

WESTERN RECORDER

Faith, Hope and Love, these three.

"CONTINUED BLISSFULLY (Amoyan-Siam) FOR THE FAITH WHICH WAS ONCE FOR ALL DELIVERED UP TO THE SAINTS."—JOSH 2—9. V. B. LAYTON.

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A REVIVAL OF SIN

REV. A. C. BROWN, D.D.

Professor Tholuck, of Halle, when asked on his fiftieth anniversary what was the one thing for which he was most grateful, replied, "Conviction of Sin." God never did a man greater kindness than when he revealed to him the guilt of sin. Our greatest need is such a revival of sin. Not of sinning. Sinning brings curse, the atonement of sin brings blessing. Sinning ruins; a knowledge of sin reforms. When Israel sinned, she was plagued; when she came to a consciousness of sin, she was blessed.

Let us ask, first, what is sin, the knowledge of which needs to be revived? Here are God's six definitions:

"Sin is the transgression of the law." I, John 3:4.

"All unrighteousness is sin." I, John 3:17.

"Whatever is not of faith is sin." Rom 14:23.

"All unbelief is sin." John 16:9.

"The thought of foolishness is sin." Prov. 24:9.

"Every child of lust is sin." James 1:15.

Sin may be physical, mental, moral or spiritual. To violate the laws of health is physical sin. To refuse to accept convincing proof is mental sin. Napoleon Bonaparte said to one of his generals, "If I had known that you did not believe in the divinity of Christ, I should not have appointed you general." He meant to say, that if a man with all the proof before him did not accept Christ as divine, he did violence to his reason and could not therefore be trusted with great responsibility.

But there is a sin more subtle than the physical, mental and moral. It is spiritual sin. Moral sin breaks the law; spiritual sin breaks the gospel. Worldliness is spiritual sin and needs to be overcome just as much as moral sin.

Now, the practical question is, what shall we do about it.

First of all, confess sin to God. Not another man's, but your own. Tell God that you are a downright sinner. Be honest, and you have the promise that if you come to him in such a spirit, "he is faithful and just to forgive."

Hate sin with all your heart. I heard a poor drunkard say that he could not love his enemies. I could but tell him that he need not love his greatest enemy. If he would only hate the wine cup as he did the devil, all other enemies would soon appear to him as friends. Anselm, Archbishop of Canterbury, said, "If I should see the shame of sin on one hand and the pain of hell on the other, and must of necessity choose one, I would rather be thrust into hell without sin than go into heaven with sin." The Emperor of Constantinople desired to punish Chrysostom for what he called his insolence. One of his courtiers suggested that he put the preacher in jail. "That would be no punishment," said another, "for he will sing Psalms and take pleasure in being alone with his God." "Well, then, kill him," suggested a third. "That will be no punishment," was the reply, "because he wants to die and go to Heaven." "The only way to punish Chrysostom," continued one of the advisers, "is to make him commit sin. He has said that he hates nothing but sin." May God give us the spirit of Anselm and Chrysostom. It was the secret of their power with God and man.

And yet, we must make the humiliating confession that there is something in most of us that loves sin. The flesh desires it, while the Spirit would put it out. May the Spirit that hates sin prevail against the flesh that loves it.

In the bank of I'arn there is above the desk of the cashier and paying teller a door, behind which is a photographer with his camera. When one of the clerks presses a button, this door quietly opens and the picture of the man in the act of signing a cheque is instantaneously taken. Many a suspicious character has thus been photographed, forgery has been caught, and their denial before the court has amounted to nothing, because the bank could produce their photographs in the very act of forging the cheque. And thus our sins are being photographed on our very faces, our consciences, our inner souls, and upon others whom we influence.

But if sin is hated and repented of, God is quick to respond in love. "If we confess our sin he is faithful and just to forgive." Not only does he forgive, but he removes it from us as far as the east is from the west. When you have succeeded in bringing together the eastern and western horizons, then you may bring the believer's sin to condemn him. He not only removes but he casts it into the depths of the sea. The laying of the Atlantic cable revealed the fact that there are depths in the ocean never affected by storms. The water down there is almost solidified by the weight from above. If anything ever sinks into that depth, it can never rise. Such is the figure; sins forgotten and removed are cast into a depth from which they can never come up to condemn us. Better still, God blots out our sins. You have noticed that clouds which hang upon mountains are soon dissipated by the rising sun. You cannot find them; they are gone forever. So God blots out the thick cloud of our transgressions; they can never be found. Even better still, he has promised that he will not mention them to us. When a man has committed a crime, he lives in fear of having it continually thrown up to him. His children, and grandchildren may not hear the last of it. But the sins of the Christian, forgiven, removed, cast into the depths of the sea, blotted out, are not to be mentioned any more. But the climax of it all is, that God sees fit to forget them. He remembers his promises but he forgets our sins. (Prayer.)

Lord God, our Father, revive in us a sense of sin, that we may confess it, turn from it and cast it out of our hearts and lives. So fill us with the Holy Spirit that there shall be no room for sin, physical, mental, moral or spiritual. Help our friends, convicted of sin, to trust in Jesus Christ as a complete Saviour, and prompted by grateful love, may they take him as Master, and faithfully serve him.

A CHRISTIAN SPIRIT.

Some people have very hazy ideas as to what is entitled to be called a Christian spirit. They are inclined to think that an amiable, easy-going, pleasant, winning sort of life is the consummate manifestation of Christian character. In the view of such persons the one who never criticises or finds fault with others, is the Christian, above all others. They think that to have the Christian spirit, or to treat others in a Christian way, is to be tolerant of whatever life may be lived or

of whatever views may be taught by others.

If error is pointed out and earnest warning is given against it, no matter how innoxious and altogether evil it may be, the bearing testimony against it is considered by some as the mark of a very unlovely spirit. They like not the voice of the watchman who warns of danger, and they feel deeply aggrieved by the suspicious and tale-bearing nature of the watchman. They compliment the one who says, "Peace, peace," even though there is no peace, for, to their way of thinking, such a crying denotes a sweet, peaceful and cultured nature!

It is evident that according to this method of passing judgment, Christ himself came short. He had no hesitation, whatever, in speaking plainly to and of those whose lives and doctrines were in error. The Scribes and Pharisees were roundly denounced as hypocrites, white sepulchra full of dead men's bones, the children of the evil one, and they were told that they were in danger of the damnation of hell. According to the modern school, this was not only unkind, but unchristian, and had they lived in that day, they would have come back at Christ with the suggestion that if he would inculcate his teachings, he must begin by apologizing to the Scribes and saying nice things to the Pharisees.

It is a part of the duty of religious papers and religious teachers in general to warn against the false doctrines that lead people away from Christ and his salvation. It is the spirit of Christ to try to keep men and women from believing wicked doctrines and living darkened lives. So with thousands who have been misled by the pretences of Dowie would it have been immeasurably better had they gone on in the ways of simple Gospel faith in the simple service of Christ. So have multitudes been misled by Spiritualism, and it is the part of all intelligent religious teachers to let people know the dangers and the darkness of this and other similar systems.

The Christian spirit is that which is loyal to Christ, which accepts his teachings as true and is not pleased by those who contradict him, even if they smile and lip and simper while they do so. The Christian spirit is that which is not satisfied while it sees others going on in the ways of death, if it may in any way rescue them by turning them from error. The Christian spirit is that which is full of love and tenderness not for falsehood and sin, but for Christ and for those who may be won to him.—*Herald and Presbyterian.*

Paul seems (by the Spirit) to have anticipated the twentieth century tendency to say, "The Pauline advice with respect to being covered in service has not present-day application." And therefore Paul adds one sentence, which meets all such evasions: "If any man seem to be contentious, we have no such custom, neither the churches of God." As it were to say, whether you can understand God's reason for this badge of woman's influence, God has appointed it and he desires that his will be respected.—*Southern Presbyterian.*

Duty's path always opens for us as we go on—not before we start, but as we obey and move forward. Yet we must not expect there will never be any difficulties to meet or obstacles to surmount. God never has promised that. Too easy a path is a bane in life.

President Wilson, of Princeton, thinks the glory of God should be our chief thought in all that we do. In regard to so much of the talk which is now heard of cultivating character, he says: "I take leave to believe that a man who cultivates his character conscientiously will cultivate nothing except what will make him intolerable to his fellow men. Character, gentlemen, is a by-product. It comes, whether you will or not, as a consequence of a life devoted to the nearest duty."

A secular journal in the East speaks thus of the Accepted Version: "In a sense it is an accident of history that the solemn and tender religious utterances of Jesus and the Jewish race should have been rendered into English at the moment of the supreme flowering of that language, a moment when it was the most perfect instrument for the expression of the noblest thought and feeling." Christians know it was no accident but the will of God.

Northern Presbyterians have resolved to reduce the number of commissioners in the General Assembly. This number now is 800, the reduction will make it about half. The *Interior* says: "After four years of meeting in 'auditoriums' of various sizes it becomes plain that there are very important advantages for a General Assembly in a church house as a meeting place."

Leo Chit, a pious Baptist Chinaman, was murdered in Philadelphia July 16th. He left in his will a large sum of money to build a house of worship for the Chinese Baptists in Philadelphia. Dr. Seashols, who was his pastor, says this will be the first regular church building erected in this country by the Chinese.

A PLEA FOR SMALLER CHURCHES

R. A. KERR

It has long been a question with the writer whether or not the largest churches, measured in point of membership, are the strongest churches, whether there is more spiritual life, greater unity and a deeper harmony between pastor and people than there is in smaller bodies. Do they accomplish more good measured into one large body, than would be accomplished by the same number of people divided into smaller congregations each having its own pastor?

It seems that the tendency today is to want numbers, that church being accounted the most successful which has the largest enrollment of members. And one would naturally say that the greatest number of people banded together could perform the greatest amount of work. We grant that, where there is that deep undertone of spirituality there should be, but is there not also a greater danger of schism among the members, less of harmony, less unity of thought and purpose? Can a pastor with eight hundred, a thousand or twelve hundred members—and often more—come into as close, vital touch with his people as the pastor with, say three hundred? And does not the membership draw its inspiration largely from the pastor? How, then, can they do that unless their pastor is their friend? And how can he be their friend, in the truest sense of the word, unless he knows them personally?

My plea for smaller churches is based on the belief that a pastor's most effective work is done outside the pulpit, not in the thirty or forty minutes discourse he gives his congregation twice each Sunday, no matter how learned it may be. He must know his people; know their heartaches, their discouragements, their trials, their battles with temptation, their longings for higher and better things; he must know them in their homes, and know the conflicts of their daily lives, before he can serve them in his true capacity of Shepherd. He should know each member personally to be of the greatest help to that one for each has a different need, and to know that his pastor was in sympathy with, and had a personal interest in him, would make his christian development much more rapid and assured.

Take the minister who has a thousand members in his church, and it is impossible for him to do justice to his hearers from the pulpit, and visit them in their homes at the same time; he must have a paid assistant to do his visiting for him, make his pastoral calls and do the work that alone would give him the influence over his people which he cannot afford to lose. How can a man with such obligation resting upon him do the work such a membership demands? He simply cannot; he must have a helper, and a good, efficient helper at that, even though he should lose his strongest hold on his people.

But is religion a thing of the intellect, or is it a thing of the heart? Does a pastor do his most effectual work by preaching at his people in the dark, or by preaching to them in the clear sunlight of their needs, as heart to heart? Who of his flock most need his ministrations his words of cheer, of comfort, of encouragement? Is it his corps of faithful deacons, the business board and officers of the church the workers in the Sunday School, the faithful few who are always found in their places at the weekly prayer-meeting? They are his standbys; he needs them, their hearty support and co-operation, and he always has it. But who is it needs him? Is it not those on whom the infirmities of age are fast creeping, who are rarely permitted to be in attendance on the preaching of God's word, and to whom are denied so many of the blessed privileges of the church? Those who are drawn into temptation through their daily contact with the world and sin? Those who need to be aroused from the lethargy and indifference into which they have fallen, and put to work in the Master's vineyard? How much more could be accomplished

could be lost going there in the Master's service? How much closer knit together would pastor and people become if that bond of fellowship did not exist between them.

Then let us have more church houses, though they be not so elegant, more pastors to minister to the needs of their flocks; or, if we must have larger churches, let us have less rhetoric and a closer union of pastor and people.

MODERN CHURCH IDEALS

BY HUGH G. BOWEN

There is being pushed into publicity the notion that a church organization devoting itself exclusively to teach religious truths and to urge Christian conduct and life on people is an anachronism and a failure. To insure success in the future the church, it is declared, must widen the scope of its work in the community. Lines have been marked out for the progressive mission, and experiments have been made and are now in practical (or impractical) operation. Among them we mark sewing schools, pharmacies, clinics, amusement-halls, reading rooms, athletic clubs, night schools, intelligence offices, charity agency savings-banks, "smokers," literary clubs, bathing conveniences, restaurants (free or cheap), and other activities too numerous to mention.

While a respectable number of excellent pastors advocate such activities by the church, yet the most gifted and ardent prophets of the "reforms" are professors in colleges and universities who disavow "all connections with a church" and seldom ever grace a pew with their presence. They usually are immaculately innocent of all responsibilities for church life and work.

It would be amusing, if it were not exasperating, to see pastors quoting the homilies of these professors on the shortcomings of the churches and pastors as if they were divinely authorized monitors supplementing apostolic teachings. If one of them would only illustrate these reforms by organizing and "operating" the new, ideal church it would do much to inspire faith in their possessions.

Such institutionalism is not the New Testament ideal. I would not refer to this were not the advocates of the plan so insistent that the whole scheme is "going back to Christ." Jesus Christ did little to aid people in their temporal and physical needs. He fed the hungry people three times so far as we know, no more, and that after they had spent a whole day listening to his preaching. One human physical affliction to which our Lord gave particular attention was the healing of the sick, a work to which our modern reformers pay scant attention and which our churches have left to the vagaries of Dowicism and Christian Science. Praying for and with the sick, hospital conveniences and help, activities so closely akin to the "doing good" of Jesus Christ, receive comparatively little attention in the new ideals.

Free lunches, amusements, sewing societies have been mostly the objects on which attentions have hitherto been focalized. We find no trace of this "institutionalism" in the apostolic church. For a while at least there was a community of property; but that seems to have been a local and temporary expedient, and compulsory on no member. "Collections" were taken to assist the poor disciples, and "seven deacons" were appointed to "serve the tables" of poor widows. Dorcas was a benevolent young lady, as are a thousand Christian girls in our days. Throughout the history of the church in the earlier centuries we discover abundant evidence of charity and beneficence to the poor and needy; but no intimation that the church was a kind of a department store for the temporary commodities of life. The church as a charity dispenser and an all-around restaurant in an American city is poorly equipped for the task. It has been discovered by close students that local charities dispensed by individual churches are more apt to injure than to help practical charity. Unworthy idlers pension themselves

on more than one church; and charities are abused by being extended on the few least worthy to the disadvantage of the many truly needful. Free soup-kitchens are greatly discredited by those who study sociological conditions. While they may alleviate temporary needs they create systematic mendacity and professional pauperism.

It is not the mission of the church to furnish amusements for the members. There are other organizations which are far better equipped for this work than is the church. The Purvell scandal in Cincinnati a few years ago is one of many warnings why churches and pastors should hold themselves aloof from financial responsibilities in behalf of the membership. Sometimes pastors and devout deacons have added to their spiritual vocations the commerce in stocks in rubber and mining corporations, but with no marked addition to the spiritual power and influence of themselves or the churches to which they minister. But this feature of "work" seemed to be quite foreign to the mission of the church.

Political prohibitionism, Anti-Saloon Leagueism, tariff reform clubs, all such movements, however worthy, are not pertinent to the church as an organization. It is the province of the pastor to preach and develop an intelligent, sensitive Christian conscience; then let him and his men act as individual Christians as they think wisest and best. Circles of Christians can organize for any philanthropic mission and reform movement, associating with them congenial fellow-workers outside of the membership if they so choose; but the church is already loaded to the water edge with societies and circles that sap its spiritual strength until its great mission in the world languishes.

The church of Christ in its preaching, praying, benevolence, and energies should adhere closely to the great purpose for which it was organized. "As the Father sent me so send I you." What for? "The Son of Man has come to seek and to save the lost." It is the business of the church through its pastor and members to preach, live, and apply the message of the gospel to the needs of men. Any deflection from this task to manage charities, amusements, athletic technical schools, financial projects and like enterprises will surely paralyze its energies, weaken its influence, and cripple its efficiency. It is already suffering from an overburden of extraneous interests. It is always moving like a hobby-horse; but it does not make the progress its friends covet for it in the tasks set for it. It has been "serving tables" so long that its attention to "the Word" has been in a measure suspended. —Standard.

HOW TO CHOOSE A LIFE WORK.

The choice of a life work is a subject of the greatest importance and oftentimes one of great perplexity and anxiety. It is often settled for us by the choice of our fathers before us. Multitudes of boys follow the profession, business or trade of their fathers, and to them the question has no concern. But the boy who stands upon the threshold of life, about to choose his life work, faces one of the great crucial moments of his career. That choice will have a tremendous influence upon his life. It will largely decide whether his life itself shall be a failure or a success. It requires, therefore, the most serious and prayerful consideration.

What then, are some of the elements that should enter into the determination of this choice?

1. God should be consulted. Parents and friends will be interested. They will give advice and make suggestions. But God must not be left out of consideration. In prayer we should ask him to guide us; nor should we ever think for a moment of engaging in a work that would be displeasing to God or that is in any sense disreputable or dishonorable. Our supreme business in life is "the King's business," and our life work should help us rather than hinder us in the service of God. William Carey, "the consecrated cobbler,"

once said, "My business is preaching the gospel, but I cobble shoes to pay expenses."

2. Natural inclinations should be an important factor in deciding our life work. Unless we do that in which we find real pleasure and joy, the work of life will be awfully irksome and an almost unendurable burden. A man who had made a great success in his chosen pursuit once said, "My work is my play." It was so congenial to him that working was like playing. And just here it is well to remember that no honest work in life is to be despised. If our inclinations do not lead us to choose a learned profession or a distinguished career, this should not influence us in our choice. The nobility of work depends upon the worker and not upon the work. The most humble work may be glorified by the dignity of the man performing it, and the most exalted labor may be debased by the character of the one engaged in it. Pontius Pilate wore the purple robe, but disgraced it by cowardice and injustice. Better a carpenter plus manhood than a king minus it. But, on the other hand, if one of the higher professions or careers appeal to us, no matter what difficulties may seem to be in the way, we should courageously choose it. In placing a strong inclination in our hearts for a certain life work God has called us to it, and he will help us to attain to it.

3. Natural ability should be an important factor in deciding our life work. What we can do should be most influential in our choice. Youth has its dreams. It builds its air castles, but in the light of ability, many of these must fade away, and yet many not appreciating their limitations rush in where angels fear to tread." The result is incapables, misfits in all professions and business pursuits. Over a millinery store in an Eastern city is a sign that reads, "Miss Fitt, Milliner." There are many misfit milliners in more than name only and misfits in all occupations. But saddest of all misfits in life are those where circumstances have forced men of real ability into a life work totally unfit for them. Here are some of the real tragedies of life.

Whatever your life work be, do it well, to the best of your ability. If you seem to have made a mistake in your choice spend not the days in vain regrets. Whatever your work, do it unto God and not unto men, and when he makes up the final records of life, the great question will be not what was our life work, but how did we do it.—Presbyterian.

THE FAULTS OF OTHERS.

Charity does not require of us that we should not see the faults of others, but that we should avoid all needless and voluntary observing of them; and that we should not be blind to their good qualities, when we are so sharp-sighted to their bad ones.

What if others are weak, is that a reason for your no longer keeping any measure with them? You, that complain of their troubling you, do you give nobody any trouble? You that are so shocked at the faults you see? If all to whom you have been troublesome should return the trouble they have had with you, you would be oppressed with the weight. And besides, even supposing that men had nothing to reproach you with, yet consider, farther, what obligations you lie under from God to show forbearance towards others for which you know you have such abundant occasion at his hands.—Fenelon.

We are ever ready to confide in weak friends, and we are afraid to trust in God. We believe the promises of the world but we cannot believe the Word of God. Let us make an effort to restore the divine order, let us confide with moderation in what depends upon ourselves, but let us set no bounds to our confidence in God. Let us repress all eagerness, all inquietude, all that we call zeal. He who thus trusts in God becomes immovable as Mount Zion. Our trust should be more firm and elevated. "I can do all things through Christ which strengtheneth me."—Fenelon.

BAPTIST HISTORY.

While on the subject of the antiquity of the Baptists, and of the evidence of their existence since the birth of Christianity, I will, for the entertainment and information of the common reader, give, in a few sentences, the history, as contained, of Christianity in England, or rather Britain, whose history is interesting to us many.

The first notice of Britain, on the historic page, see from Roman times. England was first named from the Romans, and by the Normans, then by the Saxons, and lastly by the Normans, whose name is in its history. "That the Romans found the Britons a barbarous and savage people, with naked bodies and painted faces; hence, the name Brit, painted, and last, a region." "Guides, the most authentic of British historians, affirms that Britons received the Gospel under Tertullian (Caracra, Emperor, under whom Christ suffered); and that many converts were sent into them by the apostles. Fox tells us, from an ancient book of English antiquities, page 129, part 1st, that an epistle was recorded, written to Lucius, the king of Britain, A. D. 169, by Eusebius, from which it is plain that Lucius had embraced the faith of Christ. Origen and Tertullian declare that "There are places in Briton inhabited by the Romans, but they are subject to Christ." "Historie, cent. 1, fol. 35, says, "That Chrysostom and other Greek fathers, said of the British churches, that they were constituted exactly according to Christ's pattern." Jeffrey, "De first conversion Briton," chap. 4, informs that while the ancient Britons possessed the country, they kept themselves sound in the faith. But A. D. 447, the English Nations began to possess Britany, and a 563 nearly completed the conquest of the Britons. In 497, Gregory, bishop of Rome, sent Austin, the monk, into Briton to bring the Britons into conformity to the church of Rome, and Britons with them. The ancient Britons, as their rights had been trampled on, since the descent of Julius Cæsar, retired to Wales and converted two large Christian communities, one at Bangor in the North, and one at Caer Leon on the south. Hence the Welsh were called the ancient Britons. Austin, after his arrival, held a council near Worcester-shire, where he invited the British ministers; some of them came. He urged them to conform to the rites and ceremonies of Rome. They zealously refused and strongly opposed Austin. Austin threatened in vain; he then craved them to observe three things, and he would leave others to their own discretion. "First, to observe Easter day; second, to give Christendom to children; third, to preach to the Saxons as I have directed you." They would not. He then stirred up the Saxons against them, and dispersed them. Their establishment at Bangor was razed, they were persecuted by fire and sword, for not accepting those three commands. Hence, it is plain, that infant baptism, or infant Christendom, was not practiced by the ancient Britons, until at least the seventh century. Another fact demonstrative of the same, is that Constantine, the great, son of Constantine, the Emperor, born in Britain, A. D. 305, son of Helena, a zealous Christian lady, was not baptized until he professed faith. "I say if Constantine, son of Constantine or Constantine, a professed Christian, and of Helena, a professed Christian, was not baptized till he professed faith, it is a strong argument that infant baptism was not practiced by the ancient Britons. Again, when Pelagius spread his errors, the ancient Britons sent to France for aid to suppress his errors, "their brethren sent them Germans and Sopus, who were mighty in the Scriptures, they converted many and baptized great multitudes in a river near Chester, upon a profession of their faith." Austin also was so ignorant of the rite of baptism to infants, and so unable to oppose the ancient Britons, not finding it in the Scriptures, he wrote to Pope Gregory, to be resolved in it. See his tenth Interrogatory, Ex. decreto, Greg. lib. 1st, Council, tom. 2. See also Hugo Grotius on Matt. 19:14. Bede also informs, "That when the Britons in the seventh century were oppressed by the Saxons, that the son of a British king, was baptized upon his embracing the faith; and that Paulinus baptized both men and women in the river Trent, at noonday. Bede 1, c. 16, cent. 7, p. 145. There was an intimate correspondence between those ancient Christians, afterwards called Waldenses, and those ancient Britons. Morland, in his preface to the French Bible (the first Bible ever printed), says, "The Waldenses have always had the full enjoyment of the Holy Scriptures, ever since they were enriched with the same by the apostles, having, in fair manuscripts, preserved the Bible entire in their own tongue." These Waldenses, as I have observed, living in the Alps, France, Germany and Holland, as the English chronicles manifest, corresponded with the ancient Britons, and finally emigrated to England and Wales. For, in the time of William the Conqueror, and his son, William Rufus, Bishop Usher says, "they abounded in England." In the time of Henry I, 1100, the bishop tells us, "that the Waldenses spread their doctrine all Europe over, and in England in particular; and from these Waldenses sprang the Lollards, from one Walter Lollard, a great preacher at that time in England, amongst them."—Page 242. Lollard flourished in the time of Edward III; from whom sprang John Wickliff, a graduate of Merton College, Oxford, a Baptist, who taught in the reign of Edward III, A. D. 1371. "That believers after the example of Christ, should be baptized in pure water. And that it was not lawful for believers who had received the baptism of the spirit, to neglect the baptism of water." Fla. Illyriens Catal, p. 403. "From Wickliff, Usher dates the English reformation. Especially as he translated the Bible from Latin to English, and gave England its first English Bible." It would appear that many received Wickliff's views on

some points, that did not receive the whole of them, hence some of his followers were Baptists, and some were not. In Bohemia, as well as in England, many of the Wickliffites, but most commonly called Lollards, were Baptists. Mr. Fox says, "That a professed king of Oxford, from Bohemia, upon his return to Prague, in the winter very severe, took some copies of Wickliff's books, and communicated them to John Huss, an eminent Bohemian preacher, who embraced the sentiments of Wickliff, and became a zealous defender of them. His disciples were called Hussites." Queen Anne, wife of Richard II, was a Bohemian, and sister to the king of Bohemia, who brought many of her Bohemian converts with her, who were, in profession, Waldenses; these persons being the same in principle as Wickliff, conveyed many of Wickliff's works to Prague, and thus spread the Baptist principles in Bohemia. The Wickliffites, most commonly called Lollards, from Walter Lollard, their great preacher, were much persecuted, and the points to which they were most, was called "Lollard's Turret," occasionally, but they were in favor with the court, particularly in the reign of Richard II and Edward II in one of their reigns. Mr. Fox says, a book of constitutions for reformation was exhibited by the Lollards to Parliament. In the reign of Henry IV, they were cruelly persecuted (the same having no connection with Wickliff) they would not baptize new born infants. Dutch Martyr, fol. 114. "In the reign of Henry V, they were cruelly used." Lord Biddam, and thirty-eight more, were being up in chains and burnt. Hence the place is yet called Tyburn, from their being there up first and then burning them. Dutch Martyr, fol. 114. In the reign of Henry VI, four hundred of them suffered great hardships, many of them death, for slighting infant baptism, and especially for saying that the infants of believers need not be baptized, and that if infants died without baptism, they might, notwithstanding, be saved. "For this, they suffered many things, and many of them death." See Dutch Martyr, fol. 114, and Max. pages 467, 468, 918. In the reign of Edward IV, Henry VII, and Henry VIII, their sufferings much increased. Pope Innocent had appointed baptism to infants, and enjoined it in the most solemn manner, namely, so baptism, no salvation. Finding his infallibility not respected, he was enraged, and this is assigned as one cause of their sufferings during those reigns, or at least during a part of them. A decree was passed, enjoining it upon all true sons of the church to suppress all books that had been written by any of the reformers, particularly Wickliff's, Prith's and Tindal's, "because they contained the principles of the old Lollards or New Reformers, or as the Catholics called them, by way of reproach (as Mr. Ralston), the Anabaptists." Many suffered in 1524. Several Baptists that came from Holland were imprisoned, and two of them burnt at Smithfield. Stow's Chronicle, p. 576. In 1535, twenty-two Baptists were apprehended, and ten put to death. Fox's Acts, vol. 2, p. 315. In 1539 sixteen men and women were banished for opposing infant baptism; and on their going to Delft, in Holland, were pursued and prosecuted for being Baptists, and were put to death for the same; the men were beheaded and the women drowned. Dutch Martyr, lib. 2, p. 123. During the reign of Edward VI, there was a respite to the Baptists, and though there was in Edward's reign an act of general pardon, yet the bigoted party got the Baptists excepted, and many of them were put to death. Hugh Latimer's Sermon on Lent, p. 73. I pass over the history of Crauner, Ridley and Rogers, who having persecuted others, were themselves persecuted unto death, as a just retribution and an unlawful monument to others. The Baptists, in bloody Queen Mary's reign, were numerous and much persecuted. Fox's Acts, vol. 3, p. 606. There were 800 persons put to death for religion, in two years of her reign, though upon the whole called a good queen, yet many retained in her privy council—were privy councillors in Mary's reign, and consequently persecutions against the Baptists continued. The writ, "De Heretico Comburendo," that only hung up "in terror" for seventeen years, was taken down and put in execution upon some Baptists that were burnt at Smithfield, and the queen, by proclamation, ordered all Anabaptists to quit the land, natives or foreigners, under the penalty of imprisonment and loss of goods." Dr. Wall, as quoted by Junius, p. 47. In 1608 the sixth year of James' reign, Clapham writes a book called "Errors on the Right Hand," in which he states, "That the Baptists taught that repentance must precede baptism," and that when anyone would say, I am of opinion there is no true baptism on earth, the Baptists would say, "say not so, my son, the congregation I am of can, and doth, administer true baptism." These alleged errors were opposed and vindicated with great energy during this reign. "A plain and well grounded treatise on baptism was published," and the Baptist principles so advanced, that James decreed to seize the estates of those heretics, which drove Puritans and Baptists in great numbers to America. From James' time to the present, it is universally known that the Baptists have increased in Britain in a sort of geometrical ratio. Thus I have shown, that even in England, the Baptists have continued from apostolic times to the present day, as also there have been in every century, advocates for Baptist principles. I have presented but a few of the documents which are possessed upon this subject, but these we suppose sufficient for our present purpose. With all these documents and facts lying before us, let us again hear the Rev. Samuel Ralston. "It is unquestionably certain," says he, "that the present Baptist churches, both in Europe and America, are sprung from the Anabaptists who started up in Germany at the com-

ment of the reformation!" Yes, from the Münster madness, in 1535! "Credis Judæus Aperta, non ego." Mr. H. is a great admirer of Menenius's Ecclesiastical History and would like Mr. Menenius, but so gradually the hardened opinions on the Baptists, yet this same Menenius, with the same evidence before him, in favor of the antiquity of the Baptists, when he characteristically calls Anabaptists is constrained to say that their origin is hid in the remote depths of antiquity. His words are, "The true origin of that sect which acquired the denomination of Anabaptists, by their solemn denouncing of the right of baptism to those that came over to their communion, and derived the name of Menenius from the famous man to whom they owe the greater part of their present felicity, is hid in the remote depths of antiquity, and is, of consequence, difficult to be ascertained." Noah, Vol. 4, p. 474. This conclusion from a noted writer, in a great measure, proves (had I not other proof) the correctness of the proposition I announced, and documented with so many extracts, viz. That the Baptists commenced on the day of Pentecost, and have continued from that time until now. We must confess that we find more honesty and candor in Roman Catholics, and much more consistency, too, on the subject of infant sprinkling, than most of the works published on this subject by other pedobaptists. They at least acknowledge that it is not to be found in the written word of God, but in the traditions of the Catholic church only. Thus they hold fast to the tradition of a learned doctor of the Catholic church, whose title is "The Rt. Hon. John Milner, D.D., V. A. P. R. A., London and Cath. Acad. Rome," in a late publication, issued from a Philadelphia press, in 1870, addressed to the Lord Bishop of St. David's challenges the Protestants on their admitting and aving upon the authority of the traditions of the church of Rome, on some subjects, and asks them a very hard question, why they reject the authority of the church on other subjects. By the phrase, "the church," he always means the Roman church, for he acknowledges no other church. His words are, page 310: "Indeed, Protestants are forced to have recourse to the traditions of the church for determining a great number of points which are left doubtful in the sacred text; particularly with respect to the two sacraments which they acknowledge. From the doctrine and practice of the church alone, they learn that, though Christ, our pattern, was baptized in a river, and the Ethiopian Eunuch was led by Philip into the water, for the same purpose, the application of it by effusion or aspersion is valid; and that though Christ said, 'he that believeth and is baptized, shall be saved,' infants are susceptible to the benefits of baptism, who are incapable of making an act of faith." "Often we have called infant sprinkling a tradition of Poper, and here a high Roman dignitary acknowledges it. Yes, and tells the Bishop of St. David's, that from his church alone Protestants received it!" How much more consistent this, than to attempt to prove infant sprinkling from forced, distorted, unnatural application and interpretations of Scripture. A learned clergyman lately took for his text, Rev. 7:3, "Hunt not the earth until we have sealed the servants of God in their foreheads." i. e., sprinkled infants in their foreheads! Another, to prove sprinkling, preached from Isaiah 52:15, "So shall he sprinkle many nations." i. e., baptize them. The whole context and the original term has no more to do with sprinkling infants than with making a pilgrimage to the temple at Mecca. The clause is rendered by Junius and Tremellius, in their Latin Bible, the best translation of the Old Testament extant, "Ila percipere stupore, multos gentes." The Septuagint uses the term "baptizantai," tantamount to "percipere stupore;" this, in plain English is, "he will fill or he will cover with astonishment many nations." Let us now read the whole verse, Isaiah 52:15, and observe the consistency of the Septuagint and Junius' and Tremellius' version, with the scope of the context. "So shall he astonish many nations; the kings shall shut their mouths at him; for that which they have not heard shall they consider." But, behold, this proves infant sprinkling! That the words dip, sprinkle and pour are all one and the same, is the sum of all the learned criticism of the Pedo-baptists upon this subject. Although in two verses they all occur in their distinct meaning, and are never once confounded. We shall request some of the ingenious pedo-baptists to give us a sermon on Lev. 4:6-7, on these two verses, "And the priest shall (dipaci) dip his finger in the blood and (profranci) sprinkle of the blood seven times before the Lord, and shall (ekkechi) pour all the blood at the bottom of the altar." From this text let him prove that dip, pour and sprinkle are all the same action, and then we shall give him another text. Until a pedo-baptist does this, all his criticisms are but vain and noisy breath. The documents which we have brought forward at this time have not been elicited by any supposed merit in Mr. R.'s review. We are glad of the opportunity his review gave us of exhibiting some of the documents we possess on this subject. And it is to be hoped that every attempt made to prop the tottering system, will afford similar opportunities of bringing forth more. We are glad to hear that the doctors are laying their heads together, and contriving new bulwarks, because we believe that the truth gains ground by discussion. If Satan had let the Lord and his apostles alone, the cause would never have triumphed. If England had let Bonaparte alone, he never would have conquered Europe. If the Pope had let Luther alone, the Reformation would have made slow progress. And if the devil had

not deserted our first parents, the extension of grace would never have been long. We constantly pray for its progress, and desire to be valiant for it. Truth is our father, Honour our mother, who feed us power, who give us life to sustain. They shall be done as the Lord is pleased, they shall come from their fathers to keep, and in the morning of the resurrection they shall rise in glory, and be recompensed for all their trials in its support. God himself is truth. All truth proceeds from him, and the saving truth came by Jesus Christ, who is the way, the truth, and the life. The devil is the father of all lies, of error. The success which he uses for its support, are the lies of all men, his reward is a present one, and a good one. It is even to the eternal taste, but the end thereof is death. "Wickliff's words are phenomenal, and they shall be done." The above was taken from The Baptist, of July 10, 1846. It is not argued, and is supposed to have been written by Dr. J. H. Rogers, an able learned editor. The information contained therein is of such great value that it deserves to be republished. I have carefully compared the copy with the text in The Baptist. Any who wish to quote or refer to it may do so with full assurance. O. I. HENRY, Louisville, Ky.

LITERARY

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

The *Advocate of Society*, \$1.00 postpaid. It is significant of the times that a Southern man should come out in a volume of sermons and addresses on "The Salvation of Society." The already famous young preacher is Rev. John Hoosh Hinton, D.D., of Baltimore. While pastor of the old Second church, in Chicago, he first delivered three discourses. The closing series on "Fundamental Truths of Christianity," was called forth by Dr. Foster's famous book on "The Finality of Christianity," and created quite a sensation at the time of their delivery, being reported quite fully by the daily papers. They deal with such vital and fundamental questions as, "Is There a Living God?" "Is the Bible a Revelation From God?" "Does God Answer Prayer?" "Was Jesus Christ the Son of God?" "Did Jesus Rise from the Dead?" and "Will Christ Come Again?" It is in Part First that we catch the note of the New Evangelism, "The Other Half of the Gospel." That Christ's purpose was to establish an ideal social order upon the earth, as well as to save the individual soul, the author finds written large upon every page of the Gospels. Primarily, he says, we are to put the emphasis where Christ put it, and where the early church also put it, upon individual responsibility and personal work; but side by side with this there is to be performed a social, legislative, political duty, which the enlightened elements of the state must take the lead in performing. We have swung so far in our efforts to get away from the iniquities arising from a union of church and State that many have come to think that religion has nothing to do with either political or industrial life. We must come back to saner and more Christian views of the great subject. The church of Jesus Christ must prepare itself as never before to take the position of leadership in social and political reforms. In teaching, these discourses are essentially Biblical, in form and application they are distinctly modern. The book may be heartily commended, especially to preachers interested and in any way enlisted in the great moral awakening, the far-reaching civic revival of today. Geo. B. EAGER, Louisville, Ky.

The Methodist Review has no superior among reviews. The July-August number is able and interesting. The first article, however, is interesting because it is so silly and it is the only silly thing we have ever seen in the Review. The writer advocates "union" of the different denominations, but says truly: "We believe that no organization can be abiding that does not rest on fundamental and formulated beliefs," and adds that the churches will agree to nothing which involves the abandon of those peculiar doctrines, government or forms of worship! What sort of "union" would that be? Then he goes on to advocate building a great central house somewhere. He holds up the Catholic church as an example. He speaks of the different orders, etc., in the Catholic church, but says the bond of union is the Pope! He does not in so many words advise the churches to unite under a pope, but that is the plain inference from what he says. Modesty, we suppose, prevents his suggesting a man who would make a good pope! The Review, of course, is not responsible for this nonsense. There are many articles of value, and as usual the editorials and book notices are the best of all. Among the very best things is Prof. E. S. Tippo's essay on John Bunyan. Christ comes only to the want of the soul. We shall know him, love him, feel his saving power the glory and the blessedness of his birth in our souls, only when we heartily desire him.

Sunday-School Lessons

Sunday, August 9th

David and Goliath I. Sam 17: 40-49.

Motto Text. "In the Lord put I my trust."—Psalm 11:1.

The Philistines lived along the Southwestern coast of Palestine. After Saul had disobeyed God, it is said, "there was sore war against the Philistines all the days of Saul." The Philistines were camped in the valley of Elam, near Hebron, some ten miles from Hebron. The first part of the chapter relates the challenge of Goliath to the camp to enquire after his brothers and to bring them supplies and his resolve to fight the giant.

Saul at first naturally hesitated to let a stripling fight the giant. But David had ever a winning way and the king yielded, for no one but this young boy offered himself for the fight. "And Saul armed David with his armour." Or rather his "war dress," which was worn under the coat of mail. Over this coat of mail was placed and a brass helmet put upon his head. "And he assayed to go." Made a trial, thus showing his obedience to the king and his appreciation of the king's kindness. "I have not proved them." He took a little walk and found the armour too heavy. He could only hope to overcome the giant by agility, and besides he was not accustomed to armour. It was not fool-hardiness but wisdom which made David go unarmoured to meet Goliath.

"He took his staff in his hand." The sling is a very ancient weapon, as is shown by the Egyptian monuments. And in a skilled hand was a most powerful weapon. As against a sword and spear, provided there was some part of the body unprotected by armour, it was like a revolver against a sabre. David trusted wholly in God for his victory, but he used great wisdom in his choice of a weapon. The advantage was clearly on David's side, having the skill with the sling which he did. We are told there were seven hundred left-handed men of Benjamin who could sling at a hair's breadth and not miss. It is probable David carried his staff with him to attract the attention of Goliath, and make the giant think that was the weapon with which he proposed to fight. He would conceal the sling as best he could, for had the Philistines noticed that, Goliath would have guarded his forehead. For the Philistines knew the formidable nature of the sling. And had David been without the staff they would have suspected something in his other hand, knowing that he would not come out without some weapon.

Down to the ravine came the two champions, the man who bore the shield going with the giant. There was no visor to a helmet in those days, but the shield guarded from missiles. Goliath in his contempt for the ruddy boy, did not take his shield from its bearer. A pretty boy in his shepherd's dress comes to meet the famous warrior. No wonder Goliath disdained him. "Am I a dog that thou comest to me with stones?" The staff in his hand, a weapon which might be used in driving away a dog. "And the Philistine cursed David by his gods." He was angry at the insult conveyed by David's supposing he would be driven away by a stick. And if David had had no other weapon than his staff the murderous and coarse threat of Goliath would have been no empty boast. "Thou comest to me with a spear, and with a shield." The word translated shield means a javelin. These were the things in which the Philistines trusted for victory. David's faith was in his God. "I come to thee in the name of the Lord of hosts, the God of Israel whom thou hast defied." Always and in every thing David put God first. It was as the armies of the living God that he spoke of the forces of Saul. "This day will the Lord deliver thee into mine hand." Goliath said "I," David says "God." He considered, and it shows that was the issue that the trial was between the gods of the Philistines and Jehovah and David accepts this challenge as Elijah after on Mt. Carmel. God will give a complete victory; not only will Goliath be killed, but the army behind him. "And all this assembly shall know that the Lord saveth, not with sword and spear." He is not dependent upon such weapons nor upon force; He can give a signal victory to the weakest. God would guide the stone unerringly to the one small unguarded spot on the giant's head. Verse 48. Then Goliath came on towards his youthful opponent. Without waiting for him, fearing, it may be, that in a moment of caution the giant might take his shield, David ran towards the army of the Philistines. As he ran his motions would not be closely observed, and even if Goliath had noticed the preparation which David was making he would not have feared. A boy like that could not use a sling so skillfully as to hit the forehead of a man in motion. As he ran David puts the pebble in the sling, and hurling it with faith and prayer, it struck the unguarded spot and the giant fell to the ground stunned by the blow. But he was not dead and before the astonished Philistines could interfere, David had taken Goliath's own sword and cut off his head. No wonder the Philistines fled; it must have seemed to them that the God of Israel had worked a miracle against their champion. And Israel pursued till a great victory was won, and David's words to Goliath were proved a true prophecy. The lessons of this thrilling story are many. No matter what the seeming power of the evil with which Israel contends, God will give the victory. Each man must do his best, using his best wisdom, but he must know that the battle is God's.

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is sent to him; the spring poetry, the long sermons, the personal controversies, the interminable effusions on credits and remote subjects. He ought to know better. He will use his own judgment not having anybody to judge for him, and his judgment is confidently sometimes in error. His apology is the want of space, but he ought to be more like the notecorner, who has more space than he knows what to do with.—Central Presby. Journal

As many as believed were baptized. If thou believest thou mayest. Who can forbid water that these be baptized who have received the Holy Spirit as well as we. Suppose we take up the conversation with Christ and Nicodemus, and see if we can understand its meaning. Christ said, ye must be born again. Well, what does again mean? It means once more, but Nicodemus failed to understand and wants to know if he can be born when he is old. Yea, of the Spirit, but not of the water. Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God. Nicodemus says how can these things be or what do you mean by being born of water and of the spirit? Well, Nicodemus, it is like this: That which is born of the flesh is flesh and that which is born of Spirit is spirit. Your first birth is the water birth of the flesh; your second birth is of the spirit from God. Your first birth essential to your physical life; second birth essential to your spiritual life. Of water and of the Spirit.

The wind bloweth where it listeth and ye hear the sound thereof, but ye canst not tell from whence it cometh or whither it goeth, so is every man that is born of the spirit. As you did not know or understand your fleshly birth, so it is with your spiritual birth. But marvel not that I said unto thee, ye must be born again. Not of water but of the spirit. I have always found the most satisfactory way was to prove Scripture by Scripture. I find nowhere in the apostles, teachings to be born of water in order to become a Christian. But they do teach a new birth just as Christ was teaching Nicodemus. Therefore the essentials into the kingdom of God are by the spirit through faith, and not by water into faith.

The great truth that Christ was teaching Nicodemus was that he must be born again the once more. As Peter tells us we are born not of corruptible seed, but of incorruptible, by the word of God. What the flesh can do profits nothing, it is the Spirit that quickens. I cannot see in the old or new anything that typifies a water birth with reference to a means of salvation. S. B. MOSES. Cambria, Va.

OBJECTIONS TO EDITORS. There are a number of serious objections to editors and the ways in which they conduct themselves. We know of some objections or of objections to some editors rather, of which we decline to speak. One of the most common objections is, that for some reason the editor does not always take the view of all his readers. It is strange indeed, but he will sometimes say things with which all of his readers do not heartily concur. No doubt he ought to be more considerate, and, if possible, ascertain the views of every one of the large circle of his constituency before he opens his mouth or dips his pen.

BORN OF WATER.

I wish to make some remarks, through your valuable paper, in reference to an article which appears in the columns of your paper of June 1908, "Born of Water and of the Spirit," by E. O. White. While I admire the ably directed discourse, I crave light on the application which he makes with water. He states that water is only the outward sign of regeneration. Also that it has no reference to Christian baptism. It only shows

is sent to him; the spring poetry, the long sermons, the personal controversies, the interminable effusions on credits and remote subjects. He ought to know better. He will use his own judgment not having anybody to judge for him, and his judgment is confidently sometimes in error. His apology is the want of space, but he ought to be more like the notecorner, who has more space than he knows what to do with.—Central Presby. Journal

OTHER STATES.

The meeting at Shogles, La., closed with thirteen additions.

Maddox church, Texas, closed a good meeting with thirteen additions.

At Coman, Texas, a meeting closed with thirty four received into the church.

The meeting at Lumberville, La., closed with fifty nine accessions to the church.

Twenty two were received at the meeting recently closed at Lumberville, Miss.

Eleven have been added to the Adel church, Ga., all by experience and baptism.

Pastor Green, Pleasant Grove, Texas, closed a gracious meeting with thirteen additions.

The new meeting house at Roswell, New Mexico, has been set apart to the worship of God.

At Gast's Lake church, Fla., the meeting closed with thirty five added to the membership.

Ten have been added to the fellowship of the Ursumon church, N. C., as the result of a recent meeting.

Bro. Wm. Pierre has been set apart to the full work of the gospel ministry by the Salem church, Mo.

A meeting in the Pinckney church, Ga., resulted in eleven additions, all by experience and baptism.

A meeting in the Junction City church, Ga., resulted in twenty-eight additions to the fellowship of the church.

The Macedonia church, Ga., has set apart Bro. G. W. Leight to the full work of the gospel ministry.

A ten days' meeting at Haley, La., added thirty-seven members, eighteen by experience and baptism.

The church at Centerville, Miss., has been wonderfully revived and seventy-five added to her membership.

Bro. M. Arnette was set apart to the work of the ministry at the North Durham church, July 23rd, 1908.

Bro. U. E. Burroughs has been set apart to the full work of the gospel ministry by the First church, Marshall, Mo.

A good meeting at the Newville church Ala., resulted in twenty-six additions, eighteen for baptism and eight by letter.

There were 57 professions of religion and twenty-one additions as the result of a meeting in the Lewisburg church, Tenn.

A precious meeting at Georgetown, Texas, resulted in thirty-four added by experience and baptism and four by letter.

A good meeting at Brookland, Texas, resulted in sixty-five additions to the membership, fifty-nine received for baptism.

Moaks Creek church, Miss., W. R. Johnson, pastor, closed their meeting with twenty-seven accessions and the church greatly revived.

The meeting at Senatobia, Miss., A. T. Cinnamon, Pastor resulted in twenty-five additions to the membership, seventeen received for baptism.

As the result of a two weeks' meeting at Byles, Ala., twenty-one were added to the church, and Bro. W. R. Seymour called as pastor.

Pastor J. T. Weatherly, Austinville, Ala., held an eleven days' meeting resulting in twenty-four joining the church fourteen received for baptism.

Bro. J. W. Malone tells of two good meetings, one at Cowarts, Ala., the other at Pinchard, Ala., fifteen accessions at Cowarts and twenty-two at

Pinchard. Both churches greatly revived and strengthened.

The meeting at Shogles, La., resulted in twenty-one accessions to the church, eighteen of these received for baptism.

At Rural Springs church, La., twenty-one were received into the church, eight of these meeting.

A good meeting at Providence church, Ark., resulted in twenty-two added to the membership, seventeen received for baptism.

The Atwood church, N. C., has set apart its new house for the worship of God, Elder W. M. Whitman preaching the sermon.

A church has been constituted at the second Ga., being the fourth in the city. Elder J. N. Lee has been chosen pastor and has accepted the call.

Thirty additions to the church at Murrell, Miss., result of the meeting in which pastor Brooks was assisted by son Glaise Hightower.

At Haskelburg, Miss., a church was organized with ten members, at the night service one joined by letter and ten by experience and baptism.

A church with twenty-five constituent members has been formed at Light, Ga. There are others who have declared their intention of bringing their letters.

The Saints at Memphis, Ark., have been graciously blessed. Their meeting closed with fifty-seven additions, forty-two received for baptism. Bro. J. R. Lusk is the happy pastor.

Waukeba church, Fla., has been graciously refreshed and strengthened. Ninety-two added to the membership. The work goes on and many more are hoped for.

Pastor A. B. Hawkes held a meeting in the Shiloh church, Sumter county, Ga., which resulted in seventeen additions by experience and baptism and one by letter.

A gracious meeting closed at York church, La., resulting in forty-seven additions. The Sunday School, B. Y. P. U. and Women's Missionary Union all doing good work.

The Handy Creek church, La., closed their meeting with ten received for baptism and three restored. A new church has been constituted at Milldale, a small town of La.

The following churches in North Carolina are pastors: First church, Newbern; Tabernacle church, Raleigh; Sanford church; Mt. Airy church and several other smaller churches.

Pastor R. W. Brooks, assisted by Elder C. A. Mitchell held a meeting in the Spring City church, Tenn., which closed with twenty additions, fourteen by experience and baptism.

A ten days' meeting in the Greer church, N. C., in which pastor Reiff was assisted by Bro. L. A. Cooper closed with sixteen additions by experience and baptism and six by letter.

A fourteen days' meeting in the Wilkesochee church, Ga., greatly revived the church, happily settled differences and closed with eighteen additions to the fellowship of the church. Six of those baptized were fathers of families.

The men of the church, at Shareport, La., beginning with the seven deacons, have been organized into a study class, to study exclusively the doctrines of the Baptist denomination. An example worthy to be followed by other churches.

Burns Memorial church, Norfolk, Va., has been greatly blessed in a meeting in which Pastor Cox did the preaching with the exception of a few sermons from Pastor E. E. Dudley. There were 150 professions of religion and 113 additions to the fellowship of the church.

Pastor George B. Derrer, of the Kingwood church, W. Va., recently baptized at the same time Bro. Robert Show aged 81 and his great granddaughter. We have read of grandparents and grandchildren being baptized at the same time, but never before of a case like this.

Ten have been added to the fellowship of the Randolph Street church, Richmond, Va. Among them was a sister who had been a Methodist more than fifty years. She went to Pastor Robertson and said she had been greatly troubled on the question of baptism for years that she could not stand it any longer and wished to be baptized in the scriptural way.

Bro. J. W. Malone tells of two good meetings, one at Cowarts, Ala., the other at Pinchard, Ala., fifteen accessions at Cowarts and twenty-two at

Pinchard. Both churches greatly revived and strengthened.

The meeting at Shogles, La., resulted in twenty-one accessions to the church, eighteen of these received for baptism.

At Rural Springs church, La., twenty-one were received into the church, eight of these meeting.

A good meeting at Providence church, Ark., resulted in twenty-two added to the membership, seventeen received for baptism.

The Atwood church, N. C., has set apart its new house for the worship of God, Elder W. M. Whitman preaching the sermon.

A church has been constituted at the second Ga., being the fourth in the city. Elder J. N. Lee has been chosen pastor and has accepted the call.

Thirty additions to the church at Murrell, Miss., result of the meeting in which pastor Brooks was assisted by son Glaise Hightower.

At Haskelburg, Miss., a church was organized with ten members, at the night service one joined by letter and ten by experience and baptism.

A church with twenty-five constituent members has been formed at Light, Ga. There are others who have declared their intention of bringing their letters.

The Saints at Memphis, Ark., have been graciously blessed. Their meeting closed with fifty-seven additions, forty-two received for baptism. Bro. J. R. Lusk is the happy pastor.

Waukeba church, Fla., has been graciously refreshed and strengthened. Ninety-two added to the membership. The work goes on and many more are hoped for.

Pastor A. B. Hawkes held a meeting in the Shiloh church, Sumter county, Ga., which resulted in seventeen additions by experience and baptism and one by letter.

A gracious meeting closed at York church, La., resulting in forty-seven additions. The Sunday School, B. Y. P. U. and Women's Missionary Union all doing good work.

The Handy Creek church, La., closed their meeting with ten received for baptism and three restored. A new church has been constituted at Milldale, a small town of La.

The following churches in North Carolina are pastors: First church, Newbern; Tabernacle church, Raleigh; Sanford church; Mt. Airy church and several other smaller churches.

Pastor R. W. Brooks, assisted by Elder C. A. Mitchell held a meeting in the Spring City church, Tenn., which closed with twenty additions, fourteen by experience and baptism.

A ten days' meeting in the Greer church, N. C., in which pastor Reiff was assisted by Bro. L. A. Cooper closed with sixteen additions by experience and baptism and six by letter.

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TO HIM THAT HATH.

WALTER H. LEE.

To the trusty, the true, and the true,
 To the strenuous ones who have
 striven,
 To the silent, the patient, the
 faithful few,
 Shall the Lord's commendation
 be given.

From the slothful and sluggardly
 slave,
 Shall be taken even that which
 he hath;
 Who buries his talent in fear of his
 Lord
 Is the object of terrible wrath.

Into gross outer darkness cast,
 His soul shall be banished from
 Heaven;
 (His talent surrendered to him that
 hath ten
 For "to him that hath shall be
 given."
 New Orleans La.

Our Pulpit

BACK TO BETHEL.

BY HANLEY C. O. MOORE, D.D., ENGLAND.

"And God said unto Jacob, Arise, go up to Bethel, and dwell there; and make thee an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother."—Gen 35:1.

You remember the occasion. Chapter 35 points back to chapter 28. There we have the wanderer with the sun gone down, and he is in a desert place. The stones are around him. It was, as we now know, not a desert land, but a land of cities and peoples. But there are desert places among the thronging towns and villages. I know in the County of Durham there are very desert bits where a man can be lone enough. In some such lonely spot the wanderer was. He was in a desert in more senses than one. His soul must have been in a desert state. He had been a wanderer from the presence of God, and had been grasping the lines of his own providence. I am sure he could not be happy.

There he was, destitute and alone. In the wonderful freedom and arbitrariness of his life God gave him a great vision. He saw the glory of God. The ladder stood up upon the earth, and its top reached to heaven. The Lord stood above it, and the angels were upon it, going up and down, busied about that man. Then he had a time of solemn transactions with God, receiving into his heart the promise and presence of this indescribably gracious God—not, as it has sometimes been interpreted, a selfish transaction or bargaining. He saw in that wonderful vision the marvelous promise which undertook that he should be provided for then and there. His heart went up in simplest gratitude and said that God should be now and ever his God.

Jacob had a very checkered history. Years passed, and he had his dealings with Laban. There was the growth of his worldly gear and wealth; and the unhappiness of his multifold family, culminating in terrible discoveries of vile passions and violent spirits nursed under his own eyes. The man who had deceived a brother and a father

was now being paid in his own coin.

However, all the checkered experiences were passed. Now, after a very dreadful time—of family crisis, he was thrown more than ever upon himself. Then did God speak to him again, and told him to go back to Bethel; and amid the surroundings of Bethel, to begin again, and to build an altar, to do fresh homage and make fresh surrender of himself there; in the spirit to see again the ladder and the angels and the glory, and, rising up out of the dust and ashes he had made around himself.

Jacob, you remember observed. He went, and God watched over his going. He went and he called his most unattracted household with him to repentance, and to renewed dedication to the God of purity and truth. There was a great renewal of things again at Bethel in the latter days, and the place was solemnly re-dedicated. That had been a private name before between Jacob and God, now it was made a public name, and there was given to Jacob a confirmation of that strange name he had received. Israel. I am led to take this second visit as a message first to my own soul, and then, if it please God, to all who need it.

Many may remember a time of vision, a crisis when we awfully found out ourselves, and wonderfully found out God; and it was to us a Bethel, a house of God, the place where He recorded His name, where He made covenant with us and we with Him. Ever since that day He has been faithful. His Word has been unalterable. There He has been, the God of grace and peace, the God of purity and power—and all for us. The atoning blood has all that time spoken for us. The Advocate with the Father has been for all that time the propitiation for our sins; and we have given Him a great many occasions for being actively our Advocate with Him who is upon the throne. All this time the Spirit of God has been faithful, and ready, as our hearts have been opened up to Him, to write there on the will of God.

All that has been equally true in provision for us every moment since that Bethel long ago. Have we been quite true? Was Jacob then, between visits to Bethel—have we now, between visits to Bethel, been—true to the grace of God? Have we not sometimes been as those who received it in vain? Is it not time that we should go up again to Bethel and dwell there, and make an altar, and heap fuel upon it again as if the flame had never burned before? What was it which we were led in His grace and goodness to engage, in His blessed name at that wonderful time, which perhaps found us awfully discouraged and beaten down by ourselves in our spiritual life?

Do you not remember there at whatever to you represented Bethel, feeling that your Christian life had got cold and pale, and dull and hard? You were half-conscious that coldness since the early days had been creeping into every department of your life. You knew you were not glorifying God in the immediate circle in which you lived. People had not been taking knowledge of you that you had been with Jesus, though perhaps His name was not seldom on your lips.

This the God of Bethel saw, and gave us some experience of, sleeping on the stones. Then He opened the heavens, and we saw the glory of the open communication

between Him and us. We saw all that life of obedience, believing, following in the Deliverer's steps, and oh, it was a blessed time. But has it been an altogether since, along the days and months and years? We probably then carried down our hasty temper and restless will to Him who was able to overcome them in us and for us. And it was so. It was not a dream. We went out into life and service. We met the old temptations which could make us wavy and trouble, and which sometimes exasperated us; and though they were the same, God was in us, and there was a wonderful change. The Holy Ghost was there making Jesus Christ a living, bright reality in the heart, and the servant was very strong where he had been weak. Probably we made also a very special surrender of the tongue, so lately used not according to His will. There was a great revolution in our conversation about other people. We could not talk as we had been doing because we would not and we would not because the God of Bethel was making His abode within our hearts. But have we on our side been quite faithful in that respect to Him? Is there no occasion for our going up to Bethel, and beginning again with God?

It may be that we faithfully, and as far as we know, entirely surrendered ourselves to Him. As far as our possessions were concerned, we determined that a tithe should always be paid to our King, and, as He should lead us, our free-will offerings should not stop there. Have we been equally faithful to the covenant?

Altogether we were led to a most delightful consciousness of surrender out and out to the Lord. We entered into the realization of the perfect freedom which comes out of the perfect and simple "Yes" to His claim upon us. We found how delightful it was to be bond-slaves of the Lord. We found there was a boundless power in the soul to grow into the image of God in surrender to the Owner, absolute and unreserved every where and every when. Has it been consistently so since that long-ago visit to Bethel? Has there been no more or less unconscious taking back? Has love been exhibited in any degree to ourselves? Have we got fonder of being in the eyes and thought of men? Have we come to be rather kind and chary to our own name, and liking to see it mentioned? If so, there is need that we should go again to Bethel.

When that vision revolutionized our sight of self and of God, we recognized that we existed for another Person, that that was the truest way of existing in ourselves, that being thus given over to Him He was able in wonderful ways to manage His own surrendered property. In that attitude of the spirit we did find wonderful surprises in the Author. We found our varied imaginations purified and straightened. We found that we could live a life naturally lying along the lines of the nature God has made, and yet a life supernaturally delivered from tyrannies which had once seemed unbreakable and without hope. In proportion as we have ever been tempted to forget the magnificent fact that we belong to Him, in the proportion in which that has been at all let go, in which we have not presented the paper to Him for His pen, in that proportion there has been a lack of writing on the heart by His will against our own, and we have need to go back to Bethel again.

It is possible that with some there may be a need of going and

helping one another back to Bethel. Let us remember from this story of Jacob's experience, with gladness that our Master does nothing to force upon returns to Bethel. It was His invitation—that the broken and inconsistent man went back there. It was His will that Jacob should go, and we may be sure that the God of Bethel did not say to him, "So you are here again, but you should never have been away." He was welcomed, and as he looked around upon the familiar place he realized that he had changed, but the God of Bethel was the same. There he was at the same place, to demonstrate that God was ready to be the same to him once more.

No let us go back. If we specially need anything, let us go not only in lowliest penitence, but not discouraged. Never does God discourage anything but the heart while it remains unwilling to return to Him. Let it return, and over Bethel the glory shall be shining, the glory and the presence of God will be found to have grown no colder with time. He will restore to us wonderful words something better than blot out the years which the heart of self had eaten. But let us do it to purpose. Let us build an altar there, and let us put upon it what, ever, in the light of the Holy Ghost speaking to conscience, comes to hand as a really called-for sacrifice. Above all, let the sacrifice be made as if it had never been made before.

I was much struck by a young friend who had been at some meetings of the kind. He said afterward: "I see the very heart of the question is the surrender of ourselves to God." Well, practically it is so, the writing across our lives in the largest capitals of the words: "I am not my own. I am bought with a price. I am conquered by Another." It is upon that altar so built and so heaped that the fire of God delighteth to come down. It is a very quiet, sober thing, with remarkably little excitement about it.

Once more, let me point out the unchangeableness of the Promiser. Jacob was an older man, and a greatly more self-discovered and humble man when he went to Bethel the second time than the first. Gray hairs were upon him; indeed he was an old man. He was a man full of change and full of time; but God was in nowise altered. For He is "the same yesterday, today, and forever." "I am that I am," was true then, and it is true now. We sigh and we think that such a time was in our Christian spring; and the autumn, if not the winter, is come now. That is from your point of view, but God is the spring of the soul and can make all things fresh and new. He can renew the covenant and build the altar, and begin again. It is a renewal of the Christian spring; and if we dwell at Bethel it will always be springtime there, until it break forth into the perfect summer.

It is said of Tennyson that the secret of his continued inspiration was the reverence and seriousness with which he regarded his work and calling. But so it is not only with poets: all successful men, writers, scientists, preachers, doctors, yea, and all the humble handicrafts and laborers, find success and satisfaction in their work in proportion as they reverence their calling and take it gravely, seriously. So with the Christian. He must regard his high and holy calling; he must not count the blood of the covenant wherewith he was

sanctified, an unholy thing. He must reverently accept the honor and love the Father has bestowed upon him in calling him a child of God. He must reverence his own body, for it is made the temple of God's Spirit; and if any man defile the temple of God, him will God destroy; for the temple of God is holy, which temple we are. In continual reverence and godly fear we shall find continual inspiration and strength.

A careful and exhaustive study of the Scripture texts and points can hardly fail to remove all real practical difficulties touching the seemingly irreconcilable facts of Divine Sovereignty and Human Freedom. The Bible neither directly prevents, nor does it attempt to harmonize the related and combined action of God and man. It simply ignores the question of difficulties. Only curious and speculative thinking has raised and indefinitely discussed these, to no spiritual profit, and without any conclusive or advantageous result. By throwing an impenetrable veil over this question it puts it out of the trifling list of possible perplexities and doubts for every right-minded believer. On the one hand, the Bible claims for God an absolute sovereignty over all beings and events. On the other, it recognizes and affirms man's freedom by its direct oft-repeated demand that this freedom itself be faithfully exercised by meeting and fulfilling, to the utmost of his ability and endeavor, all the righteous purposes and provisions of the Sovereign God in redeeming, sanctifying, and saving men. And in vital conjunction with this demand the Book of God assures the compliant, fervent, believing man that the sovereign power and grace of God are engaged to second and secure the promised blessed result.—B.

A GOOD DRINK

Which Brings Daily Enjoyment.

A lady doctor writes: "Though busy hourly with my own affairs, I will not deny myself the pleasure of taking a few minutes to tell of the enjoyment daily obtained from my morning cup of Postum. It is a food beverage, not a stimulant like coffee. "I began to use Postum 8 years ago, not because I wanted to, but because coffee, which I dearly loved, made my nights long weary periods to be dreaded and unfitting me for business during the day.

"On advice of a friend, I first tried Postum, making it carefully as suggested on the package. As I had always used cream and no sugar, I mixed my Postum so. It looked good, was clear and fragrant, and it was a pleasure to see the cream color it as my Kentucky friend always wanted her coffee to look—like a new saddle.

"Then I tasted it critically, and I was pleased, yes, satisfied with my Postum in taste and effect, and am yet being a constant user of it all these years.

"I continually assure my friends and acquaintances that they will like Postum in place of coffee, and receive benefit from its use. I have gained weight, can sleep and am not nervous. There is a Reason. Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

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

Editorial

Our Book Department is now installed in our new store rooms, at 712 Fourth avenue. For some time past the quarters formerly occupied have been inadequate to meet the demands of a rapidly increasing business and enlargement became necessary.

The new location is all that could be desired, is handsomely furnished and possesses every convenience.

The office of the Western Recorder will be removed to the new location about August 1st. Our friends will please note the change in location and govern themselves accordingly. The door is wide open and all are cordially invited to enter.

We are now prepared to serve the Brotherhood as never before and propose, as heretofore, to be scrupulously faithful in discharging even the smallest trust.

In Central Kentucky, where the tenets of Alexander Campbell were planted less than a century ago, and where these principles have been constantly propagated, our Baptist brethren are sorely lamenting the present effort of the broad-gauge contingent to obliterate the distinctions between the Baptists and the followers of Mr. Campbell.

It is vain and futile to say there is no important or vital difference. So radical was the difference in Mr. Campbell's day that, in his judgment, it warranted the organization of a new denomination. Since then some points may not be stressed as heretofore, but the great differentiating doctrines remain the same. If there has been any essential change in the tenets of the followers of Alexander Campbell tidings of that fact failed to reach this office. On the other hand there has been no material change in the views and principles of Baptists. They still stand for the great doctrines that have been their distinguishing principles through the ages.

Simple fairness demands that the brethren favoring this union show that it is feasible, desirable and warranted because of doctrinal similarity. Let this be done and opposition will be a thing of the past. In fact this must be done ere the intelligent in either denomination would consent to a union.

If concessions must be made before this union can be consummated, let the leaders in this movement deal with the utmost candor and tell the Disciples and Baptists just what each would have to give up to secure this result. Our columns are open for such a deliverance. We would be glad to really know just how much Baptists would be asked to surrender in the proposed merger.

In this connection the suggestion is ventured to the brethren who feel they must unite with something that it would have been wiser to have made overtures to another denomination. The Baptists and Presbyterians have a greater doctrinal resemblance than the Baptists and Disciples. Brethren, try

your head on the Presbyterian.

After all, there is a better way to solve this question and one that will be free from objectionable features. Let those among Baptists who believe the views held by the Disciples quietly withdraw and unite where they really belong. Should there be among our Disciple friends those who believe in "heartfelt religion" just let them come to the Baptists in the good old-fashioned way and be baptized with their Lord in baptism. In this way each denomination would get its own and both be spared an agitation that would lead to internal dissensions.

The "La Revue," of Paris, asked the opinion of the great men of France in literature, art and politics on the subject of alcoholic drinks. The especial point was whether alcohol was a help or a hindrance in their work, and not as to its effects in the nation.

There has been an opinion abroad in the world that alcoholic stimulants enabled men to do more brilliant work. The after effects might be bad, but for the present the exhilaration showed itself in the greater ease with which the mind, especially the imagination worked, and the higher quality of the work done. Alcohol might be had for mathematical problems, but it was a great aid to oratory and to poetry. It was to show the truth or falsity of this claim that "La Revue" appealed to the literary men, the artists and the orators.

Some time since the "La Revue" published the replies received. Thirty were given from the most distinguished men in the nation. They are unanimous in their denunciation of alcohol. We give some of their replies, which we take from the London Daily News: Belthelot, the great scientist,

whose death since he wrote has been lamented over all the world, replied: "I have a horror of such stimulants." Thus spoke the greatest scientist of France. Sardou replied: "Alcohol is poison. Never have I had recourse to alcohol as a stimulant for intellectual labor." M. Henri Lavedau replied: "Alcohol is a poison in the worst sense of the word." Sully Prudhomme says: "It is murderous stuff—I have always considered as a thing to be dreaded the cerebral excitation caused by it." Gerome declared "a trained eye can easily detect in an exhibition of pictures or sculptures the touch of the tippler's hand; one misses in it the firmness, the probity, the energy that are the qualities of every artist worthy of the name."

Jules Breton writes that "for literary and artistic production alcohol is the worst of stimulants; it brings on a delirium tremens of the imagination no less than of the body." Paul Bourget writes: "In my case alcohol, however little of it, and in whatever form destroys intellectual energy."

So say they, all of them. There is not a dissenting voice. Men who have made themselves great names, as writers, scientists, artists, sculptors, musicians and orators have found alcohol a distinct poison instead of a tonic which gave added power to work and greater brilliancy to their work. This is one of Satan's most useful falsehoods proved to be the falsehood it is.

We are very glad the "La Revue" asked just these men for their opinions and their experience. They are not men who have been temperance reformers, or who have shown great interest in saving France from drunkenness. Hence

their words will have more weight with many who need the influence of such warnings.

Give him a vacation, he deserves it, and you can afford it. The burdens and responsibilities of the average pastor are seldom taken into sympathetic consideration by his people. They do not appreciate the tremendous mental strain that is identified with his weekly pulpit ministrations, nor the tax laid upon his time and energies by the public and various organizations that have place in the church life. He must respond to every call and always be at his best. The strenuous life, with its unceasing grind, makes heavy demands upon the nerves and vital forces. It strains to the breaking point. A few weeks rest, each summer, might prolong the days of a number of very useful men and, at the same time greatly add to their present efficiency.

Yes, give him a vacation. The outlay will be insignificant and the return glorious. It will show a sympathetic concern for the pastor and make him a different man. Post mortem kindness is a poor thing so far as the pastor is concerned. What are floral tributes to eyes that cannot see, or sympathetic words to ears that cannot hear?

The Master has given a splendid example and one worthy of emulation. On more than one occasion he took the disciples, wearied from incessant toil, to some quiet spot where they could rest a while and commune with him. Yes, tell him this very week to go. Put a railroad ticket in his hand and send him away with a benediction. The church will never regret the deed and, this fall the standard of pulpit ability will be raised by the renewed vigor of a thoroughly rested pastor.

One of the commendable things about modern Socialists is the clearness with which they present and expound their doctrine. The language used is easily understood by the average reader and there is no disposition to evade an issue. The following deliverance is worthy of serious consideration:

"The only recognized human relationship will be the relation of the citizen to the State. Domestic relationships, being intertwined with the idea of private property, will be ignored and destroyed. Children, when born, will at once be taken charge of by the national founding hospitals, and the State will continue responsible for them until they attain the age fixed for labor. Marriage will become an association terminable at the will of either party. Religion will be a department of positive science, and 'all antiquated conceptions based on theological dogma' will cease to occupy men's thoughts."

May the day never come when an effort will be made to realize the above described relationship. Destroy the home and the foundation of society goes with it. The ideal set forth in this paragraph is worthy of the pit from whence it came. How any self-respecting person can advocate such ideas is beyond our powers of comprehension. If Socialism has nothing better to offer than this, it will be a sad commentary on human nature if its end be not near.

Alexander Maclaren, the great early ministry, says some things that young men just beginning their ministerial career would do

well to lay to heart.

Northampton was his initial pastorate and the capacity of the the meeting house was never taxed by an eager congregation. As he quaintly puts it, "You could have had a pew all to yourself and another for your hat." He took advantage of the opportunity thus afforded to lay the foundation on which to build a splendid future. Instead of lamenting his lot and yearning for a larger field of usefulness, he made the most of the situation from an educational standpoint. There he studied the Bible and that too, with painstaking care, and the result is now well and widely known. To the habits of study formed during this first and unpromising pastorate he attributes the usefulness and length of his ministry.

Even though a field may seem insignificant it affords opportunity that can be transformed into stepping stones to larger usefulness.

Men used of God in giving solidity and permanency to his kingdom are usually mighty in the Scriptures. Certain religious tendencies of the present hour are justly attributed to a want of ignorance of the Bible. Young ministers should lay a broad and deep foundation in Bible study. They should strive to master the book and Dr. Maclaren has given a splendid example of when and where this work should be commenced.

The Simpson County Association met with the Franklin Baptist church last Thursday and Friday. The attendance was large and the hospitality in keeping with the Franklin saints.

Bro. A. Malone was re-elected Moderator; Bro. E. L. Gillespie, Clerk, and Bro. J. H. Covington, Treasurer.

The annual sermon was preached by Bro. V. K. Witt, and a striking and timely sermon it was.

The Seminary, the Laymen's Movement and the Women's Work each received careful consideration together with the other interests fostered by the Association. The Franklin church, under the leadership of Pastor J. T. McGlothlin, showed commendable advance along all lines of church activity.

The editor of the RECORDER, by special request, preached on Thursday evening. He feels deeply grateful to Mr. and Mrs. E. L. Gillespie for many courtesies shown him and to others who made it possible for him to return with a large number of new subscribers.

The Religious Telescope calls attention to the connection between Sunday desecration and poverty: "Wilber F. Crafts says that the Sundayless and Sunday-breaking nations are poor. Poor physically—Italy once and France twice in ten years, have cut down their standards for soldiers because they are not strong physically. Poor mentally—they have the greatest illiteracy. Poor morally—they have the most vice. Poor financially—their workmen, despite more hours per day and one more day in the week, get the lowest wages; and they are also the worst off politically, vibrating between the extremes of despotism and anarchy. Joseph Cooke said, 'It does not seem to me accidental that Switzerland, Germany, Scotland, England and the United States, the countries of Protestant churches and where the people are church-going, constitute almost the entire map of self-government.'"

EDITORIAL VARIETIES

Have ambitions and then dare to stand by them.

Pastor L. S. Sanders baptised a young lady at their Creek Baptist church Sunday, July 22nd, at his regular services.

Mr. Alfred Mangum has the distinction of being the first man to pass our country the examination for the Log Cabin test.

We are now reading a handsome color photograph of the late Dr. T. T. Eaton to all our subscribers who pay in advance, and also to those who are paying their subscriptions pro in advance.

Agate has the effects of Georgia Baptists been reviewed with interest. This time their strength is in the education field. We hope the day is not far distant when the same can be said for Kentucky Baptists.

One of the worst things that can happen in a state is to find it impossible to keep company with himself. A real education, which is not so common as it might be, gives a man resources of enjoyment in himself.

The Louisville Baptist Orphan Home have engaged Rev. S. C. Humphreys to look after the claims of the Home at the various Associations. This is a most worthy institution and, of course, Rev. Humphreys will be accorded a good hearing in each Association.

The rascals of the world are in peril. A recent paper gives some fine answers reported by teachers. One teacher asked her scholars, "Can any one tell me the name of an instrument of husbandry?" A little girl made reply, "Plow, sir, a widow."

Rev. J. E. Nunn, passing through the city, en route to his home in Shelbyville, from Amsville, Texas, where he has been on business for some months, gave us a pleasant call on Monday. Bro. Nunn is a capital preacher as well as a successful business man. Come again, Bro. Nunn.

Several times recently the request has been made for the publication of the religious affiliations of the leading candidates for the Presidency. The interest in this matter seems so widespread that we comply with these numerous requests. Mr. Taft is a Unitarian, and Mr. Bryan a Presbyterian.

We congratulate Dr. Geo. E. Horr on his election as President of the Newton Theological Institution and feel persuaded that his administration will be eminently successful. Dr. Horr is a brilliant and scholarly man, and his election is in keeping with the high ideals of the institution.

G. K. Chesterton, the brilliant essayist, says in the London Daily News, "Conviction or dogma is the thing that belongs to men only and which, if you take it away from him, will not leave him even a man. For it is the whole business of humanity in this world to deify evolution."

The venerable President Simon said to his Congregational brethren that the churches of today are not sufficiently stringent in admitting members. "We are tempted," he said, "to let amiability stand for conversion." Yes, and to let it stand for faith—a man need believe little or nothing if he is only "sweet-spirited."

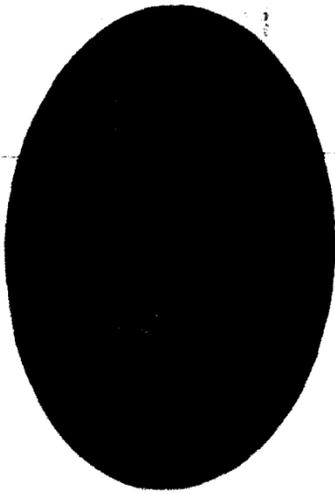
In combating Dr. Osler's views, Felix Adler pays this tribute to old age: "Old age is friendly to our moral growth; it frees us from our passions; it brings peace and increases our disinterestedness. It is the time of being, not doing. Old age may not be able to do anything, but it may bring a radiant presence into the household."

The District Associations are now on hand. The editors of the RECORDER will attend as many as practicable. We have engaged good men to represent the paper in most of the Associations where we cannot go. If there is no one present to represent the RECORDER at your Association any friend doing so will be duly remunerated and we shall greatly appreciate the kindness.

Dr. A. S. Worroll, who has recently completed such a valuable translation of the New Testament, one of our veteran ministers, is not expected to live more than a day or two. He is at the home of S. D. Cruce, 1621 Belleaire avenue, this city, where every attention possible is given him. He has arranged himself for a plain burial and funeral, and arranged that what effects he has shall be devoted to the Lord's work. He is anxious to go home.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Pastor Henry A. Foster: In Jesus Christ God Almighty, Matt. 22:37. The Map that kept in Church, Acts 20:3. R. M. attend, 512. Baptized, 5; by letter, 1; for baptism, 1.



EVANGELIST W. H. SMITH.

The accompanying cut will show to our readers the features of our highly esteemed brother, W. H. Smith.

Words fail to express the love we feel in the departure of such a man. His father before him, Don Carlos Smith, was a Baptist preacher of fine native ability, and served well his generation. He has also one son who is an efficient minister of the Gospel, Rev. Don G. Smith.

Rev. W. H. Smith was born July 3, 1842, and died at Bowling Green, Ky., July 23, 1908. He was a writer of no mean ability. He was connected with the Baptist Gleason; was associated in his newspaper work and his ministerial life with Drs. J. H. Moody and J. N. Hall. He was for some years the editor and owner of the Liberty Baptist, published at Horse Cave. It was a Baptist paper which gave no uncertain sound. One time he was a missionary to Mexico, where he was partially paralyzed, and thus compelled to return home. He was for a time a missionary under our State Board and served most efficiently in Gasper River Association, especially at Rochester, Ky.

Afterwards, at the writer's earnest solicitation, he became State Evangelist. His numerous invitations to hold meetings and his great success in the work testify to his fitness for his responsible position. In Southern and Western Kentucky and in the northern part of Middle Tennessee he was loved and admired as few ministers are. His preaching was pungent and clear, constantly backed by a "Thus saith the Lord." He was a fluent earnest speaker, with a wonderful grasp of the Scriptures. He was a great teacher, a fearless doctrinal preacher, who "contended earnestly for the faith once for all delivered unto the saints." A cultured man hearing him for the first time, said: "He can doze off more Scripture into a sermon, and make every line fit perfectly, with a dexterity I never saw in any other man." He was a good minister of Jesus Christ. He willingly endured hardships as a good soldier of Jesus Christ.

I was associated with him in the great mission work of our State, traveled with him a great deal, was in his home and had him in my home. I loved him as I loved but few men.

Last spring while engaged in a great meeting at Wickliffe, Ky., he was taken suddenly with excruciating pains, which the physicians at once pronounced appendicitis. He was speedily removed to the infirmary at Cairo, Ill., and was operated upon. The recovery of his strength was not rapid, but in June he believed himself able for work and went to aid Pastor McGill in a meeting at Providence, Ky. At the close of this meeting he was suffering intensely from what the physicians called "gall-stones." He went to his home in Bowling Green, and, after great suffering, his earthly life closed on July 23rd.

He was twice married, first to Miss Louisa Woodcock. To them were born five children, three sons, Don Q. Smith, who lives at Hodgenville, Ky.; W. C. Smith, of Louisville, and H. C. Smith, a non-commissioned officer in the United States Army at Fort Riley, Kan.; Mrs. Sarah E. Gray, LaFayette, Tenn., and Maggie, who is with her step-mother at Bowling Green. The second wife, who survives him, was Miss Mattie Samson. She is a cultured, refined lady, the authoress of a charming book, "Miss Clair's Pupil."

He has only gone on home before us. Has entered into the rest remaining to the people of God. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, for their works do follow them." We join with the bereaved and say, "We sorrow not as those who have no hope."

J. G. Bow.

Louisville Baptists are planning a concerted forward movement from which great results are anticipated. A series of simultaneous revival meetings will be held in the various churches of the city, beginning Sunday, November 8th. Each church will conduct its own meeting in the manner which seems to it best. In some cases the pastors will be aided by evangelists or by pastors from neighboring cities, in others, as at Walnut street, the pastors will conduct the meetings themselves without any outside assistance.

The following churches have signified their purpose to share in this movement: Fourth Avenue, Highland, German Park, Oakdale, Twenty-sixth and Market, Clifton, Calvary, Franklin Street, Walnut Street, Twenty-second and Walnut, Eighteenth Street, Park land, Hazelwood and Versailles street. The following churches, which are either pastorless or presided by some local pastor, have promised to actively join the movement, have yet declared through their representatives that they will cooperate as far as possible: Broadway, Third Avenue, Chemical Street, Immanuel, East and Portland Avenue.

Dr. E. R. Alderman, pastor of the Fourth Avenue church, has been made chairman of the committee on arrangements, and will begin active preparations for the meetings on his return from his vacation.

The outcome of these meetings is looked forward to with much confidence and enthusiasm. Many of the pastors are away now on their vacations, but will upon their return begin preparations for the meetings.

One feature of the campaign, it is expected, will be a noon-day meeting near the business center every day during the series.



DR. LOYD T. WILSON.

Dr. Lloyd T. Wilson will be greatly missed in Louisville. Besides the care of his large church, he was prominent in denominational work along many lines. He was Vice President of the Foreign Mission Board of the State, and his energy and executive ability were shown in his work since he took the position. He was also a member of the State Board and the Board of the Orphans' Home.

During his three years' pastorate of the East church there have been 300 additions, and the Sunday School has greatly increased. The church has during that time given \$21,000. In meetings Dr. Wilson held in other churches there were 105 additions.

He delivered 442 sermons and addresses in East church, besides many sermons elsewhere. Yet he found time for 3,000 pastoral visits. Too many city pastors are inclined to neglect their duty to their people as pastors. Dr. Wilson has shown that a man of energy who understands systematizing his work can be a force in denominational affairs, spend much time in preparation of his sermons and yet not neglect pastoral visiting.

THE STATE.

Bro. W. E. Hunter writes: "I assisted Bro. J. S. Pate in a two weeks' meeting at Gracey, which resulted in eight additions to the church."

Pastor C. M. Reid is carrying on a meeting in the Middleboro church. There have been forty professions of religion and the interest is deepening and extending. 100 are seeking the forgiveness of their sins.

Bro. S. M. McCarter held a meeting in the Lebanon church, Franklin Association, which closed with 32 additions to the fellowship of the church. He also held a meeting in the Mt. Carmel church in which 18 were received.

Evangelist R. A. Barnes has gone to hold two meetings in Logan county

AN EXPERIENCE OF GRACE

Three Notable Instances: Saul of Tarsus, John Jasper, Edward Everett Hale, Jr.

By J. M. FROST

100 Pages, Cloth, 60 Cents Paper, 25 Cents Postpaid

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BAPTIST SUNDAY SCHOOL BOARD 710 CHURCH STREET, NASHVILLE, TENN.

Association. The first will be with 17th and 18th churches and the second at Mt. Pleasant church. Bro. Barnes is doing a fine work as a State Evangelist.

Bro. E. I. Howerton writes: "I am in a meeting at Richwood two miles from Patrick. The meeting is progressing nicely. Had four forward for prayer Monday night and five last night. Bro. Preston is delighted with the interest."

A good meeting is in progress at Mt. Pleasant church. Bro. H. A. Barnes is preaching. He began on Monday and on Wednesday much interest had been manifested. Many were seeking the pardon of their sins, and one had been received into the church.

Pastor W. A. Burkes writes: "Just closed a meeting at Middleboro. Bro. W. G. Tilford is bishop. He is doing a fine work there. It was a delight to labor with him and his people. They believe in keeping the commandments of Christ and not those of men, and such contending for the faith is needed in that section for there are those who can not endure sound doctrine. "The remnant is there and God is leading His own by His under-shepherds, Tilford and Owen. Middleboro is a beautiful little village nesting among the Green river hills and may she be as a city set on a hill who's light can not be hid."

THE SHEPHERDSVILLE MEETING.

Pastor S. P. Martin has just closed a great meeting at Shepherdsville. Rev. J. W. Porter, D.D., pastor of First church, Lexington did the preaching. He is a prince among preachers. Received by baptism twenty-three, by letter five, total twenty-eight.

Eternity alone will reveal the far reaching influence of the meeting. The largest attendance ever known at a meeting in Shepherdsville. Great throngs of people crowded the large court house, and many were turned away for lack of room.

Among the saved were some of the most thrilling evidences of the power of gospel preaching to produce real faith in Christ. The people of Shepherdsville will never forget with what signal power and success Dr. Porter preached salvation from sin and hell, through the blood of Christ, and through the blood alone.

May the Lord spare this great servant of his for many, many years, to preach the old, old story of redeeming love.

Among those received for baptism were two Campbellites and one Methodist. S. P. MARTIN, Pastor.

W. M. U. NOTES.

The time of the Associational meetings be upon us. Can we not magnify these meetings? Let us make them strategic points, as suggested by Miss Heck, at which to meet and enlist the women not now in the Union, and encourage those already enlisted. We greatly need the help of all and without it we cannot fulfill our full mission. Let the women from the town and country as well go even if it costs some sacrifice. So suggests our leader, Miss E. S. Heck, and we heartily endorse.

Quite a goodly number of Baptist women gathered at Franklin, July 23rd, in their annual meeting in connection

with Simpson Association. In fact, it was in a full house that Mrs. Arnold, President of the Y. W. A., gave a most cordial welcome, to which Miss Dodson responded appropriately.

The address of Mrs. J. T. McElthlin, Vice President of Simpson Association, contained much that was both interesting and instructive. There are six W. M. U.'s, one Y. W. A. and one Sunbeam Band in the Association, reporting to Vice President; there may be others and if so Mrs. McElthlin would like to come in touch with them. These societies have contributed \$386.64, divided between Home, Foreign and Sunday School Boards; Mission Training School endowment and support; Margaret Home, and Bro. Province, whom Franklin church supports.

The discussions of the various phases of the work showed much thought on the part of the ladies, and a determination, with the help of the Lord, to do more for the Master in their Association this year than ever before.

Mrs. J. P. Creel, efficient leader of Kentucky Y. W. A.'s, gave in a charming way the origin of this movement and its history; also presented the Mission Study Course in such an attractive manner that many mission study classes will be organized this year which otherwise would not have been attempted.

After adjournment the ladies were most beautifully entertained at an informal luncheon given by Mrs. McClean, in her lovely Franklin home. This was a most fitting close to one of the best and most widely attended meetings of the W. M. U. of Simpson Association. A committee has been appointed to suggest a suitable tablet with inscriptions to adorn the entrance to the Annie Armstrong Mountain School in North Carolina.

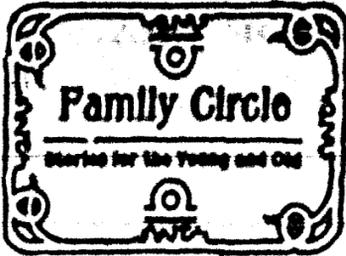
Mrs. Ed. Wright and Mrs. B. H. Allen, of Tennessee Central Committee, have in hand the arranging of a map of Tennessee, with reference to the W. M. U. work in that State. Would not this be a good idea for the Central Committee of Kentucky to take advantage of?

A Correction.

In the last annual report for Kentucky W. M. U., through a typographical error the contributions from Parkland, Louisville, Long Run Association, were all credited to Portland. Portland has never had a missionary society reporting to the Central Committee since I have had charge of the books, while the Parkland W. M. U. and Sunbeam Band have always been among our most faithful workers and contributors, each society supporting a special object in the foreign field, and yet never failing to contribute to all other branches of our work. Now, they have a flourishing Y. W. A., personally conducted by our State Leader of Y. W. A. work, who is a member of Parkland church. With such a record it is especially annoying that this error should have been allowed to go through and become a part of last year's report.

It is due to the Parkland societies and their respective leaders, Mrs. E. G. Vick, Mrs. J. P. Creel and Miss Eleanor White, that this statement should be made.

It is possibly best to say that when my attention was called to the error I went immediately to the printer, wrote the correction and asked that it be changed before it went into the minutes, but he said that he forgot it. Miss WILLIE LAMB, Sec. C. C.



THE BOOK.

MRS. ADA L. SCHLON.

I stand within a sheltered nook And watch you, little babbling brook. As now through shadows, now through light You still pursue your merry flight.

I watched you at the early dawn, Rippling, murmuring, flowing on; I watched you in the noonday's glare Mill placidly flowing, flowing there.

I watched you at the twilight hour, And still you sped, nor lost your power; Onward, still onward, in your flight, It's you when the shadows turned to night.

Oh, little brook, teach me thy art, That I may learn to do my part; That I, like thee, on, on shall go, And nobly strive while here below.

JANIE W. DOUQUET.

Janie was down in the garden behind the sweet pea trellis—crying! It was not often Janie cried, but when she did— if it was summer time—she always hid behind the sweet pea trellis and had it out. Nobody could see her there until it was all over, and the sweet peas were usually splendid comforters. They were always so bright and light-hearted that they simply cheered small girls in spite of themselves.

But even the sweet peas could not comfort Janie this time; she didn't even want to see them, they looked so provokingly happy. They had never been disappointed in the dearest wish of their hearts; why, sweet peas simply did not know what trouble was!

Dear knows how long Janie would have sat there and cried if Aunt Margaret had not found her. Perhaps Aunt Margaret, from an upstairs window of her horse next door, had seen a small disconsolate figure behind the sweet pea, but that is neither here nor there; Janie thought that Aunt Margaret had just happened along.

"Why, what is the matter, Janie girl?" asked Aunt Margaret. "Oh, Aunt Margaret, I'm so—so—d-d-disappointed!" sobbed Janie. "O, I am sure I shall never get over it!"

"Papa was going to Raleigh tomorrow—with Aunt Ethel, and they were going to take me. I've never been to town, Aunt Maggie, but that isn't what I'm crying about. It's because I want so much to see Miss Edna. You don't know Miss Edna, Auntie, 'cause you didn't live in Hexham last summer, but she is a teacher in the city, and she boarded in Hexham last summer in her vacation, right across there at old Mrs. Frazer's. She was just lovely, Aunt Maggie; we were the most intimate friends. She was going to come again this summer, but she can't because she's sick in the hospital. And that is why I wanted to go to Raleigh, 'cause papa said he would take me to see her. And now papa can't go, and, of course, I can't either, 'cause Aunt Ethel isn't coming back. O, I'm so disappointed that I just can't feel cheered up!"

"It's too bad, sweetness. But never mind, I'll tell you something to do. Pick a nice sweet bouquet of your very nicest sweetest flowers and send it to Miss Edna. Aunt Ethel will take it—she has to spend four hours in Raleigh. Perhaps you might write a little note to go with it, too."

"O, Aunt Maggie, you're a splendid hand to think of things! I hope I'll be as clever as you when I grow up. That is just what I'll do. I'll send Miss Edna the loveliest bouquet I can pick, and I'll write the note, too. I can't write very well, and my spelling isn't very good, but I know Miss Edna won't mind that. She's as good at understanding as you are, Aunt Maggie."

On the afternoon of the next day two of the hospital doctors were anxiously discussing the case of a patient in Ward Three.

"I'm not satisfied," one of them was saying. "She isn't making the progress she should. The operation was successful, and there is no reason why she shouldn't recover rapidly; but there seems to be a lack of vitality. I should say the girl doesn't want to live—doesn't seem to have any interest in living, in fact. If she can't be roused soon, there is no hope for her. Such a case is the hardest we have to deal with. When na-

ture refuses to aid us, we can do very little. The girl is dying simply, because she isn't trying to live."

Presently one of the nurses came to her. "Miss Edna, here is a bouquet for you. It was left by a lady a few moments ago."

Miss Edna opened her eyes to see a lovely bouquet of pink and white sweet peas—a bouquet that suddenly recalled to her mind a big, old-fashioned garden in which she had spent many happy hours in the summer of a year or two ago, and a little blue-eyed, curly-haired maiden with whom she had many an interesting chat. A new light replaced the hazy mist of forgetfulness of her life as she opened and read the little note that came with it.

"My dearest Miss Edna," it ran in Janie's rather uncertain handwriting. "I wanted so much to go in and see you, but I couldn't because papa has so much business. You know how soon to a very important thing, and how to be attended to. I went out and I saw, behind the sweet peas where I couldn't go, but Aunt Maggie said to send you some flowers, and I thought it would be nice, too. I picked these all of my own sweet pea. Mother has lots more, and here are bigger, but I wanted to give you some of my very own, because I love you so much. Miss Edna, I'm so sorry you're sick, and I want you to get better right away. I just sat you up last night, and I think of it. You promised to come and see me this summer, and you must get well and keep your promise. Because you told me that people ought always to keep a promise, and Aunt Maggie says so, too. Good-bye, with ever so much love, yours respectfully, Janie Miller."

Miss Edna wiped the tears from her eyes with her thin, white fingers. But she was smiling. Something glad and happy stirred in her heart. Somebody did care—somebody thought of her. She must get well; she wanted to get well and go back to work and visit that dear old garden again. After all, life was worth living—worth striving for.

A few days afterward the same doctor was talking of the same patient. "She's coming on all right. Will be as well as ever shortly. She seemed to rouse herself all at once and take an interest in life again, and that was all that was necessary. It was one of those cases where everything depends on the patient's efforts."

Before the summer ended Miss Edna had redeemed her "promise" for she spent a fortnight in Hexham before going back to work. She and Janie had delightful times together, and Janie learned to her delight and astonishment that the part her flowers had played in Miss Edna's recovery.

"O," she said, happily, "I'm so glad that I have an Aunt Maggie! She suggested it, you know. It's a splendid thing to have an Aunt Maggie in a family."

"Yes; and it's a splendid thing to have a little girl with a warm, loving heart in a family, too," said Miss Edna with a kiss.—Western Christian Advocate.

THE MIRROR.

(A Japanese Story. From the Spanish of Juan Valera.)

BY W. C. KITCHIN.

A long time ago their lived a young married couple in a very remote and rural district. They had one child, a little daughter, whom they both loved devotedly. I cannot tell you the names of the parents, nor yet that of the daughter, for the names of the humble poor are soon forgotten, but the district in which they lived is Matuyama, in the Province of Echigo, in west Japan. Here the story that I am about to relate is still a popular legend among the peasant folk.

It happened that while the daughter was still a very little child the father was sent by the overlord of the district on a business mission to the capital of the empire. As the journey was a long one, neither the wife nor the daughter could accompany him, and so, bidding them good-bye, and promising to bring back with him some pretty gifts for both of them, he set out alone.

The mother had never traveled farther than the little hamlet in sight of her humble home, and she knew nothing of the great world of men and cities beyond her native mountain valley. She, therefore, could not help feeling a certain fear on account of her husband's long journey to Kyoto; but, at the same time, this fear was mingled with a proud satisfaction because, of all the peasantry of that district, her husband was the first to go down to the great and opulent city where all the grandees of the empire lived in such splendor, and where there were such wonderful things to be seen and heard.

The time came for the husband's return, and the wife dressed the little girl in her best clothes and arrayed herself

in a beautiful blue gown, which had been a previous hairloom. In the family for many years, and which she knew her husband always was pleased to see her wear.

I shall not attempt to tell you the joy of this good woman when she saw her husband enter the house, safe and sound from his long journey. The little one stopped her hands and laughed with glee when she saw the pretty toys that her father had brought her. Nor did the good man himself seem grown weary of relating the incidents of his journey and telling of the marvels of the great city.

"For you," he said to his wife, "I have brought something never before seen in all this region. It is called a mirror. Look at it and tell me what you see."

Saying this he gave her a little flat rectangular box, in which lay a round metal plate. One side of this was covered with frosted silver with relief decorations of birds and flowers. The other side was so brilliant and polished as crystal. As the delighted and astonished wife looked at this side she saw a beautiful face with rosy lips, pearl-white teeth, and sparkling black eyes, smiling up into her own.

"What do you see?" asked her husband, enjoying the look of amazement that overpowered his wife's features, and very satisfied, also, to be able to show that he had learned something during his travels.

"I see," said his wife, "a handsome woman looking at me. She moves her lips as if she were speaking, and, strange as it may seem, she wears a blue gown exactly like my own!"

"Little simperton!" cried the man, delighted to know something that his wife did not know. "It is your own face that you see. That plate of metal is called a mirror. In the city everybody has one."

For several days the wife would sit frequently before the mirror watching the reflection of her own fair face. Thus the mirror was carefully laid away among the few treasures of that peasant home. Years passed by and husband and wife lived happily together, the chief joy of their lives centering in their daughter, who was growing up into young womanhood, the very picture of her mother in form and features, and with all the artlessness and simplicity of character that had been her mother's before the mirror revealed to her the beauty of which she had so long been the unknowing possessor.

But there finally came a day of sad misfortune to this happy home. The good and loving mother fell sick, and, although the daughter watched over her with tender affection and solicitous devotion, the invalid grew worse continually until there was no hope for her recovery. When the wife and mother realized that she must soon die she called her daughter to her side and said:

"Dear daughter, you see how sick I am, and that I must soon leave you and your father. Promise me that when I am gone you will take out the mirror that has lain hidden away for so many years. Promise me that you will look in it the first thing that you do every morning and the last thing that you do every night. In the mirror you will see me, and you will know that I am always near you, watching over you."

When she had said this the sick woman pointed out the place where she had concealed the mirror, and with tears the girl promised to do what her dying mother requested. Tranquil and resigned, the latter soon passed away.

The dutiful daughter was not forgetful of her mother's last request. Every morning and every evening she took the mirror from its place of concealment, and for a long time would gaze upon it intently, never once in her artless simplicity of mind thinking that it was her own face that she was looking upon. To her it was the face of her dearly loved and lost mother, radiant and smiling, that met her gaze. Not her mother as she was in the days of her last illness, wasted and pallid, but as she remembered her, far back in the years of her childhood, when her father had left them alone to go on a journey to the far-off city, and had brought back with him this very mirror and had given it to her young and beautiful mother. It was upon the face of this mother of her childhood that the daughter now looked. To her at night she confided the trials and vicissitudes of the past day, and from her she sought every morning strength and encouragement to meet the duties of a new day.

In this manner the young girl lived, watched over, as she fondly believed, by her mother, endeavoring in all things to please her, just as if she were living with her, and careful always to do nothing that might grieve her. Her greatest joy was to look into the mirror in the evening and be able to say, "Mother, I have been today all that you wanted me to be."

At last the father learned that his daughter was looking into the mirror every morning and every evening, and that she seemed to hold conversation with it. He questioned her on the subject of this

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strange conduct. The girl said: "Father, I look every day into the mirror to see my dear mother and to talk with her."

She then told him of the last request of her dying mother, and how she had never, for a single day since her death, failed to observe it.

Deeply touched by such simplicity and loving obedience, the father's eyes filled with tears and he tenderly drew his daughter to his breast. And, as long as he lived, never did he have the heart to tell her that what she saw in the mirror was only the reflection of her own sweet face, which the molding power of her filial affection and devotion was day by day making more and more like that of her dead mother.

SAVED BY KIND WORDS.

"If ever there was a person good to meet it is Jane Gray," said Mrs. Ellis, as she put down her sleeves and washed her hands at the sink. "It is better than seeing the doctor any time, if the soul needs medicine. Here I was yesterday so down-hearted that I scarcely knew how to brace up; everything I did was a task, and my spirits were all out of sorts."

"Then Jane came in like a bit of sunshine and saved me from myself. She didn't go about it by giving me advice, or anything of that sort. She saved me by kind words and friendly interest."

"I guess she saw by my eyes that I had been crying, but she took no more notice of it than if my face had been wreathed in smiles."

"Oh, Mollie," she said, "I'm so glad to see you. You will know how glad when I tell you I walked all the way over from Gray's ferry for that very purpose."

"Gray's ferry is seven miles away, and a rough, hilly road at that."

"You dear little woman, I cried, smiling in spite of myself."

"Yes, I did," she laughed, laying aside her wraps and taking up the dish towel.

"All I need is plenty to do and I'm happy," she continued. "I had just about run out of work at home, when something seemed to tell me I would find some here."

"That's right," I sighed. "The work

fairly piles up in this house."

"And, thank the Lord, you have the strength to do it. You are one of the richest women I know, Mollie. With Tom for a husband and three bright, healthy, growing boys, you are really to be envied, dear."

"I had not looked at it in that light before, although I knew Tom was the best husband living, and that our boys were beyond compare."

"Sit down and count your blessings, Mollie, and you will find you would not exchange lots with any one."

"I am sure of that," I cried, "and you must not think me ungrateful, but sometimes the sun hides itself a bit behind the clouds."

"Then look for the silver lining; it is sure to be there. There was no cloud ever so dense that it did not eventually yield to the sun's rays. It is never wise to give up the discouragement, for it is always better further on."

"Well, those kind words saved me, and made me see things as they really were."

"Yes, Jane is a blessing to humanity, and no one can estimate her worth. All the children love her, and dumb animals follow her footsteps. She would not knowingly hurt the feelings of one of God's lowliest creatures. I thank Him that He has permitted her to cross my pathway. I am better for having known and loved her."—Christian Intelligencer.

SOMETIMES TRUE.

On leaving his study, which is in the rear of the church, the pastor of a church in Brooklyn saw a little boy, a friend of his, talking to a stranger.

"What was he saying to you, Dick?" asked the divine, as he came up to the youngster.

"He just wanted to know whether Dr. Blank was the preacher of this church."

"And what did you tell him?"

"I told him," responded the lad with dignity, "that you were the present incumbent."—Edwin Tarrance.

AN ANGEL IN THE MUD

A lad was making mud pies by the roadside, and a lady coming along said to him:

"My little man, wouldn't you like to be an angel in heaven?"

"No," he answered, "I want to be an angel here in the mud."



STORIES FOR LITTLE ONES

A SNOW BANQUET.

BY ELIZABETH POPE.

Such a beautiful snowfall as it was! The prettiest, fluffiest, feathery flakes all piling up into a smooth, white carpet. Egbert could see the crystals that lay on the window ledge, stars and diamonds and wheels with pimply edges, and little round particles that looked like the tiny sugar pills Egbert had taken for measles, ever so long ago.

But the thing that occupied Egbert's mind was not what he could see, not even what he could feel, though the sprained ankle gave a most uncomfortable twinge now and then. What he could hear—oh, there was the secret of the doleful sighs that kept floating out on the warm air of the third-story back room. There were shouts and peals of laughter that reached even that far-away nook, and he knew, just as well as if there hadn't been roofs and walls to shut off the sight, that "the fellows" were having a snow battle. "Like as not a fort, with walls and port-holes," he groaned, piling up his misery as high as he could. "Not one of 'em knows how it feels to be shut up here—an' what's worse, nobody cares." A warm splash of something that wasn't a snowflake lay on the window sill just then, but Egbert brushed it away as quickly as possible and turned red all over his round face.

It wasn't any fun—not a bit. The idea of the best skater in the crowd spraining his ankle on a bit of ice no bigger than a silver dollar! Bruised his back, too, so he had to say "Ouch!" when he moved suddenly, and scraped a big piece of skin off his nose, so he didn't look at all pretty. You might wonder how his back, which was undeniably behind him, and his nose, which was more certainly before him, could have come in contact with the cobble stones at the same time; but bless you, he couldn't have told you—it all happened too quickly. So mother didn't bother him with questions when the fellows brought him in; she just took him as he was, and put cold cream on his nose, liniment on his back and hot vinegar on his ankle. Then she bundled him up warm, and sat beside him and told lovely stories all the evening, and entertained him beautifully on Saturday and Sunday, and brought him up nice things to eat, and altogether Egbert felt that a sprained ankle was not so serious after all.

Ah, but this was Monday, and mother had gone to school, where she taught the sixth grade, and after school was teachers' meeting, that always took till dark. And the things left in reach for his entertainment were stupid books or silly games and a sprained ankle and turned out to be the worst thing anybody ever had.

There was no one to come in. All the rest of the boarders were busy, as mother was and the landlady seemed busiest of all. Mandy Jane brought his lunch, to be sure; but Mandy Jane didn't count for company. She knew how to gig-

gle, but that's no fun—to the other party.

The fellows had forgotten him and were having their snow battle (the first real good one of the season) without a thought of—

"Tap a tap tap."
"Come in!" The very sound of a rap excited Egbert so his voice almost awoke. Maybe, after all—

"The woman's come for the wash," said Mandy Jane, reaching for the bundle mother had prepared. Then the door closed again and silence reigned indoors. Out side—oh, if he only couldn't hear them!

Just then the front-door bell pealed so everybody in the house heard the merry jingle, and foot steps came flying up the stairs as if a cyclone might be following, and somebody rapped who didn't wait to be invited to enter.

It was Charlie, the very one of all the fellows Egbert liked the best, and his breezy entrance stirred things up wonderfully. "Yep, snow battle. No, didn't tackle the fort. Fellows wouldn't try that without you 'cause you're the best fort builder we've got. No, I didn't stop with 'em. Not long. Wanted to come over here. Got something, Egbert! Something to have fun with. All we want—just you an' me," and Charlie patted his bulging pockets. Egbert sat up straight, winced, and leaned back against his cushion. Charlie scowled. "Sit still, kid. Think I'm going to let you dance jigs with a busted back, a cracked leg and a purple nose? Look what's here!" And out of those pockets came two saucers wrapped neatly in white paper, two teaspoons ditty, a larger spoon, a bright pan and a bottle full of something white, secured by a stopper. Also a paper bag, the contents of which smelled like

"Sugar and spice,
And all things nice."

"Snow ice cream," announced Charlie. "This bottle 's got milk in it, and some cream and sugar, and some vanilla, all ready for the snow, and I'll get it and make the ice cream in this pan, and serve it in these saucers, and it won't be good—oh, no, not a bit. Mother fixed it. She knows how, too you bet you. And she sent her love and these cookies."

"Jolly, that's better 'n a snow fort any day," declared Egbert, radiantly, and Charlie agreed.

The second-story part of the house where Egbert and mother hoarded was larger than the third-story part. So there was a roof that came up under the very window where Egbert had been sitting. In less time than it takes to tell it, Charlie had scrambled out and dipped up a panful of the clean snow, and was in again, with the window shut.

Not that that was his only trip. Bless you, no; for the pan wasn't large, the supply of sweetened milk was generous, and it takes up a good deal of the dry, fine snow, you know.

What a feast that was! And the cookies (home made, and fresh from the oven, which counts for something to a boarding-house boy) were delicious as cookies could be. The shouts outdoors continued for some time; but Egbert didn't even hear them, because, after the banquet was over, there was crokinole and other games, and best of all, there was Charlie.

Anxious mother, hurrying up the stairs, found instead of a dark room and a dismal boy, a bright light and a merry pair of playmates. If the room wasn't quite

LIFE A BURDEN

Palms, from which women suffer, often make living unendurable.

If you are a victim, do not remain one. No need. Most of such pains are preventable, curable.

Others have obtained relief, through Cardui. Why not you?

At least it can do no harm to give Cardui a fair trial.

It may be the very medicine you need.

Hearken to the words of Mrs. Mattie Campbell, of Hatchett, Tex. She says: "Two years ago my health was very bad. I suffered untold misery every month. I ached all over. Life was a burden to me. At times, I wished for death, to end my suffering.

"At last I decided to try Cardui. I took one bottle and it helped me so much, I bought \$5.00 worth. That kept me in health for one year, and saved a large doctor's bill. I took six more bottles and now I can say that Cardui has stopped my suffering and made life worth living. I would not be placed back where I was, two years ago, not for this whole world rolled at my feet."
Try Cardui.

as tidy as she had left it, she never said a word, only welcomed the guest as if he were, at the least, superintendent of schools.

The sprained ankle did not prove very serious, after all, and the snow fort came later on. But of all the frolics the winter brought, none was more enjoyed than the one which Egbert attended with his foot on a chair, a cushion at his back and court-plaster hiding his nose.—Herald and Press-byler.

TOO CAREFUL OF HIS RIGHTS.

The people who make it their chief business to see that they are not imposed upon often wrong others in their eagerness to maintain their rights.

A countryman came into a village store very angry. "Look here," he began sharply. "I bought a paper of nutmegs here yesterday, and when I got home I found 'em more'n half walnuts. And there is the young villian I bought 'em of," he added pointing to the proprietor's son.

"John," said the father, "did you sell this man walnuts for nutmegs?"

"No sir," was the ready response.

"You needn't lie about it."

"Now, look here," said John, with a good-natured smile. "If you had taken the trouble to weigh your nutmegs, you would have found that I put the walnuts in extra."

"Oh, you gave them to me did you?" asked the man in a somewhat mollified tone.

"Yes sir. I threw in a handful for the children."

"Well, if you ain't a good one!" the man remarked, with restored good humor. "An' here I've been makin' an idiot of myself. Just put me up a pound of tea, will ye? I'll stop and weigh things next time."

Do not be so careful of your rights that you leap to the conclusion that some one is trying to wrong you. Stop and weigh things.—Words of Cheer.

Walking as one to pleasant service led,
Doing God's will as if it were my own.

John G. Whittier.

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Dear Brother:

Just finished reading "My Church." You make your case clearly, both from West and east on. Why some who call themselves Baptists do not believe the doctrine, I am unable to see. My soul rejoices in Baptist church perpetuity, as it rejoices in the Divine Praise.

Your brother,
T. T. THOMPSON.

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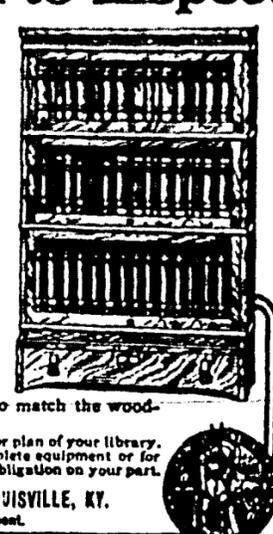
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MISSOURI LETTER.

JOHN M. BARNER.

Optimism and Pessimism.

Paul said: "None of these things move me." Jacob said: "All these things are against me." There are more pessimists than optimists today. The great need of our time is that people should see and know that what God does is right, whether we understand it or not. God! "In the beginning God." Everywhere God! "God over all, blessed forever more." He who thus sees and believes will never have any trouble. Paul said: "I know in whom I have believed." Optimistic Paul.

Eight Hundred and Forty Million.

During the last year the net earnings of the railroads of the United States amounted to eight hundred and forty million dollars, of which amount four hundred and forty-nine million went as dividends or surplus. Yet railroad presidents are not satisfied and claim that roads are losing money on the basis of two cents per mile.

"Commencement."

The meaning of commencement as some one has said is as follows: "The close of the school and college year generally causes some curiosity as to the application of the word 'commencement,' which is applied to the end of the year, when it might naturally be expected to signify the beginning. The explanation dates back 300 or 400 years.

"At the time of the graduation of lawyers and doctors, they were said to 'commence' the practice of their profession when they assumed the toga and cap, then the insignia of their calling. Thus the day of graduation was their 'commencement,' or the day on which they entered on their active professional lives. It had also another application, for the day on which the session closed was also the day on which applications were received and examinations begun for the following term.

\$1,008,397,543.56.

The above amount our last Congress appropriated, to be distributed between the navy, army, pensions and postoffice.

Four Million Seven Hundred and Fifty Thousand Unemployed.

The fact that four million seven hundred and fifty thousand unemployed men, nearly one-fourth of the population of the United States, the greatest country on the face of the earth, or the greatest nation in the wide world, might be considered as somewhat alarming and furnishes good food for serious thought.

A Nut for the Licensed Voter to Crack.

From a bushel of corn the distiller gets four gallons of whisky.

- Which retails at\$16.80
The farmer gets45
The U. S. Government gets. 4.40
The railroad company gets. .80
The manufacturer gets 4.00
The drayman gets15
The retailer gets 7.00
The consumer getsDrunk
The wife getsHunger
The children getRags
The politician getsOffice
The man that votes license getsWhat?
Reader—what do YOU get.

Ponder the above, you church members who vote to license the saloon, and thus help the brewer, also help break hearts and beggar children.

DEAR READER.

In looking over the editorial columns of your paper under date of July 7, 1908, I read a very interesting letter written by Dr. J. M. Weaver, in behalf of our fallen leader, Rev. Thomas T. Eaton, D.D., L.L.D. This letter has brought back to my mind some very precious hours of my former life with this dear brother, who was my former pastor in 1863.

In the spring of 1864 I met with a heavy financial adversity and lost something over \$7,000, and shortly after my misfortune I left my family in the hands of Providence and started on my journey to look for work, and after a few days travelling I landed in Louisville, Ky. with only about \$5 in my pocket, and amongst strangers and strange faces not knowing a single soul and without work, but being a follower of the Lord Jesus Christ and a member of the Baptist church, when the Sabbath of the next day dawned upon me I made for the Walnut Street Baptist church, and taking my seat about half way down the middle aisle I had a good, fair view of the speaker, who was Dr. Eaton, and while my soul and heart was burdened down with my recent adversity and the care of my dear wife and children being on my mind, some distance away I was a good subject for sympathy, and the good Lord gave our dear brother a text that Sabbath morning which fitted my condition exactly. His text, as I remember well, was John 14:1: "Let not your heart be troubled, ye believe in God, believe also in me."

I remember distinctly that when my eyes fell upon the speaker I never took them off until he closed. And not only my eyes were upon him, but my heart was perfectly absorbed in his sermon, so much so that Dr. Eaton caught my eye and he seemed to look at me more than any one else in the audience. My heart was so rejoiced that I could not keep the joyful tears from my eyes, and my head would bow in sanction to his wonderful words. Immediately after the speaker pronounced the benediction he came direct to where I was sitting, and reached out his warm loving heart and hand, saying: "My dear brother, you helped me preach my sermon today; God bless you." And from that very moment he took my name and address and invited me to meet him in his study the next morning at 10 o'clock, which, I assure you, I did, and I was there a little before the time. When I walked into my dear brother's study, he immediately retired from his work and entertained me as his guest, and after I had communicated to him my adversities and my load of sorrow and revealed to him the blessing I received from his sermon Sunday morning he raised from his chair and took me by the hand and, with his old Southern hospitality, said: "God bless you, my dear brother. I am glad to know you are a Christian man," he said, "and a Baptist, and from my old native State. Now, what can I do for you?" And after I had related to him my business profession, and said to him I wanted to get in with some lumber company who has a mill or lumber yard, the good, loving brother closed up his study and joined me in the hunt of a position, which he secured for me before the setting sun of the next day, evidently proving himself to be not only a friend in need but a friend indeed. After I was settled in my work and was able to move my family, I

brought them to Louisville, Ky., and put our church lotions in the Walnut Street Baptist church and was for several years in fellowship with the leading church of that city and the most beloved brethren and sisters that I ever met with, and under the help and watchful care of the greatest man and minister that the State of Kentucky ever produced.

I have been in public business for thirty-five years and have (together with my public business) done quite a bit of evangelical work, and have travelled over a great number of States throughout the United States, and have been a member of several different local Baptist churches during this time, and in all of my Christian work and experience I never found or heard a minister of the Gospel that could in every way come up to the standard of Rev. Dr. T. T. Eaton. He was not only a model preacher but a model pastor. There was not a lazy bone in his body, and he was one of the soundest orthodox Baptists that our denomination had, and just before his death I had arranged with him to publish a tract for me, entitled "The Word of God," and before I submitted it to the press I had him to pass on it (or its orthodoxy) and he did so, and agreed to publish it for me, sending me proof of same and heartily endorsing the entire contents of the tract, but said to say, before the proof could be returned to him for publication he passed away into his beautiful home beyond—a great man gone from earth to Heaven to be forever with the Lord.

Please find enclosed check for \$4, \$2 of it to be applied to Eaton monument fund, and \$2 on my subscription for the RECORDER.

JOHN COCHRAN.

Los Angeles, Cal.

THE HONEST MAN.

"An honest man's the noblest work of God"—

And the scarcest.

There are plenty of men, to be sure, who pay their debts—a lot who will tell the truth in a trade.

But where is the man who is honest about himself?

A man wouldn't be called honest who manipulated his books and juggled his property to get better financial credit than his actual worth as an owner of values entitled him to. No more can a man be called honest straight through who will becloud his own acts and motives in hope of winning a better moral credit than he is worthy of.

It's self-love which chiefly ruins the honesty of men respecting themselves and their own deservings. For every man gross enough to falsify for the sake of getting a dollar away from his neighbor, there are a hundred men who will falsify to escape being thought ill of by their neighbors, and a thousand who will falsify to avoid thinking ill of themselves.

Who among us is honest enough to confess his sins?

Let a man but once conceive that the fated bent of his nature, the irresistible pull of appetites and inclinations, the pressure of the unescapable custom of society, the necessities of livelihood, not only account for his immoralities but excuse them, and serene in that happy deliverance from responsibility, he will go on indefinitely enjoying the current profit of his trespasses while maintaining unabashed the front of self-respect.

All of which may be temporarily

comfortable, but it is not honest. There is no absolute honesty for any manner of man in the face of his moral shortcomings except to acknowledge with manly directness the blunt ugly fact: "I have sinned."

Who among us is honest enough to admit his errors?

It is strange that it should be so, but hard as it is to confess a sin, it is harder still for the average man to grant that he has been a blunderer. In the thousand and one misunderstandings which checker life, the most of us put ourselves to greater ado for nothing else than to prove to ourselves—and to any others who may chance to be concerned—that we throughout have been perfectly wise and those who feel aggrieved at us are themselves the authors of every difficulty between themselves and us.

All men acknowledge in the abstract that "everybody makes mistakes," but in a given and concrete case nobody is willing to concede that the mistake was his. Claims of justification which men from an impartial standpoint would ridicule as puerile, they will seriously and even vehemently put forward to acquit themselves of no worse charge than having erred in judgment or failed in courtesy or spoken out of thoughtlessness.

And this also is not honest. Through-and-through honesty can evade the humiliation of its errors no more readily than the shame of its sins. The honest man is not above—it is distinctly the dishonest man who is below—making straightforward admission of his blunders: "It was I who was in fault."

Who among us is honest enough to acknowledge his failure?

The man who has failed compasses sea and land to find a reason for his defeat which will not attach to him personally. He alleges that enemies plotted to put obstacles in his way; that the people with or for whom he labored were too unintelligent to appreciate his quality—or if every other explanation fades, it yet remains to allege that the climate broke his health.

Honesty is a stern virtue; the man who cannot follow it everywhere, to his own hurt as well as to his own profit, is not worthy to wear its badge at all.

The world at large gets many of its popular impressions of honesty seriously awry. For example, it considers it more admirable to be honest in great affairs than in small—in severe and critical trials than in the conventional routine of life.

Quite on the contrary, it is far more radically decisive of the depth of a man's honesty that he should be rigidly sincere in commonplace circumstances than in circumstances of strain. Great tests rouse in a man latent powers of resistance, and may exalt him quite above himself in moral strength. But when a man, down on the level of every day without any inspiration and exaltation, resists the small gains and advantages of seemingly trivial insincerities, then honesty is ingrained in him.

The world is mistaken, too, in thinking that honesty is preeminently a matter of how a man treats his neighbors. The fundamental aspects of honesty are internal, not external.

This is the deepest question about the honesty of any man: Does he deal honestly in and toward himself—unsparing in the truth and honor that he demands of his own soul?

No man can be honest in this way

until he wrenches himself loose from his self-love. He must learn the skill of practicing a certain aloofness from himself—the ability to set his own character off at arm's length and judge himself by the standards that he applies to other men—or a bit harsher yet.

And he must train himself to the rigorous self-vivisection which can uncover defect in himself—not merely theoretic and generalized but distinct and specified defect—defect to which there may be applied direct correction.

The only betterment in character or power which any man achieves is achieved on the honest recognition of his own sins, faults and failures. —Interior.

THE SIMPSON ASSOCIATION.

This body met with the Franklin church, July 23rd, and was organized by electing the old officers, Rev. A. Malone, Moderator, and E. L. Gillespie, Secretary. Dr. Powell, our State Mission Secretary, was with us and preached an able mission sermon the night before the Association. The next day he spoke so ably on State Missions that the Association, prompted by the liberality of a few brethren, instructed her mission board to support a missionary in the mountains of Kentucky.

We had also with us Bro. Thompson, editor of the WESTERN RECORDER, and Bro. Harvey, of the Baptist World. Also Bro. Mahoney, State Sunday School Evangelist, in an able address secured appointment of a committee to cooperate in the better organization of our Sunday School work. Also Bro. Maddox ably represented the Ministers' Aid Society, Bro. Humphrey the Orphans' Home, and Bro. Osborne the Laymen's missionary work. These good brethren added much to the interest of our Association and will be always welcome among us. This meeting of our Association is the best we have ever held. The spirit of the meeting was fine, the reports and speeches good, and the hospitality was the very best. I feel that the brethren and sisters present went home with a resolution to do more for the Lord and be able to render a better report of service another year.

The Laymen's Missionary Movement and the plan for the better organization for Sunday School work will certainly do our churches great good. We say to our visiting brethren who so kindly assisted us this time: Your presence has done us good. Come again, and may the good Lord ever bless you and your noble work.

E. N. DICKEN.

Franklin, Ky.

Reports now completed for the ninety-second year of the life of the American Bible Society show that during its entire history the society has issued 82,316,323 copies of the Scriptures or Scripture portions. Issues for last year numbered 1,895,941 copies. During the past year 491,280 copies of various issues were distributed in China alone. A total of 91,100 volumes were circulated in Japan. Korea absorbed 151,230 volumes, while in the Philippines 102,999 copies were distributed. The Society last year spent \$562,700, while its receipts from sales, made always at cost, amounted to \$230,000, the deficit being supplied by contributors desiring to assist in the increased circulation of the Bible.

Faith is the heroism of intellect —C. H. Parkhurst.

ALABAMA STATE CONVENTION.

This body met at Reasdale, Ala. July 22nd. Bro. N. D. Deason was re-elected President for the third time. Dr. J. P. Shaffer and J. H. Ellis were elected Vice Presidents. Rev. M. M. Wood was re-elected Secretary.

An appropriate address of welcome was delivered by the pastor, T. J. Porter. This is the youngest brother of our J. J. Porter, of Winchester. He is a native Kentuckian and there is plenty of room back in his native State for this Porter also.

We now have three very prominent Porters in Kentucky, and we are ready to welcome another whose business it is to open the door for the Good Shepherd.

The response to the address of welcome was made by Dr. J. M. Shelburn, also an ex-Kentuckian, a native of Spencer county, baptized by Dr. J. A. Booth.

The mission report was read by Dr. W. H. Crumpton, who has served as Corresponding Secretary of this convention about twenty years. He has been in their service so long that they familiarly call him "Uncle Wash."

The report showed great progress in the work and a more hopeful outlook, although there was a slight decrease in State Mission receipts but an increase along other lines. Yet in the State more men were employed and more work had been done, but a considerable debt had been incurred. State Mission receipts, \$20,165; Home Missions, \$18,016; Foreign Missions, \$28,513; Colportage, \$480.

The session was a most delightful and profitable one. They were exceedingly busy for three days in the convention proper, and decided to meet next year on Tuesday and hold four days. This does practically just what the Kentucky General Association has done, viz.: kills the State Ministers' Meeting. We plead for the old-time ministers' meeting. We ought to take more time for both meetings, and not rush everything through on "railroad time."

The visiting brother was treated with marked kindness and courtesy. The entertainment was lavish and free, and the compliments to Pastor Porter and his people for such entertainment were many and well deserved.

The convention meets next year at Andalusia, on Tuesday after the third Sunday in July.

We must not close without expressing our thanks to Bro. Frank Barnett, the efficient and courteous editor of the *Alabama Baptist*, for kindnesses shown us.

J. G. Bow.

SEEKING POPULARITY.

R. T. BRUNER.

I see this quotation from Ella Wheeler Wilcox: "Most of us would rather be popular than right." I do not believe this, as to Christians. It is unfortunately true of by far too many people; but it puzzles one to think of a man or woman who pretends to love the Lord above every earthly good at the same time preferring popularity rather than faithfulness to Him. We read of some in John 12:43, of whom it is said that they "loved the praise of men more than the praise of God;" but, though they are said in the preceding verse to have "believed on him," still I think this is only said in the way of taking men on their professions without intending to

admit the genuineness of such professions. It is as if we should speak of the present day altitudinarians as "wholly sanctified people," because they make that absurd claim while we, of course, do not believe one word of their claim.

It may be possible—for converted people sometimes stray far from that—for a converted man to get into such a backslidden state, for the time being, that he "would rather be popular than right." But a converted man will never live and die that way. God will chasten him till He brings him to his senses. I remember to have been told once of a certain man, and I am heartily ashamed to say he was a preacher—who said it would not do to preach a certain doctrine because it was unpopular! When I heard this I thought, great God! Has it come to this! Have we a man claiming to be a gospel minister who is not only dishonest enough to leave off the preaching of a doctrine to please the world, but also has the brazen faced effrontery to actually speak of his unfaithfulness to God and man as if it were no great crime! If he had been too much ashamed of it to mention it, we might think there was some hope of his repentance; but when one can speak of such a low crime as if it were respectable, he must surely be beyond hope of recovery.

Such a man as this is only in the ministry "for the loaves and fishes," and the sooner he gets out, which he will not do voluntarily, so long as it "pays"—the better for the cause he disgraces.

Of course, if a man does not believe a doctrine to be true, and if for this reason he cannot conscientiously preach it, that is quite another thing. In that case, if it be a tenet of his denomination for which those who support him reasonably expect him to contend, he should, and if an honest man would, retire from the ministry of that denomination, at least, if not from the denomination itself. But it was not intimated to me that he expressed any doubt of the truth of the doctrine in question. He only said it would not do to preach it because it was unpopular. Was not Christianity unpopular in the days of Christ and His apostles? Is not true and practical Christianity unpopular now? True, the "form" of godliness "without the power thereof" is popular enough. It is now thought to be very respectable for one to "belong to some church;" but it is exceedingly unpopular today for one to live a consistent Christian life, actively doing and teaching others to do all that Christ commands, and steadfastly refusing to partake of the things—though they be pleasant and popular things—which He forbids, and which manifestly interfere with Christian usefulness. To do this and teach others to do so will at once, in many places, exclude one from that scum of civilization which arrogates to itself the high-sounding title of "society." But what are Christians and Christian ministers to do? Shall they truckle along after "society," bow to its mandates, partake of its crimes by bidding it God-speed and cowardly allow it to go unrebuked, because, forsooth, to rebuke it would be unpopular? Did Christ in the commission say, "Go please to the ministry and although his education had been neglected by his father he could preach better than the educated one. When some one asked the father for an explanation of this he said, "The Lord called one, and I called the other."

They will not follow public sentiment, they will make and direct it. This is what Christianity is for, in part. If there had been, in advance of it, such a state of heart and conduct as might safely be followed, Christianity would have been unnecessary for those who possessed and exercised them. I do not believe the quotation I began with is true, so far as Christians are concerned. I believe they would much rather be right than popular. I know every one would when the time comes to die. But I verily believe that nothing will change hands more noticeably in the eternal day than will popularity and unpopularity. Many who are popular now will be very unpopular then and vice versa. Yet, if we might be both popular and faithful and right—we would all greatly prefer popularity than the contrary. Then this would be indeed a pleasant world to live in.

A CALL TO THE MINISTRY.

EDWIN E. HARRIS.

The call to the ministry should not be considered in a light manner. I have always had an exalted opinion, not only of the duties of a minister, but of the way in which he is brought to enter upon this high calling. I feel that it will be a sad day when men decide to enter the ministry as they would enter any profession or business. That God calls into the ministry such as He would have to preach the Word is plainly taught in the Bible. In the Old Testament we might mention such as Noah, Samuel, David, Jonah, Moses, and the list of true prophets. In the New Testament we find Jesus selecting a number of men and training them for the special work of the Gospel ministry. Christ did not say, "Send ye labourers into the harvest," but He said, "Pray ye therefore the Lord of the harvest that He would send forth labourers into the harvest." However much we may do to encourage and help those who are inclined to preach we should not go before God in the matter. I believe that God works at both ends of the line, so to speak, impressing churches and individuals of the fitness of a certain person to preach the word, but in such cases it should be made a subject of special prayer. And not until convinced of a divine direction in the matter should the brother be put forward. As a quaint brother, in North Carolina, put it, when he said about a certain preacher there, "The Lord called him to preach and I sanctioned it." It is alright to sanction what the Lord does, but I think we ought to be careful about choosing the man and then asking the Lord to sanction what we have done.

The work of the minister is not that of a social or moral reformer simply, but his work should be this combined with the spiritual. He should not be chosen or choosed himself because of his intellectual powers alone but the heart power should be his greatest recommendation. We are reminded of the story of a father who decided to make a preacher out of one of his boys. To this end he educated him. As time went on the Lord called the brother of the educated boy into the ministry and although his education had been neglected by his father he could preach better than the educated one. When some one asked the father for an explanation of this he said, "The Lord called one, and I called the other."

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Some time ago a minister preached a splendid sermon on "The Call to the Ministry." A cultured lady was heard to say, as she left the church, "Oh, they just think that they are called, but they are not." She made some other remarks just as appropriate to the occasion. How many people fail to see the supernatural in the affairs of life. Such a sentiment does away with God altogether. It makes man his only criterion. It is admitted that some who enter the ministry are mistaken, but not all. I have reason to believe that Jonah was thoroughly convinced, and there are others who are just as certain of their call.

I saw in the paper a few weeks past, where an actor had entered the ministry. He gave it out as his opinion that every actor at the age of fifty, if he is still on the stage, at that time, should enter the ministry. He gave as his reason that a man who had spent his life making people laugh ought to get down to serious things at that time in life. I would not bar those from any walk in life from entering the ministry, if they are divinely led to do so, but I think the objections to the actors plan are obvious. In the first place it seems like trifling with Providence to wait so late in life to get to the serious. In the second place it is too wholesale a plan, and leaves God out of the whole arrangement. In the third place the only fitness many of them would have would be their power over audiences. The change of atmosphere would be so great that without an experience of grace they would not be able to adapt themselves to their new environments.

I am glad that God has chosen the plan of calling men into the ministry that they may preach the word through which men are to be saved. It is an honor indeed and we should ever hold it sacred.

At Bedford City, Va., is located a unique institution, known as the Co-operative School, which is operated on the co-operative plan so far as the cost is concerned. The cost is kept within \$150 a year by this plan. The institution is co-educational and does college preparatory work, its students coming chiefly from Virginia and surrounding States, though many come from a much greater distance.

DEAR RECORDER.

The dedication of the new building and the celebration of the 85th anniversary of the Oak Island Baptist church occurred Sunday, July 19, 1908, and was indeed a red letter day with the church. The entire indebtedness, \$950 was liquidated. Hundreds of people were in attendance and many were liberal, especially Mr. J. P. Bozarth, of Lagrange, Rev. R. H. Tolle, Rev. C. E. Baker, Attorney John L. Rich and Attorney Maurice Galvin, of Covington. The dedicatory sermon was ably preached by Rev. R. H. Tolle, of Palomoto, Ky. Other participants in the exercises of the day were Mr. J. P. Bozarth, of Lagrange, Ky., Rev. C. J. Bagby, of Fiskburg, Ky., and the faithful pastor, Rev. C. E. Baker, who has been an indefatigable worker in his efforts to advance the cause at this place. To God be the glory.

Morganville, Ky.

My idea of being my brother's keeper is, besides carrying part of his burden when too heavy for one, making his cause my own, to that degree that I will further his interests, protect his property and defend his good name as I would my own.

Let us face the future with courage and with faith, for of all the ages that have come and gone, not one has such hope for humanity as the twentieth century.—*Josiah Strong.*

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The Farm and Household

O. H. Giffin, of Nicholas county, sold a suckling mule to Chas. Martin, of Carlisle for \$95.

J. I. Blankenship, of Thurlow, bought a span of mules from A. H. Perkins for \$125.

W. T. Robinson, of Mercer county, sold a pair of good mules to Charley Perkins for \$500.

Hardin Field, of Woodford county, sold to T. W. Duckworth, of Jessamine, 141 lambs at 6 cents a pound, 102 of them averaging 87 pounds.

Clarence Lebus of Harrison county sold to James Weil 52 head of fine export cattle, averaging 1,600 pounds, at 6 cents per hundred.

In Jessamine county threshing is about over and the crop is not up to the average, the yield being about fifteen bushels to the acre. The recent rains proved very beneficial to corn and hemp.

Crops throughout Clark county are showing the effects of dry weather. Hemp has been greatly stunted. Wheat threshing is finished and the yield was most satisfactory. There has been some little smut in some sections.

The wheat crop is poor in Warren county. The straw was good, but the wheat yield is not up to expectations. Winter oats and hay are the best that have been known here in years. Spring oats are almost a failure. Corn late but looks well and with a fair season will be more than an average crop.

The wheat crop is not what was at first expected in Nicholas Co. either in quantity or quality. Threshing has been completed. There is some complaint in some sections of drouth hurting the corn, but generally, it looks well. The hay yield will be practically up to the high standard of quality of past years. There will be a light yield of potatoes owing to the drouth.

Wheat threshing in Montgomery county is completed. The yield was fairly good but of poor quality and was disappointing to the farmers. The yield of both clover and timothy is exceptionally good but the quality of timothy is very inferior. Corn is doing fairly well and while the acreage is large, indications do not point to an exceptionally large crop. Some hemp shows excellent growth while other fields are backward. The recent drouth had damaged pastures.

The wheat crop in Woodford county has proven a great disappointment to the farmers, the crop being about 70 per cent. of the average. The yield varied from 20 to 37 bushels to the acre. Threshing is practically finished. Oats are poor, the late sowing followed by a drouth, has caused a poor growth. Cutting has commenced. There is much straw, but seed scarce. A fine crop of all kinds of clover and good prospect for timothy. Corn and hemp are looking well. Tomatoes are good. Fruits are fine. Honey crop, in both quantity and quality is the best for many seasons.

DECAY IN WOOD PRESERVED.

It is estimated that a fence post, which under ordinary circumstances will last for perhaps two years, will, if given preservative treatment costing about ten cents last eighteen years. The service of other timbers such as railroad ties, telephone poles, and mine props, can be doubled and often trebled by inexpensive preservative treatment. Today, when the cost of wood is a big item to every farmer, every stockman every railroad manager—to everyone, in fact, who must use timber where it is likely to decay—this is a fact which should be carefully considered.

It is easy to see that if the length of time timbers can be used is doubled, only half as much timber will be required as before and only one-half as much money will need to be spent in the purchase of timber. Moreover, many woods which were for a long time considered almost worthless can be treated and made to last as long as the scarcer and more expensive kinds.

Of the actual saving in dollars and cents through preservative treatment, a fence post such as was mentioned at the beginning might serve as one example. The post is of loblolly pine and costs, untreated, about eight cents, or, including the cost of setting, fourteen cents. It lasts about two years. Compounding interest at five per cent, the annual charge of such a post is 7.53 cents that is, it costs 7.53 cents a year to keep the post in service. Preservative treatment costing ten cents will increase its length of life to about eighteen years. In this case, the total cost of the post, set, is twenty-four cents, which compounded at five per cent, gives an annual charge of 2.04 cents. Thus the saving due to treatment is 5.49 cents a year. Assuming that there are 200 posts per mile, there is a saving each year for every mile of fence of a sum equivalent to the interest on \$219.60.

In the same way preservative treatment will increase the length of life of a loblolly pine railroad tie from five years to twelve years and will reduce the annual charge from 11.52 cents to 9.48 cents, which amounts to a saving of \$58.75 per mile.

It is estimated that 150,000 acres are required each year to grow timber for the anthracite coal mines alone. The average life of an untreated mine prop is not more than three years. By proper preservative treatment it can be prolonged by many times this figure. Telephone and telegraph poles, which in ten or twelve years or even less, decay so badly at the ground line that they have to be removed, can, by a simple treatment of their butts, be made to last twenty of twenty-five years. Sap shingles, which are almost valueless in their natural state, can easily be treated and made to out last even painted shingles of the most decay-resistant woods. Thousands of dollars are lost every year by the so-called "bluing" of freshly saved sapwood lumber. This can be prevented by proper treatment, and at a cost so small as to put it within the reach of the smallest operator.

In the South, the cheap and abundant loblolly pine, one of the easiest of all woods to treat, can for timothy. Corn and hemp are to take the place of the high-grade longleaf pine for many purposes. Black and tupelo gums and other little used woods have a new and

increasing importance because of the possibility of preserving them from decay at small cost. In the Northeastern and Lake States are tamarack, hemlock, beech, birch, and maple, and the red and black oaks, all of which by proper treatment may help to replace the fast-diminishing white oak and cedar. In the States of the Mississippi Valley the prevailing fence-post problem may be greatly relieved by treating such species as cottonwood, willow, and hackberry.

Circular 139 of the Forest Service, "A Primer of Wood Preservation," tells in simple terms what decay is and how it can be retarded, describes briefly certain preservatives and processes, gives examples of the saving in dollars and cents, and tells what wood preservation can do in the future. The circular can be had upon free application to the Forester, Forest Service, Washington, D. C.

THE CARE OF EARTH ROADS

We may recognize the value of hard and durable roads, but the fact remains that, for a long time to come, the majority of the roads will be composed of earth. Furthermore, for about nine months out of the year, the earth road, if properly cared for, is reasonably satisfactory. For many agricultural districts, it is the only road at present available. Hence, three communities should set themselves seriously to work to learn the best methods of maintaining earth roads and of getting the maximum service from them.

An earth road composed of waterholding soil should be exposed to the sun and air as freely as possible as comparison between the shaded and sunny portions of such a road will easily indicate. This should be accomplished by clearing a sufficient number of trees and undergrowth away from the road. It must be remembered, however, that sandy and gravelly roads require moisture, and in these cases some shade should be retained. Furthermore, trees are beneficial along river banks and on steep grades subject to washing.

Drainage is one of the most important points to consider in connection with an earth road. The majority in all mountains and hilly districts have too much drainage. Occasionally a road will be found with five ditches, three in the middle made by the horses' hoofs and by the wheels of the vehicles, and two on the sides. All well-constructed earth roads are supposed to have no more than two ditches, one on each side of the travelled roadway. Keep the water out of the middle of the road by giving it a crown or elevation in the center of 7 1/2 inches above the top of the inner slope of the ditch for a 20-foot road, and where the hills are a little steep, make the crown 10 inches.

With the crown of about one inch to the foot from the center to the sides, the road on steep grades to deflect the water will not be needed. Instead of carrying water across the road in open ditches, tile or concrete drains should, if possible, be provided. They should have sufficient capacity and fall to carry the maximum amount of water that is expected to flow through them at any one time. The capacity is increased in proportion to the fall or grade; for instance, 12-inch pipe laid on a one per cent. grade will carry 1800 gallons per minute, while the same pipe laid on a two per cent. grade will carry 2500 gallons per minute. Furthermore, a culvert

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laid flat will soon fill up, while one having a good incline will keep itself clear.

In the maintenance of an earth road, avoid the mistake of changing the natural order of things. Naturally, the soil is found on top and the clay on the bottom. If this order is reversed in constructing a road, the result will be less satisfactory than if the soil be left at the top of the road, for soil makes a better surface to a road than clay. If the roadbed is largely clay to start with, it will be well to place sandy soil or clean sand on top. A covering of six to ten inches of sand on clay that persists in breaking up into mud holes will usually be satisfactory, and if sand enough be added, this clay will cease to make mud. If the roadbed is composed of sand, it can be improved by an application of clay.

The rule for a serviceable earth road then, is to make ditches on each side and keep them open; haul sand and gravel on sections needing this treatment; use a road machine and split-log King drag judiciously; follow the "stitch-in-time" rule and give an earth road the same careful, persistent attention you would give your prize acre, a factory or a store, and it will pay as large a profit in proportion to your individual outlay.

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DEATHS

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MILLER.

Prof. Chas. P. Shields, of Knoxville, Ky., died at the home of his daughter, Mrs. Olga Hackey, of Ota, Ark., on the afternoon of Monday, July 27th, 1908. He was in Logan county, Ky., November 11th, 1833. Educated at Bethel College where he received his A. B. Degree given by that institution. Received honorary A. M. from Yale University and Ph. D. from Bethel. Was president of Cottage Home College, then minister in Baptist denomination for many years, afterwards professor of sacred language at Bethel College. He is survived by two daughters, Mrs. Hackey and Mary Pearl Shields of Grayman, Mexico.

JAMISON.

Mrs. Camilla Jamison, wife of our friend, Prof. H. D. Jamison died at the home of her son, H. D. Jamison in Nashville on July 11th, 1908, at the age of 64 years and two months.

She was cheerful. She would always meet you with a smile. She never seemed to get out of humor. She was always patient in suffering.

She was pious. She was a great Bible reader. When her son, Rev. Atha T. Jamison, now Superintendent of the Baptist Orphan's Home of South Carolina, was in the Y. M. C. A. work, he delivered an address in West Tennessee on the "Influence of Woman." A gentleman afterwards rose and said that when he was a student in Union University at Murfreesboro, there were two young ladies who were great Bible readers, and who had impressed themselves upon him for their piety. One of these was the mother of the young man who had just spoken.

Mrs. Jamison was a Cumberland Presbyterian in early life, but became a Baptist from conviction, and was baptized, at the same time with her son, Atha.

Perhaps the best work of her life along religious lines was done at Barfield, near Murfreesboro, in the last ten years. She was known as the mother of the church which grew from 6 to 40 members.

After all, though, her greatest work was what should be the greatest work of any mother, the rearing of her children. These were as follows: Atha T., now Superintendent of the South Carolina Baptist Orphan's Home; Eric C., of Mississippi; Harry D., of Nashville; Mrs. Ella Jamison Stooksbury, of Cumberland Gap, Tenn.; Mrs. Mattie Jamison Gay, of Mississippi; Sam and Carter. The last named died at the age of eighteen months, Sam at the age of eighteen years. The others are all living, all married. All have children of their own all are Christians, and all Baptists. A mother who lives for her children will be apt to live in her children.

A MATTER OF TEMPERAMENT.

He is unfortunate whose sense of humor or of the incongruous and ludicrous is too highly developed. We know a good woman who could not listen to a certain preacher because of his peculiar facial contortion. It was "so ridiculous" that she "could not keep from laughing." He was one of the great men of his day. Others heard him with profit, but she, because of her keen sense of the ludicrous, could not.

The Southwestern Presbyterian says: "Many will have to confess it, if they tell the truth, that there is something incongruous, undignified, almost ludicrous in the modern pastor's rushing out of the pulpit before he has hardly breathed the 'amen' of the benediction, darting through the groups of people already getting into the aisles, his face set, his coat-tails flying, to reach the front door before some stranger, whom he wishes to welcome, gets out of the house. Two things have often excited wonder. One is, how did the pastor get there so quickly. The other is, how did the stranger manage to elude so successfully the zealous, hand-shaking minister? The fleeing stranger and the scurrying minister, in their mad race, the one to get away, the other to catch, furnish a sight which is hardly as edifying as it is amusing." We have never seen anything like this.

Probably it would seem incongruous. Something would depend on the angle of the flying coat-tails and on the other details. Something, too, would depend on the man. It would seem incongruous for such a man as was Dr. Hays, of Richmond, or Dr. John Hall, to go "darting through groups" of people in a "mad race" for the front door. Something, too, would depend on the church. It would have seemed incongruous for Dr. Hamilton, in the Washington church of the Covenant, to move too rapidly from the pulpit to the front door, but it did not seem so years ago in the old Mount Auburn church for him to reach the entrance very promptly after the benediction. We never saw him dart or disarrange his coat-tails, but he was very cordial.

Really, there is reason to be thankful that the Lord has not made all his servants alike. Some are great preachers, and some great hand-shakers, and some are both. Some are forward and some diffident; some are dignified and slow, and some are easy on their feet. No he has all kinds of churches and all kinds of people. Some the one sort of a preacher and some another. Some are abnormally dignified and have an acute sense of the incongruous. These must

often curify their natural feelings. Let them consider that possibly the pastor, though they do not approve the flying of his coat-tails or his mad race, may, after all, be doing the very thing necessary to reach and win some sensitive but equally precious souls for the Master. — *Eschschop.*

THE FAITH OF CHRISTIANISM.

I venture to assert that conscience and experience condemn Scriptura and the church in their teaching of the ghastly reality of sin and the chain of spiritual separation between God and man that this alien element has created; not do I think I am merely dogmatizing when I add, on the same authority, that Jesus Christ, while truly our brother man, gave by His life and work that He is unique in His divine nature, and, for that, that by His atoning death He bridges the chasm. Here we come to a clear, broad distinction of theologians—wider than which divided Saint Paul from the Judaizers, Augustine from Pelagius, Luther from the Dominicans, Wesley from the high and dry clergy and Deists of his day, Chalmers from the Moderates. There is a religion which consists practically in human effort

alone, although, metaphysically, it identifies that effort with the divine. And there is a religion of superhuman power, realized in God's fatherly love—which can be overruled in rebellion—His act of redemption by Christ, His forgiveness of sin, His removal of character by the gift of His Spirit, His response to prayer with real, effective aid. If the new theology favors the former—as I feel it does—it is doomed to sterility. The latter is what I understand to be the faith of Christendom. — *Dr. W. F. Adams.*

ASKING AND RECEIVING.

A blind beggar asked a gentleman for a cent. The gentleman asked him a dollar, but the beggar kept on asking for a cent. At last the gentleman went close to him and shouted in his ear, "Here is a dollar for you!" When the beggar understood, he accepted the gift with joy, but his deafness would have kept him asking for the cent when the dollar was offered to him. That is the way some of us pray to God. We ask him to forgive us, and he at once puts all our sins behind him, and offers to make us his sons. But we keep on begging for pardon, when he wants to clothe us in royal robes. — *C. E. Howell.*

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REV. WM. M. TAYLOR, D.D.: The habitual perusal of "Matthew Henry's Commentary" will do more than most other things to indicate to the preacher how he is to turn the passage that is under his hand to practical account, while at the same time the unction that it exhales will mellow and fatten the roots of his own piety.

DR. JAMES HAMILTON: It has now lasted more than 140 years, and is at this moment more popular than ever, gathering strength as it rolls down the stream of time, and it bids fair to be the "Commentary" for all coming time. True to God, true to nature, true to common sense, how can it ever be superseded? Waiting pilgrims will be reading it when the last trumpet sounds.

WHITFIELD: When asked where he studied theology, he replied: "On my knees, reading my Bible, and 'Henry's Commentary.'" Whitfield read it continually through four times.

THE SUNDAY-SCHOOL TIMES: There is nothing to be compared with old "Matthew Henry's Commentary" for pungent and practical applications of the text.

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JOHN W. HILL, Mgr. Book Dept.

ITEMS OF INTEREST

News the World Over.

June brought the usual discussion in regard to the number of suicides. Why are there more suicides in June than in any other month of the year, and why are there fewer in December? The average number in the United States in June is 236, and in December 277. We hope the suicides next June will leave written statements as to their reasons for picking that beautiful month for their cowardly deed.

Henry Jennings, chief of police of Atlanta has published the figures in regard to arrests in that city for the first three months of prohibition, and contrasts them with the figures for the corresponding months of the previous year. The number of arrests fell from 3,277 in 2010; those for drunkenness fell from 1,792 to 121. Mr. Jennings adds there have been fewer complaints of distress among the poor and more cash for household expenses.

Events in the political world during the last few years have roused the people to the rights and importance of the State and the danger of losing the State rights by simple indifference. Many signs show the extent to which men have been aroused. Gov. Guild, of Massachusetts, has ordered that the flag of Massachusetts shall be the one to fly over every State institution. Some years ago, at some celebration or other, we hoisted Louisville over for a flag of Kentucky and could not find one. Gov. Guild is a Republican.

The railroad from Quaysay to Quito is finished at last. The daughter of President Alfaro, of Ecuador, drove the last nail in the last rail—a solid gold one. The railroad is 300 miles long. Quito is 9,400 feet above the sea. The first hundred miles of the road carries the passengers two miles up in the air.

The Prohibition party held its convention in Columbus, Ohio. They nominated E. W. Chaffin, of Chicago, for President, and A. S. Watkins, of Ada, Ohio, for Vice President. Their platform was short, but it found room for a plank calling for female suffrage.

The Central American republics had a love feast in Washington City and appointed a court or a commission or something to arbitrate all their differences. The peace over peace have scarcely died away, and two of the republics are at war. Also there is a revolution in Paraguay, which has proved successful. The new President was the Vice President under the previous government.

The London papers give amusing accounts of the efforts Anna Gould Castellane, divorced from Count Castellane, and Prince de Sagan made to dodge the reporters and the kodaks. They had ordered a motor to the front door of the Savoy and then slipped into another at the side door and hurried to the registrar's office. They drove up to the back door of that office only to walk into a file of camera flashes. Both covered their faces with their hands as they came in. They had a similar experience at the church door. They were married in the French Protestant church.

One man succeeded in getting a picture of the bride. Her dress caught and she took her hand from her face to unfasten it. To Anna Gould's credit be it said she refused to turn Catholic to marry de Sagan and he had to do the turning. He became a Protestant. As her fortune must be \$10,000,000 he considered it worth a change of nominal religion.

We are afraid Andrew Carnegie is preaching to deaf ears in his warning in regard to the rapidly disappearing iron supply in this country. He says by 1938 half of all but the lowest grade of ores will be exhausted. He urges the substitution of water carriage for rail carriage. But what does this generation care any more than the French king, who said, "After us, the deluge."

A great outcry was made that thousands of children went to school in New York City on the East Side hungry, and that some had even fainted from starvation while reciting. The poor people on the East Side deny these statements, and say they are the "hystories" of some well intentioned people, who are more officious than wise.

THE IDENTITY OF JESUS AND HIS BRETHREN.

In the twenty-fifth chapter of Matthew, beginning with the thirty-first verse, Jesus tells us of certain things He shall do and say on the day when He, the "Son of Man, shall come in His glory, and all His holy angels with Him." He tells us that all the nations shall be gathered before Him, in one common concourse. Then, as a shepherd divideth his sheep from his goats, He shall separate them before Him, and set "the sheep on His right hand and the goats on His left. Then to those on His right hand He shall say: 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world—for verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me.'

What does this mean? In what respect are His brethren His Himself? Jesus says, "When ye saw this wornout old soldier of mine, no longer able to go out and do battle for me—this old wander shepherd brother of mine, whose delight it has been to feed my sheep and guard them from the wolves; to find and restore the wandering lambs; to lead the sick; to comfort the bereaved; warn the wayward; encourage the faint—when ye saw this old under shepherd, wornout with toil, with leavering the burdens of others, laid aside, a runaway—or his lonely widow, wornout with bearing, alone, the burdens and cares of home and family, while he who has gone to his rest and reward 'went about doing good'—when ye saw him or her thirsty and gave a cup of cold water, ye gave it to me. If when ye saw him hungry, ye gave him meat, ye fed me. If, when ye saw him in need of clothing and shelter, ye gave them, ye clothed me and took me in." But what does it mean?

I have heard a story like this, which illustrates it: A young man, as only son, with his father's consent, joined the army to fight for their country. In an engagement with the enemy he was mortally wounded. Another young man, one of the enemy, found him and was merciful to him. He erected a tent over him to shield him from the burning sun by day and the downpour of cold rain by night; brought water and food; talked with him of mother and father and home; read the Scriptures and discoursed of Heaven and God; loved him as a brother. Night after night he kept vigil through the long weary hours, and watched his friend grow weaker and weaker. Then came the end. The dying boy had given his new and true friend messages and mementos for the loved and loving ones awaiting his home-coming. The war ended; but the only son and heir returned not. Instead there came him who had been father, mother, brother to him. Mementos and dying messages were sacredly delivered. The sad story was tenderly and lovingly told. This done the young man would go. But the bereaved parents at once and in unison said, 'No; you cannot go. You shall stay with us. In caring for our boy you have cared for us. He was our only child, and was dear as life itself. It is as if you had cared for us. He was ourselves. You are now to us as he. You are now to take his place and be our son and heir. When we shall join him on the other shore, all we have shall be yours, as it should have been his.'

But the children of God sustain a closer, a more vital relation to Jesus Christ than that of father, or mother, and son. No earthly relation is as near, as vital. The relation of husband and wife is nearest it and most like it. Indeed, they are thus likened in the Scriptures. Adam said to Eve, "This (woman) is now bone of my bones and flesh of my flesh." God, in speaking of them, says of man and wife, "They shall be of one flesh." Paul says, "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself." Then, with this he describes the relation between Jesus Christ and the children of God in Him. "For no man ever yet," he goes on, "hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church; for we are members of his body, of his flesh and his bones. For this cause shall a man leave his father and mother and shall be joined unto his wife, and they two shall be one flesh."

This relation is even more strongly shown in Romans 7:4. "Wherefore, my brethren, ye also are dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring fruit unto God."

Husband—wife—you only, and the "lover" can begin to comprehend this. Only those whose very selves have, by the finger of God, become so interwoven as that each considers the others' welfare and happiness before his or her own, can

read the meaning of these words of God. Husband—wife—"lover"—can you not realize how that you, when the one whom you consider as dearer than all else of earth should come to want—sorrow, cold, sick, a stranger—and loving kindness, even of a stranger, should provide—you would not—never could forget the benefactor? Can you not realize how that you should consider every good deed as done unto yourself? Even so it is with Jesus when we minister unto those whom He loves with a love not to be compared with that we have, even for our wives and husbands. He thought so with his own precious blood. His love for us was and is so great that He paid this precious price for us even when we were His enemies. How great is that love!

None of them doubtly loved more the Baptist Ministers' Aid Society in trying to care for. Do you love Him enough to help? Do it and you shall inherit a Kingdom from the Father!

J. D. MASON, Cor. Sec. Owensboro, Ky.

NATON MONUMENT FUND.

We have now \$1,073.52 paid in in cash. There still remains about \$1,053 in unpaid subscriptions. The whole total about \$2,100. We have found out that about \$3,000 will make the endeavor a complete success and pay all expenses incidental to the setting of the pedestal and the statue.

The committee met this week at the Walnut Street church and are about to place the order for the statue, of heroic size, in bronze, with a Chicago firm, which has done some of the best work in this line in the country.

Let us push the whole matter now to a final victory. Cannot the \$900 still lacking be made up by the Associations lacking to meet? This small sum will not be felt by our great army of Kentucky Baptists. The chairman is going to visit as many associations as he possibly can and will necessarily be limited to but a few. Will not some brother at the associations which the chairman cannot get to take it upon himself to see that a subscription is made for the monument? He will thus place the committee under a deep debt of gratitude and participate in a noble cause.

Dr. A. J. R. Thomas of South Carolina, has kindly consented to act as representative of the Naton Monument Association for South Carolina.

The probabilities now point to a fair possibility of the monument being completed in time to be unveiled at the meeting of the Southern Baptist Convention, next May.

Subscriptions previously acknowledged \$1858 25

CASH RECEIVED.

Table listing donors and amounts: Burnett, John G., Shelbyville, Ky. 1 00; Dampier, J. M., Crystal Springs, Miss. 1 00; Dickinson, W. J., Trenton, Ky. 1 00; Elliot, Rev. C. G., Meridian, Miss. 1 00; Hagan, Rev. B. F., Trenton, Ky. 1 00; Hagan, Mrs. B. F., Trenton, Ky. 1 00; Hagan, H. Hart, Trenton, Ky. 1 00; Hagan, Sallie Belle, Trenton, Ky. 1 00; Ireland, Dr. R. Lindsay, Louisville 10 00; Kinnannon, Rev. C. T., Lexington, Miss. 1 00; Powell, Dr. W. D., Louisville 25 00; Rice, Rev. Ira L., Chambers, Ky. 1 00; Rucker, Geo. W., Hemphridge, Ky. 1 00; Searee, Mrs. John, Louisville 50 00; Spinale, Mrs. G. E., Louisville 1 00; Thompson, Mr. and Mrs. Malcolm, Lexington, Ky. 1 00; Thigpen, Rev. J. E., Magnolia, Miss. 1 00; Tucker, Miss Mamie L., Winchester, Ky. 1 00; Young, Rev. S. R., Martin, Miss 1 00; Previously acknowledged 1022 00; Total cash received 1073 52; HENRY ALFORD PORTER, Chairman.

\$10,000 FOR CHURCH BUILDING FUND.

The General Association recommended that \$10,000 be raised to help needy Baptist churches in Kentucky build suitable houses of worship. Mr. Theodore Harris, of this city, offers to give one-tenth of the amount, provided the whole sum is raised. Who else will give \$1,000? Pastors and churches, help us in this time of need.

W. D. POWELL, Cor. Sec.

The Ohio County Baptist Association meets with the Baptist church at Hartford, Ohio county, Ky., August 11th, at 10 o'clock a. m. All parties coming by railroad will get off at Beaver Dam, where the Hartford transfer line meets

all trains, which will bring all parties directly to the church.

L. W. TICKETSON, Clerk.

In this issue you will see the advertisement of W. H. McKnight, Shoes & Co. This is the oldest as well as the most reliable house of its kind in Louisville or any other city. It is nearly a half century since they began business and by fair trade and fair dealing they have become one of the landmarks of our city, and we can commend them to our friends as men of character and worthy of your patronage. They handle the best quality of goods and always of reasonable prices. Give them a call when sending anything in their line.

DEAR MEMBERS: Enclosed will find \$2 for the Western Recorder another year. I cannot do without the Recorder. I have been reading it for about 25 years and it seems to me that it is growing better all the time.

H. JENKINS

Clinton, Mo.

DISTRICT ASSOCIATIONS—PLACE AND TIME OF MEETING.

- 1908. AUGUST. 4--Davies County, Oak Grove ch., Ulen. 4--Hethel, Trenton. 5--Harrison, Lewisburg ch., North Fork. 5--Liberty, Keady Grove ch., Metcalf county. 11--Ohio County, Hartford. 11--South Kentucky, New Salem ch., Lincoln county. 12--Crittenden, Williamson. 12--Logan County, Mt. Pleasant ch., Lewisburg. 13--Shelby County, Shelbyville. 15--Green River, Mt. Liberty ch., Ohio county. 18--Gasper River, Salem ch., Butler county. 18--North District, Mt. Hebron ch. 19--Barren River, Pleasant Hill ch., Harro county. 19--Campbell County, Persimmon Grove ch. 19--Ohio River, Hampton ch., Livingston county. 19--Franklin, Frankfort. 19--Russell's Creek, Pleasant Ridge ch., Green county. 25--Tate's Creek, Wallacetown ch., Madison county. 26--Breckenridge, Friendship ch., Harrod. 26--Union, Union ch. 27--Baptist, Gesheu ch., Anderson county.

SEPTEMBER.

- 1--Elkhorn, Versailles. 2--Long Run, Taylorsville. 2--Ten Mile, Vine Grove ch., Grant county. 3--Bell County, Middlesboro View ch., Wayne county. 8--Central, Springfield. 8--Rockcastle, Fair View ch., Boone county. 9--Har's Fork, Mt. Lebanon ch., Warren county. 9--Greenup, Elizabeth Jarrell ch., Lawrence county. 9--North Bend, Walton. 9--Owen, Richmond ch. 9--South Cumberland River, Liberty ch., Russell county. 9--Sulphur Fork, Corn Creek ch. 10--North Concord, Liberty ch., near Myrick Sta. 11--Booneville, Pleasant Run ch., Clay county. 11--Greenville, Laurel Spring ch., Menefee county. 12--Stockton's Valley, Spring ch., Jackson county, Tenn. 15--Boone's Creek, Corinth ch. 16--Landmark, Pilot Knob ch. 16--Nelson, Shepherdsville. 17--Lynn Camp, Dripping Springs. 18--Second North Concord, Pleasant Hill ch., near Jamestown. 22--Pulaski County, Burnside ch. 23--East Lynn, Pleasant Grove ch., Larruo county. 23--Edmonson, Sulphur Well, Grayson county. 25--Freedom, Salem ch., Cumberland county. 25--Gowas Creek, Dripping Springs ch., Knox county. 25--Irvine, Sturgeon ch., Owsley county. 25--South Union, Jollico Creek ch., Whitley county. 29--East Union, Wheeler Creek ch. 30--Gesheu, Spring Station ch. 30--Little River, Princeton. 30--Muhlenberg County, Oak Grove ch., Depoy. 30--Severn's Valley, Valley Creek ch. 30--South Concord, Concord ch., Wayne county. 30--Warren, Smith's Grove.

OCTOBER.

- 1--Upper Cumberland, Waller's Creek ch.

- 2--Lanier River, Hawk Creek ch., near Hazel Patch. 2--Owens, Baidar's Creek ch. 6--White's Run, Liberty Station, Bond county. 7--Little Bethel, Downer's Springs, Hopkins county. 7--Lynn, Pine View ch. 8--West Kentucky, South Ballard ch., near Harfords. 9--Photograph, Dayton. 9--Three Forks, Hazard. 10--Mt. Zion, Hopewell ch., near Corbin. 10--West Union, Mt. Zion ch. 20--Ohio Valley, Mt. Pleasant ch., Harro county. 21--Blount River, Plial ch., near Alma. 21--Salmon, Vine Grove. 25--Graves County, New Hope ch., Cumberland River.

If additions or corrections are desired please write to the papers.

J. K. NUNNELLY, Secretary.

Live Stock Markets.

CATTLE.

Table listing cattle market prices: Good to choice export steers 65 75; Light shipping steers 5 25; Good to choice butch steers 4 50; Med. to good butch steers 4 00; Good to choice butch heifers 4 25; Med. to good butch heifers 4 25; Good to choice butch heifers 4 25; Good to choice butch cows 4 00; Med. to good butch cows 3 50; Cows to med. butch cows 2 50; Canners 1 00; Good to choice fat cows 4 50; Medium to good cows 3 00; Good to choice bulls 4 25; Medium to good bulls 3 75; Common to medium bulls 2 75; Good to choice veal calves 5 75; Medium to good veal calves 5 00; Common to rough calves 2 50; Good to choice feeders 4 50; Medium to good feeders 4 00; Common and rough feeders 3 50; Good to choice stock steers 4 00; Cows to med. stock steers 3 50; Good to choice stock heifers 3 25; Med. to good stock heifers 2 75; Cows and plain milk cows 2 50; Good to choice milk cows 25 00; Med. to good milk cows 20 00; Cows and plain milk cows 10 00.

HOGS.

Table listing hog market prices: Good to choice prs. and brs. 200 to 300 lbs. 6 65; Med. prs. & brs. 160 to 200 6 63; Light shippers 120 to 160 6 30; Choice pigs, 90 to 120 6 00; Light pigs, 50 to 90 3 50; Roughs, 150 to 300 5 75.

SHEEP AND LAMBS.

Table listing sheep and lamb market prices: Good to choice fat sheep 3 25; Medium to good sheep 2 50; Common to medium sheep 1 50; Bucks 1 50; Choice spring lambs 6 50; Seconds 5 50; Good butcher lambs 4 50; Culls and tail ends 3 00.

TORACCO.

BURLEY—Dark Red.

Table listing burley prices: Trash (sound) 11 00; Common lugs 11 00; Medium lugs 11 50; Good lugs 13 00; Common leaf (short) 12 00; Common leaf 13 00; Medium leaf 14 00; Good leaf 15 00; Fine and selections 16 50.

BURLEY—Bright Red.

Table listing burley prices: Trash (sound) 11 00; Common lugs 12 00; Medium lugs 13 00; Good lugs 14 00; Common leaf (short) 13 50; Common leaf 14 50; Medium leaf 15 00; Good leaf 16 00; Fine and selections 17 00.

DARK.

Table listing dark burley prices: Trash (sound) 7 00; Common lugs 7 50; Medium lugs 8 00; Good lugs 8 50; Common leaf (short) 8 50; Common leaf 9 00; Medium leaf 10 00; Good leaf 11 00; Fine and selections 12 00.

BUTTER.

15 1-2c per lb.

POULTRY.

Hens, 10c per lb.; roosters, 5c.; young chickens, 15 to 16c.; ducks, 8c.; turkeys, 9c.

EGGS.

15c. case count; candled 16 to 16 1-2c.