined policy of their predecessors.

For the fidelity, enthusiastic support and loyalty on the part of the great host of RECORDER readers, as President of the Baptist Book Concern, I want to express my sincere thanks. The devotion shown is worthy the cause on which it was bestowed. Let me also bespeak for Drs. Thompson and Bow a large place in the prayers and affections of the Baptist brotherhood.

C. D. MOODY,
Retiring President Baptist Book Concern.

In these days much is said and written on the "Brotherhood of men" and the "Fatherhood of God." There is an error lurking in both expressions. All men by creation are brothers, but there is a spiritual brotherhood enjoyed only by believers in Jesus Christ. All men by creation are children of God, but only believers are spiritually sons of God. Only believers can truly pray the "Lord's prayer," "Our Father which art in Heaven," etc. It is exceedingly important that we should recognize this Scriptural distinction, for our heirship depends upon our sonship spiritual, as Paul writes: "The Spirit himself beareth witness with our spirits, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ." Thus all believers are sons of God. They are born of His Spirit. John says: "He that believeth that Jesus is the Christ is born of God." Paul says: "If any man be in Christ he is a new creature." Thus between God and the believer there exists a spiritual relation that does not exist between Him and the unbeliever. They are sons by a spiritual birth.

They bear the image of Christ and are filled with the fruit of the Spirit. Their lives, interior and exterior, are entirely different to unbelievers. As sons they are heirs of God and joint-heirs with Christ. Notice that *only* such are heirs. If sons, then heirs. Let us not be deceived in regard to this matter. Such a deception is fatal to our well being here and hereafter. What precious things are involved in this heirship! An heir inherits the riches of his parents. There are the blessings of a spiritual life here as bright spiritual illumination in the mind as we study the divine revelations. Only believers behold the spiritual glories of the Bible. There is sweet restfulness in the heart as these glories are appropriated to ourselves. No storms of temptations nor tempests of afflictions can destroy the calm se-

renity of the trusting soul. Paul tells us that "all things work together for good to them that love the Lord." Again: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." They have fellowship with the true God, Father, Son and Holy Spirit. God the Father is reconciled to them. God the Son is their advocate in Heaven, God the Spirit is their guide, comforter and sanctifier. None can be as joyous as a real trusting child of God. Then a glorious inheritance will be theirs hereafter. None has ever conceived of the wonders of this inheritance, "incorruptible, undefiled and that fades not away." This is adapted to our three-fold being, body, soul and spirit. There will be a Home of matchless beauty. John on the isle of Patmos saw in vision its fadeless glories and described it thus: "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bore twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him. . . . And there shall be no night there." We catch glimpses of its radiant splendors and how our hearts rejoice!

FOLK — McQUIDDY DISCUSSION ON THE PLAN OF SALVATION.

This book embodies the discussion originally appearing in the columns of the *Baptist and Reflector* and the *Gospel Advocate*, both of Nashville, Tenn., of which Edgar E. Folk and J. C. McQuiddy are the respective editors. These letters have been collected, at the request of friends and published in book form. It is a strong presentation of the two views of the Plan of Salvation, as held and taught by the Baptists and Campbellites. Bro. Folk has presented strongly and ably the Baptist view, and Bro. McQuiddy has doubtless done as well as any one could do with his subject. While dodging sometimes when pressed by his opponent, yet he is generally clear and pointed. Frequently Dr. Folk cornered his opponent logically, and then Mr. McQuiddy would dodge the issue. Dr. Folk all the way through has clearly and ably defended the doctrine of salvation by grace through faith as Baptists have always taught it, while Mr. McQuiddy has aimed to uphold the doctrine of salvation by works.

When Dr. Folk showed that the thief on the cross was saved, having his sins remitted without baptism, Mr. McQuiddy took the strange and absurd position that the thief was baptized! He proved it by quoting: "Then went out unto him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. (Matt. 3:5-7.)" Probably "all" included the thief, for he was in that region. Surely the gentleman was greatly pressed when assuming such a position! Dr. Folk showed him that that proved too much. The Pharisees, Sadducees and all the riff-raff of Jerusalem were also baptized! Mr. McQuiddy declared that unless baptized, sins were unremitted. When Dr. Folk brought up the case of D. J. Moody, Mr. McQuiddy did

not know which horn of a dilemma he would choose to be gored by. If he said Mr. Moody was not saved he would logically damn two-thirds of the Christians of the world! But if he admitted that he was saved then he had to admit salvation without baptism. So in either case he was unwilling to take square ground. With a trenchant pen Dr. Folk in this discussion has proved that Campbellism teaches salvation by works. Logically he shows that on their view salvation is impossible to any one, as perfect obedience is required which no one can render. Mr. McQuiddy garbled several Baptist authors, saying that they taught the same doctrine that he did. He even claimed that the stalwart Baptist, Dr. J. R. Graves, taught baptismal remission! But Dr. Folk soon routed him from that position. The book is full of fine points made by Dr. Folk, but we cannot do the subject justice in a short article. We advise our readers to get the book and read it for themselves. No one can read this book without being impressed with the difference between the Scriptural teaching in regard to the plan of salvation and that taught by pure Campbellism. We are led to believe that many of the members of the church do not believe that baptism is essential to salvation, though Mr. McQuiddy does, and boldly proclaims the fact. But I suppose his heart is better than his head, and that he does not believe that all unimmersed persons, however pious, are lost forever.

In a meeting of physicians in New York City, the subjects of alcoholism and consumption were discussed by leading men. It used to be the opinion that alcohol was a help in cases of consumption and whiskey was often prescribed.

But these leading men were very earnest in combatting that idea. One of them said, "Alcohol is a narcotic, and, while quieting the pain and lessening the cough, diminishes the vitality and power of nature to overcome the disease." Because it quieted the pain and the cough it was thought to have benefited the disease. That was a natural conclusion for those who knew nothing of medicine.

These doctors asserted with much emphasis that consumption and alcoholism were twin sisters. They declared that alcoholic parents have consumptive children. One said: "A very large per cent. of drinkers, even after they have stopped drinking die of consumption or pneumonia. Consumption associated with or following moderate or excessive drinking is marked by excessive hemorrhages. Alcohol weakens the blood vessels of the lungs, and predisposes to the growth of consumption and acute diseases of the lungs."

It was also said: "The congestion of the face from excessive use of spirits is the same in the lungs. Hence, a chill, or any especial disturbance develops congestion, pneumonia and death." One said: "Alcohol as a remedy or a preventive medicine is a most dangerous drug. All preparations of syrups containing spirits increase rather than diminish the disease. They may cover up the bad symptoms, but they increase the poisons and the soil for the growth of the consumptive germ. 'Rock and Rye' prescriptions make the conditions more incurable."

And this is the conclusion to which this body of leading physicians came:

"Both tuberculosis and alcohol-

ism, one the 'Great White Plague' and the other the 'Great Black Plague,' are a menace to civilization, and a reflection on the failure of medical men, in permitting them to grow and develop without the most strenuous protest. Consumption is attracting a great deal of attention, alcoholism is neglected, and the preventable deaths from both will exceed in numbers any estimates of the present. Of the hundred thousand inebriates dying every year, consumption and pneumonia are the most prominent causes at the last. Of the vast army of consumptives a very large percentage are inebriates, alcoholic spirit and drug takers.

"Bad air, laden with germs, and contact with other victims are insignificant causes, compared with the degenerations from alcohol and the toxins from neglect of healthy living.

"Tuberculosis and alcoholism are so closely associated that all measures of prevention and treatment must recognize this relation, if they succeed. Both of them can be stamped out, the same as yellow or typhoid fevers, and the work of the future will be in this direction."

We are rejoiced that eminent physicians take this position so strongly. We are glad to lay their warnings before our readers. Their words should greatly strengthen the hands of the Anti-Saloon League in the noble work which it is doing for the rescue of all Kentucky from the saloon.

We have known that the beautiful hymn which is such a general favorite of the churches, "Blessed be the tie that binds," was written by a Baptist. But only recently we came across the story of its writing, and that story adds new interest to the hymn.

John Fawcett, an English Baptist preacher, was preaching to a small church near Mornsgate, Yorkshire. He was preaching for a salary of less than two hundred dollars a year. But he was known as a fine preacher and a godly man. And although he had only been in the ministry four years, and his pastorate was in a little village, his reputation had reached London, and he was called to a leading church to which Dr. John Gill had preached, to succeed that famous scholar.

He agreed to go, and the day came when with his furniture and books loaded on to six or seven wagons, he was about to start. His heartbroken people, men, women and children, crowded around him and his family, weeping bitterly. They clung to them, they were overwhelmed with grief. Finally, Mrs. Fawcett's loving heart could stand it no longer. Giving away to a burst of grief she said: "O, John, I cannot bear this. I know not how to go!" "Nor I, either," John Fawcett replied, "and we will not go. The wagons shall be unloaded and everything put back in its place." The intense joy of his people touched him as their intense grief had done, and he wrote, "Blessed be the tie that binds" in commemoration of their love, and his own.

If you are a real child of God you have come into possession of spiritual life; you have been born of the Holy Spirit. The germs of His fruit, "Love, Joy, Peace," etc. Your constant effort now under His influence should be to develop these into maturity. This is the formation of a glorious character.

EDITORIAL VARIETIES

The prediction is being made in Arkansas that Pastor W. E. Amos, First church, Hot Springs, will be the next Governor of the State. Why not? Arkansas has tried a Baptist Governor and was much pleased. Bro. Amos was recently put in jail for leading the fight against gamblers in Hot Springs.

We sympathize deeply with our Bro. McCall, superintendent of our work in Cuba, in the death of his wife. She was a much beloved woman, and a strong helpmate to her husband. A further notice of her death will be found in this issue of our paper from the pen of Bro. B. D. Gray, Secretary of our Home Mission Board.

Dr. Jos. E. Wills, pastor of Fourth Baptist church, Baltimore, sails November 9th for a three-months' trip abroad. His good members, through Deacon Duval, handed the Doctor a purse to defray his expenses there and back. As Dr. Wills has traveled extensively in Europe this will be more of a rest trip and he will spend much of his time in St. Hillers and St. Malo, France. It is thought that upon Dr. Wills' return the building of a large auditorium for the Fourth church will be put in operation. *Bon voyage, Doctor.*

We are saved for nothing through faith, but we are rewarded according to our works. These rewards come in time in a peaceful, happy life; in eternity in a perfect character.

There have been three grand Dispensations since the creation of man, each with a purpose. The Patriarchal, to establish Monotheism; the Jewish, to establish the doctrine of sacrificial vicarious atonement; the Christian, to "take out a people from among the Gentiles for his name."

It is said that the cost of the current expenses of the International Peace Conference, just closed, was \$2,970,000. Three hundred dinners cost \$523,600. The amounts spent by the various delegations, press associations and individual newspapers for telegrams amounted to \$225,072. It is said that some of the European delegations bought entire libraries for use during the conference. The Germans alone brought from Berlin 2,530 volumes on legal subjects. The Conference was in session only four months. Did it pay?

A beautiful little pamphlet, called "The Industrial School Gem," has been published by the class in printing for the boys and girls of the Louisville Industrial School of this city. It contains many things of interest to the public.

The Bishop of London seems to be an earnest orthodox preacher, judging from these points taken from his sermon preached at the opening of the Triennial Convention of the Episcopal church at Richmond, Va. "The future can only belong to a church which believes and preaches the forth-reaching, energizing and active love of God. The future lies with no church which sinks to what is called the new theology. The greatest danger of the church on both sides of the Atlantic is worldliness." This is good Baptist teaching.

Dr. Willingham and company, after a good passage, arrived safely at Yokohama, Japan. Soon we hope to have a good long letter in regard to mission work in Japan in the *Foreign Mission Journal*. May the rest do him good and his visit do good to the mission work in foreign fields.

There is in the world today about 1,500,000,000 inhabitants, divided as follows: 356,000,000 Heathen; 170,000,000 Mohammedans; 180,000,000 Roman Catholics; 34,000,000 Greek Catholics; 8,000,000 Jews; 116,000,000 Protestants.

Life is a mysterious subtle principle, which permeates all living organism. Eternal life is spiritual life. Continued existence simply is not eternal life. Continued existence may be with the "Second Death" or it may be in connection with well being. All live forever, but all do not live happy. How will you spend eternity?

Probably Paul was the only man on earth who was permitted to look in upon the wonders and glories of Paradise and Heaven and return to earth. What wonderful visions must have burst upon his view! He never attempted to describe them.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) —Bro. P. T. Hale supplied at both hours.

Chestnut St.—Pastor J. M. Weaver: Christ's Vehement Desire; Enoch's Walk and Translation. Two for baptism; one for watchcare. Observed Lord's Supper 11 a. m.

Calvary—Pastor J. S. Detweiler: Christ and Sinner Exchange Places; A Hypocrite's Doom. Four by letter.

Clifton—Pastor Wm. E. Foster: Constraining Love; Baptism. Thirteen baptized.

City Limits—Pastor N. R. Stone: Meeting a Crisis.

East—Pastor Lloyd S. Wilson: A Procession of Cross Bearers; Hairship of the Saints. One by baptism; two by letter. Lord's Supper in the evening. We begin special series of meetings Sunday with Bro. Herman Spencer Pinkham, of Somerville, Mass., to do the preaching.

East Mead—Pastor R. L. Brandenburg: Two Things in Salvation; A Vital Question.

Eighteenth St.—Pastor Everett Rawlings: Faithfulness.

German—Pastor A. Janzen: Practical Christianity; The Lord's Plantation.

Hope Rescue Mission—Pastor Wm M. Bruce: Bible Class; Acts 2d Chapter. Preached at Eighteenth St. Colored Baptist church; fine week at mission; good services at jail and workhouse.

Hazelwood—Pastor Chas. B. Althoff: Self-Examination; How to Vote.

Highland—Bro. J. M. Walker: Way of Holiness; Growth of the Kingdom. Observed the Lord's Supper at 11 o'clock.

Oakdale—Bro. E. E. Bell: Transmitted Power. Bro. J. M. Pepps: The Gospel Message.

Portland Ave.—Pastor L. W. Smith: When Will Sinners be Converted? What Must I do to be Saved? One by letter.

Parkland—Pastor E. G. Vick: Lord's Supper; The Adversary. Two by baptism; four by letter; one for baptism.

Third Ave.—Pastor S. J. Cannon: Christ's Soldier; Prepare to Meet thy God. Eleven for baptism; three by letter.

Twenty-sixth and Market—Pastor R. E. Reed: Christ's Humiliation; Divine Love. One by letter. Pastor left Monday morning to hold a meeting at Franklin, Ky.

Twenty-second and Walnut—Pastor M. P. Hunt: Man an Immortal Being; Why Men Don't Accept Christ. One by baptism; three by letter; two baptized.

SEMINARY NOTES.

ARTHUR H. MAHAFFEY.

Those of the student body who have been sick for a few days are gradually improving.

It is gratifying to know that the various State prayer-meetings and mission study classes of the Seminary are becoming valuable sources for genuine spiritual growth.

L. P. Leavell, of Mississippi, in the interest of Sunday school work in the city, visited the Seminary one day last week on his way to the B. Y. P. U. Convention that convened at Lexington, Ky. Mr. Watts, the B. Y. P. U. man of Kentucky, stepped on his way to the same convention. Dr. Sampy addressed the same convention last Wednesday night.

The Volunteers of the city had a union meeting last Friday evening at Norton Hall.

The Mississippi men have a very valuable devotional meeting every month just before the missionary meeting of the Seminary. This meeting enables the men to keep in touch with each other and the work of their home State.

Last Friday was our first Missionary Day of this session. The day was very valuably spent. The following is the report of the faculty and old students' work during the summer, from June 1 to September 31: Evangelistic meetings, 136; number sermons, 3,439; number addresses and other services, 672; visits, 3,573; conversions, 2,343; additions to churches, 1,909; Sunday schools organized, 11; churches organized, 2; houses built, 2; mission study classes organized, 6; remuneration, \$8,717.13. Foreign missions \$1,175.35; Home missions \$785.50; State missions \$941.00; church building \$1,190.00; other objects \$1,294.41; total \$14,103.59.

Summary of work done by faculty and students during month of October: Missions supplied, 10; students engaged, 46; enrolled, 696; average attendance, 750; collections for Sunday school and preach-

ing, \$64.06; visits, 30; sermons by faculty and students, 237; supply, 150; revivals, 53; funerals, 5; missionary and Sunday school addresses, 166; conversions, 47; baptisms, 54; received by letter, 30.

Two very interesting and encouraging letters from Rev. Rheno Brazille and Miss Cartwell, of the North China Mission, were read.

Very stirring and interesting addresses were delivered by Drs. Sampy, of Louisville, and Herget, of Cincinnati—pastor of Ninth street Baptist church. Subjects, respectively: "The Missionary Idea in Isaiah;" "Problems of the Down-Town Church."

Supplies for last Sunday: Brethren G. B. Smalley, Waterford; E. L. Andrews, Big Bone; E. O. Cottrell, Lewisport; L. T. Wright, Lebanon Junction; T. W. Green, Mitchell, Ind.; D. M. Priestly, East End Mission.

S. L. Holcomb had a mission rally at Youngs church conducted by Brethren Justice, Kuttie, and Ex-Priest Piani.

L. J. Powell has recently closed a very valuable meeting at his church near Orleans, Ind.; additions, twenty-two, nineteen by experience and baptism.

J. V. Turner and J. B. Rose organized a Sunday school at Briden Station, two miles south of the city, last Sunday.

THE STATE.

Bro. H. B. White writes from Holly: On the 27th I went to assist Pastor J. N. Lynch at his Providence church, in Goshen Association, in a meeting which continued seven days, and closed to-day with six professions and three additions to the church, one from the Campbellites; three baptized at the close of the meeting. The church was much revived and strengthened. To God be all the glory.

Bro. J. A. Kirtley writes from Hopkinsville: Have just closed a good meeting at Locust Grove church, near here. Pastor W. P. Stuart, of Elizabethtown, did the preaching, which was scriptural, earnest, searching, and honoring to Christ. Under the Spirit's blessing it led to a distinct reviving of the life of the church, and the conversion and addition to the body of several members. We were all blessed by his coming. He is a man of prayer, and consequently of power. Bro. Stuart honors the Spirit and loves intensely his work, and the souls of men. I go to Madisonville Nov. 1st, so change my paper to that address at once.

Pastor L. H. Voyles writes: I have been with Pastor Frank Farmer in a great meeting with Hall street Baptist church, Owensboro. More than fifty were converted, fifty-three additions, thirty-five received for baptism, and church revived. Hall street church occupies one of the best fields in the city. The grand old First church, with her great pastor is standing by Bro. Farmer in the work. Bro. Farmer is a good minister of Christ, humble and faithful and true. My next meeting is with the Stanley church. Pray that God will give us victory.

Bro. W. T. Shad writes: I had the pleasure of preaching at Old Jellies Creek church last week. This is one of the oldest Baptist churches in Whitley county. The church is now erecting a new house of worship. It will require a great effort to succeed, as the church has been depleted by the heretical teaching of sinless perfectionists, open communions and kindred error. However, the faithful few are making a heroic effort, and they will succeed. Our work at Pine Knot and Strunk is slowly gaining ground, and we hope to see more rapid improvement.

Pastor Baker writes: Salem church, Christian county, has just been blessed with the greatest meeting for at least twenty-five years. Bro. H. E. Gabbly, of Cadiz, assisted. He is a fine preacher, sound in the faith, and an excellent yoke-fellow. Our people were delighted with him. Thirty-one were received by baptism and one by letter. We baptized twenty-seven last Sunday, and received two more for baptism. Fifty-six have been added to the church during our thirteen months pastorate. We now have fifteen public members. Progress along all lines. Gifts increased to missions, Sunday-school quadrupled. Our little church shows appreciation of pastor by raising his salary \$200 per year.

OTHER STATES.

Pastor R. S. Stratton, Belleville, Kansas, received twenty additions, result of his meeting.

The church at Clanton, Ala., is rejoicing; forty-six additions to its membership, result of a meeting.

At the call of Roberts' Chapel church,

N. C., Bro. Jno. Barnes has been set apart to the full work of the Gospel ministry.

The Sandy Run church, Roxobel, N. C., has set apart Bro. John F. Cole to the full work of the Gospel ministry.

Bro. Reece M. Hagler has been set apart to the full work of the Gospel ministry by the Arlington church, N. C.

A meeting just closed at Mt. Shiloh church, Mo., conducted by Evangelist Frost, resulted in twenty-one additions to the church.

A new church has been constituted at Oak Grove school house, one mile east of Minden, N. C., with Bro. J. M. Ballard pastor.

The meeting at Beulah church, Horry county, S. C., resulted in twenty additions to the church by baptism, and one by restoration.

The Fairfax church, S. C., held a meeting in which thirty-one were added to the membership, twenty-one by experience and baptism.

Pastor J. H. Corn, Ponce de Leon church, Fillings, Mo., held a meeting, preaching in an arbor, in which there were ten professions.

A meeting in the Waxhaw church, N. C., closed with twenty professions of religion and eleven additions to the fellowship of the church.

A meeting was held with Liberty church, Montgomery county, Mo., in which twelve joined the church, six of whom are heads of families.

The church at Fayetteville, N. C., closed a gracious meeting resulting in thirty-one persons being baptized and several others received by letter.

A church was constituted with five charter members September 19th, at Fair View, Mo., and a meeting was held and the church now has seventy-one members.

In a six weeks' meeting at Leadwood, Mo., in which the pastor did all the preaching, eighty-one were added to the church by experience and baptism, six by restoration and three by letter.

North Carolina is rejoicing at the return of Dr. J. S. White to his own. He comes from Beaumont, Texas, to Greensboro, N. C., and takes charge January, 1908.

Brothers B. F. Bray and Chas. A. Leonard have been set apart to the full work of the Gospel ministry, Bro. Bray by the Hartford church, and Bro. Leonard by the church at Statesville, both of North Carolina.

Pastor H. W. Battle held a meeting with his church at Kinston, N. C., doing all the preaching himself, in which seventeen were received for baptism, and a number joined by letter and "watch care."

According to a writer in the Biblical Recorder, from a Baptist standpoint, Durham, N. C., leads the State. Having six churches and six pastors, with a membership of 2,215. Sunday-school enrollment 2,009, contributed to all objects \$22,103.30.

Pastor A. H. Ellis writes: Please change my paper from Higginsport, O., to Dresden, O. We take up the work there and at West LaFayette, half time at each place. May the Lord use us to build up the work there. May souls be added to His kingdom. Pray for us.

Bro. C. R. Hairfield writes: Please change address of my paper from Walter, Okla., to Hastings, Okla., where I go to take charge of the newly founded Baptist school. This school was recently purchased by the Baptists of Hastings, Okla., and donated to the State for a preparatory school. The school opens auspiciously.

Pastor W. M. Strickland writes: Bro. R. S. Kirkland, of Fulton, Ky., has just concluded a most successful meeting here at Muncie, Ill. Results, forty-two came forward for the prayers of the church, thirty-six conversions, thirty-one additions, twenty-eight baptisms and eight restorations. This was conceded to be the greatest revival meeting the town ever witnessed.

Pastor T. H. Johnson writes: I have recently taken charge of the West Woodlawn church, Ala., as its first pastor, and will have a similar work to the one I had in Bellevue, Ky., only we hope to be in A. D. 253. The Greek church separated

our new church building by Christmas. Our church is only a few months old, but has now a membership of about 100, with a flourishing Sunday-school and B. Y. P. U. We have Baraca and Philathea classes and a Christian Culture class organized, and all doing good work. We have a fine outlook. There is no church of any faith within nine blocks of us in any direction.

Bro. John T. Walters writes from Beaumont, Texas: Pastor Broughton, of Atlanta, has been here for over a week holding a union meeting of all evangelistic churches. The audiences in the morning have been small (only about one to two hundred,) but have reached between 1,500 and 2,000 of nights. While some have found Jesus amidst great joy, and scores professed conversion, the blessing has not been as great as it might have been had the churches been thoroughly prepared for this meeting. Dr. Broughton is not behind the very chief of this world's greatest preachers. It has been a precious privilege for this writer to mingle with him and the saints of Beaumont. The happiest privilege has been to point some lost souls to the Lamb.

DEATH OF MRS. M. N. MCCALL IN HAVANA, CUBA.

"Wife died this morning." That was the sad, startling message that came to us October 24 from Rev. M. N. McCall, our noble missionary at Havana, Cuba. We knew Mrs. McCall had been desperately ill for weeks, but her case was thought to be decidedly hopeful when suddenly there came a change, and she lingered only a short while. In her death our Cuban work sustains a great loss, and Bro. McCall, with his five motherless little ones, suffers an unspeakable calamity. His wide circle of friends, especially in Georgia and Kentucky, where he and his wife labored so successfully, will be shocked to learn of his loss.

Mrs. McCall was a woman of genuine culture, refined modesty and sincere devotion to duty. The ornament of a meek and quiet spirit, along with firmness of conviction, made her pre-eminently congenial and helpful to her noble husband.

Her career of service in that great mission field was all too brief, as we see it, but the Master knows best, and has taken her to the better land. The Home Mission Board has no nobler missionary in its employment than Bro. McCall, and this great sorrow that has come upon him is shared by every individual member of the Board. We humbly submit to the Lord's will, and daily bear our beloved Brother McCall to the Throne of Grace.

We are in great need of a co-worker to assist Bro. McCall in his work; especially do we now pray for a capable man to go to his relief. He must have some rest from the severe burdens he has had to bear.

B. D. GRAY, Corresponding Sec'y.

THIRD CHURCH, OWENSBORO, HAS GREAT MEETING.

W. W. Hamilton has just closed one of the best meetings our church has ever had. The meeting was one of great power. Many of the old people said it was the best meeting they had attended for many years, saying "it is an old-time meeting and old-time religion." One of the good results was that many of the church members were convicted of sin, and came forward and confessed and asked forgiveness. Old differences were settled, and the church generally revived. I do not know how many were converted, but we had 112 additions to the church. Hamilton is earnest, simple and faithful in his preaching.

We now have more than 1,500 members, 628 having been received since I began my pastorate here three years and five months ago. Our church made the best record of any church in the State last year. One church only raised and paid out more money than we did, and one had more additions, but we surpassed these on every other point, so we made the best record of any church in the State. May the Lord continue His blessings.

Wm. D. NOWLIN.

DENOMINATIONAL TREE.

Something unique in the way of a map, called a Denominational Tree, has been sent our office. The map shows at one view the origin, date, descent, and by whom the different Christian denominations were founded. From the Apostolic churches, founded A. D. 33, down the ages come the Baptists, under different names, and sometimes through fire and flood, but always on the same foundation. "For other foundation can no man lay than is laid, which is Christ Jesus." The Roman Catholic Apostacy began in A. D. 253. The Greek church separated

in 1050, and along down the ages at different times, have seceded from the Roman Catholics—the Lutherans, Dutch Reformed Presbyterians, Presbyterians, New School Presbyterians, Episcopalians, Episcopal Methodists, Protestant Methodists, Congregationalists, in fact all Pedo Baptists. It is interesting to trace these different secessions, and the map is well worth the price, \$1.00, and is a huge bit of history in a nutshell. Send \$1.00 to J. L. Francis, Oklahoma City, Oklahoma, and examine this map for yourself.

DEAR RECORDER:

We have just had a fine meeting of two weeks continuance at Mount Pleasant church, Jessamine county. There were sixteen additions to the church, twelve of whom were baptized. The church was much revived and greatly encouraged in the work. Bro. A. S. Pettie, D.D., of Mayfield, did the preaching; and that means it was well and faithfully done. Bro. Pettie combines in a remarkable manner earnestness, plainness, directness and force, with great tenderness in preaching the Gospel to saints and sinners. He is a great expounder of the Scriptures.

This old body of saints has undergone many changes, by deaths and removals, but there are indications that she is going to take on her former prestige and do valiantly for the Master. She occupies a great field, and has a great opportunity to do a blessed work. She has an interesting mission over the line in Woodford county. I recently held a two weeks meeting of evenings there; baptized three and received three otherwise.

B. F. SWINDLER.

DEAR RECORDER:

We begin a series of meetings here on Nov. 10th. The beloved Dr. Davidson, of Murfreesboro, Tenn., will assist us.

The Baptists of this section rejoice over the selection of Dr. C. M. Thompson as editor. We are sure that the Recorder will be kept up to its high standard and the gushing liberalist will soon discover that "the last of the stalwarts" is not gone.

Our people are going to miss Dr. Bow as State Secretary, for he was a great favorite here, but we are all glad that Dr. Powell is to take up the work where he lays it down. Bow has been a great success in the face of tremendous odds. He goes out on high tide. With him as business manager of the Book Concern, success is assured.

We welcome W. J. Mahoney back to Kentucky to take up the Sunday-school and Colportage work, and predict for him useful service to the denomination.

Wm. M. STALLINGS.

Smith's Grove, Ky.

DEAR RECORDER:

The undersigned was appointed by the State Mission Board as chairman of a committee to receive contributions for the purpose of presenting Dr. J. G. Bow with substantial evidence of our high appreciation of his distinguished services for over seven years in leading the denomination to increased contributions each year. Money can be received by H. B. Taylor, of Murray, W. D. Nowlin, A. S. Pettie, or any of the brethren.

W. P. HARVEY.

DEAR RECORDER:

I recently held a meeting at Conner, in Liberty Association, which resulted in four additions to the church by baptism. It was a great pleasure to work with this dear church, where I was pastor several years.

I assisted Pastor S. J. Sparks in a meeting with his Union Band church, in East Lynn Association, which resulted in a general uplift to the church, and nineteen additions. I very greatly enjoyed the work with this church. They are very much devoted to their pastor, who is a deserving man, and one of our strongest young preachers.

This week I am engaged in a meeting at Rowlett's, my former home. God bless the Recorder.

Don Q. SMITH.

Hodgenville, Ky.

ANNOUNCEMENT.

The local committee in charge of arrangements for the Twenty-fifth Annual Session of the Baptist Congress extend to the Baptist brotherhood a cordial invitation to attend the sessions of the Congress in Baltimore, Maryland, November 12-17, 1907. The meetings will be held at the Eutaw Place Baptist church, Futaw Place and Dolphin street. The Hotel Altmore, one block away, has been selected as the convention hotel, and special rates have been secured for brethren attending the Congress.

EDWARD B. MATHEWS, Secretary of Local Committee, Baltimore, Md.

LOMBARDY-POPLARS.

A. W. EATON.

Before the planters' houses old
They stood like statues, stern and cold,
Of foreign lineage to be,
The poplars tall of Lombardy.

Soft-clustering lilacs droop below
O'er banks of lustrous golden glow,
And purple foxgloves bent to greet
Green spangled mosses at their feet.

But they look on with moveless face,
Nor yield to friendliness or grace
In blossoming vine or bush or tree,
The poplars tall of Lombardy.

Why passed New England's yeoman by
Their native woods indifferently,
Refused the oak and maple fair,
And gracious elm with breeding rare.

And these grim strangers from the Po,
All taciturn and hard to know,
Transplanted here, unloved to be,
The poplars tall of Lombardy?

But sin or schism could never shield
From sleepless watch, by dyke or field,
Of sentries strict as these would be,
The poplars tall of Lombardy.



HOME-MADE 'PHONE.

BY BELLE V. CHISHOLM.

"Helen, don't you think that there is such a thing as being over tidy--of--perhaps carrying one's ideas of neatness so as to interfere with the pleasures of others?" asked Mrs. Morton, gently after one of Helen's outbursts of temper over some of Jack's whines.

"Why, mother! You know how spick and span you love to keep things looking. If I have love of order, I certainly came by it honestly. You hate 'clutter,' even worse than I do."

"Yes, my child, I do delight in a tasteful home, but I hope I do not carry the fad to such an extreme as to interfere with any one's rights to be happy in the home."

"But, mother, what right has any one to keep the house topey-turpy from the beginning of one year to the end of the next?" insisted Helen. "This is just what Jack does. If it isn't one thing, it is another, and what do you suppose it is now? Simply a telephone between his room and Ralph Maxton's--a distance of a half mile. You never saw such a confusion of rusty wires, old cans, and screeching noises. I just couldn't tidy up his room with all that mass of stuff in the way, so I tumbled the whole thing out of the window, and now he's as mad as a hornet, and says he is going to put it in again. If he does, I'll pull it down again."

"You've had your way, daughter; now please let his alone," said the mother, gently. "If it does make a litter, just shut your eyes to it, and let him make what he chooses. Boys must have some means of amusement, and this seems such an innocent way, and cannot do anybody an injury."

"Wait until the cans begin to scratch, with Ralph at one end and Jack at the other. You never heard such noises!"

The mother sighed, but did not contradict Helen's assertion. Jack's 'phone was put in place again, though not without a protest from the sister, whose reputation as a little housekeeper was almost as well-established among the neighbors, as was her ability to keep at the head of her classes at school.

Dr. Morton's office was in the village, a good half-mile from the pretty little cottage, clinging like a bird's nest to the side of the mountain. Residing this fourteen-year-old daughter and her brother, twelve, there were two little girls, Grace and Alice, six and eight years old, and the baby boy, Dixon, the pet and pride of the whole family.

Usually the mother and Dixon were alone during the day, the older children being in school, and the father at his office or out among his patients. One day, it was just the day before Thanksgiving, the mother was summoned hastily to the bedside of a sick sister, and much as she regretted keeping Helen out of school to take care of Dixon, it could not be helped.

Helen was a brave little woman, and

got along nicely during the forenoon, while baby took his nap and had his romp, after waking up. Then they had their little dinner together, she and baby, as neither father nor the children came home for luncheon.

About the middle of the afternoon, Dixie began to cough croupy, and became very feverish. Realizing the danger, Helen ran for the croup medicine, but there was only half a teaspoonful there, just one dose. Then she prepared honey and lard, and coaxed him to swallow a dose or two of that, but instead of being relieved he grew worse rapidly, and she knew that if he did not get help very soon he would choke to death in her arms. What could she do, away up there on the cliff, out of sight and hearing of a human habitation or voice? She looked out of the door, hoping a stray traveler might chance to pass, but the long white road, winding up the mountain, stretched out empty and hopeless before her. She thought of wrapping the baby up and taking him in her arms and racing down the cliff to her father's office, but she felt that would be a waste of precious time, that she ought to be doing something to help the child struggling for breath, instead of exposing it to the cold wind that was blowing outside. When almost ready to despair, the rattling of Jack's telephone cans, by a fierce blast of the wind, thrilled her with new hope. The boys claimed they could hear each other distinctly, and if their voices could carry, why not hers. So she laid Dixie in the crib, and ran upstairs to Jack's room, and rang the bell of his 'phone, as she had seen him do.

"Hello," she heard a moment later, "is that you, Jack?"

"No, Ralph, it is I, Helen," she answered. "Baby Dixie is choking to death with the croup, and I have no one to send for papa. Won't you please go to his office and tell him to come home at once, and to bring some croup medicine with him, as there is not a drop in the house?"

"Certainly," said Ralph. "I'll go this moment, and he'll be at home in a few minutes. Don't worry. Dixie will be all right."

Helen ran back to her little charge breathing freer. She gave him a hot bath, wrapped him in a warm blanket, and then repeated the honey and lard mixture. Still the little one struggled for his breath, and the loud, hoarse cough grew more and more alarming. Several times during the brief waiting, she walked over to the window, hoping to see her father's trap winding up the long serpentine road to the cottage. She missed seeing him, however, and at the end of fifteen minutes was thinking of sending another message, when the door opened and her father came in.

He took the suffering child in his own arms and inquired how long since he had been taken ill, and what she had done for him. "You have done nobly, my daughter," he said, after hearing of the remedies she had applied. "Now, bring me a little water and a spoon, and I'll give him some of this medicine," he added, taking a bottle of dark-looking fluid from his pocket-case.

Helen obeyed, and together father and daughter worked over the little sufferer, but more than an hour passed before there was any perceptible change in the baby's condition. At the expiration of that time, however, he began to grow less restless, and at the end of another hour, when the mother came home, he was sleeping sweetly.

"I am thankful for a little daughter, who kept a clear head, and acted so sensibly in a trying emergency," said the mother that night after father had pronounced Baby Dixie out of danger. "What would have become of our dear little boy to-day, if sister had lost her presence of mind, and there was no older head to minister to him, and send for the doctor papa, who made such a noble fight for the precious life?"

"It is very sweet of you to say that, mother, dear," returned Helen, "but if it had not been for Jack's telephone I could not have reached father, and baby certainly would have died for lack of medicine and the skillful treatment father brought him. It makes me shudder to think what would have happened if I had been allowed my own way in the destruction of Jack's home-made instrument."

"Then, Helen, hereafter you'll be more considerate concerning the rights of others," replied her mother. "Jack's tastes are very different from yours; he likes noise and confusion, but, as you have learned, there is, sometimes, at least, a principle involved in his rough contrivances, and even if there were not, it is your business and mine to try to make home happy for him, and to keep it so bright and cheery, that he will not want to go elsewhere for his pleasure."

"I understand now what you meant by 'overindulgence,'" replied Helen. "I have been selfish in wanting everything my own way, but it was Jack's way--his old

cans and rusty wires--against which I fought, that counted in the hour of need, and opened my eyes 'to see myself as others see me.'"--Christian Intelligencer.

LOSING HIS LIFE.

BY REV. CHARLES STELLE.

Bill thought that he wasn't appreciated. He was perfectly honest about it. He hadn't the "big head." He did not imagine that he was a wonderful genius, who would turn the world upside down if he were given half a chance, but he did feel that there were some things in him for which he was not receiving credit. Bill was gang-boss in a big machine shop. He had working with him half a dozen men and two apprentices. One day he wondered if other folks felt about themselves as he did about himself. Then it occurred to him that he rarely spoke a word of praise or of appreciation to anybody in his gang. And as he continued to think about it, his fire flew faster, as the sweat stood out on his forehead, and when he finished the job in his vise, his body was all aglow--not only because of the physical exercise of the last half hour but because his mind had been working harder than his body.

It was with all this thought fresh within him that he walked over to one of his apprentices and said: "Jim, that's a pretty neat fit, that patch you put out that lever." Jim looked rather sheepish for a moment. Then he murmured somewhat indistinctly: "I didn't think that you had noticed the job."

That is all that was said. But at the close of the day, when they nodded "goodnight," both Jim and Bill felt that a new tie had bound them closer together. When the apprentice told of the occurrence at the supper table that night he remarked that Bill was the most "observing" gang-boss in the shop. Jim's father was a machinist in another department. Next morning he told the boys on his job that Bill was one of the finest gang-bosses on his floor. When the men got together at lunch time somebody remarked that Bill Norton was "all right." In less than a week a dozen men had said the same thing. One night Bill's wife told him that she had called that day on Dick Sander's wife, and that she had told her that the fellows in the shop thought a whole lot of him. "Oh, get out," said Bill, "she's only jollying you." But just the same Bill felt pretty good about it. He forgot to growl at the newsboy because he delivered the paper fifteen minutes late. He didn't seem to mind that his wife had forgotten to deliver a message for him after she had called on Dick's wife.

But the change had really come a week before, the day that he had spoken the words of appreciation to Jim. He had learned a very important truth that day. Long ago it had been expressed by the Master Workman:

"He that saveth his life shall lose it; and he that loseth his life . . . shall find it."

True, it wasn't a heroic service that Bill had rendered, but in his appreciation of others he had found the secret of winning others' appreciation.

A MINISTER'S SHIRTS.

A Scotch minister who was preaching on trial in a country kirk was watched with keen eyes by the faithful but critical flock. The preaching was good. The man was earnest and quick-witted, and the people liked his cheery ways and plain common sense.

But a Scotchman is sure to find a flaw in human conduct, if there is one; and the oldest and one of the most influential men in the village shook his head gravely and declared that the candidate would not do. When he mentioned the fault of which he complained to the chief men of the kirk they agreed with him; that it was a serious matter, but thought that it might be possible to remedy the defect.

The good man's objection was based upon a single detail of the minister's dress. He wore collars and cuffs which could be detached from his shirt. The cuffs, moreover, could be reversed. It seemed a petty thing, but the pious critic considered it something very serious.

"How are we to know, brethren," he said, "whether his shirt is clean or not? The collars and cuffs may be fresh and neat, while the shirt may have been on his back for a fortnight. It betokens insincerity. A minister who avoids that which is misleading, and is honest and trustworthy, would wear a shirt with its own collar and wristbands."

The good men, who agreed with him, suggested that the young clergyman could probably be induced to buy a new set of proper shirts. Accordingly he was invited to a private conference, and his fault was pointed out by the stern critic

with great plainness of speech. "You see, sir," was the closing remark, "we like your preaching, but we want to be sure that you are what you seem to be, and to know with certainty that your shirt is as clean as your collar or your cuffs."

The minister received the suggestion with humility, and said that he was not absolutely unwilling to change his manner of dress and to buy a set of "proper shirts." "But, brethren," he added, "I do not like to do it. I was born a poor boy in the Grampians, and my good mother taught me to save the pennies. It is very wasteful it seems to me, to have the whole shirt washed, when only the collar and cuffs are soiled. My pious mother would not have approved of it." The brethren moved uneasily in their seats.

"Besides," the minister went on, "there ought not to be one rule for the pulpit and another for the pews. When I preach I see good men in front of me who seem to have fine heads of hair, but who are really bald and wear wigs, which, at least in some cases, deceive persons who see them. Would it not be more honest for them to take off their wigs and show their bald pates?"

This was a home thrust. The chief critic was very bald, and wore a long, flaxen wig. Other brethren in their church also had wigs, and were not what they seemed to be.

There was a long pause; then the main objector remarked grimly: "You ought to heed your mother's words. Wear what shirts you like."

THE CAR STRAP HABIT.

In an after dinner speech, Will Carleton told a story of a mountain-climber in the Alps, who, accompanied by but one guide, fell over a precipice, and was sustained by his hold on the rope.

In his hopelessness the guide uttered the first words that came to his mind. "Can you hang on?" he asked.

"How long?" the reply came back in a surprisingly calm tone. "I don't know," said the guide, excitedly. "I expect another party along here about 4 o'clock. They will help us if you can hang on so long. I dare not move. If I change my footing we shall both be dashed to death."

The American, hanging by the loop with one hand, took out his watch with the other. "It now wants twelve minutes to three," said he, composedly. "I live in Brooklyn and do business in Manhattan. I frequently takes my trolley car more than an hour to go from the Bridge to Bedford avenue. Yes," he added, taking a newspaper from his pocket and preparing to read it while holding it with his one free hand, "I can hang on until 4 o'clock all right."

THE WRONG PLACE.

The train was roaring along about forty miles an hour, and the conductor was busily punching tickets full of holes, when a little thin old man who sat in one of the corner seats plucked his sleeve.

"Mister Conductor, you be sure and let me off at Speers Station. You see, this is the first time I ever rode on steam cars, and I don't know 'bout 'em. You won't forget it, eh?"

"All right, sir. I won't forget." The old man brushed back a stray lock of hair, and straightening himself, gazed with increasing wonder at the flying landscape, every now and then exclaiming, "Gracious!" "By gum!" etc.

Suddenly there was a crash, and after a number of gymnastic moves that made him think of his school days, he found himself sitting on the grass of the embankment alongside the track.

Seeing another passenger sitting a short distance away, patiently supporting various parts of the splintered car across his legs, he inquired:

"Is this Speers Crossing?"

The passenger, who was a drummer, and not altogether new to such happenings, replied with a smile, although in considerable pain:

"No; this is a catastrophe."

"Is that so?" he irritably exclaimed. "Now, I knew that conductor would put me off at the wrong place."

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STORIES FOR LITTLE ONES.

THE END OF THE QUARREL.

BY HILDA RICHMOND.

Ray came in with a very red face to say, "I never intend to play with Rob any more, mamma. He's a bad, bad boy."

Mrs. Olds had heard this many times before, and she always tried to make Ray see how naughty he was, but today she only smiled when he told how many unkind things Rob had done. "I am glad to hear that you are going to get along without Rob," she said. "It will be so nice, and Mrs. Thomas will never have to ask you to be quite when she had a headache."

"Are—aren't you sorry, mamma?" asked Ray, with wide open eyes.

"Sorry? What for? The cookies will last ever so much longer if there is only one boy to eat them, and the porch will not have so many tracks, and you won't have to quarrel with any one. O, there are so many nice things about staying away from Rob, that I couldn't mention them all."

Just then Rob's mamma came in, and the first words she said were: "Oh, Mrs. Olds, isn't it nice the boys have decided never to play together any more? Mrs. Kent says she has such hard work to get her baby to sleep when they quarrel in the garden, so I'm going to tell her she will never have any more trouble."

Ray slipped out to think it all over, and it was not very long before he and Rob were whispering about it under the lilac bush. "I guess if our mammas find out we're together, they wouldn't like it," said Ray, breaking his one cookie in two pieces, and giving the largest one to Rob. "Mamma told Susan after this she would only have to give me one cookie or apple, because you and I were never going to play together again. Why did we say such a thing?"

"I don't know," said Rob, half ready to cry. "Let's go in and tell them we are sorry."

But it seemed as if the mammas were always too busy to listen to anything about wanting to make up, so the children went back to the playhouse or under the lilac bush, and played very quietly. Mrs. Kent sent each boy a little pie every time she baked, and said she was much better since the boys did not quarrel any more.

"If you and Ray are good friends I would like to take you for a little picnic down to the woods," said Mrs. Packer one day. "No, I don't want you to make up with him on that account. It has been so nice and quiet since you do not quarrel and scream around any more, that I am glad you did say you would not play with him. I only said if you were good friends I would make up a little picnic with Ray and his mamma and ourselves."

"We've been playing together all the time, and we haven't been quarreling," said Rob. "We haven't made the Kent baby cry once, and Mrs. Thomas thinks we are still mad at each other. It's just as much fun to play quietly as to be noisy."

Mrs. Packer and Mrs. Olds did not seem very much surprised when the boys told them all about it at the picnic, but they both said they were glad the quarrel was all over.

THE DAY NANNIE WAS SIX.

BY EMMA C. DOWD.

It was the sixth day of November that Nannie Russell was six years old. Her mother gave her six kisses, and she took six more from her baby brother, Lyndon, and she said those were her birthday presents. She did not grumble a bit because she had no others, and she only said, "Never mind, mamma, dear!" when her mother wished she could afford to make her a pretty birthday cake.

Then she and mamma laughed at the funny little shoes that mamma had made for Lyndon, the evening before, out of some stout woolen cloth. Lyndon's real shoes were so worn that his little toes had been almost out of them, and there was no money to buy others. These would keep his feet warm, even if they were not pretty; but they were odd-looking shoes.

After breakfast Mrs. Russell said: "I want you to take this money down to Mrs. Miles for the rent. It isn't quite enough, but tell her I will pay the rest as soon as I can."

When Nannie gave Mrs. Miles the envelope, she repeated all her mother had told her and added something more:

"I guess when Mrs. Governor Adams pays her she'll have enough."

"Does Mrs. Adams owe your mother?" Mrs. Miles asked, in a surprised tone.

"Yes'm," replied Nannie, "for sewing, you know: she didn't pay her last week, and we've got to have something to eat, mamma says."

"Why, of course, dear! Come in a minute. Oh, dear, Willie's crying again! He is so fretful this morning, and I'm baking and can't attend to him. I wonder if your mother could spare you for a while. If you could stay and amuse him till I am more at liberty, I should be so glad."

"Yes'm, I'll stay: I know mamma won't care."

Two-year-old Willie was soon contented enough with Nannie for a playfellow, and Mrs. Miles went briskly to work. Now and then scraps of talk floated to her ears from the sitting-room.

"I'm six years old today," Nannie told her charge. "Now, you give me six kisses, and that'll make me another birthday present. Mamma and Lyndon gave me six—oh, those are very nice! Thank you!"

"What pretty shoes! I guess they're new ones. You ought to see my little brother's shoes—they're funny! They don't shine like yours. My mamma made 'em out of cloth, to keep his little feet warm, 'cause his are worn out. I guess he'll get holes in these pretty quick, scrambling round on the floor: then mamma'll have to make him another pair, or maybe there'll be some money to buy some real ones by then."

When Nannie went home, Mrs. Miles thanked her for amusing Willie, and gave her a basket, saying, "There's something in it for you."

"Oh, mamma," cried Nannie, nopping off the cover as soon as she had shut the door, "it's full of little bags! What do your's pose is in 'em?"

On top was a paper which read, "For Nannie's Sixth Birthday."

Everything was in bags, big and little, and all was in-sixes: six small biscuits, six little pats of butter, six tarts, six dear little frosted cakes, six cookies, six bananas, six pretty shoes that Willie had outgrown, but

just right for Lyndon, and last of all three tiny bags, holding six pennies, six nickels and six dimes.

"Why, Mamma," said Nannie, "how do you's pose she knew it was my birthday? I didn't tell her!"
—*Congregationalist.*

CLEVER ANTS.

Dr. Flagg tells an interesting story of some ants he had observed: "A pie was placed on a shelf in a cupboard, with a wide ring of molasses encircling the plate. The ants discovered it, and wanting pie for breakfast, they set out to get it. They first marched about the ring, leaving an ant here and there at places which were seen to be less wide than the rest of the ring. Then they carefully selected the narrowest place, and, going to an old nail hole in the wall, they formed an endless stream of porters, each bringing a grain of plaster. They built a causeway through the molasses of these bits of lime, and in three hours from the time of discovery they were eating the pie."—*Northwestern Christian Advocate.*

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CANADIAN LETTER.

The annual convention of the Baptist churches of Ontario and Quebec has passed into history, and will be remembered as the largest in the history of the denomination in these provinces. Over 500 delegates registered, which breaks all previous records. It was held in the city of Woodstock, the seat of one of our colleges, which during the meeting celebrated its jubilee. The outstanding feature of the sessions was their exuberant optimism. The Education day, Friday, October 18, was the great day; the chancellor in his report had so many good things to say about the success of our educational work in every department; and the collation at the college, attended by some 700 delegates and old students, and followed by many reminiscent speeches, all in a thankful tone for the excellent and widely extended work done by the college during its history, was altogether such an enthusiastic gathering that no one could help but catch the spirit of great thankfulness for all that God had wrought through our educational institutions. The day's proceedings were fittingly brought to a close by a convocation held in the First church, when degrees were conferred on the following: Rev. J. L. Campbell, LL. D., of Cambridge, Mass.; Rev. Geo. Cross, Ph. D., professor of history, McMaster University; Rev. L. S. Hughson, B. A., B. D., of Windsor, Ont. Each received the degree of D. D., and the degree of LL. D. was also conferred on Rev. J. W. A. Stewart, of Rochester, N. Y., Rev. Newton Wolverton, the Hon. A. C. Rutherford, of Alberta, and Chief Justice Leetzel, of Hamilton, Ont.

Home, Foreign and Western Missions, each received special attention, and a forward movement was inaugurated to increase our gifts to missions by the sum of thirty-five thousand dollars. The presence of several of our foreign missionaries added to the interest of that work. Rev. John Craig, our senior missionary in India, the veteran Dr. McLauren, who has now retired from active work through increasing years, Rev. J. F. Laflamme, who is well and favourably known all over the American continent, and Rev. J. A. K. Walker, M. A., who is returning to his work in India after an absence of several years of recuperation at home, each took some part.

The work in the West is attracting quite a number of men from Ontario, and consequently there are many vacant churches in this part of Canada.

As has been already noted in the WESTERN RECORDER, the Baptists were approached by the committee that is seeking to bring about a union of the Methodist, Presbyterian and Congregational churches, inviting them to join in the movement. The report of the convention committee appointed last year had made public their decision in the matter, and when this was brought before the convention it aroused no little discussion, but the report declining to enter the union was heartily adopted by the delegates.

A movement is also on foot to unite all the Baptists in Canada from ocean to ocean in one convention, and two representatives were present from the Maritime Provinces to further this object. A very interesting discussion took place, the majority being in favor of the

movement, but somewhat doubtful respecting some of the details. It was ultimately decided to accept the principle, but leave the details for further discussion.

The pioneer missionary to the Northwest, Rev. Alexander McDonald, was present, and received quite an ovation as he rose to speak. Thirty-four years ago he commenced Baptist work in the city of Winnipeg, and only found one Baptist to stand by him. Today there are 148 churches in the West which have raised during last year \$19,746 for missions. A new departure for the Western work has been the appointment of a special missionary for each province, and the union of the Northwest and British Columbia conventions.

The Sunday school work received more attention than usual, which is a good sign. More Sunday schools are adopting the home study plan, and teacher training classes.

Though not numbering so many as in some other parts, your readers will be glad to see that the Baptists in Ontario and Quebec are still alive. T. W. CHARLESWORTH.
108 Askin St., London, Ont.

DEAR RECORDER:

Why do Baptists seek union with Campbellites? Are numbers and wealth to be appreciated above truth and fidelity to God? Campbellites, if intelligent doctrinally, are Arians; they do not believe in the eternity of Christ, and His equality with the Father; they do not believe in the depravity of the human soul; they do not believe in the personality and work of the Holy Spirit; they do not believe a soul can be saved without baptism. Against all these fundamental errors Baptists in the past have set themselves, as with faces of steel. We are, if Baptists, Calvinists; we believe in the total depravity of the human soul, and in its utter inability to reinstate itself with God, the Father, independent of the imputed righteousness of Jesus Christ, and that in this work the gracious influences of the Holy Spirit must be exercised upon it in bringing it to a realization of its lost condition, and the worth of Christ as a sacrifice for sin. It is a farce to talk about union with Campbellites unless we agree to surrender cherished convictions, for which the fathers suffered and died, the truth of God, which should be dearer to us than worldly popularity, wealth or social position. We have heard a great deal on this coast about union, between Campbellites and Baptists, but the subject has gone no further than talk. No effort has been made towards, plans for organic union and I know that there will be no such efforts made for the present, as the religious atmosphere is not so murky as it was a year or so ago; it is clearing. Our religious leaders in denominational life and work are beginning to see the true trend, and folly of union with a heterodox denomination, and that it is weakening our churches, and depleting our treasury.

In Rev. C. W. Brinstad the Baptists of California have an exceptionally strong personality to lead them, as their General Missionary. He is a Baptist, clear headed, as an executive officer and eloquent, forceful and sound as a preacher.

Under his leadership the Baptists of California and Northern Nevada are doing great things this year, and, by God's blessing expect to do greater things next year. Rev. Mr. Strecker, who succeeded

Rev. Robt. Whittaker, a doubtful quantity theologically, but a very wholesome man morally, at the Twenty-third Avenue church, Oakland, is sound, eloquent and spiritual, and is drawing good congregations at Twenty-third Avenue church.

Dr. H. L. Boardman, of the Tenth Avenue Baptist church, has always been true to the core, and is doing, and will do, great things for California Baptists.

Rev. Dr. Burlingame, of the First Baptist church, San Francisco is conservative, spiritual and a most lovable man. He is a Missourian, I believe, by birth, and a graduate of the Southern Baptist Theological Seminary. Pastor Sawin, of the First church, Reno, Nev., has recently lost his wife. He is a wise and patient leader. His brethren love and trust him, and give to him their deepest sympathy in his bereavement.

Property has recently been secured in Stillwater, Nev., and Alturas, Cal., for church purposes by the Baptists. These are both important points. Alturas being the county-seat of Modoc county, Cal., and Stillwater being a town surrounded by a rich agricultural country.

CORPUS.

Fallon, Nevada.

B. Y. P. U. CONVENTION.

The annual convention of the Baptist Young People's Union of Kentucky met October 30th with the First Baptist church, of Lexington, Ky. The delegates, representing every section of the Commonwealth, were royally entertained in the homes of the people. This church has long been noted for her hospitality.

The programme, with a few exceptions, was carried out as published, and the speakers acquitted themselves nobly. In addition to the Kentucky talent employed, Dr. T. B. Ray, of Richmond, Va., presented the great Educational Department of the Foreign Mission Board, and Prof. L. P. Leavell rendered most acceptable service in his lectures on the distinct work of the B. Y. P. U.

The annual election was held Thursday evening, as follows:

President—B. A. Dawes, of Georgetown.

Vice President—J. A. Chestnut, Danville, Ky.

Vice President—W. R. Johnson, Owensboro, Ky.

Corresponding Secretary and Treasurer—Joseph T. Watts, Ashland, Ky.

Assistant Corresponding Secretary—Thomas J. Watts, New Liberty, Ky.

Executive Committee—B. A. Dawes, Preston Blake, J. N. Prestidge, Joseph T. Watts, M. B. Adams, W. D. Nowlin, M. P. Hunt, L. W. Doolan, H. A. Porter, T. H. Plemons, Geo. I. Burton, C. W. Wells, W. P. Stewart, Jas. H. Parrish, W. L. Dorgan.

There were present from points outside of Lexington 150 delegates, representing thirty-two churches.

The report of the Corresponding Secretary shows a total of fifty-four Unions in the State (of course, this is incomplete), with an aggregate membership on the active roll of 2,573 young people.

This was truly a great meeting. The delegates came for business, they attended the convention with marked regularity, and there was a deep spiritual atmosphere in every session.

The Sunrise Praise and Prayer

Services, held at 6:30 a. m., proved very helpful and were well attended.

At the meeting Friday morning the convention voted unanimously to hold an assembly next year, in July, at a time and place to be decided upon by the Executive Committee.

Resolutions were adopted, expressing the appreciation of the convention for the kind and hospitable treatment accorded us.

The editor of the RECORDER was present and greatly edified the convention with his admirable presentation of "The Place and Power of Definite Christian Doctrine."

NOTES FROM CYNTHIANA.

A series of meetings, which began October 2d, at the First Baptist church, closed Monday night October 14th, with sixteen additions to the church. Since the meeting closed, two strong, influential men have united with the church, and one woman, making nineteen in all. Both of these men were heads of families, and are forty years of age. The church has been greatly revived and strengthened. Not only the Baptists, but the whole city fell in love with Dr. Wharton, and all were sorry to see him leave. He is a great preacher, and a great evangelist, and will always be held in the very highest esteem by the people of Cynthiana. On Tuesday night after the meeting closed he delivered his lecture on his trip to Palestine and back to a crowded house. The lecture was simply grand. One lady said it was worth \$100. We praise God for the visit of this great man, and the great revival he has given us through him.

Dr. Wharton went from here to Frankfort, where he is now holding a meeting with Dr. M. B. Adams.

Bro. Robert H. Tolle had a fine meeting at Poindexter. He was assisted by Bro. W. R. Ivey, pastor of the Baptist church at Maysville. The people were delighted with Bro. Ivey, both as a preacher and as a man.

Bro. S. H. Burgess was assisted in a meeting at Berry by Bro. J. T. Watts, pastor of the First Baptist church at Ashland. Bro. Burgess is enthusiastic in his praises of Bro. Watts as a preacher and a man. Much good was accomplished in the meeting. Bro. Burgess is now engaged in a meeting at Beaver Baptist church, where he has been pastor for more than thirty years. He is doing his own preaching.

Bro. G. W. Clark is being assisted in a meeting at Paris by Bro. W. P. Hines, of Lexington. Several have been added to the church, and the prospects are bright for a great meeting.

THOS. H. PLEMONS,
Cynthiana, Ky.

It is more Christlike to make beautiful the pathway of another than to pray for roses and garlands for our own. The fragrance which drifts backwards has ever a wider and sweeter mission than if exhaled for ourselves.

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VALEDICTORY SALUTATION.

As the sun is always shining on some part of our globe, as the rivers flow on forever, so man in his mental make-up and his many-sided duties and relations is always in active movement. As he reaches the mountain peak he begins his descent into the valley, after he crosses the vale the first step begins the ascent of the mount toward the next summit. He lays down one duty only to take up another. As he emerges from one condition it is only to enter another state. It shall ever be thus till we reach the perfect likeness—like Him—then we shall be satisfied. This thought gave birth to the above heading.

The time has come for me to bid adieu to the pleasant labors, the onerous duties, the grave responsibilities devolving on the Corresponding Secretary of the State Board of Missions, as the Superintendent of Missions in Kentucky, and immediately I take up the duties of Manager of the Baptist Book Concern. While I shall not travel so constantly, I shall continue to mingle with my brethren in every part of the State, and shall watch with unabated interest all the efforts and progress of my brethren and pray for the continued advancement and success of the great work to which I have given myself for more than seven years.

As I surrender the work in which I have toiled and rejoiced to my worthy successor, Dr. W. D. Powell, so well and favorably known among our people, I ask their cordial support and co-operation for him in his arduous duties. I also crave their sympathies and prayers for myself in the new and responsible duties to which I now give myself and labor.

J. G. Bow.

A GREAT PEOPLE.

Having moved on my field at Beechland, I will try to make a short statement of the work. First, I find this people a great people, ever ready to stand by their pastor in all his work for the Lord. As to their hospitality, I have not words that would express their many ways they have tried to increase the happiness of the pastor and his dear wife. As to our new home, we are working and trusting the Lord that it will not be long until we can invite you and the Baptist host to come to see us in our new home. Just a word as to my young people. A more noble band I never met, and best of all, Christians to the core, or at least their pastor thinks so. Pray for us at Beechland.

C. M. JOHNSON.

A GRACIOUS MEETING.

We have just closed a gracious meeting with the South Elkhorn Baptist church, near Lexington. Bro. Blake, of the First church at Lexington did the preaching, to the delight and profit of all, as his preaching was characterized by clearness, purity, simplicity and power. We are so grateful to the Lord and the First church for his coming to us. As a result we received fifteen for baptism and one by relation. The church is greatly strengthened and encouraged, and the community is wonderfully blessed. Dr. Blake is a true helper. This is one of the best country churches in the Elkhorn Association. May God bless the dear people and lead them to larger usefulness. R. K. KELLY, Pastor.

WANT COLUMN.

Want ads appeal to everybody. There is always something wanted in every home, church or community that can be advertised for in this department of the Western Recorder at a very small cost—
 Something to sell or exchange—lands, real estate, properties or merchandise of any kind; business changes, situations wanted, etc. etc. can be advertised for in this column at the rate of one cent per word each insertion. The cost is so small that remittance by stamps, currency, Postal or Express Money Order must accompany all orders for insertion of copy in this column.

PILE CURE—If you are suffering try the Persimmon. Immediate relief is guaranteed. Price 25 cts. postage paid to any address. Hillman Chemical Co., 1418 Everett Ave., Louisville, Ky.

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TO FORMER SEMINARY STUDENTS—If you have any Seminary Text Books for sale or trade send us list and your net price on same, at once. Worker Publishing Co., 1410 Twelfth St., Louisville, Ky.

I well remember the interest with which the late Dr. Stevens, of Ragoon, would, on his return from periodical visits to the city of Pegu, describe the progress in the knowledge of the Gospel, of a good old man, the builder of a pagoda, and of good report among the people as one whose prospects of the future were most flattering on account of his great stores of merit. On a subsequent visit the old man met him with a glad look on his face, and declared himself now the happiest of mortals. What the teacher told me, I now accept; Jesus is my teacher; the hopes of the Gospel are mine; I am doubly blest; few with such stores of merit as I; and now in addition, the merits of Christ. My salvation is assured! Stop, said the teacher, Christ must be all and Gaudama must be nothing. You cannot combine your merits with his, as though his were insufficient. You must wholly renounce your own, before Christ's merit can avail you aught. The old man was staggered; but after a moment's hesitation replied. "The merits which I have spent a life time in accumulating by good works, I cannot, dare not renounce," and so he, too, like the young man in the Gospel, went away sorrowful, for he had great riches.—Dr. D. A. W. Smith, in the Watchman.

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"THE PLAIN DUTY OF KENTUCKY BAPTISTS."

An article under the above caption, by William H. Smith, of Richmond, Va., suggests several thoughts. First, that it is the plain duty of Kentucky Baptists to "Teach all nations," to "Preach the Gospel to every creature," because their Lord has specifically commanded them to do it. Second, that it is the plain duty of Kentucky Baptists to evangelize the world, even if all the world beside were "Protestants." Third, that this is the plain duty of Kentucky Baptists, however many other Baptists there may be in the world. Fourth, if there were but one Baptist church organized in Kentucky, it would be the plain duty of that one church to preach the gospel to every accountable human being on earth. The number of other professed Christians has nothing, whatever, to do with our plain duty to God and to the world. Neither does the number of Baptists outside of Kentucky have anything whatever to do with it. The responsibility is upon us, and, do, or think, what we may, we cannot shake it off. It is not a question as to what amount, per capita, it costs us. If it takes all of our time, our talent and means, it is our plain duty to surrender, gladly, all of either that God has given into our hands, in humble obedience to our Lord's command, to preach the whole Gospel, not to magnify one part of it to the minimizing of another. It is a fact, that cannot be successfully denied, that no people on earth, except Baptists, can preach the whole Gospel, and since Baptists alone can preach the whole Gospel, in form as well as in fact, it is their plain duty to do it, and not try to shift the responsibility onto the shoulders of others who could not do it if they would, and remain "Protestants."

W. H. SMITH.
Bowling Green, Ky.

DEAR RECORDER:

Circle No. 5 of Bethel Association held its first meeting of this associational year with the church at Lewisburg on the fifth Saturday and Sunday in September. The meeting was interesting throughout.

The meeting was opened by Dr. Chas. M. Long, of Bethel College, who conducted the devotional exercises in his straightforward spiritual way, to the edifying of all present.

Later on in this meeting we were favored by an address from Dr. Long on "The Growth and Development of the Work of the Foreign Mission Board During the Last Twenty Years."

President Garner, from Bethel College, gave us an address that was highly gratifying to the audience, on "The Denominational School."

We had good talks on "Giving" by Brethren Geo. Gibbs and Jno. F. Barrow.

On Saturday evening Bro. M. McFarland preached a good sermon on "Dives and Lazarus."

On Sunday morning Brethren A. C. Hodgen, J. H. Moore, J. D. Maddox and others stirred our hearts as they talked to us on Sunday school work. Bro. Hodgen is certainly alive on all phases of the Sunday-school. I believe the Lord has called him to that work especially, and he is answering the call.

At eleven o'clock Bro. J. H. Moore caused our hearts to burn within us as he poured out his very

soul to us on the subject of "World Wide Missions."

Sunday afternoon services were opened by Bro. W. R. Goodman, of Russellville. The afternoon was given largely to the "Problems of the Ministerial Aid Society of Kentucky." Bro. Maddox did his subject justice, and moved us by his appeals as he dwelt upon the needs of the beneficiaries. The congregation gave him a good collection.

The audience was large and appreciative. There was an abundance of the best provisions on the ground both days, and a hearty welcome for every one. It is an easy matter to have a good meeting among such people as the saints at Lewisburg. C. C. DAVES.
Auburn, Ky.

DEAR RECORDER:

The Baptists of Muhlenberg county, who hitherto have been divided among three associations, met with Nelson Creek church, October 15th and 16th, to perfect a Muhlenberg County Baptist Association, begun at Hazel Creek Baptist church last October. The house was called to order by the Moderator, Elder C. E. Eades. After completing the organization, with thirty-one churches and a membership of 3,548, with two more churches yet to come, C. E. Eades, layman, of Greenville, was unanimously elected Moderator; Elders W. H. Woodson and R. O. G. Walker, Assistants; Moderators; Elder N. I. Jones, of Central City, Clerk.

After keeping up our record as missionaries, with our former Association, we placed in the hands of our new Executive Board something over \$200 to commence missionary work at once in the destitutions of our county, which are many. Thousands of miners and other public workers are with us, and more coming, and these of almost every nationality. We hope to have Baptist preaching at every mining town and all other destitute sections in the county. We had the welcome presence of Bro. J. G. Bow, State Secretary, who, as usual, made us an interesting speech, telling us of the need of State Missions, also making us glad by giving results of our former labor.

Dr. Maddox was present in the interest of the Ministers' Aid Society. After a very touching speech he took a nice collection for that institution.

Elder I. S. Sanders, representing the Baptist Orphans' Home, of Louisville, was with us. He also got a nice collection.

The RECORDER man, Elder C. W. Knight, was with us, putting the reliable old RECORDER into many homes, besides giving us several good speeches. Bro. Knight has something to say and says it.

Come again, brethren, we meet with Oak Grove church, near Greenville, Wednesday, following the fourth Sunday in September, 1908.

J. W. GILL.
Central City, Ky.

God is a living, reigning God. It is the Lord's doing that thousands are turned from their evil ways into paths of sobriety, righteousness, self-restraint, peace. "We are slow of heart to believe that it is the Lord. We search for the machines, the committees, for the men who lead. The faith of many is more in their organization, their church, their creed, their ritual, than it is in the living and redeeming God, whose work is living, and who though he does not withdraw himself from using us

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- Special 50-inch All-wool Cheviot, sponged and shrunk ready for use, perfect black, extra \$1.25 value—
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sometimes, often sees his own work is as troublesome as fickleness. But marred by our blundering, weak- it at least gives a basis on which ened by our vanity, and hindered to reckon.
 by our pride." What is most to be feared is our spoiling the work of God by our interference, instead of standing still and seeing the salvation of our God, and learning the great truth that he is God and beside him there is none else.

When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools.

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The man who changes his mind may have good reason for it, but he causes those who depend on him much trouble.

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The Farm & Household

Mr. Green Jacobs, of Marion, has sold a black horse mule, five months old, to Mr. J. P. Shouse, of Henderson, for \$100.

J. A. Hubbard, of Columbia, bought a pair of black horse mules six years old, from Henry Atehler, of Horse Cave, for \$400.

Thos. McClintock & Sons, of Paris, bought last week of Nicholas county farmers, eight head of work mules at from \$150 to \$200 per head.

Mr. W. T. Johnson bought twenty-five barrels of corn at \$2 per barrel, delivered in crib.—*Georgetown Times*.

R. L. Conrad, of Grant county, has a mare thirty-two years old that raised a colt this year.—*Georgetown Times*.

Mr. T. J. Burgess, of Sadieville, sold to Willis Jones, of Columbia, Tenn., seventy yearling mules for \$110 each, and shipped to Columbia fifty-two extra mule colts.

A good yield of peas is being hulled in Henderson county. The vines required an unusually long time after being cut to cure ready for threshing. Tobacco in good condition. The corn yield is still a question. Fall work is progressing rapidly. A liberal acreage of wheat and rye is being sown.

H. S. Booth, of Bourbon county, sold to E. F. Spears & Sons 130 bushels of oats for 60 cents per bushel. Jesse Booth sold to Mt. Sterling parties 30 barrels of old corn to be delivered in Mt. Sterling, at \$4 per barrel.

Cutting and shocking of corn is in progress in Scott county. Weather has been fine for seeding. Wheat that is up needs rain. J. L. Luke sold to Gano & Burgess, twenty-five two-year-old cattle, average 1,443 pounds, at 5½ cents per pound.

Farm conditions are good in Montgomery county. The crop of tobacco now curing is better in quality as well as quantity than the 1906 crop, and high prices are being paid, 15 cents having been refused for one crop in this county the past week. The colory grades of the crop are best in years. Wheat and rye are growing finely, nearly every field sown showing a fine stand. Corn good and being gathered. The yield is good and bringing \$2.50 per barrel. Old corn is bringing from \$4 to \$4.75. Hemp is in good shape but needs rain. Oats scarce and high. Hogs are high, bringing from 5½ to 7 cents a pound.

A few farmers in Logan county are through sowing wheat, others are quite busy putting it in. The weather has been ideal the last two weeks for the work. The millers of Russellville were offering \$1.03 for wheat; very little has been sold yet, as farmers are too busy to haul. The pea hullers have started, and there is a good yield this year, though not so large an acreage as last year, due to the entire failure of that crop.

GRAPE FRUIT OR POMELO.

BY T. CELESTINE CUMMINGS.

Grape fruit, now so much in demand, is largely grown in California. The fruit grows in clusters as grapes do, and that has given rise to the popular name of "grape fruit." Its other name is "pomelo," and as such the fruit is known all along the Pacific Coast. The tree closely resembles the orange tree and is a native of China and Japan. This fruit makes a refreshing tonic in the spring and summer.

A pleasant drink similar to lemonade is made by squeezing the juice free from seeds, straining it and adding two tablespoonfuls of sugar to each pint of juice, also two cups of boiling water. Stir until the sugar is dissolved and pour into a punch bowl or pitcher and set away on ice to chill. Serve with cracked ice in the glass.

Served in the form of sherbet, grape fruit is also appreciated. The pink heart flesh is pressed and rolled to free it from seeds and juice, the juice being caught in a bowl. Allow one cupful of sugar to a pint of the juice, as freezing any kind of acid fruit makes it require more sugar. Stir thoroughly and pour into the freezer. Freeze to the consistency of frappe.

To make the juice into a punch: Boil two cupfuls of water and one of sugar for ten minutes; add two tablespoonfuls of lemon juice. Mix with a cupful of grape fruit juice, and freeze till of the consistency of honey.

Grape fruit served for breakfast is cut crosswise in half and the seeds scooped out. There are twenty or more to each fruit. Leave each half turned up like a cup. Sugar, thickly pressing it in with a spoon. This breaks the sacs and releases the juice to moisten the sugar.

For a luncheon or dinner, grape fruit with a macedoine of fruits is highly appreciated. Halve a grape fruit with an orange spoon, remove the pulp from each section and mix with it, for each half, a tablespoonful of prepared fruit. Have the fruit in equal proportions of pineapple (fresh or canned), oranges and preserved cherries. Any fruit in season may be used, as peaches or grapes, white grapes being especially desirable for this purpose. Seed and skin the grapes. Cut any fruit used in fine pieces and mix in liquid from the cherry bottle, the syrup from canned fruit used, or a sugar syrup. Remove all the membrane from the halved pomelo shells, and lace in each a spoonful of fruit. Decorate with maraschino cherries cut in halves. Sift over a sprinkling of powdered sugar.

A fine jelly can be made from the pomelo with the aid of gelatin. Prepare a box of gelatin according to the usual formula. Cut and scoop out the pulp of three medium-sized fruits. Sweeten with granulated sugar and stir it evenly through the gelatin when it has commenced to stiffen. When cold and firm cut into small squares and stack five pieces on a dainty glass dish. Drop whipped cream on top. This jelly has a beautiful appearance, having the lovely tint of the pomegranate, and it tastes as delicious as it looks.

For a salad, prepare the grape fruit as above, taking care to keep each piece of pulp extracted as whole as possible. For a dressing use two tablespoonfuls of lemon juice, the same quantity of olive oil, a dash each of paprika and salt. Stir until evenly blended and pour over

the prepared pomelo, turning the fruit over carefully with a silver fork. Dispose the salad on a dish covered with crisp young lettuce leaves that have been dipped in the same salad dressing previously. The quantity of dressing mentioned is sufficient for a fruit of medium size. Cider vinegar may be substituted for lemon juice. A mayonnaise dressing for this salad is also good. The grape fruit used for salads are better if they are perfectly ripe. If not, blend a little sugar with the dressing.

Pomelos make a nice marmalade. Remove a thick slice from each end of the fruit, cut into quarters and slice very thin, discarding seeds and all the white fiber. Prepare lemons and oranges in the same way, using six oranges and three lemons for one good-sized grape fruit. Cover all the fruit with water, let stand over night, and in the morning bring to a boil. Cook till the peel looks transparent. Do not cover the kettle. Now add the sugar, three pounds, and continue cooking until the fruit is thick all through. Store in marmalade jars, covering when cold with paraffine paper. With a sharp knife and holding the fruit on a meat board, the slicing of the fruit can be done expeditiously. This marmalade is of an agreeably bitter taste, especially if the ripest fruit is used, and is as well liked as orange marmalade.

The peel may also be preserved, and where grape fruit is much used, is a welcome consideration. Soak the peel of three or four pomelos three days in cold water, changing it a few times, twice a day being none too often. Then cut into inch squares and shave off all the thin yellow rind, throwing it away. If the fruit is very bitter, soak another day. To each cupful of the peel use the same amount of sugar and cook as you would orange peel.

Grape fruit peel candied makes a delicious confection. While still hot, roll some of the pieces in granulated sugar and some in powdered sugar. Serve in this style or, cover with fondants of different flavors. Keep in tin boxes.

SHIPPING PEACHES.

A convention of fruit growers was recently held at Dover, Del., to consider what should be done relative to a recent decision of the Pennsylvania Railroad Company that no shelving shall be supplied this year in freight cars used in the transportation of fruit. The old standard Delaware peach baskets cannot be loaded tier on tier. If the railroad company will not permit shelving, the shippers of peaches, pears and tomatoes will have to adopt other styles of packages, greatly to their damage and inconvenience. It has not been determined what action will be taken.

Good pasture is as essential to success in hog raising as it is cattle raising. Pasture grown pigs are thriftier, less subject to disease, heavier boned, better mented and require less corn to finish them out than pen-grown pigs. By all means invest a few dollars in fencing and provide a pasture for your hogs.

If an animal is ailing beyond your ken, don't allow it to become worse through neglect. Consult some more experienced stockman or a veterinarian and have it properly cared for or killed at once.

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It is no longer necessary for the gardener, according to *Good Housekeeping*, to confine operations to the seasons of spring, summer, and autumn. Even without a greenhouse, and with the ordinary cellar that is found in connection with all American homes in the Northern States, there can be grown a considerable variety of garden crops with very little trouble. These cellar gardens will furnish a much appreciated supply for the table from December to April, and they enable one to utilize the out-of-doors garden for getting crops ready to be forced during the winter in the cellar garden. At least two of the crops which may be grown in the cellar do not require even the subdued light that may be gained by placing boxes beside the cellar windows. Rhubarb and asparagus may be grown to great advantage in boxes on the cellar floor, and the rhubarb, at least, may even be covered so that it is in complete darkness. All that is necessary is to dig up, just before the ground freezes, some well developed rhubarb roots, which have been in position out of doors for two or three years. These should be left outside for a week or two until they have had a chance to freeze solid, and then they may be taken down cellar and allowed to thaw out gradually. After this they are planted in good sized boxes, being embedded in and just covered with ordinary garden soil.

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ITEMS OF INTEREST

News the World Over.

The English Army had an airship, which was built with great secrecy and was heralded as the best of all. It was named Nulli Secundus. It gave great satisfaction at its first trial and hopes were high. It made a voyage over London which was a brilliant success. Five days afterwards, in a "half gale of wind" she was wrecked. What would she have done in a whole gale?

The earthquake in Calabria, Italy, is proving to have been much more destructive than appeared from the first reports. Many villages were destroyed. Two hundred bodies have been already taken out of the ruins, and it is estimated that 500 were killed. Many villages are still cut off by the floods and the destruction of the roads and the telegraph lines. The weather is bad and it is feared many lives will be lost from exposure.

A Jefferson county has "gone dry," and we are sorry it is not ours. But we rejoice with our Alabama brethren. Birmingham is in Jefferson county and that made the issue doubtful. But while the city gave a liquor majority of 320, Jefferson county as a whole gave a majority of 1,500 for prohibition. Let the good work go on.

We are sorry that the Anti-Saloon League did not get their statement to the people of Kentucky to our office last week till the forms were closed. We wish our readers had had it in hand before the election.

The liquor dealers had a meeting and resolved to work for a uniform national liquor law. They wish the Federal Government to usurp the rights of the States in liquor legislation. This could not be legally done except by a change in the Constitution. But we suppose they think the people have submitted to so many things they will submit to having State rights interfered with in this thing. They are mistaken.

The bubonic plague has appeared in Seattle, Washington. It was not investigated till Miss Agnes Osborne died of it. Then it appeared that her brother and sister had died of it, and the undertaker who had buried them had also died. Whether the infection has spread outside of these, is not known. But now that the authorities are aroused every precaution will be taken.

The Chinese are showing their great imitative ability in the steel they are making. Iron is abundant in China and the Chinese are mining it extensively and making steel rails. The indications are that by 1908 they will be making all they need for the many railroads they are planning and also will have a surplus for foreign markets.

The London Lancet has been showing the people of London what kind of air they are breathing. Snow was taken from the roofs of London houses and from the roofs in the country. The country snow when melted was found to be almost as pure as distilled water. While every gallon of snow from London contained nearly six grains of ammonia, chlorine, sulphuric acid and other chemicals.

Justice Peter Klees, of Aurora, Ill., weighs 565 pounds. His physician has put him on a diet of peanuts to reduce his flesh. He is to live on that diet for sixty days, and he is now on the second week. A coterie of old men in the city are also living on peanuts to rejuvenate them.

Things in the divorce line in Chicago are going from bad to worse. The record of the courts show an increase in bills filed for divorces. In one week in the county court ninety-six divorces were granted. And of the sixty-three chancery suits filed in the Superior Court, thirty-five were divorce bills. Last year in the corresponding week the number in both courts was seventy-three.

The great floods in Spain did much damage to the property of the Protestant missionaries, though no lives were lost. The water rose nine feet in the mission house in Malaga, and all the furniture was swept away. The house itself was so much injured it is in danger of collapse and services cannot be held in it. Similar reports come from other mission stations.

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.

SAUNDERS.

Little Robert Buckner Saunders, son of J. D. and Carrie Saunders, of Bronston, Ky., departed this life September 1, 1907. His namesake, R. C. Buckner, of Dallas, Tex., contributes the following original poem:

Let's keep our hearts and spirits up; Let's always walk in wisdom's ways; And when affliction's bitter cup Brings sadness to our earthly days, Let's still hold on to God's great hand, O'er stormy seas or rugged land.

Let's travel His appointed way, If bright the sky or dark the day, Sweet consolation He will give To help us on while here we live, And then, when the last end shall come, He'll call us to His glorious Home.

J. D. SAUNDERS. Bronston, Ky.

A WONDERFUL PRESERVATION.

A four-horse coach stopped at an hotel in New Zealand, and amongst other passengers, two young men the worse for liquor seated themselves on the high seat over the driver's box. At a word from the driver, the spirited horses plunged forward, when one of the young men fell from his seat, knocking the driver over, and both rolled to the ground. The fiery steeds dashed forward in a wild gallop, when one of the passengers, a young Christian named Marshall, attempted to bring the coach to a standstill by applying the brake, but it failed to act, and the unfortunate passengers were swiftly carried forward to what seemed certain destruction, for they were rapidly approaching a deep ravine. Marshall lifted up his heart to God in prayer for deliverance; but how could it come? The horses were now thundering down the incline, and the edge of the precipice could be seen, when suddenly one of the front horses tripped and fell down, yet not so suddenly as to overthrow the other horses but causing them to quickly slacken their speed and stop without overthrowing the coach. The passengers were quickly out, and some of them looked after the horses. Although so near certain death, not one of them was injured. Even the driver, who came up shortly afterwards, was not much hurt, but the intoxicated man who had so nearly wrecked the party was so severely injured by a kick from one of the horses that he died the same night.

WAGES OF SIN IS DEATH.

It is said that in a saloon window, on the Pacific Coast, there stands a picture, bearing the inscription, "The wages of sin is death." The picture represents the mother turning to a liquor seller and pointing to the dead body of a baby, crying out, "My child is dead; you killed it." It is a strange adornment for a place whose steps take hold on hell. The story is vouched for as one of the most terrible in the liquor annals of California. After years of debauchery, a husband and a father, in a drunken frenzy kills his child. The distracted mother caught up her baby and ran with it to the saloon that had been the ruin of her husband, and, laying the little one down on the counter, called in the dealer of death to behold his work. As she uttered the words, the heart that had done so much, gave way, and she fell at his feet dead. When the husband came to himself, and realized the dreadful deed, he seized a pistol that lay near and killed himself. The clergyman who offered the last prayer over the three forms of rum's victims said, "The saloon keeper did not even close his doors during the funeral."

SUMMER SLUMBER.

Just as some animals sleep throughout most of the winter, so there are some that sleep during the hottest part of summer. For instance, the Mouse Lemur—sometimes called the Madagascar Rat, because its chief home is in that island—feeds itself up on fruit and insects when

the hot season draws near, then retires to its nest and enjoys a very long nap. Before it "drops off" it becomes unusually fat at and around the root of the tail, and the tail itself grows large. This fat nourishes it during the prolonged slumber, and after it wakes the tail will be seen to be shrunken to quite a tiny size. The animal gets its name of mouse from its smallness, but nevertheless, owing to its long ankle bones, it is a splendid jumper.

We do thank God for most of the uncommon blessings. A sudden danger, a sharp sickness, brings us close to the great realities that God seems nearer to us than usual. When the danger is passed or the crisis of the disease is reached and safely turned, we think of God, and the grateful feelings of our heart find expression at our lips. But we ought to thank God also for all the daily blessings, for our health, friends, food and raiment, and all the other comforts and conveniences of life, for all the manifold mercies and loving kindnesses of Him from whom cometh every good and perfect gift.—George Hodges.

There is something very suggestive in the thought that it is the woundings and disfigurements of life that are the marks of Jesus. We remember that it was by His wounds, the prints of the nails, that Jesus himself was known after the resurrection. May it not be, too, that we shall recognize Him in heaven by the same tokens? Every Christian bears some marks of woundings. We are wounded in our conflicts with the enemy of our souls. The holiest saint oftentimes has had the hardest battles.

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ITEMS OF INTEREST

News the World Over.

Nine balloons entered into the race at St. Louis in which a prize of \$2,500 was offered. We failed to make a note of it last week, having mislaid the paper giving an account of it.

The Confederate Veterans of the State had the annual meeting at the Home in Pee Wee Valley last week. The special feature of the occasion was the acceptance of the chapel which Mrs. L. Z. Duke, of New York City, has built.

R. A. Torrey is in a meeting in Chicago. He is preaching in a tent, which has a good floor and wooden sides; the roof being double and of canvas.

The last cure for cancer reported is by electricity. The system is Dr. Hart's, and consists in applying in a special manner high tension intermittent sparks to cancerous growths.

This country has already invested \$400,000,000 in automobiles. And now we are told 55,000 more will be made during the next year. These will cost \$55,000,000.

An incident in Chicago shows that men have hearts. A little bird had built her nest in a box car while it was in the repair sheds, and had hatched her brood just as the car was ordered into service.

Here is most important news if true. Prof. D. M. Parker, of the Detroit College of Medicine, says that baldness is a consequence of inadequate chest breathing.

Dr. Parker also declares that baldness can be cured by upper chest breathing. After one week the hair loses its dryness and harshness. In six weeks new hair begins to make its appearance.

The papers are saying that the Japanese are having a good deal of fun over the sending of our warships, all of them, to the Pacific.

GARDNER'S MEETING AT OLIVE HILL.

I desire through your columns to tell our friends of the glorious meeting we have just closed, in which the Rev. A. B. Gardner, of Hartford, did the preaching with great power, exhorting Christians to faithfulness in discharging their duty, and sinners to repent and turn from sin.

Please say in the next issue of your paper that the State headquarters of the Kentucky Anti-Saloon League are now at Suite 33, Kenyon Bldg., Louisville, instead of our old location in the Todd Building.

Ten thousand of the greatest faults in our neighbors are of less consequence to us than one of the smallest in ourselves.

Live Stock Markets.

Table with columns for CATTLE, HOGS, SHEEP AND LAMBS, BURLEY, BUTTER, POULTRY, EGGS, and a note about A PERFECT MILK SUPPLY.

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