

WESTERN RECORDER

Faith, Hope and Love, these three.

"CONTENTED EARNESTLY (for you) FOR THE FAITH WHICH WAS ONCE FOR ALL DELIVERED UNTO THE SAINTS."—JUDE 3.—T. T. KATON.

3rd YEAR

LOUISVILLE, KENTUCKY, THURSDAY, SEPTEMBER 10, 1908.

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THE POSITION OF OUR SEMINARY AND ITS PRESIDENT ON ALIEN IMMERSION.

Many rumors are being circulated in the State saying that our Seminary and its President believed in and taught the reception of "alien immersion" by the churches. In view of the action of the brethren at the last session of the Long Run Association, I feel constrained to write and publish this article. In a speech before the body the President stated in answer to a question I put to him, that he and the Seminary are in favor of regular baptism and are opposed to the reception of "alien immersion," and that they, if asked, would advise the churches against the reception of these immersions. He did not believe in making it a matter of orthodoxy or fellowship. The matter is to be left to the churches, each church having authority to act for itself. This statement seemed to be received with pleasure by the brethren. Perfect harmony was thus secured by the body.

Now, brethren, let us have peace upon this subject.
J. M. WEAVER.

The Southern Presbyterian says: "The effort of organized revival meetings by holding simultaneous meetings in many sections of a city seemed to promise success. It did lead to the signing of many cards, but it did not lead to as many additions to the churches as was hoped for. One difficulty of its working seemed to be that it was from without. Is it true that the effective revival must be from within? If it originates in a deep longing among God's people for the salvation of sinners it will be successful."

In 1894 there were 3,198 Baptists in Hungary. In 1907 they had increased to 12,555. In fact, there were more than this number. There are Baptist churches in Hungary as well as in all parts of the world which do not believe in "numbering Israel," and consequently make no reports.

TEACHING OF JESUS AS TO HIMSELF.

REV. A. C. DIXON, D.D.

There was no need of our Lord bearing witness to his Divinity. His character, words and works proclaimed that. He said to the disciples of John, who came asking, "Who art thou?" "Go and tell your master the lepers are cleansed, the blind see, the deaf hear, and the poor have the gospel preached unto them." He could safely rest his claim to divinity upon His works, supported by His character.

Angels were His witnesses, and so were demons, when they said: "Thou art the Christ, the Son of the living God." Men bad and good, His enemies and His friends testified that he was true. Even if the Lord had not uttered a sentence concerning himself, He could upon the testimony of others and of His works have full assurance that He was Divine.

There was, however, one thing which neither works nor witnesses could reveal. Jesus Himself had to speak of that. He said to Philip: "He that hath seen me hath seen the Father." We may see God as law-giver when we behold Him on Sinai; as ruler while we study the history of Israel; as wise, powerful and glorious as we look at the stars, stand by Niagara or examine the structure of a flower. But nothing in nature proclaims God as Father. There He is judge, meting justice to every one. Keep His laws and you are rewarded; break them and you are punished. Jesus proclaimed himself the revelation of God the Father, and the only road to Fatherhood of God is through Jesus Christ, for he says in Matthew 11:27: "No man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him." And again in John 14:6: "No man cometh unto the Father but by Me." We are born children of the flesh, children of wrath, children of nature. When we come to Jesus Christ we become children of God. His Fatherhood is ours. "As many as received Him, to them gave he the right to become the sons of God."

There is, therefore, no presumption in the claim which Jesus makes that he is equal to the Father, indeed God Himself. "The Father judgeth no man, but hath committed all judgment to the Son; that all men should honor the Son even as they honored the Father. He that honoreth not the Son honoreth not the Father that hath sent Him," John 5:22-23. No man can honor God as Father who rejects the claim of Jesus Christ to Divinity, because the rejection of that claim puts Christ below the Father, and he claimed that He was equal to the Father; indeed, was in all essentials, the Father himself. To honor God and patronize Christ is doing no honor to God.

Again, we are not surprised that Christ should claim eternity of existence. "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was," John 17:5. Jesus existed before matter was created. He was independent of men and of angels; self-sufficient and self-glorious. You, of course, remember God's revelation to Moses, when he asked, "What is thy name?" and God replied: "I am that I am." Go tell Pharaoh, the great I AM, the self-existent God, hath sent thee. Jesus said to the Pharisees that Abraham desired to see his day and was glad. The Pharisees tauntingly replied that he had never seen

Abraham. Abraham died before he was born. Jesus said unto them: "Before Abraham was I am." Here is the claim that Jesus is the "I AM" who revealed himself to Moses; the self-existent, eternal God, not dependent upon time or things connected therewith.

In another Scripture he says "I came forth from the Father, and am come into the world; again I leave the world and go to the Father." Men began their existence in the world and continue to live after they leave it, but they do not come from a pre-existent state. Here the claim is distinct that Jesus willingly came into the world for a purpose, and when that purpose was accomplished, he left it. "What and if," he says in another place, "ye shall see the Son of Man ascend up where he was before?" He was in heaven before he came here, and his ascension was simply going back to the place whence he came.

One of the strongest proofs, however, of the Divinity of Christ is his silence. That speaks as emphatically as his words. The silence of Jesus always means something. When Cornelius fell before Peter to worship him, Peter made him stand on his feet saying, "I am a man." For Peter to have received his worship would have been blasphemy. Paul and Barnabas, by their thrilling eloquence and miraculous deeds at Lystra, so excited the people that the priests of Jupiter came to sacrifice and worship them. And now it is Paul's turn to become excited, as he rushes among them forbidding them to do such a sacrilegious thing, declaring that he was a man like themselves. John on the Isle of Patmos fell before the angel to worship, but the angel would not receive it. "Worship God," was his command, "I am of thy fellow servants, the prophets." Herod on his throne received the applause of the people as they exclaimed, "It is the voice of a god and not man." And for silently receiving such adoration God smote him that he died. Now, it is impossible to conceive that the people around Jesus should have tolerated him if he had received worship from men, had they not the most convincing evidence that He was God, and such worship was His due.

The leper healed of his loathsome disease might have ignorantly fallen before Christ and worshiped Him; but knowing the man Jesus as we do, we are certain that He would have made him get upon his feet had he not been God. The ruler, strong-minded and influential, falls before the feet of Christ, and Jesus silently receives his adoration. But more convincing still is the fact that the disciples who were familiar with the Lord, ate with Him, talked with Him, walked with Him, and lived with Him, gave Him their worship. "The Master" says the proverb, "is never a hero to his valet." But these disciples who were most intimate with the Lord honored Him with their worship. After Jesus had walked across the waves to the boat, they all fell before Him and worshiped. Thomas, doubtful, honest, true, could not conceive the evidence which the disciples gave of His resurrection. He had been familiar with the Lord, too, and had high opinion and expectation of Him, though his opinion and expectation were largely carnal. But when Thomas looks upon the familiar face, and beholds the prints of nails and the spear, he falls before Jesus and worships. The silence of Christ in these circumstances is convincing proof that He claimed to be God, and was what He claimed.

PROTESTANT RETROGRESSION.

Many will attempt to set forth in order the probable reasons for the Protestant retrogression in New York City. Allow me to give what, in my opinion, are the two causes and in so doing indicate the remedy. In sixty years of experience in going to Baptist churches, North and South, in cities, towns and the country, I never knew a case in which outsiders did not go to church if two things were done: if the church members went themselves, and if sinners had the Gospel preached to them in every sermon. Thirty years ago, in the South at least, no sermon was ever preached which did not close with two exhortations, the first to saints and the last to sinners. No sinner went out who had not heard he was a guilty and lost sinner condemned already by the just law of a holy God, but that he could be saved if he would repent of his sins and pray to God for forgiveness, trusting in the merits of the blood of his great Substitute. And the sinners were there to hear. The second cause, and I think the chief one, is the loss of the feeling of personal responsibility to labor and pray without ceasing for the souls of those with whom God brings the Christian into contact. God will hold every church member to a strict accountability if that member fails to do all in his power to bring those around him to seek the pardon of their sins. We hear much of the personal contact in the work of souls. But still more important is the personal interest in each soul. An incident which happened in Paris a few years ago will illustrate my meaning. At a hospital was a man covered with the most loathsome sores. A lady of high degree, a stranger to him, came in her fine apparel and wished to do all she could for him. She was ready and glad to wash and dress his sores. He refused her help, though it would have been a great relief, saying: "Go away; you can't save your soul on me." If that lady had had any personal interest in the man; if she had been the wife of his employer, or had known his mother or any sort of personal tie had connected the two, the man would have been deeply grateful for her interest. Sinners will listen to those who, they feel, have a personal interest in them. They will not listen to "professional" workers, nor to those who are trying to "save their souls on them." Hence the failure of paid city missionaries and of what is called "alum" work. Every Christian, man and woman, old and young, rich and poor, learned and unlearned, will be held to a strict accountability for failure to do all he can to bring those to whom some tie binds him to repentance. He cannot delegate this work nor shirk the responsibility by paying some one else to do it. There is no discharge in that war, and no hiring substitutes. No man must be at ease in Zion till his children, his brothers, his relatives, his employers or his employees, etc., are converted. He must cry mightily for them to God. No woman must be at ease till all her children and her servants are saved. Then she must work and pray for the families of her servants, for the charwoman who does occasional jobs for her, for her sewing girl, for every one, in fact, with whom in the providence of God she comes into personal contact. So only will God hold her guiltless of their blood. Let every regenerated man in New York city go earnestly to work along all the lines of personal contact.—*New York Examiner.*

Let our lives be pure as snowfields, where our footsteps leave a mark but not a stain.

THE MINISTRY OF HEALING.

BY HENRY ALFORD PORTER.

It was the ministry of the Serious. The gospel of Christ had to do not alone with the saving of the soul, but with the training of the mind and the caring for the body. It took a long time for us to see that by the commission of our Lord education and evangelism are to be forever joined together. It has taken us yet longer to see that the healing of the body was also a vital part of the method of the Master. We do not fill the plan of Christ for men, we do not complete the scheme of redemption unless we seek to save the bodies as well as the spirits of men.

Strange it is, and quite unexplainable, that Baptists everywhere have so lagged behind in ministry to the sick. They should have been the pioneers in this service, they who claim to go by the Book. For the four gospels are saturated with the spirit of concern for the body, and the words and deeds of Jesus are drenched with pity and sympathy for the suffering and the afflicted. The example of the Master is usually sufficient for a Baptist. And it is indeed amazing that we have so fallen short of our Lord's conception of duty. Amazing it is that we have allowed the Catholics and the Jews almost to preempt this field of service. Praise and honor to them. They are all right in this, however, wrong they are in doctrine. Catholicism would win very few with its teachings; it wins on every hand with its charities. It says very little about its doctrines, and the less said the better. It presses its schools, homes and hospitals and slips its doctrines in unawares. By this means it wins more converts than by all other agencies. For a thousand years it has been doing this—ever since Chrysostom established his hospital in Constantinople during the reign of Arcadius. Today it has a chain of hospitals and charitable institutions about the world, and that is why, a blind Samson though it is, it has not pulled the pillars of its own construction about its ears and died and been buried in its own ruins.

The real issue today, as it has ever been, is between Romanists and Baptists; between episcopacy and democracy; between priestcraft and individualism; between sacramentalism and free grace; between ecclesiasticism and life.

The logic of the situation is that the world will one day come under the aegis of the Catholics or the Baptists. There is no permanent stopping place between. There is an inevitable gravitation to them or to us. Meanwhile, Romanists have made enormous gains by their practical following of Christ in the ministry of healing. I have no criticism of them in this regard. They are about my Master's business, and they have reaped incalculably rich rewards in the substantial gratitude of their patients. I knew of a Protestant in the west who, after his recovery in one of their hospitals, willed over half a million dollars to Catholic institutions. Thus they have got money; thus they have disarmed criticism; above all, thus they have got multitudes of Protestant and Baptist men and women.

It is painful to think how fearfully we have lost through the surrender of one vast segment of Christ's work. Yet if any people should stand for the complete circle of the Gospel it is the Baptists. We profess to stand absolutely and squarely for just what Christ stood for, and for all that Christ stood for. And the underlying principles of the Gospel of Christ certainly include the healing idea, as well as the ideas of missions and education.

Therefore we are the people of all people to do all the work that Jesus Christ commanded. "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." Who that heard it will forget the noble utterance of Dr. M. B. Adams on this text at the General Association? His words were fitly and finely spoken. Surely the hour for the greater works has come.

Baptists far and wide seem to be awakening anew to their mission and their destiny. And well they may. It is democracy's day.

Priestcraft is waning, autocracy is tottering. Men are getting uncomfortable in the old duds of superstition and tradition. There is a new craving for simplicity and reality. We have it. We have everything doctrinally speaking, this old world needs. Our supreme danger is that we shall fail in application of the full-orbed Gospel of Christ. If we fail to use our vastly increasing wealth for the cause of Christ, if we fail to lead in the practical ministry of missions and education and healing the day is lost in doom and defeat.

There are signs that we shall not forget and shall not fail. What we are doing in Kentucky for missions and church building is a sign. What we are doing for education is a sign. There are many other signs, but there seems, to my judgment, no fairer sign than the present movement for a "Kentucky Baptist Sanitarium." Kentucky Baptists can do anything they set their faces to. And with the gifted and great-hearted Dr. M. P. Hunt to lead in the enterprise, and all the rest of us to stand in our place about him, we cannot fail to "take Vienna." There will be needed sublime faith, patient persistence and heroic giving on the part of both rich and poor. But we are equal to it, for have we not behind us all the resources of the Lord God Omnipotent?

RAINY SUNDAYS.

"I say, Caudle, do you hear the rain?" On that memorable night succeeding St. Swithin's Day, poor Caudle would seem to have had, in the language of the factory, "the laying out of his life." At any rate, it is surely the best remembered lecture that the forbearing creature has left on record out of the many that murdered his sleep. There was, we must take it but one umbrella in that thrifty household; hence the discomfort entailed by its being gone to the home of the borrower. We who live in more luxurious days are accustomed to seeing numbers of these wet-weather conveniences about us; some cheap affairs bought in a shop wherein the buyer had taken refuge from a sudden shower; some fine enough to indicate that they are Christmas presents. Seldom, if ever, could we give the lack of an umbrella as an excuse should we be called upon to account for our absence from church on a rainy Sunday. This being the case, it remains for us to lay claim to the virtue of prudence. We must remember our health, we say of the possession of which we should be more careful than of our purses; that blessing, deprived of which life would not be in the least worth having. It may be true that we have not had an ailment of any kind for so long that, had we the sensitive nature of Scholasticus, the Simpleton, we should turn out of our way to avoid meeting the doctor, being ashamed to look that defrauded man in the face: if we are well now and have been so for some time past, that is all the more reason, we say, for trying our best to keep so by avoiding exposure to the weather. A pity it would seem that this cardinal virtue of prudence should be confined, in its practice, to Sunday. Some of the umbrellas in the hall are perhaps, not quite dry yet from the soaking they received when we grownups, like the unselfish martyrs that we are, sacrificed our own inclinations on Saturday afternoon to take the children to some show, on which they had set their little hearts. By the way, as far as these children are concerned, it would seem as tho their throats and lungs were stronger than those of their elders—at any rate, on rainy Sundays, the latter are usually disposed to send the children off to Sunday school in order, as some of them caudally put it, to enjoy an interval of quiet during their absence. It is a depressing fact that a houseful of non-angelic children usually succeed pretty well in making a nuisance of themselves when shut in on a rainy day, but that is hardly an excuse for risking their health, where we hesitate about risking our own. And, perhaps with a little supervision, children might be restrained from racing up and down stairs, chasing the cat, or otherwise creating a commotion. "Ugh! You keep up such a noise among you that I cannot read a word," complains some mother who, for an hour past, has been seated in a rocking-chair with the carpet

around her strewn with the loose leaves of the Sunday newspaper. If that is all the harm done by the restlessness of the children, they surely might be forgiven for it, but, of course, it would be unedifying for the rebuked offenders to remind her of this, and when she finally abandons the paper to stare out of the front window at passers-by, her remarks are, perhaps, no more edifying to her hearers than that that paper would have been had she read it aloud to them.

As for example: "There goes Mrs. A—in that \$25 raincoat I saw her buying last Friday at the bargain sale. I knew that it would have taken a Noah's flood to keep her at home today. There's Mrs. B—in her every-day hat and the rainy day skirt that she made by shortening her long one. I think I'd stay at home before I'd wear the same hat to church that I did my marketing in. There's that C—girl in a picture hat and with nothing to protect her plumes from the rain but a little, flimsy, near-silk umbrella. I think, if I could afford to buy fancy hats, I'd have an umbrella in keeping with them."

Seldom does the sin of indolence come farther to the front among grownups than on rainy Sundays, and its pleadings for self-indulgence should be met with as deaf an ear as ever justice turned toward a criminal demanding undeserved mercy.—*Christian Work.*

THOUGHT AND LIFE IN THE KINGDOM.

BY C. M. JONES.

After that wonderful separation of the Master and his disciples at Olivet, those left behind proceeded to gather for the purpose of holding a prayer meeting. The chief exercise was "prayer and supplication," and although they transacted some business, there are not wanting those who think they had no business to do so, and that what they did was later discredited; and, in any event, the overshadowed interest was the praying. This fact is self-evident, but it is not well to lose sight of its suggestions.

It was a matter of prophecy that old men might "dream dreams." And some not so very aged, like Bunyan and our saintly Gordon, have dreamed to good purpose. Now, it has happened that, in a similar sense, this writer has "dreamed" about the first "Week of Prayer" in gospel measure of ten days. Supposing the early disciples had been of like mind and make-up after the religion of "the modern man," and, reversing the Rip Van Winkle conception, putting an average hundred and twenty of our modern church people asleep (not a very difficult thing to do), to wake up away backward, as it were, in Pentecostal time and privilege, just how would they have gone to work? There is no better way to bring out sharply the differences between the genuine and the imitation, or supposed improvement, than a fancy sketch of what might have happened if something over a hundred of our self-complacent progressives could be displayed at attempting to carry on a meeting in that upper room and that epoch-making emergency, according to present-day conditions and customs.

Now, according to this "dream," the hundred and twenty were by no means "all together in one place," but were in a good many places. Some thirty-five or forty perhaps gathered very deliberately—that is, straggled in, and scattered themselves about the large room, sighing as they contemplated the empty spaces. For some time the belated organist was waited for, and when that indispensable functionary arrived, he proceeded to play entirely through the first verse of the psalm before giving any one a chance to sing, thus killing the impulse usually secured by a joyous outburst of spontaneous and concerted praise. One of the brethren, who would never attend meetings unless he were given something important to do, was now called upon to pray. At the end of fifteen minutes the Father in heaven was informed of the destitution of the heathen world, out of all danger indeed, but greatly in need of better manners and more thrifty habits; and beseeching that skillful and especially scholarly ministers might be

sent forth—to churches able to pay for them—who should be able to compound Sadducee and stork, and the hardshell orthodoxy of all ages. To the dreamer this prayer was about the toughest part, and very nearly produced a nightmare; in reporting it he has read between its lines, as it were, and he is sorry to think its implications will be too readily recognized. The leader of the meeting was, of course, Peter, who took down a roll of the prophecy of Isaiah, and read a chapter, upon which he delivered a lengthy exposition, commenting on the critical probabilities as to the number and hopeless confusion of "Isaiah's," and the fact that the alleged Mesianic passage, upon which he had unfortunately stumbled belonged to a class which had been misunderstood and its importance Professor Retsof, of the University of Chicago, who had written a book concerning the finality of his shifting opinions as to the Christian superstition, a work consoling to the scholarly faithful. And so, after a brilliant and exhaustive talk, which his long-departed companions would never have recognized as coming from Peter, the meeting was thrown open for remarks, possibly prayers, the leader urging great brevity, as the time should not overpass the regulation hour. The best part of the hour was already gone, and time was precious, yet no one stirred. Peter remarked upon the silence. Thus spurred, one of the brethren rose and undertook to explain the smallness of the meeting. He had hoped that Nicodemus and Joseph of Arimathea would have been present, but a meeting of the Sanhedrin was being held, and these brethren, being timid, thought it best not to awaken suspicion by their absence. Tomorrow they could not be present because they would have to attend the Jerusalem chapter of their order. He would also add that, coming down from Olivet, Brother Matthew had informed him that, much as he regretted it, he could not be present, because of an important meeting of the Brotherhood of Publicans; we must excuse him, for he has many useful friends among the merry and well-to-do publicans. Here another brother indulged in doleful reminiscences of the good old times, when whole tribes came to Jerusalem for days of prolonged worship; but times were changing, and people had more social duties and business cares than aforesaid. Here some brother was overheard muttering something about the cares of this world and the deceitfulness of riches choking, when Peter choked off the unpleasant interruption by announcing work for the morrow. There had been no time for getting out a cut-and-dried program for this present occasion, but with tomorrow there must be something more important than mere prayer meetings, they could be held when the fewest people would be likely to be together. At the opening exercises, and be very brief. He announced committees on the "Field," "Education," and the like, remarking that, as for himself, he should insist that a teacher of language and elocution be first of all secured, for he should absolutely refuse to speak again in public until he could unlearn his Galilean patois, which on the last occasion had made things unpleasant for him.

Solomon said that dreams come through the "multitude of business," and somehow this writer's dream got confused with the mixing up of the multitude of business in church, association, and convention, in which prayer meetings usually get relegated to the rear, and "business" not always truly the "King's business," usurps the hour of worship, and so the "dream" came to an end.

Many churches, and many large denominational meetings, are addressed to death. The "Week of Prayer" is too commonly the week of talk. The time was when it was the most coveted praise to have it said of one that he was gifted in prayer. The writer has never been noted for pulpit eloquence, but has been cheered countless times by assurance from many sources that his prayers have signally helped troubled and sorrowing souls. He esteems this regard more precious than gold.—*Journal and Messenger.*

SUNDAY OBSERVANCE

SOUTH MISSISSIPPI

Recently I was at a Fifth Sunday meeting, where several good brethren, most of them Baptist preachers, sought by their eloquence to impress upon their hearers the need of rightly observing the Lord's day.

Baptist Minister—Mr. Conductor, I have traveled with you a great deal, and I have often wondered if you are a church member. You seem to be a very nice man.

Conductor—"No, I am not a church member. My wife is a church member. She and the children attend church and Sunday School. But I have to run this train on Sunday just the same as any other day; so I never get to go to church."

B. M.—But could you not get some one else to run your train on Sunday, so that you could go to church with your family?

C.—I am sure that is not always easy to do. Besides, it is no worse for me to violate the Scripture than for me to cause some one else to commit the same offense.

B. M.—I am sure I wish you could have the privilege of attending church. Why do you not seek employment where you do not have to work on Sunday?

C.—Well, parson, how can I hear what you say while what you do keeps ringing in my ears. If you preachers would make your actions conform to your words you might make it possible for us to stop all Sunday trains and thus give us railroad men a chance to be with our families and go to the church on Sunday.

B. M.—We have just had a good Fifth Sunday meeting. This question was up for discussion. I am surprised that no one presented your argument.

C.—Parson, why is it that you preachers don't stay and preach to your people on Sunday night? If you are really so anxious for your people to hear the gospel you are losing a fine opportunity to preach to the people.

Here the conversation ended. But, lest I be considered a crank, I'll relate an incident: Dr. J. B. Gambrell says that some years ago, he was traveling for a certain religious object, perhaps a Baptist school.

Dr. J. B. Gambrell says that some years ago, he was traveling for a certain religious object, perhaps a Baptist school. One Saturday night he found himself in Memphis. He was very anxious to get home, but he was religiously opposed to traveling on a Sunday train.

Jesus says: "He that honoreth me, him will my Father honor," and "Teach them to observe all things . . . and, lo, I am with you."

OBSERVER.

Circuit court at Liberty, Miss. Amite county has a convict farm where we send convicts of minor offenses. I am sorry indeed to say that Amite county has many blind tigers, men of both colors, and we have many who violate the law by carrying concealed weapons, and other minor offenses.

But these conditions should not exist in a county where there are so many churches, Sunday Schools, and Christian homes, and I don't believe our courts would convene so long as they do if every citizen would do his duty towards supporting crime.

Our court imposed about \$1,400 for minor offenses at the last session. Now this certainly does reflect on some body of people. Shall we blame our homes, or schools, or shall we blame each citizen who claims to be law abiding?

The protracted meeting began at Liberty, Miss., Thursday night, July 23rd. Bro. J. R. Johnston, of Gloster, Miss., did the preaching, which was uplifting and soul-winning.

Liberty church called Rev. S. W. Sproles again, and promised to give him \$600 for his services for 1909. Bro. T. J. Barksdale has given up his work to enter the Seminary at Louisville, Ky.

The saints at Berwick are rebuilding their church, which was blown down. I hope to give results of some of our protracted meetings in my next letter.

Mr. Wm. Stringfield and wife, father and mother of the writer, are spending a few weeks with their son. Father is nearly eighty-two years old, and almost blind from a cataract, yet he converses well and especially on the Scripture, he having committed a great deal of Scripture to memory when he could see.

Liberty, Miss.

I wish I could tell you all I feel about my new field, but that is impossible. The people have been so kind and thoughtful concerning pastor and his wife, as they have ever been of all their pastors.

Some of us are getting confused about the meaning of the word "Baptist," as used by writers and speakers of the present day. We hear and read of folks and of institutions that are said to be "Baptist" folks and "Baptist" institutions, but when we hear and read of some things believed, taught and practiced by them, we are at a loss to know what they stand for.

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A Select and High Grade School. Modern Equipment. Laboratories. Steam Heat. Libraries. Gymnasium. Elegantly Furnished. Select Patronage. R. E. HATTON, Ph. D. President. Glasgow, Kentucky.

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Delightful climate. No malaria. Twenty in Faculty. New building. Splendid campus. Elegant furnishings. Home but not a home. First class. Write for catalogue. Writing day used daily. GEO. J. BURNETT, President. J. HENRY BURNETT, Gen. Manager.

and practice. Now we read of men and institutions that deny that, and claim that the Bible "contains" God's Word, and, yet, these are denominated "Baptists."

We hear of schools that employ teachers who are Campbellites, Methodists, Presbyterians, a Christian Scientist, etc., and still we are informed that these are "Baptist" schools.

A young man went to a school, and after he had been there two years he said he could not tell from the instructions given what was its denominational connection. He was influenced to go there because it was a "Baptist" school.

Our old country pastors used to teach that baptism and the Lord's supper were church ordinances. That is our understanding of the Scriptures. Now, we read that in some places they practice open communion, and receive alien immersions, i. e., commune with anybody and receive for baptism immersions administered by anybody.

Recently we read of a church that decided not to require candidates for membership to be immersed, and the paper said it was a "Baptist" church.

Some time ago a preacher accepted the pastorate of a church that received persons who had been sprinkled, poured or immersed for baptism. He was said to be a "Baptist" preacher.

Now, these and other things confuse us, and we ask, "What does the word Baptist mean?" A. B. GARDNER. Beaver Dam, Ky.

A Wholesome Food HORSFORD'S ACID PHOSPHATE Especially recommended for the relief of that tired feeling during spring and summer.

Many of God's people wonder why they are poor, but they should look at things from God's standpoint. Maybe we are poor because God prefers to give us something more valuable than material goods; spiritual goods.—Methodist Recorder.

YOU-NEED-A SIGN Write Con. Truth for Estimate. 411 West Market Street. Terms Reasonable. LOUISVILLE, KY.

Accident and Health Policies, which cover ANY and ALL kinds of injuries and diseases. FOR SALE BY ALLEN M. REAGER, Agent. TRAVELERS INS. CO. LINCOLN BANK BUILDING LOUISVILLE, KY. Also Liability and Boiler and Life Insurance. Correspondence Solicited.

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.

There is no Precedent in the History of Great Undertakings

For What The Reader Will Find On This Page.

FROM THE HON. AUGUSTUS E. WILSON,
GOVERNOR OF KENTUCKY.

State of Kentucky Executive Department,
Frankfort, May 22, 1908.

To Whom It May Concern:

I have visited the quarters of the German Lithographic Stone Co., at Brandenburg, and spent a day there and found an enormous deposit of the lithographic stone. I have examined many large stones that were cut and standing in the building of the company which first quarried this stone, and also a good deal of work printed from this stone, and as a result of this examination, I have made a small subscription, but all that I could afford, to the stock, and while I am not a promoter nor capable of advising others about investments, it does seem to me that this ought to be a very fine investment.

This statement is made personally and of course not officially.
Yours truly,
AUGUSTUS E. WILSON.

The opinion of an expert whose life work has been lithography.

Louisville, Ky., Jan. 9, 1908.

German Lithographic Stone Co., Louisville, 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. HOPPERTHAUSEN,
Engraver-Lithographic Department, Courier-Journal Job Printing Co.

If one of the great importing houses, the senior partner of which, after visiting the quarry, writes such a letter, is there room for doubt?

New York, March 16, 1908.

The German Lithographic Stone Co., Kenyon Building, Louisville, Ky.

Gentlemen—Your lengthy letter of the 14th instant reached us this morning, and we have carefully read contents of same.

In reply beg to inform you that the specimen of work which you sent us is exceedingly good and if you can show such results there is no doubt about there being a market for the stones.

In our favor of March 12th our reason for inquiring if you had any stones ready for the market was that a customer, who had a few of the stones that you sent us for trial, wanted more of them.

We hope you will be able to raise enough capital to open up the quarry, for the writer of this letter, who visited the quarry, has no doubt at all that same will be developed and furnish stones satisfactory to the trade.

When in position to begin quarrying kindly bear us in mind for if there is anyone that can, we can put the stones on the market and sell them satisfactory for you.
Very truly yours,
ROBERT MAYER & CO.

Is it reasonable to assume that the writer of the following could be deceived about a matter of which he is fully informed?

Cincinnati, March 13, 1908.

German Lithographic Stone Co., Louisville, Ky.

Gentlemen—You ask me to give my opinion of your stone. Having been a transferer for sixteen (16) years and having seen tests made of the stone that was first discovered in the quarry at Brandenburg, Ky., after learning of the discovery and opening up of a lower ledge and it was reported that the stone from this ledge was of fine quality, upon learning that a company was organized to open up the quarries I went to Louisville, Ky., personally visited the Courier-Journal Printing Co's. Lithographic Department, personally examined the stone from the lower ledge, talked with lithographers as to their experience with the stone from same and became fully convinced that at last a quarry of lithographic stone had been found. I backed my opinion by acquiring one thousand shares of the capital stock of the German Lithographic Stone Co.

I know there is big money to be made out of this company and I advise everybody who read this to get in.
Respectfully yours,
HARRY REITMAN Transferer with the Charles Boldt Co.

The German Lithographic Stone Company, with a physical property worth hundreds of millions, with a 9 1-2 foot ledge of true lithographic stone covering an area of 200 acres, a stone worth from eleven to fifty cents a pound, a stone used throughout the civilized world, a stone found in a commercial body in but two spots on the globe, on this company's property recently discovered and opened at Brandenburg, Ky., one in Bavaria that has been supplying the world for nearly 100 years, has in previous issues of this paper made statements apparently extravagant and difficult to believe. It is one thing for a corporation to make a statement; it is another thing to prove the statement to be true. Hoisted down there can be no simpler proposition. First, the average tonnage value of lithographic stone is greater in dollars and cents than any deposit in the world; therefore, if our recently discovered lower ledge is

true lithographic stone, the corporation must be in possession of the most valuable single physical property on earth. Second, there is but one way to prove the existence and character of any product—that is by development, analysis by experts and by the actual final use of the product. Therefore, if the property has been developed sufficiently to prove its existence, if the rock has been taken from the quarry, placed in the hands of lithographers and the highest class of lithograph printing produced from it, what further can be asked by a reasoning individual?

There is no precedent for such proofs as to the existence and value of a physical property—that is for the proofs obtained and given to an investor prior to offering the company's stock. The investing public is entitled to proof. This corporation has the proof, that is real and indisputable. You will find it on this page.

Striking and Convincing Comparison.

While tremendous fortunes have been made in mining, who ever heard of the investing public being given an opportunity to invest in a mine after the extent and value of the property has been proven, and especially after it had been actually mined and had produced gold bars or the copper metal or silver? The public is invariably offered the opportunity to invest in a good prospect. How different is the proposition made by this company? In quarrying its product, in shaping it in various

commercial sizes and turning it over to a lithographer, in having printed from it the highest class of work for customers of one of the leading lithograph houses of the country, this corporation by such steps has furnished the same character of proof as a mining corporation could only do after having actually produced the precious metal. Can anyone afford, who has money to invest, to lose the significance and value of such a comparison?

Startling Comparisons of Value.

A ton of coal is worth from \$2.00 to \$3.00, yet "Coal Barons" have become multimillionaires as a result of mining this low-grade product.

A ton of Lithographic Stone is worth from \$200.00 to \$1,000.00.

A ton of pig iron is worth \$13.00. Structural Steel \$25.00.

A ton of Lithographic Stone is worth from \$200.00 to \$1,000.00.

A ton of copper ore of average richness is worth (best mines average 1-6 per cent.) about \$25.00.

A ton of Lithographic Stone is worth from \$200.00 to \$1,000.00.

A ton of gold-bearing ore from the famous Homestake mines averages \$5.00. This mine has paid nearly one hundred million dollars in dividends with ore averaging \$5.00 per ton.

A ton of "Blue Gray" Lithographic Stone averages \$500.00, or 100 times the average of Homestake ore.

A ton of copper ore from the mines of the Amalgamated Copper Company averages 6 1-8 per cent. or \$25.00, yet the Amalgamated pays 6 per cent. dividend on capital stock of one hundred and fifty-five million dollars.

A ton of "Blue Gray" Lithographic Stone, such as contained in our quarries, averages \$500.00 in value, or 20 times the tonnage value of the Amalgamated's ore, yet the capitalization of the "Amalgamated" is more than 150 times greater.

One acre of the "Blue Gray" Stone from our 9 1-2 foot ledge would market for three million one hundred thousand dollars. It would take two hundred thousand years for one acre of wheat to produce the same money.

Ten slabs of building Bedford limestone, 1 inches thick, 44x64 inches, are worth \$110.00. Ten slabs of marble the same size are worth \$340.00.

Ten slabs of "Blue Gray" Lithographic Stone the same size are worth \$5,800.00.

Two hundred and sixty acres of 9 1-2 foot ledge of "Blue Gray" stone is worth, averaging the product at twenty-five cents per pound, eight hundred million dollars. There is little occasion for surprise at such figures when one realizes that

Lithograph Stone is used all over the civilized world, and, like diamonds, which are to be found in but few localities, it cannot, or at least has not been found in seventy years' search in but two localities, Rothenhofen, Bavaria, and Brandenburg, Ky.

In view of the foregoing facts is the company's estimate of earnings sufficient to pay dividends annually from 80 per cent. to 300 per cent. so extraordinary?

Based upon the minimum earnings of dividends, subscribers prior to September 1, 1908, will secure the stock at par; therefore:

\$10.00 will buy 10 shares which will, upon minimum estimated earnings, pay \$3.00 annually, and the stock, one year after plant is in operation, should be worth \$80.00.

\$25.00 will buy 25 shares, and should earn \$20 annually; stock should be worth, one year after plant is in operation, \$200.00.

\$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.

\$100.00 will buy 100 shares, and should earn \$80.00 annually; stock should be worth, one year after plant is in operation, \$800.00.

\$500.00 will buy 500 shares, and should earn \$400.00 annually; stock should be worth in one year after reduction begins, \$4,000.00.

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

WRITE TODAY, USING COUPON BELOW.

W. R. Waters, President,
German Lithographic Stone Co.,
Kenyon Building, Louisville, Ky.
Dear Sir—Please send me the prospectus of your company, and full particulars, together with subscription blanks and samples of lithographing.
Name
W. R. 2 Street
City
State

HAD OUR ROCK BEEN OTHER THAN LITHOGRAPHIC STONE, COULD THE COMMISSIONERS HAVE AWARDED SUCH A MEDAL?

Kentucky Commission to Jamestown Exposition.

Board of Commissioners: John H. Athiasse, President; Chas. E. Hogg, 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. Oursley, Secretary.

Kentucky Building, Jamestown Exposition, Va., Dec. 23, 1907.

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

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

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

Very truly yours,
C. C. OURSLEY, Secretary.

If Lithography can only be produced from Lithographic Stone and the stone from our quarry produces lithography, are there any ifs?

Friday, August 28, 1908.

Mr. W. R. Johnson, Vice-President German Lithographic Stone Co., Louisville, Ky.

Dear Sir—In compliance with your request for reports as to what we have done with the lithographic stone that you furnished us from your quarry at Brandenburg, would say we have used some of the stones sent us on high class commercial work, and give you below a list of the work that we have printed on your German Lithographic Stone.

- Checks for Havana Investment Co., Havana, Cuba; Script letter head for L. H. & St. J. R. R. Co., Louisville, Ky.; Check for Lincoln Savings Bank, Louisville, Ky.; Insurance Policy for Citizens Fire Insurance Co., Charleston, W. Va.; Script letter head for Illinois Central R. R., Chicago, Ill.; Labels for W. A. Gaines & Co., Frankfort, Ky.; Stock Certificates for Havana Investment Co., Havana, Cuba; Letter head for the Pacific Insurance & Banking Co., Tarboro, N. C.; Letter head for Camp Manufacturing Co., of Pittsburg, Pa., New York, N. Y., etc., etc.; Letter head for B. F. Avery & Sons, Louisville, Ky.; Letter head for Hotel Lafayette, Taylorville, N. C.; Letter head for L. H. & St. J. R. R., Louisville, Ky.; Check, for Graves, Cox Co., Lexington, Ky.; Letter head for Bank of Warren, Warrington, Ky. Stock Certificates for Commonwealth Life Ins. Co., Louisville, Ky.; Letter head for Louisville Fertilizer Co., Louisville, Ky.; Blotter and letter head for Home Fire Ins. Co., Fordyce, Ark.; Certificate of Authority, Georgia Home Ins. Co., Columbus, Ga.; Labels in colors for W. A. Gaines & Co., Frankfort, Ky.

We can only say that the lithographic stone furnished us from your quarry seems to be all right and fully equal to the imported german lithographic stone. If all the lithographic stone taken from your quarry is equal to the stones furnished us, you will have a high class lithographic stone.

Yours truly,
COURIER-JOURNAL JOB PRINTING CO.
Aug. Straus.

From Col. J. Stoddard Johnston, the distinguished journalist and geologist, to whom, because of his scientific knowledge and his love for the Southland, much of her mineral development is due.

Louisville, Ky., August 28, 1908.

W. R. Waters, Esq., President German Lithographic Stone Co., Louisville, Ky.

Dear Sir—I have carefully examined your lithographic stone quarry at Brandenburg and am able to confirm your reports in regard to the quality and quantity of the stone. I have for many years given attention to the reported existence of lithographic stone in Kentucky, but have no where else found any of the quality of your recently discovered lower ledge.

My full report will be made to your company in a short time.
Very truly yours,
J. STODDARD JOHNSTON.

German Lithographic Stone Co.

74-75 KENYON BUILDING, LOUISVILLE, KY.

W. R. WATERS, Pres. WM. ROBT. LEE JOHNSTON, V. Pres. and Gen. Mgr. DR. W. R. DURRETT, Consulting Engineer. D. L. BILLINGS, Sec. and Treas. LOUISVILLE TRUST CO., Registrar.

YOUR PLACE.

BY HERMAN M. RICHARDSON.

Where duty calls in life's conflict. There is your place! Where you may think you are useless, Hide not your face. God placed you here for a purpose, What'er it be; Know He has chosen you for it: Work loyally. (Gird on your armor! Be faithful At toil, or rest, Which'er it be, never doubting, God's way is best. Whether waiting or working, Stand firm and true; Do the work well that your Master Gives you to do. —The Churchman.

OUR PULPIT.



GOD'S TENDER MERCY.

C. H. MURKIN.

"The tender mercy of our God." —Luke 1:78.

It was a proof of great tenderness, on God's part, to think of his sinful creature, man at all. When the created one had willfully set himself in opposition to his Creator, that Creator might at once have destroyed him, or have left him to himself to work out his own destruction. It was divine tenderness that looked on such an insignificant creature, impudently engaging in so gross a revolt. It was also infinite tenderness which had, long before that, considered man so carefully as, practically, to frame a plan by which the fallen might be restored. It was a wonder of mercy that infallible wisdom should unite with almighty power to prepare a method by which rebellious man might be reconciled to his Maker. It was the highest possible degree of tenderness that God should give up his own Son, his only-begotten Son, that he might bleed and die in order to accomplish the Great work of our redemption. It is also indescribable tenderness that God should, in addition to the gift of his Son, take such pity upon our weakness and our wickedness as to send the Holy Spirit to lead us to accept of that "unspeakable gift." It is divine tenderness which plies us with incessant expostulation and invitation, all to induce us to be merciful to ourselves by accepting the immeasurable boon which God's tender mercy so freely presents to us.

It was wonderful tenderness, on God's part, that when he thought of saving man, he was not content with lifting him up to the place which he had occupied before he fell, but he must needs lift him far higher than he was before; for, before the Fall, there was no man who could truly call himself the equal of the Eternal; but now, in the person of Christ Jesus, manhood is united with Deity; and of all the creatures that God has made man is the only one whom he has taken into union with himself, and set over all the works of his hands. There was infinite tenderness in God's first thoughts of love towards us, it has been divine tenderness right through up till now, and that same tenderness will bring our souls into heaven, where

we shall say with David, "Thy gentleness hath made me great."

For every individual case, God, in the covenant of his grace, seems to have prepared some separate good thing. For great sinners, whose iniquities are many and gross, there are gracious words like these, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." If the man has not fallen into such depths of open sin, the Lord says to him, as the tender-hearted Saviour said to one who was in that condition, "One thing thou lackest;" and that one thing the grace of God is prepared to supply. There is as much in the Word of God to encourage the moral to come to Christ as there is to woo the immoral to forsake their sins and accept "the tender mercy of our God." If there are children or young people who desire to find the Lord, there is this special promise for them, "Those that seek me early shall find me." Yea, even for the little ones there are such tender words as these, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Then, if the sinner be an aged man, he is reminded that some were brought to labor in the vineyard even at the eleventh hour; and if he be actually dying, there is encouragement for him in the narrative of the dying thief who trusted in the dying Saviour, and who, when he closed his eyes on earth, opened them with Christ in paradise. So again I say that, in the covenant of his grace, God has seemed to meet the peculiar case of every sinner who really desires to be saved. If you are very sad and depressed, desponding and almost dismayed, there are divine declarations and promises that are exactly suited to your case. Here are a few of them: "He healeth the broken in heart, and bindeth up their wounds." "The Lord taketh pleasure in them that fear him, in those that hope in his mercy." "A bruised reed shall he not break, and the smoking flax shall he not quench." Everything seems to be done on purpose that, into whatsoever condition a man may have fallen through the previous malady of sin, God may come to him, not roughly, but most tenderly, and give to him just what he most needs. I rejoice to be able to say that all that a sinner can want, between here and heaven, is provided in the gospel of Christ—all for pardon all for the new nature, all for preservation, all for perfecting, and all for glorifying is treasured up in Christ Jesus, in whom it pleased the Father that all fullness should dwell.

Let us, then, before we go any further, bless that tender thoughtfulness of God, which, foreseeing the greatness of our sins and our sorrows, our wants and our weaknesses, has provided for our vast necessities a boundless store of grace and mercy.

The tenderness of God is seen in the methods by which he brings sinners to himself.

See now, my dear hearer, God has sent the gospel to you but how has he sent it? He might have sent it to you by an angel, a bright seraph might have stood here to tell you, in flaming sentences, of the mercy of God. But you would have been alarmed if you could have seen him, and you would have fled from his presence; you would have been altogether out of order for the reception of the angelic message.

He sent the gospel to you by a man of like passions with yourself, one who can sympathize with you in your waywardness, and who will affectionately try to deliver his message to you in such a form as will best meet your weakness. Some of you first heard the gospel from your dear mother's lips; who else could tell the sweet story so well as she could? Or you have listened to it from a friend, whose tearful eyes and heaving bosom proved how intensely she loved your soul. Be thankful that God has not thundered out the gospel from Sinai with sound of trumpet waxing loud and long, reminding you of the terrific blast of the last tremendous day; but that the blessed message of salvation, "Believe and live," comes to you from a fellow-creature's tongue, in melting tones that plead for its reception.

Remember, too that the gospel comes to men, not only by the most suitable form of ministry, and in the simplest style of language, but it also comes to men just as they are. Whatever your condition may be, the gospel is suitable to you. If you have lived a life of vice, the gospel comes to you, and says, "Repent ye therefore and be converted, that your sins may be blotted out." You may, on the other hand, have lived a life of self-righteousness; if so, the gospel bids you lay aside this worthless righteousness of your own, which is as filthy rags, and bids you put on the spotless robe of Christ's righteousness. You may be very tender-hearted, or you may be quite the reverse; your tears may readily flow, or you may be hard as the nether mill-stone; but, in either case, God's gospel is exactly suited to you. Yes, blessed be the name of the Lord, if a sinner be at the very gates of hell, the gospel is adapted to his desperate condition, and can uplift him even out of the depths of despair.

One thing I want you to notice particularly, and that is that the mercy of God is so tender because it comes to you now. If you are able to relieve a poor sufferer at once and yet you keep him waiting, your treatment is as cruel as it is tardy. But God's gospel saith, "Behold, now is the accepted time; behold, now is the day of salvation." If any sinner doth stand outside mercy's gate for even half an hour, he must put the blame for his exclusion down to his own account alone; for, if he would but obey the gospel message, and trust to the finished work of Christ, the door would be opened at once. Such delays as this are not God's delays, but ours; and if we postpone our acceptance of his mercy, we are ourselves to blame.

Now I must pass on to notice, thirdly, the tenderness of God's mercy in the requirements of the gospel. What does the gospel ask of us? It certainly asks nothing of us but what it gives to us; it never asks of any man a sum of money in order that he may redeem his soul with gold. The poorest are as heartily welcomed by Christ as the richest; and the beggar who could count all his money on his fingers is as gladly received as the millionaire who has his stocks and his shares, his lands and his ships, when he added this affecting description, "When he was yet a poor man are bidden to come to me, without money and without price." Neither does the Lord ask of us any severe penances and punishments in order to make us acceptable to him. He does not require us to put our bodies to torture, or to pass through a long series of

outward and visible mortification of the flesh. You may trust Christ while you are sitting in your pew; and if you do so, you shall be at once forgiven and accepted.

No profundity of learning is asked as a condition of salvation. In order to be a Christian, one need not be a philosopher. Do not know thyself to be a sinner—guilty, lost, condemned, and Christ to be thy Saviour! Then thou art saved, however ignorant thou mayest be about other matters.

Nor doth the gospel even ask a great amount of faith of you. To be saved, does not require Abraham's faith, nor the faith of Paul or Peter. It requires a like precious faith—faith similar in substance and essence, but not in degree. If thou canst but touch the hem of Christ's garment, thou shalt be made whole. If thy view of Christ be such a poor trembling glance that thou seemest to thyself scarcely to have seen him, yet that look will be the means of salvation to thee. If thou canst but believe all things are possible to him that believeth; and though thy belief be but as a grain of mustard seed, yet shall it ensure thine entrance into heaven. What a precious Saviour Christ is! If thou hast sincere trust in him, even though it be but very faint and feeble, thou shalt be accepted. If thou canst from thy heart say to Christ, "Lord, remember me when thou comest into thy kingdom," thou shalt soon have his gracious assurance, "Thou shalt be with me in paradise." Do not delude yourself with the idea that there is a great deal for you to do, and to feel in order to fit yourself for coming to Christ. All such fitness is nothing but unfitness. All that you can do to make yourself ready for Christ to save you is to make yourself more unready. The fitness for washing is to be filthy; the fitness for being relieved is to be poor and needy; the fitness for being healed is to be sick; and the fitness for being pardoned is to be a sinner. If thou art a sinner—and I warrant thee that thou art that—here is the inspired apostolic declaration, yet you have forgotten God. Others worthy of all acceptance, that help in fighting the battle of life; Christ Jesus came into the world to save sinners;" and to that declaration we may add our Lord's own words "he that believeth on all but in want. God very graciously stepped in to supply your needs, yet now you talk to your friends about how "lucky" you have been, whereas the truth is, that God has been tenderly merciful towards you. Yet you have not even seen his hand in your prosperity; and, instead of giving God the glory of it you have ascribed it to that heathen godness, "luck." God has been patient and gentle with you as a nurse might be toward a wayward child; yet you altogether ignore him or turn away from him. You were sick a little while ago; and God raised you up again to health and strength: is there still no turning of your heart towards God? I pray that God's grace may work in you the change that no pleading of mine ever can produce, and that you may say, "I will arise and go to my Father, and will say unto him, Father, I have sinned." If you honestly make that confession to your Heavenly Father, he will and had compassion, and ran, and forgive you, and welcome you as freely as the father in the parable of the returning prodigal.

The last point of the tenderness of God's mercy that I can now speak of is this, the tenderness of yours, and he will come more than its application and of its accom-

half way to meet you; ay, it is bound to come all the way that you are able to go any part of the way.

How else does the gospel talk to men? Why, it tells them of the great Shepherd's love. He lost one sheep from his flock, and he left the ninety and nine in the wilderness while he went to seek the one which had gone astray; and when he found it, he laid it on his shoulders, rejoicing, and when he came home, he said to his friends and neighbors, "Rejoice with me; for I have found my sheep which was lost." That lost sheep was the type of an unconverted sinner, and that Shepherd is the bleeding Saviour who came to seek and to save that which was lost.

Ought not such arguments as these to prevail with you? When the gospel seeks to win a sinner's heart—its master-plea comes from the heart, the blood, the wounds, the death of the incarnate God Jesus Christ the compassionate Saviour. The thunders of Sinai might drive you away from, but the groans of Calvary ought to draw you to him. God's tender mercy appeals even to man's self-interest, and says to him, "Why wilt thou die? Thy sins will kill thee, why dost thou cling to them?" It says to him, "The pains of hell are terrible;" and it only mentions them in love, so that the sinner may never have to feel them, but may escape from them. Mercy also adds, "The grace of God is boundless, so thy sin may be pardoned; the heaven of God is wide and large, so there is room there for you." Mercy thus pleads with the sinner, "God will be glorified in thy salvation, for he delighteth in mercy, and he saith that, he hath no pleasure in the death of the wicked; but that the wicked turn from his way and live."

O, my dear hearers, as I think of some of you who are unconverted I can hardly tell you how sad I feel when I recollect against what tenderness you have sinned! God has been very good to many of you, if you have been kept from the depths of poverty, you have even been dandled on the knee of prosperity; yet you have forgotten God. Others of you have had many providential helps in fighting the battle of life; you have been often divinely assisted when you were sick, or when your poor wife and children were all but in want. God very graciously stepped in to supply your needs, yet now you talk to your friends about how "lucky" you have been, whereas the truth is, that God has been tenderly merciful towards you. Yet you have not even seen his hand in your prosperity; and, instead of giving God the glory of it you have ascribed it to that heathen godness, "luck." God has been patient and gentle with you as a nurse might be toward a wayward child; yet you altogether ignore him or turn away from him. You were sick a little while ago; and God raised you up again to health and strength: is there still no turning of your heart towards God? I pray that God's grace may work in you the change that no pleading of mine ever can produce, and that you may say, "I will arise and go to my Father, and will say unto him, Father, I have sinned." If you honestly make that confession to your Heavenly Father, he will and had compassion, and ran, and forgive you, and welcome you as freely as the father in the parable of the returning prodigal.

The last point of the tenderness of God's mercy that I can now speak of is this, the tenderness of yours, and he will come more than its application and of its accom-

What does God do for sinners? Well, when they trust in Jesus, he forgives all their sins, without any upbraidings or drawbacks. I have sometimes thought that, if I had been the father of that prodigal son, I could have forgiven him when he came home, and I hope I should have very freely done so, but I do not think I should ever have treated him in quite the same way I treated his elder brother. I mean this, I would have had them sit at the same table, and feast on the same food; but I think that, when market-day came around, I should have said to my younger son "I shall not trust you with the money; I must send your elder brother to the market with that, for you might run away with it." Perhaps I should not go so far as to say that, but I think I should feel it, for of such a son as that one would be rather suspicious for a long time. Yet see how differently God deals with us. After some of us have been great sinners, and he has forgiven us, he puts us in trust with the gospel, and bids us go and preach it to our fellow-sinners. Look at John Bunyan, a swearing, drinking profligate, playing at "tip-cat" on Sundays; yet, when the Lord had forgiven him, he did not say to him, "Now, Master John, you will have to sit in the back seats all your life. You shall go to heaven, I will provide you a place there; but I cannot make as much of you as I can of some who have been kept from such sins as you have committed." Oh, no! he is put in the front rank of the Lord's servants, an angel's pen is given to him that he may write *The Pilgrim's Progress*, and he has the high honour of lying for nearly thirteen years in prison for the truth's sake, and amongst all the saints there is scarcely one who is greater than John Bunyan. Look at the apostle Paul, too. He called himself the chief of sinners, yet his Lord and Master made him, after his conversion, such an eminent servant of Christ that he could truly write, "In nothing am I behind the very chiefest apostles though I be nothing."

It is a proof of great tenderness on God's part, that he giveth liberally, and unbraided not. He not only forgives, but he also forgets. He says, "Their sins and their iniquities will I remember no more" and although we may have been the vilest of the vile, he makes no drawbacks on that account. I have known a father, who has said to his bankrupt son, "Now, you young scapegrace, I will set you up in business again, but I have already lost so much money through you that I shall have to make a difference in my will, for I cannot give all this to you, and then treat you as I treat your brother." But, blessed be God, he makes no difference in his will. He has not said that he will give the front seats in heaven to those who have sinned less than others have done, and put the greater sinners somewhere in the background. Oh, no! They shall all be with Jesus where he is, and shall behold and participate in his glory. There is not one heaven for the great sinners, and another for the little ones; but there is the same heaven for those who have been the greatest sinners, but who have repented and trusted in Jesus as there is for those who have been kept from running into the same excess of riot. Let us admire the wondrous tenderness of divine grace in its dealings with the very chief of sinners. When God begins to cleanse a sinner, he does not partly wash him, but he

takes away all his sin; he does not partly comfort him, but he loads him with lovingkindness, and gives him all that heart could wish. Oh that sinners could be persuaded to come unto him to obtain his full and free forgiveness!

Possibly, somebody here says, "If God is so tender in mercy to wretches like who come to him through Christ, I should be glad if you could explain why his mercy has not been extended to me. I have been seeking the Lord for months; I am at his house as often as I can be; I delight to hear the gospel preached, and I long for it to be blessed to me; I have been reading the Scriptures, and searching for precious promises to suit my case, but I cannot find them. I have been praying for a long while, but my prayers still remain unanswered. I cannot get any peace; I wish I could, I have been trying to believe, but I cannot." Well, my friend, let me tell you a story that I heard the other day. I cannot vouch for its truth, but it will serve for an illustration for me. There were two drunken sailors, who wanted to go across a narrow Scotch firth. They got into a boat, and began to row, in their wild drunken way, but they did not appear to make headway. It was not far across, so they ought to have been on the other side in a quarter of an hour, but they were not across in an hour, nor yet in several hours. One of them said "I believe the boat is bewitched;" the other one said he thought they were, and I should suppose they were through the liquor they had been drinking. At last, the morning light came; and one of them, who had become sobered by that time, just looked over the side of the boat, and then called out to his mate, "Why, Sandy, you never pulled up the anchor!" They had been tugging at the oars all the night long, but had not pulled up the anchor. You smile at their folly, and I do not regret that you do so, because you can now catch the meaning of what I am saying. There is many a man who is, as it were, tugging away at the oars with his prayers, and his Bible reading, and his going to chapel, and his trying to believe; but, like those drunken sailors, he has not pulled up the anchor. That is to say, he is either holding fast to his own supposed righteousness, or else he is clinging to some old sin of his which he cannot give up. Ah my dear friend! you must pull up the anchor, whether it holds you to your sins or to your self-righteousness. That anchor, still down out of sight, fully accounts for all your lost labour, and fruitless anxiety. Pull up that anchor, and there will soon be a happy end of all your troubles, and you will find God to be full of tender mercy and abundant grace even to you. May it be so, for our Lord Jesus Christ's sake! Amen.

BIBLE INSPIRATION.

The devil and his agents have always attacked the inspiration of the Bible. One purpose is to practically destroy its authority over men. If it can be made to appear spired, then the argument is that no one is bound by its commands, its rules and its precepts. Rev. A. Lambert, in his book against infidelity, in which he especially replies to Mr. Lacy, an infidel, says: "If it (the Bible) is inspired by God, its precepts and commands must be just and right, however they may appear to us. It will not do to say that the Book commanded unjust things to be done and there-

fore it is not inspired. This is to beg the question, for if it be inspired, those things which you imagine to be unjust are not and cannot be unjust. To say that anything in the Bible is unjust is to deny its inspiration." He also says: "But, you will ask are we not to determine its inspiration by its contents? I answer, no. The claim that the Bible is inspired is not based on its contents but on facts, circumstances, and evidence outside of and independent of the nature of the contents." It is said by some leading men that one main evidence of the inspiration of the Bible is that it inspires the one who reads it. A certain Christian man, widely known, but whose name I do not now recall said: "I believe that the Bible is inspired, because it inspires me." I would not depend upon this as a conclusive evidence, yet it is a fact that the Bible has made powerful impressions upon a multitude of people, both believers and unconverted persons, who have thoughtfully read it. No other book has so influenced people of all classes. There are other books that are true pure, and strong in principle and purpose but they have not been especially inspired by God. The Bible does contain records of unjust and untrue things, but the things themselves never had God's approval.

C. H. WETHERS.

It is not always well to become used to things. When first one sees an act of striking moral quality, good or bad, his heart is stirred to strong feelings of praise or blame. But it is too often the case that constant recurrence of the act weakens or dampens our feelings about it. We get to take it as a matter of course, and to wonder at it. But God never comes to that fancied wisdom of indifference to which our worldly experience brings us. He cannot look upon sin without abhorrence, or upon faithful service without the "well done!" Much as he must have seen of wrong and wrong-doing, he never "gets used" to it, or takes it as a matter of course. Nor is good ever stale to him. He always has a fresh joy in it. Let us be followers of God in this, as dear children, growing up into the childlikeness of the Father.—*Sunday School Times.*

T. W. O. O.

Just think of these four letters, next time you are ill. They represent good advice to sick women. Ladies, by thousands, have written to tell others to "Take Wins of Cardui." They have tried it, and know what it will do for the ills and weaknesses peculiar to their sex. Cardui, you must know, contains no injurious ingredients, but is a pure, vegetable, non-intoxicating, extract of medicinal herbs, which acts gently, specifically and curatively on the womanly organs. "I was a total wreck," writes Mrs. Eveline McGrew, of 2950 Guadalupe Street, Austin, Tex., "and I wish I could tell all afflicted females what Cardui has done for me and for my daughters. It is certainly the best and most wonderful tonic, to build up shattered nerves and for all other female troubles. If all women and girls would use Cardui, they would not need doctors. It saved my life at the menopause and I recommend Cardui to all." Cardui is an old and well tried remedy for female troubles. Your druggist sells it, with full directions for use on the wrapper. 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.

On the first page of this issue of the Recorder will be found a brief statement, by Dr. J. M. Weaver, bearing directly on "the position of our Seminary and its President on alien immersion." We regret to say that there has been a wide-spread misunderstanding on this subject. The question was frankly discussed in the kindest spirit at the Long Run Association, last week. The clear, positive and unequivocal statement of President Mullins was generally commended. He stated that he and the Seminary stood for regular baptism and were opposed to the reception of "alien immersion," and that they, if asked would advise the churches against the reception of these immersions. Of course the whole matter is finally left to the decision of each individual church. That is in keeping with the polity of Baptist churches. But even here great caution should be exercised for an important principle is involved. A church near Boston, in the exercise of this right, has elected to receive as members those who have been immersed or sprinkled, and, also those who repudiate water baptism of any form. That organization still claims to be a Baptist church and according to our latest information that claim has not been called in question by the Baptist churches of that vicinity. Certainly a self-governing body can do as it pleases, but there are limits involving "like faith and order" that cannot justly be ignored. The exercise of sovereign rights merely for the sake of "regularity" or "good order" is a serious matter. Re-baptism is a misnomer in the New Testament. In each case it is either baptism or it is not baptism. Baptism is not an act to be repeated and a series of subsequent immersions, no matter what the intention cannot take the place of valid baptism. There is no re-baptism. On the other hand, one or a series of immersions, before the candidate possesses the New Testament requisites, cannot be accepted as valid baptism. In this connection we urge caution and prudence in doing any thing that would commit our churches to the open and avowed

policy of receiving alien immersion. The logic of the situation necessarily leads to "open communion," for the man who can administer one ordinance of course, can also administer the other. It is the entrance of the thin edge of the wedge that is dangerous, because it seems a slight, an insignificant act. Misunderstanding as to the position of our Seminary on this question should now be a thing of the past. Certainly Dr. Mullins cannot be held responsible if such be the case, for he has spoken with great clearness both for himself and his associates. Denominational harmony can usually be secured by combining candor with a square deal for every Baptist enterprise. The announcement is made that a missionary exhibit similar to "The Orient in London," is to be given in Boston during November, 1909. It is further stated that all denominations will co-operate in this enterprise. But what was "The Orient in London"? It was an effort to bring the mission fields of the world to the English people. This was done by means of pageants and tableaux of every sort. In each instance the effort being to show the original and then the transformed condition after a period of missionary activity. An eye witness writes: "When one enters the great Agricultural Hall, he is suddenly in another world—an Orient world or an island of the South Seas. All around him are Hindoo villages, North American (Canadian) Indian camps, African kraals or Chinese pagodas. In and out of the houses move the silent natives, living as natives live in their own lands. (But these are all actors—English young men and maidens of the churches taking their parts.) Here is a native-made church of New Guinea and close to it a New Guinea tree house, with inhabitants ascending and descending the hanging ladder. Suddenly there is a commotion and one turns to find a Hindoo funeral procession going by, with all its strange accompaniment. As you watch the body being taken to the pyre, you are drawn in another direction by a sound of wailing, followed by a tremendous commotion. You make in that direction and find that a missionary has just arrived in time to prevent the burning alive of a Hindoo widow, or to prevent the throwing of a child into the Ganges, or under a giant moloch on wheels. And it is all so real that one nearly forgets he is in London and rushes to help the missionary. "But you wander to the other end of the hall, where you see snow, and there passes by you a group of Eskimos with dogs and sledges and a lot of Eskimo children evidently having the time of their lives. Near them, the American Indians are executing a war dance. Some one has trained these lusty English lads well for, in their paint and feathers they dance as if they had come straight from the Canadian forests. But a little later you will find these Indians in a pretty little church with paint exchanged for clothes and tomahawks for spades. Indeed the whole scheme of the exhibition is based on contrast. Here is a Hindoo village before the mission has been established. Here it is ten years afterwards. Dirt has given place to cleanliness; nakedness to clothes; hideous, cruel practices to kindness; idol worship to the worship of the Father in service of others; the maiming of children, to schools;

the dancing and charming of medicine men about some poor suffering woman to a neat little hospital with a nurse in white carrying out the kind orders of a medical mission-ary." Perhaps the chief scene was the "The L'agent of Darkness and Light." Six hundred persons occupying a vast stage, were necessary for the production of this event. In it there were four episodes—North, South, East and West, and a tableau. In this final tableau a choir, numbering about two hundred, in beautiful costumes and bearing palms, ascended to the platform; there is a roll of drums and the actors and audience unite in singing the "Hundredth Psalm." Now something like this is to be reproduced in Boston next year. Is it a wise and proper thing to do? Who can foresee the end? If such a performance can create sympathy for missions, why not use the spectacular in trying to save the lost? Shall the Prodigal Son and the Tragedy of Calvary, in pagrant and tableau, be reproduced in the great cities of America? God forbid! The basal motive in the missionary enterprise, is "love to God" and that is not produced by "dumb show and moving processions." Such performances pandering to an abnormal condition that will ultimately destroy the essential factor in every missionary enterprise. Too much information cannot be given concerning the needs and achievements in mission fields, but we seriously doubt the wisdom of using "The Orient in London" method. "Let us alone; what have we to do with thee!" This is the language of a demon. He desires to be let alone in his evil work. This has been and still is the cry of evil. "Let us alone. Don't go to fighting. Be sweet spirited." The whiskey ring, with their destructive agencies are crying, "Let us alone; you are trying to take away our liberties and to interfere with our rights and curtail our privileges." Organized evil in varied form is constantly complaining of the restrictions of law, the demands of right, and the opposition of the good. The cry is "Let us alone." So it is with error, that is making inroads upon truth, upon right and righteousness. "Let us alone. We are for peace. Don't fight. Don't hinder; don't oppose. Be sweet spirited." Error always wears an attractive garb and poses as a benefactor. It boasts of its wide horizon and broad and liberal tendencies. It speaks much of freedom. Freedom of thought; freedom of research; freedom of speech; freedom of the press. But what is meant by their freedom? It is that its claims and assertions shall go unchallenged, and its efforts be not opposed. "Let us alone" is the quick and positive demand when opposition appears on the scene. "Let us say and do all we can for the propagation of error." "Don't oppose us: that would not be sweet spirited." So-called old-fogy ideas may be ridiculed, and truths dear to the question; yet to attempt a defense means to be branded as narrow, a kicker, a disturber, as opposed to progress. "Let us alone" is the demand. Shall the request be granted? The Christian's attitude to error is clearly set forth in the Scriptures. "If there come any unto you over-

and bring not this doctrine (the doctrine, the teaching of Christ) receive him not into your house; neither bid him Godspeed; for he that biddeth him Godspeed is partaker of his evil deeds." We are watchmen. We have responsibilities. Hence, yes, but only on that which is true and good. For evil and error the loyal servant should have only the frown of disapproval. The Canadian Baptist argues that: "Upon sincere believers in the Lord Jesus there rests today the obligation which in turn has rested upon each successive generation of His followers. This obligation has to do especially with the preservation of His truth and the propagation of His Kingdom. And today, as much as during any period in the past, for the preservation of the truth and the extension of His Kingdom three things are of supreme importance; the doctrine as taught by Christ and His apostles; the ordinances as instituted and observed by Christ and His apostles; and churches as established by Christ and His apostles. By these three important things, life, light, and liberty are secured. By these, superstition, priest-craft, and spiritual bondage are securely guarded against. And these three are so inter-related that no one can be changed or neglected without obscuring the significance of the others. Only the doctrines taught by Christ can be properly epitomized in the Gospel ordinances, and only in churches as established by Christ and His apostles can the ordinances be observed as He instituted them." Softly, brother, softly, or you will be charged with believing in the perpetuity of Baptist churches and the rejection of alien immersions. By insisting on holding "the doctrine as taught by Christ and His apostles" some will declare you are antiquated and others assert their liberty is at stake. True, indeed, is it that "only in churches as established by Christ and His apostles can the ordinances be observed as He instituted them." Not long since a gentleman, while waiting at a railroad junction for a train, became engaged in conversation with another person, a citizen of Georgia, who was also waiting for a train. The latter is engaged in the real estate business. During the conversation he called attention to the fact that the Georgia Legislature had passed two conflicting laws, e. g., "The Road Law," requiring roads to be built by convict labor; and the State-wide Prohibition Law. By way of establishing this conflict, he showed how the Prohibition Law destroys the convict making power, and hence the need of additional legislation to make other provisions for the building of roads in Georgia. Jails become practically useless where prohibition laws are enacted and enforced. A terrible battle had been fought and the victors, in caring for the wounded, tried to remove a young man from the field. He insisted on being left just where he was and the request was granted. Returning later they found him dead. When the body was raised to be borne to the grave they found beneath the colors of his regiment. He had sworn not to part with them and would not purchase recovery by breaking his oath. The Master needs just such fidelity. Let us be faithful to His flag, fighting to maintain its honor, and making out of its ample folds our winding sheet when life's day is over.

EDITORIAL VARIETIES

In Berlin and suburbs there are ten Baptist churches, with a membership of over 4,000, besides several mission stations. Third Avenue church has licensed Mrs. E. H. Curry to exercise his gifts as a preacher of the Gospel. Pastor Cannon thinks there is great promise of usefulness in this young man. The veteran preacher, Rev. W. E. Perry, has had twenty-six men converted and baptized under his preaching that have entered the Baptist ministry—and they are Baptists. Well done. Mrs. W. W. Kivette, widow of Dr. W. W. Kivette, died at her home in Chicago, August 16th, in the eighty-first year of her age. Dr. Kivette was once pastor of the Walnut Street Baptist church, this city. We acknowledge an invitation to the marriage of Rev. Neason Phillips and Miss Helen Barton, of Shelbyville, Ky. The happy event is set for September 16th, at 3 p. m. The Recorder extends congratulations and wishes for them long and happy and useful lives. The Baptist Education Society is anxious to secure at once a first-class man as principal of the Baptist Collegiate Institute, at Princeton, Ky. It was thought that arrangements had been made for a principal, but this was a mistake. Address Dr. P. T. Hale, 1850 Brook street, Louisville, Ky. The Baptists and Free Baptists have a "working union" in Malae. Not long since the Baptist State Missionary baptized three candidates into the fellowship of a certain Free Baptist church. A Miss ——— "is caring for this interest" in connection with a regular Baptist church in a neighboring town. Rev. W. L. Khearer reports a good meeting at Lockport, Henry county. W. H. Johnson is the pastor. The meeting continued twelve days, and there were eleven additions, six of them for baptism, five by letter. Large congregations, there being from 250 to 500 people present at the services. Ordained four deacons, and left the work in a very hopeful state. Rev. J. F. Griffith, of Spencer, Ind., accepts the call to become pastor of the Crescent Hill church, of Louisville. He expects to enter upon the work October 1st. We extend to Bro. Griffith a hearty, fraternal welcome to Kentucky, and to Louisville. We believe there is a great future for Crescent Hill church, and we confidently expect to see things come to pass under the leadership of this pastor. Dr. W. O. Carver, who has just returned from the Orient, states that he again tendered his resignation as pastor of Salem church, Nelson Association. He resigned the care of this church before leaving, more than a year ago, but they declined to accept same, and called a supply. Now upon his return they have accepted his resignation, and called as his successor Bro. W. H. Moody, who has supplied the pulpit in his absence. Dr. C. O. Skillman, so well and so favorably known among Kentucky Baptists, has just returned to Louisville, from a pleasant trip to his old field in Clinton, Mo. Dr. Skillman is one of the clear thinkers, a sound theologian, a true Baptist, and, though not so vigorous physically as in former years, can preach as well as he ever could. Fortunately the church which can secure him as pastor. His address is 1484 Second street, Louisville, Ky. News has just reached us that Bethel College honored herself by conferring the title of LL. D. on Col. Thomas D. Osborne, of our city. Bro. Osborne is the efficient clerk of Long Run Association. He is also the chairman of the committee on Laymen's Movement for the State of Kentucky, and is one of our most active and efficient laymen. His membership is with the Broadway church. Don't forget that henceforth it is Doctor Osborne. Mr. Irving Grinnell tells the following temperance story: "A woman entered a barroom," he said, "and advanced quietly to her husband, who sat drinking with three other men. She placed a covered dish on the table, and said: 'Think you'd be too busy to come home to supper, Jack, I've fetched it to you here.' And she departed. The man laughed awkwardly. He invited his friends to share the meal with him. They he removed the cover from the dish. The dish was empty. It contained only a slip of paper that said: 'I hope you will enjoy your supper. It is the same your wife and children have at home.'"

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Pastor Henry A. Porter: Can His Forgiveness be Limited? Col. 1:11. The Prince and the Pauper, Luke 16:13-31. R. R. attend, 302. By letter, 1.
Broadway - Rev. M. Ashby Jones occupied at both hours.
Beechland - Rev. C. C. Marriott: Luke 10:23. John 3:14.
Chestnut Hill - Rev. J. O. How: A Good Soldier of Jesus Christ, II. Tim. 2:12. Treating the Ministry of Christ's Teaching, John 7:17. R. R. attend, 57. Pastor J. P. Ortiz: He accepts the pastoral care of church. His work to begin October 1st.
Chestnut Hill - Pastor J. M. Weaver: God the Dwelling Place of His Children, Ps. 90:1. Two Classes, John 3:36. R. R. attend, 124.
Calvary - Pastor J. R. DeWitt: God's Presence in His People, Ps. 147:10-11. Fruits Worthy of Repentance, Luke 3:8. R. R. attend, 196.
Catherine Ave. (New Albany) - Pastor Raleigh Smith: Church Music, Eph. 5:18-19. Sanctification, John 3:24. R. R. attend, 75.
Dear Park - Pastor Edwin R. Harris: Presence of God, Gen. 28:16. Christ the Revelation of God, Matt. 11:27. R. R. attend, 57.
Fayette and Jefferson Sts. Mission - Pastor H. T. Kimbrough: A More Excellent Way, I. Cor. 15. R. R. attend, 22.
East Mead - Pastor W. L. Harvare: The Motive that Should Actuate Us, II. Cor. 4:5. Paul's Conception of the Gospel, Rom. 1:16. R. R. attend, 71. Baptized, 1.
Eighteenth St. - Pastor H. V. Bolton: Individual Responsibility, Rom. 14:12. R. R. attend, 51.
Fourth Ave. - Pastor E. R. Alderman: Work and Wages in the Kingdom, Luke 19:27. The Law of Death and Life, Rom. 7.
Franklin St. - Pastor T. J. Duvall: Abandoning in the Work of the Lord, I. Cor. 13:54. Bro. J. P. Jenkins: Too Light, Ims. 5:27. R. R. attend, 256.
German - Bro. H. Kaiser, Rochester, N. Y.: Obtaining Happiness, Job 13:17. Pastor A. Jensen: Christ All in All, Col. 3:11. R. R. attend, 54.
Hazelwood - Pastor Chas. B. Althoff: Union with Christ, Rom. 8:28-39. Baptism, I. Peter 3:21. R. R. attend, 100. By baptism, 4.
Hope Rescue Mission - Pastor Wm. M. Brice: Psalms 23 and 24. Excellent services at jail and workhouse. Ninety-six inmates in workhouse.
Highland - Pastor L. W. Doolan: Children of God, Rom. 8:17. R. R. attend, 177. By baptism, 1. Bro. F. A. Hollingshead preached a highly edifying sermon at the morning hour. His lecture on Luther last Wednesday evening was much enjoyed by all who heard it.
Highland Park - Pastor G. F. Davison: Luke 13:24. Luke 12:20. S. S. attend, 74. By letter, 4; by relation, 2; restored, 1. The tent meetings continue with great success; seventeen have been added to the church to date.
Immanuel - Pastor J. C. C. Dunford: The Crucified Christ Only, I. Cor. 2:2. Jacob's Ladder, Gen. 28:12. Pastor's family at home at 313 E. St. Catherine.
Immanuel (Jeffersonville, Ind.) - Bro. B. T. Kimbrough: The Gift of the Spirit, Isa. 32:15. S. S. attend, 29.
Kosmosdale - Pastor C. K. Hoagland: Keeping the Heart, Prov. 4:23. The Blessed Deliverance, I. Thess. 1:10. S. S. attend, 27.
Knob Creek - Pastor R. W. Grizzard: John 4:34. For baptism, 1. Pftachel at Salem in evening, Rom. 5:8. Accepted pastoral charge at Knob Creek and commenced protracted services at Salem.
New Salem (Dontville) - Pastor W. O. Carver: Seeking the Kingdom, First, Matt. 6:33. S. S. attend, 135. Resigned finally this pastorate. Bro. W. H. Moody, who supplied during pastor's absence, elected.
Oakdale - Pastor S. N. Mohler: Ideal Christianity, I. Cor. 10:31. Jesus the Judge, S. S. attend, 125.
Ormsby Ave. - Pastor G. D. Bifeisen: Harmony of the Law and Gospel, Matt. 5:17-18. Diabolical Plot, Esther 3:5. S. S. attend, 114. By letter, 1; by relation, 1.
Portland Ave. - Pastor L. W. Smith: The Christian's Vows, Ps. 116:18. The Last Invitation, Rev. 22:17. S. S. attend, 114. Baptized, 1. Hand of church fellowship to three new members.
Parkland - Pastor E. G. Vick: Christian Giving, II. Cor. 9:6-8. Condition of Salvation, Acts 16:30-31. S. S. attend, 170.
Twenty-sixth and Market - Pastor R.

E. Bond, Delimitation, Jan. 25:17. Near the Kingdom, Mark 13:34. R. R. attend, 256. By baptism, 7.
Twenty-second and Walnut - Pastor M. P. Hunt: Data for Determining as to Whether one Should Move or Not, Gen. 12:12. Lending by Lending and Lending by Lending, Luke 9:24. R. R. attend, 289. By letter, 1; baptized, 1.
Tobacco (New Albany) - Pastor E. T. Poston: The Word and Power of Gospel Testimony, John 9:16. A Noble Conversion, Luke 19:5.
Thirtieth and Kentucky - Pastor Jas. A. White: The Second Advent, Acts 1:11. R. R. attend, 91.
Third Ave. - Pastor R. J. Cannon: A Great Work, Neh. 6:3. Where Art Thou? Gen. 3:9. R. R. attend, 179. Bro. E. H. Berry was granted license to preach.
Van Buren St. - Pastor E. O. Miller: Echoes From the Association. Preaching for Christ's sake, Phil. 1:29. R. R. attend, 107.

KATON MONUMENT FUND.

It has been a deep regret to the chairman that, because of an urgent summons calling him from home, he was unable to attend the Eastern and Long Run Associations, for he is confident there would have been at both those Associations large contributions to the Monument Fund. The whole matter should be pressed to a conclusion during the annual sessions, and it is hoped that our Association will dispense without taking a collection for this object. If some brother would take it upon his heart at each Association the entire matter could be closed within a few weeks.
The chairman will attend as many Associations as possible, but necessarily can get to but a small proportion. Let the Moderator of each Association either take it upon himself, or appoint some brother to see that an offering is made. A few hundred dollars will bring this matter to a complete and glorious conclusion. Let the thing be pressed.
Subscriptions previously acknowledged \$1904 25
CASH RECEIVED.
Cash from sale of Eaton Trays \$2 50
Cochran, John, Los Angeles, Cal. 1 00
Nowlin, Dr. W. D., Owensboro, Ky. 10 00
Semper, Dr. J. R., Louisville... 5 00
Talb, Rev. S. H., Pineville, Ky. 1 00
Tharp, Rev. J. H., Shelbyville, Ky. 1 00
Previously acknowledged 1109 75
Total cash received \$1190 07
HENRY ALFORD PORTER, Chairman.

THE STATE.

Pastor O. W. Taylor writes: "Please come to me at Martin, Tenn., instead of Murray, Ky., as formerly. I go to Martin to enter school. Calvary church of which I am pastor, is moving along. Pray that God may bless us."
Pastor C. W. Bowles writes from Upton: "Just closed an eleven days' meeting with Hill Grove church, Meade county. There was great interest manifested from the first service. Men and women surrendered under the powerful Gospel delivered by Bro. W. J. Puckett, of Cayo City, Ky. He is a master in the pulpit, and is sound to the core. Every body was delighted with him. The church took on new life and thirty were received for baptism, one by letter, and others to follow. To God be all the glory."
Bro. C. G. Scott writes from Big Spring: "As missionary for Salem Association, I closed a two-weeks' meeting at Arch, Hardin county, September 1st, which resulted in fifty-one conversions, and thirty-five additions to the church by baptism. The membership being divided among the following churches: Grand View, Vertrees, Constantine and New Salem. This has been a very successful quarter, the Lord blessing the work wonderfully, there having been over a hundred and twenty-five conversions, and additions to the churches."
Pastor R. L. Brandenburg writes from Bora: "The writer recently held a meeting with Pastor Thomas Smith and his flock at Waleston, in which the church was revived and strengthened and as a visible result thirteen were added to the fellowship of the church, eleven by baptism and two by letter. Bro. Smith has wrought nobly here and his people are very much devoted to him. He goes to North Carolina for a few weeks for a much needed rest. We hope to see him back with his people soon, much improved in health. In all our work for the Master we give God the glory, for He alone can save."
Bro. Geo. W. Shepherd writes from Richmond: "I resigned my work here on yesterday to accept the evangelistic work with the State Board. I have spent

five of the most pleasant years of my life here and the Lord has blessed my efforts. It is with great regret that I leave Richmond. The people here have been loyal, patient and kind to me in every way, and I cherish as abiding love for them all. There is a great future before this church and I trust God will send the right man, that the word may go steadily on. I begin my work with the Board October 1st."
Pastor J. J. Willett writes from Hazard: "We just closed a meeting at my church at Hazardville of ten days' duration. The meeting resulted in five additions to the church by experience and baptism, one approved for baptism, one under watchcare until she can get a letter. The church was much revived, and encouraged. We had the assistance of Bro. J. P. Winchel, who proved himself to be a 'workman that needeth not to be ashamed,' rightly dividing the word of truth. By his faithful service he greatly endeared himself to pastor and people."
Elder John H. Page writes from Newsville: "Last night, at Holly Springs, Adams county, we closed a five-days' meeting of wonderful power and glorious results; 17 approved for baptism and about five more, I think, will join soon. Elder C. A. Alexander is the pastor, and a most genial brother he is to work with. The meeting began with a deep interest, which interest grew to the close. The church was thoroughly revived. Many said it was the best meeting they had ever seen at Holly Springs."

Pastor Z. W. Figg writes from Florence: "I have recently held meetings with two of my churches. The first was at Oakland, in which Bro. P. M. Marshall of Cornington, did the preaching. To say he did it well is to state the fact mildly. He emphasizes the doctrine of sin and grace as few men can do. Present results, twenty-two baptized, two received by letter and two under watchcare of the church. The other meeting was with Clark's Creek church. Bro. J. D. Norris helped us at this place. He is a true yoke-fellow in the Gospel. He is a student of the Bible, believes its teachings, and impresses his hearers with this fact. There were two for baptism. To Him be all the glory."

Freedom Association meets with Salem church, September 25th. The church is one hundred years old. We would be glad to have you present with us. It is the old church where Dr. Bow was converted.
J. LESLIE ADKINS, Clerk.
Fraser, Ky.

HALL-MOODY INSTITUTE NOTES.

Hall-Moody Institute opened its eighth session September 1st, with the brightest prospects for a continued increase never so good. The coming of Dr. G. M. Sarge has strengthened our work very materially. Our new buildings and equipments also add much. We are expecting to enroll more than five hundred this year.
H. E. WALTERS.
Corresponding Secretary P. T. Halo preached for Dr. J. A. Booth, at Little Union, Sunday morning. Pastor Booth takes a deep interest in the Baptist Education Society and offers to help canvass the Nelson County Association. At Bloomfield, Rev. Ira E. D. Andrews is making an excellent start. Miss Lucy Smith, a sister of the late J. Lawrence Smith, and sister-in-law of the beloved Dr. Thomas Hall, is an active member.

DEAR RECORDER:
I have just closed a great meeting with Pastor Parish and the Oak Hill church, resulting in forty-one professions thirty-seven were baptized at the close of the meeting, others stand approval for baptism. The church was much strengthened and a deep interest awakened throughout the community.
The church is justly proud of her new pastor, who is a Godly, consecrated, thinking man.
Our church here is moving on nicely. We will baptize again Sunday, which will make the fourth baptizing service since December.
I have announced to the church that I am considering other work and we expect to get a strong man to take charge here.
The Recorder seems to be getting better all the while. May the Lord bless your work.
S. J. SPARKS.
Buffalo, Ky.

DEAR RECORDER:
It becomes our duty and blessed privilege to report to you the meeting at old Pigeon Fork, that was commenced here South.
L. P. Leavell, Field Secretary of the B. Y. P. U. of the South, will speak on State Missions; Kentucky Baptists only 15 cents each.

J. L. Barrett, of the Southern Baptist Seminary. The merciful and good hand of God, has greatly blessed us since our move. There was good singing, great preaching and great rejoicing. There were twenty-one baptisms and four by letter. The church has had for sometime in its bounds three Sunday Schools and two weekly cottage prayer meetings in full blast, and our pastor preached a preparatory sermon on the church meeting day previous to the social meeting.
The said by some the Lord helps them who help themselves, and He has greatly helped us and we will give him all the glory.
A member of old Pigeon Fork, R. H. ATKINS.

DEAR RECORDER:
The Circle Meeting of Ohio Valley Association held last Saturday and Sunday with Little Union church, was a great success. President J. C. Midyett, of Ohio Valley College, and pastor of Sturgis church, made a telling temperance address. He reports the outlook for the college decidedly bright. Pastor Trotter, head of the occasion, has a profound hold upon the hearts of his people. His church is continuing the meeting with a series of exercises, with hope of a blessed revival. Pastor C. W. Knight, of Morgantown, is slated over the growing life of his church. Pastor W. H. Brooks, of Mt. Olive church, has large expectancy in his work. It was a treat to meet there together with Elders Withers, Wells and all the great crowd. My great fortune was to have a home with this nation's greatest stock raiser, H. L. Ingelhart, who, with all the adult portion of his family, are leading Baptists, sound to the core.
T. E. HICKEY.
Pineborton, Ky.

DEAR RECORDER:
Our church is located at Artemus, the junction of the Cumberland railroad with the L. & N. contiguous to a great mining region, which we hope to reach and influence for Christ. We had a meeting recently conducted by Bro. J. T. Stamper. The meeting was begun under very unfavorable conditions. The church was full of dissensions, family feuds, etc., existed, but Bro. Stamper took hold with unflinching courage, and while to others it looked like the meeting was doomed to failure, his faith never faltered. For ten days he proclaimed the Gospel appealing to deaf ears and unresponsive hearts. He also went from house to house healing the wounds and removing difficulties until at last his efforts were crowned with victory. About twenty united with the church, some of the most influential people in the town being in this number. Bro. Stamper preaches for us twice a month, a fact new to our people except in the larger towns. We look forward to days of great usefulness for this church.
May the Lord bless the Recorder in its defense of the "faith once for all delivered to the saints."
MRS. J. W. HEMPHILL.
Artemus, Ky.

DEAR RECORDER:
Inclosed find a two dollar bill, for which please send me the RECORDER another year. It is so strengthening and helpful to me that I should not like to miss a single copy.
MRS. E. M. ORR.
Hot Springs, Ark.

B. P. Y. U.
THOS. J. WATTS, COR. SEC'Y.

The B. Y. P. U. has been reorganized at Mayfield, Ky. Miss Katie May Creason writes for information relative to literature, etc.
The Sunday School Board, Nashville, Tenn., announces its new book, "Training in Church Membership," by I. J. Van Ness, D.D., price, postpaid, paper, 30 cents, cloth, 50 cents. Also its new production, the Junior B. Y. P. U. Quarterly, price, in orders of ten or more copies, each 5 cents.
Other supplies announced are the B. Y. P. U. Manual, price 50 cents, postpaid; "Doctrines of our Faith," by Dr. Dargan, price, 50 cents; "An Experience of Grace," by Dr. Frost, price, 40 cents, in cloth, paper, 25 cents; "Topic Cards" 75 cents per hundred; "How to Organize—With Constitution and By-laws," price 10 cents per dozen. The B. Y. P. U. Quarterly for all regular societies, containing studies in doctrine, Bible and missions, for three months, price, in orders of ten, each 6 cents.
A fine array of B. Y. P. U. literature, and every Union in the State and the South should use it.
All B. Y. P. U. literature published by the Sunday School Board is put out under the supervision of the Educational Committee of the B. Y. P. U. of the South.
L. P. Leavell, Field Secretary of the B. Y. P. U. of the South, will speak on State Missions; Kentucky Baptists only 15 cents each.

The New Liberty Bible Conference, October 29th-31st November 2nd. Other speakers already engaged are Dr. John R. Ramsey, Dr. W. J. McGlothlin, Dr. E. Y. Mullins, State Sunday School Secretary W. J. Mahoney. Those in prospect are Dr. R. J. Willingham, Dr. T. H. Ray, and Dr. H. H. DeMont, M. A. Jenkins, Rev. T. C. Britton, Hoochow, China.
A new Union will be organized in the near future in the Pleasant Home church, Owen county. Rev. J. P. Jones, of Carlisle, is the pastor.
Sample copies of B. Y. P. U. literature may be had by addressing the Secretary.

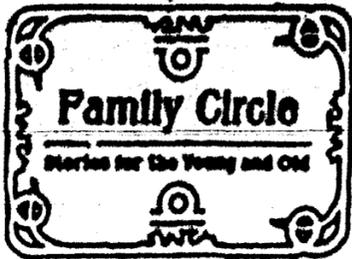
The Twenty-second and Walnut Street W. M. U. of Louisville, is conducting a tent meeting at Highland Park. Bro. H. T. DeSpain, the efficient president of the Union is in charge of these services. This is a part of the usual programme of this live Union.
New Liberty, Ky.

W. M. U. NOTES.

"State Missions work is foundation work. Help State missions and you help all missions."—Dr. W. D. Powell.
Only Texas and Georgia have more Baptists than Kentucky.
Kentucky has 210,317 Baptists, who report 11,123 baptisms last year and 5,477 additions by letter. These gave to all missions \$45,745.58, an increase of \$5,179.77 over the previous year. Six hundred and forty-four of the 1,746 churches gave nothing to missions.
We have 100 evangelists, missionaries and collectors, who reported last year 2,103 conversions, 1,600 baptisms, and 978 additions by letter. They built twenty-one meeting houses.
Kentucky Central Committee reports \$21,092.93 to all objects.
The W. M. U. of Chestnut Street church, Garnering Circle and Pastor's Aid Society, held joint monthly meetings through the summer months. At the last meeting, September 7th, Dr. W. D. Powell addressed the meeting. If you want to be enthused and start out afresh in the work, just have Secretary Powell tell you of the wonderful increase in mission work in our State, and of what he hopes to do with the help of the preachers, laymen and women of Kentucky.
Miss Bailey, Vice President of Long Run Association, reports a new W. M. U. at Pleasant Grove, Jefferson county. This society starts with the Bible number, seven, which we hope will increase to seventy-seven. Mrs. C. D. Conn, Pencee Valley, is their president, and Miss Jennie Yeager, Avoca, secretary.

Woman's Meeting.

The woman's meeting of Long Run Association was held on Thursday, during the meeting of the Association, at 11 o'clock, in the Presbyterian church. The meeting was called to order by Miss Bailey, Vice President, and Mrs. Clarence Miller acted as secretary. At the roll call of churches the following responded: Beechland, Broadway, Cedar Creek, East, Fisherville, Fourth Avenue, Little Rock, Oakdale, Ormsby Avenue, Pleasant Grove (Ballitt County), Pleasant Grove (Jefferson county), Taylorsville, Third Avenue, Twenty-second and Walnut, and Walnut Street. All reported encouragingly. Three new societies organized since last report.
Harbourville school was well represented by Bro. L. B. Arvin, and its needs brought before the ladies in a telling way. Miss Heck's letter on an Enrollment Campaign for October was read and resolutions passed endorsing the plan and urging the societies to enter upon this campaign at once. A letter from Dr. Willingham, read by Mrs. Miller, of Taylorsville, emphasized the part he asks the women to take in Foreign Missions.
The progress and prospects of W. M. U. Training School were told by Mrs. S. E. Woody in such a way as to arouse new interest in this school so near to the hearts of Kentucky Baptist women. Our former vice President, Mrs. Belle Moreman, Valley Station, having lost her mother by death, Mrs. Buckner, of Taylorsville, was appointed to write her a letter of tender sympathy on behalf of the societies of the Association. The ladies by a rising vote expressed their appreciation for the use of the Presbyterian church; also extended thanks to the Taylorsville sisters for their cordial reception and lavish entertainment. The total amount contributed by these societies for the year is \$5,327.57. Mrs. Matlack added much to the interest of the meeting. Mrs. Woody led in a closing prayer and the meeting adjourned to meet with Broadway church in 1909.
Dr. W. D. Powell has prepared some literature on State Missions, specially for W. M. U.'s, which can be had from Mrs. T. H. Shorman, 1185 Sixth street, or from his office.
Texas Baptists give 50 cents each for State Missions; Kentucky Baptists only 15 cents each.



AN AGED MINISTER.

J. W. VILLANOVANIAN.

Here of the past, those who did fight... Each foe that would the right assail...

Age of the present, full of grace... We bring our heart's warm love to thee...

God's man of the future, thou shalt be strong...

With unflinching faith we look to thee... To guide the bark of truth along...

Old man of God, in every age... Thou hast been truth's enduring shield...

MISS MARIA JANE'S BACK YARD.

BY SIDNEY DAYL.

From time immemorial, meaning a few years which make up the time immemorial of boys...

Mr. Warden sold his place to Miss Maria Jane Brunst, and then began trouble.

"It ain't my idee to have boys or any one else racin' through my lot," she explained to a neighbor.

"But, the boys had been used to going through for ever so long," ventured the neighbor.

"I ain't talkin' about what's been. I'm talkin' about what's a-goin' to be now," said Miss Maria Jane.

"They're good-behaving, orderly kind of boys," the neighbor felt like putting in a word for them.

"I dare say. There wa'n't ever anything to harm, up to now. I'm fixin' things decent and I expect 'em to stay so."

"Well," (Mrs. Adams felt for the boys, two of them being her own), "of course you have a right to do what you please with your own, Miss Blunt. But I think you'll find the boys will never do you any mischief."

The first day on which the boys came to Miss Maria Jane's, and found themselves barred out, a consultation was held.

On the next day the whole force gathered to find the boxes taken away and their places filled with piles of prickly brush.

"It won't do," said Squire Adams to the boys. "If Miss Maria Jane is determined to keep you boys out she has a right to do it."

"It's a mean thing. We've never,

first or last, done a bit of harm there."

"Never so much as touched a blade of grass."

"Or set a foot on a border."

"We're going to keep it up as long as we can," said Jack Adams, doggedly.

"The one stop you by law. It is trespass, you know."

"O, yes," said a boy, discontentedly.

"How long would it take her, father?" asked Jack.

"None little time."

"Then we'll have our fun first."

"None to me you might go quietly," said his father.

"There's no need of your shouting. That suggests a set of headlines, you know, and might be fairly looked on as a grievance."

"We—won't," agreed the boys.

And they kept their word. On the next afternoon a drum was lowered over the fence and the forty followed it with work instruments, manual or otherwise, as they could find.

O, the die with which they marched slowly through the grounds belonging to that small house.

After that the parents of the boys thought it time to interfere, and Miss Maria Jane had no further real cause for complaint.

Several times during the early weeks of autumn the full force gathered and with their choicest Indian war whoop made a rush towards the back fence as though intent on wholesale destruction.

But on reaching it there was a stop, a dead hush falling as if the sounds had been suddenly cut off, when the boys dispersed to their homes.

Not a flower, not a morsel of fruit on the well-kept little place had ever been disturbed.

"I don't like the look of things about the dam," said Squire Adams, one morning.

"If these rains keep on and bring down any more logs it's going to play mischief with some of those low lying houses farther down. Have you been that way of late, Jack?"

"No," said Jack, shaking his head with a half laugh.

"Miss Maria Brunst seemed to care so little for boys, and you sided with her, we have gone round by the other way."

"Correct," said the father. "Of course, you would never think of annoying a lady."

"Never!" agreed Jack.

"I would go that way some time today, I believe," said the father.

"She is all alone, you know, and few people go near her."

"That seems to be her wish," said Jack.

But as after school a number of the boys took their way round by Miss Maria Jane's place their small jokes at her expense came to a sudden end.

"Do you suppose she realizes?" asked Jack, gazing about in dismay.

"Probably not. Women don't seem up to those things, you know. But my father said this morning that if the West End dam broke it would be all up with this one just above."

"And all up with—look there!"

"Look up there!"

Even while they had been speaking the rushing water had taken on an angrier whirl.

"Look—it's overflowing the dam and going to make a new channel. Only a narrow one, but unless it's stopped it will take a straight course for Miss Maria Jane's foundation."

"Can it be stopped?"

"If we get at it on the double-quick. Hi—now! All for work."

"Bhovels to dig—"

"All sorts of stuff to fill in."

"We've got to have a clear track into this yard—"

"Here goes—"

Consultation and suggestion flew from mouth to mouth. Two or three sprang over the fence and sought for an axe and other implements in Miss Brunst's barn.

Within the next minute that lady's ears were greeted by the sound of vigorous blows as the back fence fell before the energetic hands.

"Stop! stop!" she cried, in great excitement. "Get out of my yard! I'll have you arrested. I'll—"

Could they be blamed for the spirit of mischief which kept their mouths shut? They were boys, and they had a grievance against Miss Maria Jane.

As the fence was laid low she turned her back on the marauders and ran over to a neighbor's for aid.

"Hiram Garde," she called, "you come over and stop these boys, and you Jim, go for a policeman. Go clear into town if you have to."

out point at which the whirling water contended for passage—then many hands joined in singing brush and shoveled earth to form a barrier.

"Methinks!" Hiram Garde rounded the little house, gaining a place where he could see what was going on.

The moment he had seized a shovel from the hands of one of the smaller ones and was adding his valuable strength to the work.

"It was a hard tug and a long one. The effort of the law came, and after a hour or so."

"Which of 'em shall I arrest first, ma'am?" joined his efforts to the others.

May a boy felt as if he had reached the last point of exhaustion before Hiram Garde said:

"All right, boys. I guess the big rush from above is over. For the last five minutes the water hasn't risen. I'll come round later and make 'ere things are safe."

They set up the back fence, nailing it sound and tight. Then a set of muddy, wet, tired boys went quietly home.

None of them stopped the next afternoon, looking over the fence to see if all was right.

Miss Maria Jane came out with an expressive of appealing embarrassment in her eye and a catch in her voice.

"You've got the better of me," she began. "I never should 'a' believed that boys could 'a' hooped up hot coals like the way you've done on my head."

I'm really to own I've made a mistake about boys and that the Lord knew what He was about when He made 'em. And here—"

Miss Brunst opened a gate which she had made that day. "I—do like to have the kind of boys you are about my place, and here's some of the best apples ever raised on it and—if you're all willin' to say by-gones shall be by-gones—"

They were, and from that grew up the friendliest feeling between Miss Maria Jane and the boys.

Little gifts of fruit, flowers, seeds and bulbs were reciprocated by small surprises in the way of a border, a rug up, a bed warmed or assisted in planting.

"I tell you," owned Miss Maria Jane to her nearest neighbor, "it's a lonely time to me when vacation begins, and I always watch for the day when the boys come a-runnin' again through my back yard."—Christian Intelligencer.

THE MOTHER ANTELOPE'S INSTINCT.

The manner in which the mother antelope protects her young until they are old and strong enough to join the full grown bands in their wanderings is an interesting and wonderful instance of Nature's providence.

These beautiful creatures live in an open country infested by all kinds of enemies, and especially prowled over by the coyote, the gray wolf and the timber wolf, which subsist upon the young of all kinds of animals; yet the mother can easily protect her babies from the fercest of these marauders.

The enemy most dreaded is the soaring eagle.

There is a variety of cactus, a prickly plant which grows in great profusion all over the Western plains, which furnishes her the means for this protection.

Horses, cattle, buffalo, and, in fact, all animals know the danger of treading on this plant. It grows in large patches, some four or six inches in height above the ground, and forms a thick mat varying in breadth from the size of the top of a man's hat to many feet.

It is in the center of one of these patches that the female antelope prepares a place of safety for her young. The thorns of this cactus, while very poisonous and terribly painful to every other animal, for some reason are almost harmless to the antelope.

The cactus may lacerate her legs, making them bleed freely, but neither the sticklers nor their poison remain; while other animals seldom bleed, but retain the poisonous stickler in their wounds until they become malignant sores, causing excessive swelling of the limbs and very great and long continued suffering.

When the antelope has selected her patch of cactus, backing away a few feet, she will make a running jump, bounding high in the air and alighting in the middle of the patch, with all four feet close together, the hoofs pointing downward.

Then springing out again and repeating this operation until she has chopped the roots of the cactus to pieces, she loosens and clears a space large enough for standing room.

She then will enlarge it by pawing and digging with her sharp hoofs. Here she lays her young in undisturbed security, knowing that she can leave them in comparative safety during the day and return to them at night to give them nourishment.

Should it be in a locality where eagles abound, however, the mother does not venture far away; as the soaring eagle often swoops down on the young, taking them away if she is not there to do battle for their lives.

—The Century.

Bilious? How are your bowels? The doctor always asks. He knows how important is the question of good digestion...

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.

A BRIGHT BIRD. He was an English starling and was owned by a barber. A starling can be taught to speak and to speak very well, too. This one had been taught to answer certain questions, so that a dialogue like this could be carried on: 'Who are you?' 'I'm Joe.' 'Where are you from?' 'From Pimlico.' 'Who is your master?' 'The barber.' 'What brought you here?' 'Bad company.' Now it came to pass, one day, that the starling escaped from his cage and flew away to enjoy his liberty. The barber was in despair. Joe was the life of the shop, many a customer came attracted by the fame of the bird, and the barber saw his receipts falling off. Then, too, he loved the bird, which had proved so apt a pupil. But all efforts to find the stray bird were in vain. Meantime, Joe had been enjoying life on his own account. A few days passed very pleasantly, and then, alas! he fell into the snare of the fowler, literally. A man lived a few miles from the barber's home, who made the snaring of birds his business. Some of the birds he stuffed and sold. Others again were sold to hotels near by, to be served up in delicate tid-bits to fastidious guests. Much to the surprise, Joe found himself one day in the fowler's net, in company with a large number of birds as frightened as himself. The fowler began drawing out the birds, one after another, and wringing their necks. Joe saw that his turn was coming, and something must be done. It was clear that the fowler would not ask questions, so Joe piped out: 'I'm Joe!' 'Hey! what's that?' cried the fowler. 'I'm Joe,' repeated the bird. 'Are you?' said the astonished fowler. 'What brings you here?' 'Bad Company,' said Joe promptly. It is needless to say Joe's neck was not wrung, and that he was soon restored to his rejoicing master, the barber.

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STORIES FOR LITTLE ONES.

LUCK OR PLUCK.

Wesley Rogers.

When the big coal strike was on an ordinary boy did an extraordinary thing. There may have been a good deal of luck about it but there were perseverance and pluck as well.

The Gordons were poor, but industrious. Mr. Gordon worked in the factory, and Mrs. Gordon was kept busy at home caring for a large family. The children scraped what they could out of school hours—all except Jemmy, the cripple.

After all, there was a way in which he helped, too. His legs were all twisted out of shape, as the result of a fall. He never went out except when his brother Carl carried him, yet he was the cheeriest, sunniest member of the Gordon family.

Carl's ambition was to send Jemmy to a great surgeon. All his own money was generously saved for that purpose. Instead of play, he would go fishing in the pond, and then sell the fish to increase the little saving.

That is how he happened to be out one afternoon when he dropped his pocket knife overboard. The late autumn day was rather warm, though the water was cold. Still, Carl was unwilling to lose a good wife where the water was not more than twenty-five feet deep. So off came his clothes, and a neat, straight dive carried him quickly to the bottom. A second and a third dive were made, all unsuccessful.

But there was another thing that made the boy think. At each dive he had brought up a piece of hard coal. He sat shivering in the water, trying to think how to find a knife, when suddenly he remembered hearing how a barge of coal had sunk there, and how the owner had declared that it would be more to raise it than it was worth. "If anybody wants to raise it," he had been heard to say, "it's welcome to the barge and the coal."

Nobody did want to, so it remained, and, lying at the bottom of the pond, the coal barge was soon forgotten.

But all that had happened when coal was plentiful and cheap. Now there was almost a coal famine on account of the strike.

Carl hurriedly dressed, took his things so that he could easily get to the spot again, pulled up the piece of iron that he used for an anchor, and rowed ashore. He was thinking hard. It would not do to let the neighborhood know that he had found, for the place would soon have swarmed with boats. Things at the bottom of the pond are public property as much as the fish are.

Straight to the cottage of his uncle Sandy went Carl. Sandy was a slow, easy-going man who would rather smoke and tell yarns than work. In his younger years he had been an expert diver and fisherman.

"Uncle Sandy," shouted Carl, "I've found it! Why, I never had my photograph taken," said Charlie, his eyes staring wide with surprise. "Ah, yes, you have; for I take one of you, though you don't know it, every morning when I go to town," said his father as he hung his hat on the peg in the hall, and sitting down in a chair, drew the perplexed little boy toward him.

boy's enthusiasm so fired Sandy that the suit was promptly gotten out and repaired. He even offered to help Carl both with advice and work.

"You go to Jeff Smith's and borrow his small barge. Maybe he'll give you a hand, too."

Old Jeff was very willing to hire himself and his barge for a small sum, and inside of two days the whole outfit was ready for operation. Carl was to do the diving, but Sandy had made sure that the air pump and tubing were in perfect order; and the two old fellows rigged a hopper which Carl was to fill with coal, and they were to haul up.

As Jeff's old barge was towed to the pier with its first load, Judge Bancroft sauntered down the road.

"Good day, Sandy; what are you towing in? Coal? Why, man, you have a small fortune there. Is it sold?"

"It belongs to the lad," answered Sandy, pointing his thumb toward Carl. "I'm just hired to help, judge."

"It's for sale, sir," said the boy, proudly, "all except what we need at home."

Without a moment's hesitation the judge said "I'll buy all you can spare, and pay you your own price."

Carl's eyes sparkled. "There is more where I got this—more than you are likely to want."

"I'll find you customers for it all. And, to help along, you may have the old mare to cart it."

Day after day they worked, and in some manner the secret was kept from Carl's folks. The judge had been good as his word. He had even undertaken to do the collecting, so that the young merchant would get all his money in a lump.

Barely had the last of the coal been raised when Carl broke down with fatigue and a bad cold—bad enough to keep him several days in bed. About the same time Mr. Gordon sprained his wrist, and all the family were blue except Jemmy and Carl.

Then one morning the judge drove up. He found Carl better and said he had come to report. At the same time, by chance, Uncle Sandy came in, and then the whole story had to be told.

How much was there? Over four hundred dollars! Two hundred went to the surgeon, who declared he could fix Jemmy's leg up like new. The judge took an interest in Mr. Gordon and got him a better position, and Carl has commenced work in the judge's office with two hundred dollars in the savings-bank. Is it luck or pluck? —Children's Magazine.

CHARLIE'S PHOTOGRAPH

"Father, Willie Morris had his photograph taken. I do want to have mine. Please let me. Wouldn't you and mother like to have one of me, father?"

"But I have a lot of photographs of you, Charlie—in fact, I take one with me every day to town. I take a different one every day—sometimes they are very ugly; but they are always very like my little boy."

"Oh father! are you making fun of me? Why, I never had my photograph taken," said Charlie, his eyes staring wide with surprise.

"Ah, yes, you have; for I take one of you, though you don't know it, every morning when I go to town," said his father as he hung his hat on the peg in the hall, and sitting down in a chair, drew the perplexed little boy toward him.

"This morning, when I started from home to go to my office, I took a photograph of you and put it in my pocket. I took it, not with my eyes, and the pocket I put it in was not my coat, but I put it in the pocket called memory, which I carry in my head, and I have kept it there all day."

"Shall I tell you what the photograph I have carried about with me all day was like—the one I took this morning of my little boy?" asked his father softly, as he drew him closer to his knee.

"Please, father," Charlie whispered low.

"It was a dark, ugly photograph. There was a frown on his brow and an angry light in his eyes, and his mouth was shut up very tight indeed so tight that he could not possibly open it to say 'good-bye' to father, and all because he wasn't allowed to go out in the garden to play ball before breakfast, because it was raining; so he let father go away to town with a very ugly photograph of Charlie, to look at all day, instead of the bright, pleasant one he might have had."

Charlie's head hung so low it seemed as if he never could look up again.

"I don't know what kind of a photograph mother took of you when you were going to school. I hope it was nicer than mine; I know she wants a nice one left with her every day while you are at school, just as badly as I want one to take to town. Will Charlie try not to give us ugly ones any more?"

Charlie looked up now and whispered, "I will try, father." —Selected.

MOTHER AND CHILD.

Both Fully Nourished on Grape-Nuts.

The value of this famous food is shown in many ways, in addition to what might be expected from its chemical analysis.

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A Va. mother found the value of Grape-Nuts in not only building up her own strength but in nourishing her baby at the same time. She writes:

"After my baby came I did not recover health and strength, and the doctor said I could not nurse the baby as I did not have nourishment for her, besides I was too weak."

"He said I might try a change of diet and see what that would do and recommended Grape-Nuts food. I bought a pkg. and used it regularly. A marked change came over both baby and I."

"My baby is now four months old, is in fine condition, I am nursing her and doing all my work and never felt better in my life."

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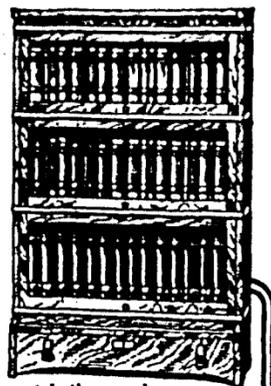
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ELKHORN ASSOCIATION.

This body met with the Versailles church, September 1st. The report from the churches did not indicate the progress along the lines of spiritual development and Christian activity that ought to have been seen.

Capt. J. H. Howard was re-elected Moderator and Dr. H. F. Swindler Assistant Moderator, and Malcolm Thompson Clerk and Treasurer. All acceptable and efficient officers. Dr. B. A. Dawes, of Georgetown, preached the annual sermon. It was well done. Dr. W. D. Powell was there with his usual enthusiasm. He presented missions and took pledges for more than \$1,200 for the Church Building Fund. Dr. J. D. Maddox represented the Baptist Ministers' Aid Society and received some aid for the work. S. C. Humphreys represented the Orphans' Home and the collection amounted to \$32.65. Dr. P. T. Hale represented the Education Society; Dr. E. Y. Mullins and C. S. Gardner the Seminary. Rev. Wm. J. Mahoney, our State Sunday School Secretary, made a splendid address on his work and urged the organization of a Baptist Sunday School Union in each Association.

Dr. J. W. Porter, of First church, Lexington, preached the doctrinal sermon, on the "Divine Origin and Perpetuity of the Church." This was indelible. We shall publish this sermon in the WESTERN RECORDER, then we shall publish it in tract form and furnish it to the brethren at cost. It deserves to be read by the hundreds of thousands.

Few Associations have as many efficient, strong men for pastors as has Elkhorn.

The interest was unabated to the very last benediction. The entertainment was superb. They meet next year at Midway; Midway, where I was the first pastor; where I labored with some of the best people on earth, even almost a year before we had an organized church, and two years before we had a house. These comrades have nearly all gone home. There were Bennett Branham, Asa Branham, Harvey Thompson, with their faithful wives, three of the best of Christian women, all of them real mothers to the preacher boy; all gone except Mrs. Bennett Branham. Then, there was Robert Stout, impulsive, irrepresible, but true and tried. John Hamman, Judge Worsham, Bro. Goddard, Wm. Branham, Auson Lyon and others. These all died in the faith. The RECORDER had due consideration and this was the banner Association for new subscribers and renewals. Thanks, brethren and sisters.

THE OHIO RIVER ASSOCIATION.

This large body of Baptists met with Hampton church, August 19th, 20th and 21st, in one of its most interesting sessions. Almost all of the churches were represented by letters and messengers. The introductory sermon was great the congregations large. The officers of last year were re-elected. The reports show a prosperous year among the churches along the lines of missions and benevolences.

Among the visitors from other Associations who greatly added to the interest of the meeting with their preaching and addresses we mention Elders J. T. Green, Car-

bondale, Ill.; D. M. Grgan, Calvert City, Ky.; M. E. Miller, Kuttawa, Ky.; J. C. Mldyett, Sturgis, Ky.; Mr. Bennett, Ulica, Ky., and H. B. Taylor, Murray, Ky. We also mention Elders J. W. Vaughn and W. C. Pierce, who have just become members with us.

Resolutions were passed petitioning our next Legislature to enact laws against Sunday baseball games and urging the passage of the County Unit bill act.

Hampton church and community greatly delighted the messengers and visitors with their royal entertainment. A new Sabbath School movement was inaugurated. The first meeting to be held with Marion Baptist church, the fifth Sabbath of November. All the churches of the Association are asked to send messengers. The next session of the Association will be held with Walnut Grove church, Caldwell county.

R. A. L.

SOUTH DISTRICT ASSOCIATION.

As you had no representative at the South District Association, I write you a short sketch. The Association was held with Mt. Heron church, August 18th and 19th. The introductory sermon was preached by the writer from Rom. 1:16a: "For I am not ashamed of the Gospel: for it is the power of God unto salvation to every one that believeth."

Bro. J. T. Wilson, of Harrodsburg, was elected Moderator, and Bro. Edward H. Fox, Danville, Clerk.

Dr. Sampey, of the Seminary, gave us a helpful and inspiring talk on Sunday School work, and secured pledges for the Seminary work and for Georgetown College amounting to — Prof. A. S. Rhoton represented Georgetown College; Bro. S. C. Humphreys the Orphan's Home; Bro. H. A. Porter, the Eaton Monument Fund; Dr. W. P. Harvey, the Baptist World; Dr. W. D. Powell, the State Board. These brethren all aided very greatly in the interest and helpfulness of the Association. Dr. Powell made one of his soul stirring appeals for the State Mission work and secured \$500 in pledges from the different churches for the church building fund.

The general feeling of the messengers of the different churches was that better work would be done during the ensuing year. We greatly missed the strong pastor from Danville, and pray that the church there may be able soon to locate the right man.

The Association meets next year with the Cornishville church. Bro. J. Murray Taylor, of Stanford, is to preach the sermon, and Bro. O. P. Bush, alternate.

The writer recently held meetings in the Orchard and Herring school houses, resulting in twenty-one confessions. Of these eleven united with the Baptist church at Lancaster, two with the Forks of Dix River church, and six with the Reform church at Lancaster. We also held a meeting with the Freedom Baptist church and the Lord gave us four to baptize. One of the four was a man of middle age, who will be a strong man for the church.

Am always glad to put in a word for the dear old RECORDER and place it where possible.

H. M. SHOUSE.

Marksbury, Ky.

BAPTIST ASSOCIATION.

This body of Baptists met with Goshen church, eight miles south-

east of Lawrenceburg. Rev. W. D. Moon, a most amiable and excellent brother is pastor; and he and his good people had everything in order, and entertained the body cordially and easily.

I did not arrive in time to hear the introductory sermon, which was preached by the Rev. R. A. Shirley, but I heard it kindly spoken of. It was on the commission. Bro. J. W. Abbott, a layman was re-elected Moderator, and Bro. W. L. Franklin, Clerk. They make efficient officers and conducted the business well.

The letters showed rather above the average a prosperous condition. The Sunday School work seems to have an unusual hold in the Association. There are only some fifteen churches in the body. The pastors impressed me as truly the servants of the Lord (and in dead earnest to do the Master's will.

Dr. W. D. Powell, our enthusiastic Corresponding Secretary, was on hand the second day, and lost no time in getting at the work. He said Dr. Bow, his predecessor, had set a very lively gait for him, and he was trying to keep up. This was a strong statement, and as true as strong. Rev. W. J. Mahoney, our vigorous and stirring Sunday School Secretary, was on hand "to deliver the goods," and did it. He is a vigorous speaker, and full of his great theme and work.

Dr. W. P. Harvey represented the Baptist World, and your humble scribe enjoyed the distinguished honor of representing the "old reliable" WESTERN RECORDER, which was strongly endorsed by the Association—and that the Baptist Association. Other visitors were Rev. E. H. Brookshire, Rev. Sommers, and some brethren whose names I failed to get.

I was entertained by Bro. Case and his excellent family, who reside near the church. Sister Goodlet, the accomplished daughter of Bro. Moon, very kindly drove me out to the Association.

Rev. H. F. Searcy, the bishop of Lawrenceburg, was off on his vacation, and sick besides, and for one I very much missed him.

The meeting was a good and helpful one. The spirit to do more and better work seemed to possess the members.

B. F. SWINDLER.

TATE'S CREEK ASSOCIATION

Tate's Creek Association met in its one hundred and fifteenth session, with the Waleston church, Waleston, Madison county, Ky. The Association was called to order at 10 a. m., by Moderator S. D. Cochran, who has presided over this body for ten years. Bro. J. A. Davis, who was elected to preach the annual sermon, being absent, the Association called on our Secretary, W. D. Powell, to preach the sermon. Bro. Powell responded and preached a thrilling sermon to the joy and delight of everyone present. It was a sermon full of spiritual power. Bro. Powell laid special emphasis on experimental religion and missions. Truly it had the old-time ring and sent forth no uncertain sound. It was a spiritual feast to our souls and will long be remembered by us.

The letters from the various churches were then read, and the reports showed a marked increase over last year in membership and contributions. The Association then elected Bro. S. D. Cochran Moderator and J. F. Holtzelaw Clerk.

The various phases of our work were discussed with spirit and enthusiasm, and all felt that our work in this territory had taken on new

life and interest. The Association feels indebted to our visiting brethren for the valuable assistance they rendered, and for their inspiring speeches and addresses. Among those deserving honorable mention were our beloved secretary, Dr. W. D. Powell; Dr. Hale, our Educational Secretary; Dr. Arthur Yager, President of Georgetown College, and others. Brethren, come again, and help us in this great field. The most encouraging phase of our work was the large increase in contributions to education and missions.

May the glorious work go on. Many thanks are due the little church at Waleston for the hospitable way in which they entertained the Association. This body meets next year with the saints at Crab Orchard, Ky., where we hope to see many of our brethren and friends.

R. L. BRANDENBURG, Berea, Ky.

DEAR RECORDER. A few words from Northeastern Kentucky may be interesting to the readers of the RECORDER. I am now spending a vacation of two weeks visiting some of my old friends in this section of the State.

It was my privilege to spend the fourth Sunday with Bro. Charles Martin, the splendid missionary pastor at Paintsville, and preach for him at the morning service. Bro. Martin has done a great work in Paintsville, and as a living witness to his work there stands today in the town of Paintsville, beyond question the prettiest and most up-to-date church in the Big Sandy Valley, and a very well organized church. And to appreciate all this one must understand the tremendous difficulties he has had to overcome to make for himself the opportunity. The men who are supposed to know, predict that Paintsville will soon become the metropolis of the Big Sandy Valley, and is a great field for the spreading of the gospel.

The work at Louisa is moving along nicely, under the work of Bro. Riggan. I am glad to see a bright future for this old church. There is much to be done in Louisa, and under God much can be done. I always think of Ashland as my home church. I am greatly encouraged at the outlook at Ashland. Bro. Stonnell is the accomplished pastor here and is bringing things to pass. I was greatly surprised to hear that he found the church no less than \$8,000 in debt, and that over \$5,000 of the indebtedness is against the church building, which nearly everybody thought was paid for. I do not understand the particulars of these conditions, but it is enough to say Bro. Stonnell is planning to pay these debts, and the congregations are growing, and I overheard some of the best members at the prayer meeting Wednesday night say that Bro Stonnell was a good preacher, a fine mixer and a hard worker and that they were greatly pleased with him. He knew nothing about these debts until he came as pastor, and began to do things on a new scale. It is enough to discourage him and run him from the field, but he is not made of that kind of material. He is going to stay and see it through. May the Lord bless him and the church and help them to rise above these difficulties, for the future is bright.

Now I am in Olive Hill, and will preach for the saints here Sunday morning and evening. This is home for me, as I was pastor here for some time, and the church was built while I was here. Some of the salt of the earth are here and

the work of the Master is watched over with great interest. The mountains of Kentucky is the most promising field in the State today. We need our strongest and best men here. The mountains should by no means be used as a dumping ground for incompetents.

May the Lord bless the RECORDER in the future as in the past, in the prayer of your brother in Christ, J. R. RAYNOLDS.

Olive Hill, Ky.

Dr. Graves article in the RECORDER of August 20th, should have read, "The Worth of the Soul," instead by mistake we published it, "The Wrath of the Soul."

As ships meet at sea, a moment together, when words of greeting must be spoken, and then turn away into the deep, so men meet in this world; and I think we should cross no man's path without hailing him, and if he needs, giving him supplies.—Henry Ward Beecher.

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In Writing Mention This Paper.

WEST KENTUCKY NOTES.

ORDINATION.

Enclosed you will find the money and the address of a new subscriber, one of our Sunday School teachers, who declares he is not able to do without the Recorder any longer. "The old Reliable" grows in favor with our people and indeed everywhere I go, and is greatly loved. A short while ago I heard one of your recent subscribers say that formerly her husband read the Sunday newspapers on Sunday; now he reads the Recorder instead. And the entire family are eager for its coming. I was interested in some very strong special resolutions about the Western Recorder adopted at Arlington a few years ago in which the West Kentucky Association urged that it be taken and read in every Baptist home.

Many churches in our Association are in a state of bereavement over the loss of their pastors. I hardly think the Methodists can equal our deplorable record for pastoral changes. Every town church in the three counties composing our West Kentucky Association has different pastoral relationships from what it had ten months ago, except Arlington and Kirbyton. Only two churches out of the thirty-two have the same pastor they had four years ago. Pastors Midyett, of Clinton, and Norris of Columbus, and Barker, of Milburn and Mississippi churches (also editor of the Baptist Flag), have only recently left their churches. Bro. Norris goes to Tennessee, and Bro. Barker to Illinois, while the State retains Bro. Midyett in its bounds by his locating at Sturgis.

President J. A. Lowry, of Clinton College, is a strong addition to our ministerial force as well as an efficient school man. I recently saw him officiate at a very beautiful and impressive baptism in Fish Lake. The Bardwell church is rejoiced over the coming into their midst of J. E. Glenn, who is to live with them and serve them half his time. Their zeal and enthusiasm are great and their prospects bright.

This pastor was accorded a very agreeable surprise August 27th, by a "pounding" which might be termed a "doubleheader." About an hour before prayer meeting the house was filled with heavy laden visitors who went to prayer meeting eased of their burdens. After prayer meeting quite a number from the country, who were too late to get to the gathering before prayer meeting, returned home with a grateful pastor and increased his debt of gratitude. Had his judgment been consulted a selection could not have been made that would have so satisfied his desires. Quantity and quality were combined.

Pastor J. M. Burgess, of Blandville, will be with our church in a meeting beginning September 6th. We are hoping for a great meeting.

The death of Bro. Mahan and removal of Bro. Dodd leaves West Kentucky Association without Moderator or Clerk, and at the suggestion of the pastor of the entertaining church I call attention to an error in the published time of meeting. The constitution provides and the minutes state that the annual meeting occurs on Wednesday before the second Sunday in October, which this year comes on October 7th, instead of October 8th, as it is in the Recorder, and on the front of the minutes. Let all interested note the error and remember the correct date.

W. C. TAYLOR.

Arlington, Ky.

A council met with the Owenton Baptist church, August 26, 1908, for the purpose of examining Bro. J. W. Thompson as a suitable candidate for the Gospel ministry.

The council was organized by electing Elder T. J. Watts chairman. Prayer by Elder J. S. Ransdell. Elder T. J. Watts was elected interrogator. Bro. Thompson related his Christian experience and call to the ministry.

After prayer by Elder Louis Thomas, adjourned for dinner.

At the afternoon session Elder T. J. Watts continued the questioning of Bro. Thompson. After four hours of rigid questioning, the council retired for consultation.

The council reported to the church that they unanimously recommend Bro. Thompson to the church for ordination to the full work of the Gospel ministry. The church received and accepted the report of the council, and requested the council to proceed with the ordination.

Bro. T. J. Jenkins delivered the charge to the candidate. Bro. J. S. Ransdell delivered the charge to the church. Ordination prayer by Elder T. J. Watts. Sermon by Elder J. W. Thompson. Dismissed with prayer by Elder J. W. Thompson.

G. T. FORSTER,
Clerk of Council.

Owenton, Ky.

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LESSONS FROM THE SEA.

The might and majesty of God are impressed upon our minds as we look on the ocean and think of its wide expanse and of its wonderful proportions. Much the larger part of the earth's surface is made up of water. Only a small part of the surface of the earth is habitable land. The nations are kept in comparative peace by being thus separated, and the purity of the air is maintained, and provisions are made for watering the earth by means of the wide-sweeping oceans.

One is made to feel his own personal unimportance and weakness as he sails on the ocean, entirely surrounded by the deep rolling water, the entire horizon occupied by the billows. Here he might easily sink and lose his life. The mariner is said to have but an inch between him and destruction. The thickness of his vessel, be it great or small, is all that intervenes between him and death. The sailor is brought face to face with God as the man does not think himself to be who walks on the solid ground. Of course it is essentially the same in one place as in another, but he who floats on the ocean realizes that he is very much at the mercy of the elements.

Of course one may have a great sense of security, even on the ocean, if he takes all proper precautions and then trusts in God. One should not attempt to cross the ocean in a birchbark canoe. That would be foolhardy. Even the truest trust in God would not permit one to be so reckless. But if it is in the line of duty, and one takes a well-approved ship, and uses all proper precautions he may feel perfectly at ease. Some people may lose their lives even in such circumstances, but many people are dying each day even on land and in their own homes. The best rule for life is to use all carefulness and diligence and then trust in God.

The sea is great, but it is not too great to be held in check by the shores that God has placed around it. By the sands the proud waves are stayed. God has established the boundaries beyond which the ocean may not pass. So God is holding in check the forces that we often dread. They can not pass the bounds which he has placed. Evil will never engulf the world. It tries to do it, but God is mightier than the waves of iniquity. We may rest securely in God. We may be sure that God will never allow the good and sacred institutions to be blotted out of existence.

And God is mightier than all the storms that can arise. Christ once stilled the storm on the little Galilean sea by a word, but he has stilled all the mighty storms that have swept over the lakes and oceans, and he has brought peace and quiet to the hearts of his trusting people in all the ages. Let us commit to him our lives and be resolved to know no fear.

It was formerly the case that when one was out of sight of land he was almost lost to everything. But there came the knowledge and use of the compass, and then the ship could be directed toward any point in the world with certainty. And now there has come the wireless telegraph, and people on board of a ship, away out on the ocean, may keep up close communication with those on land. So, out on the ocean of life, with the chart and compass of God's Word, the Christian may find his way with certainty and come at last to the desired haven. And all along the way he may talk to God in prayer and may have the direction of God's Holy Spirit so that he is never alone.

The ocean is wide, but it is not trackless for those who follow the laws and rules of navigation. Life is like a wide sea, but it is not trackless. God guides and keeps his people. He holds them in the hollow of his hand. He brings them at last to the harbor of eternal life and salvation.—Herald and Presbyter.

God is not only all-powerful, He is all-wise. "Infinite strength makes us afraid," says Joseph Parker, "but infinite strength under the dominion of infinite mind fills us with joy. The forces of Nature are not lawless—behind them is God's controlling mind and directing intelligence."

Is God all-wise? Then the darkest providences have a meaning. The darkest hours in our life have some intent. It is not necessary that we should know what that intent is. Let us live by faith a day at a time, and let the interpretation come when God pleases and as He pleases.

If God is all-wise, then His plan of salvation is complete and final, and it is impossible for us either to improve upon it or to be saved

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in any other way.

If God is all-wise, then our individual life is understood by Him—we scarcely understand it ourselves. He knows just what burdens we can bear, and just how long we ought to carry them.

In the 139th Psalm, God's omniscience is described as observing our comparatively unimportant actions, as taking note of our thoughts and the motives behind them, as investigating all our ways, as accurately estimating every word at the instant of its utterance, and it has been said that His knowledge extends to our movements, our thoughts, our actions, our words.—Chapman.

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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.

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The Farm and Household

Mr. W. A. Terry, of Ilseville, Warren county, recently sold to Mr. L. M. Monahan, of Smithton, Mo. six jacks and nineteen jennets for \$7,625, an average of \$400 each.

Very little fall plowing has been done in Clark county and a smaller amount of rye has been sown. Melons and cantaloupes are plentiful and the quality is good. Hemp is very short and corn is good. From present indications there will be a good crop of fall grain.

Mason county.—An abundance of melons on the market this week. Weather conditions have for the past week been ideal for a good crop of corn. Peaches selling from \$1.75 to \$2 per bushel. There is some complaint about the peaches falling from the trees before they are fully ripe, the cause of which is not known.

Scott county.—Although farm products are not suffering for the want of it yet rain would do a great deal of good. Corn is in good condition. Oats are a failure. Hemp is being cut and most fields show good height. Quantity and quality above the average. Many melons of a fine quality on the market.

In Fayette county the prospects for a corn crop are much better than they were at this time last year, and it is estimated that this year's crop will yield 65 or 70 bushels per acre, provided this present good conditions continue. Oats are reported almost a complete failure, and it is doubtful if any sheaf oats will be on sale in Lexington this winter.

Jessamine county.—Corn is growing splendidly and the color is good. Some fields of hemp looking well, while others are not worth cutting. The potato yield is far below that of last year. There is a general complaint of dry weather. In some localities plowing for wheat has been discontinued. Melons of all kinds plentiful.

There is a general complaint in Woodford county about the short growth of hemp and while it has always been the custom to commence hemp cutting about the first of September, the binders have been busy all this week. Farmers are busy with their fall plowing. The recent rains have been a good help to corn. There is a good demand for wheat lands, as more is to be planted than ever. The second growth of clover is about all cut.

All crops in Crittenden county are looking well, since the recent rains. Tobacco is fine. Some will be housed this month. Last Monday was county court day at our town, but little trading; some few young mules were sold at prices from \$65 to \$75. Hogs are a good price at 6 cents. Good beef cattle are selling well. Not much fruit. Some wheat land broken; will be a small acreage sown in this county. Pastures are fine. We have a good crop of hay in this county, some baled; the price is from \$10 to \$12 per ton.

RESTORING A RUN-DOWN FARM.

Such an experiment has been undertaken by Mr. George W. Van Vranken of Schenectady, with the greater ardor because the farm he is restoring is the one on which he was born and reared. It is a rugged hillside farm with northwestern exposure, rising to the highest point of land between the three cities. The soil ranges from coarse sand with underlying molding sand to sandy loam, which grows heavier as one ascends, with underlying clay, and is succeeded by gravelly loam with plenty of cobbles and bowlders and underlying slate rock on the hill ground. The plot is about three-eighths by half a mile with elevations varying some 150 feet. Nearly all is underlain with spring water, no water enters the farm from other property, while three never-failing streams leave it. Though practically all this land had once been cultivated, much had gone to waste during the thirty-two years of tenant management; and for many years before it was leased it had been distinctly a potato farm.

Mr. Van Vranken secured possession in the fall of 1905. He immediately began to remove fences, breaking up the brush lines that skirted them and burning the alders that grew in the old ditch lines and damp places, where acres of formerly productive land had been ruined by the clogging of drains. For three weeks brush fires burned continually, while one drifting sand knoll was covered with heavy soil excavated from the site of a proposed pond. It was decided to begin cultivation by putting one stubble section for rye and seeding it with gram. This piece was therefore first underdrained, heavily manured, plowed and subsoiled, and from it an excellent crop of rye was taken in 1906 and twenty-four loads of hay last summer. All other stubble ground was sown with rye the first season, heavily top-dressed with stable manure during the following winter and sown with clover on late snows wherever underdraining was not necessary. All grass lands were broken up, as their productivity was too low to justify leaving any so-called meadows or pastures.

In 1906, five acres of moist, sandy loam were planted with pickling cucumbers; after having been underdrained, this was found to be decidedly sour. A lot of manure was put in, between 20 and 30 tons to the acre, Mr. Van Vranken says; and the result was a big crop of pickles that brought a satisfactory price in New York. Four acres of sod-ground behind the barn were put into cabbage, four acres of sandy loam and gravel in to potatoes twelve acres into oats and Canada peas sown together, which were fed green and as they ripened to the hogs. Mr. Van Vranken finds this combination a good one and still employs it successfully, separating oats from peas in the fanning mill, and feeding the latter to hogs, the former to horses, who relish a few peas in their oats. That first year, too, about 40 acres were planted with alfalfa. Beside draining and tillage, the chief agency employed in restoring this farm has been manure. Five thousand tons of manure have been spread on the hundred acres in cultivation during the

past thirty months. Is not this quite an item for the expense side of the ledger? Of course it is. If the value of that five thousand tons were deducted from that of the crops already raised the financial showing would not be flattering. But Mr. Van Vranken is not talking about the financial showing yet. He is still investing in the farm. He has also been able to get his manure cheaply from his city stables, and to use the farm for wintering a number of horses and mules employed in his business. Moreover, he has gone somewhat heavily into live-stock—more heavily, perhaps, than his present accommodations warrant—and certainly in bewildering variety. The first sight in the barn-yard is a lot of poultry: turkeys, guinea fow, ducks and geese; and as one comes near enough to examine them one discovers Games, White Leghorns, Butts and Black Orpingtons, to mention only a few. The best of the sheep are Hampshires, and there are a number of pure-bred Yorkshire and Berkshire swine. Then there are Holstein cattle, and with the horses and mules added a good part of the five thousand tons of manure is accounted for.

But, of course, all this stock has had to be fed. Toward this the farm has made a liberal contribution. All the clover has been pastured. Hogs and sheep have been turned on this and also on rape. The middle of last August a bunch of sheep were moved from rape and clover to southern cow peas, and they began to breed immediately. Last year 750 bushels of oats were raised, nearly all with Canada peas. There was a fine crop of tall fodder corn, considerable rye was threshed and a little buckwheat; also a lot of turnips, mangels and some carrots were raised and over 100,000 heads of cabbage. But bran, oilmeal and cotton-seed meal were bought, as well as hay and oat straw (the last in preference to rye straw for the sake of its greater manurial value). All this is considered part of the investment and ultimately reaches the land, which in return, should do more every year toward taking care of the live-stock.—Country Gentleman.

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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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DEATHS

For actual obituaries 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 space accompanies the notice, it will be brought down to 100 words.

CRAFTON.

Mr. L. M. Crafton passed from this time world into the great and glorious eternity on the morning of August 6, 1908. He was the father of seven children, thirteen of whom survive him. And they all did honor him. He leaves behind a bereaved widow, who in his life did reverence him, and her hands were always ready to make glad his heart, but now with deep grief she sits he has left us.

Mr. Crafton was devoted to his family, though he was not a man to make a great display, yet his feelings were deep. He taught his children by his example before them to be honest, upright and industrious.

He was born in Virginia, on May 27, 1829; served four years in the Civil War and after the war came to Henderson county, Ky., and settled on the place where he has since lived, and raised his large family. Nearly forty years ago in a meeting conducted by Elders Gray and Coleman, he professed faith in Christ and was baptized. At the time of his death he was a deacon in Grove Creek church. The writer was once his pastor, and he wishes now to write it of him, "He was a faithful deacon."

He was a faithful husband, a good father, a loyal Christian, a splendid citizen. His pastor, J. C. Craig, spoke words of comfort and hope to us and we put him away to await God's call.

Asleep in Jesus; blessed sleep,
From which none ever wakes to weep.
His Son-in-law,
M. E. MILLER.

Kuttawa, Ky.

UTZ.

Resolutions of the Bellevue Baptist church upon the death of Pastor Tandy Lee Utz.

Whereas, The Lord in his infinite wisdom has seen fit, on August 12, 1908, to remove from his earthly labors our loved, honored and greatly esteemed brother and pastor, Rev. Tandy Lee Utz, who had all his ministerial life been firm, faithful and true to the doctrines as believed and taught by the Baptists; therefore, be it resolved:

First—That we bow in humble submission to the will of our Heavenly Father, who doeth all things well.

Second—That while we feel our great loss and realize that his place in the church and community will be hard to fill, yet we realize that our loss is his eternal gain, for he was ready and waiting to be gathered to that home which had been prepared for him in heaven.

Third—That we hereby tender to the bereaved family and relatives our deepest sympathy in this their hour of great sorrow and commend them to the loving favor of the God whom he loved so devotedly in this life.

Fourth—That a copy of these resolutions be spread upon our minutes, and a copy be given to the bereaved family, and one sent the WESTERN RECORDER for publication.

Adopted by the church, Sunday, August 23, 1908.

The Lord Jesus surely believed that the world to which he came was a lost world. He did not waste the greatness of his coming and his sacrifice on an unnecessary undertaking. They were lost souls for whom he died. He thought so. He said so. The very existence of that gospel of mercy which we are charged to proclaim to all men is evidence that Jesus believed that lost men need God's free grace, which he revealed in the atoning death of his Son. Surely he felt the dreadfulness of that lost condition as intensely as any modern Christian can feel it. It drew from him his sacrifice. In view of that sacrifice we cannot believe that the condition of lost men is any better, in the advance of modern thought, than when he came to die for them.

Moreover, the Lord said: "No man cometh unto the Father but by me." These words seem to warrant the belief of the fathers now repudiated by Dr. Thompson, that "all who have not heard the name of Christ are lost." Is that a mere narrow "assumption"? Is it not the thought which, in connection with the Master's command to hasten to give his

name and his gospel to all men, constitutes the true and lasting motive for missions?

We believe that missionaries on the field find more hearty than their devoted and faithful supporters at home, the usefulness of the condition of the world without Christ. Most of them say with deep earnestness that they believe souls without Christ are dead souls. And most of them believe that no power can raise such souls from death but the power of a dying, atoning, living Christ.

The tendency of modern thinking to obscure the hard things of life and the severe lines of God's truth ought to have no influence in such an enterprise as evangelizing the world. In our view the true motive for missions is still what it was in the days of the earliest missionaries. Men are lost, subject to the judgment of God for sin. Jesus Christ died for those sins, according to the Scriptures. He commanded his disciples to go and tell that to all men. What loss can we do?—Presbyterian.

DISCIPLINE.

In nine cases out of ten a man's life will not be a success if he does not bear

burden in his childhood. If the fondness or the vanity of the father or mother has kept him from hard work; if another always helped him out at the end of his row; if, instead of taking his turn at pitching off he stowed away all the time—in short, if what was light fell to him, and what was heavy about the work to some one else; if he has been permitted to shirk until shirking has become a habit, unless a miracle has been wrought, his life will be a failure, and the blame will not be half so much his as that of his weak and foolish parents.

On the other hand, if a boy has been brought up to do his part, never allowed to shirk responsibility, or to dodge work, whether or not it made his head ache, or soiled his hands, until bearing burdens has become a matter of pride, the heavy red of the wool his choice, parents, as they bid him good bye, may dismiss their fear. The elements of success are his, and at some time and in some way the world will recognize his capacity.—Christian Advocate.

Faith is simply claiming from God what God bestows, and thankfully accepting the benefits thereof.—H. W. Webb, Episcop.

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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 notion that it exhales will mellow and fatten the roots of his own piety.

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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.

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ITEMS OF INTEREST

Save The World Over.

After the earthquake in Jamaica the insurance companies refused to pay the fire losses...

Several fires have caused widespread destruction in Carlton, St. Louis and Hancock counties...

In three Southern States, Tennessee, Texas and Florida, State prohibition has been voted down...

In the local option elections in Colorado, twenty out of twenty-six municipalities drove out the saloon...

Verily men need to look to their laurels. Boys exercising in the open air used to be healthier than the girls...

Mr. Isaac C. Johnson, the inventor of the Portland cement, is ninety-eight years old, but has the vigor, mental and physical, of a man of fifty...

Count Zepplin's great airship was 443 feet long and 45 feet wide. It was fitted underneath with two platforms...

News has reached Copenhagen of the death of the Arctic explorer, Mylius Erichsen. He was exploring the North-eastern part of Greenland...

In a most interesting biography of Dr. Arthur Peill, who died at the age of thirty-two, having already won the name of the "beloved physician of China..."

At a country fair recently in Spain, a colporteur was offering Bibles and Testaments for sale. Some young priests persuaded the mayor to arrest the colporteur...

A GOOD MEETING.

We have just closed a fine meeting with Rev. A. R. Willett, at Clayville. The real results of the meeting, of course, cannot be estimated...

J. R. Johnson, Falmouth, Ky.

OTHER STATES

The Richwood church, W. Va., has set apart Mrs. L. C. Hybert to the full work of the Gospel ministry.

A meeting in the Spring Branch church N. C., resulted in forty-two additions to the fellowship of the church.

A meeting in the Big Tunnel church, Va., closed with fifty professions of faith and forty additions to the fellowship of the church.

A meeting in the Liberty church, Piedmont Association, S. C., greatly revived the church and added nineteen to its fellowship.

The St. James church, S. C., held a meeting in which thirteen were added to its fellowship, twelve by experience and baptism and one by letter.

A five-days' meeting in the Beaver Dam church, Fluvanna county, Va., closed with fourteen additions to the fellowship of the church.

Pastor W. C. McPherson writes: "Please send my paper to Harrison, Tenn., instead of Murfreesboro. I have accepted the call to Trenton Street church."

Fifty-one were added to the fellowship of the Plum Branch church, S. C., as the results of a recent meeting, forty-one by experience and baptism. Of these twenty-eight were young men.

Pastor Monture did his own preaching in a seven-days' meeting in Wayside church, S. C., which closed with seven additions, all by experience and baptism. Nine of those baptized were young men.

Elder N. W. Phillips held a meeting at Laurel Fork, Bland county, Va., which continued three weeks and resulted in the constitution of a church of forty members, twenty were baptized and three others stand approved for baptism.

A meeting in the Glen Royal church, N. C., in which Pastor T. C. Singleton was assisted by Elder H. T. Stevens, closed with thirty-seven additions to the fellowship of the church, all by experience and baptism.

Pastor E. E. King has welcomed into the church at McKinney, Texas, one thousand members during his pastorate of eleven years. He is a man of brains, piety and wisdom, and McKinney church could not have a finer pastor.

The church at Wallace, N. C., was constituted something over two years ago. It has just held a six days' meeting, which resulted in thirty additions. This brings the membership of the young church up to nearly two hundred.

Thirteen years ago there was one church in Greensboro, N. C., with 215 members. Now there are six churches, with a total membership of 1,254. In the last five years four houses of worship have been built.

Pastor J. D. Anderson writes: "The Lord has given us a great revival at Bayou La Batre, Ala., a wicked coast town. Bro. E. E. George, of Mobile, did the preaching with earnestness and our beloved pastor, Rev. W. L. Norris,

What To Do If

You Have Catarrh

If you suffer from catarrh of the head, nose, throat or lungs, you must employ some treatment more effective than sprays, douches, blood remedies, catarrh and inhalers, for all of these have proven failures.

A treatment entirely different from any of the above consists of a warm, medicinal smoke-vapor, which, being inhaled, reaches directly every affected spot. Just as catarrh gets into the air passages by inhaling cold and raw air, laden with dust and germs, so the healing, warm vapor of this remedy is carried to every affected spot, curing catarrh, bronchitis, catarrhal deafness, asthma and all other catarrhal affections.

Any reader who suffers from catarrh should give this remedy a test. Write to Dr. J. W. Thomas, 115 Walton street, Atlanta, Ga., and you will receive by return mail a free trial sample of the remedy, and also the treatment.

power. The members of the church were lifted "on higher ground." About thirty sinners were converted, eighteen joined for baptism during the meeting and two were restored. The Catholics and Satan have had full sway over these people for many years. That can no longer be so."

Pastor O. A. Ogle writes: "I have just closed a meeting at New Middleton, Smith county, Tenn., in which there were more than one hundred conversions, and seventy-six additions, seventy-one by baptism. I baptized seventy-one converts in the given time of thirty-three minutes. If one man can baptize seventy-one persons in thirty-three minutes, how long would it take twelve men to baptize three thousand persons. Let our pseudo-brothers make the calculation and hush as to whether the three thousand were immersed on Pentecost. The Lord is greatly blessing us here in these parts. To God be all the glory."

DEAN RECORDER: The past ten days has been a season both busy and blessed for me. It has been my lot to deliver a series of lectures on the "Holy Land" in and about New Orleans, La., treating the subject from an evangelistic standpoint. All through here the work is looking up and it is not because the churches are on their backs and can't look anywhere else. In Florida parishes I had a solid phalanx of Baptists, who contend earnestly for the faith and give to missions and frequently stir the waters. Several pastors are in a church building campaign. Some of the church houses being demolished by cyclones, others being too small for increasing congregations. I have just been enjoying sweet fellowship with Pastors Horner, Breugel, Lee, Brakefield, Henderson and others.

JOHN T. WALTERS, Jena, La.

We take pleasure in calling the attention of our readers to the advertisement in this issue of our paper to the old reliable house of Kaufman-Straus Co., which has been a regular customer in our advertising department for over 20 years, but for reasons not necessary to mention, they discontinued their advertising with the paper a few years ago. We welcome them back and hope nothing will occur to make them drop out again. If good treatment will keep them with us they will surely get it, and we believe the patronage they received through our columns and personal work had a great deal to do as a factor in bringing them to the front as one of, if not the largest, establishment of the kind in our city and the Southwest. In the many years they used our columns we never had a complaint about any one not getting just exactly what they bought in the store or received through the mail order department, and we are glad to have them return again their patronage to us, for which we will make return in every possible way we can. No firm of any kind stands higher in our city than does the firm of Kaufman-Straus Co., and it will be helpful to us if our friends will call attention to seeing their advertisement in our paper, or as we said before mention us when writing. Don't forget it if you please. Many of our friends will be in the city Fair Week. Come and see us, and then go to Kaufman-Straus Co., and make your purchases.

We the undersigned committee appointed by the Columbus Baptist church to draft and report resolutions of respect and regret touching the resignation of our beloved pastor, Rev. W. L. Norris,

has been to report the following: Whereas, Bro. W. L. Norris has for the past five years been our pastor, and together with his wife, has by acceptable services and kindly acts endeavored himself to the church and entire community, therefore be it resolved:

First--That it is with deep regret that we accept his resignation and with sorrow that we part from him as pastor, friend and citizen.

Second--That we recommend him as an earnest preacher of the Word of God, a faithful, consecrated Christian and an upright gentleman. And we recommend Brother Norris as an intelligent, discreet co-worker with her husband in all the branches of church work.

Third--That we commend them to the church at Milan, Tenn., to which they go, feeling that our loss is Milan's gain, and pray that the Master's richest blessings may be with them in their new field of labor.

Rev. A. J. Ham, Prof. A. M. Wilson, J. R. McDearman, Committee.

DISTRICT ASSOCIATIONS--PLACE AND TIME OF MEETING. 1908.

- SEPTEMBER. 11--Hooeville, Pleasant Run ch., Clay county. 11--Greenville, Laurel Spring ch., Meigs county. 12--Stockton's Valley, Spring ch., Jackson county, Tenn. 15--Boone's Creek, Corinth ch. 16--Lanham, Pilot Knob ch. 18--Nelson, Shepherdville. 17--Lynn Camp, Dripping Springs. 18--Second North Concord, Pleasant Hill ch., near Jamestown. 20--Pulaski County, Burnside ch. 23--East Lynn, Pleasant Grove ch., Laine county. 23--Edmonson, Sulphur Well, Grayson county. 25--Freedom, Salem ch., Cumberland county. 25--Stone Creek, Dripping Springs ch., Knox county. 25--Irvine, Sturgeon ch., Owsley county. 25--South Union, Jellico Creek ch., Whiteley county. 29--East Union, Wheeler Creek ch. 30--Goshen, Spring Station ch. 30--Little River, Princeton. 30--Muhlenberg County, Oak Grove ch., Depoy. 30--Kerrin's Valley, Valley Creek ch. 30--South Concord, Concord ch., Wayne county. 30--Warren, Smith's Grove.

- OCTOBER. 1--Upper Cumberland, Waller's Creek ch. 2--Laurel River, Hawk Creek ch., near Hazel Patch. 2--Oasida, Raider's Creek ch. 6--White's Run, Liberty Station, Sanders. 7--Little Bethel, Dawson's Springs, Hopkins county. 7--Lynn, Pike View ch. 8--West Kentucky, South Ballard ch., near Bardwell. 9--Enterprise, Iryton. 9--Three Forks, Hazard. 10--Mt. Zion, Hopewell ch., near Corbin. 14--West Union, Mt. Zion ch. 20--Ohio Valley, Mt. Pleasant ch., Henderson county. 21--Blood River, Flint ch., near Almo. 21--Salem, Vine Grove. 28--Graves County, New Hope ch., Cumberland River. If additions or corrections are desired please write to the papers. J. K. NUNNELLEY, Secretary.

WANT COLUMN.

Want ads appeal to everybody. There is always something wanted in every home, church or community that can be advertised for in this department of the WESTERN RECORDER at a very small cost. Something to sell or exchange--lands, real estate, properties or merchandise of any kind; business changes, situations wanted, etc. etc. can be advertised for in this column at the rate of one cent per word each insertion. The cost is so small that remittance by stamps, currency, Postal or Express Money. Order must accompany all orders for insertion of copy in this column. No ad taken for less than 10 cents.

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

BURLEY--Dark Red.

Table listing prices for different grades of Burley tobacco, including Dark Red and Bright Red.

BURLEY--Bright Red.

Table listing prices for different grades of Burley tobacco, including Bright Red.

DARK.

Table listing prices for different grades of Dark tobacco.

BUTTER.

15 1-2c per lb.

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Hens, 8 1/2c per lb; roosters, 4c; young chickens, 13c; ducks, 8c; turkeys, 10c.

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