

WESTERN RECORDER

Faith, Hope and Love, these three.

"CONTEND EARNESTLY (struggle) FOR THE FAITH WHICH WAS ONCE FOR ALL DELIVERED UNTO THE SAINTS."—JUDS 3.—T. T. EATON.

83rd YEAR

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Rev. R. Hartley says in the *Examiner* that on a fine Sunday morning some months ago, the congregations in all the Baptist churches in New York east of Fifth Avenue, were counted and the number was 294! The population of that part of the city is 1,300,000. Dr. Hartley accounts for this by saying "we are a prayerless church."

Blessed news continues to come from all parts of Africa where missionaries are at work. In Central Africa the Presbyterian missionaries have received 6,000 into the church, after testing their religion for a year. Twenty-eight chiefs of large tribes have sent their sons to the mission schools at Luebo.

Three years ago some Catholic priests in France who were disgusted with ultramontanism banded together to study the New Testament, and chose M. Melon, leader of the Protestant converts in Paris to teach them. There are now 300 priests and as many churches in the League. Their articles of faith declare for the absolute independence of each church.

Washington Gladden in his last book, as usual, denounces the churches. Now there is nothing in the way of his going out into the highways and hedges and "catching a few live sinners" for himself. One grows indignant at hearing abuse of other people for not doing what the man himself is not doing.

Earnest faith is the one thing which can move men whether to good or to evil. If Dowie and Mrs. Eddy had spoken with hesitation as if they were not entirely sure of their ground, they would have had no followers.

AM I MY BROTHER'S KEEPER?

BY T. T. EATON.

No human eye had seen the blow which took the life of Abel; no human hand was raised to avenge his death, and his murderer walked forth on his daily task as of yore. Safe from all human vengeance Cain rested secure in his guilt, till he is startled by the voice of the Lord God. "Where is Abel, thy brother?" And on his answer to that question hung all Cain's after fate, in this world and in the next.

How does he answer it? First with a lie. "I know not," and then, with a daring impudence no language can characterize, he slipshodly answered Jehovah: "Am I my brother's keeper?" adding to his first sin of murder the awful guilt of replying thus to God. If no effort of divine mercy had been made to touch Cain's heart—if first of all the Almighty had said to him: "And now art thou cursed from the earth which hath opened her mouth to receive thy brother's blood from thy hand," Cain would not have stained his soul with this added guilt nor have incurred the penalty due to such daring rebellion. To Cain as to all who have come after him, the mercy of God has been either a savor or life unto life or of death unto death. Either its offers are met by repentance and faith or they lead the sinner into worse guilt and bring upon him more fearful punishment. If Cain had met the question, "Where is thy brother?" with honest confession and prayer for forgiveness he might have been pardoned; but as he did not receive the question into an humble heart, he was led by the very means appointed for his salvation into the sin of defying God, of arraigning His right to rule and of denying his own accountability to the divine government.

It had been far better for Cain had the sentence come first, and thus it were far better for the ungodly had they never heard the appeals of the Gospel than to add its rejection to their guilt. How insulting to God was this reply of Cain's and how fearful the penalty that follows—only eternity can tell; that eternity which shall also reveal to us in what a vital sense we are our brothers' keepers and the stern account we have to render for our dealings with them. We are our brother's keeper, and we cannot shirk our responsibility or rid ourselves of our obligation. We are responsible for the influence we actually exert, as well as for failure to exert the best influence possible to us. He who to avoid this responsibility, turns hermit and flies to the wilderness from the face of his fellowman, shall learn hereafter that sins of omission are punished, as well as sins of commission and that the curse upon Meroz was exceedingly bitter.

Among what are called secondary causes, there is no more powerful force at work in the world than the influence men have over their fellows. While the influence of some has been wonderful in its strength and duration, yet none of the race are entirely destitute of this power. Here and there a man impresses his character upon a generation or decides the fate of empires—but each one of us has a more fearful power than that of the man who changes the face of a continent and makes or marks a government at his will; for we can affect for good or evil the destiny of immortal souls. The results of our influence will remain when the very names of the world's empires have been forgotten

and the earth itself has vanished. In the character of those around us we are rearing monuments to which the regal site of the pyramids is but a bubble, which shall be unchanged when the everlasting hills have melted away and the firmament itself has dissolved in fervent heat.

"Am I my brother's keeper?"—speaks the sullen Cain, and across the roar of forty centuries the great Apostle answers it—"It is good neither to eat flesh nor to drink wine nor anything whereby thy brother stumbleth or is offended or is made weak." And the reason he gives for this command is that in so doing "ye sin against Christ." When we go to render our account we will find ourselves responsible for many a sin of whose very existence we were ignorant, but to which our eating meat has led a weak brother. Again and again Paul teaches us that we have no absolute rights in this world; they are all limited and conditioned—even the most necessary of them—by our obligation to our brother man. If in any way we cause others to stumble, we sin against Christ—and we incur the curse against Cain. It behooves us, then, to inquire very carefully into what things they are which are liable to make our brothers stumble or become weak, that we may guard carefully against all conduct which may injure those for whom Christ died. Upon this great principle enforced throughout the Scriptures the churches predicate their opposition to what are called worldly amusements.

Whatever serves to injure others violates this great basal principle of the Christian religion. Those who refuse to recognize that their rights are limited by the frailty of others, are following their master Cain who asked—with a sneer—"Am I my brother's keeper?" We cannot separate a cause from its effect. We cannot do wrong because we hope the effect will be good, nor can we consider that as good whose results are evil. We must avoid whatever is hurtful to our fellows, whatever is inconsistent with the command "thou shalt love thy neighbor as thyself." We must not do even what is innocent in itself, if thereby our brother stumbles or is offended or is made weak. It is no answer to say "that the brother ought not to stumble, and has no business to be made weak. The question is a simple matter of fact—does he stumble or is he made weak by this conduct of mine? If so, then my duty is plain—for I am my brother's keeper. To cause one of the "little ones"—and that means weak ones—in the Kingdom of God to go wrong is so great a sin that Jesus says; it were better for a millstone to be hanged about a man's neck and he thrown into the sea, rather than that he should offend one of the little ones. It is then, better to die than to lead your fellowman astray.

God is no respecter of persons, and stripped of all privileges at last each one must stand before the eye of God—a naked shivering, helpless human soul to answer for the sin that it has caused directly or indirectly, consciously or unconsciously. And if you have caused a brother to offend you have sinned against Christ, and unless you repent—and repentance means turning away from sin—you shall stand upon the left hand at last with cowering Cain, and hear with him the fearful sentence—"Depart from me ye cursed, into everlasting fire prepared for the devil and his angels." "Who then can be saved?" do you ask as the wondering disciples asked the Master? That was no empty figure of speech

in which Christ proclaimed "Strait is the gate and narrow is the way that leadeth into life and few there be that find it." Think of the sins of which men are guilty, and of the way many professing Christians "crucify the Lord afresh and put Him to an open shame." Oh! let us get out of ourselves and recognize our obligation to our fellowmen. Let us care for the characters of those around us and wake up to our responsibility to fashion these characters, so far as lies in our power, for eternity and for God. Let us be the everlasting, uncompromising enemies of all that corrupts and debases character, while we seek to "by all means" win men to Christ. Let us live as becometh "the children of the heavenly King." Let us take Christ as our model and example. "He went about doing good" and it was His meat and His drink to do the will" of His Father in Heaven. We will fall far short of our model, how pitifully far short of Him we all know—yet by His blessing upon our continued efforts, we will grow more and more like Him—till in the morning light of eternity, we shall "be like Him, for we shall see Him as He is" and He will say to us "In as much as ye did it unto one of the least of these, ye did it unto me—enter into the joys of your Lord."

ON THE FENCE.

"I tell you, Colonel," said one old gentleman to another, in the hearing of the writer, not a great while ago, "these barbed-wire fences are going to be the ruin of this country."

"How so?" queried the other.
"Well, I'll tell you," replied the party of the first part. "Who on earth can sit on a barbed-wire fence and talk politics? And if you can't sit on a fence and talk to your neighbor about the country, what's the use of having a country?"

We moralized in our mind. There are a great many people that are all the time perched on the fence, and yet they are not happy.

There are farm fences, and the men who sit on them are the men who are evermore complaining of the crops and of the weather, and the prices, and the farm hands, and the meanness of their neighbors, and the slavery and misery of a farmer's life. There are political fences, and the men who are mounted on them are nothing if not patriots, but they think the country is fast hastening to direful catastrophe, and there they sit and hoarsely croak.

And then there are religious fences that enclose the churches. They are the loudest and severest in their criticism of the workers.

As a rule, it will be found, the wide world over, that the optimistic church members are in such a glow, and in such good humor that they have the kindest appreciation of their fellow-workers, and the brightest anticipations as to the ultimate outcome of the cause in which they are engaged, while the most critical and crabbed, and pessimistic, of all the people in the world, are those who do not lay hold to help, but who simply sit upon the fence, and ventilate their ignorance and ugliness by finding fault with those who are honestly striving to serve the Lord.

If a man be gracious to strangers, it shows that he is a citizen of the world, and his heart is no island cut off from other islands, but a continent that joins them.—Bacon.

HOW WAS JESUS BAPTIZED.

This question has been considered settled, but of late affusionist preachers have waxed bold and stirred it up and, by taking advantage of the young and uninformed, have caused much confusion in many places; asserting that Jesus was baptized by affusion. One went so far as to state that Jesus could not have been baptized by immersion and have been the Savior of sinners. How being immersed could have affected His saving power he did not explain. Such rantings confuse and mislead the young, therefore demand notice. I mean that the subject treated demands notice and not the men who make such statements; they should not be dignified with the least attention for almost all of them will stultify themselves by accepting as baptism the very thing they condemn, and many of them will administer immersion rather than lose a candidate. If Jesus was not immersed, and did not teach immersion, Baptists, if shown it, will gladly quit the practice. There is no physical pleasure in the act we simply immerse to follow the example, obey the command and conform to the teachings of our Lord because we love Him. But to the question: How was Jesus baptized?

There are three ways to settle this question: First by examining the Scriptures that describe Christ's baptism; second by examining those Scriptures in which Jesus himself used the word figuratively. Third by examining the meanings of the word baptize, as given in the best textbooks on Greek-English.

Before beginning the study let me say that such great scholars as Dr. Trumbull, editor of the Sunday School Times; Dr. Hibbard, a standard Methodist writer; Bishop Jeremy Taylor, Episcopalian; the noted Cunningham Giekie, and others too numerous to mention, all say that Jesus was immersed. But we set all of these aside just now and turn to the Scriptures. If the Scriptures do not make it plain how our Lord was baptized, then the common people have no guide. What say the Scriptures?

On first point read Matt. 3:13-17; Mark 1:9-10; Luke 3:21-22. All that you need to do to settle this question beyond cavil is to study carefully Mark 1:9, which says: "Jesus was baptized of John in Jordan." To be perfectly fair, let me say, sincerely, yet anybody you please to read that verse to you as it is in the Greek Testament and you will find that the Greek words are *ebaptistha kupa boanan eis ton Jordanan*; which, literally translated would read "was immersed of John into Jordan." The Greek preposition translated "in", in the Authorized Version, is not the Greek "EN," but "EIS," which here means, primarily, INTO; according to Dr. Youngs Analytical Concordance, and Dr. Young is a rank affusionist. Dr. Hibbard also a Methodist, says of this passage: "Jesus was baptized into the Jordan. In the latter case we have no doubt of an outward baptism, and the words *eis ton Jordanan*, into the Jordan, beyond all contradiction, affix to the verb its literal signification." Quoted by Dr. Christian in "IMMERSION," page 60.

Now if Jesus was baptized "into" the Jordan, how was it done? Could John have sprinkled Him into it? Could he have poured Him into it? Shame on such folly! Impossible! But he could have dipped Him into Jordan, or have immersed Him into it, or plunged Him into it. Therefore we conclude that as Jesus was baptized INTO THE JORDAN, according to the Greek text, He was bound to have been immersed, dipped, or plunged. Common sense settles that point in the light of the Greek text which no scholar will question.

That settled, pass to the text point and examine the meaning of the word baptize, as figuratively used by Jesus Himself. It is certain that Jesus knew the meaning of the word baptize and how to use it therefore to learn its meaning as He used it is to settle the question of how He was baptized. He used the word figuratively on two occasions, once when speaking to James and John who sought to be first in His Kingdom, Matt. 20:22-23; Mark 10:38-39;

and again when referring to His death, Luke 12:50. He asked James and John, "Can you drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?" To what did He allude? All know that He meant His sufferings and death. What then did the word baptize, as used by Him then, mean? Did it mean just a little sprinkling of suffering or the pouring of a few drops of sorrow on His head? God pity the man who so views his Lord's sufferings. No, He meant that overwhelming sorrow of the soul unto death for us—that suffering no tongue can describe. Jameson, Peabody and Brown, all of them affusionists, say of this passage in their commentary, that we find the language which expresses the meaning of Christ's words as here used, in Psalm 42:7. What does that verse say? Perhaps it will settle the question for us. Here it is: "Deep calleth unto deep at the noise of thy waterfalls: all thy waves and thy billows are gone over me." Does that describe sprinkling? Does it not rather describe a complete submersion beneath the billows of woe?

Every man knows that anything short of an immersion in meaning here would mock the sufferings of Jesus Christ. He who conceives that baptize here means only to sprinkle, and looks upon his Lord's sufferings as only a sprinkling of affliction, when He Himself said: "My soul is exceeding sorrowful even unto death," has a low, little idea of the sufferings of Christ. But that is just what affusionists say when they preach that baptize means only to sprinkle or pour, and that Jesus was sprinkled when baptized. James and John said they were able to undergo such a baptism as Jesus mentioned, and He said that they should. What were their sufferings in after days? That will help to settle it more fully. Acts 12:1 informs us that James was beheaded, and tradition says that poor John was dipped into a cauldron of boiling oil; and we know that he suffered bitter persecutions. Oh, my friends! Did Jesus mean by the word baptize, as here used, just a sprinkling? No, No; No! we know that He meant all that could possibly be expressed by the word immerse.

In Luke 12:50, Jesus again used the word figuratively to express the sufferings which He dreaded. He said: "I have a baptism to be baptized with, and how am I straitened till it be accomplished." We know that He here alluded to His sufferings and death. Could He, then, have meant by the word baptism and baptized a mere sprinkling? God pity the man who has such a little idea of his Lord's sufferings! Darkness enveloped Him and His God forsook Him, so that He cried "My God, my God! why hast thou forsaken me?" Oh! was that a mere sprinkling? Mark you that is Christ's own use of the word baptize, the word used to tell what John did to Him. Was that a sprinkling? just a sprinkling of suffering? Answer this, please: if baptize, as used by John, meant only to sprinkle, and Jesus was just sprinkled a little, as affusionists sprinkle now for baptism. Did not Jesus use the wrong word to describe the sufferings He had to undergo? My friend, to say that Jesus was only sprinkled when baptized of John, when He used the word baptize to express the sufferings He had to endure for us, is to mock the sufferings of the Son of God. I do not say it is blasphemy, but I would not say such for my life. Here is my conclusion on that point: If baptize, as figuratively used by Jesus Christ to describe His sufferings, meant to overwhelm or submerge, then the same word literally used must mean as much for a figure must not be stronger than the literal meaning of the word—therefore if Jesus was overwhelmed with sorrow and suffering He was immersed into Jordan by John the Baptist.

Now to the past point. What does the Greek word rendered baptize mean? My word on this point is not worth one cent, neither is the word of any other common preacher. Such questions have to be settled by standard authorities. What, then, are the best authorities of today on the meanings of Greek words? Such men as Dr. Gross, Alexander, Vanderbilt University; Dr. C. C. Hersman, Presbyterian Uni-

versity, Clarksville, Tenn.; Dr. C. W. Hodge, Princeton Theological Seminary, and in fact all of the leading scholars, say that the seventh edition of Liddell and Scott's Classical Greek-English lexicon, and J. H. Thayer's Greek-English lexicon of the New Testament are the very best. What then do these lexicons say about the meaning of the word baptize? Liddell and Scott define the Greek word baptizo, "to dip in or under water" without saying one word about sprinkle or pour; and Thayer says "Baptizo to dip repeatedly to immerse, to submerge. In the New Testament it is used particularly of the rite of sacred ablution, first instituted by John the Baptist, afterward by Christ's command received by Christians and adjusted to the nature and contents of their religion, viz: an immersion in water." Of baptisms Thayer says, "A word peculiar to the New Testament and ecclesiastical writer, immersion, submersion."

Now, then, since Jesus was baptized of John into the Jordan, and since He himself used the word figuratively in the sense of the overwhelm in suffering and since the latest and best authorities say that the word baptizo in both classic and New Testament Greek means to immerse, Jesus was bound to have been immersed of John in Jordan. Therefore he who says that He was only sprinkled must bear his own sin for perverting the plain statement of Mark 1:9; the figurative meaning of the word as used by Christ Himself, and the plain definitions of the best authorities. God help us all to be honest with His word.

E. L. WESSON.

New Albany, Miss.

THE DRIVING OF JEHU.

BY REV. R. E. WISHARD, D.D.

Jehu was a driver. He did some things vigorously and some things not at all. He is one of the enigmatical characters of the Bible. Elisha sent one of his young men to anoint him for a specific purpose. The crimes of Ahab and Jezebel had borne fruit in the demoralization of Israel. The fruit was ripe and must be taken care of. The results of Jezebel's idolatry must be dealt with. Elisha has already foretold the doom of that mistress of iniquity and her family. The hour for the fulfillment of that prophecy had struck. Jehu was the man called to execute God's purpose, to accomplish the retribution richly deserved but long delayed.

The young man whom Elisha had appointed to call Jehu to the high position, the retributive service, made haste to obey. Calling Jehu out from the company in which he was found, he delivered the message: "Thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants at the hand of Jezebel." He specified that "The whole house of Ahab shall perish." The eating cancer must be utterly removed. The cleansing and safety of Israel must be secured at any cost.

Jehu was the man to leap into that task on the instant. He forbade sending the information to Jehoram who had gone to Jezreel to be healed of the wound received in battle with Hazael, King of Syria. Mounting his chariot, he sped him to Jezreel in advance of the tidings of his coming. He meant to strike before there was any way of escape from the coming blow. It was then the watchman saw the furious oncoming of Jehu. There was no other man that drove as he. He quickly reported to Jehoram the coming storm. Whether that gentleman's conscience troubled him or not, he lost no time in sending a messenger to inquire if it was peace. But the messenger joined the ranks of Jehu. The watchman reported that the messenger did not return. The second messenger was dispatched with like result. By that time the watchman discovered that "The driving is like the driving of Jehu the son of Nimshi, for he driveth furiously."

There are various ways of driving. Jehu was recognized in the distance by his driving. He drove as a madman. He had received a commission to his liking. He

would rather kill than make alive. He would rather see blood flow than water. Nothing stayed Jehu until he had smitten Jehoram and cast his worthless body into the field of Naboth the Jezreelite. Thus did God in part avenge the conspiracy and murder committed by Jezebel, when she stole the vineyard of Naboth and gave it to Ahab to appease his covetousness.

The idolatry of Israel was treason against God and against the nation that he was preserving, through which the Messiah was promised to the world.

Jehu had executed law, but in such a way as to render his obedience worthless to himself. He had done the right thing, but spoiled it in the doing. He had wrought for himself. He was commended for doing the thing required, executing the judgment of God on the house of Ahab, but the proud and arrogant spirit with which he did it vitiated for himself all he had done. He had given the world an illustration of the fact that a right act may be performed without any genuine spirit of obedience in it.

His egotism revealed the heart of the man. He was zealous to get out of the way every possible rival to the throne, not because of his love for God, but for Jehu. That he was utterly destitute of desire to exterminate idolatry, because of its intrinsic evil, was immediately revealed in his conduct concerning himself. He was furiously opposed to Ahab's idolatry, and made a boast of his opposition—"See my zeal for the Lord." But he had no invective against the idolatry of Jehu. It was the other fellow's sin, not his own, that he was warring against. For it is written immediately after his boasted display of zeal, "But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart." He could make a splendid display of outward loyalty, that had no genuine root in the heart. "For he departed not from the sins of Jeroboam, who made Israel to sin." Like the Pharisee of later days, he could boast of his formal obedience, fasting and praying, and could denounce the publican.

The thing that must impress one with this bit of individual history is the deep depravity and deceitfulness of the human heart. Who can understand it! Such a study must kindle the prayer, "Search me, O God, and know (cause me to know) my heart: try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting. In contrast with the character of Jehu we discover the amazing grace and patience of God, that can endure and make use of a Jehu in preserving a nation of perpetual backsliders. Through the long centuries God endured, and is still enduring, the ill requital of his love. The part which he permitted a Jehu and a Judas to play in the world's redemption is beyond our comprehension. We can only exclaim with Paul, "O the depth of the riches both of the wisdom and knowledge of God!" How unsearchable are his judgments, and his ways past finding out!—Herald and Preacher.

THE END OF DISCIPLINE.

This is the end of discipline: "Till thou know." When will God take us out of the furnace? When he can see his image enough. When will God cease to lacerate our poor, shrinking flesh? When we have learned to obey him. When will he take the wolf away from the door, so that we can go out into the meadows and enjoy the sunshine? When we have yielded back all wickedly acquired gain, and have thrown down the thirty pieces of burning silver for which we sold the Christ of God. Why this penal system in the universe? Why loss? Why decrepitude and helplessness? Why dumbness? Why all the maladies that afflict the body? Why all the ills that flesh is heir to? "Till thou know." Will they then be taken away? Perhaps not; but they will have a new meaning, and we shall have acquired a new strength with which to bear them; and it may be that even affliction will be a welcome guest.

WHO SHALL ENTER THE KINGDOM OF HEAVEN.

REV. ANTHONY A. MURROW.

In closing his wonderful sermon on the Mount, our Lord Jesus Christ said: "Not everyone that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven. Many will say to me in that day: Lord, Lord, did we not prophesy by thy name, and by thy name cast out devils, and by thy name do many mighty works? And then will I profess unto them: I never knew you; depart from me, ye that work iniquity."

In the year 340, Eusebius Hieronymus a father of the Latin Church, was born. In 373, during a journey through the Orient, a severe illness attacked him upon his recovery, and in gratitude to God, he devoted his life absolutely to the church. The Latin Version of the Bible, known as the Vulgate, was his work. By his knowledge of Greek and Hebrew, he introduced the treasures of the Eastern Church into the West. His learning and piety became so well known, that, for years before his death, in 420, at Bethlehem, all sorts of people used to go to him to ask deep questions upon the things of Christ. A popular question seemed to be: "Who shall enter the Kingdom of Heaven? His answer always was made according to the known character and life of the questioner."

A Pharisee, who professed conversion, but was an enemy at heart to Christ, came one day to discourse gloriously upon the wonders of the future state. The aged Christian knew him. He asked him: "Could you be happy in the society of that blessed state? The light of discovery is in God's house, and His word saith: Whoso hated is covered by deceit, his wickedness shall be shown before the whole congregation. Again, it is written: An hypocrite shall not come before Him."

A proud young Roman of fallen fortunes sought the father's teaching. He would enjoy the portion of the family redeemed but could not humble himself to the faith of a disciple. Know who it is against whom your heart rebels said the sage. Thou hast said in thy heart, I will ascend into heaven; but so said Lucifer, son of the morning. In vain did he and his angels fight against God; and this is the record that is left of them: Neither was their place found any more in Heaven!

A Jewer of Antioch, cloyed with mirth-making, but still unwearied from the frivolities of the world, had heard of the better inheritance. In a morbid moment, he wished himself there: My son, said the old Christian, with your nature unchanged, what would you do in Heaven? God's prophet hath said: The foolish shall not stand in thy sight. Also it is written: The man that wandereth out of the way of understanding, shall remain in the congregation of the dead!

There came a wealthy publican, whose soul would not miss any object of desire, and who blindly hoped that by some great gift he might win a mansion in the skies. Alas, you cannot serve God and mammon, said the sage. What agreement hath the temple of God with idols? So long as your wealth is your god, it must save you. How hardly shall they that have riches enter into the Kingdom of Heaven!

A scoffing Greek, who ridiculed the doctrine of separation in eternity, and argued that all the dead should be one assembly, visited the old Christian. He asked: Is there not a separation even here? Are there not but two characters of mankind, the bad and the good? The longer these two live in one world the wider they must grow apart; if it be not that the sinners swallow up the saints as had almost come to pass before the Flood. By the moral gravitation of their own evil or good, each must go to his own place. Only the pure in heart shall see God. The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous!

A Jerusalem backslider said: They who enter heaven are not the church alone, as I believe. And he quoted this saying of Christ: Many shall come from the East and from the West, and shall sit down in the Kingdom. You speak what your heart wishes, answered Eusebius. As a man thinketh in his heart, so is he. You have returned to the world, and the company of the church is no longer pleasant to you. But how old, think you, is Christ? When Sin began, there was not a Redeemer, and a Sacrifice, and a church; even a people whom He began to save. From all lands, it is true, He has gathered them, but they have all gone to one Zion. It has happened to you as to apostate Israel; their children spake half in the speech of Ashdod. You have turned back to idols, and even a son shall forfeit his inheritance who makes himself an alien. For, if one so much as look back, he is unfit for the Kingdom of Heaven!

A formalist set forth that he had observed all the rites of religion, and kept every sacred ordinance. Should his fidelity go for naught? Ask Him who knoweth the heart, replied the good old man. Many will finally stand before the Lord, and will say: I have eaten at thy Memorial Supper, and drank of thy last Cup, and in thy name done many good works. The Lord will answer: I never knew you! Heaven will not be Heaven to anyone who finds that they are not known.

A wornout voluptuary, whose bones were full of the sin of youth, visited the aged saint in his cell, thinking to borrow from his prayers some preparation for death. How can corruption inherit incorruption? asked the severe old man. What concord hath Christ with Belial? The carnal mind is enmity against God. Who shall abide in the tabernacle of the Lord? Who shall stand in His holy place? He that hath clean hands and a pure heart. There shall in no wise enter there anything that defileth.

An ambitious officeholder, who had spent a life in time serving, and seeking personal advancement, betrayed the same selfishness in his desire

for and expectation of a happy hereafter. Can such as you see and receive heavenly things? exclaimed the monk of Bethlehem; and could such as you dwell contented in the world on high, where there is no human honor or glory? The sinful man receiveth not the things of the Spirit of God. O, thou of slow conscience, and blind understanding; why have you slept so long until the bright-groom calls? You are a stranger to Him, as far away as the East is from the West. Thus saith the Lord God: No stranger, nor-come-in heart, shall enter into my sanctuary!

A slanderer, driven by diabolical to vicious thought, came and said: Let me die the death of the righteous, and let my last end be like his: that the old monk said: Remember that they who enter into peace are they who make peace. Who shall dwell in the Lord's holy hill? He that hath peace with his tongue, and saith up a reproach against his neighbor.

The Pharisee, and the proud young Roman, the Jewer and the publican, the scoffing Greek and the Jerusalem backslider, the religious formalist, and the voracious voluptuary, the ambitious officeholder, and the slanderer, went away from the experienced Christian; some in anger, some in sorrow. They had learned that Heaven is for those who have been divinely prepared to live there. They reflected that God is gracious and very tender in His mercies. They searched the Scriptures, and they found that every sinful soul should find God if they sought for Him with all their heart. Some of them put away their anger, and others made their sorrow godly unto repentance.

One day they all came again to the old saint. They all asked: What must I do to be saved? He saw that they had become different from what they had been. Now there was no Pharisee with hatred against Christ; no son of pride trusting in his money; no Jewer jostling with sacred life; no publican loaded with Mammon; no scoffer against the truth; no backslider exalting himself by the size of others; no formalist depending upon his denunciation; no voluptuary reeking with degeneration; no ambitious self-seeker; no slanderer with the black tongue; but each and all were now what transformed by their efforts to reform and their prayers for divine mercy.

Eusebius said to them: You ask what you must do to be saved. You have begun to answer your own question. You are trying to repent and believe your God. Believe Christ, too, and obey Him with all your heart. Then you shall find the perfect peace of God. Then you shall have the love of Christ. Then you shall have Heaven begin within you, and you shall become fitted for that holy place. Then you shall hear Christ say even to you: Come, ye blessed of my Father; enter into eternal joy! Go back, my friends, into the world among mankind, and prove your repentance by your good works. Blessed are they that wash their robes, that they may have the right to come to the tree of life; and may enter in by the gates into the City of God.

Worcester, Mass.

THE "SINS OF KINDNESS."

BY LOUISE DUPRE.

Real kindness, according to our understanding of the term, is that which is wise, deliberate and faithful, that "saitheth not itself"—literally, does not advertise its good deeds—and that "suffereth long and is kind"—accepts with philosophic belief the ignorance lying back of the lack of appreciation for what has been done and does not become embittered or disheartened thereby. All this must kindness possess to be worthy of the name.

"Kind to a fault," is a way we have of stigmatizing the lavish generosity of an impulsive soul and this is just where the "sins" of so great a good begin. That so grand a thing as kindness or charity, can possess faults seems startling indeed, and that it can become a power for widespread evil is even more startling, but this is just what we wish to point out to those who have never given the subject deeper thought than the cynic with his superficial judgment.

To our way of thinking, the most prominent "sin"—for sin is really, after all, ignorance in one degree or another—of kindness is that of giving promiscuous and injudicious aid to those who appeal to us for it. This act upon our part is often nothing more than a means of finding an outlet for an untrained sympathy of which we have an superabundance. It is, as it were, a source of relief to the bubbling, boiling kind-heartedness with which we are afflicted that will persist in "splashing over" and must therefore be absorbed in some outward expression of giving or doing in order to bring peace to our hearts and so put an end to a kind of mental suffering which we endure through an over-sensitiveness to pain in others.

It is under this kind of suffering—for in many natures it amounts to actual physical torture—that we do some impulsive act of kindness which works for harm to the recipient, instead. It does work for some good, it is true, but the good accrues to ourselves as above stated, seldom to another, for it is this very "sin" of kindness that tends to create for us the beggars who haunt our every footstep and trade upon the "gentle weakness" that is ours. It creates, too, that sad, de-praved specimen of humanity—the "dead-beat," painful and shameful as such unprincipled wretches must appear to us, in justice to them, we must acknowledge to ourselves that we are largely responsible for the position they occupy in the social system. It is hard to say to those who have "meant well" that this "sin" of kindness is a distinct mark of cowardice; but such it is in very truth.

The "sin" of kindness that saps the strength

of independence for any one is a serious thing, indeed. It is the fact that we help people to help themselves that shows our sin, true understanding of what kindness means, and the support which we give the weak and which trains them in the belief that we shall always be there to remove every obstacle from before them, and which teaches them to depend upon our assistance at every turn in the road. How could they be expected to give strength through the exercise of initiative effort if we persistently surround them with everything that paralyzes it? Can we not see that expansion for a soul thus hampered is impossible? Surely we can, and that we are de-riding it of its share in the heritage of man- kind—the instinct of self-preservation—by rob- bing it of the necessity for an initiative one for it is the serious opportunity that life may bring to it.

The old simile of the mother bird teaching its young to fly seems highly applicable to the point in view. She does not carry her little one upon her wings as an assured support, but while watch- ing and encouraging it, permits the little thing to try its wings, and, and fall, if need be, that in so doing it may learn to rise again and thus develop the strength inherent within its unperceived soul. No, after each failure to suc- ceed it learns as well the necessity for another ef- fort.

It is by being beaten down again and again in life that we become assured of our inherent strength to rise once more and stand, even though it may be only in that humble place in life where we may have fallen. It is something, at least, to have had the unflinching courage to rise at all af- ter whatever blow fate may have had in store for us. It is something worth having fallen for just to know that as we stand thus—tottering, it may be, but steadfast, despite our weakness, we dis- cover that we have grown too strong to need the help of any man on all God's earth and a most not of heaven, itself!

The rights and wrongs of kindness possess limit- less points for discussion, but we take up one more as a final consideration. It lies, a subtle and unrecognized "sin," in giving or doing for others to such an extent that it shall place them in the position of dependants upon the bounty of others, or necessitate great personal sacrifice upon their part to replace what we have disposed of. Just how far we have the moral right to give or do, must be largely governed by our physical, mental and material status.

We believe that the mother of a large family whose duties make strenuous demands upon her limited time and strength, has no moral right to expend one hour of either upon what must prove a mistaken call for her assistance elsewhere. Her first duty is to the souls entrusted to her care, for whose welfare she is directly responsible, and out- side interests have no right to rob them of what strictly belong to them. To give her best thought, her best strength, her best effort to them is her supreme command, and she fails in her duty and slowly approaches sinning when she overdraws her reserve capital and runs into debt to her strength of body.

So, where we have not the money to help an- other, however urgent the case may seem, we have no moral right to give it and swamp our- selves in debt. Robbing one place to fill in an- other has never yet made stealing a holy thing. There is always the wrong unrighted and always someone who must pay the costs. If we have a large family dependent upon us and a small in- come with which to provide for it, we steal from it every time we help another unwisely and increase our load of debt. It is often bitterly hard to turn away from those who appeal to us for urgent aid, but the only kindness we have the right to show them is that which causes no offense to man or God and this our conscience will help us to recognize.—Christian Work.

THE PERSONAL TOUCH.

BY O. P. FACHEL, D.D.

Paul was on his way to Rome, a prisoner, to stand before Nero, the Emperor. His motives had been assailed, his name covered with obloquy. Everywhere false brethren had charged him with deceitfulness. Worse than persecution had been this constant stream of misjudgment. What would be the outcome of his visit to Rome? Had the minds of the Christians at Rome been poisoned against him? Would there be an open door for his message, or would he find the door closed in his face? Anxious fears filled his heart—how his nature craved a sympathetic word, a brotherly touch! And then the clouds were driven away, when, at Appii Forum, forty-three miles from Rome, and at the Three Taverns, ten miles further on, deputations from the church at Rome met him, greeted him as a brother beloved, teacher commissioned of Christ! It made sunlight in his heart; he was changed at once from Paul the largely disquieted and discouraged, into Paul the encouraged and hopeful.

How radiant and natural are the words in Acts 28:15, "Whom when Paul saw, he thanked God and took courage." With a beautiful forethought, they did not wait for his coming; they anticipated him; they went out to meet him. There was a brighter look in the face, a shortening of the journey, a driving away of the doubts, a keener interest in the work, when they gripped his hand and spoke words of welcome.

A shake of the hand, an approving smile, a kindly word—these may make all the difference between a conquered or a conquering life.

Men who think of John B. Gough, who helped millions to a stronger life, do not often think of Joel Stratton; and yet Joel Stratton was that one helpful man who met Gough at Appii Forum and encouraged him to live a new life. It was the

gospel of the personal touch, a strong, helpful and helpful life, coming into fellowship with a weak life. The discouraged Paul and the most-wicked though lost live in our community.

A robust ingenuity, a considerable heart, an untroubled head, a kind word may mean us on larger and recovered life.

These words of Hilkey are not words written in the classic style of Tractarian, but how real and lifelike they are:

"When a man ain't got a cent, and he's feelin' kind o' blue, An' the clouds hang dark and heavy, and won't let the sun shine through, It's a great thing, oh, my brethren, for a fellow just to say His hand upon your shoulder is a friendly sort of way.

"It makes a chap feel extra, it makes the least steps start, An' you feel a sort of flutter in the region of your heart, You can't look up into his eyes. You don't know what to say, When a hand is on your shoulder is a friendly sort of way."

What Paul did at Rome, the effectiveness and largeness of his work, part of this is due to the welcome given by those unnamed Roman Chris- tians. All unconsciously to them, their lives entered as factors into the work of Paul the Apostle to the Gentiles. When the Great Judge, who can rightly estimate the worth of a man's life, shall announce the awards the last day, a part of the credit of Paul's life and Paul's work will be given to these Roman Christians.—Journal and Messenger.

THE DISCIPLINE OF THE CHILD.

Not a small part of our Children's Day liter- ature is infused with a false philosophy. It as- sumes not that the child "wants to be an angel" but that he is an angel and that the supreme duty of the adult world is to honor his child as much as his leisure and law down before his superior spir- itual intuitions and intelligence. But the child is not "an angel born of his wings; he is a man with immature and undeveloped, but thoroughly human propensities capacities and powers. Be- fore his appetites are awakened his passions roused and his self-will hardened, a child's negative graces make him a suggestive type of "the king- dom of heaven;" but it is a fatal mistake for any parent to assume in his child any native free- dom from those common human infirmities which time will be sure to unfold. Perhaps we have magnified the virtues and graces of childhood as much as our fathers exaggerated the demerits, and it is easy to believe that the gross neglect of the religious education of the child, which charac- terizes the day, may be more due to this failure to understand his spiritual necessities than to reckless indifference.

A child's first need is wise, patient, serious training in right living. It is hard to say which is the more disastrous, neglect or misdirected zeal. Sportsmen tell us that there are two ways of spoil- ing a dog—one is by levity and the other by severity. They say that the hunter who does nothing but frolic with a pup will retrieve no birds with him, while the man who beats his setter for every trifling error of judgment will never be use- fully served by him. To educate a dog so that he will "find," "charge" and "bring in," the owner must never trifle with his canine pupil and never treat him with injustice. Mingled firm- ness and affection will make even of a stupid brute an invaluable servant.

The child that is never reproved will come to evil, and the child that is never praised is likely to come to worse. The child that has no assigned duties will have few acquired virtues, and the boy who by the criminal folly of his parents is made to associate religion with punishment will most likely go to the bad. The New Testament retains and repeats, "Children, obey your par- ents," but adds to it, "And, ye fathers, provoke not your children to wrath." Let no one attempt discipline who lacks self-control. The first lesson in family government is self-government.—Inter- rior

FALSE PROPHETS.

A doctor was treating his wife during her sick- ness. He promised her that she would soon recover; her strength soon be restored, and the bloom of health returned to her cheek while at the same time he was instilling a subtle poison into her system which was undermining her constitution and destroying her health, and eventually resulted in her death. An investigation followed. His crime was exposed, and the press of the country rose up and execrated that man for his dastardly deed. Is he any more criminal than the religious teacher who says to those who come under his in- struction, "All is well; take your ease and com- fort," when he ought to cry, "Woe unto them who are at ease in Zion!" Satanic voices are con- stantly saying to the sinner, "Time enough yet;" "You can attend to this matter tomorrow;" or "You are as good as many professing Christians," and thus quieting him into an imagined safety from which he will pass into an eternal death.

A man or a woman in tolerable health has no moral right to indulge in an unpleasant mood, nor to depend upon moods for the performance of the duties of life.—J. G. Holland.

Even for those who are living well there may come a clear call to live better. Then merely to live well will be sin.—C. G. Ames.

**Sunday-School
Lesson**

HUNDAY, SEPTEMBER 6.

Saul and Jonathan Slain in
Battle—1 Sam. Chapter 31.

Motto Text.—"Prepare to meet
thy God."—Amos 4:12.

Saul's repenting lasted but a short time, and he was again pursuing David. And David's faith in God's sovereignty failed and with it, of course, his courage, his honor, his love for God's people. He joined himself and six hundred of his best warriors to the worst enemies of Israel, doing thus on a large scale what Benedict Arnold afterwards did. He marched with his men in the army of the Philistines, and had it not been for the contempt of their lords for such a renegade and their refusal to believe that a man who was willing to fight against his own people could be true to any one, David would have been compelled either to fight against Israel, or to have been guilty of treachery against Achish on the field of battle. His whole course in this thing was base and cowardly, and the Bible does not justify nor excuse nor palliate it. God in his mercy saved David from the crowning act of infamy by sending him away from the battlefield.

"Now the Philistines fought against Israel." They had come further north than usual to the great plain of Esdraelon, where it is thought they hoped to get control of the route of the caravans to Egypt. They were camped at Shunem, the very spot where Gideon and his three hundred men won their great victory. Saul's army was on the southeast of them on the slopes of Mount Gilboa. This plain was also the scene of Barak's great victory. Twice under their judges Israel had won great battles against tremendous odds on this very spot. Now they come again to fight here with the king whom they had chosen with the express reason that he should lead their armies to victory.

"And the men of Israel fled from before the Philistines, and fell down slain in Mount Gilboa."—The army of Israel seems to have been very badly placed from a military point of view. Their line of retreat led over Gilboa. The Israelites seem to have fled in a panic, those who still maintained order rallying around Saul and his sons. They retreated fighting as they went. Johnathan and Abinadab and Melchishua were killed; one young son was not in the battle.

The death of Jonathan is worthy more than a passing notice. He was so brave, so true, so kindly and loving, so wise in the most difficult positions, so altogether noble. From what we are told of him, he was very far superior to David in moral character and in unswerving trust in God. His faith never faltered—he never fled to Achish and offered his services to the Philistines to fight against Israel. There is no stain on the purity of his young manhood, and yet he died fighting vainly to save his father and his country on the mountain of Gilboa, and David lived to long years of glory and power. That Saul richly deserved defeat and death, we all feel—but the noble Jonathan! We can only say, as he

surely would have said, "It is the Lord, let him do as seemeth him good." "His death his will among the armies of heaven and the inhabitants of earth, and none can stay his hand and say unto him, what doest thou?" "Shall the thing say unto him that formed it, why hast thou made me thus?"

Yet is there a Christian who, if given his choice, would not prefer Jonathan's death to David's life? He died fighting bravely for his country, left behind him an unstained name, and took with him to glory a noble and unflinching faith in God. David lived to power and glory and great wealth, but to fall into terrible sin which has given the enemies of the Lord in all ages great occasion to blaspheme; to die at last old, feeble and suffering after years of awful punishment which brought death and infamy among his children and the keenest anguish to his great loving heart. Who would not have preferred to die with Jonathan than to have lived to weep tears of blood over the bier of Abnaom!

"The battle went sore against Saul"—against him personally. The chief attack of the enemy was upon him and his sons, and they had already fallen. Though wounded, he maintained the fight for sometime longer, hoping no doubt, to be killed by the enemy. But at last the archers were pressing so close upon him, he saw he was in danger of being captured, and therefore said to his armor-bearer, "Draw thy sword and thrust me through."—The nations in those days were given to torturing prisoners, and it is evident that this is what Saul dreaded. For the manner in which he was killed would make no difference in their getting possession of his dead body. "But his armor-bearer would not; for he was sore afraid."—It was his duty to protect the king's life, and no punishment would be considered too severe for him had he taken it. In fact after Saul had committed suicide by fixing the hilt of a sword in the ground and falling upon it, he was afraid to live and killed himself also.

"So Saul died." The first suicide of whom we read in Scripture, as Judas was the last. A noble couple truly, whose example so many fools in this day are found to imitate.

"All his men."—means all his personal attendants, no doubt, who fought round their master to the last. When the people in the adjacent country saw the thoroughness of the defeat, they left their cities and fled in a panic. And well they might—for capture meant either death or being carried off as slaves, as well as the destruction of their property. This verse is a parenthesis telling the after results of the battle. The narrative then goes back to the scene of Saul's death.

"And it came to pass on the morrow."—Their putting off stripping the slain until the next day shows that Saul and those with him, had maintained the fight until late in the evening. "And they cut off his head"—as proof of their victory and his death. After it was sent round to the cities it was fastened in the temple of Dagon at Ashdod (1 chron. 10:10) Ashtaroth was their goddess. It was a custom to hang the spoils of their enemies in the temples of their gods as acknowledging them to be the authors of their victory.

"And they fastened his body to the wall at Bho-shan"—Bethshan was a city which the Canaan-

ites still inhabited, near the battlefield. The bodies of his sons hung there also. They were hung on the wall that all passers by might join in exulting over the defeat and disgrace of Israel. Beth-shan is now called Beisan.

Verses 11, 12 and 13.—Forty years before Saul had saved Jabesh-Gilead when besieged by Nabal. The people had never forgotten the energy, skill and bravery he had displayed in coming to their rescue, and after so many years they have an opportunity of showing their gratitude. Jabesh Gilead was a city of Manasseh beyond the Jordan ten miles from Beth-shan, with the river between. They needed to be valiant men to undertake so difficult a march to rescue their king's body from his victorious foes. They went at night in order to surprise the enemy and make sure of securing the bodies. Why they burned the flesh it is hard to say, both the suppositions usually given seeming insufficient. If their object had been to keep the Philistines from recovering the bodies they would have burned the bones also. If, as Pouloubet thinks, the flesh was offensive, it would seem instead of taking the bones and burning the flesh, they would have buried both as quickly as possible under the tree.

How noble Saul appeared when first we met him, in what terrible gloom his life went out. Such is the fate of all human goodness tried by the great dangers of prosperity and power, when unrestrained by the regenerating power of the Holy Spirit.

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MAXIMS FOR YOUNG PREACHERS.

The following maxims were given by Elder W. W. Gardner, D.D., to a class of young preachers in Bethel College more than thirty-five years ago. They have been a help to the writer all these years, and he now wants to give them to others, with some brief comments, and additional Scripture references:

1. *cherish a constant dependence on God.* Jesus says: "Have faith in God." Mark 11:22. Again, "For without me ye can do nothing." John 15:5. Paul says, "Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God." II. Cor. 3:5. All things are possible to him that believeth. Faith honors God.

2. *Maintain an ardent love of truth.* Paul says: "Yes, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." Phil. 3:8. Jesus says: "And ye shall know the truth and the truth shall make you free." John 8:32. Again: "Heaven and earth shall pass away, but my word shall not pass away." Mark 13:31. "The Word of our God shall stand forever." Isa. 40:8. Take nothing on trust but go to the Bible for yourself.

3. *Consecrate all your powers and studies to God.* Pray that all may be sanctified to his glory. Lay out your account to do all you can for his cause.

4. *Let the Bible be your principal study.* Study for your own edification. Use Bible figures and illustrations. No figures are so good as those found in the Bible. Always be ready to give up error for truth, but never give up truth for error.

5. *Aim at symmetry of character.* Always be consistent. "Let your moderation be known to all men." "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this, thou shalt both save thyself and them that hear thee." I. Tim. 4:16.

6. *Preserve unity of action.* Always be the Christian minister. Avoid foolish jestings and joking. Never utter an obscene word. Nor indulge in obscene thoughts. Be cheerful but grave; affable but dignified. Remember that you are to be an example for others to follow.

7. *Always be a peacemaker.* "Blessed are the peacemakers; for they shall be called the children of God."

8. *Never plan to be rich.* Paul says: "Having food and raiment let us therewith be content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, Godliness, faith, love, patience, meekness. Fight the good fight of faith, etc." I. Tim. 6:8-12. Remember Demas and Judas. See II. Tim. 4:10. Riches may sometimes prove a curse rather than a blessing to a minister.

9. *Never discard the habit of close study.* "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word

of truth. II. Tim. 2:15. If you neglect study, you will fall into premature dotage.

10. *Prefer utility to eminence.* Labor and pray to be useful rather than great.

11. *Cultivate decision of character.* Be sure you are right, and if people do not like you, let them change you for another man, and not into another man.

12. *Set an example of Christian charity.* Give by rule as the Lord prospers you.

13. *Above all cultivate personal piety.* Piety is the mainspring of your usefulness and happiness, and the lock of your strength.

R. H. SWILLMAN.

Fountain Run, Ky.

SALVATION.

BY G. H. DORRIS.

"What must I do to be saved?" (Acts 16:30). There is but one answer to this question, and but one thing that a repenting sinner was commanded to do, to be saved, and that was to "believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31). He is a false teacher and teaching a doctrine that cannot save when he teaches a repenting sinner to do anything more or less to be saved than to "believe in the Lord Jesus Christ." Jesus Christ is the only Saviour. "There is none other name under Heaven given among men, whereby we must be saved." (Acts 4:12). "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life." (John 3:14-15.) The lost repenting sinner must be saved, just like the repenting Israelite was saved, from the deathly bite of the serpent. That is the lost repenting sinner must look to Jesus Christ, and to Jesus Christ only for salvation.

It is a Bible fact, beyond the least shadow of a doubt that when the repenting Israelite looked to the serpent on the pole he lived. They did not have to be baptized, or do any good work, or join any church, or human society or get to Heaven before they were saved, from the deathly bite of the serpent. But all the repenting Israelite had to do in order to live, was to behold, or to look at the serpent of brass. And as I have said, the Lord said "as Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up; that whosoever believeth in him should not perish but have eternal life." Woe be to the false teacher that contradicts the Lord Jesus Christ, by teaching that a repenting sinner has to do anything to be saved, but to believe on the Lord Jesus Christ." Should a believer, a child of God be baptized to make him a child of God? Of course not, for it would be as contradictory as Campbellism. Why then should a believer, a child of God be baptized? We will let the inspired Paul answer. "Buried with him (Christ) in baptism, wherein also ye are risen with him through the faith of the operation (Act) of God who hath raised him from the dead." (Col. 2:12.) Should a saved person, who has been baptized join a Baptist church to save him, and observe the Lord's supper and do good works to save him? No, no; this also would be as contradictory as Campbellism. Paul says that "we are his (God's) workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:10.) And "If any man be in

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Christ he is a new creature." It is very evident to any one (unless he is an infidel) that one is created in Christ Jesus, and hence a new creature prior to baptism, church membership and good works. And should do good works, "because God hath before ordained that we should walk in them." Paul never did tell an unbeliever to be "careful to maintain good works," but he did exhort those who had believed on Christ, and hence were saved, to "be careful to maintain good works."

If prayer is a task and slavery, you must not spring up from your knees and rush back into the open fields of self-reliance; you must press forward into deeper and deeper chambers of God's helpfulness.—*Philips Brooks.*

The fountain of life is hid with Christ. Christ has enough for us, though we see not whence he has it.—*Henry.*

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II. Cor. 9:15. Gal. 2:20.

Oh, for a golden harp to praise,
In tones of sweetest harmony,
Jesus, the King of truth and grace,
"Who gave himself for me."

I was a slave in fetters bound,
And none, alas! could set me free;
But love divine the ransom found;
He gave himself for me.

Nure, in no other words beside
Such strength and sweetness can
there be,
As in these precious words abide;
He gave himself for me.

When tempted by the world to cast
Aside my faith and loyalty,
This is the bond that binds me
fast—
He gave himself for me.

If ever my distrustful heart
Doubts if I may draw nigh to thee;
This thought doth confidence im-
part—
He gave himself for me.

And when my work is here com-
plete,
And in the heavens his face I see;
I'll fall adoring at his feet
"Who gave himself for me."

Sidecup. E. A. TYDEMAN.

Our Pulpit

GENERAL AND YET PARTICU-
LAR.

REV. C. H. SPURGEON.

"Thou hast given him power
over all flesh, that he should give
eternal life to as many as thou hast
given him."—John xvii. 2.

This was used by our Savior as
an argument why the Father
should glorify him in his dread
hour of conflict. Our Lord did as
much as say, "Thou hast already
given me what I now ask; there-
fore, since thou hast virtually be-
stowed it upon me in the covenant,
give it me now in very deed." So
the believer, when he prays asks
for what is already his own; and
when we come before the Lord in
prayer this should encourage us
much, that our heavenly Father has
already given us all things in giv-
ing us his Son, so that we ask for
what is virtually our own.

The text itself we will try to
open up briefly. It contains two
statements: first, that Christ, as a
Mediator, has received from God
universal authority over all flesh
and secondly, that the object of this
is special and peculiar, that he may
give eternal life to as many as the
Father hath given to him.

You have universal power, but
you have within it special purpose.
We know that our Lord Jesus
Christ has all power given to him
in heaven and in earth: "Angels
and men before him fall, and devils
fear and fly;" all things, whether
animate or inanimate, confess the
majesty of him who is King of
kings and Lord of lords. Our text,
however, mentions the most stub-
born thing in the world—"flesh"—
Jesus has power over all flesh. That
wilful, wicked, disobedient thing
called flesh, Christ knows how to
govern. He has power over all
men as fallen men, for such tho-
rough flesh describes. I understand,
then, that Christ has power over all
men, to pardon all whom he will;
Christ has this day as Mediator,
power to convince of sin every liv-

ing soul by his Spirit, if so he wills
and power to bring all men to the
footstool of his grace, and to give
them pardon if so it seem good
in his sight. We do not believe
that there is any exception to this
rule—Christ has power over every
man of Adam born, to give to him
the grace of conviction and the
grace of pardon, if so it should
please him to do. He has power
also to make those who are not con-
vinced of sin and who are not par-
doned, subservient to his purpose;
he has power to restrain their evil
passions from running to an excess
of riot; he can use them as his
drudges to effect his purposes even
when they proudly rebel against
him, so that though they boast
themselves in their own free will,
they shall really be working out his
own eternal purpose. He hath a
bit often in the mouth of his fier-
est enemy, and a hook in the jaw of
the bloodiest persecutor. Over all
flesh he has authority, whether it
be crowned with royalty or wrapped
in rags; whether it curse with
profanity or bow down with rever-
ent adoration. There is not a
mortal man from the equator to
the poles of any rank or any lan-
guage, or bearing any hue upon
his skin, who is not subject to this
universal mediatorial power of the
Lord Jesus Christ. If I understand
my text and Scriptures parallel
with it, it was ordained in order to
the salvation of the chosen, that
the whole world of man should be
taken from under the immediate
rule of God as absolute God, and
placed under a new form of gov-
ernment of which the Mediator
should be King and Head. As
the result of this gracious arrange-
ment a fallen race is permitted to
exist: a sinful world coming into
contact with an absolute God must
have been instantaneously doomed
to hell. Many a one, while
yet a rebel, lives on in
virtue of the mediatorial pow-
er of Jesus; He has stepped in
between avenging justice and the
sinner, and so the sinner is spared.
I trace to Christ's atonement the
continued life of the most obdurate.
All the long-suffering mercy of God
seems to me to flow through the
channel of the Saviour's authority
over all flesh. It is in virtue of this
power that the gospel is preached
to all men—"All power is given
unto me in heaven and in earth.
Go ye, therefore, and teach all na-
tions." Hence the command to be-
lieve receives its divine sanction
those are condemned who believe
not in his name. On account of this
universal dispensation of mediator-
ship, an honest, gracious, and sin-
cere invitation is given to whoso-
ever will, to drink of the water of
life freely. It is, I say, on account
of this universal mediator power of
Christ, that I can stand upon this
platform and say in the broadest
possible terms that whosoever be-
lieveth on the Lord Jesus shall never
perish but have eternal life, and
I can preach a gospel which, in its
proclamation, is as wide as the ruin
and as extensive as the fall.

But why all this? The text tells
us that the object and design of all
this was not universal, but special
—that the intention of God in thus
putting all men under the power of
Christ was not that all men might
receive eternal life, but that he
might give eternal life to as many
as had been given to him; so that in
all this universal dealing there is
the special and peculiar design,
that the chosen may receive life—
that the elect may be filled with
spiritual life on earth, and after-
wards enter into the glory-life
above. God might doubtless have
acted upon another plan; and have

given Christ power only over his
elect if he had willed; that he
might give eternal life to them;
but it has not so pleased God. It
has, on the contrary, pleased him
to put the whole race under the
mediatorial sway of Jesus, in order
that he might give eternal life to
those who were chosen out of the
world. (God might have commis-
sioned his servants to go into the
world and preach the gospel to the
chosen; he might have told us to
present Christ only to certain per-
sons upon whom there should be a
peculiar mark; it has not so pleased
him; he bids us go "into all the
world, and preach the gospel to
every creature," his high decree
and divine intent being that those
whom he hath ordained unto eternal
life shall, through believing, enter
into the life which he hath ordained
for them. I do not know whether
I have brought before you what I
am certain is the full idea of the
text—a general power given to the
Mediator over all flesh as the result
of which a proclamation of mercy
is universally published to men,
and a general declaration of salva-
tion through faith presented to all
creatures, but this always with a
special, limited definite design,
that a chosen people, separated
from before all worlds from the
rest of mankind should obtain eter-
nal life. I have aimed in my min-
istry constantly to preach, as far as
I can, the whole of the gospel rath-
er than a fragment of it. Hence
those brethren who are sounder
than the Bible abhor me as much
as if I were Arminian; and on the
other side, the enemies of the doc-
trines of grace often represent me
as an Ultra-Calvinist. I am re-
joiced to receive the censure of
both sides; I am not ambitious to
be numbered in the muster-roll of
either party. I have never culti-
vated the acquaintance nor desired
the approbation of those men who
shut their eyes to truths which
they do not wish to see.

My text seems to me to present
that double aspect which so many
people either cannot or will not see.
Here is the great atonement by
which the Mediator has the whole
world put under his dominion; but
still here is a special object for
this atonement, the ingathering, or
rather outgathering of a chosen
and peculiar people unto eternal
life.

I. Let us, this morning, meditate
upon the principle of the text, and
our first remark shall be, that the
doctrine of a general display of
power, for the accomplishment of
a special object, is in accordance
with the analogy of nature.
In the world around us we shall
find the Creator accomplishing
special purposes, by a far wider
display of power than the immedi-
ate object appears to require. Take,
for instance, yonder plant, What
is the main object for which a plant
lives? Every botanist, and every
common observer will tell you that
its object in living is, that it may
produce seed, and perpetuate its
like. God's object, then, in yonder
plant, is to produce a seed from it
that its species may be perpetuated.
How will he do it? Will he send
an angel to watch over the seed,
and the seed alone? No, my breth-
ren there shall be a watchful care
over root, stem, cells, tissues,
leaves, and flowers. Although when
winter comes, every leaf will drop
off and rot in the ground and never
be heard of again, yet those leaves
have been the object of a superin-
tending care, most marvellous and
wise. Though the real object of it
all has been the seed alone, yet
stem, and leaf, and cell have all
been watched over; just so I think

it is in God's dealings with his
elect, he is looking to them as to the
seed and substance of mankind,
but those graceless ones who will
perish for ever like fading leaves
have been the object of his tender
care. If you tell me that the leaves
were absolutely necessary to the
seed, I will give you another illus-
tration still more clear. You are
not to think that when God is about
to accomplish a purpose he studies
just how much will do it, and then
spendeth no more power than a
pinching economy finds needful.
We are wanting rain; our garden
and fields are crying out for show-
ers. Well our gracious God will
send it to us very soon; but will
be just allot a shower to that piece
of ground which requires it—will
be not rather send a wide range
of rain? I have sometimes won-
dered at this that when the shower
falls it must be God's intention to
bless the field, and yet he scatters
the liquid blessing upon the salt
and briny sea where no plants can
be nourished and where it seems
to be a waste to pour the cooling
drops. You shall find it rain quite
as heavily upon the Atlantic as
upon the thirsty earth which is
opening its mouth for the moisture.
Why is this? Because it is the rule
of God when he is accomplishing a
purpose to deal after a general
fashion though still the object be
specific. Here is this air about us.
Why is it made up of oxygen, hy-
drogen, and nitrogen, and so on?
Is it not that plants and animals
may live upon it? Surely this is
the Creator's drift in making such
a compound; but suppose you trans-
fer yourself in imagination to the
polar regions where life cannot
exist, or to spots in the great de-
sert of Sahara where even the vult-
ure with swift wing has never
flown, you will find the air com-
posed of precisely the same partic-
les. Why is this? There is no ani-
mal to breathe it, no plant to bloom
in it. Why then the same? Sim-
ply because God is not like finite
man; he has not to stint himself
to such an expenditure as shall just
accomplish his own purpose, but
he acts like a God and in the infi-
nity of his nature he giveth more
than is absolutely necessary for the
accomplishment of his purpose.

II. I will take another view of
the question. This principle is
seen in providence. All of you be-
lieve in a general providence. You
believe that God superintends all
the affairs of the universe, so that
there is not a grain of dust blow-
ing in the street today which has
not its orbit ordained and fixed as
much as the planets in the sky.
You believe that God overrules the
motions of the rush that waves by
the river as much as he does the
policy of kings and emperors. Do
not you believe in a special provid-
ence too? I do, and I believe you
do. You believe that God is watch-
ing specially over his own people,
and that all things work together
for good to them who love God, to
them who are called according to
his purpose; and did it ever strike
you that there was any inconsis-
tency? I do not suppose it ever did
—I know it never did me. I know
I feel quite easy in believing the
two things, and I should have been
very uneasy in not being able to
believe both. I do not see why the
Christian may not transfer the
idea and believe that there is a gen-
eral influence for good flowing
from the mediatorial sacrifice of
Christ, and yet its special design
and definite object is the giving of
eternal life to as many as the Fath-
er gave him.
My brethren, if you pray to-
morrow for God to send a favourable

wind to waft the missionary-ship
to its haven, the same wind will
waft a merchantman, or a pirate,
too, if they are going the same way.
It may be that you pray that rain
may come to extinguish a fire, and
perhaps a shower comes but you
do not expect it to fall just where
the fire is, but also for miles
around. If you know some poor
man living in Lancashire, and you
pray for him, that God would deliv-
er him from poverty. If your
prayer is heard, it may very likely
be by quickening the trade of the
whole country, and conferring a
blessing on the people of the whole
neighborhood. In fact, you know
yourselves if you are praying to
God to bless your children, it is not
possible that your children should
be blessed without the blessing
coming down upon others, because
God's blessing any one man is the
means indirectly of blessing other
people. You cannot have a godly
family down a court, without the
whole court being the better for it
ou cannot have one Christian man
favored by his God without his
household having some portion of
the favour. (God sends the favour
only to his servants—that is the
special intention, but still there
comes with that a wider blessing.

Let us now look at facts. How
do we really find the gospel oper-
ate? I think I see this island of
Great Britain covered with forests,
with men living in it having their
naked bodies painted, dwelling in
caves feeding upon herbs and
acorns. I think I see a simple-
minded man—some think it was
Paul—landing upon the shore, and
coming forward, trying to teach
these savages the way of salvation.
Oh! what a prolific hour was that
when first the gospel was preached
in Britain. What has been the
effect of it? Brethren, let us an-
swer another question first—What
was the immediate design of God in
sending the gospel to Great Brit-
ain? My answer is, to save as
many as he had ordained to eternal
life. That was his great object;
but what has been the effect of it?
I trace the liberty, the happiness,
and the prosperity of our country
throughout these many centuries,
to the prevalence of the gospel in
it; and though I believe God's
design in sending the gospel—I
mean the central design—was that
he might separate unto himself his
own chosen people; yet in connec-
tion with the gospel, ingnumerable
and incalculable blessings have
come to every Englishman; and
there does not live a man who
claims the name of Briton who is
not under solemn obligation to the
preaching of the gospel for ten
thousand benefits. Christ has ir-
re-
deed, in England, seemed to have
power over all Englishmen, that
he might give eternal life to as
many as the Father gave him.

Look at the Reformation. What
was God's object in raising up
Luther, and Calvin and Zwingle,
to work the Reformation? Why,
for this grand purpose, that Christ
might see of the travail of his soul,
and that his chosen might believe
in him. That was the purpose of
the Reformation. But what did
the Reformation accomplish? Not
only this, but a thousand things
besides, for it was to the Reforma-
tion that arts and sciences owed
their progress, the human mind
was liberated and expanded; and
millions of people who never ob-
tained eternal life through Jesus
Christ, nevertheless, through the
glorious Reformation obtained their
liberty, and ten thousand other
mercies beyond all price.
This is matter of fact; and if you
take the gospel to the South Seas,

if you preach it to the benighted people there, you will find that it will subdue all flesh to its divine power; but still the object is kept in view, that as many as God gave to Christ might have eternal life.

Our principle explains many Scriptures and this goes very much in its favour. I like to read my Bible so as never to have to blink when I approach a text. I like to have a theology which enables me to read it right through from beginning to end, and to say, "I am as pleased with that text as I am with the other." You know, brethren—you must be conscious of it—that there are many texts of Scripture which look wonderfully like universal redemption, wonderfully like it, and if they do not intend some sort of generality, they certainly speak in a very singular manner; such a text as this, "He is the propitiation for our sins: and not for ours only, but for the sins of the whole world."—"Who gave himself a ransom for all to be testified in due time." I might mention more of these; but if you get with an Arminian brother he will have them all at his fingers' ends, so you will spare me the trouble. These people are always dwelling upon these, and think they have quite upset the doctrine of particular redemption though that is as plain in Scripture as the nose upon a man's face. We know Scripture says, "He hath laid down his life for the sheep"—"He hath redeemed us from among men." "Christ loved the Church, and gave himself for it." And you know that passage: "Husbands love your wives even as Christ also loved the Church and gave himself for it." How did he love the Church? He loved the Church with a special love far above that which he gives to others, or else according to that metaphor a husband ought to love his wife and love every other woman just as much. That is the natural inference of that text; but you clearly see there must have been a special love intended in the husband towards the wife, and so there must be a special love in Christ. He loved the Church and gave himself for it. Now do not you think, brethren, as there are two sets of texts in the Bible, the one of which very clearly speaks about the infinite value of the atonement, and another which very evidently speaks about the intention of that atonement being for the chosen and for the chosen only, that the best way is to believe them both, and to say, "Yes, I see it—as the result of Christ's death all men are put under the system of mediatorial grace, so that Christ has power over them; but the object of his doing this is not that he may save all of them, but that he may save out of these all which he now hath in his own hand—those whom the Father hath given him." The farmer trusts me with all his sheep in order that I may sever from them twenty which he has marked. A father tells me to go into the midst of his family, his whole family in order that I may take out of it one of his sons to be educated. So God gives to Christ all flesh, says the text, but still always with this definite and distinct purpose that he may give eternal life to those whom he hath given to him.

Let us go on in the sixth place, then, Lord, why not send me to say briefly that this seems quite consistent with the nature of God. We too often measure God after a human standard, and hence make mistakes. Remember that God has such an abundance of mercy, and grace and power, that he never has to calculate how much will be nec-

essary for the accomplishment of his purpose, but he doeth largely and literally like one who cannot but act in an infinitely gracious manner. If you have some chickens, and you wish to feed them, you will only throw down as much barley as the fowls will want, but you do not think of feeding all the sparrows of the neighborhood; it would be a very good thing if you could for they all need food; but you throw down as much as will accomplish your purpose. Now our God never has to stint himself in this way, but with large handfoul he feedeth the special objects of his care, and the ravens and kites besides.

When Napoleon was at war, his favourite tactics were, we are told, always to bring crushing battalions to bear upon some one point to carry everything before him. That, my dear friends, is the mode of procedure in which you and I have to act. If we have to accomplish a purpose, we must concentrate the whole of our might upon that one point. But suppose one greater than Napoleon, or a Napoleon with ten times ten thousand times more troops than he had, he would not need to concentrate his battalions upon one point but simply cry to all his hosts, "Advance!" and they would go crushing down his foes at every point of the line. So our God careth for the salvation of his elect; but that is not the only thing he careth about: his own glory is higher than this. His glory is the whole of the line, and our God, while he effectually saveth those whom he hath chosen, hath no need to bring all his power upon one point. He has abundance to spare after he has done all that we know of. He can, while he is blessing his people, also bless the entire universe according to his own will, and I doubt not that so he doeth and that heaven and earth are full of the majesty of his glory because heaven and earth, though they may not alike participate in the fulness of divine complacency, are full of the beams of his love.

I have to conclude by saying that this principle is a model for our conduct.

I was talking the other day with a brother. He said he did not think the conversion of the world was the legitimate object of missionary enterprise, because all that Christ intended by the gospel was the gathering out of a people. Well now, it seems to me that my dear friend was quite right and quite wrong. As to God's purpose in the sending of the gospel to the world he was quite right, it is the gathering out of a people; but as to my work he was quite wrong, for the work of God's minister is not the gathering out of a people. Christ surely knows what his own disciple is to do. Just hear. "Go ye and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost." That is our work. He did not say, "Go ye and sever out of all nations a people to be taught and to be baptized." No; Christ's marching orders to his people are in these words: "Preach the gospel to every creature." What will be the result of this universal proclamation. The chosen will be saved. Then, Lord, why not send me to the nations? "What business hast thou to question thy Master's will? Is not this the very way in which I have chosen that my elect shall be brought, by the preaching of the gospel to all nations?" I look as the result of missionary enterprise,

not for the world's conversion—I do not expect it. I believe that God will gather out of all people his chosen, and that Christ will come, and when he cometh, then shall he reign from the river even to the ends of the earth. But all the missionary societies put together will never convert the world, nor do I believe they will do very much towards it unless they very soon alter their tactics. We shall have to try something very different from all the societies which have ever been in operation ere we see any great results. I am waiting for a good time to come; till then we must use old vessels till we get better ones, but better ones will be found. My own impression is that the world will never be converted by missionary agency, but that is not your business: I am not to make God's decrees the rule of my walk. I am to make God's revealed will my rule of action. Christ tells me to "Preach the gospel to every creature," and if I were absolutely certain there was not one elect man upon earth I would obey and preach the gospel for all that; because if there were not a single soul saved by it, we are unto God a sweet-smelling savour. So then I say to you individually, talk about Christ everywhere: preach Jesus Christ to every creature. Say to every man and woman you meet, "There is life in a look at the crucified One." Tell men that "Whosoever cometh unto him, he will in no wise cast out;" and let this be always your comfort, that all that the Father giveth to him shall come to him, that Jesus shall see his seed; that of all that the Father hath given him he will lose none, but will present them all at his right hand at last. Fly back to God's electing love, and the decrees of God as the pillow of your rest; but take the general command and the universal power of Christ over all flesh as the sword with which you fight and the staff upon which you lean. It is for this end that I ask you, dear friends, to contribute as you shall see fit, to the spreading of the gospel in foreign lands by the Missionary Society. I do not believe it is a perfect organization: I believe it is full of faults. I believe, however, it is the only way in which we can send the gospel to the heathen just yet. We will have a better plan by-and-by.

WOMAN'S WORK

It is a woman's work to look after the house, but, for some strange reason, woman's work is much harder on a woman, than man's work on a man.

This explains why so many women are wrecks before 30 and in their graves before 50.

Too much woman's work;—too little Cardui.

Cardui is an antidote to the results of too much woman's work.

It has been found, by those who have used it, to relieve women's pains and other distressful feelings, the result of female ills, brought on by overwork.

Having cured thousands of other sick, miserable women, why should it not cure you?

Just read what Mrs. Sarah J. Hoskins, of Cary, Ky., says, in a recent letter: "I believe that Cardui saved my life. I suffered from various troubles for 9 years. I was irregular and would nearly cramp to death, every month. My back and side would nearly kill me. I tried everything to get relief, but failed, till I took Cardui. Now I can wash all day and do my housework with all ease." Try Cardui.

I hope, but meanwhile—as this is the only one—let us use it with vigour; for, after all, it is not the instrumentality, but God; and if I have to look upon this as an ox-goad—an unfit tool to smite the Philistines, yet as I have not a better I will use it till a better shall be found. Meanwhile let us pray the Lord to speed his own cause and gather out his chosen by his grace. Amen.

Superior to Lemnate
HORSFORD'S VEGE FOOD-PHOSPHATE
A teaspoonful added to a glass of cold water, with sugar, makes a delicious summer tonic.

The best gift may be turned into a curse. The best land may yield nothing but briars and thorns. Very much depends on cultivation. So the brightest boys, and girls, too, are often spoiled in the handling. Sometimes the sons of youth, as arrows, shoot the wrong way and enter the heart of their fathers and mothers. This is a great calamity to be avoided if it be possible.

Some able men are in youth bitter, and ripen into sweetness under the frost of circumstances.—
Wear Mitchell.

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Editorial

The chief petition of error, when hard pressed, is for peace and by peace it means that its statements shall go unchallenged and its serenity remain undisturbed. Peace, however, is only warranted and desirable when justified by circumstances or environment. If the plea of error be granted it instantly brings the mission of truth, in this world to an end. On the other hand, if truth could enter into a compact with error for the sake of peace, then it would cease to be truth for by that act it would change its purpose and betray its mission. There is no more affinity between truth and error than there is between fire and gunpowder; and contact should mean disaster to one or the other.

If this plea fails then error comes forth with the grandiloquent assertion: "Truth is mighty and will prevail," and in this way tries to evade the threatened conflict. By this it means that there is a power inhering in truth which, unaided, will ultimately lead to victory. It is positively astonishing how many believe this to be the case, yet this assertion is not justified by reason, history, or the Word of God.

The prevailing power of truth is conditioned upon the strength and enduring qualities of the one contending for it. If the adherents to truth withheld their support, claiming it was "mighty" and would "prevail" its overthrow would be swift and terrible. Truth is on the side of civic righteousness, it is the ready friend of law and order. Suppose efforts for law enforcement and political reform were suspended because truth was on that side, would "they prevail"?

Error is to be exposed and overthrown. It is a fatal blunder to treat it with consideration or give it quarter. The battle should be waged until its overthrow is complete and final. Let it be borne in mind that error has no rights that anybody is bound to respect. Those held in its embrace should excite pity and compassion, and every possible effort made to release them from its grasp, but error, as an unchangeable enemy, must be fought to the end.

Every redeemed soul bears a vital relation to the triumph of truth on earth and truth can only be effective when God's people contend for it.

In spite of all which has been written and the efforts which have been made to relegate old men to the rear, this is an age above all others in which men remain in public and business life to a greater age than they did one hundred and more years ago. It is only some churches and some railroads which consider a man's age rather than his ability and the quality and quantity of his work.

Jefferson was only thirty-three when he wrote the Declaration of Independence. Alexander Hamilton was thirty-two when Washington made him Secretary of State; and Joseph Story was thirty-two when he was made a Judge of the United States Supreme Court. These men were already distinguished at these ages and had been for years. So great has been the change that President Roosevelt was called a young man by all the

papers when he was forty-seven. Washington was inaugurated when he was fifty-seven and before his first term had ended he wished to retire to Mt. Vernon "to spend the remainder of my days, which I cannot expect to be long."

Some time ago we read an article in *Harper's Bazar* in which the grandfather of one hundred years ago was contrasted with the one of this day. The former, toothless and feeble, sat in the chimney corner the joy and delight of the children who swarmed over him to hear the stories of which he had an inexhaustible store. The modern grandfather sits at his desk, a man among men, and if a grandchild puts his head in the office or counting room hands him a dime and tells him to run along, grandfather is busy. He is as able a business man or professional one at seventy and often at eighty as he was at forty.

The *Bazar* gave the credit for this lengthening of men's active life to the dentist. As a man grows old he does not have to "gum it," to the detriment of his stomach, and his vitality. He chews his food as well as ever, and more thoroughly than ever if he is wise. This is the age of old men and the younger men can look forward to being foremost themselves in a green old age.

Money is an important factor in the Kingdom of God on earth, and when devoted to the Master's cause its power is far-reaching and blessed. But it is a serious mistake to convey the impression that duty commences and ends with the mere giving of money.

The last thing that the good Samaritan gave was his money. This was preceded by compassion that expressed itself in a loving deed, self-sacrifice and the giving of valuable time. Had no provision been made for the wounded man after the night spent in the Inn the Samaritan would not have been guiltless. Nor could the cold and lifeless coin take the place of loving sympathy and the kindly and needful deed which that sympathy suggested.

The Bible never places the giving of money first. It says, "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." The willing mind and loving heart must precede the gift to make it acceptable to God.

But let that one remember who purposely withholds the giving of money to God's cause that it reveals a spiritual condition that should be appalling. Love always expresses itself by giving and it never fails to find a suitable gift. God "so loved" that he gave his Son.

Yes, money has a place in God's earthly kingdom, but certainly not the first place.

"Better come to our church tonight," urged a member. "The singing is going to be fine. Miss C— is to have two solos and the choir will have something special."

"How about the sermon?" queried the man who was not a Christian.

"Oh, that will be good, too. Our minister isn't a bit long-winded and he always has a popular sermon for Sunday night. Tonight, his theme is Ruskin; and you may be certain you'll hear something new and picturesque."

No doubt the person extending the above invitation believed he was doing God's service and would have characterized the effort as Christian work.

It is wise and commendable to urge people to attend the services of the sanctuary and every church member should both by precept and example engage in this laudable enterprise.

The inducement offered in the above invitation is degrading and contemptible. From start to finish it is simply a question of entertainment. The star attraction is a solo singer, and after this "the choir will have something special." This is positively disgusting. The best musical talent that can be procured should be used in the church service, but the singers should be devout Christians and the object of their singing the glory of God.

During the intermission a short, "popular sermon" gives variety to the entertainment. Ruskin is the theme and the preacher will labor to say "something new and picturesque."

The difference between a church that strives to entertain and a Sunday theater is largely one of location. In each instance the motive is the same.

It is not about Ruskin but Jesus that men should be told and the story of the Cross has remained new throughout all the centuries.

Let the singing and the sermon be as attractive as possible, but not for the mere purpose of entertaining. Sanctified sagacity never resorts to false pretenses to carry its point.

In his book on "The Church and Modern Life" Dr. Gladden says: "There is good reason to believe that none of the twelve apostles held, during the life of our Lord, opinions which would be regarded as orthodox concerning his person."

This is a remarkable deliverance when compared with certain statements found in the Gospels.

In answer to the question propounded by Jesus, "but whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God." After Christ walked on storm tossed Galilee, it is expressly said, "Then they (disciples) that were in the ship came and worshipped him, saying of a truth thou art the Son of God."

John tells that when many disciples "walked no more with him, Jesus asked the twelve "Will ye also go away?" and the reason given for their continued fidelity is, "we believe and are sure that thou art that Christ, the Son of the living God."

Other passages might be given, but these will suffice. From the foregoing it will be seen that the apostles believed in Christ's deity "during" his earthly life and, of course, they believed in his humanity. The apostles were not perfect men nor were they simpletons. Either they believed in the deity and humanity of Jesus or their language is meaningless. Perhaps these and similar passages of Scripture were overlooked by the learned author of "The Church and Modern Life."

An exchange in speaking of Tom Paine says, if living today, he "would be regarded a man of liberal tendencies, not an atheist or an infidel." "Paine was very outspoken against both Judaism and Christianity, but thinking different and being honest and intelligent to express his thoughts is not wicked."

The Bible says as "he thinketh in his heart, so is he." Being honest and intelligent does not necessarily lead to right thinking; and "liberal tendencies" are usually

identified with evil. Truth, while it has a broad horizon, is itself very narrow.

Teachers and preachers, not a few, have given public expression to thoughts as destructive to the Christian religion as anything that ever came from the lips of Paine, and yet claim they are Christians.

This affirmation concerning Paine has in it an element of truth. If living today, it is quite likely he would be occupying some pulpit and be regarded as an "up-to-date" preacher, "spouting" about certain so-called "Twentieth Century religious problems" that were settled by Jesus while on earth.

The claim is readily advanced that one has a right to think as he pleases, but this is fallacious. Wrong doing should never be sanctioned and the same is true of wrong thinking. The heart is the mainspring of action and wrong thinking leads to wrong living. Tom Paine himself is a striking illustration of this fact.

The *Medical Record* presents an argument in favor of prohibition that deserves careful consideration and should be given the widest possible publicity. Prof. Palman, of Bonn University, Germany, made a special study of hereditary drunkenness.

"His method was to take special individual cases, a generation or two back. He thus traced the careers of children in all parts of the German Empire until he was able to present tabulated biographies of the hundreds descended from some original drunkards. Notable among the persons described by Professor Palman is Frau Ida Jurka, who was born in 1740, and was a drunkard, a thief and a tramp for the last forty years of her life, which ended in 1800. Her descendants numbered 834, of whom 706 were traced in local records from youth to death. Of the 700 born, 160 were born out of wedlock. There were 144 beggars, and 62 more who lived from charity. Of the women, 181 lived disreputable lives. There were in the family 76 convicts, 7 of whom were sentenced for murder. In the period of some 75 years this family rolled up a bill of costs in almshouses, prisons and correctional institutions amounting to at least 5,000,000 marks, or about \$1,250,000."

Astonishing progress is being made in the construction of the Panama Canal and if the work can be continued as it is now being carried on, the canal will be completed in less than four years. This will be about three years earlier than the lowest previous estimate placed that event.

The construction of this canal is working a revolution on the Isthmus. More than sixteen million square yards of brush has been cut and burned by the workmen, besides draining over one million square yards of swamps this year. The debris from the canal, in part, has been used in the reclaiming of swamps and special attention has been given to the sanitary condition of the city of Panama. Of course, this has produced a great change in the general health of the place and made a corresponding decrease in the death rate.

When completed the canal will be forty-nine miles in length and will be reckoned as one of the engineering wonders of the world. What a tribute this to the ability and perseverance of American engineers!

EDITORIAL VARIETIES

This has been a trying week for the entire Recorder force. Moring is a serious proposition under any circumstances, but doubly so, when a religious paper is involved. Last week several typographical errors appeared in the paper and doubtless some will be found in the columns of this week's issue, owing to the confusion resulting from this removal. We are now prepared to give our friends a royal welcome in our handsome new quarters, at 730-732 Fourth avenue.

A man claiming to be a minister of the Gospel writes: "There are moral impossibilities with God as well as with men. A righteous father cannot transfer the guilt of a disobedient son to an obedient son. A righteous father cannot punish the innocent for the guilty. Nor can God. In spiritual law, moving along moral lines, imputed sin and imputed righteousness are as impossible as imputed disease and imputed health." This is a flat contradiction of what the New Testament writers repeatedly affirm on this subject. The man is to be pitied who sets himself up as wiser than God.

Dr. John T. Christian is spending his vacation in and near Louisville. His ministry, at Little Rock, is being greatly blessed of God and the splendid new church building, now being erected, will soon be completed. Dr. Christian has already rendered valuable and important service to his denomination as a historian and his historical library is in great demand. From certain intimations that have reached us we feel sure, at no distant date, he will make contributions to Baptist history that the brotherhood will hail with great delight. His visit to our office was greatly appreciated.

Dr. Fred D. Hale, of the First Baptist church, of Wilmington, N. C., and his sons, Hugh and Philip, made us a visit en route to Owensboro, Ky., where he preached last Sunday. We join with the Baptists of the South in sympathizing with Dr. Hale in the recent loss of his little daughter, Mildred. Few men have wrought as well in the Kingdom of God as Bro. Hale. The great Twenty-second and Walnut Street church, Louisville, and the equally great Third church, Owensboro, Ky., stand as tributes to this master builder.

A cablegram from Dr. R. T. Bryan, Shanghai, China, to his daughter, Mrs. Jas. B. Leavell, McComb City, Miss., announces the sad passing away of his wife, Mrs. Bryan, which occurred August 20th. Mrs. Bryan had been an invalid for two years. Her daughters, Katherine and Eliza, after several years in this country, sailed for home in time to be with her the three weeks of her last days. We deeply sympathize with the stricken family in this trying hour.

An exchange works out "Biblical Base Ball" on this wise: "Eye stole first; Adam, second. St. Peter umpired the game. Rebecca went to the well with a pitecher, while Ruth won fame in the field. Goliath was struck out by David. A base hit was made on Abel by Cain. The prodigal son made a home run. Brother Noah handed out rain checks."

Dr. A. C. Davidson has been given a unanimous call to the pastorate of the First Baptist church, of Covington, Ky. This is a noble church and Dr. Davidson was a former pastor. We are glad not only to welcome the good Doctor back home but also to such a field of usefulness.

President E. Y. Mullins was one of the principal speakers at the Winona Bible Conference, which closed this week. An excellent and profitable session is reported and we can easily account for it if all the speakers were like Dr. Mullins.

Dr. Carter Helm Jones' wedding, at Lynchburg, Va., was announced by the daily press last week. The editor of the Recorder hastens to extend congratulations and also bestow his benediction on the happy couple.

Evangelist M. F. Ham and bride honored our office with a call. They are just back from a pleasant sojourn in Europe. Bro. Ham has been singularly successful as a soul winner.

Master the mind, and the tongue. Think wise and wholesome thoughts and speak pleasant, cheering, and helpful words.

Wholesale resolutions never last. Make and carry out your resolutions one at a time.

It is reported that a memorial window to John Bunyan is to be put in Westminster Abbey.

It has been said that truth lies at the bottom of a well. Can it be an ink-well?

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Pastor Henry A. Porter: The Doctrine of Election, Matt. 22:14. The Man That Refused to Be Hindered, Nehem 2:17. S. S. attend., 261. By letter, 2.
Calvary - Pastor J. S. Detweiler: Spiritual Feast, Isa. 25:1. Death of Holst, Pa. 116:15. S. S. attend., 183.
Culbertson Ave. (New Albany) - Bro. F. H. Levinger gave a talk on missions in India. Pastor R. A. High South. The Lamb of God, Isa. 43:2. S. S. attend., 73. Mission school in good condition.
Clifton - Bro. E. H. Farrar: Prayer, Repentance, John 3:2. S. S. attend., 101. By letter, 1. Having a good meeting with Bro. Farrar in his tent.
Crescent Hill - Bro. J. O. How: Ecce Homo, Matt. 27:32. S. S. attend., 83.
Chestnut St. - Pastor J. M. Weaver: The Glorious Translation, Col. 1:12-14. S. S. attend., 121.
Eighteenth St. - Pastor H. V. Holton: I Peter 4:17. S. S. attend., 49. Pastor supplied at East Mead in the morning.
East - Bro. E. T. Poolson: Household of God, Eph. 2:19. A Changed Name, Gen. 32:27. S. S. attend., 163.
Eleventh and Jefferson Sts. Mission - Bro. J. M. Weaver: Reconciliation, R. attend., 27. Average attendance for twelve months, 71; total collections, \$40.07.
Fourth Ave. - Bro. W. J. McElharris: The Unchanging Christ, Heb. 13:8. S. S. attend., 81. By letter, 1.
Highland - Pastor L. W. Doolan: Agur's Prayer, Prov. 30:7-9. Conversion, Its Roots and Fruits, Acts 26:20b. S. S. attend., 126.
Immanuel - Pastor Thos. A. Johnson: Easy, Luke 15:25ff. The Restoration of Peter, Mark 16:7. S. S. attend., 169. Immanuel (Jeffersonville, Ind.) - Bro. B. D. Cross: Vision of the Royal Christ, Rev. 1:19-20. Lack of a Model Young Man, Matt. 19:20. S. S. attend., 26.
Ormsby Ave. - Pastor G. D. Billiken: Inspiration of Scripture, II. Tim. 3:16. A New Open Chosen, Esther 2:17. S. S. attend., 118. B. Y. P. U. gives a sunset excursion Friday evening at 5 p. m. boat leaves foot of Fourth street.
Oakdale - Pastor R. N. Mohler: Volunteer Service, Isa. 6:8. Suffering as a Christian, I Peter 4:16. S. S. attend., 105.
Portland Ave. - Pastor L. W. Smith: Soul Winning, John 1:42. The Wages of Sin, Rom. 6:23. S. S. attend., 122.
Parkland - Pastor E. G. Vick: Eighth Commandment, Ex. 20:15. Preparation for Service, Ps. 51:12-13. S. S. attend., 160. Preached at jail in the afternoon.
Salem - Pastor R. W. Grizzard: Parable of the Talents, Matt. 25:14-15. The Whosoever Invitation, Rev. 22:17. S. S. attend., 42.
Twenty-sixth and Market - Bro. W. J. Mahoney preached at both hours. S. S. attend., 337.
Twenty-second and Walnut - Pastor M. P. Hunt: Meditations on the Christ Life, Phil. 1:21. The Experiences of a Backslider, Pa. 73:2. S. S. attend., 602. By baptism, 1; by letter, 5. The soul-winners' band of the church held a tent meeting at Nineteenth and Magazine in July and August, resulting in twenty-two accessions to the church, some seventeen of them for baptism. The pastor had a delightful month in Colorado.
Third Ave. - Pastor M. J. Cannon: The Lord's Prayer, Matt. 6:9. Freedom, John 8:32. S. S. attend., 112. By letter, 1.
VanBuren St. - Pastor E. G. Sills: The Pharisee's and the Publican's Prayer, Luke 18:11-13. S. S. attend., 109.
Rev. F. D. Levering, a missionary from Secunderabad, in the Hyderabad State, India, delivered an informing and interesting address before the Conference on mission work in India.

THE STATE.

Bro. F. D. Maddox writes from Dixon: "I am near here with B. J. Ferrill in a meeting. Have a great meeting; fifteen conversions to date."
P. K. Kelly, Pastor, writes from Versailles: "We have just closed a good meeting with the South Elkhorn church, in which there were seventeen for baptism and two by relation. God has certainly blessed our church, having given us thirty-five souls in a little less than two years. The pastor did the preaching but the church stood nobly in the work. May God continue to bless us."
The editor of the Recorder preached for the saints at Simpsonville last Sunday.

day. Pastor Andrews recently closed a revival there in which Rev. O. M. Hasey did the preaching. The splendid efforts of this meeting were plainly visible, for every department of the church showed signs of aggressiveness. Special mention shown by Capt. George and Bro. W. T. Hops can never be forgotten.

Mt. Washington church is rejoicing at the results of a two-weeks' meeting, in which Pastor Adams was assisted by Bro. David H. Hill, one of the evangelists of the State Board. Bro. Hill preached the Gospel with great power, preaching repentance towards God as well as faith in our Lord Jesus Christ. There were sixteen additions, nearly all by experience and baptism. Pastor Adams is doing noble work for our Lord, and Mt. Washington is among our best churches.

Pastor C. W. Howler writes from Hopkins: "On last Friday we closed a glorious meeting with Forks of Otter Creek church. It was after the old time-type dinner on the ground; no night service. Elder C. J. Bolton, of Twin Cave, did the preaching, and he did it well. He is clear and convincing and delightful to hear. There were fifteen additions and the church much revived. Strong men bowed under the power of the Gospel. Some of the best men and women of the land came in, and were baptized in the beautiful waters of Otter Creek. Otter Creek is one mile from Vine Grove, and is one of the best country churches in Hardin county. To God be all glory and praise forever."

Bro. Jas. W. Rose writes: "I have just closed a good meeting with Rev. L. L. Spurill, at Palestine Baptist church, in north Christian county. Thirty six were received for baptism, four by letter and one restored. At the close of the meeting three deacons were ordained. The church is arranging to organize a Sunday School and a singing class at once. This is a small church, located in a community strongly infested with Universalism and Mormonism. Quite a number of those received into the church came from Universalist families. The membership of the church has been increased more than fifty per cent."

DEAR RECORDER: It has been recently the very great pleasure of the church at Hopkinsville, Ky., to ordain to the full work of the ministry Rev. Ellis A. Cottrell. The council was composed of Rev. W. E. Mitchell, D.D., of Pembroke, Ky.; Rev. E. W. Coakley, of Salem Baptist church; Rev. W. H. Vaughn, of Fairview, Ky.; Rev. C. O. Howlett, of Virginia, and the writer. Dr. Mitchell was elected president of the council, and conducted the examination. I have never heard a more clear and definite statement as to Christian experience, a call to the ministry, and the great doctrines for which Baptists stand, than was made by Bro. Cottrell. The sermon was preached by our Bro. Coakley, from the text, "As ye go, preach." The charge was delivered by Dr. Mitchell and the prayer offered by Bro. Vaughn.

Bro. Cottrell is a student of our Seminary, now in his second year. He is a man of whom our denomination is going to be proud. We commend him to the brotherhood.
MILLARD A. JENKINS. Hopkinsville, Ky.

DEAR RECORDER: My earnest prayer is that it (RECORDER) may for many years go all through this broad land and cheer the hearts of God's people and defend the truth as it has always done. I enclose you my check for renewal.
J. S. HEAD, Sr. Burgin, Ky.

EATON MONUMENT FUND.

The chairman has attended four associations, Ohio County, Shelby County, South District and Franklin, where he was most hospitably received and desires to express heartfelt thanks to the brotherhood for all their interest in his effort and their kind co-operation.

\$12.65 was secured in cash and pledges at the Ohio County Association and \$29.75 at the Shelby County Association. These were acknowledged in last week's Recorder. \$10.85 was received at Franklin South District, and \$10.75 at Franklin Association, which are acknowledged herein.

It is hoped that in associations the chairman is unable to attend some member of the association will take it upon his heart to have a collection for this object. The whole matter ought to be got out of the way and completed during these associational days.

Every possible care is taken to avoid errors, but there were several mistakes last week's report which were immediately noticed by the chairman. They

did not affect the sum total, which was correct. Dr. Hyland Knight's address should have been Richmond, Va., and the amount credited to Rev. W. E. Wiatt should have read one dollar instead of two dollars. The five dollars acknowledged from Mrs. T. White should have been credited to the Cadiz Baptist church. The check was signed by Mrs. White. The brethren are requested to call the chairman's immediate attention to any error of any kind.

Table with 2 columns: Name and Amount. Includes Adams, Rev. M. H., Frankfort, Ky. \$2.00; Colson, J. P., Harrodsburg, Ky. 1.00; Jones, E. H., Hatter, Ky. 50; Marksbury, W. D., Louisville 1.00; Manspey, Dr. J. H., Louisville 3.00; Stanton, W. L., Los Angeles, Cal. 5.00; Vines, James W., Burgin, Ky. 1.00; Previously acknowledged 1855 75; Total subscription received \$1904 25.

Table with 2 columns: Name and Amount. Includes Adams, J. P., Lancaster, Ky. 1.00; Adams, C. A. 1.00; Bonds of Promise, Walnut St. Church, Louisville 5.00; Cash 25; Collection, loose 85; Cheumil, Y. D. 1.00; Clark, Alice, Danville, Ky. 50; Croteber, W. T., Jett, Ky. 1.00; Copenhaver, Dr. J. E., Aubrey, Texas 2.00; DeMont, Dr. R. H., Louisville 10.00; Doolin, W. T., Marksbury, Ky. 25; Folsom, Mr. and Mrs. J. W., Louisville 5.00; Freeman, Mrs. A. M., Louisville 1.00; Grinstead, R. L. 50; Graves, H. B. 50; Hallan, Mrs. O. B., Washington, D. C. 1.00; Head, J. S., Sr., Burgin, Ky. 1.00; Head, Rev. J. A., Monterey, Ky. 1.00; Hiatt, F. D., Shelbyville, Ky. 1.00; Hookensmith, Albert, Forks of Elkhorn, Ky. 1.00; Lester, Florence, Rose Hill, Ky. 50; Lee, Mr. and Mrs. J. L., Frankfort, Ky. 50; Lee, Crawford, Frankfort, Ky. 25; Lee, O. H., Harrieland, Ky. 25; Lee, Wellington T., Frankfort, Ky. 50; Maddox, Dr. J. D., Owensboro, Ky. 1.00; McCarter, Rev. S. M., Elkton, Ky. 1.00; McMaine, Miss Emma, Louisville 1.00; Reid, Jack, Farmdale, Ky. 50; Shaw, S. W., Pleasantville, Ky. 50; Shelton, F. M., Frankfort, Ky. 50; Shouse, Rev. H. M., Marksbury, Ky. 1.00; Stucker, Rev. L. D., Frankfort, Ky. 50; Swope, David, Marksbury, Ky. 1.00; Thompson, Berry, Pleasantville, Ky. 1.00; Vermillion, G. W. 25; Williams, Thos., Bagdad, Ky. 1.00; Previously acknowledged 1123 47; Total cash received \$1169 57; HENRY ALFORD PORTER, Chairman.

BARRON RIVER ASSOCIATION.

This body held its seventy-eighth annual meeting with Pleasant Hill church, Barron county, Ky., August 19th and 20th. These country Associations are great occasions socially. There were several thousands of people at this meeting. Many heard the preaching in the grove, while many others spent the day meeting and greeting their friends. There are forty-eight churches in this association and they were fairly well represented. Elder R. H. Spillman, who had served as Moderator for nineteen years, asked to be excused this time, and Elder W. N. Davis was elected Moderator, and Elder R. H. Spillman assistant. Elder J. T. Downing was re-elected clerk, and Bro. L. O. Claiborne assistant.

Prominent among the brethren from other Associations were Dr. R. E. Hatton, President of Liberty Female College, Glasgow, Ky.; Elders T. G. Lewis, T. M. Jackson, Andy Howell, J. R. Brunson. The churches have fallen off considerably in their contributions for missions this year. The next annual meeting is to be at Monroe church, about five miles northeast of Tompkinsville, Monroe county, Ky.

ITEMS ON OUR STATE WORK.

I am greatly encouraged in the responses made by the Associations and churches for our church building fund. We will be able to extend a helping hand to one hundred weak, struggling, discouraged churches that want to build a suitable meeting house, properly located. It is not difficult for pastors and people to comprehend what a great amount of good

can be accomplished with a small amount of money expended in this way.

A church, when properly housed, has made rapid progress towards self-support. The offerings I receive are all the more appreciated because full relief from the financial straits has not come. Many churches are unable to pay the pastor the accustomed salary and in some cases he will be compelled to share the hardships of his people until finances are restored to a normal condition.

The State Board feels the pressure and is only able to go forward by the faithfulness of the friends of missions. The times of adversity are when we need the support of true friends. It may be well to suggest that it is impossible for the State Board to give temporary relief to every church that finds itself behind on pastor's salary. A hint to the wise is sufficient.

New fields must engross our attention, our sympathies and our financial aid. The prospects are bright for the great year's work in the history of Kentucky Baptists.

Table with 2 columns: Name and Amount. Includes Herr, Ky. 1.00; GREENUP ASSOCIATION. The Greenup Association of Baptists will meet with the Elizabeth Jarrell church, in Lawrence county, Ky., about two miles from Louisa, September 9th. Persons going over the C. & O. will get off at Louisa, and those going over the N. & W. will get off at Port Jay, W. Va., opposite Louisa. If you wish conveyance write to J. F. Vaughan, Louisa, Ky. A. N. MORRIS, Clerk. Russell, Ky.

DEAR RECORDER: I have recently held meetings with both of my churches and rejoiced in the evidences of God's favor. On the first Sunday in July I began a meeting with the Mt. Freedom church at this place. Bro. W. D. Moore, formerly pastor of this people, who still hold him in affectionate remembrance, did the preaching with faithfulness and fervor. I enjoyed very much having this brother, of whom I have known so long but have not had the pleasure of knowing intimately before, labor with me. He is an excellent preacher and a most genial and loving brother. Eighteen were added to the church, twelve by baptism and six by letter. Of this number eleven were heads of families. On the first Sunday in August Bro. B. F. Swindler began a meeting with me at the Clover Bottom church. I had had this brother beloved with me in a series of meetings before and was prepared for the feast of fat things afforded. He preached very earnestly twice a day for two weeks and while all was not accomplished that we desired, great good was done. Eight were baptized and six received by letter, and a general uplift was given to the work. AMOS STOUT. Wilmor, Ky.

DEAR RECORDER:

It was my great pleasure to spend ten days with the Chaplin Fork church, Nelson County, Ky., recently in a meeting. The congregations were good, the saints revived and four added to the church by experience and baptism, three of the number married ladies. Some of the choice spirits of the earth are in this church and it was a delightful thing for an old pastor to mingle with them again after an absence of several years. I secured some new subscribers for the "old reliable" WESTERN RECORDER. Chaplin Fork and New Hope churches are pastorless and are on the lookout for a pastor to live among them. They are just eight miles apart in a fine country, have two splendid church houses and will support the right man between them. It presents a field of great possibilities. I go to aid Bro. W. F. Jagers in a meeting at Salem, Meade county, Monday week.

WM. M. STALLINGS. Smith's Grove, Ky.

DEAR RECORDER:

Sunday was a busy day with us. Sunday School at ten o'clock, preaching at eleven, baptizing at four in the evening, a funeral at five, and preaching at eight. Two additions by letter. We have been on this field a little over two months and have had sixteen additions. Our Sunday School has grown to almost two hundred. We have sent the WESTERN RECORDER from this church and Whitesville \$38 on subscriptions. We are praying and looking forward to a great meeting soon. Pray for us brethren.

OTICE WHITTINGTON. Forkville, Ky.

DEAR RECORDER:

You are a welcome visitor in my home every week. I gather much choice food and am greatly strengthened through

your instructive columns. I wish to inform the brotherhood through your columns the results of a very gracious meeting of over a week's duration which closed on the 15th of this month at the "low church." Pastor A. L. Crawley, of the Louisville Baptist Theological Seminary, did the preaching and he did it in a way that held the audience spellbound. Pastor Crawley is a very earnest and enthusiastic preacher of the Word. Interest was manifested from start to finish. He preached the old, old story with great power. He did not fail to declare the whole counsel of God, and especially entreated sinners to repent, giving up their sins to surrender all to the God of Mercy and trust alone in Jesus the Christ as a personal Savior or they perish. The results were thirteen professions of faith in the Lord Jesus, five were baptized into the fellowship of the church, one stands approved for baptism, and three under the watch care until letters can be procured. The membership of the church was greatly revived, for which we can only give praise unto the Lord from whom all blessings flow. LORNA E. HETTINGER. Campbellville, Ky.

THE NEW PRINCIPAL.

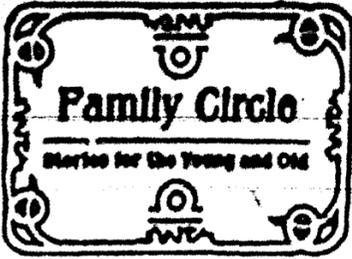
BY F. T. HALE, COL. REC'D.

Prof. M. E. Iigon, of Owenston, will be the principal of the new Baptist Institute at Prestonsburg. Prof. Iigon is a graduate of the National Normal University of Ohio, and also an A. M. graduate of Georgetown College. He is an experienced teacher and has traveled extensively. He is a licensed Baptist preacher, who feels that God is calling him to the special mission of the teacher of the young.

I have just returned from arranging for the opening of the school at Prestonsburg next month, and the people are very enthusiastic over the prospect. It is expected that there will be over 400 in attendance the first session. Their hearts turn toward the Baptists, who have come to their assistance at last. The 175 that have been received for baptism already is just the first fruits of the harvest in the Big Sandy Valley. One gentleman informed me, while not a Baptist, he would give \$100 a year to support a Baptist pastor. The school building is being used for a Baptist meeting house. It is a splendid building of brick and stone, and its handsome chapel and half dozen large recitation rooms make an ideal place for church and Sunday School. Bro. J. P. Jenkins is very much delighted with it. This great work is rendered possible by the consecrated liberality of Kentucky Baptists, but this is just a fraction of the work to be done if our people will promptly co-operate with their Education Society.

W. M. U. NOTES.

The prospects for a good attendance at the W. M. U. of Elkhorn Association, which meets at Versailles, September 1st, at 10 a. m., are fine. The meetings will be held at the Methodist church, and all ladies are most cordially invited. Mrs. G. W. Argabrite, of Georgetown, is the Vice President in this Association and is an indefatigable worker and brings things to pass. The W. M. U. of Elkhorn reported over \$2,000 for missions last year. The annual meeting of the Jefferson county W. M. U. will be held September 1st at Fifth and Walnut Streets M. E. church. Rev. L. L. Pickett will deliver an address September 2nd, on county work. Several prominent physicians will speak on temperance from a medical point of view. The meeting of the W. M. U. of Campbell Association, of which Mrs. J. M. Jolly is the efficient Vice President, was held at Persimmon Grove, September 19th. Quite a number of enthusiastic workers were present and the exercises were both instructive and entertaining. A letter from Dr. Willingham, in regard to the work was read, and Mesdames Martin, of Alexandria, Maddox, of Oak Island, and Shanks, of Second and Twelve Mile, made interesting reports of the work in their respective churches. Mrs. Bennett, of Newport, who has one of the best Sunbeam Bands in the State told how she had brought this about. Miss W. Morgan, Mrs. F. Maddox and Mrs. Bennett were appointed a committee of arrangements for the W. M. U. meeting at the Association next year. Miss Frances Keeney was appointed secretary of the annual meeting. There were nine societies reported and two Sunbeam Bands. Newport reported the largest amount given to missions, \$162.97. Total amount raised and disbursed by these societies for the year was \$704.22. Twenty of the churches reporting through the Central Committee, have completed their chain of three links—a W. M. U., a Y. W. A., and a Sunbeam Band.



A BAIN PUING.

Don't you hear to her and listen, Listen to the rain, With its little patter, pitter, And its tiny chatter, chatter, And its silvery squitter, squitter, On the roof and on the pane!

Yes, I love to lie and listen, Listen to the rain, It's the fallies—Perr and Porry, Nip and Nimble toes and Lorry, Trip and Thimble nose and Tinky—On the roof and on the pane!

That's my dream the while I listen, Listen to the rain, I can see them running races, I can watch their laughing faces, At their gleeful games and games, On the roof and on the pane!—Clintan Kewland, in 'A Boy's Head' of 'Elyne'.

A HELPING HAND.

BY CLARENCE WILLOUGHBY.

You may remember Miss Marigold, of whom I wrote in the first of these stories. After her mother's death she left Worcester and I lost sight of her for some years. It was when I had become Vicar of Castleborough that our acquaintance was renewed unexpectedly.

One day she called at the vicarage when I was out. Her card aroused in my mind memories which deepened my interest in the caller, for often in the busy years that had followed I had remembered the pathetic incident which preceded Mrs. Marigold's death.

I returned the call next day, for I was eager to hear how time had dealt with Miss Marigold. She was staying at a boarding-house in Castleborough kept by two sisters, who were busy workers in connection with my church. I found Miss Marigold had altered very little except for the fact that her hair had turned quite white. She was dressed handsomely, and there was an air of prosperity about her which surprised me when I recollected that her mother's will had been proved for quite a small sum, and I was unaware of any stroke of good fortune which had come to Miss Marigold in the succeeding years.

"I am delighted to see you again, Mr. Willoughby; and now, if you are not too busy, I want to have a long chat about old times. Have you been to Worcester lately? How is the vicar? I heard about his son's success at the Bar, and I met his daughter two years ago at the Academy. You do not look a day older, though I am afraid you have had a very hard time since we last met."

"Oh, hard work is the best medicine, and I have had plenty of it," I said, laughing. Tea was brought in, and we soon fell to talking about our mutual friends at Worcester. Half an hour sped pleasantly by, and I was about to leave when Miss Marigold remarked:

"I have never told you the chief reason of my looking you up. I remember your telling me once of the various cases in which poor boys, who have shown ability in their studies, were often returned for want of a little financial help to enable them to go on to college. Now four years ago an Australian uncle of mine, with whom my mother had carried on an intermittent correspondence for several years, died, and to my great surprise left me fifteen thousand pounds. As you may remember, my tastes are very simple, and a life spent in economizing has not prepared me for extravagance at this time of day. The money is well invested and brings me in quite a handsome income. Seeing your name in the Guardian the week before last, close to a paragraph about Secondary Education, and my memory recall the conversation we had on the subject one day at Worcester. I wondered whether, by any chance, you had in your parish any boys to whom a little help now would aid their career in life. It was a fancy which struck my mind, and I could not rest until I had come to see you and talk it over."

"I am a believer, Miss Marigold, in God's providence watching over us, or I should be tempted to say that the most marvellous chance had brought you to Castleborough this week. Curiously enough, only yesterday I was talking with Mr. Pilbrow, the headmaster of our Grammar School, about a lad who is leav-

ing this term. His name is Fred Edgcombe, and he has shown the most remarkable promise during the four years in which he has been at the Grammar School. When he was at the County School he won a scholarship most brilliantly and a month ago he won another, which would entitle him to four years at the University. But his parents are far too poor for the idea of his going to Oxford to be entertained for a moment. Unless money is forthcoming which will enable him to live at Oxford—and you may know that Oxford is not a very cheap place—Fred must give up the notion of a University course. An uncle of his has a haberdashery shop, and has offered to take the lad into his business. But it has seemed to me three weeks of grief for a boy so gifted to knead bread or sell hosiery in the age of mediocrity, when there are dozens of young fellows only suited for that kind of work."

"This interests me greatly," said Miss Marigold. "Please go on and tell me more about the lad."

"There is not very much more to tell, except that the boy's character is very attractive, and Mr. Pilbrow and his mother all speak most highly of him. He has shown remarkable educational gifts, and on the previous day he electrified a large gathering by his dramatic recital of a portion of Keats's 'Marmion.' I should not wonder if he went to the Bar, supposing that funds could be obtained to enable him to go in for the law. No boy that I have known for many years has displayed such talents, and if you wished to risk some expenditure on Edgcombe, I think that the result in a few years' time would repay fully all your kindness."

"This seems like the very best opportunity for me to make my experiment," said Miss Marigold. "I should like to see the lad. Could he call with you, if it is not troubling you too much, to-morrow evening after dinner? I am not proposing to make a long stay here, though I want to see as much of you as possible while I am here."

"I will bring Edgcombe with me to-morrow night with pleasure; and I think that, though he may be shy in your presence, you will discover that he is well worth all your aid at this crisis in his life. I forgot to mention that he is the only son of his parents and that his mother and father are people of some refinement. His father was for several years secretary of the local gasworks but lost the post owing to an accident to his eyesight. Since then he has been able to do little to support the home. Mrs. Edgcombe is a very clever lace-worker and has managed to make a small income by this means. They are devoted to their son and he to them."

"Very well; I shall expect you both to-morrow evening about half-past eight." On my way home I called at the home of the Edgcombes and in the uncertainty of the situation I thought it best not to allude to the possible good fortune which might befall Fred the following day. He was busy with some examination work in which he was assisting the head-master and I suggested that as he looked tired from correcting a large number of papers a walk at night might cool his brow and be beneficial. His father and mother urged him to go with me and soon we were walking out into the country. The night air was refreshing and stimulated our conversation. Very gradually and carefully I hinted at the possibility of Fred's getting to the University and the lad seemed absolutely astonished at the prospect.

"I had put the idea out of my head," he said, "from the first moment when I won the scholarship. My father and mother, as you know, have no money to spare, and I was reconciling myself to entering my uncle's business. Is there really a chance, Mr. Willoughby, of my getting to college?" he asked eagerly.

"There is more than a chance, Fred," I said; "there is a probability." And then I told him a little of what Miss Marigold and I had been discussing. He was silent, though I could see it was not for want of feeling. He stepped idly our walk, and went and leaned over a gate. The moon was high in the heavens, and the landscape was very beautiful under its white light. We stood looking over the gate, and the stillness was oppressive. Far away I saw some sheep, which had evidently been awakened, and were moving in a dreamy fashion along the edges of the meadow. We had left the town three miles behind, and its lights shone in the valley below. Presently the clock of a neighboring village church struck ten, and when the sound had died away there fell upon our ears the sweet chime of "Sun of my soul, thou Saviour dear," which had echoed from the old steeple for many a year. It accorded well with the feelings, too deep to utter, which were in our hearts.

"As we turned homeward, Edgcombe said: "If this great opportunity comes into my life, I vow that you shall never regret having been the channel through which it has arrived." He said no more, and purposely I turned the conversation. We said good night, and I made an appointment for him to call at the vicarage next evening at half-past seven.

Edgcombe was punctual, and I felt proud of his alert, eager face, and the good style of the young fellow. Miss Marigold would have no cause to be ashamed of her protegee, I was certain.

She was waiting for us in the drawing-room, having secured the use of this room free from interruption; and I could see, from the first moment of introduction, that she was pleased with the appearance of Fred Edgcombe. On his side there was, to my surprise, little of the shyness which usually had handicapped him in conversation with strangers. It seemed as though a bond of sympathy existed immediately between Miss Marigold and himself, and nothing could be better than the lively way in which he answered all her questions while showing her the deference which was never lacking in his attitude to people who were older than himself.

At the end of an hour Miss Marigold rose and said good night to him, saying that she would like a little further conversation with me. He left our presence with a certain natural dignity that I could not help admiring. There had been the slightest suspicion of tedium, or of a desire to impress favorably on who might play such an important part in his after career, and I could see that the young fellow had thoroughly interested Miss Marigold.

When the door was closed, Miss Marigold turned to me instantly, and said: "You are quite right, Mr. Willoughby; that young man will go far, and it will be a privilege to help him. Let me know in a day or two just how much money you will need in order to send him to Oxford for four years, and do not stint your requirements. I want him to stand as far as possible, on an equality with other young men at the University; although, of course, I do not want him to display the extravagant tastes which are the ruin of so many men. Let him have everything to enable him to hold his own and avoid any taunts at poverty of his upbringing."

"Oxford has its faults, Miss Marigold, but snobbery is not one of them. A duke's son will have no scruples in making a friend of Fred Edgcombe if he is attracted by him, and if he tells the whole story of his life it will not make a particle of difference to the friendship. I cannot thank you enough for your generosity in this matter, and I believe honestly that you will have reason to be proud of having played the part you are going to play in the career of Fred Edgcombe. Unless I am much mistaken, his name will be well-known in the coming years."

The next day I wrote to the head of my own college, to which the scholarship won by Fred entitled him to go, and I had a most encouraging reply. It was so many years since I had been at the 'Varsity that I did not know how much simpler the way of living had become. It was not fashionable any longer to spend one's money on "wines," driving tandem, or other frivolities which were popular in my day. The sum required for the four years was reasonable, and Miss Marigold sent a cheque for the whole amount to me, with a letter telling me to apply for the money if I thought it necessary. The only return she asked was that regular letters should be sent informing her of the course of Edgcombe at college. She returned to London, and beyond my letters to her in the next four years I did not see her again for a long while.

Fred went to Oxford, and, as I had prophesied, distinguished himself. He became secretary of the Union, and in his last year was elected its president, although opposed by the son of a Cabinet Minister. Men whom I knew at Oxford reported to me that Edgcombe was achieving remarkable success, and the head of his college wrote to me more than once in the same strain.

The bar was to be his destiny, and on leaving Oxford he went straight to London to read in the chambers of Mr. Thornton, the famous K. C. Miss Marigold was away in Australia, paying a long-promised visit to some descendant of her uncle, who was still living in Sydney. On her return I found the travel mania had seized her, and she was little in England for the next five or six years. I kept her informed of Fred's progress, and her sympathy, as well as her financial aid, was unflagging. The large sum which was necessary for the pursuit of his legal studies had been immediately forthcoming.

My work at Castleborough engrossed me so deeply that I only saw Edgcombe at intervals; but every time we met I was more sure of his ultimate fame. There was a wholesome mauliness about him, a consciousness of power

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detail of conceit. Again and again he said to me that he longed for the time when he could repay all the money which had been expended on his career. It was soon after he had been called to the Bar, and had already been briefed, as junior to Mr. Thornton in two or three important cases, that I was in London for the Bible Society's Annual Meeting. Going down the Strand, I met Edgcombe coming out of the Law Courts. He had grown more serious in aspect with the responsibilities of life, but at once was his usual cheery, pleasant self.

"Come to my chambers, Mr. Willoughby," he said. "I have some news for you."

When we had climbed the rickety old staircase and had taken our seats in the room over looking the velvet turf of the Temple Gardens, Edgcombe turned to me and said:

"Things are moving much quicker than I expected. I have made this year already £410. It has been all Mr. Thornton's kindness in giving a youngster like me such a chance. Next year promises to be still better; but that is not my news. I have been asked to stand for Pontefract, and if I consent my election looks like being a certainty. The late member had a majority of nine hundred, and, though there will be opposition, I should imagine we could retain the seat. Mr. Thornton urges me strongly to go into Parliament, and assures me that it need not hinder my work at the Bar, although I am a young barrister to be risking it. Would Miss Marigold mind if I became M.P., do you think? I feel that I ought to consult her about it before I take this step."

"I am afraid, Edgcombe, that is impossible, as the last letter I had from her was dated from Cairo, so you must make your choice alone. I think you will be quite safe in assuming her satisfaction with your decision, whatever it may be."

"Well, that settles it, for it was only Miss Marigold's opinion that I was waiting for. I shall wire today accepting."

The by-election turned out as Edgcombe had anticipated. He held the seat by an increased majority. The day after the election I had a telegram from Miss Marigold, asking me to meet her in town. I went to the Langham Hotel, and found she had only arrived from Egypt during the last few hours.

"I want you to get me admission to the Ladies' Gallery," she said, "that I may see the crowning incident in my protegee's career—his taking his seat in the House of Commons."

So that afternoon Miss Marigold had the felicity of witnessing the triumphant arrival of Edgcombe at the table of the House of Commons, where, greeted by the cheers of his party, he took the oath and shook hands with the Speaker. The first card that was sent in to fetch the new member for Pontefract into the Lobby bore upon it the name of Miss Marigold. I shall never forget the delight with which the young Member of Parliament, with his honours thick upon him, greeted the woman who had helped so largely to bring him to St. Stephen's. There is no need for me to follow further the fortunes of Fred Edgcombe for the world knows the latter portion of the story. How he took "silk" at an earlier age than any man during the

NO PLACE LIKE HOME.

The artist had just given the last touches to a purple and blue canvas when his wife came into his studio. "My dear," she said, "this is the landscape I wanted to suggest a title for. Why not call it 'Home!'?" she said, after a long look.

"Home! Why!"

"Because there's no place like it," she replied, meekly.

NOT IMPOSSIBLE.

Ingratulating Stranger (after the introduction): You will pardon me, colonel, but the impression is strong upon me that I knew you ages ago, in some former state of existence.

Dignified Party: It is possible, sir; but I am quite sure I didn't know you.

On the mighty deep.

The great ocean liner rolled and pitched.

"Henry," faltered the young bride, "do you still love me?"

"More than ever, darling!" was Henry's fervent answer.

Then there was an eloquent silence.

"Henry," she gasped turning her pale, ghastly face away, "I thought that would make me feel better, but it doesn't."—The Southwestern Book.

Duty and today are ours; results and futurity belong to God.

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STORIES FOR LITTLE ONES.

THE JOKE ON EPHRAIM.

BY FRANCIS MARGARET FOX.

Ephraim was the hired man. Jimmy liked him and that was one reason he hesitated some time before deciding to play an April-fool trick that would cause his friend much trouble. One reason, mind you; the other was because Jimmy was afraid to do his part in the matter. Not that Jimmy was a coward. He was brave as most ten-year-old boys, but it required courage to play that particular April-fool trick.

The boy lived on a ranch among the foothills of the San Bernardino mountains in Southern California. His father owned one cow, and it was Ephraim's custom to milk that one cow after dark every night. The creature wore a bell, which seemed unnecessary as she was never allowed to roam at will, but was always tied somewhere near the ranch house.

After supper Jimmy usually watched Ephraim's every move; and the minute the man reached for his lantern a small cap was forthcoming and its owner was ready to help milk—at least the boy called it helping. As a matter of fact, Jimmy liked the hunting stories Ephraim told while he leisurely milked the cow.

From morning until noon on the first day of April, which fell on Saturday that year, Jimmy tried in vain to fool the hired man.

"Can't do it, Bub," said Ephraim. "Bigger boys than you have tried to play jokes on this individual and had to give it up. I ain't so green as I look. From Maine to Mexico and from Alaska to the Horn, I could always see through jokes. They look flimsy to me. I know what's coming from start to finish."

At that moment an idea flashed into Jimmy's mind.

"I wonder if that's so!" he mocked. "Maybe you'll get an awful trick played on you before midnight. Maybe you'll wish you'd never poked your nose into Southern California."

"Mebbe and mebbe not," replied the hired man with a grin. "But tricks is like rubber balls. Sometimes they bound back and hit the one that started 'em. Better go easy."

"I wouldn't go easy if it wasn't for one thing," Jimmy declared. "I know I could get an April fool on you if—if—"

"Oh, never mind the consequences," urged Ephraim, "we ain't had any excitement since your goat chased that real estate agent a month ago."

Jimmy did mind the consequences, nevertheless, and if Bob, his fourteen-year-old cousin, had not come from town about four o'clock that afternoon to stay over Sunday on the ranch, the first day of April might have passed without incident.

"Oh, Bob!" exclaimed Jimmy. "Here's the best joke on Ephraim. You know sometimes Bess gets loose and Ephraim has to go after her. Well, then, just before supper let's take off her bell and hide it. Then we'll tie Bess in a safe, new place where Ephraim won't see her. Next thing we'll hide with the bell until Eph comes with the lantern to do the milking. Then we'll creep away up Oak Canon and jingle the bell. When Mr. Eph follows after with the lantern we'll keep on going 'tinkle-tinkle-

'tinkle' farther and farther away up the hills and into the canons. All this time Ephraim will be after us thinking he's on the cow's trail; and just at the right time we'll shout 'April fool!' What do you say?"

"I say it's too easy to get lost in the foothills," objected Bob.

"Oh, but you couldn't lose Ephraim," Jimmy explained, "he's a regular old-timer in the mountains, in the desert and everywhere. He can tell by looking at a loadstool exactly how many miles you are from Washington D. C. We won't get far ahead of him; you remember old Bess isn't a race horse."

Circumstances favored the boys. Company arrived in time for supper.

"Of course," whispered Jimmy. "Ephraim won't be surprised if we don't follow him tonight. I feel specially interested in hearing father and Mr. Simons talk politics."

"Couldn't tear me away," added Bob, "until Ephraim hits the trail."

"Where are you going?" inquired mother, when she saw the boys grab their caps.

"After Ephraim," said Jimmy as the two boys darted from a side door and ran swiftly to find the cow bell.

"That there beast loose again!" they heard Ephraim grumble.

A moment later the cow bell jingled from underbush near Oak Canon. Ephraim started in pursuit.

"Most fun I ever had," observed Bob, as the lantern appeared.

"We can't climb directly up any hills," Jimmy observed, "because Bess doesn't take naturally to stiff grades."

"Co-boss—co-boss"—called the hired man.

Farther and farther away sounded the bell as the boys skirted the foothills, debating upon the proper moment to shout loudly, "April fool!"

At least a glimmering of the situation caused the hired man to stop and explain, "Well, I swan!"

As he stood perplexed a lantern appeared on a distant trail. It was coming nearer.

Ephraim, with a chuckle, lifted the globe of his lantern and blew out the light.

"Bob, where's Ephraim?" whispered Jimmy, clutching his cousin's arm.

"I—I don't know," was the reply, "he's probably just out of sight for a minute; perhaps behind some rocks."

"But—but it's queer," said Jimmy, whose heart was thumping hard and rapidly. "Maybe he felt and is hurt. Maybe!"

"Hush!" cautioned Bob. "Let's watch."

"Oh, oh!" Jimmy groaned. "There he goes kiting down the trail—why down there, do you see? Come, Bob, quickly!! I wouldn't be left up here alone for fifty thousand dollars! Oh, see that lantern go!"

"Now don't be a baby!" grumbled the older boy. "Do you know the way home?"

"No—o," faltered Jimmy, thankful that Bob couldn't see the fast-falling tears. "May—maybe the moon will shine out after awhile."

Suddenly, close beside the boys a wildcat growled. There was no mistaking that peculiar sound. Jimmy knew it was a wildcat. Terror sent the lads plunging into the canon below.

"The foothills are full of wild-cats and mountain lions," sobbed Jimmy. "We—we hear them every night."

"Listen!" suggested Bob. "They're all around us. What shall we do?"

"I—I don't know," Jimmy's teeth chattered. He wept without reserve.

First from one direction, then another, the wildcats threatened. The canon seemed surrounded. When the boys felt unable to endure another second of such agony, a cheery voice called:

"Hey there, boys, April Fool! Didn't know your old Uncle Eph was a professional ventriloquist, now, did you? Why don't you clap your hands hey? I'll do it again, while we light the lantern, and end up with the April Fool Chorus! Ha, ha, ha!"

"Oh, Ephraim," begged Jimmy's cousin, "don't, please! Don't do that wildcat act again. You may say April fool all the way down the trail if you wish—that's music."

"Music," echoed the small boy. "Say it again, Ephraim. I love the tones of your voice tonight when you say April fool!"

"Didn't it take you a long time to milk the cow?" asked mother, when the three appeared.

"Oh," explained the hired man "we had a bit of an entertainment outside. Hey, boys!"

"And you can't fool the man that lives on our ranch," added Jimmy.—*Congregationalist.*

Nothing is eternal but that which is done for God and for others. That which is done for self dies. Perhaps it is not wrong, but it perishes. You say it is pleasure—well, enjoy it. But joyous recollection is no longer joy. That which ends in self is mortal. That alone which goes out of self into God lasts forever.

COFFEE THE CAUSE.

OF Various Ailments.

It does not require a scientist to discover if coffee is harmful. Plain common sense and the simple habit of looking for the cause of things, soon reveals coffee in its true light—that of a habit forming drug.

"My family on both sides were confirmed coffee toppers," writes a Penna' painter, "and we suffered from nervousness, headache, sleeplessness, dizziness and palpitation of the heart."

"Medical treatment never seemed to do any permanent good. I thought there must be some cause for these troubles and yet did not find it was coffee until I was forty-one."

"Hearing of the benefit that many had derived from changing to Postum, I quit coffee and used Postum entirely. Now I am like a new man."

"I sleep well, can eat three good meals a day, have no headache nor palpitation, no nerve twitching in my face, and I don't have to pay out hard-earned money for medicines."

"I believe a good hot cup of Postum made strong, with half milk and taken before retiring at night is the best thing to keep a painter from having lead poisoning. That's my experience anyway."

"There's 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.

"MY CHURCH"

BY J. B. MOODY.

PRICE \$1.00. 325 PAGES.

1. The Messengers of the Churches, the Glory of Christ (Hot Springs Address).
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3. Church Characteristics; or, Was the Church at Jerusalem a Baptist Church?
4. Loyalty to the Church
5. Church Communion With Christ.
6. Church Perpetuity.
 - (a) It is Scriptural. (b) It is Reasonable.
 - (c) It is Credible. (d) It is Historical.
 - (e) It is Continuous.

Dear Brother:

Just finished reading "My Church." You make your case clearly, both from Writ and reason. 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 Promise.

Your brother,
T. T. THOMPSON.

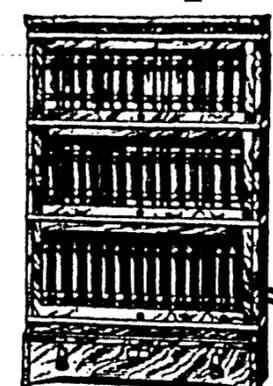
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Of this book Dr. T. T. Eaton says: "This is a unique book. There is no class of readers who will not be interested and edified by reading it."

Send for copy to
J. M. WEAVER, 700 W. Chestnut St. LOUISVILLE KY.

BLIND THIS! WHEN IT REACHES YOUR EYE BLIND THIS!

A 200-ACRE Ledge in Kentucky Found to be One of the Richest Pieces of Ground on Earth.

About 100 years ago there was discovered a large ledge of rock underlying fifty-five acres in Solnhofen, Bavaria.

This discovery revolutionized the art of printing. The rock is known as Lithographic Stone. The Bavaria quarry has been supplying the stone ever since the discovery to every lithographic printing plant in the world.

Lithographic printing grew from year to year until it is the large end of the business of the 700 representative printing plants in the United States and the 1,500 in other parts of the world.

For fifty years the face of the globe has been prospected for this remarkable stone. Scientists, both individually and in the employ of Governments, have spent fortunes in an effort to artificially produce lithographic stone, only to fail. Bavaria has enjoyed up to this time one of the few natural monopolies known.

In the most recent report made by the United States Geological Survey it is stated that the supply is becoming unsatisfactory, not in regard to quality and dependability. As a proof that the Bavarian quarry is nearly exhausted, it is an established fact that the peasants' cottages, built decades ago out of lithographic stone, have been and are being torn down and the stone sold to importers' agents.

A new quarry has been found and proven, located within one mile of Brandenburg, Meade county, Kentucky, containing a nice

and one-half foot ledge covering an area of 240 acres, a property appraised to be worth into the hundreds of millions of dollars. The corporation named below has acquired this property, opened it up, developed it sufficiently to prove the continuity of the ledge and the character of the product from which the stones have been taken and shaped of commercial lithographic work or printing has been produced.

Read carefully each statement and proposition made below:

EXTRACT TAKEN FROM A REPORT ISSUED BY THE DEPARTMENT OF UNITED STATES GEOLOGICAL SURVEY.

"Lithographic stone is a fine, compact, homogeneous limestone, which may be either pure carbonate of lime or dolomitic. Practically all the lithographic stone used in this country is imported. The actual value of lithographic stone, and the extent of the industry, is but little understood by the people in general."

"The main source of lithographic stone is at Solnhofen, Bavaria, Germany. These quarries have been supplying the United States with stone for many years, but are said to be becoming unsatisfactory, both in regard to quality and dependability of supply. The orders for German stone by firms in this country have not been expeditiously filled."

"Many samples of SUPPOSED lithographic stone, said to have been obtained in this country, have been sent to the engraving department of the Geological Survey for examination."

"The only quarry opened is at Brandenburg, Meade county, Ky. The layer of limestone which furnishes the best stone is about three feet in thickness and is nearly horizontal. This quarry produces no 'yellow stone.' Its entire product is a stone of good quality, and is of a blue-gray color. Stones of the largest size required have been obtained, and in all respects this product compares favorably with that from the German quarries."

"There has been no domestic production of lithographic stone until within the past year or two, and all that was produced was

obtained from the quarry at Brandenburg, Ky. The actual figures are withheld in the protection of individual statistics."

"The value of the stone varies with the quality and size, from 3 1/4 cents per pound for stones 16x22 inches to 17 cents for stones 13x16 inches. These prices are for 'best yellow stones,' such as are used in the printing work of the Geological Survey. Gray and blue stones cost considerably more." (The Government Geologist states that our quarry does not contain the "yellow" grades, but the "blue-gray," which ranges in price from 11 to 50 cents a pound.)

Expert's Report on the Ledge of the Property.

Louisville, Ky., Jan. 5, 1908. German Lithographic Stone Co., No. 18 Kenyon Building, Louisville, Ky.: Gentlemen—By your request I made a careful examination of your Lithographic Stone Quarry near Brandenburg, Ky.

At the point where you are now quarrying you have exposed ledges of lithographic stone 9 1/2 feet in depth. These ledges are of blue-gray color, in layers from 13 to 24 inches, with perfect open seam between, which will enable you to take out stones of the largest dimensions required.

I traced these ledges about four thousand feet along the side of the hill on the company's property to where I found another excavation, exposing the same ledge, 9 1/2 feet in depth. I saw outcroppings of the Lithographic Stone both above and below

the ledge you have opened. Quarrying back only 50 feet on the 9 1/2-foot ledge horizontally (which could be easily and economically done) would furnish nine million pounds of the Lithographic Stone each year for twenty-five years. I am satisfied this ledge extends back under the whole property of 240 acres, and would NEVER BE EXHAUSTED. Very respectfully,

ALBERT SCOTT, N. D.—The U. S. Government Geologist, in his report, refers to the "upper ledge." He advised, when making his official examination for the department, that there would be found, by going deeper, another ledge of Lithographic Stone of a finer texture and quality than that contained in the ledge examined by him and finally reported on by the U. S. Geological Survey. It is from this ledge that the Lithographic Stones were obtained that were used by the various lithographic houses and their experts in producing the higher grades of lithographic printing reported upon by them.

KENTUCKY COMMISSION TO THE JAMESTOWN EXPOSITION. Board of Commissioners—John B. Atkinson, President; Chas. E. Hoge, Vice President; James M. Denton, J. Stoddard Johnston, Malcolm H. Crump. Honorary—Chas. J. Norwood, J. H. Fuqua, Hubert Vreeland, William Lindsay, Logan C. Muray, Treasurer; C. C. Ousley, Secretary.

Kentucky Building, Jamestown Exposition, Va., Dec. 21, 1907.

Mr. D. L. Billings, Secretary German Lithographic Stone Co., No. 18 Kenyon Building, City:

My Dear Sir—Herewith is returned to you the Lithographic Stone which you had on exhibition at the Jamestown Exposition. As the Exposition Commission has some time since notified you, the award of a bronze medal was given this exhibit.

I did not write at the time, but immediately upon the announcement of awards I entered a vigorous protest against this medal, contending that it should have been a gold one. The discovery of a product of such world-wide use in the printer's art, especially as it has only been found on this continent in Kentucky, deserved more than the usual consideration.

Very truly yours, C. C. OUSLEY, Secretary.

German Lithographic Stone Co.:

Gentlemen—We have shaped a great many imported Lithographic Stones for lithographic houses in this city. We have recently done similar work on a number of stones taken from your quarries at Brandenburg, Ky., and so far as our experts can ascertain the stones worked for you are as fine in texture and quality as the stones imported from Solnhofen, Bavaria, Germany.

Very truly yours, BLATZ & KREBS STONE CO., Per Phil Krebs.

The World Our Market.

As to our controlling the market of North and South America, there never has been any question in the mind of the gentlemen composing the company for the reason that the expense of the water haul across the Atlantic necessary to bring the Bavarian product to this market would of itself give this company the advantage. We are informed, however, by lithographic houses that the Bavarian quarries are nearly exhausted. This fact opens to us the world for a market. In order to further prove this, we addressed a letter to the largest dealer in lithographic supplies and distributor of Lithographic Stone in Brussels. We received promptly a reply, from which we quote the following:

Products De Graphites—Electricite.

Department Lithography, Bruxelles, le Jan. 13, 1908. 129 rue de l'Instruction.

The German Lithographic Stone Co., Louisville, Ky., U. S. A.:

Gentlemen—We have received in his time your favor of December 12, 1907.

If your pieces are all that you have write, and if they are from a "blue-gray" color, a stone very much inquired and very difficult to procure in Bavarian Country.

Say us kindly in which conditions you would accord us a sale concession of your stones. We are in disposal of first class references and from a series of clientship which only asked to be worked with products alike those you presented to us.

I awaiting, we remain yours faithfully, H. LOOR at Cle. If the largest lithographic supply house in Belgium, only a few hundred miles by rail from the Bavarian quarries, is uneasy as to its future source of supply and anxious to

BUT ONE PROPOSITION REMAINS TO BE PROVEN. HERE IS THE PROOF.

secure "sales concessions" of our stone, we believe we are safe in saying the world is OUR market, and that the world must look to our quarries for its future adequate supply.

Who is better fitted to judge the quality and commercial value of Lithographic Stone than the men whose lives have been spent in working with the stone, who are experts of the leading lithographic houses of Louisville. They are as anxious as this company to see the property equipped with a plant necessary to quarry, shape and condition the stone for market. They want the old "blue-gray." They know we can furnish it, for they engraved the highest class of work upon it, have submitted it to every test known in order to prove its quality. They give their opinions as follows:

Louisville, Ky., Oct. 24, 1907.

To whom it may concern: The Brandenburg, Ky., stone, upon which I engraved and gave a thorough trial, is in every respect very good. It cut smooth and a finer line could not be realized on a German stone. Would not have known it was any other than a BGerman stone if I had not so been informed.

WESLEY T. ROEDERER, Engraver, With Courier-Journal Job Printing Co. Louisville, Ky., Dec. 2, 1907.

German Lithographic Stone Co.: Dear Sirs—I wish to say that stone you furnished me from your Brandenburg quarry fully meets all of the requirements of the engraver.

Your stone is equal to the best BLUE-GRAY stone imported from Germany. I give this opinion after many years practical work as an engraver. Very truly yours, J. GRADEL.

Louisville, Ky., Jan. 9, 1908.

German Lithographic Stone Co., Louisville,

Gentlemen—In reference to the Lithographic Stone from your quarries furnished for a test, permit me to say that same is identical with the better grades of the German Stone in every respect and the highest class of engraving is possible with it. The fact that the Bavarian quarries are becoming an uncertain source of supply makes the discovery of an American quarry of great importance to lithographers everywhere. It is to be hoped that you will soon be able to prepare your stone for the market.

Respectfully yours, H. BOEGENHOUSEN, Asst. Supt. Lithographic Dept., Courier-Journal Job Printing Co. Louisville, Ky., Feb. 12, 1908. German Lithographic Stone Co.: Gentlemen—This is to certify that I have printed from the Kentucky Lithographic Stone furnished by the German Lithographic Stone Company, of Brandenburg, Ky., and find the stone works as well as the imported stone. It does not tint the work near it. Keeps a smooth surface etching with strong acid. The job printing was run on bond paper, DRY, and printed without any trouble. (Signed.) JOHN T. KEANY, Foreman Falls City Litho. Co. Louisville, Ky., Feb. 5, 1908.

Brandenburg Lithographic Stone Co.: I have given the Brandenburg Lithographic Stone a thorough test for transferring, and find it first-class in every respect. It stands the strongest acid without harming the solids, and holds every speck of the work. Deep engravings will not mesh or blur and the closest of rulings will not quash, and I find it as good as any German Stone that I have ever worked on.

Yours truly, EDW. EYERMAN, Transferer.

With such a proposition proven, what is it worth to you? If a company getting out building stone can pay handsome profits and dividends on rock that they sell at a fraction of a cent per pound, what should a company possessing a physical property containing a 9 1/2-foot ledge, and the only remaining one in the world, of lithographic stone that sets from 11 cents to 50 cents a pound? A ledge as extensive as any known, common building stone ledge, yet worth in the market fifty times the value of the best building stone, or fifteen times the value of marble.

Such values are difficult to comprehend except by comparison. Here is one: A 9 1/2-foot ledge of blue-gray Lithographic Stone one acre in area is worth more than three million dollars. It would take 200,000 years for one acre of wheat to produce the same money.

A knowledge of the facts enables one to realize that the company is justified in promising tremendous dividends.

Based upon the minimum earnings of dividends, subscribers to any part of the first 100,000 shares will secure the stock at par, therefore—

\$10.00 will buy 10 shares, which will upon minimum estimated earnings pay \$8.00 annually, and the stock, one year after plant is in operation, should be worth \$80.00.

\$50.00 will buy 50 shares and should earn \$40.00 annually. Stock should be worth, one year after plant is in operation \$400.00.

\$1,000.00 will buy 1,000 shares and should earn \$800.00 annually. Stock should be worth, one year after reduction begins, \$8,000.00.

There are, besides the Government printing office, 692 lithographic printing houses in the United States. We supply a certain ten of the 692 and pay 10 per cent. dividends on a million capital.

ESTIMATES AND PROSPECTIVE PROFITS

The plans and estimates for a plant are based on a capacity of nine million pounds of dressed Lithographic Stone per year, or three car loads weekly. These figures are based on contracts that have been offered the company. One of the five leading American importers alone has offered to contract for a minimum of one car or 60,000 pounds weekly. This output, sold even at a minimum of ten cents a pound, would bring \$900,000 per year. It will be noted in the report of the United States Geological Survey that the "yellow" stones from Germany sell for this price, and the "gray" or "blue" stones, such as these quarries produce, sell for very much more, so that ten cents per pound is a very conservative estimate.

SHIPPING FACILITIES.

The quarries of this company are located about half a mile from the Ohio river, and down grade all the way, over a good road, thus enabling the company to ship its product by boat. In addition to this, the Louisville, Henderson & St. Louis railroad now runs within a mile and a half of the property

and has recently completed a survey and is about to build a line directly through the property of this company, and intends to make this new road their main line from Louisville, Ky., to St. Louis, Mo. This enables the company to build its plant directly beside the tracks of a trunk line railroad and obtain the very best railroad facilities in shipping its product, both by rail and by boat.

A SAFE INVESTMENT.

In conclusion, we know of no safer investment, certainly of no investment offering, in addition to safety, such large returns. The stock books of the company are now open, and subscriptions will be accepted for not less than ten shares. Subscriptions will be received by mail or in person at the offices of the company, 74-75 Kenyon Building, Louisville, Ky.

There is on file in the company's office the original of all reports, documents and evidences, samples of lithographic printing, of stone from our quarries and a large collection of other documentary proof, all of which is open to the public.

IMPORTANT.

In conclusion, will say that it is possible for an investor to purchase a security at par on basis of a \$1,000,000 capitalization with a physical property behind the security that contains a product, practically inexhaustible, that is used by every civilized nation on the globe; that the supply required by the lithographic houses throughout the United States, Canada, Mexico and South America alone would enable this corporation to pay a dividend of from 80 to 500 per cent.

It is exceedingly important that every reader should learn that the incorporators of this company, organized in January of this year, are the only individuals who have mined from their quarry Lithographic Stone, and that the 9 1/2-foot ledge recently opened was previously unknown. This statement is given in order to prevent anyone who may be interested in this advertisement from confusing our property with many supposed finds of Lithographic Stone in Kentucky, and particularly with an earlier find of a low-grade upper ledge on the property referred to. It is only since January, this year, that the rock

has been taken from the 9 1/2-foot ledge recently discovered, and only since the date named that the finest and various types of lithograph printing has been produced from our rock for the various customers throughout the United States and Cuba by a leading lithograph house of this city, namely, the Courier-Journal Job Printing Company.

Prior to September 1 the stock will be sold at par. Orders can be sent through your broker or direct to the company.

WRITE TODAY, USING COUPON BELOW.

W. R. Waters, President, German Lithographic Stone Co., Kenyon Building, Louisville, Ky. Dear Sir—Please send me the prospectus of your company, and full particulars, together with subscription blanks and samples of lithographing. Name _____ W.R. Street _____ City _____ State _____

GERMAN LITHOGRAPHIC STONE CO.

74-75 KENYON BUILDING, LOUISVILLE, KY.

W. R. WATERS, President. WM. ROBT. LEE JOHNSTON, Vice-Prest. DR. W. D. DURRETT, Con. Eng. D. L. BILLINGS, Sec. and Treas. LOUISVILLE TRUST CO., Registrar.

WANT COLUMN.

Want ads appeal to everybody. There is always something wanted in every home, church or community that can be advertised in this department of the Western Recorder at a very small cost.

the best and most interesting in the school. There will be a lesson each day in the Bible and an examination at the end of each term it is our purpose to make this the best year in the history of the school.

and to promote the cause of our Lord and Baptist doctrine more than ever before.

May the blessing of the Lord rest richly upon the Western Recorder.

L. R. ANVIN, Pastor. Harboursville, Ky.

SOUTH KENTUCKY ASSOCIATION.

The sixty-third annual session of the South Kentucky Association of Baptists was held with the New Salem church, Lincoln county, Kentucky, August 11th and 12th.

The sixty-third annual session of the South Kentucky Association of Baptists was held with the New Salem church, Lincoln county, Kentucky, August 11th and 12th.

The presentation was strong and logical and went home. The tone of the sermon prevailed throughout the session of the body.

The writer took an offering for the Ministers' Aid Society, which amounted to \$10.37. Brother R. O. Daily of Eubank was chosen moderator and Brother Alva Lucas of Middelburg, clerk.

Brother Nunnelle of Louisville was present in the interest of the Western Recorder and was heartily welcomed, as any one is by this association, who is connected with this sterling organ of the faith.

The committee on revision of the constitution of the association, recommended the adoption of the following article viz: "That this association will not regard any Baptist church as in good standing which receives alien immersion or tolerates open communion."

The writer and Bro. W. G. Tilford composed this committee. Among the visiting brethren we noted Bro. Saunders of Louisville, representing the Orphans' Home, Bro. Nunnelle of Louisville, representing the Western Recorder, Brethren Noel and Ringo of the South District Association and Brethren Allen, Bishop, Sloan and Taylor of the Pulaski county Association.

These brethren all added interest to the occasion. We were about to forget to mention the presence of the genial and esteemed Prof. A. S. Rhoton, of Georgetown. The next session of the association will be held with the McKinney church and your scribe was chosen to preach the annual sermon.

J. L. OWENS. Liberty, Ky.

SHELBY COUNTY ASSOCIATION.

The thirty seventh annual session of Shelby County Association was held in Shelbyville on Thursday and Friday, August 13 and 14. The weather was favorable and the attendance was very

large. The hospitality of the Shelbyville church was equal to the emergency, and amply sustained the old time Kentucky reputation.

This Association is composed of twenty-three churches, all of which are in Shelby county or very near its borders. Its membership is about 4,500. All the churches were represented by letter and messengers, except one. Several of the churches reported very fine meetings held during the year, great spiritual revivals and a goodly number of baptisms.

The former moderator, Dr. W. F. Beard, was re-elected. J. E. Nunn was made assistant moderator, John T. Doyle, clerk, and J. T. Middleton, treasurer.

Among the visitors who favored us with their presence were the editor of the Recorder, Dr. Thompson, Dr. Harvey and Prestridge, of the Baptist World, Dr. Eager of the Seminary, Dr. H. A. Porter, pastor of Walnut street church, the worthy successor of the lamented Dr. Eaton, T. D. Osborne, representing the laymen's movement, Prof. Furman, of Georgetown College, Prof. Smith, of Oneida College, Rev. J. R. Johnson, pastor of Eminence church, the Sunday School Secretary, Rev. W. J. Mahoney, and our hard-working secretary of the State Mission Board, Dr. W. D. Powell.

Dr. Porter preached a very forceful and tender sermon on Thursday evening on the important question, Does death end all? It was the first time he had been heard in Shelbyville, and our people readily understand now why the Oklahoma saints were so grieved when he left them to become pastor at Walnut street.

In addition to what was contributed to the various other objects of benevolence, the reports showed the contributions to missions alone to have been about \$2,500. It was decided by special resolution to try to raise \$3,000 during the ensuing year for this part of our work.

In connection with the report on missions, Dr. Powell made a stirring appeal in behalf of the Church Building Fund, and asked the Association for a special contribution of \$1,000 to this fund. In response to his request pledges were made amounting to about \$1,050.

Strong resolutions on temperance were passed, and the Anti-Saloon League was indorsed. It was decided to form a Baptist Sunday School Union in the Association, as suggested by Secretary Mahoney.

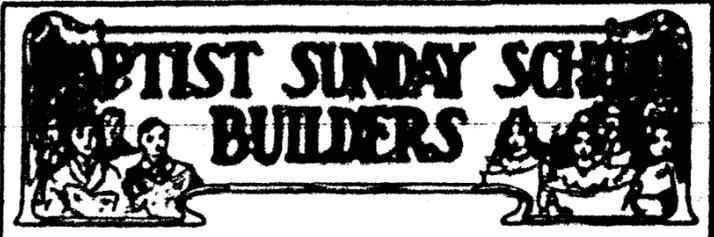
After a very delightful and profitable session, the Association adjourned to meet next year with the Bethlehem church.

J. E. NUNN. Shelbyville, Ky.

CRITTENDEN ASSOCIATION.

The messengers making this body, assembled at the Williams-town church, on the 12th and 13th days of August. D. M. Hall was elected moderator, J. N. Eckler, clerk and T. J. Browning treasurer.

The opening sermon was delivered by Dr. L. P. V. Williams:



PERIODICALS FOR ALL GRADES

Table listing various periodicals and lesson helps with prices. Includes 'Lesson Helps' and 'Sunday School Story Papers'.

AMERICAN BAPTIST PUBLICATION SOCIETY. ST. LOUIS MOORE, 316 N. Grand Avenue, St. Louis, Mo. B. J. ROBERT, Manager

FOR RENT—By the Baptist Book Concern, Rooms at 722 Fourth Avenue; in half, suites or single rooms; furnished or unfurnished.

BOYS, FREE—A regulation size, heavy brother, full width lined, reinforced, double stitched spring foot boot absolutely FREE to any boy who will send his name and address with a two-cent stamp for samples and give us a few hours of his spare time.

MOTTOES and SCRIPTURE TEXTS. 165 styles and nearly 900 different texts. These beautiful cards make suitable birthday, Christmas or Easter presents.

BROTHER, accidentally have discovered root that will cure both tobacco habit and indigestion. Gladly send particulars. C. Stearns, Box 2055, Mohawk, Florida.

DEAR RECORDER.

The 28th day of July marked a new epoch in the history of the Harboursville Baptist Institute. It was a great occasion: the laying of the corner stone of the Girls' Dormitory. We had Rev. J. W. Porter, D.D., of the First Baptist Church, Lexington, with us who delivered the address. It was great. The services were attended by the very best and most appreciative audiences, being composed of the preachers, the doctors, the lawyers, the merchants, the bankers, the judges of the courts, etc., and almost every one expressed himself as being highly entertained and elevated by this masterly address.

Bro. Porter is certainly a wise and safe leader in our denomination.

Our dormitory is a modern, handsome brick building, three stories high, besides the basement, which makes it four. With every modern convenience, such as electric lights, steam heat, waterworks, toilets, etc., having more than twenty rooms, giving it a capacity of sixty or seventy pupils.

Our school bids fair to open this year, September 7th, with the best enrollment in its history. We have a splendid faculty, teachers of wide experience and very proficient, four gentlemen and two ladies. The President, however, will only teach the Bible and vocal music, his time being well occupied with his pastoral duties, but we intend to make the Bible department

subject, Removing the obstacles that hinder the prospects of Christianity. There are eighteen churches in the Association with a total membership of 2,309. They are located in Grant, Pendleton and Harrison counties. They paid last year for Missions \$151.57; Orphans' Home, \$62.89; Ministers' Aid Society, \$28.98. And about the same for the now closing fiscal year, but Dr. Powell came the last day, and by his matchless zeal and tact, easily raised in cash \$200 for our church building fund.

popular and useful pastors, taken away by death since their last session, more prominence was given to missions and temperance than other questions. And the signs indicate that much growth will develop along mission lines in the future, and that they will always be at the front on the great subject of Temperance.

Feeling the need of co-operation and a forward movement all along the line in the "battle against the bottle," we wish to urge upon all temperance people, all defenders of the house, the church and the school against the liquor traffic, that they attend a mass-convention of the allied temperance forces of Kentucky on the State Fair Grounds, Louisville, September 15th and 16th.

We expect our leaders in Kentucky of the Prohibition party, the Anti-Saloon League and W. C. T. U. to be present. Besides this we are arranging for a number of strong and widely known speakers and workers to be present, such as the Rev. P. A. Baker, National Superintendent of the Anti-Saloon League; Mrs. Nannie Curtis, National Organizer of the W. C. T. U.; the Rev. A. E. Watkins, candidate for Vice President on the Prohibition ticket; Charles R. Jones, National Chairman of the Prohibition party, and other noted speakers and leaders.

Deafness Cannot Be Cured by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

The Farm and Household

A PEPPERMINT FARM.

In connection with the recent articles on employments for women, I wonder if many readers know that there is money in peppermint raising. The first peppermint grown in this country was planted by an English gardener, at Constantine, Mich., about fifty-five years ago. It flourishes best on marsh lands, and it was soon found that all that part of the State, Southern Michigan and Northern Indiana was well suited to it. The result is that this useless marsh land, once sold for a dollar or two per acre, has been drained and cultivated, and is now worth a fortune to its owners. It is not for sale at all, but is valued at from \$150 to \$200 an acre.

In this Michigan peppermint field lives and works Miss Clark, of Berrien county, who enjoys the distinction of being the only woman in the world who has made a success of peppermint growing. A practical as well as a scientific farmer, thoroughly posted in the chemistry of the soil and the rotation of crops with reference to that fact, within a short term of years this woman has completely changed the character of her farm. Now she has twenty acres well planted in mint, and expects soon to market 500 pounds of oil. She has built her own distillery, and a visit to it proved most interesting and instructive. It was delightful to watch the men as they filled the large vats with the peppermint herb, into which the steam was then conveyed; to follow the process as the steam passes out through the "worm," is changed into oil and water, and finally comes forth a pure, costly oil, the essence of the plant.

Miss Clark has tried many experiments as all wide-awake farmers must. She adopted a system of autumn planting which was contrary to established rules, as the mint growers feared the plants would heave when spring came with its freezes and thaws. This innovation was a success, and has been heartily adopted, as the cost of labor is much greater in the spring, and hands are scarce. The planting is hard work, for the "runners" that form a network under the plants are used for propagation, and with their overlapping stems are laid down in long straight rows. Men cover them with a kicking movement of their feet, but Miss Clark used a hoe. Again the farmers doubted. But every plant came up in the spring, and grew with rank luxuriance. And, as women can wield the hoe so well, there is surely a good opening for them in this work.

This woman also shows her good judgment in harvesting her mint at just the right time. She has found that with a falling mercury the volatile principle or menthol is apt to sink at once to the roots of the plant. So she selects the very hottest August weather, or the time just before the fall change. This catches the menthol in the leaves and the result is a higher grade of oil.

Great wholesale dealers in medicinal herbs are always on the lookout for crops. We are told that the market is never satisfied, and that there is an increasing demand for such herbs. A single county in New York, together with the Michigan and Indiana marsh lands, has hitherto produced the bulk of the peppermint in the United States. An enterprising woman would do well to inquire into this matter, and start out as a pioneer, to lead her more backward sisters. With Miss Clark for her

pattern, she should contrive to succeed.—E. A. M. in Country Gentleman.

WHOLE WHEAT BREAD.

Mrs. Rorer's recipe for making it is as follows:

Put one pint of milk to heat in to a double boiler. When hot, remove from the fire, and when lukewarm, ninety-eight degrees, add a pint of water. Add half a teaspoonful of salt, a small compressed yeast cake dissolved in a quarter of a cupful of cold water. Stir in sufficient whole wheat flour to make a batter that will drop from a spoon. Heat continuously for five minutes. Cover and stand in a warm place, seventy-five degrees, for two hours and a half. Then add slowly sufficient flour to make a dough. Take this out on a board and knead continuously for ten minutes. Add a little flour from time to time to prevent the sticking. When the dough is sufficiently elastic, springs back upon pressure, make it into four loaves. Put each loaf into a small square pan. Cover and stand in a warm place for three-quarters of an hour or until the dough has doubled its bulk and is light. Brush the top allowing the gases and moisture to temperature of 360 degrees, then lower the temperature to 300 degrees and bake thirty minutes.

All kinds of growing stock should have plenty of exercise. Animal growth cannot be made successfully unless every muscle has had an opportunity to be brought into use.

Comfortable stables are economy.

FRIENDLY TIP.

Restored Hope and Confidence.

After several years of indigestion and its attendant evil influence on the mind, it is not very surprising that one finally loses faith in things generally:

A N. Y. woman writes an interesting letter. She says: "Three years ago I suffered from an attack of peritonitis which left me in a most miserable condition. For over two years I suffered from nervousness, weak heart, shortness of breath, could not sleep, etc.

"My appetite was ravenous but I felt starved all the time. I had plenty of food but it did not nourish me because of intestinal indigestion. Medical treatment did not seem to help, I got discouraged, stopped medicine and did not care much whether I lived or died.

"One day a friend asked me why I didn't try Grape-Nuts, stop drinking coffee and use Postum. I had lost faith in everything but to please my friends I began to use both and soon became very fond of them.

"It wasn't long before I got some strength, felt a decided change in my system, hope sprang up in my heart and slowly but surely I got better. I could sleep very well, the constant craving for food ceased and I have better health now than before the attack of peritonitis.

"My husband and I are still using Grape-Nuts and Postum. There's 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.

Spasms St. Vitus' Dance

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

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

EDWARD D. BEAM, North Manchester, Indiana.

"Our little boy Harry, had spasms for three years, and although we doctored with many physicians, he continued to grow worse until he had ten spasms in one week. About that time our attention was called to Dr. Miles' Nervine. We began giving it to him. His improvement seemed slow, but when he had finished the fourth bottle the spasms had disappeared, and have not been seen since for years. We shall always recommend Dr. Miles' Nervine."

MRS. BELLE M. TINDALL, Hastings, Neb.

Dr. Miles' Nervine is sold by your druggist who will guarantee that the first bottle will benefit. If it fails, he will refund your money. Miles Medical Co., Elkhart, Ind.

TELEPHONES FOR COUNTRY PRIVATE LINES. Send for our No. 7 catalogue with latest price list. Large stock of phones and line supplies constantly on hand. JAMES CLARK, JR. ELECTRIC CO. Incorporated. 315 W. Main St., Louisville, Ky.

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NEW HOTEL ALBERT 11th St. and University Place, New York City, 1 Block W. of Broadway. The only absolutely modern fire-proof transient hotel below 22d St. Location central, yet quiet. 400 rooms, 200 with bath, from \$1.00 per day upwards. Excellent restaurant and cafe attached. Moderate prices. Send 2c for Illustrated Guide and Map of New York City.

GERMAN BANK Fifth & Market St., Louisville, Ky. CAPITAL . . . \$250,000 SURPLUS . . . \$445,000 General Banking & Savings Bank. Interest Paid on Time Deposits. **P. VIGLINI, PRESIDENT.**

BELLS. Best Alloy Church and School Bells. Send for Catalogue. The G. B. BELL CO., Hillsboro, O.

Louisville Nat. Banking Co. THOMAS HANNA, President. G. THOMPSON BALLEW, Vice-President. JOHN H. LEATON, Cashier. BEN C. WEAVER, Jr., Asst. Cashier.

THE BEST LINE **MONON ROUTE** ONLY LINE TO THE FAMOUS HEALTH RESORTS. **FRENCH LICK** **WESLEYAN SPRINGS** **BELLS** BUCKEYE BELLS, CHIMES and PLAYS are known the world over for their full rich tones, durability and low prices. Write for catalog and estimate. Established 1887. The E. W. Vandusen Co., 444 E. 2d St., Cincinnati, O.

Christian Church Convention. SPECIAL RATES VIA **THE ILLINOIS CENTRAL RAILROAD.** FROM LOUISVILLE

KENTUCKY STATE CONVENTION HOPKINSVILLE & RETURN \$5.38. Tickets on sale Sept. 21 to 24, inclusive. Limited to Sept. 26 for return. **INTERNATIONAL CONVENTION NEW ORLEANS & RETURN \$19.25.** Tickets on sale Oct. 7 to 9, inclusive. Limited to October 24 for return, with privilege of extension to Nov. 8, 1909, provided ticket is deposited with joint agent at New Orleans, and payment of 50 cents.

Special train with up-to-date equipment will leave Louisville 9:40 p. m., Oct. 7, arrive New Orleans 8:15 p. m., Oct. 8. Regular service: Leave Louisville 12:01 noon, arrive New Orleans 10:55 a. m.; leave Louisville 9:40 p. m., arrive New Orleans 8:15 p. m. **CALIFORNIA, HOT SPRINGS, ARK** And many other points. Special Reduced Homeseekers' Excursion Rates to points in

MISSISSIPPI, LOUISIANA, ARKANSAS, INDIAN TERRITORY, OKLAHOMA, TEXAS, and the West and Northwest, on the first and third Tuesdays of each month. Best line to Memphis and New Orleans. Solid trains with Pullman Sleepers and Free Reclining Chair Cars. For full information call on or write to W. J. McBRIDE, C. P. & T. Agt., Fourth and Market Sts., Louisville, Ky. Or Address **F. W. HARLOW, D. P. A.,** Louisville, Ky.

All of the crops in Daviess county are looking well after the recent rains. In some places the crops were almost burned out and the rain came just in time. Tobacco is looking fine. The corn crop which had commenced to dry up, was greatly benefitted by the rain.

Crops in Graves county look very well. Pastures are good. Stock is looking very well. A good many will begin breaking wheat land soon. We have about 95 per cent. of the tobacco pledged to the Association. The books are closed for this time. Some fat cattle and not many hogs.

W. S. Gibbs, of Springfield, bought of Joe Irvine & Co., of Danville, the premium two-year-old jennet, "Blue Grass Bell," for \$300. She has never been beaten in her class. Was a prizewinner at the State Fair last fall and will be in his herd for the coming State Fair.

Fayette county.—In the opinion of many, the rains of last week will mean thousands of dollars to the corn producers. The acreage this year is exceptional and a good crop means much. It is said that the hemp crop cannot be helped by the rains. The corn is short fiber, and a second growth would break in the braking. Melons and cantaloupes will be greatly benefitted by the rains.

W. D. McIntyre, of Millersburg, recently shipped two cars of export cattle which he bought of Geo. Stoker, Robert Collins, and Kador Burris, and for which he paid 6 cents per pound. Thos. McClintock & Sons, Millersburg, shipped recently two double deck cars of lambs to the eastern market that cost 6 cents per pound. They also bought two pair work mules, one for \$285 and one for \$255.—Paris Kentuckian-Citizen.

Farmers in Henry county are complaining of a scarcity of stock water. Some land is being broken for wheat. The acreage will be much smaller than it was last year. New timothy hay is selling at 50 cents per hundred. Some tobacco is now being topped. There was a very small acreage planted. The continued dry weather is making grass for pasturage very short. William Horton sold to T. J. Winburn a pair of small, two and 3-year-old work mules for \$165. Jno. Ester is hauling a large number of popular logs here, which he will ship East and sell.

Morrow & Haley, of Clintonville, shipped recently, six car loads of fancy cattle to New York, that comprised one of the best bunches of cattle that has left Bourbon county in years. There were 90 head of cattle in the bunch all of which were in the pink of condition, and were all bought near Millersburg of the following farmers: Chas. P. Layson, 26 head averaging 1,409 pounds; Jas. Caldwell, 10 head, averaging 1,448 lbs. and of William M. Layson 30 head that averaged 1,496 lbs, the three lots bringing \$6.40 per one hundred pounds. They also bought of A. C. Ball 24 head, averaging 1,470 at \$6.30 per hundred.

DEATHS

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

L. M. JONES

Whom it has pleased God, in his all-wise providence to remove from our midst our brother L. M. Jones, that he might receive the reward that he has promised those who faithfully serve him—an abundant entrance into the Kingdom of Heaven. Bro. Jones was born August —, 1850, and departed this life April —, 1908. He embraced religion in his boyhood, and united with the Baptist church at McMurrellville, of which he was an honored and faithful member, until the dissolution of that church, after which he united with the Baptist church at this place, of which he was an active and devoted member until he fell on sleep in Jesus.

Bro. Jones was always active in every good word and work; he was a deacon for more than twenty-five years, and earnestly and faithfully discharged the duties of that office, during those years, on account of his peculiar illness and his faithful service, much of the work belonging to the Deacons was given him to do. Bro. Jones was in every way an eminently useful man as a private citizen as well as a Christian man. As a private citizen, he was honored and respected by all who knew him; as a church member, he was loved and honored by his brethren and sisters.

The Providence of God sometimes seem harsh and even cruel, when viewed from a human standpoint, but in due season we shall be able to see the wisdom of his dealings with us in all things; now we see through a glass darkly, but after a while face to face.

For a few years before his death, Bro. Jones was sorely afflicted by the hand of Providence in the death of three members of his family; his oldest daughter, to whom he was very much devoted, and who was loved by all who knew her, died in the flower of young womanhood; soon after a son met a violent death; soon after this his devoted life crossed over the river. Since that time, he has never been the same to those with whom he was intimately associated. While there was never a complaint or a diminution of his Christian duties, yet his heart was burdened with sore grief, that can only be understood by those who have passed under the rod. Let us then who knew and loved him take comfort and consolation from God's promises to us that not a sparrow shall fall to the ground without his knowledge and consent, and that all things shall work together for good to them that love God and are the called according to his purpose.

Bro. Jones is survived by four sons and four daughters, who mourn what seems to them an irreparable loss. We commend them to God's abundant grace, that he has promised shall be sufficient in every time of need.

Resolved, That a copy of these resolutions be given to the WESTERN RECORDER, the Baptist and Reflector and the Baptist Banner for publication and that a copy be spread upon the church records, and a copy be given to family of the deceased.

J. R. Hillsman,
W. G. Ware,
R. M. Harris,
Committee.

We doubt whether these promises have strength as well as truth, and whether they are not mocking voices calling us over mountains which we can never climb. And still to us there is the same answer, and that answer is the life of Christ. To every doubt about our duty, and about our Father's love, and about our own hope of reaching him, the life of Christ for ever answers, "Yea," and for ever, "Amen." Yea they are the promises of God; yea, they are certain to be fulfilled; yea, you shall have strength to share in their fulfillment. You may trust them when they call; you may follow them where they lead; you may hold them in the darkness; you may call upon their aid when you are defeated; for to all of them, the life of Christ, the love and holiness that speak in his life and death, for every say "yea," and for ever, "Amen." This is the fixed purpose of Christ, to fulfill the promises of God; and so the ser-

vants of Christ will reflect in their lives the same fixed purpose, which shall grow with their growth and increase with their strength, and give steadfastness to their youth, and energy to their manhood, and life to their old age. How can he repent or change who has the deep purpose of his life at once called into activity, and upheld with unchanging firmness, by the knowledge of the power of Christ? — Temple.

DEAR MEMBERS:

Our church has just closed one of the best meetings with which it has ever been blessed. Bro. E. H. Parrat came to us the first day of July and left on the 10th of August. Three days were spent in getting the text ready and in preliminary prayer meetings. On July 14th several street meetings were held and hundreds of sinners were interested from the very beginning. Four men date their conviction from these street meetings. For five weeks an earnest campaign was waged, with from six to ten meetings every day. The exact number of conversions, no one knows; but from the best information we can gather, there were 120, at the lowest estimate. There were ten professions at the last service.

There have been twenty-three additions to our church, several have gone to the other Baptist churches around here, and some have gone to the other denominations; in all about one hundred. (Others will follow.) The influence has reached far and wide, and I am sure has done a large amount of good. A number of remarkable and striking conversions have occurred.

The Monday School interest has been very much quickened, and a strong literature class has been organized.

Last fall we made some extensive repairs on our church building, the piano came on and left us with a handsome church edifice. During the meeting that was all provided for, as well as a nice offering to Bro. Parrat's work. No one faces the future with our hands free and our feet unshackled.

Taken all together, it was the best meeting we have ever been blessed with. Bro. Parrat is one of the most earnest and tireless workers I ever saw. His doctrine is sound and he is thorough reliable. Our people loved him before he came this time, but that word is hardly strong enough now.

Not least among the great blessings of the meeting was the presence and help

of Dr. and Mrs. W. H. Potts, of Lexington, who were with us almost the entire time. The Doctor was not able to preach and take part in that way, but his presence and prayers and other aid was a blessing that we cannot estimate.

C. M. Riss.

Midketham, Ky.

One of the most frequent charges urged for inactivity by members of the church is that "there is no special duty for me; my influence counts for nothing; my gifts are so mean; my ability is so limited." That is not God's thought about you. He has honored you with a distinct thought and purpose never bestowed on any one else. There are no duplicates in God's creation, either in nature or in the human race. No two leaves are identical; no two persons represent the same thought of God.

Many build as cathedrals were built; the part nearest the ground finished, but that part which soars toward heaven, the turret and spire, forever incomplete. — Brecher.

Consider it too often mistaken for a right to step on other people's toes.

When Feet are Tired and Sore

Bathe them with

Glenn's Sulphur Soap and lukewarm water, just before retiring. The relief is immediate, grateful and comforting. Sold by drug-gists. Always ask for

Glenn's Sulphur Soap

Made in U.S.A. and Wholesale by
Clark & Brown, Inc.

There are light bulbs all along our lives and God knows when it is time to light the lamp. — Kate Holmes.

THE CHANCE OF A LIFE TIME.

THE ORIGINAL EDITION OF

MATTHEW HENRY'S COMMENTARY

ON THE ENTIRE BIBLE, WITH ALL THE ORIGINAL ILLUSTRATIONS.

PREFATORY NOTES BY REV. JOHN A. BROADUS, D.D., LL.D.

IN THREE LARGE VOLUMES. SUBSTANTIAL CLOTH BINDING. GOOD TYPE.

Ministers, Students, Laymen, Periodicals of all denominations unite in pronouncing Matthew Henry's Commentary unsurpassed and unsurpassable. Here are a few of the things they have said:

SPURKON: First among the mighty for general usefulness I am bound to mention the man whose name is a household word, Matthew Henry. He is most pious and pithy, sound and sensible, suggestive and sober, terse and trustworthy. You will find him to be glittering with metaphors, rich in analogies, overflowing with illustrations, superabundant in reflections. He is unusually plain, quaint, and full of pith; he sees right through a text directly, and gives the result of an accurate critical knowledge of the original fully up to the best critics of his time. His is the poor man's commentary; the old Christian's companion, suitable to everybody, instructive to all. Every minister ought to read Matthew Henry entirely and carefully through once at least. He will acquire a vast store of sermons, and as for thoughts, they will swarm around him like twittering swallows around an old gable toward the close of autumn.

DODDREDGE: He is, perhaps, the only commentator so large that deserves to be entirely and attentively read through.

BICKERSTETH: No subsequent commentary has rendered it less valuable or less desirable in every Christian library.

REV. THEO. L. CUYLER: To how many a hard-working minister has this book been a mine of gold. Next to wife and children has lain near his heart the pored-over and prayed-over copy of his "Matthew Henry."

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 "Comment" 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 teachings of the text.

DR. ARCHIBALD ALEXANDER: Taking it as a whole, and as adapted to every class of readers, this "Commentary" may be said to combine more excellence than any work of the kind which was ever written in any language.

The Original Price of Our Edition was \$15.00. We reduced it to \$10.00, and now offer it for the small sum of

ONLY \$6.00 ONLY

The Cheapest that this Famous Commentary has ever been offered.

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BAPTIST BOOK CONCERN.

(INCORPORATED.)

JOHN W. HILL, Mgr. Book Dept.

ITEMS OF INTEREST

News The World Over.

There were three sharp earthquake shocks at Eureka, Cal., August 18th. The shocks extended a distance of twenty-five miles. One hundred chimneys in Eureka were thrown down, forty plate glass windows in the business section were broken and there was a smashing of crockery all over the town. The courthouse walls were cracked. Six miles away a fissure was opened in the ground, half a mile in length.

Dr. Henry Hopkins died of pneumonia, in Rotterdam, Holland, aged seventy. He resigned the presidency of Williams College last June. When he accepted the presidency he announced he would resign then, that being the date when he would have been fifty years in the ministry and would have reached the age of seventy. He was the son of the great Mark Hopkins, who made Williams College one of the greatest schools in this country.

For a long time now there have been very few assaults on white ladies by negro men. This has been one blessed result of local option work in the South. But now there has been a terrible outbreak. Mobs are looking for the guilty men in Florida, in Virginia, and in Illinois. In Springfield, Ill., the negro was hurried away in an automobile, and the mob destroyed the restaurant of the man who had the automobile and destroyed the automobile on its return. Gov. Deussen has called out several companies of militia.

There are many who, if they do not justify yet excuse the mobbing of the actual criminal in such cases. But the course of the mob in Springfield, Ill., which attacked innocent negroes and burned their homes is execrable and beyond any shadow of excuse. It is an outbreak of race hatred which is appalling. We have seen the statement that no mob in the South has ever attacked any but the criminal himself, and those who were accessories to the crime, and we hope the statement is now and ever will be true.

The cranks who think anything is an improvement simply because it is new have been trying their utmost to have the metric system of weights and measures adopted by this country and England. Their persistence at last succeeded as far as to get a bill before the House of Commons, but the bill was rejected, and that ends the question in England for years. Lloyd George, Chancellor of the Exchequer, opposed the metric system most vigorously, saying, "It would be a dangerous and costly experiment by which Great Britain would lose much."

A French scientist has succeeded in telephoning 200 miles without the use of wires. The principle is the same as that of wireless telegraphy. This makes it seem probable it will not be long before wireless telephone messages can cross the ocean.

It is to be hoped the New York Legislature will adopt the law which has been established in Louisiana. Bomb throwing is made punishable by death when the building, vehicle or vessel at which the bomb is thrown contains human beings, even though they escape unharmed. It is almost a daily occurrence in New York City.

The Automobile Association has warned its members that they must quit speeding or very drastic legislation will soon be passed in several States. The citizens are becoming tired of being butchered and having their children butchered "to make a rich man's holiday."

The Indiana State Railroad Commission in its report calls attention to the great number of tramps who are killed while trespassing on the railroad trains stealing rides. In the year ending June 30th, 175 were killed, and the number killed in July and August exceed the figures for those months last year.

The government report for exports and imports in the month of July has been published. It is not pleasant reading. The exports fell off \$25,000,000 and the imports \$38,000,000 from July of last year. During the seven completed months of this year the imports have fallen off \$257,000,000.

The United States Army Board has accepted the Baldwin dirigible balloon, which has stood the required tests. The airship maintained a speed of 13.75 miles per hour, and was in the air more than two hours. Capt. Baldwin will receive \$5,737.50, which is 15 per cent. less than he would have received had his boat reached the speed of 20 miles an hour.

DEAR RECORDER:

A council was called by the Pleasant Ridge Baptist church, composed of the following churches: Dry Ridge, Mt. Carmel, Short Creek, Wilmington, Unity and all were represented by messengers. The council organized by electing Elder E. J. King, Moderator, and the writer clerk, to consider the propriety of ordaining Bro. Charles Mangold to the Gospel ministry, and, after hearing him relate his Christian experience and call to the ministry, and then Elder C. J. Bagby lead in the interrogation of the candidate as to the doctrine of the Bible. The candidate then retired until the council considered the passing the candidate for ordination, and he was passed. Programme for the ordination: Ordination Sermon by Elder E. J. King.

Ordination Prayer by W. A. Kaca. Presentation by C. J. Bagby. Charge to the candidate and church by W. H. H. McMillan, and laying on of hands by the presbytery. Benediction by candidate. This was done on the third Saturday and Sunday in August, 1908. E. J. King, Moderator. J. N. Ecklar, Clerk.

DEAR RECORDER:

I have been here nearly two months and my work continues to go along nicely. More interest is being manifested, and the congregations continue to grow. Our Sunday School is in a fairly good condition, and we are hoping for greater things later. I have organized a Teacher's Meeting, which has come to be very well attended. About three weeks ago, my people brought us a great surprise in the shape of a pouring. It was teacher's meeting night, and so I had a good chance to teach them the lesson. We need pastors—good, strong Baptists here. Langbeary Association meets at Versailles, Ind., on the 26th and 27th. Should be glad to see some of the Recorder staff present.

The churches throughout this section are weak, and generally have "supply" pastors only. Here in Osgood, a town of 1,500, we have a half-time church, of which I am pastor. I hope to have the other half of my time occupied soon. We appreciate the visits of the Recorder greatly. It is a spiritual stimulus. J. H. THAYER.

Osgood, Ind.

CONANT'S BAPTIZEIN RE-PUBLISHED.

My article, "Conant's Baptizein," which appeared in a recent issue of the Western Recorder, brought to me the week following a postal from Dr. Thomas O. Conant, Alus dignissimus pater, "You will be glad to know that my father's 'Baptizein' has recently been reprinted by the American Baptist Publication Society, Philadelphia." Four days later I heard from him again. I have just procured a copy of the new edition of "Baptizein" from the Publication Society's Branch in this city (New York). It is in octavo form, price 50 cents. The old edition was 75 cents.

Of course I am glad to know that my plea for a new edition had been anticipated, and that the work was passing through the press as I was writing. Our Bro. John Adams, of Tyler, Tex., who offered to pay a dollar for a copy, can now get one for half that price. GEO. VARDEN.

DEAR RECORDER:

We had the pleasure of worshipping with the saints in the Parr Memorial church, Petoskey, Mich., today. Rev. C. W. Chodwick is the honored pastor, and he and his wife are leading in every good word and work. He was formerly in Kentucky and still speaks lovingly of days spent there. Bay View is a delightful place for tired nature to rest. No church here. The Methodists have an assembly hall, where there is preaching on Sundays. From this view point I have watched the meetings of our District Associations. Some of them have been interesting. Many others will meet in the next two months. Trust they may be full of power and encourage the work on all lines. J. K. N.

Bay View, Mich. POSTPONED.

The secretary writes: It was decided at the meeting of the Executive Committee of the Baptist World Alliance, at Oklahoma City, and more recently occurred in by Mr. Shakespeare, Secretary for Great Britain, that because of the questions of immense importance to the Baptists, which are to come before the Ecumenical Council in Scotland, 1910, that we postpone the meeting of the Baptist World Alliance in Philadelphia to 1911. The two would necessarily conflict.

DEAR RECORDER:

I see my time is up, and enclosed you will find postoffice order for \$2 to renew my subscription to the Western Recorder for another year. I have been reading it for forty-three years and now I am old and nearly blind, but I feel like I can't do without it, it has been such a help to me and the older I get the better I like it, and I think it gets better all the time, and so long live the Recorder.

Mrs. Lou Kinzel. Henry Grove, Tex.

OTHER STATES

A church has been constituted eight miles from Midland, Texas.

The Panyrna church, Texas, has set apart Bro. I. T. Hastings to the full work of the Gospel ministry.

The Sturgeon church, Mo., has set apart Bro. H. L. Fritts to the full work of the Gospel ministry.

A meeting in the Millet church, Texas, closed with thirty-eight additions to the fellowship of the church.

The Four Mile Creek church, Va., has set apart Bro. J. P. Croft to the full work of the Gospel Ministry.

Thirty-six have been added to the fellowship of the Cookville church, Texas, as the result of a recent meeting.

Thirty-five have been added to the fellowship of the Kosse church, Texas, as the result of a recent meeting.

There were eleven professions of religion and eleven baptisms in a recent meeting in the Newtona church, Mo.

As the result of a meeting held in Hingston, Grimes county, Texas, a church of thirty-seven members was constituted.

A church has been constituted at a mission station seven miles from Walter, Texas. Elder O. C. Kidd accepted the call to the pastorate.

A nine days' meeting in the Tecoma church, N. C., greatly revived the church and closed with eleven professions of religion and eleven baptisms.

A ten-days' meeting in the Leesburg church, Texas, resulted in nineteen additions, one by letter and eighteen by experience and baptism.

An eight-days' meeting in the Beta church, N. C., resulted in ten additions by letter and restoration, and thirty-seven by experience and baptism.

Atwo-weeks' meeting in the Daleh church, Ark., closed with twenty-seven additions to the fellowship of the church, twenty-two by experience and baptism.

A meeting in Friendship church, Washington county, Ala., closed with fourteen additions to the fellowship of the church. Pastor Mason preached.

A meeting in the Antelope church, Texas, closed with eighteen additions to the fellowship of the church. Among those baptized was a young man who had been a Methodist.

Pastor Judson L. Vepperman writes to the Biblical Recorder that about twenty Pedito-Baptists were baptized in a recent meeting in the East church, Gastonia, N. C.

Pastor B. P. Floyd, of Alabama, has held meetings in his churches which are in Zion Association. There were sixty additions to the Bethany church, forty-two to the Adellum church, and twenty to the Salem.

An evangelist, B. L. Adair, held a tent meeting in Quanah, Texas. We do not think he was a Baptist on account of the figures. There were 120 professions of religion, forty additions to the various bodies, only nine to the two churches in the place and only two of those by baptism.

Pastor H. O. Roberts, assisted by Pastor Boyce Taylor, of Murray, held a meeting in the Silver Creek church, Texas. The meeting continued six days. In spite of the hot weather the people crowded the house three times a day, the church was revived and twenty-eight added to its fellowship. Roberts and Taylor are per nobile fratrum, and blessed is the church which has their ministrations.

PURE MILK FOR THE BABY.

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DISTRICT ASSOCIATIONS—PLACE AND TIME OF MEETING.

1898.

August.

- 27—Baptist, Gordon ch., Anderson county September. 1—Elkhorn, Versailles. 2—Long Run, Taylorville. 3—Ten Mile, Vine Grove ch., Grant county. 4—Hill County, Middleboro View ch. 5—Wayne County, New Salem ch., Wayne county. 6—Central, Springfield. 7—Northcreek, Fair View ch., Boone county. 8—Bar's Fork, Mt. Lebanon ch., Warren county. 9—Groncup, Elizabeth Jarrell ch., Lawrence county. 10—North Bend, Walton. 11—Ours, Richland ch. 12—South Cumberland River, Liberty ch., Russell county. 13—Salphur Fork, Corn Creek ch. 14—North Concord, Liberty ch., near Myrick Sta. 15—Doozerville, Pleasant Run ch., Clay county. 16—Greenville, Laurel Spring ch., Menoche county. 17—Hockley's Valley, Spring ch., Jackson county, Tenn. 18—Hooper's Creek, Corinth ch. 19—Lasmark, Pilot Knob ch. 20—Nelson, Shepherdsville. 21—Lynn Camp, Dripping Springs. 22—Second North Concord, Pleasant Hill ch., near Jamestown. 23—Polk County, Barnside ch. 24—East Lynn, Pleasant Grove ch., Lawrence county. 25—Edmonson, Salphur Well, Grayson county. 26—Freedom, Salem ch., Cumberland county. 27—Gause Creek, Dripping Springs ch., Knox county. 28—Irvine, Sturgeon ch., Owsley county. 29—South Union, Jellico Creek ch., Whiteley county. 30—East Union, Wheeler Creek ch. 31—Goshen, Spring Station ch. 32—Little River, Princeton. 33—Muhlenberg County, Oak Grove ch., Depoy. 34—Herrin's Valley, Valley Creek ch. 35—South Concord, Concord ch., Wayne county. 36—Warren, Smith's Grove. OCTOBER. 1—Upper Cumberland, Waller's Creek ch. 2—Laurel River, Hawk Creek ch., near Hazel Patch. 3—Onida, Kaidler's Creek ch. 4—White's Run, Liberty Station, Sanders. 5—Little Bethel, Dawson's Springs, Hopkins county. 6—Lynn, Pike View ch. 7—West Kentucky, South Ballard ch., near Bardwell. 8—Enterprise, Iryton. 9—Three Forks, Hazard. 10—Mt. Zion, Hopewell ch., near Corbin. 11—West Union, Mt. Zion ch. 12—Ohio Valley, Mt. Pleasant ch., Henderson county. 13—Blood River, Flint ch., near Almo. 14—Salem, Vine Grove. 15—Graves County, New Hope ch., Cumberland River. If additions or corrections are desired please write to the papers. J. K. NUNNELLET, Secretary.

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Live Stock Markets.

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

Table with columns for SHEEP AND LAMBS, listing various grades of sheep and lambs and their market prices.

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

Table with columns for BURLLEY—Dark Red, listing various grades of burlley and their market prices.

Table with columns for BURLLEY—Bright Red, listing various grades of burlley and their market prices.

Table with columns for DARK, listing various grades of dark products and their market prices.

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

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

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