

# WESTERN RECORDER

Faith, Hope and Love, these three.

"CONTENT EARNESTLY (trayner/robes) FOR THE FAITH WHICH WAS ONCE FOR ALL DELIVERED UNTO THE SAINTS."—JUDE 3.—T. T. EATON.

83rd YEAR

LOUISVILLE, KENTUCKY, THURSDAY, SEPTEMBER 3, 1906.

No. 41

Published Weekly by  
THE BAPTIST BOOK CONCERN,  
(Incorporated.)

730-732 Fourth Avenue, Louisville, Ky.

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The Koreans are studying the Bible in a way to put us to shame. At Chai Ryong the men and boys meet to study the Bible at 9:30 and continue till 11. At 11:15 the women who have been doing their morning's work come to study. And there are more than a thousand studying in these two classes.

We do not like this, not a little bit. The *Christian Work* speaks of the Methodist church which has been established in Quito, Ecuador, and then comes the fact we do not like: "There was formerly a little congregation of Baptists here, and the Methodists have purchased their chapel furniture." Where are the Baptists?

Rev. Martin Maler writes from China: "The awakening of China fills the missionary with anxiety," because the new spirit is hostile to foreigners and to Christianity. We think he is mistaken. The Chinese have always been the most tolerant of all people to all religions. But they are hostile to foreigners, and in view of the way China has been treated is this to be wondered at?

Some one asked Archibald Brown, pastor of Spurgeons' church if he thought the country was on the eve of a revival. "Not so long as the prayer meeting is what it is will the revival come."

Dr. George Matheson at one time adopted evolution. But he soon learned better, and said: "I wrote a book to show that evolution if true is quite compatible with orthodoxy. But I have since come to the conclusion that evolution is not true."

John Morley, in a recent speech, said that he had been called a pessimist by some people, and that a pessimist is a man who will not say it is a fine day when it is raining cats and dogs.

## HOW GOD HELPS US

BY REV. THORNDIKE L. CUYLER, D.D.

"God is my helper," is a truth as old as the Bible, and confirmed by myriads of human expectations. But it is important for us to know how our loving Father helps us, for we may expect things that he never grants and lose things that he offers to give us. There is a right way and a wrong way of looking at God's dealings, the one sets us to murmuring and complaining, the other gives us a wonderful uplift.

If we looked at God as always wise and always loving and always holy we should know, in the first place, that he often helps us by sharp discipline that tries us most terribly. It helps the grass on my lawn in summer to put the mower over it, and helps my grape vines to apply the pruning knife. Abraham came down from the mountain where he was told to sacrifice Isaac a stronger man than when he went up. What a train of troubles overtook Joseph from the time he was put in the pit until he was put into the prison! By and by he looked his rascally brothers right in their faces and said to them, "Ye thought evil against me; but God meant it unto good." As headwinds make a steamer's fire burn more briskly under the boilers, so adversity often drives a true Christian ahead in his spiritual lift. Everything that makes you and me purer, humbler, braver, stronger or holier is a mighty help; and if we keep the eye of faith open we shall see a loving God behind the pruningknife, and behind the furnace of affliction.

What an immense lot of over-loaded people there are in this world! We can see it in their care-worn faces; and each one thinks his burden is the heaviest. There is a certain kind of care that is wise; a man who has no forethought for the future is a sluggard or a fool. The Apostle had no reference to a wise thoughtfulness for the future when he said, "Cast all your care upon him, for he careth for you." That much perverted verse is accurately translated in the Revised Version—"casting all your anxiety on him because he careth for you." Now just what our almighty and all-loving Father offers is—to help us carry our loads. He who watched over the infant deliverer of Israel in his cradle of rushes, who sent his ravens to feed Elijah by the brookside, who protected Daniel in the den, and kept Paul calm and cheerful in the hurricane, is the very One who says to us, Roll your anxieties over me, for I have you on my heart! To do this requires faith. When God says, Give over to me what will break you down and I will help you through, he puts our faith to a pretty severe test. As the sinner must accept Jesus Christ as the burden-bearer for his sins before he can be saved, we must accept God's offer to lighten our loads by putting himself, as it were, into our hearts, and under the burdens. He then becomes our strength. His grace becomes sufficient for the hard duty to be done, the tough conflict to be fought, the sacrifice to be encountered or the trial to be endured. This is a supernatural process. It actually means that the divine Spirit comes into us and imparts divine strength just as much as the nutritious element in our daily bread imparts strength to our bodies. The "Everlasting arm" is no less a support because it is an unseen arm; but we can feel it. My brother, have you ever felt the life of that almighty arm, when you came up victorious out of a great temptation, or

calm out of a great sorrow, or strong out of a heavy "weight of afflictions?" God helped you.

Those who know how to use God's help are the calm Christians who possess their souls in quietness. Work never hurts us. A stiff fight does not exhaust us. It is worry that frets and severs us. It acts like an ague on the body and leaves us weak and wretched. Athletic old Paul who fought beasts at Ephesus, and bloody Nero at Rome, who was a "Board of Foreign Missions" in himself, and had the care of all the churches on him, never chafed his great soul into a worry for a single moment. "Be anxious for nothing, brethren!" was his cheerful counsel to his comrades. He knew how to let God help him do God's work. He knew whom he believed; and worry would have been suicide. He assured of this all ye pastors, teachers and workers of all kinds, that if you and I work on God's lines, he is bound to help us. If we attempt to work on our own lines and for our own selfish purposes, we shall be rebuked as Peter was when his Master said to him, "Put up thy sword into the sheath!" When Peter drew the sword of the Spirit at the time of Pentecost the divine help came, and thousands of souls were converted. Let us lay hold of God's work with a steady and a stalwart trust, and all the time be hearing him say, "In Me is thy help."

## ENDURING INGRATITUDE.

It is not necessary to minimize the pain with which experience of ingratitude, developing treachery and hate, wrings our suffering hearts. I know the chill, as of approaching death, which freezes the genial emotions of the soul, and almost stops the beating of the heart. I am not going to pretend that you have not been wounded well-nigh to death by some such deep, tragic sorrow.

But the ills of life must be borne. And without delivering ourselves into the custody of a silly optimism, it is good gospel and good sense to inquire where we may find the right spirit in which to face them all. And I suggest to you, first, that sometimes the one who suffers from ingratitude has not been altogether free from blame.

There is a way of doing a kindness which is detestable. You can do a friend a favor in a way to make him hate you. It is a safe rule, and full of profit, if you are going to do a nice thing, to do it nicely. If it is worth while to do a gracious deed, it is worth while to be gracious over it. In a tiny booklet called "Great Truths," the writer, a certain William George Jordan, has a chapter on "The Courage to Face Ingratitude." And upon this very point he picturesquely remarks, "The man who makes another feel like an insect reclining on a red-hot stove while he is receiving a favor, has no right to expect gratitude; he should feel satisfied if he receives forgiveness!"

But now, without assuming that you have in any way contributed to your own discomfort, nay, assuming that you have not, assuming that your kindness has been perfect with the perfection of the God who prompted it, let me urge this upon you: Do not condemn the whole world for the sins of a few. Do not say, "This is human life, and I am sick of such treachery!" How far removed are you from the other man's injustice, when you condemn the human race for the offenses of the two or three people who have treated you badly?

You must let me quote Jordan again: "If a man receives a counterfeit coin he does not straightway lose his faith in all money—at least, there are no such instances on record in this country. . . . If a man's breakfast is rendered an unpleasant memory by some item of food which has outlived its usefulness, he does not forswear eating. . . . If a man finds under a tree an apple with a suspicious-looking hole on one side, he does not condemn the whole orchard; he simply confines his criticism to that apple. . . . There is too much vicious suffering already in this earth of ours without this lilliputian attempt to extend it by syndicating one man's ingratitude."

Again! Why should you expect gratitude? Nay; I put it to you in all seriousness. You do not want to serve God on what Jordan would call "a salary basis." You do not want to be good "for a bonus." If gratitude comes, that is something thrown in as a makeweight. Your reward is in the good that you have done. That, no man can take from you. A good and great man was sore at heart because of the thanklessness of the people whom he tried to help. And I said to him, "Cheer up, old friend! I have been where you are. You have to go on mending people's broken bodies, I have to do my little best in mending their broken lives, and the cabinet-maker mends the broken chairs and tables; and why should our cripples thank us any more than his thank him?" "Just so," said my friend, "but if I mended chairs and tables I should have some reasonable hope that some day they would be of use to somebody. But these men and women will never be of any value to anybody in this world." We say those things; but we don't mean them. We only say them from the teeth outward. Five minutes afterward we remember that the acid juices of the unripe fruit become sweet in the sunshine. Of the worthlessness of any human being it is not ours to judge. Jesus thought men worth living and worth dying for. Contempt of human nature is blasphemy against the Cross.

There is one other word to say. If you feel as though your heart was broken by the thanklessness of those whom you have helped, consider. When you live on, in service, in sacrifice, pouring your rich, conquering life into the spiritually anemic, into the weak, the helpless and the lost, when you do this amid failures, mortification, bafflement you link yourself with the truest, bravest, noblest heroes of all time. There is no courage like this. It is the supreme chivalry of earth. To die is facile; to live so difficult. Oh, how hard it is to be a Christian! To die to make men free is the anguish of an hour; to live to make them holy, the consecration of a life. The essence of heroism is its persistence. Anybody can be good at a sprint. But to keep on being good—that is what troubles us. To be good to bad people, kind to the cruel, gracious to the unthankful and evil, to keep a smiling, radiant face and a warm, loving heart to hold one's faith in man undimmed and trust in God unquenched—this is to join hands with the Christs of all the ages, to die with the Lord Christ on Calvary, and by His open grave to live again. The Son of God goes forth to war—against ugliness, stupidity, disease, selfishness, and sin: Who follows in His train?—*Aked.*

We influence people without intending it; we imitate without knowing it.

## QUESTIONS ANSWERED.

BY GENEX.

A brother asks, "What is a Democracy?" The word is compounded of two Greek words and means the rule of the people. I'm afraid in these days it means the rule of the boss. Some democracies are less free than monarchies. However there are no governments unless in some of the smaller countries which are pure democracies. And I do not think that a pure democracy such as was in some of the Grecian states would do in any but small countries. However, I have given scant time and thought to studies in regard to governments.

The brother does not say that he is referring to a Baptist church in this question, though something in the letter indicates that he is. A church is very far removed from a democracy. It is an absolute monarchy, with a king the least jot and tittle of whose words must be obeyed and obeyed unquestioningly. The will of the King is the law. "Thus saith the Lord" is an end of all controversy.

And under the King, when it comes to our relations with each other, a Baptist church is very far from being a democracy. It is a family in which all brothers are equal. But a majority does not rule. Never has ruled in any Baptist church in anything except in the secularities of the church. A majority can decide whether to buy or sell a building, what salary shall be paid etc. etc. But in anything which concerns doctrine or worship the majority never makes changes. It has been a rule in the Baptist churches for 1900 years that in such things innovators must yield, no matter how great their majority.

Churches have their articles of faith adopted at their organization. These articles cannot be altered except by unanimous consent. This question was threshed out again and again in the Campbellite defection. If only one man stood by the articles of faith, he was the church, and to him the property belonged. Every one of the constituent members may have died long ago, but the articles of faith abide. Those who join the church join it knowing what its faith is. If they do not agree with that faith, they should not join. If they change their minds afterwards, they should withdraw. This is the course any honorable man would pursue. And a regenerated man is even more scrupulous. For not only his sense of honor constrains him, but his loyalty to the King.

In a Baptist church, if some one wishes to introduce an innovation in worship, and the majority agree with him, yet so long as a minority oppose that majority, if real Baptists will refuse to agree to the innovation. The peace of Zion, the brotherly love in the family are of infinitely greater importance than even an "improvement." The consciences of the brethren must not be wounded, even if you think they are weak brethren. Any church which scorns this old custom of Baptists and forces innovations upon a minority is not a Baptist church. I would take my letter and leave such a church, even although personally I was in favor of the innovation.

Take an example which has recently occurred in a Northern Baptist church. The pastor and a majority of the church wished to receive a sprinkled member without baptism. This was an innovation. The minority protested. If that pastor and his clique had been true Baptists, they would have ceased to press the innovation. The peace of Zion and brotherly fellowship required it. The Association ought to refuse to recognize that church and no Baptist church should recognize it as a sister church.

This old rule of all Baptist churches is not only wise in that it preserves the peace and fellowship, but it is also a great safeguard for the churches. All sorts of cranks would be pressing new fads upon

the church, and worrying and persisting, feeling confident of getting a majority among the young and those unstable and rootless members who, like the Athenians, are always jumping at new things. But when they know they can not introduce their innovations so long as a single member opposes, they see the uselessness of their efforts and take their fads to other denominations. It would be easier to get a General Assembly or a Conference where only a majority is regarded to adopt an innovation than a Baptist church where unanimity is required.

"Some one spoke of the great American fetish. What is a fetish?" A fetish is a wooden image. These are seen often in Central Africa especially in the Congo. It was believed for a long time that they were the gods of the Africans. And they are considered a sort of minor god, something like the Lares and Penates among the Romans. Nzambi is the great god among those Africans as Jupiter was among the Romans.

Fetish images are of two kinds, the Zankondi or home-protecting figures. These are usually rude statues in the human form, but not always. The Mbowen are the other kind and these are strangely treated. When the trees are cut down out of which the Mbowen are made a human life is sacrificed and his soul is thought to enter into the fetish and to be able to grant prayers made to it. A man will ask the fetish to kill his enemy who has done him an injury or whom he fears will do him an injury. He then drives a nail into the image and goes on believing that the soul of the sacrificed man will grant his request.

These images are also used by those who have been accused of some crime. The accused will go before a fetish and swear he is innocent, asking the fetish to kill him if he is swearing falsely. He believes that he will die in some mysterious way if he is guilty and his imagination and his nerves often bring about his death either from nervous diseases or from lack of resistance to other diseases. Such deaths occur with sufficient frequency to keep up faith in the power of the fetish. When he has finished declaring his innocence involving vengeance on himself if he is guilty, he too, drives a nail into the fetish. Why this driving of nails I do not know. I guess it is to insure the remembrance of the prayer on the part of the Mbowen.

These Africans are monists and as the origin of their religion runs back into the remote past they are no doubt the original monists. They hold that all things are but manifestations of their highest Nzambi. From Nzambi proceed three beings, one male, one female and the third represents inorganic matter. The names given these three manifestations of Nzambi are Ci, Fu, Xi.

## THE HABIT OF PRIVATE PRAYER.

BY REV. J. W. JOWETT.

Has the exercise of private prayer been gradually forced out of the main volume of the life? Forming at first a kind of appendix, has it vanished from the book altogether? Wherever this is true, it is the sufficient explanation of moral and spiritual anaemia. I am solemnly convinced that the lapse of private prayer accounts more than anything else for the forcelessness of the modern church. The church was never so busy, its activities were never so multiplied, but I do not feel quite sure of the depth and vigor of its spiritual life.

Let every man appoint fixed times for his communion with the Lord. We are all convinced of the importance of regular habits for the body, and we are equally convinced of the necessity of order in the pursuits of the mind. The vital principle is this: habits of regularity incline to powers of ready and instinctive action. Sir Walter Besant used to say that he had so habituated himself to working at his novels at nine o'clock in the morning that, when that hour arrived

his mental powers were like servants standing ready to do their master's bidding. It is the same in the supreme business of conscious relationship with God. If we have regular appointments with Him, we shall find that, when the hour draws near our souls reveal a certain bias and expectancy, and they are watchful for His appearing.

Have a certain fixed place where prayer is wont to be made. There is no peril of a habit like this making other places appear secular and profane. The influence of one hallowed spot prevades every other place with a certain spirit of consecration. But I am counseling the particular place for the same reason that I have counseled the particular time. I know a man who is revered throughout the length and breadth of the land for the gracious power and beauty of his spiritual life. There is one place in his house which he uses for no other purpose than a private oratory where he holds communion with his Lord. Nothing is ever placed near that spot, no book is laid there, no chair stands there; it is the reserved meeting ground of the soul and God. Surely we all know places foster moods. The particular seat in the pew, where we have worshiped for many years, becomes itself a factor in the means of grace. And it is not otherwise with some hallowed spot in the home. It becomes to a man like a holy place within the house, and, when he draws near, his soul falls instinctively upon its knees.

And let a man remember the subtle interaction between his body and his soul. I think we do not sufficiently realize the unspeakable intimacy between bodily posture and spiritual mood. It is possible to kneel in a way which induces drowsiness; it is possible to kneel so as to make the soul wondrously alert and receptive. Some people flop down upon their knees, and the slippant act encourages slippancy in the spirit. There is a reverence in our preparations for prayer which makes the prayer soar like the lark. It is not needful that we assign special influence to any particular posture. That must be determined by a man's own temperament and choice. Some men can pray most helpfully when they are upon their knees, others find it more congenial to stand. It is Bishop Moule who once said: "As regards attitude I very seldom venture to kneel at prayer in secret. At night it leads almost invariably and very speedily to sleeping on my knees; and even in the morning hour, I know not how, recollectiveness and concentration of heart and mind are usually quickened in my case by a reverent standing attitude as before the visible Master and Lord, or by walking up and down, either indoors or, as I love to do when possible, in the open air. A garden may prove a very truly hallowed oratory."

Solemnly and seriously seek to realize the presence of God. Do not begin by immediate petition. Pause, and bow in silence until the pressure of the Invisible leaves you in no doubt that God is near. It is sometimes well to quietly speak to the soul as the Psalmists spake to theirs in the days of old. "My soul, thy Lord is here, wait thou upon Him!" And the sense of correspondence thus begotten may become so intensely vivid that it shall be as with Newman, when the only two absolutely luminous presences shall be God and thee.

Let a man attune his mind and soul to spacious thoughts and feelings. Sometimes the mind works sluggishly, and appears to need some external help and constraint. It is difficult to get the boat away from the shore. In this condition many of the saints have found an extreme benefit in the use of the Word of God or in the ministry of a hymn. One of the greatest experts in prayer I have ever known, a man whose petitions shook the Assembly as with the wind of the Holy Spirit, used invariably to begin with some great word from the Psalms, or with some equally great word from a hymn of adoration or repentance.

To begin one's private prayer with hallowed words slowly, quietly and reverently said, brings the soul into tune; we become one with the soul in whom the words were first born, and we find ourselves receptive to his Lord.  
—Congregationalist.

## NOT ALWAYS TWO SIDES.

BY W. H. C. TRUMBULL.

A popular notion that is pernicious as it is common, is that there are two sides to every question and that a person ought always to hear both sides, or to stop and consider both sides, before making up his mind as to the merits of the particular point in question. There is many a question which has but one side to it, first, or last, or at any time; and he who does not see, at the outset, that a wholly one-sided question which is brought before him is unworthy of examining before its answering makes a mistake which is likely to hold him back from prompt and courageous action in an emergency, and which may even prove his ruin.

It is very fortunate for poor, weak humanity, that God has not placed us in such a world as this false notion would imply. There are some questions, the one answer to which is so self-evident that one cannot afford to spend a single moment in considering them. When John Stuart Mill proceeds to argue—starting out from his false theory of experientialism—that there possibly may be a world in which two and two make five, one is a fool to spend even a second of time over his assertion. When some other man insists upon it that, in addition to length breadth and thickness, there may be a fourth dimension, or even a dimension, in material things, the prudent practical man will not give much time to his fine theorizing.

Passing on from necessary truth to contingent truth where, as in ordinary experience, we have to deal with probabilities, even where there can be said to be two sides, one commonly so over-balances the other that a decision can be reached without wasting any time. It is true that man can make questions. For example: a man shipwrecked at sea, and with only a single plank between him and death, might stop to discuss the possibilities of his being able to cling to that plank until rescued, and so let the plank slip away; but that would hardly be considered the part of good common sense.

In the case of questions that involve great vital, practical interests, men—even the common people—are removed as far as possible from the necessity of extended discussion of any secondary side of such questions. This is the case with the fundamental moral issues of life; the grounds for their decision are close at hand. Touching the existence of God, Paul's teaching is abundantly clear and sound that God's revelation of Himself in Nature (Romans 1:20) leaves one "without excuse" for continuing to sin against God. And when it comes to the matter of giving heed to God and His revelation, the voice of reason and conscience within us affirms, as Dr. Chalmers said, that if there be even a whisper of the existence of a God, our Maker, Ruler and Judge, we should immediately seek Him and take refuge in Him, without any more hesitation than the shipwrecked man shows in seizing and retaining his hold on the plank in mid ocean that is the only thing between him and death.

So there are seldom if ever "two sides," in the sense implied in the false view, in cases involving vital interests; and even when there are two sides, it is oftentimes the case that only one of them deserves a moment's consideration—S. S. Times.

The old Bible and those who preach it are the agencies that build up churches and bring salvation to men.

A FUNDAMENTAL ERROR.

BY E. C. KIMBLE.

The recent meeting of the International Sunday School Association, in Louisville, was a great and enthusiastic gathering of Christian workers. Many of the strongest and most spiritual men of the whole country gave to its sessions their best powers of mind and heart. In many ways it was a meeting of remarkable power, and will be a blessing and inspiration to many for years to come. Yet it is to be regretted that the advocacy of error was present, and in evidence along some lines in great power. It seems really a pity that there is no way by which this point may be guarded, but from the nature of the Association it is perhaps impossible.

One of the more prominent speakers, a man of no mean ability, made a strong plea for the doctrine of the universal Fatherhood of God. He made a strong presentation of the doctrine in the usual way and stoutly contended that all men are sons of God and, naturally, they inherit all that is good as well as the evil. Likewise, that our children inherit the holy character of father or mother as well as the sinful tendencies. To us, it is a matter of common knowledge, that such a doctrine is taught where thousands of ardent young men and women are, in some measure, getting the mould of doctrine for the coming generation. Any word spoken on such an occasion, truth or error, has a possibility of being repeated again and again and living in ages to come.

The doctrine of the Universal Fatherhood of God, is an error that strikes at the vitals of the Christian system. It arises from a distorted view of God, and sin, and certainly a false interpretation of the word of God.

Nowhere is God revealed as Father, save through Jesus Christ the Son. God has most assuredly spoken clearly on this point. Of course, in a general way, God as the Creator, may be vaguely conceived of as the Father of the human race. But I feel sure that all evangelical Christianity will stand upon this statement, viz.: No man can become a child of God without faith in Jesus Christ. Peter said, "neither is there any other name under Heaven, that is given among men, whereby we must be saved." The Scriptures teach that the un saved have neither the privilege, nor the power to become sons of God. "As many as received him, to them gave he the right to become children of God, even to them that believe on his name." If through faith in his name he confers the right to become sons of God then it is abundantly evident that the thing had no previous existence. Sonship follows believing on Christ and the child of God becomes an heir of God through faith in Jesus Christ. "For as many as are led by the Spirit of God they are the Sons of God." "And because we are sons, God sent forth the spirit of his Son into our hearts crying, Abba, Father. So that thou art no longer a bond-servant, but a son, and if a son, then an heir through God." Thus we see the former relationship of these saints was not that of sonship, but as servants. And through Christ they have become sons and hence heirs of God with him.

Again, Paul, writing to the saints at Ephesus, says: "When ye were dead through your trespasses and sins . . . and were by nature the children of wrath even as others . . . God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, made us alive together with Christ." Whatever else may be taught in these words, it is manifestly true, that there can be no spiritual life apart from Jesus Christ. And it is also taught that all classes are devoid of spiritual life, and can attain to life, only through the quickening spirit of Christ. Can the spiritually dead be the sons of God? If so, the task to bring them again into life is too great for modern culture. Paul says they, like others, are "children of wrath" "by nature." Jesus said to the Jews, "I speak the things which I have seen with my Father, and ye also do the things which ye heard from your father." They doubtless understood him to mean that they were not really Jews, and asserted their claim as children of Abraham. But Jesus refutes their claims, showing by their works that they are not true descendants of Abraham. Then they claim God as their Father. Jesus said, "If God were your Father ye would love me." Now he plainly, emphatically, declares, "Ye are of your father the devil." At least this much can be said, these murderers of the Lord of glory, blasphemers who shall not be forgiven in this world, nor in the world to come cannot be sons of God.

Let us now look at some scriptures that are sometimes perverted into proof that God is the Father of all men.

First, they take the expression "our Father" in the prayer that Jesus taught the disciples and try to make it teach the all-fatherhood. Jesus never taught an unregenerate man to pray that prayer. His own disciples came to him saying, "Teach us to pray, as John also taught his disciples." It is not a prayer for an un saved man, and hence the words "our Father" have no weight as to the question in hand. In like manner the parable of the prodigal son is used to make an argument. Let it be borne in mind that scribes and Pharisees had brought accusation against Jesus that he associated with sinners and received them. He put forth this parable to teach them that God had a love-plan that included the outcast Gentile nations as well as Jews, and therefore his mission was to all. The parable teaches most beautifully, God's love for every sinner and his joy over the return of the penitent, whether Jew or Gentile.

It was not intended to teach that all were once children of God and wandered away from the Father's house. If so, where is the atoning Lamb of God and the message of gospel grace? The only gospel was the results of his life of sin, and the

only propitiation was his sufferings and death. Another Scripture sometimes claimed as a proof text is Paul's words to the Athenians, quoting from a heathen poet, "For ye are also his offspring." The word here translated offspring means primarily, to come into existence, and has no tendency to denote the relation of child to parent. This is abundantly sustained by the context, for immediately before Paul says, "In him we live and move and have our being," and then reasoning with them according to the light they already have, he leads them towards the unknown God whom they ignorantly worship.

I leave for the present any further consideration of these perverted Scriptures, and come to Christ's teaching in Nicomedia. Where the learned Rabbi came seeking to enter the kingdom of God, he was met at the outset with the announcement, "Except one be born anew, he cannot see the kingdom of God." He stumbled at this, seeing only the physical. If he had a conception of the all-fatherhood of God and universal sonship by natural birth, Jesus swept it away forever, with the words, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born anew." But one way into natural life, the "flesh," he born into it. One may into spiritual life, he born into it. "All the children of God through faith in Christ Jesus."

The doctrine of the all-fatherhood of God is a fundamental error that strikes at the very foundations of our religion. It minimizes sin. To it sin is only a little wandering away from the right path, and may be made alright by a simple re-education to turn about and go back and confess. It is only a wrong tendency that by proper environments may be cured. As one of its advocates recently declared, "our children shall inherit our good tendencies as well as our evil," so if this principle be carried to its end the child "well born" and properly trained may at last be brought to the ideal standard of life, without repentance, faith or regeneration by the Holy Spirit. Likewise, it has not discerned the holiness of God nor the lofty ideal for the character of his own redeemed ones.

It brings no sacrifice for sin. It needs not the atoning blood of a crucified Lamb of God. It knows only a bloodless religion. As sin comes to an end when the man "comes to himself" and turns about, makes a new page, and takes the other end of the road, the error will be cured without God's remedy for sin.

But God says, "All have sinned and come short of the glory of God." Your iniquities have separated between you and your God, and your sins have hid his face from you." And "they that are in the flesh cannot please God." God calls sin "the abominable thing which I hate." Jesus says, "He that believeth not the Son shall not see life, the wrath of God abideth on him." If the doctrine of the universal fatherhood be true, it takes away from us the only hope that has ever come in response to the age-long cry of the human soul for a power to wash away the deep, dark stains of conscious sin against a holy God. It robs a man of a sweet, soul-satisfying and authoritative message. "God so loved the world, that he gave his only begotten son, that whosoever believeth on him should not perish, but have eternal life."

But they have failed to diagnose the heart disease of humanity, and therefore cannot prescribe an adequate and infallible remedy. It cannot bring glad tidings to the man who is sin-bounded and enslaved in the galling chains of a life of wretched abandonment to sin. But there is one authoritative and matchless old Book on heart-cleansing that gives an unfailing and tried remedy that "cleanseth us from all sin." This Book makes the authoritative declaration that "without the shedding of blood there is no remission of sins." The Great Physician, the eternal Son of God, has prepared the only balm for the healing of the nations, and "God commendeth his love towards us, in that while we were yet sinners Christ died for us." We conclude with this: The blessings of the kingdom are reserved for the children of the king. They only are children and heirs of the king who have been "born anew." And they only who have received Christ Jesus by faith are sons—are "begotten of God," and are the sons of God.

And such can joyfully sing at the last great day, "Unto him that loveth us, and loosed us from our sins by his own blood; and he made us to be a kingdom, to be priests unto his God and Father; to him be the glory and the dominion forever and ever. Amen."

BAPTISTS AND PREORDINATION.

The talk of union between Baptists Free Baptists (or, as they were formerly called, Freewill Baptists) gives occasion for a reference to the cause of the organization of the Free Baptist church. It must be remembered that Benjamin Randall, the father of the Free Baptist church, was never expelled from a Baptist church, and so far as appears, or as he knew during his lifetime, died a member of a Baptist church. He was converted as a result of a sermon by the great Evangelist Whitefield, and was first a member of a Congregational church. But he soon became a Baptist and united with a Baptist church. Feeling called to preach the gospel, he took decided ground against the commonly received view among the Baptists that the atonement of Christ was for the "elect," holding that the matter of salvation rests with the individual himself, and that it is just as easy for one to be saved as for another. And while Baptists held that he who believes in the Lord Jesus Christ has passed from death to life, and is kept by the power of God through faith unto salvation, Randall taught that he who is born of God can yet fall away and be lost.

The ministers of that day (1775-83) held stoutly to the view that God has from all eternity chosen certain ones to salvation, on what ground, or principle, they did not undertake to say; but they construed certain passages of the New Testament as well as others of the Old, as teaching that view which they held very dear. They read the words of Jesus: "Neither hath this man sinned nor his parents (that he should be born blind); but that the works of God should be made manifest in him." And again they read: "I thank thee, O Father, Lord of Heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight." And still again: "No man can come unto me except the Father who hath sent me draw him."

The Baptists also read Paul, the great interpreter of Jesus, who said: "And we know that all things work together for good to them that love God, to them that are called according to his purpose. For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he justified, them he also glorified." They judged that, if God had set his love upon a soul while that soul was yet dead in trespasses and in sin, and alienated from God by wicked works, he would certainly hold and keep, and finally save that soul. They read that, "if while we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." They believed themselves taught to look upon the Lord Jesus, the risen Saviour, as "a faithful high priest in things pertaining to God, to make intercession for the transgressors," and they believed that the Holy Spirit, the Comforter, had come into the world for the express purpose of securing to the Lord Jesus the fruit of his redemptive work, making it sure that he did not suffer in vain.

These views, held tenaciously by the Baptists, as well as by the Congregationalists, Mr. Randall was understood to deny. He laid great emphasis upon what he called "free will," making it, as it seemed to others, a work of merit, on the part of the believer, that he had turned to God. According to this view, the saved soul could have no occasion to thank God for the application of saving power. They regarded him as making salvation to be not of grace, but of works. They first talked with him, and tried to show him wherein he was not preaching in harmony with the generally received view. They appointed a committee to labor with him and try to dissuade him from his course; but he could not be convinced, and finally went and organized a church of a few who thought with him. This was at Dover, N. H., in 1780.

Of course, the conduct of Mr. Randall excited much attention, and was the occasion for a great deal of discussion, pro and con, among Baptists and other denominations. For a time, the followers of Randall increased rapidly, and they thought themselves in a fair way to take the ground from the other denominations. In 1841 they were joined by a body of people called "Free-communion Baptists," in the State of New York, to the number of about twenty-five hundred members, in fifty-five churches. But the Adventist movement carried off a great many others, so that they were reduced from 60,000 to 40,000, and not until 1870 did they recover to 60,000. They early adopted what was called "open communion," according to which every professed Christian was invited to participate with their churches in the Lord's Supper. Of this they made great account, and this they are making much account of now when talking of uniting with the regular Baptists.

The Free Baptists have now grown to about 88,000 in all the United States, and we are told that the differences recognized a hundred and thirty years ago, no longer exist; that we are practically one people, and ought to be one, in fact and name. But our Free Baptist brethren are telling each other that they are not expected to change in anything; that they may still hold all the views they have ever held, and that all the changes to be made are to be made by the regular Baptists. If it is true that the Baptists have left the position of their Confession of Faith, and gone over to that of the Free Baptists, the statement may be justified; or if, on the other hand, the Free Baptists have changed their position and are now at one with us on the great doctrines of grace, we are glad of it. But we want to have the matter clearly understood.—Journal and Messenger.

CONVENTION OF ANIMALS.

DEWITT TALMAGE.

The evolutionists tell us that the ape was originally fond of climbing the trees, but after a while they lost their prehensile power and therefore could not climb with any facility, and hence they surrendered monkeydom and set up in business as men. Failures as apes, successes as men. According to the evolutionists a man is a bankrupt monkey. There has been only one successful attempt to pass over from speechless animal to the articulation of man, and that was the attempt which Benjamin witnessed in the beast that he rode; but an angel of the Lord, with drawn sword, soon stopped the long-eared evolutionist.

Once upon a time, there was in a natural amphitheatre of the forest a convention of animals, and a gorilla from Western Africa came in with his club and pounded "Order!" Then he sat down in a chair of twisted forest root. The delegation of birds came in and took their position in the galleries of the hills and the tree-tops. And a delegation of reptiles came in, and they took their position in the pit of the valley. And the tiers of rocks were occupied by the delegation of interne-

rate animals, and there was a great aquarium and a great hoisting apparatus through which came the members of the deep to join the great convention. And on one table of rock there were four or five great grubs under a glass case, and in a cup on another table of rock there was a quantity of protoplasm. Then the gorilla of the African forest, with his club pounded again, "Order, order!" and then he cried out: "Oh, you great throng of beasts and birds and reptiles and insects, I have called you together to propose that we move up into the human race and to become no longer; too long animals, but we have hunger and cold and harassment; we shall stand it no longer." At that speech the whole convention broke out in roars of enthusiasm like as though there were many crazed ones being fed by their keepers, and it did seem as if the whole convention would march right up and take possession of the earth and the human race. But an old lion arose, his mane white with many years, and he uttered his voice, and when that old lion uttered his voice all the other beasts of the forest were still, and he said: "Fear, brothers and sisters of the forest! I think we have been placed in the sphere for which we were intended; I think our Creator knows the place that was good for us." He could proceed no further, for the whole convention broke out in an uproar. The House of Commons when the Irish question comes up, or the American Congress the night of adjournment, and the reporter himed with indignation at the howling Gumbetta, and the frogs croaked their contempt, and the bears growled their chagrin, and the panthers emitted their disgust, and the insects buzzed and buzzed with excitement, and though the gorilla of the African forest with his club pounded, "Order, order!" there was no order; and there was a thrusting out of adjectives stings, and a swarming of elephantine trunks, and a stroke of trunk and a swing of claw until it seemed as if the convention would be massacred. Just at that moment, at the door of this natural amphitheatre of the forest, the curtain of leaves lifted, and the hills and base of the tree branches were shrouded back, and there appeared Agassiz and Audubon, and Billings, and Moore. And Agassiz cried out, "Oh, you beasts of the forest, I have studied your ancestors' records and found you always have been beasts, you always will be beasts; be contented to be beasts." And Audubon aimed his gun at a bald-headed eagle which dropped from the gallery, and as it dropped struck a serpent that was winding around one of the pillars to get up higher. And Billings threw a rock of the tertiary formation at the mammal, and Moore thundered, "Every beast after its kind, every bird after its kind, every fish after its kind." And lo! the parliament of wild beasts was prorogued and went home to their constituents and the bat flew out into the night, and the lizard slunk under the rocks, and the gorilla went back to the jungle, and a hungry wolf passing ate up the primal germ, and a clumsy buffalo upset the protoplasm, and the lion went to his lair, and the eagle went to his eyrie, and the whale went to his palace of crystal and coral, and there was peace—peace in the air, peace in the waters, peace in the fields. Man in his place; the beasts of the earth in their places.—New York Observer.

Saints are not people living in cloisters after a fantastic ideal, but men and women immersed in the vulgar work of everyday life and worried by the small prosaic anxieties which fret us all, who are yet living lives of conscious devotion to God. Sanctity and saint are used now mainly with the idea of moral purity, but that is a secondary meaning. The real primary signification is separation to God. Consecration to him is the root from which the white flower of purity springs most surely. There is a deep lesson in the word as to the true method of attaining cleanness of life and spirit. We cannot make ourselves pure, but we can yield ourselves to God, and the purity will come. But we have not only here the fundamental idea of holiness, and the connection of purity of character with self-consecration to God, but also the solemn obligation on all so-called Christians thus to separate and devote themselves to him. We are Christians as far as we give ourselves up to God, in the surrender of our will and the practical obedience of our lives—so far and not one inch farther. We are not merely bound to this consecration if we are Christians, but we are not Christians unless we thus consecrate ourselves. Pleasing self, and making my own will my law, and living for my own ends, is destructive of all Christianity. Saints are not an eminent sort of Christians, but all Christians are saints, and he who is not a saint is not a Christian. The true consecration is the surrender of the will, which no man can do for us, which needs no outward ceremonial, and the one motive which will lead us selfish and stubborn men to bow our necks into the peace of serving God, is drawn from the great love of him who devoted himself to God and man, and bought us for his own by giving himself utterly to be ours. All sanctity begins with consecration to God. All consecration rests upon the faith of Christ's sacrifice. And if drawn by the great love of Christ to us unworthy, we give ourselves away to God in him, then he gives himself in deep sacred communion to us. "I am thine" has ever for its chord which completes the fullness of its music, "Thou art mine." And so "saint" is its name of dignity and honor.—MacLaren.

There is no sort of wrong deed of which a man can bear the punishment alone; you can't isolate yourself, and say that the evil which is in you shall not spread. Men's lives are as thoroughly blended with each other as the air they breathe; evil spreads as necessarily as disease. Every sin causes suffering to others besides those who commit it.—George Eliot.

We attract hearts by the qualities we display; we retain them by the qualities we possess.—Ez.



CHRIST'S RETURN.

REV. W. A. BROWN.

(Second Article.)

Are we to take the allusions in the Bible to Christ's return to the earth as meaning a literal personal second coming? Many objections to this have been offered and scriptural difficulties have been pointed out. The most important of these we shall carefully inquire into, "lest a promise bring left us any of you should be seen to come short of it."

The fatal mistake of the Jews at Jesus' first coming was their failure to take literally the scriptural prophecies concerning his advent. Had they put the Bible above their traditions, and exalted God's word above their own ideas of the fitness of things, all of them could have said with old Simeon, "Now, Lord, lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation. . . . A light to lighten the gentiles and the glory of thy people, Israel." But how sadly different was their reception of Him! And well may we profit by their failure to take God's word literally concerning the Lord's coming.

Now, for the objections to taking literally the promises of our Lord's personal return.

1. Two passages in connection with the prophecy of his second coming seem to compel us to believe that it had reference to some incident soon to take place; a. *g.*, the descent of the Holy Spirit at Pentecost or later, the siege of Jerusalem.

(1) Matthew 16:28: "Verily, I say unto you, there be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom." Luke says (9:27): "Till they see the kingdom of God." There should be no difficulty here. Jesus evidently refers to the transfiguration which was soon to be witnessed by "some standing here," as He said. He had been speaking (Luke 9:26) of men being ashamed of Him in his earthly humiliation. There were some standing there who were to witness his heavenly glory, and this was fulfilled when Peter James and John saw Jesus "with his countenance altered, and his raiment white and glistening, when his face did shine as the sun, and Moses and Elijah appeared in glory. There can be no denial that this incident amply fulfilled Jesus' promise.

(2) Mark 13:30: "Verily I say unto you, that this generation shall not pass till all these things be done." "These things" refer to his second coming discussed in preceding verses. There need be no difficulty here. The word translated "generation" in this verse is translated "nation" in Philipians 2:15. The prophecy of Mark 13:30 is therefore a remarkable one. The wonder of human history is the preservation of the Jews. Though a scattered, despised, and persecuted race, they have kept their racial identity as no other people have ever done. The heel of almost every nation has been upon them; they have been without country, rulers, or laws; yet a Jew is a Jew in a peculiar sense wherever he is found. The preservation of this race is the miracle of history, and it is a perfect fulfillment of Jesus' remarkable prophecy in Mark 13:30.

2. John 14:3 says: "I will come again, and receive you unto myself; that where I am, there ye may be also." Is not Jesus' second coming therefore, merely for

the Christian, at his death?

No idea is more completely refuted by the Scriptures than this. Many passages might be cited. Let us take John 21:20-23, in which we find these words: "Peter seeing John, saith to Jesus, 'Lord and what shall this man do?' Jesus saith unto him, 'If I will that he tarry till I come what is that to thee?' Then went this saying abroad that that disciple should not die (i. e., he should wait for Jesus' return). Yet Jesus said not unto him. He shall not die; but if I will that he tarry till I come, what is that to thee?" We might cite also in this connection such passages as I. Cor. 15:51-52 and I. Thess. 4:16-17. The latter reads: "For the Lord himself shall descend from Heaven . . . and we which are alive and remain shall be caught up . . . to meet the Lord in the air."

3. But do not the Scriptures say he is to come "as a thief in the night!" Yes, and no. This apparent contradiction is easily explained in I. Thess. 5:1-6. "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord cometh as a thief in the night. For when they (mark the third person) shall say peace and safety; then sudden destruction cometh upon them as travail upon a woman with child; and they shall not escape. But ye (now mark the second person) brethren, are not in darkness that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night nor of darkness. Therefore let us not sleep as do others, but let us watch and be sober."

The sad fact is plainly stated that Jesus is to come as a thief in the night; and of our exposure to that awful danger we are fully warned. We may disbelieve the imminence of our Lord's coming, and be concerned about a thousand worthless cares, and at the sounding of the trumpet may be as terror stricken as children in a tornado. But it need not be so. There is a sweet, peaceful, consecrated life, looking for his coming, prepared to meet him, of which we shall speak in our next article. This is the true life of the Christian, that that day should not overtake him as a thief.

4. But is not the world to be converted first. Matthew 24:14 says: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations. And then shall the end come." This is another remarkable prophecy that has been literally fulfilled. The Prophet, then laying amidst the most stupendous difficulties, the foundations of this gospel, foretold its being preached throughout the whole world. This has been fulfilled; and if every other condition of our Lord's second coming had been met in the purposes of God this prophecy would not stand in the way of his return. But referring to this phase of the subject, Peter explains the delay (2:3-9): "The Lord is not slack concerning his promise, as some men count slackness, but is long suffering to usward, not willing that any should perish, but that all should come to repentance."

That the world will not be converted before Jesus' second coming is another of the plain declarations of the Scriptures concerning our Lord's return. Turning to Luke 17:26-30, we read: "As it was in the days of Noah, so shall it be also in the days of the Son of

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Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they built; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed."

In the light of this Scripture we are not only not to be astounded at the world's wickedness especially in centers of population, since it is compared with that day (Gen. 6:5) when "God saw that the wickedness of man was great in the earth, and that every imagination of the thought of his heart was only evil continually;" but we are to regard it as one of the conditions that shall prevail according to prophecy, when His faithful followers, redeemed from all iniquity, purified unto himself, a peculiar people zealous of good works, are "looking for that blessed hope, and the glorious appearing of the great God our Saviour Jesus Christ." Oxford, Miss.

OTHER STATES.

The Greenston church, Mo., has set apart Bro. Frank Powell to the full work of the Gospel ministry.

A good meeting in the Harpersville church, Ala., resulted in ten additions to the fellowship of the church.

Eighty-one have been added to the fellowship of the Piedmont church, Ala., as the result of a recent meeting.

Twenty-eight have been added to the fellowship of the Stringer church, Miss., as the result of a recent meeting.

A meeting in the Pleasant Grove church, Newton county, Miss., closed with thirteen baptisms and three restorations.

The Helton Memorial church, Tennessee River Association, Ala., held a meeting in which there were seventy-one additions to its fellowship.

Pastor Megan of Unionville, held a meeting in the Blackbird schoolhouse, near Unionville. The meeting closed with forty-one additions to the fellowship of the church.

A meeting in the Glenwood church, Ala., closed with twenty-one additions to the fellowship of the church, seventeen by experience and baptism.

Pastor T. J. Batton, assisted by Elder J. B. Quinn, held a meeting in the White Sand church, Miss., which resulted in thirty additions to the fellowship of the church.

Pastor J. F. Griffith writes from Spencer, Ind.: "During this present month we have received sixty new members, thirty-eight have been baptized and five more await the ordinance."

The little church at Leroy, Texas, which was organized a year ago, has held a meeting in which twenty-three were baptized and six received by letter. This almost doubles the membership.

Pastor S. Brown, unassisted except by the church members, held a meeting in the Pleasant Ridge church, Ala., which closed with thirty-six additions to the fellowship of the church.

A meeting in the Rock Hill church, Texas, resulted in fifty professions of faith and forty additions to the fellowship of the church. Among those bap-

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Gospel Tents ALL SIZES. We have a large stock on hand for Sale or Rent. Kentucky Tent and Awning Co. 142 Third Street. LOUISVILLE, KY. sized were five who had been Methodists, and three entire families. Pastor Lamar Jones held a meeting in the West Side church, Phoenix City, Ala., in which he did his own preaching. There were sixty-five additions, fifty-five by experience and baptism. A meeting was held at Black Bird, a mining settlement, three miles from Unionville, Mo. There were forty-one professions of religion and forty-one additions to the Unionville church. The Marquand church, Mo., is just one hundred years old. It has held a meeting in which twenty-five were added to its fellowship. A good way of celebrating its centenary. A five-days' meeting in the Phallo church, Miss., closed with twenty-two additions, eighteen by experience and baptism. Among those baptized were seven from the Methodists and six from the Presbyterians. Bro. Willis L. Wayte writes from Crozet, Va.: "Please change address of my paper from Charlottesville, Va., to Roanoke, Va. God is giving Virginia many gracious meetings. July 3rd, closed meeting at Schuyler, Va. Eighty-two professions, fifty-four baptisms, seventy-nine added to the church. May the Lord bless the Redeemer."

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A SONG.

WALTER M. LEE.

My Saviour died upon the cross,  
And shed his precious blood for me,  
To purge my soul from guilt and  
dross,  
From sin and death to set me  
free.

I hear him say: "Take up thy  
cross,  
And daily come and follow me;  
For me count everything but loss;  
Find righteousness through faith  
in me."

His gentle words have melted  
down  
My stubborn heart and sinful  
will;

His promises will ever grow  
More trusty and more precious  
still.

He saves me from the guilt of sin,  
And frees me from its clinging  
power;

He is the fortress of my soul,  
And shall be from the present  
hour.

New Orleans, La.

OUR PULPIT.



THE BURNING HEART.

REV. G. H. MORRISON.

Luke 24:32: "Did not our heart burn within us, while He talked with us by the way?"

Every detail of this beautiful story lives in the imagination of Christendom. Never a week passes but some earnest heart is travelling with the two down to Emmaus. We see them joined by the stranger on their journey, and then the talk turns on all that has been happening. We see the three entering the house, and sitting down to supper, where the bread is broken. Then the eyes of the two disciples are opened; they recognize that their way-fellow is Christ; and in the very moment of that recognition they glance again and He is gone. Like the followers of Cortez of whom Keats sings, they look at each other with a wild surmise; and in that moment of tumultuous excitement they speak out frankly, as in such hours men often do. "Did not our heart burn within us, as He talked with us by the way, and opened to us the Scriptures?"

Tonight, then, I wish to speak for a little of the burning of the heart, and I desire to treat it in this way. First, it has been one of the distinctive marks of Christianity that it has caused this burning of the heart. Second, the gospel has ever made the heart burn in the same way as Christ did here.

First, then, it has been one distinctive mark of Christianity that it has caused this burning of the heart.

Some one—I think it was Matthew Arnold—defined religion as morality touched with emotion. In all the fullness which such words are capable of bearing, that is conspicuously true of Christianity. We know how the gospel has renovated morals yet the gospel is far more than any moral philosophy. We know how the gospel has quickened and expanded intellect, yet the gospel is not primarily intel-

lectual. Its deepest appeal is not to the intelligence; its deepest appeal is always to the heart. I have seen a fountain with one great basin, and round about it a dozen little basins—and, of course, it is always possible to fetch water, and to fill those lesser basins separately; but the fountain was not intended to be filled so. That was not the idea in the mind of the designer. He meant the water in the central basin to rise, and well up to the brim and lap and overflow, and in that superabundance from the centre every vessel and receptacle in the structure would be filled. It is thus that the gospel deals with human life. It does not begin with the brightening of the intellect; it begins with the burning of the heart. It touches what is deepest and truest in us by the power of a love passing the love of women; and all its influences in the world of conduct, and all its expansive action on the brain, and all the recreation of the nations, with the new ideals and aspirations of the ages, are the result of that burning of the heart.

We see this distinctive feature of the gospel very closely in its earliest days. What most impresses us in the Acts is not the heroism nor the resources of the first preachers. It is the extraordinary way in which the gospel reached to the very center of men's lives, and filled them, sometimes in an instant, with a glowing ardour that was rich in promise. In the dead of winter, when the frost is keen, you know how sometimes our windows get frosted over. The glass is dimmed like the fine gold of which the prophet speaks, and ceases to be transparent through its frosted veil. We cannot see the figures in the streets, nor the trees in their beauty of ten thousand diamonds, nor the infinite depths of the cloudless winter sky—they are all hidden from us by that icy covering. Now, it is possible for a child to take his knife, and doggedly and steadily to scrape that frost away; but there is a simpler and surer and quicker way than that. Kindle the fire; set wood and coals a-burning; heighten the temperature of the room within the window, and in an hour the warmth will achieve for you what a whole day's rasping never would accomplish. It was the dead of winter when the gospel came, and men were trying to scrape away the frost. Every honest effort that was being made to lead mankind to better and nobler things was like the child with his knife upon the pane. Then Christ through His love and sacrifice, kindled the fire—heightened the temperature of the secret and mystical chamber—and the frost melted—with incredible speed, and men recognized their brother in the streets, and nature was clothed in unexpected glory, and in the depths of heaven there was home. All that forces itself on us in the Book of Acts. That book is like the most valiant human lives; there is no glitter in it, but abundant glow. From the day of Pentecost with its tongues of fire, we hear as it were the echo of our text, "Did not our heart burn within us?"

It has been noted by Professor Loeky in his work on the "History of European Morals" that one great change has come over the moral temper of Europe. That change may be summed up in a word by saying that the emotions and the affections—in a word the heart—have won a recognition for themselves in modern life, which they never gained in the life of the old world. We all have some idea of what a Stoic was; we know how

jealously he repressed all emotion; and though perhaps we are apt to overdraw the picture (for the human heart is always too big and strong to be effectively fettered by any iron creed), yet the fact remains that in the old pagan world the burning of the heart was not distinctive. It was not the virtues of the heart that were applauded; it was the virtues of the judgment and the will. Today as the very crown of all the virtues there stands love; but in the old world love was not a grace—it was an appetite. Today to be tender-hearted is a noble thing; but then to be tender was to be reckoned weak. Today it is a mark of the highest manhood to be pitiful; but in the eyes of the stoic pity was a vice. Contrast the lot of woman in antiquity with the honor and glory of womanhood today, and you will feel that some power has been at work shifting the accent of the moral life. Somehow into the life of Europe there has come a recognition of the heart. Pity and tenderness and love and charity have won a hearing for themselves at last. The heart has been touched and has begun to burn; and it is the gospel of Christ Jesus that has done it.

I think, too, that in this burning of the heart lies the great secret of Christian progress. A gospel that carries this power in its message has little need of any other aid. Mohammed conquered, but Mohammed used the sword, and without the sword he would have made little progress. And Buddha conquered—he won thousands of followers—but the message of Buddha never kindled anybody. It lulled men to rest with dreams of infinite quietude, and with the hopes of Nirvana where they should cease to feel. But there is something more inspiring than quietude—it is ardour, enthusiasm, animated feeling; and there is a better secret than a brandished sword; it is the secret of a burning heart. And I humbly submit that if our Lord is conquering, and if His gospel is going to be a universal gospel, it is because He has touched that spring in human life. When a man is faced by any great endeavor, it is not more light he wants, it is more heat. Kindle his heart by any ruling passion—love, anger, indignation, pity—and he will fling himself on any obstacle. The only statesmen who ever move a country are the statesmen who can get the people's heart a-burning—and that is true of the Savior and the world. He meets men as they travel by life's way—He is meeting you here in this church tonight—and for every battle you will have new equipment, and for every temptation the necessary strength, and nothing will be too hard for you to try, and nothing will be too sore for you to bear, if you can but say like these two going to Emmaus, "Did not our heart burn within us as He talked with us?"

The second point I shall touch on very briefly. It is that the gospel ever makes the heart burn as Christ did here. There are two things only which I ask you to observe.

First, then, we should carefully remark that the hearts of these two men began to burn, not so much by learning what was new, as by a new interpretation of the old. These travellers were no strangers to the Scripture. They were Jews, and had read deeply in every book of it. When they were little children in their village homes they had clambered round their father's knee on Sabbaths and had listened

to the stories of Moses and David and Daniel with the eagerness that our own young folk display. They had studied Jeremiah more intently than any of us, and they had heard it expounded in the synagogue. The scripture was a familiar book to them. And what did our Lord do when He met with them? He took the book they had studied all their lives. He turned to the pages that they knew so well. He led them down by the old familiar texts. And in the old He showed such a depth of meaning, and in the familiar such a wealth of love, and He so irradiated the prophetic mystery and so illumined its darkness with His light, that not by what was absolutely new, but by the new interpretation of the old, their hearts began to burn within them by the way.

Does not our Saviour always act like that when He begins to make our heart burn? He does not startle us with unexpected novelties; He touches with glory what is quite familiar. It is the familiar experiences that He explains. It is the familiar cravings that He satisfies. It is the familiar thoughts which have filled the mind since childhood that he expands into undreamed of fullness. We have known what sin was since we were at school. Christ meets us and talks about our sin—and we learn that sin is more exceedingly sinful than we had ever thought in our most reproachful moments; we learn, too, that He died that we might be forgiven, and that there is pardon for our worst, this very hour. We have known what pain was, and we have known what death was, and we have known that there was a heaven and a God; but when Christ meets us as we travel by the way and talks to us of those familiar things, there is such promise and light and love about them all, that everything becomes new. That is the first secret of the burning heart—nothing new or startling or revolutionary—but the life we are living, and the sin we are sinning, and the death we shall die, and the God we shall all meet, set in the light of a love that is unfathomable, and interpreted through the consciousness of Jesus.

But after all what set their heart a-burning was not the mere word of the Lord Jesus Christ. It was the Christ who was behind the words. It was the immediate contact with that personality, and the mysterious outflow of His life upon them, which stirred them, as only personality can do, and moved their nature to its very depths. I remember two experiences that illustrate this, the one from literature and the other from history. When the essayist, Hazlitt, was a young man at home, his mind was dull and his faculties unawakened. But in one of those charming essays that he calls "Wintersloe," he narrates how the poet Coleridge came to see his father, and young Hazlitt walked several miles home with him. Hazlitt tells, in his own eager and eloquent way, all that walk with Coleridge meant for him. It quickened his intellect, gave him a new world, put a new radiance into the sunset for him, and a new note into the song of every bird. His heart began to burn, and it was not the talk that

there was a reason. The other instance is from the life of Napoleon. You will find it in Lord Rosebery's book "The Last Phase." Napoleon was beaten, his great career was ended; he was a prisoner on St. Helena. Yet "every one," said the French Commissioner, Montchenu,

"every one who has an audience of Napoleon leaves him in a state of most intense enthusiasm." Their hearts began to burn, and it was not the talk that did it—it was the titan man behind the talk. Dimly, then, and very imperfectly, such instances help us to understand our passage. It was immediate contact with a living Person—true poet, yet captain of the armies of the universe; it was immediate contact with the Lord Jesus Christ that made their hearts burn as they journeyed to Emmaus.

Need I tell you who have been bred in Christian Scotland that it has been the same in all the ages? The ardour of Christendom, its life and its enthusiasm, its countless efforts, its unwearied service—all that is rooted, not in any creed, but in the immediate presence of a living Christ. Why are men toiling in our slums tonight? Why are they preaching in the heart of India, and living and suffering in central Africa? Why are men resolutely spurning what is base, and clinging to all that is pure and all that is noble? Ask them and they will say, "Christ died for me." There is no motive like it in the world. I beseech you to realize the secret of the burning heart, and with the burning heart one can do anything.

TRIED TO FORCE IT

Thought System Would Soon Tolerate Coffee.

A Boston lady tried to convince herself that she could get used to coffee, and finally found it was the stronger. She writes:

"When a child, being delicate and nervous, I was not allowed coffee. But since reaching womanhood I began its use; and as the habit grew on me, I frequently endeavored to break myself of it, because of its evident bad effects.

"With me the most noticeable effect of drinking coffee was palpitation of the heart. This was at times truly alarming, and my face would flush uncomfortably and maintain its vivid hue for some time.

"I argued that my system would soon accustom itself to coffee, and continued to use it, although I had a suspicion that it was affecting my eye-sight, also. The kidneys early showed effects of coffee, as I found by leaving it off for a few days, when the trouble abated.

Finally a friend called my attention to Postum. At first I did not like it, but when made right-boiled 15 minutes until dark and rich—I soon found Postum was just what I wanted. No flushing of the face, no palpitation, no discomfort or inconvenience after drinking it.

"Of course all this was not felt in a week or two weeks, but within that time I can truthfully say a marked difference had taken place and a great deal of my nervousness had vanished.

"At present time my health is excellent, due to a continued use of Postum with a general observance of proper hygiene. Of nothing am I more convinced than that if I had continued drinking coffee, I should be today little less than a nervous wreck, and possibly blind."

Name given by the 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.

**IMMERSION ONLY.**

BY GEO. YARDEN, PH. D.

In tracing the various connections of the extracts from Greek writers contained in Dr. Conant's work on the meaning of *baptizo*, the student meets with much curious, recondite, and unlooked-for information. He is beguiled into remote fields of study which were almost unknown to him and which he never dreamed of entering. Two examples are enough to illustrate our meaning.

Plutarch, who flourished during the lifetime of the beloved disciple John, is chiefly known by his "Lives" (forty-six parallel lives) through the English translation of the brothers John and William Langhorne. And though forty years ago we read (and still occasionally read parts of) his remarkable treatise on "The Delay of the Deity in Punishing the Wicked," we were not aware that the writings of this well-known biographer embraced so wide a range. In passing, we take occasion to state that this tractate was edited by Prof. Hackett and Tyler, who in the preface express the hope that theological students especially would find the reading of it useful to them as a means of keeping up their knowledge of the Greek language and making still farther progress in it.

The fifty-third example of the common use of *baptizo* is quoted by Dr. Conant from a curious work of this Jewish writer: "Whether Land Animals or Water Animals are the More Skillful." This is a long dialogue on the intelligence of ants, bees, elephants, spiders, dogs, etc., on the one hand, and the crocodile, the dolphin, the tunny and many kinds of fish, on the other, reminding one of Aristotle's History of Animals. But to the Greek example quoted therefrom, of which we give only the English translation. Speaking of the bird called the halcyon, and of her skill in constructing her nest, shaped like a fisher's boat, so as to float safely on the water, Plutarch says: "That which is moulded (*platto*) by her, or rather constructed with the shipwright's art, is the only one of many forms not liable to be overturned and immersed (baptized)." The bearing of this and kindred examples on the Christian rite of baptism is obvious enough.

In this same essay of Plutarch Dr. Conant finds another passage containing *baptizo*. It is an Aesopic fable of some unknown author which this voluminous writer has preserved. It is too good to be lost, not only for its value in showing the meaning of *baptizo*, but for the "Fabula docet," viz.: How the mule lightened his load and then again how he did not lighten it. Here is the extract. Finding by accident that he lightened his load of salt by lying down in the water, the mule repeated the experiment when loaded with sponges and wool.

Plutarch's text is correctly rendered into English as follows: "One of the salt-bearing mules, rushing into a river, accidentally stepped down; and rising up lightened (the salt becoming dissolved) he perceived the cause and remembered it: so that always, when passing through the river, he purposely lowered (hypnēnai) and immersed (*Baptizein*) the panniers." This furnishes both profit and amusement.

Perhaps, however, some skilful penman of the anti-immersionist persuasion may be able by a unique dialectical process to make it probable that the mule baptized the pan-

niers by sprinkling or pouring water upon them. Or, should one in the presence of those two unchallenged examples venture the admission that *baptizo* sometimes signifies to immerse, we do not hesitate to declare, after long and careful consideration, that in no one of the 36 quotations here in evidence, can *baptizo* be translated by either sprinkle or pour so as to bring out the sense of the writer. "Go teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

Paris, Ky.

**THE MAINE ARGUMENT.**

BY REV. J. A. MAXWELL, D. D.

The liquor men are just now flooding the country with facts intended to discredit prohibition. Maine seems to be their main argument. There are some facts, however, which have not been published. Let us have the whole truth. The present issue in this and many other States is not one of prohibition, but if the enemy wish to fight from that ground we should not fear to meet them. In reply to the assertion that the prohibition of the liquor traffic will increase the tax rate let it be known that in Maine the State tax is only two and one-half mills on the dollar. While Continental United States pays, as a tax rate, \$2.05 per capita on \$100, Maine pays only \$1.95. In the number of homes owned by the people Maine leads the world proportionately. Seventeen out of every one hundred families in New York own their own homes, eighteen in Massachusetts, nineteen in Connecticut, but in Maine forty-nine out of every one hundred families are home owners. More farmers own their farms in this maligned State than in any other State east of the Mississippi. For some reasons such facts as these have been omitted in the statistics sent out from the liquor literary bureau. The little giant, C. N. Howard, has supplied us with these. Here are others which they have neglected to publish. For every 100,000 inhabitants Maine has thirteen persons in the penitentiary, while Massachusetts has thirty-three for the same number. Of the 9,350 murders and homicides in the United States in 1906, Maine furnished but three of the number. If the liquor men say that this is because of a lax execution of law, then, using their argument, let the law against murder be repealed because it doesn't prohibit. But granting that the law against homicide has been faithfully executed in Maine let the liquor men account for this paucity of crime among her people. It is also quite noticeable in the literature of the saloon men that they are not quoting from persons worthy and well known. Take the words of Hon. Eugene Hale, whom the people of Maine sent to the United States Senate: "The policy of prohibition, which has been the rule in Maine for more than forty years, has generally worked well. There are different statutes under this policy, and some have worked better than others, but the general principle has been good for the State." Hon. William P. Frye, another United States Senator from the same State, says: "Our statute has driven from all the country portions of the State the sale and use of alcoholic drinks. In the cities enforcement is more difficult, but in those where popular sentiment

is behind it, violations are infrequent. In my opinion a good majority of the people stand pat for the law." Congressman Charles E. Littlefield, of Rockland, says: "The time will never come in your day or mine when Maine will refuse to maintain her obligations on temperance, or to sustain her laws regarding the same as they at present exist. Can you make a man sober by statutes? Can you make a man honest by statutes? Each question requires the same answer: The law can make it easier for him to do right and harder for him to do wrong." These are not all the testimonies given by prominent men from the State whose temperance laws are so bitterly assailed in the present campaign. —Baptist Commonwealth.

**THE MINISTRY OF SORROW.**

A musician ordered of a violin maker the best instrument he could make. At length the musician was sent for to come and try his instrument. As he drew the bow across the strings his face clouded and he became angry. Lifting the instrument he dashed it to pieces on the table, paid the price he had contracted to pay, and left the shop. But the violin-maker gathered up the broken pieces and set to work to remake the instrument. Again the musician was sent for, and drew the bow across the strings as before. The violin was perfect. He asked the price. "Nothing," the violin maker replied. "This is the same instrument you broke to pieces. I put it together, and out of the shattered fragments this perfect instrument has been made." This is the way God does oftentimes with men's lives. They are not what they ought to be. Outwardly they may seem very beautiful, but no sweet music comes from them. They are lacking in spirituality, and the likeness of Christ does not appear in them. Then God permits them to be broken in sorrow or suffering, and with the fragments makes a new life which yields praise, honor and blessing. —Dr. J. R. Miller.

Great heat and great pressure are necessary to make diamonds. "Can you be baptized with the baptism that I am baptized with?"

**HUSBAND INSISTED**

Some ladies allow a simple little trouble to grow into a big one, just for lack of the right medicine.

Too much trouble; too much expense; don't know what medicine to take.

All excuses; and poor ones, too. Such ladies need some one, with their own best interests at heart, who will see to it that they begin to take Cardui at once.

Now, Mrs. Rena Hare, of Pierce, Fla., luckily for her, had a husband, who, she says, "insisted on my taking Cardui."

In describing her plight, she uses these words: "I was a sufferer from severe female trouble. I had pains in my side, drawing pains in legs, faint spells, could not sleep. In fact, it was a general break-down. I found no relief till I took Cardui, when the first bottle helped me and now I am almost well."

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It is purely vegetable, non-intoxicating, and reliable remedy, for all women, young and old, who suffer from any of the common female troubles. Try Cardui.

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Editorial

BAPTIST HEADQUARTERS, 730-732 FOURTH AVENUE.

We are getting settled in our new quarters at 730-732 Fourth avenue. We have a beautiful store and elegant, commodious offices. We have a splendid reception room or parlor, which will be furnished with chairs, tables, stationery, pens, ink, and other conveniences, for the comfort and accommodation of our friends. When you come to Louisville drop in to see us, leave your baggage at Baptist Headquarters, make yourselves at home, do your shopping and send your bundles to 732 Fourth avenue and we will take pleasure in caring for you and yours. Use us freely. We are your servants. Secretaries Powell and Mahoney have offices in the same building. The State Board is invited to hold its sessions in our parlors.

The Baptists of Kentucky have every reason to thank God for what they have already accomplished, and for the splendid opportunities just before them. Many signs are pointing to a period of unprecedented prosperity.

Thus far the District Associations have been largely attended and the various denominational enterprises have been given a hearty and sympathetic hearing. Home and Foreign Mission offerings are to be considerably increased over the amounts given last year and the sum to be raised for State Missions this year is \$30,000. In addition to this, a special ten thousand dollar Church Building Fund is being raised. Up to the present moment the response to the appeal for this latter fund has been enthusiastic and generous. Everywhere State Secretary Powell is accorded a whole-souled reception.

A new day has also dawned in connection with our Sunday School work. Secretary Mahoney is organizing Sunday School Unions in each Association; and Kentucky Baptists, under his leadership, will till this well nigh neglected field as never before. That the churches are aroused on this subject is manifested by the eagerness with which they enlist in the new crusade.

Only about sixty thousand dollars stand between Secretary Hale and the completion of his original task. What he has already accomplished foretokens that the goal is near. Almost daily tidings come in of additional gifts.

Never in its history has the Ministers' Aid Society been so thoroughly entrenched in the hearts of the people. Churches everywhere are planning to do their whole duty for God's aged servants who are awaiting their summons home. Dr. Maddox has wrought with singular fidelity, and the fruits are in evidence on every hand.

In some respects, at least, the Theological Seminary is a Kentucky Institution. The last session was prosperous and highly successful. President Mullins reports excellent prospects for the coming year.

The Training School is rapidly securing the good will of the churches and making for itself a large place in the life of the do-

nomination. The Woman's Missionary Union has already accomplished a wonderful work, and are meeting with general favor as they press the cause of missions throughout the State.

With perhaps but two exceptions, the Baptist schools and colleges of the State are thoroughly manned and ready to render service that will tell for God and the denomination for years to come. President Yager, from data in hand, feels that Georgetown College is facing a future of unusual promise. Words of good cheer also come from Bethel and the other schools.

The doctrinal unity of the denomination is likewise a matter of congratulation. Perhaps never in their history were Kentucky Baptists more united in faith and practice than at the present moment. The controversies through which they have passed have clarified the atmosphere and they are presenting a solid front to those who would contravene their principles.

Would God that the Gospel Mission brethren within our borders, had part and lot in our great missionary enterprises. Still they are brethren that are contending, "for the faith once for all delivered unto the saints," and as such we hail them.

In all parts of the State let the leaders speak unto God's host, saying "Forward." This is the day of visitation. Opportunity stands at our door.

Salvation and also the method by which it is procured is frequently represented by illustrations similar to the following:

"In Zululand strong men are stationed at the rivers to carry the people over when the waters are high. Before these men go through the river, they tell those whom they carry to take a firm hold. Those who have confidence in the carrier and obey him, safely reach the other side; but they who lose confidence and let go their hold, perish in the water. That is faith and unbelief. Whosoever believes in Christ, clings to Him under all circumstances, relies upon His guidance, and obeys Him. Thus he gets safely through this life and reaches the beautiful land on the other side of the river of death. Whosoever lacks faith, perishes in his wanderings, because he has no guide."

This is in keeping with the usual definition of "saving faith" that is given when salvation is under discussion. This definition, however, is wholly misleading because it conditions salvation on human ability. In the illustration Christ is represented by the strong man, the sinner by the one desiring to cross the stream and salvation by being taken safely to the other side. According to this, salvation depends equally upon the efforts of the Saviour and the sinner. Christ can and will ford the stream but the sinner's crossing depends entirely upon his ability to cling to Christ. The Bible explicitly declares, "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God: not of works, lest any man should boast." Now if the illustration under consideration be true this passage would have to read: "For by grace on Christ's part and your own ability to cling to him are you saved; it is partly the gift of God and partly by works, therefore man has whereof to boast."

The Scriptures represent man as dead, as absolutely helpless and destitute of hope; as lost and that

too, beyond the possibility of self-recovery. At this point Grace is manifested and salvation is offered by and through Christ, but only on the terms that He lays down. Men are saved by what He has done and not by anything they can do. Their salvation depends entirely upon the "holding out" power of Christ. Let the great Teacher speak for himself: "My sheep hear my voice and I know them and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

This same truth is emphasized in the parable of the Lost Sheep. At last the Shepherd finds the object of his search. Does he drive or lead the sheep on that homeward journey? Never! "He layeth it on his shoulders rejoicing," and carries it safely and surely back to the fold. On that "homecoming" journey every step was taken by the shepherd.

The sinner's grip is weak and human strength insufficient. Never would the Celestial City be reached if we had to cling to the strong one as he forded the stream. It is Christ's hand that holds, and the sinner's resting place is "on His shoulder."

This is salvation as Paul understood it. Hear him declare the ground of his hope: "I know whom I have believed, and am persuaded He is able to keep that which I have committed unto him against that day."

Salvation is the gift of God through Christ and while it has a beginning it has no limit as to future duration. It is everlasting, eternal, but it must be taken as a gift. We have His sure word of promise and our confidence is secure.

A case in point—a man belonging to a Disciple church comes before a Baptist church and asks for membership upon his Disciple baptism. The pastor and church comply with the request and he is received. The next Sunday the pastor of this same Disciple church comes and is received in a similar manner. Shortly thereafter he expresses his desire to enter the Baptist ministry. The church that received his alien immersion gets ready to follow the usual custom and orders the calling of a presbytery to examine him with a view to his ordination. He asks why he should be ordained. They answer, "that you may be authorized to administer the ordinances." He replies, "I never was ordained, don't believe in ordination. You received a man last Sunday that I baptized. Now, why am I not as well qualified to baptize for a Baptist church, when I am a member with you, as I was when I was pastor of a Disciple church?" What satisfactory answer could be given him? Is not the illogical, inconsistent and ridiculous position of that church apparent to all?

Again, do we venture the affirmation that the reception of alien immersion by Baptist churches, logically destroys the need of an ordained ministry. The man that can administer one church ordinance, by the same token, can administer the other.

The administrator has something to do with the execution of the law, or the validity of the marriage ceremony. The command to be baptized is a positive law of the kingdom. Is the application of this law left to the option of the individual? Can a man baptize himself, or select whom he will to perform that service?

We still believe in an ordained ministry and that the ordinances are to be administered under the direction of New Testament churches.

Recently we called attention to the uniqueness of our District Associations, and to the fact that these meetings were distinctly Baptist. No other people have anything like them. They afford a great opportunity for reaching and educating the masses, giving information along the lines of distinctive work and denominational teaching.

Yet a great deal of the possible benefit that should be derived from these gatherings is lost by mismanagement. The time for the presentation of some important matter has arrived, and at once announcement is made that the most popular preacher in attendance will occupy the stand in the woods, or the pulpit of some nearby church; and immediately the body is depleted and scarcely any remain except the messengers, and the interest at once drops to the lowest point. The speaker, who is to represent missions, education, Sunday Schools, Ministers' Aid, Orphans' Home or Temperance knows his appointment is gone and he suffers a corresponding loss in enthusiasm.

When we go to the Association we ought to make the most of the opportunity. Let there be no division of the crowd. When it is necessary to have preaching let the body adjourn business and all listen to the Gospel.

Some one will doubtless object and will plead for the people who cannot get in the house. Most of these came for the picnic feature of the meeting and even if they go to the out-door stand will hang around and talk to the annoyance of the few who want to listen to the preaching. We plead for the work and beg that the body and the interest be not divided. Waste not the golden opportunities.

A writer in the Canadian Baptist calls attention to the promises made by old alcohol and how they are kept:

"You see, he promised to make a man of me; but he made me a beast. Then he said he would brace me up; but he made me go staggering around, and then threw me into a ditch. He said I must drink to be social. Then he made me quarrel with my best friends, and be the laughing stock of my enemies. He gave me a black eye and a broken nose. Then I drank for the good of my health. He ruined the little I had, and left me 'sick as a dog.'"

"He said he would warm me up; and I was soon nearly frozen to death. He said he would steady my nerves; but instead he gave me delirium tremens. He said he would give me great strength; and he made me helpless."

"He promised me courage." "Then he made me a coward; for I beat my sick wife, and kicked my little child. He said he would brighten my wits; but instead he made me act like a fool, and talk like an idiot. He promised to make a gentleman of me; but he made me a tramp."

It is said that Thomas Fuller once only met his equal in wit. It was in London at a banquet and a certain Mr. Sparrowhawk was present. Mr. Fuller asked him to explain the difference between an owl and a sparrowhawk. Without a moment's hesitation he answered: "An owl is fuller in the head, and fuller in the face and fuller all over."

EDITORIAL VARIETIES

Think of it! Home ball at night. You that is the latest fad and Cincinnati is the place where it is to be given a trial. What next!

There is no market where love is offered for sale. It cannot be bought or bartered away. The one possessing love did not procure it with a money consideration.

The two hundred and fiftieth anniversary of the death of Cromwell is to be celebrated by the Jews of England. They attribute the first step towards Jewish emancipation in that country to Cromwell.

Hereafter no periodicals in the State of Maine can publish advertisements of liquors, even though the dealers live outside the State. This case has been pending for six years, and now the Supreme Court decides as above indicated.

The Kansas City Star says last Chilli-cotta, Mo., has been "so badly raised" by prohibition in two months that the deposits in two banks have increased one hundred and sixty thousand dollars. The only thing that prohibition ruins is the dram shop.

The "union" fever has reached Victoria and it is reported that the Presbyterians and the Church of England are proposing to unite. The basis of union is to be the "historic episcopate." Verily a certain denomination is headed towards oblivion.

The Christian Work and Evangelist says that the late Ira D. Sankey "left the Methodist church to join the Presbyterian, not as a result of a disagreement with the Methodists, but rather from personal esteem and respect for Dr. Theodore L. Cuyler."

Corresponding Secretary P. T. Hale announced that in accord with the wish of the General Association, the Education Board would try to close the campaign by January 1st, and he was sure it could be done if all churches who have not yet contributed will promptly do so, and if every Sunday School, Ladies' Aid Society and B. Y. P. U. will help on this final pull.

We rejoice very much that Rev. J. B. Hunt has become the president of Argand College. He is indeed "an Israelite in whom there is no guile." A ripe scholar, a popular and successful pastor, an experienced school man and a magnanimous citizen. We learn that Lyndon's prospects were never better and we are glad indeed that the institution has found so worthy a man to guide her.

A New Jersey farmer is advocating the dedication of the farm home. His idea is to have a special ritual for that purpose and have the ceremony take place on the lawn or grounds of each new farm house. History and observation both demonstrate that there is little in a ritualistic performance that is desirable. It is not dedicated houses but new hearts to occupy the hours that the world needs.

An exchange has the following to say about an honored brother: "I know of no man who can put such pungent thought into the same scope as J. B. Moody. I know of no man whose writings I admire so much and with whose every utterance I come so nearly agreeing. His new book, 'My Church,' is a master piece. How it lifts one up, and strengthens one to feed on such strong meat." It affords the RECORDER unusual pleasure to say amen to these words.

It is with sadness we chronicle the death of Charles L. Woodbury, which occurred early Monday morning, at the family residence, this city. Mr. Woodbury met with an accident last July, and had only partially recovered, when the fatal illness was brought on by a fall. He was born in Sutton, Mass., August 7, 1841. He came to Louisville years ago and entered the drug business. His long and honorable business career gave him a wide circle of friends, who mourn his death. A widow and three children survive him and to these we tender our deepest sympathy.

Rev. Robert H. Tolle, who for several years has served so efficiently as pastor at Falmouth and Union churches, the latter of September becomes pastor at Dayton, Ky. The contributions to all denominational enterprises have greatly increased in the churches which he leaves, and we are sure he will lead the Dayton saints to greater efficiency and that he will prove to be the right man in the right place. Falmouth and Union regret his departure, and they believe his place will be hard to fill. We pray for the divine blessing upon him in his new field.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) Pastor Henry A. Purvis: The Waste Which Was Not Wasted, Mark 14:4. The Man That Died for Me, Luke 23:32. R. R. attend., 342. By letter, 2. Clifton—Bro. K. H. Farrar: Love Your Enemies. The Broad and the Narrow Way. R. R. attend., 168. By baptism, 2. By letter, 2. The revival meeting continues with bright prospects. Calvary—Pastor J. M. Detweiler: Gathered in the Lord, I. Matt. 23:19. Nominally a Christian, Rev. 3:1. R. R. attend., 175. Chestnut St.—Pastor J. M. Weaver: Two Kinds of Prayer, Luke 18:9. R. R. attend., 115. Pastor preached Leviticus and Jefferson Sta., at night from Isaiah 66:1-2. Cultivator Av. (New Albany)—Pastor Raleigh Smith: The Lord's Treasury, Mark 12:41, 42. Cor. 9:6. Watching the Dying Christ, Matt. 27:34. R. R. attend., 81. Deer Park—Pastor Edwin R. Harris: Gen. 2:24. Luke 14:17. R. R. attend., 49. Eighteenth St.—Pastor H. V. Bolton: Mowing and Reaping, Eph. 6:7. R. R. attend., 56. Baptized, 2. Pastor supplied at East Mead in the morning. East—Bro. F. T. Poulson: Christian Courage, the Need of the Day, Joshua 1:7. A Message from the Throne, Amos 4:12. R. R. attend., 184. By baptism, 1. Elk Creek—Pastor G. F. Lowe: Matt. 13:33-42. Eleventh and Jefferson Sts. Mission—Bro J. M. Weaver preached closing sermon for us this summer. R. R. attend., 31. Franklin St.—Pastor T. J. Durall: Luke 23:42. The Final Judgment, II. Cor. 5:11a. R. R. attend., 242. By baptism, 1; by letter, 4; for baptism, 1. Fourth Av.—Bro. W. J. McEllothin: Lessons from the Life of Paul. Pastor returns and night services resumed next Sunday. German—Pastor A. Janzen: The Call to the Ministry, II. Tim. 4:5. The Only Name, Acts 4:12. R. R. attend., 41. Hope Rescue Mission—Pastor Wm. M. Bruce: Matt. 28th chapter. Fine services at jail and workhouse. Highland Park—Pastor G. F. Davison: The Way of the Cross Leads Home, John 19:17. Assurance. By letter, 2. Tent meeting began Sunday night under the auspices of the B. Y. P. U. Bro. R. T. DeSpain, president of Twenty-second and Walnut Sts. B. Y. P. U., conducting the services. Two conversions; two requested prayer that they might be saved. Highland—Pastor L. W. Doolan: The Grace of Justice, Eph. 4:32. The Justice of Grace, Rom. 3:31. S. S. attend., 161. By letter, 3. Harwood—Pastor Chas. B. Althoff: Fullness of Christ, Col. 1:19. Salvation, John 3. S. S. attend., 88. Immanuel—Pastor Thos. A. Johnson: A Startling Message, I. Kings 17:1. The Question of Questions, Matt. 27:17. S. S. attend., 165. Received for baptism, 1. Rev. J. C. C. Dunford, the new pastor, begins his work September 1st. Lyndale—Bro. Spurgeon Wingo: Eternal Life, John 17:3. S. S. attend., 61. Ormsby Av.—Pastor G. D. Billoisen: Missions History of Hawaii, Luke 10:2. Coronation, Esther 2:18. S. S. attend., 114. Portland Av.—Pastor L. W. Smith: Christian Liberty, Mal. 3:10. I. Cor. 16:1. The Christian's Ally, Rom. 8:31. S. S. attend., 105. By letter, 1. Parkland—Pastor E. G. Vick: Notes and Deans, Matt. 7:3-8. Your Way and Your Deserts, Ezek. 7:27. S. S. attend., 156. Twenty-second and Walnut Sts.—Bro. Holtzhausen. The Immortality of the Soul, Job 14. Pastor M. P. Hunt: Empty Wells, II. Peter 2:17. S. S. attend., 610. By letter, 1. Twenty-sixth and Market—Bro. Wm. M. Bruce: Ps. 24:12. John 1:12. S. S. attend., 226. Tabernacle (New Albany)—Bro. Henry Miller of Georgia, preached at the morning hour. No service at night. Third Av.—Pastor S. J. Cannon: The Tongue, Jas. 3:8-9. Temperance, I. Cor. 6:9-11. S. S. attend., 119. For baptism, 1; by letter, 1; baptized, 1. Van Buren St.—Pastor E. G. Sills: God the Source of Supply, Matt. 6:33. Christ Our Advocate, I. John 2:1. S. S. attend., 90. The Conference had the pleasure of listening to Dr. F. A. Holtzhausen lecture on the Life of Martin Luther, and the Conference approves its presentation to the members of all our churches. Dr. H. A. Porter was called out of the

city to attend the funeral of the late Rev. Jordan Knapton, of Muscatine, Ia. The funeral occurred Wednesday, at Madison, Wis. For five years this brother was pastor at Muscatine, and did a splendid and far-reaching work. Claude L. Williams, a nephew of Dr. J. O. How, who graduated in a full classical course at Georgetown College, in June, 1907, has just been elected to the chair of mathematics in the Louisiana Baptist College, at Alexandria, La. He has accepted and begins his labors at the opening of the coming session, September 15th.

Rev. John Cook Taylor has been called to the pastorate of the Baptist church at Bethel, Ohio. He begins work there October 1st. We regret to lose him from Kentucky, but our prayers and best wishes will go with him to his new field of labor. Several years ago the Associate Editor held a meeting at Bethel, and the remembrance is fresh and pleasant. We congratulate church and pastor.

Dr. Howard Switzer, formerly of Middletown, has recently moved to the city, and located at Fifth and Chestnut streets. Dr. Switzer is an alumnus of Georgetown College, married Miss Early, a sister of Captain Early, of this city. He is a thorough going, Christian gentleman, and we bespeak for him the confidence of our people.

Rev. J. H. Butler, who has wrought faithfully and efficiently as a pastor at Corning, Ky., for nine years at Alexandria, Va., and more recently at Marion, Ky., where he projected and built a splendid church house, has resigned, and is temporarily at Shelbyville, Ky., where he may be addressed. We hope some good church or churches will lay hands on him. He is a full graduate of Georgetown, with training in the Seminary.

Rev. T. C. Britton, one of our missionaries from Boonhow, China, where he has labored for twenty years, called to see us last week. He is here for a little vacation, after an absence of eleven years. He arrived at Richmond June 5th, having left Shanghai, China, May 5th. His wife and two sons are with him. He will take some special studies in the Seminary while here on his vacation. He expects to return to China next summer.

SUGGESTIONS TO CLERKS OF THE ASSOCIATIONS.

Mind you, not dictation, but just a kind suggestion. First, each clerk should try to put into the minutes all the valuable information he can collect. To do this he should furnish the churches with proper blanks and insist on the churches filling in all the items. Second, it would be well to exchange minutes with the clerks of all other Associations and follow the best model in making up the minutes. Third, it would be well if a correct map of the Association could be made and published in the minutes. Two or three of our Associations have tried this with fine effect.

THE STATE.

Rev. J. Leslie Adkins writes that he has just closed a meeting at Freedom church, Washington county. Six received for baptism. This was the church which called for his ordination when he entered the ministry.

We regret that Pastor W. L. Norris leaves Kentucky to take charge of the Milan church, Tenn. The Columbus church did all in its power to retain its beloved pastor, but he felt that duty called him to Milan. During his pastorate there have been fifty added to the Columbus church.

The Barbourville church has been greatly blessed of God during the pastorate of Bro. L. B. Arrin. More than forty have been added to its membership, which is the most important thing. The debt of \$1,500 has been paid off, and a girls' dormitory costing \$8,000 has been built for the school.

Bro. E. D. Maddox writes from Hanson: "I have just returned from assisting Bro. Z. Forrell in a two-weeks' meeting with Nov. Highland church, Webster county, which resulted in twenty-five professions of faith, and as we believe, a genuine revival of religion among the church members. In a short time I secured eleven new subscribers to the Recorder. I have assisted in three meetings since I returned to the State of my nativity, and had good meetings."

Elder C. A. Alexander writes: "We just closed a ten days' meeting at Holly Spring Baptist church. I am now on

the fifth year as pastor. Elder John H. Page assisted me in the meeting. It resulted in twenty additions to the church by experience and baptism. Bro more claim a hope in Christ, but have not yet joined. We had a glorious meeting. A frost of love, a power of the Holy Spirit was manifested. Much and lasting good we believe has been done in the Master's name."

Pastor J. H. Tow writes: "I have just closed a camp-meeting in Logan county, near Harbaville, in which we had twenty-six souls turned from darkness, and a great revival. I am now in a great meeting at New Middle Fork, in Allegheny county. God bless the old Reformation. When I had a home in which the family read the Recorder I had a people who stand for the faith and can give a reason for the hope that lies within them."

Bro. J. R. Hobbs, on account of protracted illness, has resigned the pastorate of the Walnut Street church, Owensboro. His resignation was accepted with many tokens of sorrow, for as a preacher and pastor he had greatly endeared himself to the entire membership. Through tender and very complimentary resolutions were adopted by the church in connection with his retirement. We sincerely hope this noble brother will be spared to serve God and the brethren for many years to come.

UNION ASSOCIATION.

This body met on August 26th at the old historic Union church, near Pointe-aux-Lions. (Now Union here does not mean a conglomeration with various denominations and heresies. It is strictly a Baptist church.) Here is the home of Dr. W. H. Martin, who has been Moderator of this Association for many years and was unanimously re-elected at this session. The efficient young lawyer, Chester M. Jewett, of Cynthiana, was re-elected Clerk and Treasurer.

Most of the churches were represented by letter and messenger. Some of the churches, notably Cynthiana and Falmouth, showed encouraging progress along the various lines of work.

Dr. Powell secured the promise of about \$400 for the Church Building Fund. There were present as visitors Dr. W. D. Powell, representing our mission work; W. J. Mahoney, Sunday School Secretary; R. C. Humphreys, representing the Orphans' Home; Dr. C. S. Gardner, of the Seminary; Dr. P. T. Hale, Corresponding Secretary Education Society; T. H. Flemmons, of Greenup Association; J. N. Prestridge, representing the World; A. E. Brown, of the Home Board; S. G. Mullins, of Florida, and J. O. Bow, representing the Western Recorder and Baptist Book Concern.

Dr. Hale secured about \$480 for the Educational Work. The collection for the Orphans' Home amounted to \$47.15. The sessions were largely attended, handsomely entertained, and seemed to promise even better things for the future.

Pastor Robt. H. Tolle, who goes to Dayton next month, was the host of the Association, and one we never saw excelled.

PRESTONSBURG MEETING.

We began on July 14th what proved one of the greatest awakenings the Big Sandy Valley ever experienced. The Baptists had about nine members in the town, some of these could not be found. When we closed the meeting the church numbered 183; 165 were received for baptism, nine by letter and restoration. Among this number "all kinds were reached with the message, old men, eighty years of age, and men who had lived in stormy days of the feud. Uncle Globe Jones, a historic character, was converted and baptized. He stated to us that he was credited with the killing of thirty-seven men. More than a half dozen men who had reached seventy years of age were saved; bankers and their families; lawyers, doctors and judges. The tone of the town and country round about was changed. The people sang with great power.

The meeting closed on Wednesday night, August 12th, with a most beautiful scene—baptism in the moonlight. The people are happy over the prospects of the school, which is to open September 1st.

W. H. SLEDGE.

DEAR RECORDER: I am just out of the third meeting since July 13th, with the following churches: Gardnersville, Mason and Pleasant View, beginning with the brethren at Gardnersville on the aforesaid date, and continuing fourteen days. Bro R. H. Tolle, of Falmouth, Ky., did the preaching and did it well. There were

SUNDAY SCHOOL PERIODICALS

Table with 2 columns: Periodical Name and Price List Per Quarter. Includes items like Bible Class Quarterly, Advanced Quarterly, Intermediate Quarterly, Junior Quarterly, Lesson Leaf, Primary Leaf, Child's Gem, Kind Words, Youth's Kind Words, Baptist Boys and Girls, Bible Lesson Pictures, Picture Lesson Cards, H. Y. P. U. Quarterly, Junior H. Y. P. U. Quarterly.

B. Y. P. U.

Table with 2 columns: Study and Reading Courses and Other Supplies. Includes items like Training in Church Membership, Van Ness, D.D., The B. Y. P. U. Manual, Doctrines of Our Faith, An Experience of Grace, Topic Cards, How to Organize, and Hygiene.

BAPTIST SUNDAY SCHOOL BOARD NASHVILLE, TENN.

J. M. FROST, Secretary.

W. M. U. NOTES

The Son of God goes forth to war, A kingly crown to gain; His blood-red banner streams afar, Who follows in his train? On August 11th, Misses Emma Thompson, Alice Parker and Gertrude Abernathy sailed for China. On August 12th Brethren J. R. Comper and T. E. Ware, with their families sailed from New York for Africa. On September 15th Bro. J. McP. Gaston and wife will sail from San Francisco for China. On October 15th Bro. J. M. Justice and wife and Bro. H. C. Quarles will sail from New York for Argentina. Bethel Association is becoming enthusiastic along the line of enlistment. Literature on this subject can be procured from Mrs. T. M. Sherman, 1185 Sixth street, for W. M. U.'s, and that for Y. W. A.'s from Mrs. J. P. Creal, 2543 Beech street, Louisville. Also Mrs. Sherman will be glad to send an interesting letter from a frontier missionary to any society wishing to send a box to one of our worthy frontier missionaries. It will be remembered that each W. M. U. in our State was asked for \$1.00 towards paying the salary of a worker among the colored people. Send the money to Miss Willie Lamb, Box 306. Miss Edith Campbell Craun's four P's that make for success in Y. W. A. work—Purpose, Preparation, Patience and Prayer. The Home Board has arranged so that one-fourth of all money given by W. M. U. to Home Missions shall go into the Church Building Loan Fund. One of our missionaries writing from Hwang Hein, China, says: "Do you know in all this vast territory we haven't a single man devoting his time to evangelistic work. Dr. Pruitt and Mr. Newton are both giving their whole time to the Theological Seminary. Mr. E. Stephens is in the school work and Dr. Ayers is a physician, but he is doing evangelistic work also. We heard that a doctor and his wife are appointed for Pai Chow Fu, and probably two young women for Chu Foo. This is good news. But still we do need some evangelists." The missionaries at our new compound in Canton, so impressed with the need of more room, have erected a mat shed to which hundreds of people come. What the Sunbeams are asked to do is to raise money and put up a church before this mat shed falls to decay. Dr. Wilingham asks each Sunbeam to go to work and help raise the \$6,000 needed, and have the building ready by this time next year. Several of our missionaries are at home for much needed rest, and we trust they will get it and the churches will not expect them to spend the greater part of their time in rousing them to a sense of their duty. Miss Willie Kelly, of Shanghai, China, is for the present at Uniontown, Ala. Bro. T. C. Britton and wife who went to China twenty years ago, and have only been home once since going, are with their family at Asheville, N. C. We are glad to know that Miss Ida Taylor, whom Miss Lottie Moore nursed so faithfully through a case of small-pox at Ting Chow, China, is much better. Miss Burlette once said: "Our Ebenezer has two faces—looking forward over the past it reads, 'Hitherto has the Lord helped us,' and facing the future, 'We will lift up our eyes unto the hills from whence cometh our help.'"

four added to our number by baptism. Leaving the saints at this place I went to Mason, Ky., and preached thirteen days. By the help of the Lord the meeting was a spiritual one from start to finish; ten were added to our number, nine by baptism and one by letter, leaving the saints at this point I came to the brethren at Pleasant View, and preached to them fourteen days. The Lord got hold of the people and we had a fine meeting; the church was moved to a sense of duty and seven were added to our number, six by baptism and one by letter. Pray that the good work may go on. J. W. MANLY, Pastor. Corinth, Ky.

B. Y. P. U. THOS. J. WATTS, COR. REC'D.

Pastor J. R. Johnson, Eminence, Ky., writes: "Our society is doing the best work now it has ever done. Largest attendance and most enthusiasm. Hope to have great time at Georgetown (next year). We are with you."

Prof. B. H. DeMent will lecture next year at the Kentucky Baptist Assembly, Georgetown, on Sunday School Pedagogy. State Sunday School Secretary W. J. Mahoney has been asked to co-operate with the B. Y. P. U. Secretary in making the Sunday School feature of next year's Assembly a great success. It is expected that Bro. Mahoney, along with Field Secretary L. F. Leavell and Prof. DeMent, will lecture throughout the session on some important phases of Sunday School work. It is probable that Bro. Mahoney will direct this department of our Assembly work.

We are asking the brotherhood of the State to aid us in financing next year's Assembly. Contributions are requested from B. Y. P. U.'s, Sunday Schools, organized classes, Junior societies and the churches. Kentucky Baptists will not fall behind other States in this matter. Help to finance a first-class Assembly. Who will write a favorable word to the secretary.

Pastor J. W. Thompson will organize a B. Y. P. U. in his church at Owenton. A new Union will be organized at Glasgow, Ky. Bro. A. Paul Bagby is the pastor.

A new Union was organized in June at Versailles. There are between thirty-five and forty members. Bro. Ben Baker, who is under appointment to go to the foreign field (China), is the president.

Pembroke Union is reported as progressing nicely. Bro. F. H. Mason is president. Pastor W. E. Mitchell is one of the Vice Presidents of the Kentucky B. Y. P. U.

What a B. Y. P. U. president should not do: "He should not do all the talking in the testimony meeting, nor all the praying in the prayer meeting. He should never attempt to dictate to the society, neither should he take any important action without, if possible, presenting the matter to the society for their approval. And he should not try to do all the work of the society himself, but should remember that, as he is not privileged to finish the work he has begun, it is his duty so to divide the responsibility with the other officers and chairmen of committees that there will be no serious gap when he steps out and his successor can, with the least possible loss of time pick up and carry on the unfinished work." New Liberty, Ky.



MOTHER.

"Her children rise up and call her blessed; her husband also he praiseth her." True is her heart for those she loves...

J. C. S.

ELEANOR'S TRANSFORMATION.

BY L. R. EYIN.

"Well, homely doesn't apply to you, Eleanor Morris; you are ugly—positively ugly! Small, gray eyes! Pug nose! Large mouth! Good teeth! Yes, but—"

are spelling your face and life—pessimism and selfishness. "Oh!" gasped Eleanor. "I know I am pessimistic, but am I selfish? I didn't know I was selfish."

me that I have a pretty face, but there isn't one of you that can tell me, truthfully, that I have the magnetism and charm of manner that dominates everything that Eleanor does. I don't understand it but I know that it is a power before which beauty, style and all those things pale."

Does not Color the Hair Stops Falling Hair AYER'S HAIR VIGOR

PUT US ON YOUR LIST FOR YOUR BOOKS, BIBLES, MAGAZINES, STATIONERY, FOUNTAIN PENS, ETC. WE CARRY A COMPLETE LINE, AND CAN PLEASE YOU. —GIVE US A CALL— NEW LOCATION 732 FOURTH AVE. BAPTIST BOOK CONCERN (Incorporated.) LOUISVILLE - KENTUCKY. JOHN W. HILL, Manager Book Department.

er, I've been carrying that flour, as it's sifted all over me. If I should go inside, it might get on somebody else. "But it's cold out here," the conductor urged. "The wind blows frozen."

BE CIVILIZED The Use of Engraved Cards and Personal Stationery, To a Degree Marks the Progress of Civilization. The Use of Our Work Marks One as Correct. BAPTIST BOOK CONCERN (Incorporated.) LOUISVILLE - KY. JOHN W. HILL, Mgr. Book Dept.

THE BAROMETER. Mme. Midzuno, the wife of the new Japanese consul to New York, told a young woman reporter the other day that she believed in the Japanese way of marrying—marrying out of esteem and trusting to the coming of love afterwards.

and as swiftly flies away again. "They tell in Japan a story illustrative of this transitory love—the love of your west. "A tourist, they say, was touring Brittany. He came to Quimper, and he found in the place publique beside the river an old woman selling trinkets."

RIGHTS AND RIGHT. One blustering day, in mid-winter, a little woman, thinly dressed, hailed a west-bound electric car, and climbed heavily upon the rear platform. She had evidently been laying in a stock of provisions, for a small bag of flour rested against her shoulder, bearing an odd resemblance to a rather shapeless infant, while on her arm was a basket of groceries.

PILES CURED AT HOME BY NEW ABSORPTION METHOD. If you suffer from bleeding, itching, blind or protruding piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Good money, but tell others of this offer. Write today to Mrs. M. Summers, Box 212, South Bend, Ind.

**STORIES FOR LITTLE ONES.**

**THREE GIRLS IN CHICAGO.**

BY MARY ALICE HOOVER.

"Where do you board, Millicent?"  
 "I do not board, Vivian, I live."  
 "Indeed," exclaimed Sarah, mockingly. "A stenographer in Chicago! Pray, how do you do it?"

The three girls had all come to the city from the same small town, and were having a reunion on one of the rare days when all were free from work. Millicent kept a public stenographer's office. Vivian was a student in the kindergarten college, and Sarah was bookkeeper in a publishing establishment.

"I live," said Millicent, in answer to Sarah's query, "I live at Harris Hall."

"What's Harris Hall?"  
 "Sounds like a college," suggested Vivian.

"It is," explained Millicent. "No, not exactly that, but it is a school—I mean a department of a school—the Chicago Training School for City, Home and Foreign Missions."

"Foreign Missions!" gasped Vivian. "What connection have business women with a school for missions?"

"Well as I said, we live there—in one of the school buildings: We don't live with the regular students or go to their classes, but we get a great deal of the school atmosphere, and we have classes of our own in the evening. I'm taking the model Sunday-school lessons this year, and a course in physical culture."

"That's what I need," sighed Sarah. "I'm getting so round shouldered over my bookkeeping, and I don't get half exercise enough."

"I'd like the model lessons," said Vivian. "I still cling to a Sunday-school class in memory of the things I used to do at home, but I groan every Sunday over my lack of preparation and long to give up the whole thing."

"You'd never feel like giving up if once you heard Mrs. Meyer give!"

"Mrs. Meyer?" interrupted Sarah. "You don't mean Lucy Rider Meyer?"

"Yes, she is the principal, and she teaches some of our classes. You seem to have heard of her."

"My cousin Mary, who is a missionary in India, was trained in some missionary school here in Chicago years ago, and I remember how she used to fill her letters full of praises for Mrs. Meyer and the wonderful inspiration she was to the students. It must be the same place. I never knew, though, that there was a department for women who have to earn their living."

"Where is this Harris Hall?" asked Vivian. "Do they take girls like me who are only getting ready to earn their living?"

"Oh, yes, there are a number of students there now, and teachers from the public schools, besides those of us who work down town. The Hall is on the South Side, near Washington Park. It's very pleasantly located; lots of sunshine and fresh air. The Elevated Express takes you down town in twenty minutes, and the Indiana Avenue surface car in forty."

"Is the board good?"

"Fine. I often wonder how they give us such good meals for what

we pay. The rooms are dainty and neat, too, and we have them to ourselves. Room and board are from \$4.50 to \$7 a week, according to the floor you're on."

"It costs me as much as that," said Vivian. "and I room with another girl, too. We take our meals out at restaurants. I'm so tired of it."

"What are the charges for the evening classes?" asked Sarah.

"Oh, they're quite free. There are free lectures, too, wonderful lectures that keep us in touch with great religious and philanthropic movements, and show us how we can be a help to some of them. We are most of us members of a Cheerful Givers' Band, and we gave over a hundred dollars to missions at home and abroad last year."

"I've drifted out of everything like that since I came to the city," said Sarah, regretfully, "and at home I used to do so much of it. If I could get a place in your Harris Hall, I think I would try to reform."

"Come to dinner with me next Tuesday evening, both of you. We have an extra good dinner on Tuesday evening and a talk afterward."

"Oh, may you have company?" exclaimed Vivian. "If I lived there, could I invite Brother John in once in a while? He boards in the city, too."

"Certainly. You should see the cozy library we have for our social evenings. If you come out, you'll be sure to want to stay."

And they did. Before many weeks, both Sarah and Vivian gave up boarding and came to "live" at Harris Hall. Perhaps other earnest-hearted young women reading this sketch will want to do the same. Such address Harris Hall 877 East Fiftyth Street, Chicago, or telephone Oakland 1125.

**NIGHT NURSE**

Kept in Perfect Trim by Right Food.

Nursing the sick is often very burdensome to the nurse.

Night nursing is liable to be even more exhausting from the fact that the demands of the system for sleep are more urgent during the night hours.

A Va. lady called on to act as night nurse in the family, found the greatest support from the use of Grape-Nuts food. She says:

"Our acquaintance with Grape-Nuts began eight years ago. We bought the first package sold in this place and although we began as skeptics we became converts to its striking food value.

"I used Grape-Nuts first, to sustain me when doing night nursing for a member of the family. I ate a teaspoonful at a time, and by slowly chewing it I was able to keep awake and felt no fatigue.

"Soon I grew to like Grape-Nuts very much and after our patient recovered I was surprised to find that I was not at all "worn out" on account of broken rest. My nerves were strong and steady and my digestion fine. This was the more surprising because I had always suffered with weak nerves and indigestion. My experience was so satisfactory that other members of the family took up Grape-Nuts with like results." "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.



**The Wm. Bolles "Standard" Self-Filling Self-Cleaning**

Non-Leakable Fountain pen. Only pen on market that is absolutely clean and reliable, and having a self-filling and non-leakable feature combined.

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 INCORPORATED  
 LOUISVILLE - - KENTUCKY

**THE WM. BOLLES COMPANY**  
 180 JEFFERSON STREET  
 TOLEDO OHIO.



**DFIK ROYAL MAGNESIAN SPRING WATER**

It is pure and will do you good. Relieves indigestion; helps the kidneys, and for your table and office has no equal. Order now.

**ROYAL MAGNESIAN SPRING WATER CO.**  
 Both Phones 1489—Office 524 Third Street.

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Latest Approved Methods.  
 Highest Grade Only.  
 Established 1827.

**Main Office & Works** HASTINGS, MASS.  
 P. O. Kendall, Green, Mass.

**HOOK-HASTINGS Co.**  
 Correspondence Solicited.

**DRABELLE & YAGER.**

**MINERS and SHIPPERS**  
 General Coal Brokerage.  
 Office 343 Fifth St.,  
 Louisville, Ky.  
 Both Phones 914.

**STEAMERS**

City of Louisville and City of Cincinnati for Madison, Carrollton and upper Ohio River points, 5 p. m. daily except Sunday. From foot of Third Street, Phone 141. Round trip, with berths and four meals, \$5.00. One way \$3.00.  
 C. C. FULLER, SUPERINTENDENT.

**"MY CHURCH"**

BY J. B. MOODY.

PRICE \$1.00. 325 PAGES.

1. The Messengers of the Churches, the Glory of Christ (Hot Springs Address).
2. The Churches the Stewards of the Faith.
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 Conclusive.

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.

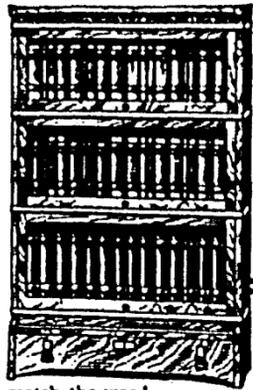
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Examine carefully this superior Bookcase. Here are the points of superiority:  
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Let us send our expert to your home and get a floor plan of your library. We will then suggest a Viking Combination for complete equipment or for expanding as your library grows. There is no cost or obligation on your part.

**BAPTIST BOOK CONCERN. (INC.) LOUISVILLE, KY.**  
 JOHN W. HILL, Manager Book Department.

**A PREACHER'S AND A BANKER'S VIEWS ON IMPORTANT SUBJECTS**

---By---

**J. M. WEAVER, D.D.**

---And---

**THEODORE HARRIS, Banker.**

**PRICE \$1.00.**

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.**

READ THIS! WHEN IT REACHES YOUR EYE READ THIS!

A 300-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 Solahofen, 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 100 representative printing plants in the United States and the 1,000 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 ledge

and one-half foot ledge covering an area of 350 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.

Head 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 Solahofen, 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 stones until within the past year or two, and all that was produced was

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

"The value of the stone varies with the quality and size, from 2 1/4 cents per pound for stones 16x22 inches to 17 cents for stones 42x64 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 Life 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 12 to 24 inches, with perfect open seams 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 also million pounds of the Lithographic Stone each year for twenty-five years. I am satisfied this ledge extends back under the whole property of 260 acres, and would NEVER BE EXHAUSTED. Very respectfully,

ALBERT SCOTT,

N. H.—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 EXHIBITION.

Board of Commissioners—John B. Atkinson, President; Chas. E. Hoge, Vice President; James M. Benton, J. Stoddard Johnston, Malcolm H. Crump. Honorary—Chas. J. Norwood, J. H. Fuqua, Hubert Vreeland, William Lindsay, Logan C. Murray, Treasurer; C. C. Ousley, Secretary.

Kentucky Building, Jamestown Exposition, Va., Dec. 31, 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 this 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. OURLY, 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 Solahofen, Bavaria, Germany.

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

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,

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.

Ky.:

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.

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

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 sells 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.

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 Street City State

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:

Produits De Graphites—Electrielle.

Department Lithography.

Bruxelles, le Jan. 12, 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 et Cie.

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

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 have 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

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. They are always something wanted in every home, church or community that can be advertised for in this department of the Western Recorder at a very small cost.

YOUNG MEN—By the Baptist Book Concern, Rooms at 722 Fourth avenue; in sale, copies of single tracts; furnished or unfurnished.

TENNESSEE LETTER

Revival meetings are being held in many of our country churches. So far no startling announcements of great meetings has been made. Many have closed with neither conversions or additions.

I was deeply grieved at the home-going of my dear friend and Bro. W. H. Smith. We have been together so much in the days gone by. Many a hard fought battle I have witnessed him gain. He has been with me as a friend and helper in several oral discussions.

I noticed a clipping from the Journal and Messenger the other day which described two speeches delivered recently at a religious gathering of the Disciples. The subject of union between the Baptists and Disciples were discussed in the speeches referred to.

I am persuaded from a book I have before me, written by Rev. J. Carroll Stark, Hamilton, Ill., a member of the Christian church, there are at least some men in the Christian church who are dissatisfied with their church.

ances in the church of God, and discord among brethren in Christ; with no means for correcting errors or checking heresies; and believing the whole system to be in open rebellion against the King Eternal.

On page 331, he says: "Our management is in open rebellion to the King." Again, on page 348-9, he says: "In the regime of our churches the cause of Christ is under the control of the carnal element, and flesh rules instead of the spiritual in all things."

If Mr. Starke, who himself is a member of the Christian church, gives a correct statement of affairs existing in his church, I suggest, before Baptists go over to them, that they get in better shape.

The Gospel Advocate, the organ of the non-progressive wing of the Disciples, has this to say of the progressives, known as "The Christian Church": "To build up this Convention (the Convention of the Christian church in Tennessee) is to introduce among our people the latitudinarian faith and practices prevalent further north, but foreign to all the traditions and of the Southern people, and destructive to the authority of the Bible and all reverence for God."

While that shaky Baptist addressed the Disciples' meeting and indicated a lack of faith in Baptist truth I will quote a statement from Elder J. A. Harding, president of Potter College, and one of the best informed Disciples in the land as to the Baptists. He says: "The Baptists teach that God is; that he created all things; that he is omnipotent; that he is infinite in love, justice, goodness and mercy; that Jesus is His Son; that he was raised from the dead by the power of God; that he is now at the right hand of God, King of kings and Lord of lords; that the Holy Spirit proceeded from the Father and the Son; that the word of God was written through inspiration of the Spirit of God; that the Bible is God's Word; that it is an all sufficient rule of faith and practice for the Christian, and the only rule he should have; and that it is the duty of man to believe that God raised Jesus from the dead, to repent of his sins, to love Christ and trust in him, to confess

him, to be baptized in a membership who have given their hearts and lives to God. In all these points of doctrine they are right." —The Way, May, 1900.

If Mr. Starke tells the truth on "the Christian church" and Mr. Harding tells the truth about the Baptists, I think we are on safe ground to stay where we are. Don't you? And if there is any uniting done, the Disciples must be the coming.

J. T. OAKLEY. Hartsville, Tenn. COLORADO SUMMER ASSEMBLY.

The Colorado Baptists and friends from seventeen other States and from foreign countries, have just enjoyed a most profitable season of Bible study at Cascade Canon. The location of the assembly is ideal. Though but just over ten miles from Colorado Springs the surroundings are typical of the situations sought by lovers of the beautiful in the very heart of the Rockies.

But the Cascade Assembly is now noted not alone for its natural beauties, but also for the standard it has set, and in a great measure reached, for its programme. Its directors' aim is to make the assembly the peer of such gatherings as Northfield and Winona. Few assemblies confine themselves to strictly religious themes, but Cascade does—the only exception being the illustrated lecture on "Rome, the Eternal City," by Rev. George Bedell Vosburg, D.D., on the evening of the recreation day.

The Southland gave us Dr. A. T. Robertson, of Louisville, Ky., whose addresses on the Gospel according to John held the closest attention daily; his was the only course running through the ten days.

Other helpers from the South were Dr. M. P. Hunt, also of Louisville, Ky., whose unique, forceful messages captivated every hearer; Dr. Everett Gill, their representative at Rome, Italy, who delivered characteristic addresses on his work in the papal stronghold, and President W. T. Lowrey, D.D., LL. D., of Mississippi. President Lowrey came with a charming personality; his life revealed the refining work of the dark days following the Civil War, when the trials were met with Christian submission and hope.

Finest Furniture Stock in Kentucky. Recognized Carpet, Rug, Curtain House. McKNIGHT'S FOURTH AND WALNUT. Now is the time to beautify and brighten your home for the season of indoor living so near at hand.

Theological Seminary. He is now a "Westerner," but when he speaks "his speech betrayeth him." Thank God, for the influence of the South upon our assembly, and throughout our State in the general work of such pastors as Dr. Witt Forward, Wester, Hall, Richardson and others.

The West, for a brief visit, returned us Dr. J. Q. A. Henry, of San Francisco, formerly pastor of the First Baptist church, Denver. His addresses on Social Problems were cyclonic in deliverance, but not iconoclastic in content; a better society would exist if Dr. Henry's teaching prevailed. Self-satisfied churches will not extend a call to him. Another earnest and level-headed brother was M. D. Eubank, M. D., who showed a ready knowledge of the needs of heathendom and spiritual insight into missionary problems.

In a class by themselves were the addresses of Dr. Shailer Matthews, of Chicago University. He gave four lectures on the "Epistle to the Galatians," and two on "Social Service." One is tempted to reason back from his theory of inspiration but must rejoice in the strong emphasis placed upon the need of regeneration through faith in "the only and everlasting Gospel." The emphasis upon a stronger presentation in deeds, through faith in God, of the regenerated life was ably discussed in the addresses on "Social Service." Many of us would like another spirit in treating the social teachings and authority of Paul.

Many pastors and friends from Colorado rendered excellent service. We are confident of greater things through Cascade Assembly. Plan to come next year. JOSHUA GRAVETT.

OHIO COUNTY ASSOCIATION. The eighth annual session of this body convened with the Hartford Baptist church August 11th. A. B. Gardner was elected Moderator, O. M. Schultz and J. P. Miller, Assistants. L. W. Tichenor and N. F. Jones, Clerks, Dr. P. T. Hale, Corresponding Secretary of the Ken-

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. We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free. F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c. Take Hall's Family Pills for constipation.

## The Farm and Household

J. A. Daniel bought at Mt. Sterling court twelve heifers, 700 lbs., in weight, at \$3.35.

James Phillips Sr., sold eight hogs to Durham Bros. for \$40, also sold 84 bushels of corn at 80 cts. per bushel to same party. He sold 15 bushels of corn to Andy Mock at 80 cts. per bushel.—*Adair County News.*

F. T. Logan sold to J. L. Hutchings 100 hogs averaging 212 lbs., at \$6.87 1/2 cents. J. H. Williams sold to J. L. Hutchings twenty heifers at 2 1/2 cents. F. M. Hill sold to B. G. Fox and Reid Bros., a lot of corn at \$4 and \$4.25 per barrel.—*Danville Advocate.*

Howard Forsythe sold seventy-five barrels of corn to Mann & Adams at \$4.30 per barrel, delivered. D. L. Brown bought a milch cow from Mrs. Maggie Brown, of Boyle county, for \$10 and sold a bunch of 800-lb. butcher stuff to Ed. Marksbury at 3 1/4 cents.—*Harrodsburg Democrat.*

Mr. Harry Lazarus of Bowling Green, bought sixty-five mules in Hart, Barren, Warren and Logan counties at from \$55 to \$212.50. Sold one load to go East at \$100 each. Bought load of horses from northwest at from \$90 to \$150. Good fat mules and well broke horses in good demand.

A number of the farmers of Woodford county have turned their attention to raising orchard grass. Nearly 12,000 bushels have been shipped from Versailles, the Alfred Dickinson Company, of Chicago, being the purchaser. The price paid for the seed ranged from \$1.40 to \$1.70 per bushel.

Fully 400 cattle were on the market county court day. Good yearlings brought from \$4 to \$4.40 per hundred pounds. No extra good feeders were offered. One bunch of 800 pound heifers sold at \$3.65. As usual, the plain grades did not sell so readily, but the market, taken all around, was fairly active.—*Georgetown News.*

Hemp in Fayette county is looking better, but the crop is short. The outlook for fall grass is reported good. The farmers in the northern part of the county are reported having been greatly disturbed by sheep killing dogs. Hay baling is being completed this week. The rains of the past week have been of great assistance to the corn crop.

The recent rains have greatly benefited the corn crop in Mercer county. Fall plowing has begun and a good crop of wheat will be sown. It is thought that pretty soon the mule market will open up and they will command good prices. This, it is predicted will circulate considerable money among the farmers as most of them have at least a few to sell.

Heavy rains fell throughout Montgomery county recently, greatly benefiting corn. Tobacco was also helped and is growing rapidly. With late frosts there will be a fairly good yield. Hemp is looking well. Hogs are not in abundance, but the prices are high. Very few turkeys are reported seen on the farms. Peaches are in abundance. Fall apples are scarce.

## Household Lubricant



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Household Lubricant—in a can just right for constant use—“fills the bill” instantly. Ask your dealer for it or write our nearest agency.

A carefully prepared oil that will neither gum nor corrode.

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### HOUSEHOLD SUGGESTIONS.

For baked halibut arrange half a dozen thin slices of bacon in a dripping pan. Cover with a small onion, thinly sliced. Take two pounds of halibut and place over bacon and onion. Mask with three tablespoonfuls of butter creamed, and mixed with three tablespoonfuls of flour, then cover with three-fourths cup of buttered bread or cracker crumbs, and over the crumbs lay thin strips of bacon. Bake in moderate oven for about fifty minutes. If the bread crumbs are browning too fast lay a sheet of brown paper, lightly buttered, over the top. When ready for the table garnish with slices of lemon and parsley.

**Creamed Clams.**—Put in a saucepan a piece of butter the size of an egg. When melted add one-half teaspoonful of finely chopped onion one heaping tablespoonful of green peppers, cut in very small pieces, fry until done. Add two dozen Little Neck clams with their own juice, with a piece of butter, add juice of one-half lemon, and a heaping teaspoonful of sweet Spanish pepper, cut in small pieces. At last add a little milk.

For an appetizing luncheon dish take half a pound of sultan-haddie picked apart, and cooked in one heaping tablespoonful of butter till heated through; then stir in one tablespoonful of flour, moistened in one cupful of cream, and let it cook for five minutes; add the yolk of one egg, a dash of pepper, and one teaspoonful of grated Edam or rich American cheese. When smooth serve on hot toast.

At this time when meat is expensive economy should be practiced. Much money is wasted by not knowing how to buy. Steaks and chops seem to many housekeepers the easiest things to cook, but if one would cut out all the bone and weigh it separately, they will be surprised to find how much is really wasted. Have your butcher chop up a pound or so of lean beef. This can be spread on a wire toaster as thickly as desired, and broiled. It will be much better than a poor one. Treat it just as you would the regular steak by placing it on a hot platter and spread with butter.—*N. Y. Post.*

### THE OLIVE OIL CURE.

As now practised by many fashionable women, the “olive oil” cure has more to recommend it than any other. A teaspoonful of pure olive oil is taken three times a day before meals is the dose adopted by many women in their struggle for youth and beauty, this in connection with a daily all-over-body massage. The tissue-building properties of oil are well-known, and it is really aston-

ishing the amount the skin will absorb. Besides keeping the flesh soft and satiny, it arouses a torpid liver as well as other things have been found to do, and this naturally produces a noticeable improvement in the complexion. The woman who is zealously following the olive oil cure need have no fear of rheumatism. This treatment is also recommended to the nervous woman, and her name in legion. In extreme cases of neuralgia and neuritis it has a wonderfully quieting effect, and more and more are women pinning their faith on olive oil as a panacea for all ills.

Twenty-five years ago nearly all the sheep in this country were merinos, grown mainly for wool, and mutton was the incident. At this time a majority of the sheep of the country are raised for mutton, and wool is the incident. Twenty-five years ago sheep were sent to market when they were four or five years old and averaged eighty to ninety-five pounds. Now sheep are marketed earlier and average 105 to 120 pounds. The ewes sold in the market at the present time outweigh the wethers of former years.

## \$5,000 Reward

Will be paid to any person who can find one atom of opium, chloral, morphine, cocaine, ether, chloroform, heroin, alpha and beta eucaine, cannabis indica, or chloral hydrate or any of their derivatives in any of Dr. Miles' Remedies. This applies to goods in original packages, unopened, and not tampered with. Certain unscrupulous persons are making false statements about these remedies.

“I have been troubled with a terrible headache for the last ten years; the doctors could do me no good. I saw Dr. Miles' Anti-Pain Pills advertised in the Sunday magazine, so I thought I would try a sample. I did so, and they helped me wonderfully. I had headache so badly I could hardly see to work, so I sent to the drug store and got a box. In a couple of hours I was all right, it was the first medicine to do me any good.”

A. A. ILLIIO, Philadelphia, Pa. 5362 Tacoma Street.

Dr. Miles' Anti-Pain Pills are sold by your druggist, who will guarantee that the first package will benefit. If it fails, he will return your money. 25 doses, 25 cents. Never sold in bulk. 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. 216 W. Main St., Louisville, Ky.

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SPECIAL RATES VIA THE ILLINOIS CENTRAL RAILROAD. FROM LOUISVILLE —TO—

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**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, 1908, 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.

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And many other points. Special Reduced Homeseekers' Excursion Rates to points in

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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.

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DEATHS

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

WILLIAMS

All who love and mourn for Alice Williams, wife of Rev. W. W. Williams, will ever feel that the memory of her life rests with them as a benediction. She fell asleep in Harpersburg, Miss., August 6, 1908, in the prime of womanhood, but in the fullness of years of suffering. Though far from kindred she was in the midst of those who loved her; this was shown by the fair blossoms cast upon the casket to bear her company to her last resting place in Frankfort, Ky. Nearly all of her married life was spent in the Southland. There were mostly suffering years, which presented the willing hands, the sympathetic heart and the bright intellect from doing much she longed to do to aid her husband. From her sickroom, however, came many a lesson of trust and resignation, which in eternity will tell.

Home will read these lines who knew "Alice Wilson" only in the dainty beauty of her school days in Georgetown, Ky.; others who knew her as the gracious, tactful minister's wife. There were some who knew her as the fading lily, blighted here, but ready to bloom again in perfect beauty in the Master's Garden. The secret of this beautiful life lies in some lines of her own penned upon a bed of pain in New Orleans Sanitarium, April 19th:

"Because I held it sinful to despair,  
And will not let the suffering of life  
Blind me with burning tears, but look  
beyond  
Its turmoil, its fret, its strife,  
Because I lift mine head above the mist,  
Where the sunshine and the breeze  
blow  
For from an aerial height like this,  
One sees truer than from below."  
H. I. F.  
Manchester, Va.

CRAFTON

Precious in the sight of the Lord is the death of his saints. One by one the Lord is calling us hence. Bro. L. M. Crafton finished his work on earth and fell asleep in Jesus August 5, 1908. He was born May 27, 1838. He was sixty-nine years old. About forty years ago he gave his heart to Jesus and united with Grave Creek Baptist church, and has striven to live a Christian life. Bro. Crafton was a deacon of the church, a wise counselor and always his pastor's friend. He leaves a wife and a large family of children, of which Elder Martin Miller is a son-in-law, and a host of friends to mourn his loss. Burial services were conducted at his home by his pastor, J. C. Craig, in the presence of a large concourse of friends. May the great God of the universe guide and protect the bereaved wife and little ones. The church has lost a worthy deacon and member, the community a worthy citizen, the wife a devoted husband, and the children a loving and faithful father.  
J. C. CRAIG.

TURNER

Sister Kate Hendrix Turner departed this life at her home, in Williamstown, Ky., August 16, 1908, aged fifty-seven years and three months. She was a native of Owen county. In early childhood she lost her father and mother by death, but in the good providence of God she found a Christian home, as a beloved foster daughter, with Andrew Gross and wife, by whom she was carefully and wisely cared for, and at their death received a good part of their handsome estate. She professed religion, and joined the Baptist church at Mt. Hebron at the age of fifteen, under the pastorate of Elder William Cobb, one of the most pious and useful ministers of the past in all this region of country.

On the 19th day of October, 1870, she was married to R. E. Turner, who, less than two years ago, was called to the heavenly home in the sad condition of having been run down by a lightning express railroad train.

Sister Turner, with her husband, was in the constitution of the Bethany

church, at Harpersburg, twenty-eight years ago. Then after moving to Williamstown, with her husband, took membership, where she continued until death. She was a pious, Godly, Christian woman, her home the meeting place for neighbors, and her hospitality knew no bounds. She was ever ready to lend a helping hand to the real needs of her fellow creatures, and became in her mature years a mighty pillar in the church of the living God. She read constantly, and had for years, the Western Recorder.

Three children survive her, one daughter, a lovely Christian woman, and two little sons. The funeral service was at the Williamstown church house, on the 18th of August, conducted by the writer, who for many years had been his pastor, assisted by Elder Clark, pastor of the Methodist church, the past which he had been much appreciated. The expressions of sympathy, and the tokens of respect by the great assembly were eloquent demonstrations of the esteem in which she was held, both as a citizen and a follower of the meek and lowly Jesus. And now, in all the hereafter I commend you to God, and to the work of His grace, which is able to build you

up, and to give you an inheritance among all them which are sanctified.  
J. W. WATSON.

GRIFFIN

T. A. Griffin was born in 1857, and died August 14, 1908. He leaves a wife, six children and a host of friends to mourn his loss. Mr. Griffin was a member of Grace Creek Baptist church, and was superintendent of the Sunday school. While he so often said to his pastor he felt unworthy of the position he held, yet he loved his load.

Burial services were conducted August 15th at the church, assisted by Elder Foster Zinn, pastor, in the presence of a large concourse of friends, and he was laid to rest to await the resurrection morn.

May God bless the bereaved family in the power of His pastor.  
J. C. CRAIG.

From all parts of the country we hear of the organization of the makers and vendors of alcoholic beverages to oppose the spread of the anti-alcohol "crisis" as they term it. They are frantically ap

pealing to merchants, farmers, working-men and other classes whom they think they can frighten by the suppositionless loss of trade and labor, to come to their aid against the anti-liquor-drinking faction. The friends of temperance may rest assured that they will leave no stone unturned in the effort to stem the tide of prohibitory legislation and what they dread most—the fructose enforcement of the law. They must be met with equal earnestness and with convincing proofs of the fallacy of their arguments, which are plausible but specious. For example, it is true that less grain will be sold to distillers to be turned into "liquor and demerol," but, on the other hand, there will be more money in the hands of the people, especially of the poorer classes, for the purchase of food and other products of the farm. Nobody need fear that stamping out the liquor traffic is going to impoverish the country. The effect will be precisely the opposite.

If you want to be miserable think about yourself, about what you want, what you like, what respect people ought to pay to you and what people think of you. Charles Kingsley

To Possess a Healthy and Pearty

SKIN

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If you look down, then our shoulders stoop. If our thoughts look down, our character bends.—Alexander McKenzie.

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:

SPURGEON: 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 porched-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 union 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.

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ITEMS OF INTEREST

From The World Over.

Gen. A. J. Stewart died on Sunday, at his home in Biloxi, Miss., aged eighty-seven. His death leaves Gen. R. H. Buckner, of this State, the only surviving Lieutenant-General of the Confederacy.

Hon. William P. Vilas has died at his home in Madison, Wis., aged sixty-eight. He was stricken with apoplexy five weeks ago. Col. Vilas distinguished himself in the siege of Vicksburg, at which he commanded a regiment.

There is general regret in the scientific world over the death of A. H. Bequerel, at the comparatively early age of fifty-six. His father and his grandfather were distinguished scientists before him.

One of the most brilliant scholars who ever grew up in this country is Prof. John M. Manly, son of Dr. Charles Manly, and nephew of Dr. Basil Manly, Jr. He must have been in his teens when he graduated at Furman University in 1866.

Last April we spoke of Rev. Thomas Lord, of Horncastle, England, who on the 21st day of that month celebrated his one hundredth birthday. He retained his mental and much of his physical vigor, and still preached occasionally.

The French warship, Couronne, was practicing with a gun when the breechlock blew off. Six men were killed, being terribly mutilated. Others will die. This is the third accident which has happened recently in the French navy when a breechlock blew off.

We wish a similar order could be given in this country. The French government has forbidden the publication of the photographs of criminals in the papers and the police are ordered to refuse to the papers all material for sensational stories.

Lord Wemyss is the oldest peer of England, having entered his ninety-first year. He is active and vigorous, and takes part in the work of the House of Lords. But he is not a convert to the advantages of modern education.

The London Daily News copyrighted this story, knowing it was so good all the papers would copy it. But we hasten to give it before the copyright is extended to this country. John D. Rockefeller recently visited the farm of his boyhood days, near Berea, Ohio.

DRY RUN CHURCH.

Have just closed a successful two-weeks' meeting at Dry Run church—twenty-one additions in all, nineteen for baptism, one by letter, one restored. Was assisted by Bro. G. L. Graham, Jr., of Louisville. He is a faithful worker and a preacher of power.

What this means for this particular church is difficult to estimate. For some years past Dry Run has suffered the loss, by removal and otherwise, of some of its most substantial members, and for a while the future of the church seemed hopeless.

On the evening of the 21st eleven happy converts were buried in the waters of Hock River as an emblem of an inward blessing. The scene was beautiful and impressive throughout, as the aged saint was led out into the baptismal waters.

This meeting is probably the best we have had for many years, and left the hearts of God's people hugging and thirsting for a deeper, fuller, spiritual life, which is a wholesome sign in church or individual.

DEAR RECORDER: Monday was a great day with the saints of Otter Pond Church. Twelve years ago Elders J. M. Spauld and T. F. Hickey constituted the presbytery which organized this church, and last Sunday, by request, they conducted dedicatory services, setting apart the new building to the service of God.

DEAR RECORDER: I held a glorious meeting with my church at Bethel-hom, Henry county, Ky. First two weeks in July, which resulted in five for baptism and three by letter.

I went from there to Anderson county, Friendship church, to assist Bro. Garrett Reid. We closed with two additions by baptism and the church greatly revived. This is a noble church and pastor, and surely they have the right name, Friendship, for I never came in contact with more friendly folks.

DEAR RECORDER: I held a glorious meeting with my church at Bethel-hom, Henry county, Ky. First two weeks in July, which resulted in five for baptism and three by letter. The church is in a thriving condition and we are going to get in the lead in Shelby Association.

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THE FEED THAT PATTENS. Cotton Seed Meal Cotton Seed Hulls Write for prices for Fall Delivery. Prompt Personal Attention given to all orders, large or small. WILLIAM A. BURNETT, BOURBON STOCK YARDS, LOUISVILLE, KENTUCKY.

Live Stock Markets. CATTLE. Good to choice export steers, 4 00a45 25. Light shipping steers, 4 00a 4 00. Good to choice butch. steers, 4 00a 4 00. Med. to good butch. steers, 3 80a 4 00. Com. to med. butcher steers, 3 00a 3 50. Good to choice butch. heifers, 3 75a 4 25. Med. to good butch. heifers, 3 25a 3 75. Com. to med. butch. heifers, 2 75a 3 25. Good to choice butch. cows, 3 50a 4 00. Med. to good butch. cows, 3 00a 3 50. Com. to med. butcher cows, 2 25a 3 00. Calves, 1 00a 1 75. Good to choice fat steers, 4 00a 5 00. Medium to good steers, 3 50a 4 00. Good to choice butch. 3 00a 3 00. Medium to good butch. 2 00a 2 50. Common to medium butch. 2 00a 2 50. Good to choice real calves, 6 25a 6 75. Medium to good real calves, 5 50a 6 00. Com. to rough real calves, 4 50a 5 50. Good to choice feeders, 4 00a 4 50. Medium to good feeders, 3 50a 4 00. Common and rough feeders, 3 00a 3 50. Good to choice stock steers, 3 50a 4 00. Med. to good stock steers, 3 00a 3 50. Com. to med. stock steers, 2 25a 3 00. Good to choice stock heifers, 3 50a 3 50. Medium to good stock heifers, 2 75a 3 00. Com. and plain milch cows, 2 25a 3 00. Good to choice milch cows, 35 00a45 00. Medium to good milch cows, 20 00a30 00. Com. and plain milch cows, 10 00a20 00.

HOGS. Good to choice pr. and bra., 200 to 300 lbs., 6 00. Mediums packs, 160 to 200, 6 00. Light shippers, 120 to 160, 6 25. Choice pigs, 90 to 120, 5 00a 5 15. Pigs, 50 to 90 lbs., 3 75a 4 00. Roughs, 50 to 400, 3 00a 6 10.

SHEEP AND LAMBS. Good to choice fat sheep, 3 00a 3 50. Medium to good sheep, 2 50a 3 00. Com. to med. sheep, 1 75a 2 50. Bucks, 1 50a 2 50. Choice spring lambs, 5 50a 6 00. Seconds, 4 25a 4 75. Good butcher lambs, 3 00a 3 50. Cuts and tail ends, 2 50a 3 00.

TOBACCO. BURLLEY—Dark Red. Trash (sound), 10 00a11 00. Common lugs, 11 00a 11 50. Medium lugs, 11 50a 12 50. Good lugs, 13 00a 14 00. Common leaf (short), 12 00a 13 00. Common leaf, 13 00a 14 00. Medium leaf, 14 00a 15 00. Good leaf, 15 00a 16 00. Fine and selections, 18 00a 19 00.

BURLLEY—Bright Red. Trash (sound), 11 00a 12 00. Common lugs, 12 00a 13 00. Medium lugs, 13 00a 14 00. Good lugs, 14 00a 15 00. Common leaf (short), 13 50a 14 50. Common leaf, 14 50a 15 50. Medium leaf, 16 00a 17 00. Good leaf, 17 00a 19 00. Fine and selections, 22 00 25 50.

DARK. Trash (sound), 7 00a 7 25. Common lugs, 7 50a 7 75. Medium lugs, 8 00a 8 50. Good lugs, 8 50a 9 00. Common leaf (short), 8 50a 9 00. Common leaf, 9 00a10 00. Medium leaf, 10 00a10 50. Good leaf, 11 00a12 00. Fine and selections, 12 00a13 75.

BUTTER. 15 1-2c per lb. POULTRY. Hens, 8 1/4c per lb; roosters, 4c; young chickens, 12 to 13c; ducks, 8c; turkeys, 10c. EGGS. 18 to 19c, case count; candled, 20c.

DISTRICT ASSOCIATIONS—PLACE AND TIME OF MEETING. 1909.

- 1—Bell County, Middleboro View ch.
2—Wayne County, New Salem ch., Wayne county.
3—Central, Springfield.
4—Rockcastle, Fair View ch., Boone county.
5—Ray's Fork, Mt. Lebanon ch., Warren county.
6—Greenup, Elizabeth Jarrell ch., Lawrence county.
7—North Bend, Walton.
8—Owens, Richland ch.
9—South Cumberland River, Liberty ch., Russell county.
10—Sulphur Fork, Corn Creek ch., near Myrtle Sta.
11—Boonerville, Pleasant Run ch., Clay county.
12—Greenville, Laurel Spring ch., Menzies county.
13—Stockton's Valley, Spring ch., Jackson county, Tenn.
14—Boone's Creek, Corinth ch.
15—Landmark, Pilot Knob ch.
16—Nelson, Shepherdsville.
17—Lynn Camp, Dripping Springs.
18—Second North Concord, Pleasant Hill ch., near Jamestown.
19—Pulaski County, Burdette ch.
20—East Lynn, Pleasant Grove ch., Lawrence county.
21—Edmonson, Sulphur Well, Grayson county.
22—Freedom, Salem ch., Cumberland county.
23—Gloss Creek, Dripping Springs ch., Knox county.
24—Irving, Sturgeon ch., Owsley county.
25—South Union, Jellico Creek ch., Whitley county.
26—East Union, Wheeler Creek ch.
27—Goshen, Spring Station ch.
28—Little River, Princeton.
29—Muhlenberg County, Oak Grove ch., Depoy.
30—Bovern's Valley, Valley Creek ch.
31—South Concord, Concord ch., Wayne county.
32—Warren, Smith's Grove.

OCTOBER.

- 1—Upper Cumberland, Waller's Creek ch.
2—Laurel River, Hawk Creek ch., near Hazel Patch.
3—Oneida, Raider'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, Ivyton.
9—Three Forks, Hazard.
10—Mt. Zion, Hoppersville 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. NUNNELLY, Secretary.