

# WESTERN RECORDER

Faith, Hope and Love, these three.

"CONTEND ELEMENTLY (struggle) FOR THE FAITH WHICH WAS ONCE FOR ALL DELIVERED UNTO THE SAINTS."—JUDE 3.—T. T. KATON.

3rd YEAR

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## THE SOURCE OF ALL LIFE.

By J. M. Weaver, D.D.

Life is that subtle principle or force that energizes all living organisms. The germs of life permeate the whole universe. To discover whence life has been the search of Philosophers and Scientists in all ages. But the search has been in vain. It is an admitted fact by all men that life can come only from life. But as to its origin all admit their ignorance. Human wisdom cannot answer. The infidel Scientists of France, hearing that the origin of life dust or protoplasm had been discovered in the slime at the bottom of the Indian Sea, fitted out a ship, calling it the Challenger, and sent it out to discover the truth of the statement. But having reached the Sea and drawn up some of the slime discovered it to consist of dead organisms, they honestly confessed their failure. Had these wise men only been willing to bow to the words of the Bible as a revelation from God, the infinitely wise One, they would have the answer to the question. In John 5:26 we read: "For as the Father hath life in himself; so hath he given to the Son to have life in himself." Here is answered the profound question. There are three kinds of life recognized by all, vegetable, animal and spiritual. Vegetable is that possessed by trees, plants, flowers, etc. Animal is that possessed by the beasts of the fields and by man as to his body or physical nature. Spiritual is that which allies us with the spiritual realm. God is the source of all these kinds of life. He is the great Reservoir of all life. He alone has "life in Himself and has given to His Son to have life in Himself." Man and animals have only derived life. Disconnected from God all are dead or destitute of life; connected with Him all live. This life exists in the Triune God, Father, Son and Holy Spirit, the one only living God. How is this life obtained by man? The first man was created, body and soul, by God as a Sovereign. Since then life is drawn from him and his descendants. Thus, according to God's arrangement physical life is obtained and perpetuated.

Now, the highest life is the spiritual. By nature all men are destitute of all spiritual or eternal life. All men are born thus, having not even the germs of this life in them. Continuing thus men will meet with the "Second Death." Hence Jesus said: "Ye must be born again," or from above. Man must be born twice, once of the flesh and once of the spirit, or he must die twice, once the physical death and once the eternal or "Second Death," which is everlasting separation from God, holiness and happiness. Well has Montgomery said:

"Tis not the whole of life to live,  
Nor all of death to die.

There is a death, whose pang  
Outlasts the fleeting breath;  
O, what eternal horrors hang  
Around the second death!"

In order to come into possession of spiritual eternal life, since God is its source, there must be connection with Him. How is this brought about? The Scriptures alone can tell us. These tell us that faith is the only connecting link. It is the medium through which flows this life. Hence when the question: "What must I do to be saved?" is asked, the answer is, "Be-

lieve on the Lord Jesus Christ and thou shalt be saved." This is because faith connects us with God the source of life. Christ says: "He that believeth not shall be damned," or lost forever. As God is the fountain of life there must be connection with Him if we would possess life or be saved. How important then to the eternal well being of man is faith in Christ! How simple, yet sublime, is the Scriptural way of salvation! Man does the believing and God does the saving by removing the guilt, pollution and power of sin. We learn from this discussion that whosoever will may take of the water of life and live forever in the presence of the Lord. Not to seek this life is to commit eternal suicide. If any shall drink of this water of life in time, some time in the future the splendors of the heavenly world will burst in upon him and ravish the soul with eternal bliss! If it is neglected the "blackness of darkness" will shroud him, neglecting forever.

Amiel says: "Happiness has no limits, because God has neither bottom nor bounds, and because happiness is nothing but the conquest of God through love."

Madam Guyon says: "It is a great truth, wonderful as it is undeniable, that all our happiness—temporal, spiritual and eternal—consists in one thing, namely, in resigning ourselves to God, and in leaving ourselves with Him, to do with us and in us just as He pleases." Thus to recognize God as all in all and live ever in communion with Him, drawing from Him all that we can need for our whole being is the very acme of bliss. Well has Bishop Heber said: "We have a friend and protector, from whom, if we do not ourselves depart from Him, nor power nor spirit can separate us. In His strength let us proceed on our journey, through the storms, and troubles, and dangers of the world. However they may rage and swell, though the mountains shake at the tempests, our rock will not be moved; we have one friend who will never forsake us; one refuge where we may rest in peace and stand in our lot at the end of the days. That same is He who liveth, and was dead; who is alive forevermore; and has the keys of hell and of death." Such is God the source of all life. Knowing this God experimentally we can joyously sing:

"My God, my King, thy various praise  
Shall fill the remnant of my days;  
Thy grace employ my humble tongue,  
Till death and glory raise the song.

The wings of every hour shall bear  
Some thankful tribute to thine ear;  
And every setting sun shall see  
New works of duty done for thee."

Reader, what is this God to thee? Make Him your friend and time and eternity will be flooded with glory for you!

## THE EMPTY HOUSE.

There are no spiritual vacuums, Christ maintains. The empty house will not stay empty. He would not have us expect that evil can be permanently turned out of doors unless the rooms are filled with good. The whole imagery is that of the popular belief of the time in spirits, good and bad, and of men as their frequent dwelling places. Unless God makes his home within, the expelled evil spirit will come back and bring companions in troops and companies. We all know how one evil leads to another. The lie breeds lies,

we say. Let a man open the door to one lesson sin and he will find himself host to a multitude. This is one lesson of Christ's picture. There are no empty souls and no close contacts are possible with single sins.

The picture of the empty house grows out of an earlier one of the fortress which owes its security to the strength and watchfulness of its owner. The strong man guards his own court and his goods are in peace. This strong man armed is the power of evil. Then comes the stronger and overcomes him and takes the armor in which he trusted—as God comes to destroy the works of wickedness. The picture was a familiar one of the ancient world, even in cities. Every great house was a fortress in old Florence and there were sentries at every gate. We are to admit a guardian. Let take the strongest—that is God—and let us ask him to take complete control. So we are free of the fatal error of the man who for the moment got rid of evil and thought he was strong enough to stand alone and in an empty house.

In our common experiences of temptation the help is first in God's occupation of the fortress of the soul and then in letting him fill up our time and thought so that there shall be no open door for evil. He who lingers to parley at the door is in danger. Only he who is so occupied within and guarded without by God's asked and granted care that evil gets no access is secure against temptation. Above all, we are to avoid the listless mood and refuse the attentive ear to any thoughts but those which we can share with God.

Some men go through the world conscious of evil and reacting easily to its suggestions everywhere. They cannot pass through a street without finding persuasions to their easily besetting sins. They are in constant peril of falling, to their own grief and the dishonor of Christ. We are called to a better life, to a constant sense of the presence and purpose of the Holy Spirit, a discovery everywhere of suggestions of good and incentives to kindness. That is at once our safety and our joy—that we are filled with the Holy Spirit, led by him and satisfied and wholly occupied with his work. So we ought to pray and plan, that we may be kept from the idle hands for which Satan finds some mischief still and the listless or idly curious thought which runs so lightly in the evil way.—Congregationalist.

"Ye are my disciples if ye do—not if ye dream, or delay, or detract, or destroy, whatsoever I have commanded you." Doing is more than having. Doing is more than desire or display. We boast of our institutions, educations, opportunities. These are but tools; and a man is more than his tools. Mohamet wrote the Koran on the shoulder-blades of sheep. Shamgar delivered Israel with an ox-goad. David did the giant to death with a pebble. Moses cleft the sea with a rod. Joshua overthrew Jericho with a promenade. Paul pierced the world with a tent-maker's needle. It does not depend upon what you have to do with, but what you are, your character, courage, consecration. You are a Christian? Here is the promised Holy Spirit and power. Here is the unsaved world, in your own community, in your own family. Do! You are a Christian if you do what Christ has commanded.

E. M. THOMPSON, D.D., Editor.  
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A Jewish scholar in Europe said that the hostile attitude of the Jews towards Jesus was wrong, because he was the "white flower of their race," of whom they should be proud. That scholar is an agnostic we suspect. Either Jesus of Nazareth is God, or he was a blasphemer, such as the world has never seen and ought, by the law of God, to have been stoned to death.

If he were not God, the Jewish anger and opposition to him is exactly right. For he has led many of their race, including their greatest man, Paul, into idolatry, and has led millions of Gentiles. For the worship of any creature is idolatry as truly as was the worship of Baal. There is no middle ground in regard to Jesus of Nazareth.

And our Lord is not pleased by any patronizing praise of his character by those who do not acknowledge his Deity. Such praise is rather an insult. He came into this world to die a Sacrifice in his people's stead and he must be received as an atoning Saviour or not at all.

Professor Tholuck, talking to Joseph Cook, said: "Your fathers, aided by Jonathan Edwards and George Whitfield, drew the distinction between a regenerate and unregenerate church membership so deeply on the mind of New England that no one questions it now. That vital distinction that broad line between the church and the world is of more importance to your civilization than anything in your national constitution."

Dr. Hugh Williams, President of the Calvinistic Theological Seminary, in Wales says there remains from the Welsh revival "a valuable deposit of spiritual strength. Many capable men who were converted in the revival continue steady-going and faithful officers of the church and there has been a marked increase of candidates for the ministry."

## QUESTIONS ANSWERED.

BY GENE.

I condense a long question. A young minister was clerk and treasurer of an Order. He resigned the office, turning over his books. Right here he made a mistake. He ought at the time he resigned to have had an auditor look over his books and have taken a receipt from the auditor. The auditor of course should have been a member of the Order and appointed by the chapter to act as auditor.

After a month a committee from the Order went to him and told him he owed a certain amount which he had not turned over. He denied it, but not wishing any trouble, paid what they demanded. This was a great mistake. It was practically an acknowledgement that at least he had been careless in his bookkeeping.

Some time after reports were current that he had stolen money from the Order. He asked them to appoint a man and he would appoint one and these choose a third who should go into the matter thoroughly and report. They refused to do it. This refusal of theirs was a wrong to him, and leaves the impression that the accusation was spite work because the young minister had withdrawn from the Order. Meanwhile the Order had published a statement in the papers of the town in which they charged him with taking the money. I am asked if the church should take any action, and if so, what it should do?

Of course the church should take action. All the members are brothers, it must be remembered and should have the same care of each other's reputations as brothers in one family.

The church should appoint a committee of not more than three of their best business men, men who stand highest in the community as business men, men who are known to be honorable and just and whom the community know can be relied on to tell the truth, and the whole truth, concealing nothing and whitewashing nobody. Let these brethren go to the Order and ask courteously to be allowed to examine the books. If the Order will appoint a committee to examine the books with them so much the better.

It is not likely the Order would refuse the request of such men, backed as it would be, by the church. But if they should refuse, there would be only one thing for the young man to do. He ought to sue the men who signed the charge against him in the papers for slander. The court would force them to bring the books and all that they relied on to prove the young man had stolen funds from them. If he is innocent as he says and as seems probable from his offer to have three men examine the matter, it will be proved by the court. Any damages which he might receive, he should return to the Order, receiving only enough to pay his lawyer. This would show his disinterestedness and redound to his credit in the community.

In case he refuses to do this, it will be practically an admission of guilt. If he is innocent he knows the vital importance to a preacher to have a good name. The charge will follow him everywhere and prevent his doing good work. A preacher must be above suspicion.

If the brethren are allowed to examine the books and find him innocent, they should demand that the Order publish in the same papers in which they published the accusation, a retraction and an apology. If they refuse the brethren of the committee should publish their findings and the refusal of the Order to do the honorable thing.

The church owes it to its Lord, to itself and to its brother to take this action and to take it promptly. Churches are too apt to shirk their duty in such cases from indolence or indifference. A church loyal to its Lord and jealous of its own name, and loving the young brother will act.

Of course it is possible he may be found guilty. In that case he ought not to be allowed to preach. Pastors must have a

good report from those that are without. I have quoted Spurgeon's address to his students in the Pastor's College several times and wish I could impress it on the churches, so that they would never forget it, and would heed it. He said that a man who was guilty of crime or vice after he had been ordained might be received back into the pew if he was truly penitent never into the pulpit.

It seems probable the young brother is innocent. His offering to submit the case to three men argues strongly in his behalf. But if he refuses to sue, in case the brethren are refused a sight of the books, it would be a strong evidence of his guilt and his indifference to his reputation.

"What would you think of a pastor of a Baptist church inviting a Congregational woman preacher to hold a meeting in the church of which he is pastor and then going with her to the Methodist house in the same town and after a week's meeting there allowing her, to ask for members for the Baptist church. He said to those holding Campbellite letters, 'Come on, and if the Baptists will not receive your letters the Methodists will.'"

My thought is that he has no business in the pastorate of the church, and if the church is really a Baptist one he will not be in that pastorate long. How did the church ever come to call such a man?

The lay has passed when a church can take it for granted a man is all right because he calls himself a Baptist preacher or is even pastor of a Baptist church. Alas! that such evil days are upon us! If the church had sent a committee—a committee of one is often the best—to the town where that man lived, to spend several days making careful inquiries in regard to him and his beliefs and his work, it would have saved the sorrow of having such a preacher, and the trouble which will probably come in getting rid of him. He may have succeeded in getting a hold on the majority of the church, especially if there are a large number of unconverted in the church. In that case the true Baptists should get their letters and put them in the nearest church.

## AMERICANS, TAKE WARNING.

Great interest has, according to the Rome correspondent of the "Standard," been aroused in Rome by the report brought by the rector of the Apostolic Mission House at Washington, the Very Rev. A. P. Doyle, of the remarkable work which is being done by that institution and the hundreds of missionary priests who are being trained there for the purpose of preaching the doctrines of the Roman Catholic faith to the non-Catholics of the United States. The aim of the organization is no less than to make the whole of America dominantly Roman Catholic, and, judging by the extraordinary success of the first ten years' work, it is difficult to fore-tell how great may be the results of the next few years, says "The Standard's" correspondent.

The work of the Washington Mission starts from

## An Entirely New Point of Departure.

Instead of the negative and controversial attitude of the past towards Protestants—the old-fashioned priest who denounced them to his people as bigoted and aggressive enemies of them and of religion—the carefully selected young priests who are trained at the Washington Mission are taught to avoid entirely all harsh and controversial methods, to consider in every way the feelings, and even the prejudices, of their hearers, and, while instructed in the most elaborate way to present the doctrines of the Roman Church in such a manner as to convince the non-Catholic of the superior advantages of the Roman Church, equally great attention is given to training the young men in the art of persuasion, in patience, gentleness, unaffected good temper, and that tactful and sympathetic manner which goes far to disarm criticism and undermine the prejudices of opponents. In addition, they are trained in elocution, good taste, charm of manner, and even

in such comparatively small details as the management and use of the local Press. It is hoped that eventually every diocese will contain a band of these missionary priests to the non-Catholic, who will hold constant missions and devote all their energies to the great ideal that they have set before themselves of guiding a constant stream of converts into the Roman Catholic fold.

## Effect of the Mission.

Though the work is at present in its infancy, with such highly trained and magnificently equipped instruments it is not surprising that through their agency some 6,000 converts have already been received into the Roman Catholic Church, while 62,500 have been placed under instruction to be received later. In order to give some idea of the militant methods of the Roman Catholic Church in America at present, it is sufficient to state that during last year over 25,000 converts in all were received, among them no fewer than 30 Episcopalian ministers. Such wonderful success had induced the Roman hierarchy in England to desire to start a like organization in every English diocese, and Father Herbert Vaughan has been sent by Archbishop Bourne to study the methods and ideals of the Washington Mission House in order that a thoroughly organized movement may be started in England and Scotland on the same lines establishing a similar Apostolic Mission House to be the great nerve centre of a widespread missionary movement. It is said that Pius X and his Secretary of State, Cardinal Merry del Val, consider this movement one of the most important in the Roman Catholic Church of today, and one which may have even more far-reaching results than the Oxford movement that gained for the Roman Church Manning and Newman. They will accordingly give it every help and encouragement in their power.—London Baptist.

## WALKING IN THE PRESENCE OF GOD.

The whole of earthly life may be filled with heavenly peace and joy and gladness if it is lived as the children of God have the privilege of living it. If in realization of the presence of God the days are passed they will be holy and happy days, of spirituality in earthly conditions, of heaven and heavenly experiences in the life of earth.

There is no more common illustration of our life than that of a journey commencing at the very cradle and proceeding steadily onward to the grave. On this road we each and all of us take our way. We may have only reverent hearts, high and pure thoughts, earnest and steadfast purposes; but we may also have pure and holy companionships, and upon the nature of the companions we choose will depend very largely the nature of the character we ourselves are to maintain.

If we desire, like Enoch, to walk with God, we may have the holy privilege of doing so. He is ready and willing to accompany us as guide and companion in all our journey. He will be with us in our daily progress through the world to deliver us from the dangers that beset us, to cheer and comfort us in all our trials, to give us courage and good cheer in all our difficulties, to afford us sweet companionship in all the weary way, and to bring us off conqueror. At last, over all the perils and more than conqueror through him who loves us.

Shall we walk with God this year? Is it to be a year spent consciously in his holy companionship and in doing his holy will? Are we to walk and talk with him, taking him into our confidence in all we purpose and desire to do? Are we to choose our thoughts as being agreeable to him, our words as pleasing to him, and our actions as in accordance with his holy will?

If so, we must reject what offends him. We must reject the companionship of the worldly and profane. We must not be found for our own pleasure, in the ways and places of sin. We must not cheerest

to our hearts wrong thoughts and impulses and ambitions. We must not do or say, or even think and feel, what would repel and offend him. How can two walk together unless they be agreed? How can two find pleasure in one another's society unless they have similar tastes and study to be alike in their lives?

It is to be simply a question with each Christian as to whether he shall seek to do God's will. Let each day be spent in earnest and active efforts to do what is pleasing in his sight. Let us cultivate the thought of God, and seek that our hearts may be the temple wherein he shall dwell each passing day.

Such a life is the happiest that can be conceived. There is fulness of joy in it. We do not have to wait for the life that lies beyond the gates of death to find a time and experience of joy. Even here and now we may walk with God, and, as with the disciples on the road to Emmaus, our hearts shall burn within us as he walks with us and talks with us along the way. Each day shall be one from which we drive what is worldly and evil, and unto which we welcome the heavenly elements which transform and beautify. In this high and holy life God will guide us and keep us, even unto death and unto the glories of the everlasting life.—Herald and Presbyter.

## MEMORIES OF DR. McCLAREN IN YOUTH.

When I read the reference to Dr. McClaren of Manchester in The Interior of August 13, my mind fled back to Portland chapel in Southampton, England—the first pastorate of Rev. Mr. McClaren after his college course.

Success does not always show itself in instantaneous results, nor does the kingdom of God come by observation.

It is true Mr. McClaren's congregation was for the first year or two thin and rare, but he soon attracted young men from all the denominations. This was about the year 1848. In the United States and Canada there are young men now living witnesses of the power and quality of the gospel he so fearlessly preached in that out-of-the-way chapel in Portland street.

There is one man, now a preacher in England, who was a porter in a brush-maker's shop, whom McClaren taught to read the New Testament in Greek and the old Testament in Hebrew. The young man walked a mile and a half to McClaren's lodging to recite his lessons in these two classic languages after nine o'clock at night, as the stores did not close in those days till that hour.

When Dr. McClaren read the Scriptures his whole being was thrilled with emotion and every fiber of his organism seemed to tremble at the sublimity of the subject, while unconsciously to him the congregation were carried along in the torrent of the reader's masterful energy. In all my Bible readings the texts of the young minister stand out most luminous to this day, although I am an old man.

When he preached he was not conscious of his audience; he seemed to see only the invisible in the wonderful story he had to tell. His rich, strong Gaelic accent seemed to give piquancy to his utterance, and his racy delivery held old and young to spellbound attention, producing an abundance of thoughtful reflection on the strong, hard facts hurled like thunderbolts, yet sometimes with soft, maternal tenderness.—Auditor.

What a wealth of power and of peace belongs to the child of God! But not every one of his children seems to know it. Some of them are almost starving with the resources of God at their command. At will he can have that which procures peace, joy, power, rest. Amid all the turmoil and unrest of this busy world, he can hear the deep musical sound of God's presence, as he says: "Peace, be still."

Preaching is the art of putting things. The old story, like stories in general, depends largely upon how it is told.—The Westminster.

SANCTIFICATION THROUGH THE TRUTH.

REV. A. M. HULL.

When our Lord began his ministry he chose out of the world a certain company of disciples, whom he personally instructed, before whom he performed his wonderful miracles and whom he declared he had kept and had sent out to the end of the world, that the Scriptures might be fulfilled. Now that he is not to continue with them, he comes to intercede with the Father for them, that they be sanctified through the truth and preserved in unity. The Master was possibly looking forward to the time when there would be some that would cause divisions among them, contrary to the doctrine which they had learned, and to the time in which they shall have every their care from the truth, and shall be turned into fables.

Our Lord doubtless had in mind the complete preparation of his witnesses that they might be able to accomplish the work they were sent to do. While on their mission to a world of sin and unbelief, they would need to live righteously and be consecrated to holy service; they were to bear fruit, they would therefore have great need of that preparation for which God's word of truth is designed. They were to be deprived of the personal presence of the Master, but were promised the Spirit of Truth and that he would guide them into all truth. The Holy Spirit would complete through them the revelation of the whole system of Christian doctrine and practice; and it was in this truth, they were to be made clean and "thoroughly furnished unto all good works."

Since the Lord did not limit his prayer to one of intercession for his immediate disciples, but included all who should believe on him through their word; I believe the Word of God is designed to be the medium of sanctification for the Lord's people for all time, and constitutes for them an inflexible rule of faith and practice.

The Saviour's declaration, "Thy word is truth," has often been called in question, and those portions of the Bible not strongly supported by science and profane history have been most vigorously assailed by many learned infidel critics, who have sought to destroy the word of the Lord.

Though criticised by every conceivable method, and subjected to every known test, it has never been found necessary to rewrite the Bible in order to harmonize its teachings with any known truth. Many books written and many theories held by uninspired men have suffered a very different fate. Prof. Townsend quotes a distinguished scientist as saying that, "geologists on some matters have changed their views two hundred times in one hundred years."

Lyell once called attention to the fact, that at the beginning of the nineteenth century an announcement was made in the Institute of France that "there were eighty geological theories opposed to the teaching of the Bible." He then added that "not one of those theories was held fifty years later." They had all gone to the rubbish heap of "science falsely so-called."

During the last century, a large company of scientists have been rallied to the support of evolution; a theory in which it is claimed that original life germs came into existence by natural processes, and that by transmutation the higher forms of vegetable and animal life have been evolved from lower ones. This bold contradiction of the Bible account of creation is doomed to die because no transmutation has been discovered taking place and no connecting link has ever been revealed.

Verily, "Thy word is true from the beginning." It is a building of truth and a tower of strength impregnable to all attacks of its enemies.

Wherever man fails to conform his structure to the divine pattern book or refuses to construct his walls by the plummet of the Lord he falls into error; a deviation one way leads by successive steps through conservatism and bigotry, into superstition while a deviation in the opposite direction leads through liberality and skepticism into infidelity.

The Bible is the one book of utmost truth before which all science, all theories, all teachings, all creeds, all doctrines, all confessions of faith in conflict therewith must inevitably fall. Not only is the word of God truth, but it is the element in which Christian people are to be sanctified, for the Saviour prayed: "Sanctify them through thy truth."

In order for the word of truth to exert its sanctifying influence upon the lives of the Lord's people there must exist such relations between the medium of sanctification and the subject upon which it is to act, that the influence of the former may be exerted upon the latter.

In order to establish these relations the first thing necessary is that the word be known by the subject. It is the nature of truth to drive out error, but it must be known in order to do so.

The Scriptures are profitable for doctrine, for reproof, for correction and for instruction in righteousness, but they can never exert their purifying influence until they are sown in the minds of men.

Though quick and powerful, the sword of the Spirit can never discern the thoughts and intents of the heart, nor be used as a weapon of defense and attack, until it gets into the heart and men get a firm grasp on its marvelous revelations of truth.

In order to be clean in life and prepared for service the disciples of the Lord need to be more devout, earnest, profound and earnest in their study of God's Word. A profound knowledge of the Bible is the first step toward that life for which the Master interceded in behalf of his followers.

The word must be believed. It must be accepted as the Word of God, as the book of heavenly instruction, as the correct guide in faith and practice. For man to say he does not believe fully

the Word of God is to say that he is not sanctified in the truth.

Just here, the question arises, why are there so many infidel among people all of whom claim to believe the Bible? My answer is, this state of affairs is directly attributable to the perseverance of human nature. I believe that if all human imperfections could be eliminated, all who knew the Word of God would be uniform in their belief of its great fundamental doctrines.

The next step in the process of sanctification is the truth is taken in obeying it.

"I should to obey to better than sacrifice." "If ye know these things, happy are ye if ye do them."

In obedience lies the practical side of sanctification through the truth. The wise man said: "Let us hear the conclusion of the whole matter; fear God and keep his commandments; for this is the whole duty of man." If in the fear of God and the keeping of his commandments there is embraced the whole duty of man, surely obedience to his commandments can constitute an insignificant part of the sanctification yet to be wrought for his disciples.

He that knowingly flouts a commandment of God has in him a lawless spirit, and he that disregards or sets aside any of the commandments of the Lord has in him the spirit of disobedience, and neither of these are consistent with a life sanctified through the truth.

May the Holy Spirit enlighten the minds of all God's people that they may know, believe and obey the word of truth, make progress in their divine life and bear the noble fruit of faithful abiding service.

Hartford, Ky.

WHY SO FEW CALLED INTO THE MINISTRY

BY REV. S. E. WILSON, D. D.

It was stated in a recent article that the reason that so few young men enter the ministry is that not many are called of God to this work. It was shown that when God wanted a man for the work of his kingdom he called and equipped him. Moses' objection to the work did not release him from it. God swept them all away. Nor did Isaiah's consciousness of his unbelief release him from the prophetic office. Before God was through with him he cried out, "Here am I; send me!" Jeremiah's plea of inability did not release him from God's call. God took care of the question of ability. "I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." This was God's commission to the man who honestly said, "I cannot speak, for I am a child."

God has never ceased to call men, whom he wants to give to the world his message and do his work. And now we are forced back to the important question, why does not God call more young men into the ministry? It is a day of opportunity, a day of crying need in our own land and in all mission fields. God is a sovereign, and all resources are in his hands; why does he not raise up and equip abundant supplies for the needs of the perishing race?

It may be answered that while "He giveth account of those of his matters," yet he works through his people, his ministers and churches. He has laid upon us the responsibility of co-operating with him in the work of raising up a consecrated, called and equipped ministry. We are to "pray the Lord of the harvest that he will thrust forth laborers into his harvest."

It will be profitable for us to look into our own living and preaching, for the reason why God does not call more young men into the ministry.

First, let it be noted that there is a decline of vital godliness in many families in our churches. There is religious machinery, social religion that takes the form of conferences and organization drifting into mere social life. But that vital godliness, where the father is the religious teacher, the priest coming to the altar daily with his offerings of worship and praise, with his ministry of intercession for his family and the church and kingdom of God—that type of godliness that stamps the home and neighborhood as Christian, has fallen to decay somewhat extensively. This is not written as a criticism, but as a humiliating fact, learned in twenty-five years of missionary work, and wide observation among families of the church.

These parents do not offer their sons to God for the work of the ministry. Christian homes in many places are dominated by that respectable business and social life that checks or destroys daily fellowship with God. In such a home the children are not brought into close and conscious fellowship with our Lord. Their ears are not open to the still small voice of the Spirit. The obligations of divine love are not laid upon the young hearts, but they are caught in the meshes of a worldly life, from which they never entirely escape.

Further, many of us who stand in the pulpit entertain feeble convictions concerning our duty to co-operate with God, in bringing young men face to face with God's claim to their service in the ministry. How seldom is the subject pressed upon parents, as to God's claim for their sons! How seldom do pastors, carefully and lovingly, in private interview, press the conscience of young men! There has been a great lack of fidelity to souls and to God in this regard.

A further matter to be noted is that among ministers and our churches is this. We must abandon the low conception of the work to which God must call men, if they are to be efficient preachers of the precious gospel.

There is a wide-spread conception that the work of the ministry is "one of the professions," that, and nothing more—that the young man may select "the profession of the ministry," as he would

the medical profession, the law, literature or teaching. With that view of the ministry, the young man will naturally select an honorable profession that promises him a full and growing competence. If the ministry is to be recognized as "one of the professions," it cannot compete favorably with the profession of the law, medicine or teaching, since it has no attraction as a profession, and as to the young man has less chance of time and money to the work, it will not attract him. But when God has laid his hand upon him, and he gives him a vision of the joy of winning souls from eternal death to eternal life, the financial and domestic disadvantages, never to return again. The refusal to enter the ministry because of the small chance of support, or because of any thing else, or real discouragements, gives evidence that the young man has not had his call from God to this work. He has no business in the holy and blessed work of telling the "old, old story."

While the ministry is entitled to a comfortable support, and fair Christian treatment, yet the man who is in the ministry for these things is in the wrong place. God's ministers, whom he has put into the world, are men who can endure hard work as good soldiers of Jesus Christ, who can take the spoiling of their comforts and their goods, and go on rejoicing in the message with which they are entrusted and glorying in tribulation.

Whoever pursues the small salary, or the disadvantages of this blessed work, as reasons why young men do not enter the ministry, mistakes the power and motives that control the true ministers of God. It should be clearly understood that the reason why men do not enter the ministry is that they are not called of God.

And the reason that they are not called is, that we parents, ministers and people have not done our duty.—*Journal and Messenger.*

THUNDER AND THE ANGEL.

Some said that it thundered. Others said an angel spoke. But suppose it did thunder; is that any reason why we should not also say that an angel spoke?

Herbert Spencer once wrote that "Evolution is a change from an indefinite coherent heterogeneity to a definite coherent heterogeneity through continuous differentiations and integrations." And a writer in *The Contemporary Review* observed that "the universe may well have heaved a sigh of relief when, through the celebration of an eminent thinker, it had been delivered of this account of itself." The Bible says, "In the beginning God created the heaven and the earth. And the earth was waste and void; and darkness was upon the face of the deep; and the spirit of God moved upon the face of the waters." Well, now, let us assume that evolution is the change from an indefinite coherent—and all the rest of it; what is there in that to prevent us saying, "In the beginning, God?" Herbert Spencer has tried to define life for us. He says that life is "the continuous adjustment of internal relations to external relations." Let us admit it; but where is the reason in that definition for our refusing to say, "And this is life eternal, to know Thee, the only true God, and Jesus Christ whom Thou hast sent?" Time was when man saw arbitrary interferences of deities in every wind that stirred the forest trees, in every fleecy cloud that dimmed the azure blue, in morning's radiant flush, and in the stars that break up the night and make it beautiful. We can account to you precisely for the wind. The clouds are no difficulty to us. As for the stars, we weigh them and measure them, tell their places and their relations to each other, point out in advance where they must be at any moment of time a hundred years hence, and man's intellectual lordship we plant above the Milky Way. This is all clear gain—or it may be. But it is not gain, it is exceeding great and perilous loss, if because we know that it thunders we cannot also hear that an angel speaks, if beyond and behind and above all visible phenomena we cannot find an eternal Mind and an everlasting Love. In this day of an aggressive atheism we, who believe in God and in the Incarnation of His Son, in the resurrection and immortality, cannot too often remind you that science, by the mouthpiece of her chosen prophets, has proclaimed that she is and must be silent as to the cause and origin of the phenomena which she catalogues and describes. In his day, Darwin drew back from the very contemplation of the problems presented by the existence of mind. "I have nothing to do with the origin of life itself." "I know nothing, and I never hope to know anything," says Huxley, "of the steps by which the passage from molecular movement to states of consciousness is effected"—in other words, as to how life comes to man or brute. The cause of all remains uncatalogued, unaccounted for. Let science push her investigations to the very uttermost; let her wisest servants tell us all they have learned of her secrets; we will listen, will praise them and be grateful to them, and bid them still further search the universe; and when their thoughts have pierced to what is for them creation's farthest bounds, we shall hear them confess that there is room for this First Great Cause whom we call God, whom Jesus had bidden us call Father, to whom ascends the feeblest prayer of dawning faith and the mighty cry of the hero's heart.

To be sure, it thundered. Be far more sure that an angel spoke!

These considerations go very deep into the speech of God to human hearts. There are men and women to whom realization of God through the ministries of Nature is as meaningless as a speech delivered in Choctaw or Chinese. They can no more understand my feelings, as I roam over the miles of golden sands that stretch from my door, with all the winds of heaven playing upon my soul; and the Atlantic rollers, which have swept on restlessly over three times a thousand miles, breaking in tiny trivial wavelets at my

feet, than they could express the terms of the differential calculus in the language of Homer or of Lucretius. I have often tried to describe to you—though never with any satisfaction to myself—the view which day by day for twelve months opened before our eyes as we "made the cure" of the Pichalain; and in Switzerland. One day, a certain person came to my room, bidding me sit with her. She was on the mountain-side, two ladies had asked her if she could speak English, and when she confessed that she could, said to her, "Will you please tell us where is the view?" Naturally, in her surprise, she demanded, "What view?" It was a glorious day late in summer, and a touch of frost was in the air, while the summer sun shrouded the world with splendour. Autumn's hand was early on the hills and forests. A thousand feet below us the valley smiled in its yet living green; higher, the yellows and the browns changed each other through the pine forests; higher still, the mountain sides burst into a blaze of red and a purple glory. In the vast distance the snow-capped peaks of the Tianschhorn and the Mt. Aet's lowered into immensity. And three ladies wanted someone to point out to them the "view." They said that they had been told that if they came up to our Pichalain by the Pichalain they would see it! I wished I had been so fortunate as to meet the people who had come to see without bringing eyes with them. I should have said, "There is no view here. There never has been any view here. There never will be any view here—for you! There is a view in Hold street, and in Regent street, and in Broadway, and in the Rue de la Paix; but there is no view here. The eye only sees what it brings with it the power of seeing."

HYMN BOOKS.

We hope our readers will take heed to these words of Dr. Fitzgerald, which are needed by Baptists as well as Methodists. Read them carefully, substituting Baptist for Methodist:

"Permit me to say a few words to your editorial in last week's *Advocate* on 'Knowing Christ After the Flesh,' and especially would I call attention to that part that touches upon the use, or rather disuse, of our hymn book in our public service. You are right, we have a Methodist hymn book, and it is our privilege and duty, to use it. The 'Gospel Hymns' is a fairly good tune book, but some of its songs I object to, for instance, 'Hold the Fort'—the message of John Sherman to a Yankee general in the late war—and others I might name.

"The real cause of the disuse of our good old hymn book in church lies back of the church, in a Sunday School. We as a denomination are conducting Methodist Sunday Schools, for the purpose of teaching the children the great truths of the gospel, of indoctrinating them into our own faith, and of leading them to Christ. God bless the consecrated men and women in the Sunday School work! I say we are teaching Methodist Sunday schools, and not 'Mooey and Squeaky' schools, therefore let us use Methodist hymn books with Methodist doctrine and theology in them.

"If we use the Gospel Hymns, in our Sunday Schools why, then, our young people learn only to sing those songs, for it is a sad fact that a very small per cent. of the Sunday School children remain for the eleven o'clock services, and in a few years the older members pass away, and these children then make up our congregations, and how can you expect them to engage in congregational singing where the Methodist Hymn book is used when they have learned none of its songs. The consequence is that in a great many cases to help out the congregational singing they adopt and use the 'Gospel Hymns,' which they used in Sunday School.

"Let us use our own hymn book in our own Sunday Schools, and by and by when our Sunday School children grow up and compose our congregations they will have learned to sing in songs of praise its grand old songs, and we will then have congregational singing that will help out many a poor sermon, and make more impressive the best sermons. Let us take a new start, make a new resolution, and use both in Sunday School and church our own hymn book, which is both our privilege and duty.—R. H. Fitzgerald.

The New York *Christian Advocate* of August 13 pays this handsome tribute to one whom God has greatly honored in his work, and whom we all delight to honor: "Forty years ago Crozer Theological Seminary, a Baptist institution in the suburbs of Chester, Pa., was founded, and opened with Dr. Henry Griggs Weston as president. Dr. Weston is still there, in the 'beauty and benignity of a green old age,' doing his part in the work of the seminary, his mental eye undimmed, his spiritual force unabated. The editor of *The Examiner* says that two factors have contributed greatly to the growth of the institution: the generous and continuous benefactions of the Crozer family, whose name it bears, and the benediction of Dr. Weston's long and fruitful presidency. We have had the pleasure and profit of knowing President Weston for many years. He belongs to the order of Mark Hopkins and, we may say, of William F. King, who has just resigned the presidency of Cornell College, Iowa, after forty-five years of service. There are certain trees that do not bear fruit or flowers until they are quite old, but these men have brought forth fruit both early and late."

To be patient under a heavy cross is no small praise; to be contented is more; but to be cheerful in the highest pitch of Christian fortitude.—*Bishop Hall.*

Religion is a constant struggletoward God. The shrines along the road mark the success of the struggle.

**Sunday-School  
Lesson**

Sunday, September 21st.

Temperance Lesson—Isaiah 5: 11-23.

Motto Text.—"Wine is a mocker, strong drink is raging."—Prov. 20:1.

This chapter seems to be a most powerful sermon which Isaiah preached at some time to the recreant people of Israel. He begins, as all ought to begin, with God. He tells what God had done for Israel under the parable of a vineyard. There was nothing left undone for his people, the question is asked: "What could have been done more?" and there could be no answer.

The fruits God looked for were "judgment and righteousness." These he did not find. He sends the prophet with words of most solemn warning, and with scathing denunciation of their sins. Of these sins six are mentioned, and a woe is threatened with each one. The first is the sin of eager striving for money and property. And the woe is that they shall not receive the gain from their lands which they expected. And their houses shall be left desolate. This woe is especially suited to these days when men make themselves mere money-making machines.

The lesson begins with the second sin, that of drunkenness. "Woe unto them that rise up early in the morning, that they may follow strong drink." The great banquets among the wealthy began all day (Eccles. 10:16). Besides the wine they used another stronger drink, "made of dates, pomegranates, apples, barley and honey." They drank all day, and were indeed inflamed with wine at night.

"And the harp and the viol, the tabret and pipe, and wine are in their feasts." The tabret is the same as the "timbrel," a sort of tambourine. Music has always been an accompaniment of feasts. These men were seekers of pleasure and forgetters of God. Even in our pleasures God must be first—is he thought of in your feasts?

"Therefore my people are gone into captivity." The ten tribes had already gone and Judah was soon to follow. It is probable Isaiah was speaking of Judah's captivity as if it had already begun, so sure was it. "Because they have no knowledge." Unawares, without foreseeing it. They had befuddled their minds with drink and forgotten the judgments of God. Punishment for sin always takes men unawares. "And their honorable men are famished." They had given great feasts—in captivity they should suffer hunger. "And their multitude dried up with thirst." The noisy crowd, it means, who frequented the feasts of the nobles to drink.

"Therefore hell hath enlarged herself." A graphic way of saying that many from strong drink should die and be lost, who otherwise might have lived for years. "Their glory"—is rather her glory, meaning the glory of Jerusalem. What right has this nation, if it imitate the sins of Jerusalem, to hope for any less punishment? Is God a changing God?

"And the mean man shall be brought down." Even the lowest shall be humbled by the captivity which was so near the prophet speaks of it as present. "And the mighty man shall be humbled." "Pride is a great sin and is the parent of many vices. All from the highest to the lowest shall be punished, shall be brought down into the very dust of humiliation." We see around us every day how the highest and the lowest are brought into the depths by strong drink.

Verses 17. And while the nobles and the mighty are suffering with hunger in captivity, their estates shall be given over to desolation. The cities shall be so desolate as to be pastures for lambs. "And the waste places of the fat ones shall strangers eat." The estates of the great men should be waste, and the wandering tribes consume what little was produced.

The first sin was an eager desire for money getting. The second was drunkenness. The third is presumption—coffers mocking at God's judgments. "Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope." "They laborously bring guilt upon themselves as though they were drawing heavy weights towards them by words and cart ropes."—Green. They heap sin upon sin.

Threatened with God's punishment for their guilt, they scoff at it. They say, "Let him make speed, and hasten his work"—they are not afraid of God. "Who cares for his words?" They have the most complete unbelief that the punishment will come. In their awful blasphemy they dare the Almighty to do his worst. "Woe unto them that call evil good, and good evil." This is the fourth sin for which punishment should come. Men are given to glossing over sin with some good name, as when they call cowardice "prudence," and they denounce goodness giving it the name of sin. They thus seek to stifle conscience, but they do not deceive God. Light and darkness are used through the Scripture to denote good and evil, as, though more rarely, are sweet and bitter. Jeremiah calls wickedness bitter (2:19 and 4:18).

"Woe unto them that are wise in their own eyes." This conceit is the fifth sin denounced by the prophet. "Self-conceit is the antithesis of humility; and as humility is, in a certain sense, the crowning virtue, so self-conceit is a sort of finishing touch put to vice. While a man thinks humbly of himself there is a chance that he may repent and amend."

"Woe unto them that are mighty to drink wine." The second woe was for drunkards who gave themselves to revelry and feasting. This is for the moderate drinkers who dim their vision with drinking, but who go on with their business. It refers chiefly to judges and rulers who take their wine but who would be indignant if they were called drunkards.

"Which justify the wicked for reward, and take away the righteousness of the righteous, from him!" They decide in favor of the wrong-doer, because he has bribed them, and declare that the righteous are wrong by deciding against him. Judges are not alone in this sin. Other men side with the evil doer because of his influence or the favors he can bestow.

The lesson ought to include the judgment upon these sins, which follow in the next verses. God is an unchanging God, and these sins

shall be as severely punished in every generation as they were in those to whom Isaiah spoke.

**DEAR RECORDER.**

We have just closed a very successful two weeks' meeting at Hopewell church, Mercer county. The results were fifty-nine additions to the church and the saints greatly revived. Forty-nine were for baptism, four restored and six by letter.

Bro. H. K. Summers of Georgetown did the preaching and a more zealous and consecrated young man I have never known. He preaches the gospel with such zeal and earnestness that sinners are brought home to God.

He has greatly endeared himself to our people. Our meeting closed on the evening of the 23rd, which was the greatest day in the history of the church. Our Sunday school reached the two hundred mark on that day and a missionary collection of twenty-five dollars was taken. This seems a small amount but it was the first mission collection during the past three years.

At 4:30 in the afternoon forty-nine candidates were led into the waters of Salt River and there buried with Christ in Christian baptism. Very impressive indeed was this scene as forty-nine men and women ranging from fifteen to seventy-five years of age went down into the water thus showing their faith in a crucified, buried and risen Redeemer.

Among those baptized were ten Campbellites, one Methodist and one Presbyterian, they were baptized because we knew of no other way by which they might be received into the Baptist Church.

Our Sunday school which is a leader in many respects deserves creditable mention for of the fifty-nine additions, thirty-six came from the Sunday school. Bro. J. P. Coleman is our Superintendent. He is a typical bachelor full of the spirit, and wide awake to every effort of advancement. He is greatly beloved by the school. On Friday, the 21st, Rev. J. M. Reddy of Harrodsburg came down and assisted us in the ordination of Messrs. James Woods and Henderson Black as deacons. This was a beautiful and very impressive service. Our church is now in a very prosperous condition and during my eight months pastoral service has had an increase of sixty-four members.

I was ordained June 16, 1907, and since then have baptized eighty persons into our fellowship. I return to Georgetown Monday that I may better prepare myself for service in the Master's vineyard. Pray that God may use us in bringing glory to His name.

ROBERT L. SHIRLEY.

**PREACH THE WORD.**

A short time ago a preacher came to my neighborhood a very zealous man, but he had one hobby and all of his sermons began and ended in Sanctification. After ten days having made no move of any kind, he seemed very much discouraged and wanted to know if any one could tell him what the matter was, as he had failed to move any one. Something was certainly wrong somewhere and he would be certainly obliged to any one if they would tell him the cause, etc. I had all-time to feel our entire dependence on God. Jesus said: God so loved the world that He gave His

only Begotten Son that Whosoever believeth in Him should not perish, but have everlasting life. So if we believe in Him, we are not going to perish. Never no never. His own precious word for our safety. Brethren the main truth is that Jesus saves all those who come to God through Him. Jesus is the way, the truth and the light. Jesus is the door. Jesus the bright and morning star. Well may we sing "None but Jesus can do helpless sinners good." The child of God may truly sing "My hope is built on nothing less than Jesus' blood and righteousness; I dare not trust the sweetest frame, but wholly lean on Jesus' name. On Christ the solid rock I stand, all other ground is sinking sand."

Now, friend, on what are you building? Examine closely this all important question: Do I love the Lord or not? Am I His or am I not? If not, don't rest until you can say I love the Lord because He has heard my supplication; therefore, will I call upon Him as long as I live.

BENJ. URTON.  
Hanly Ky.

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Obey Jesus with cordial loyalty and you will understand Jesus. Not by studying him, but by doing his will, shall you learn how divine he is. Obedience completes itself in understanding.—Phillips Brooks.

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# 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 27, 1908.

To Whom It May Concern:  
I have visited the quarries 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 slabs 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. BOGGERHAUSEN,  
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.

Gentleman—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 of belief. It is one thing for a corporation to make a statement; it is another thing to prove the statement to be true. Boiled 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, this corporation must be in possession of the most valuable single 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 trusting 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 final and irrefutable. 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 1/6 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.

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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, Roßhofen, Bavaria, and Brandenburg, Ky.

In view of the foregoing facts is the company's estimate of earnings sufficient to pay dividends annually from 30 per cent. to 500 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 \$8.00 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 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?

Jointly Commission to Jamestown Exposition,  
Board of Commissioners John H. Athlans, President; Chas. E. Hoge, Vice President; James M. Benton, J. Stoddard Johnston, Malcolm H. Crump  
Honorary—Chas. J. Norwood, J. H. Fuqua, Hubert Woodland, William Lindsay, Logan C. Murray, Treasurer, C. C. Osley, Secretary.  
Kentucky Building, Jamestown Exposition, Va., Dec. 31, 1907.

Mr. D. L. Billings, Secretary German Lithographic Stone Co., No. 11 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. OURLLEY, 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. L. 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. L. 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 Pamlico 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. L. R. R., Louisville, Ky.; Check, for Graves, Cox Co., Lexington, Ky.; Letter head for Bank of Warren, Warrington, Ky.; Stock Certificate 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.

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FACING THE FUTURE

Anna Shippen.

Is the road very dreary?
Patience yet!
Heat will be sweeter if thou art weary,
And after night cometh morning cheery;
Spit bids a wee and dinna fret.
The clouds have silver lining.
Don't forget;
And though he's hidden, still the sun is shining;
Courage, instead of tears and vain repining,
Just bide a wee and dinna fret.

OUR PULPIT.



THE NEED FOR REVIVAL AND HOW WE MAY GET IT.

Rev. W. C. Adams.

L.—The Need for Revival.

Much depends on what we mean by revival. A paper on "Revival and How to Get It" ought not to be written as though the subject were only "Why do not the people come to Church, and how may we get them?" These questions may very easily be settled. It is easy to say why people do not come, and it is not very difficult to get them. Disguise it as we may, the fact remains that people do not come to church because they do not get what they want there. Every man has his ideals and no man will attach himself to a place where those ideals cannot be cultivated; and the ideals of vast numbers of intelligent men find no nutriment whatever within the church.

Put the question in another form. Why do the people go to other places? Why, for example do people go to the music hall for mental, and the public-house for physical, refreshment? The answer is simple—they get what they want. That is the way to fill our chapels—give the people what they want. Of course, there is always the disquieting feeling that what the people want may not exactly coincide with what they need, but we must not be over-scrupulous.

Moreover, what the people want in one place may not be what they want in another, and it must be remembered that different people want different things. In some instances a weekly smoking concert has been proved to be a great attraction—it draws the people in on a Saturday evening far better than the old-fashioned and discredited prayer meeting. Then why, in the name of modern progress and enlightenment, should we insist on sticking to the old ruts and pronouncing the old shibboleths? According to a daily paper, this idea has been greatly improved upon by an intelligent and up-to-date minister recently. He is said to issue an invitation to the Sunday afternoon service accompanied with the bright and brotherly appeal, "Come, and bring your pipe with you. This is a distinct advance upon the old fogginess and conventional prejudice from which most of us are afraid to break free. The spectacle of a church dignitary addressing a Sunday Afternoon Smoking Service, while men combine the worship of God with that of my

Lady Nicotine, is peculiarly significant. When these methods are more generally pursued, the British public will begin to recognize in its clergyman or minister a man and a brother.

But if the accumulated prejudice of centuries prevents our churches from advancing with the times in this direction, there are many other methods. By engaging a lady whistler from the halls we should get the very classes of people we want—publicans and sinners, and who does not feel the tame monotony of preaching to the converted? Some churches, again, have proved that great numbers of young people will come to a ball, but when will the churches, as a whole, awake to the importance of this matter, and take the dancing business out of the hands of the unregenerated?

It is a good plan to get up agitations or discussions on various topics of the day, always provided that we thoroughly understand the underlying principles at the root of the questions considered. If, by any accident a question should arise which we have never dreamed of in our philosophy, there are always such things as encyclopedias. Every man ought to be a cyclopaedia, or to have one.

Why not have a Limerick Sunday, admission by sixpenny postal order? Why not get the editor of The Daily Blank to give an address on "The Ethics of Diabolism"? A subject, the tremendous importance of which the churches, with their characteristic dullness of vision, have not yet perceived.

There are plenty of other subjects of the most absorbing interest, without the necessity of falling back on common or garden topics, such as the City Council, the King, Tariff Reform, the Serpent, and the morality of golf (if any). Hardly anything has been mentioned but what has been tried and found successful in getting the people.

But when we have tried all these means, when we have exhausted all our—shall I say dodges?—when we have got the people,

What Then?

What have we done? Well, we have got the people. But what if we have only got them to our chapel, and not to the Church of Christ? Certain old writers who took a keen interest in the commencement of the church describe it as the Body of the Lord, the Bride of Christ, redeemed, regenerated, blood-bought. And if the church, is only going to cater for the temporal interests, the mental excitement, the amusement of the souls it is sent to save, far better that it should drop the name "church" altogether. Let us become a variety show, a club, a political organization or a mutual admiration society, according to our inclination, but at any rate let us do the thing thoroughly and honestly. What though we get the people to our church, to admire our brilliance, to contribute to our collections, if we do not bring them to our Saviour? The most brilliant success at the expense of Christ is a dismal failure.

And the fact is, men do not want Christ, at least, not the Christ of the Scriptures. The Christ of the imagination, yes; the Christ who sets mass against class, yes; the Christ who is a sort of "good fellow," yes; the teacher, the "fallible man," the hero, the martyr, the Christ of a re-

formed society, yes!—but not the Christ of the regenerated individual. Men will have the Christ of the Mount, but not the Christ of the Cross; the Example, but not the Substitute; the Sympathizer, but not the Saviour. Men do not like to be told that they need to be "born again," or that salvation is of grace, through faith. "The natural man receiveth not the things of the Spirit of God, for they are foolishness to him, neither can he know them, because they are spiritually discerned." In the words of an old Scotaman to his wife:

They've cutten doon the Cross, lassie,
Folks dinna like the tree,
And naeboddy believes it noo
But fules, like you and me.

One can conceive of no greater proof of the need of revival than the things that are done under the plea of "keeping up with the times." As a matter of fact, we are not doing our duty unless we keep ahead of the times. Grace is always in advance of nature and the twentieth century has not yet caught up the Cross of Christ.

So far from revival being only a matter of bringing in outsiders, it is conceivable that a

Real Revival would Result in the Ejection of a good many Insiders—

to the glory of God. The church of today could do with a series of sermons on "The Hindrance of Numbers." Of course, one of the results of revival is the gathering in of outsiders, but we must not confuse the results with the thing itself. Revival in the first place is a confession of failure. We ought not to need revival. If we lived up to our privileges we never should need it. But there are times when the Church of Christ makes the mistake of uniting with the world. The natural result of this mistaken union is bondage to the world. This bondage necessitates a movement of God for deliverance. This deliverance is revival. Hence the need of revival today. Whether our churches are full or empty the fact remains that there are very few conversions from the outside world, gaps in the ranks are not filled up, and instead of "marching as to war," most of the churches are merely marking time. We greatly need to pray "From suberviency to and patronage from the world, good Lord, deliver us."

Meanwhile, the two opposite extreme forms that unbelief always takes—

Ritualism and Rationalism—

are rapidly developing. The ritualist reverences the Ark of the Lord more than the Lord of the Ark; the Rationalist has no reverence to spare for either. Yet the credulity of the one is equal to the credulity of the other. The manufactured "saints" of Ritualism are only to be equalled by the lunar heroes of rationalism. Both systems are subversive of the truth. God forbid that we should not have charity towards both parties, but God forbid that we should shut our eyes to the facts they represent. We know well that the irrational teachings of extreme rationalism have done a lot of damage. We know, too, that their influence could not have been so baneful had it not come from the Church. Of course a man must be sincere in what he teaches, but sincerity divorced from truth is positively harmful. The minister in his study may be able to separate the wheat of criticism from the chaff, but the

man in the street does not often trouble to do so. He has a general idea that, the authority of the Bible having been exploded, he may henceforth be a law unto himself. So, of course, he does not go to church; why should he? The Bible has been wounded in the house of its friends, and our Lord Himself has been weighed in the balances and found wanting—by His professed disciples.

In these circumstances nothing more need be said about the pressing need of revival; we may proceed to consider.

II.—The Way to Get It.

First and foremost we must want it. It is not wise to conclude too hastily that we do want revival. If the churches really wanted revival they would have it. The Master's principle is "desire and have." "Blessed are they that hunger and thirst . . . for they shall be filled." The question is, for what do we hunger and thirst? Do we crave only for external peace, prosperity, a strong cause, a comfortable income and personal adulation? If these things underlie our desire for revival the worst punishment our Lord could inflict upon us would be to pronounce the words, "Verily, I say unto you, you have your reward." Or is it our desire to be so daringly original as to be wise, above all that is written, so advanced as to speak with lofty superiority of the "fallibility of Christ," so profound as to find more inspiration in Browning than in the Bible, so unique as to create a new school of alleged religious thought? In that case the most merciful thing that could occur would be for God to say, "Thou fool, this night thy soul shall be required of thee." But if we hunger and thirst for the glory of Christ, whether it means gain or loss, comfort or trouble, peace or conflict, then we shall be filled. The only reason why many churches have not revival is that they do not want it. God will not fill the soul that is not hungry.

This leads to the further observation that

There Must be no Attempt at Organization.

You cannot organize hunger and thirst. These things are the creation of God. No amount of organization can atone for lack of them. If we experience no craving we can only ask that it may be created within us. But, even when the spiritual craving is everywhere present, any attempt at organizing revival will only spoil it. Anything that can be organized must have limitations; we want a revival without limitations; we must not limit God. In revival work the devil cunningly appoints committees; God usually sends a man—very often an insignificant man—whose chief obstacle is the professional jealousy of little souls in high places.

Committees have a tendency to rush in where angels fear to tread. They have their place in gathering up and unifying results, undoubtedly; but a mechanical machine-made committee-engineered revival is a fearful thing. Those whose tastes lie in that direction can order a ready-made revival from the editor of one of the quasi-religious weekly magazines ("applicants should state color of doctrine preferred, every shade being kept in stock). Without doubt

A good deal depends upon the Pastors of the Churches.

Like priests, like people. Those who bear the vessels of the Lord

must be clean. If there be any root of bitterness springing up in our hearts, many will be defiled. The pastor's heart must be right towards God and man. Moreover, there must be a ruthless crushing down of the spirit of professionalism. We must not allow our people to think that they come to church to hear a sermon, we must encourage them to come to worship God. In that worship there are no such things as "preliminaries." The minister of Christ must not be a mere pulpit performer.

It is not our business merely to preach good sermons, we have to exalt Christ and reach the hearts of men. No amount of intellectual gymnastics, or rhetorical fireworks, will convert a soul to God.

By some means we must get more time for preparation for our work. Unless we can say, "I have received of the Lord," we had better not deliver anything unto the people. There is such a thing as injurious giving; we ought not to give what we have not received. It was a business-like principle laid down by the apostles when they said, "We will give ourselves continually to prayer, and to the ministry of the word." Continual concentration on these two things is absolutely essential to revival. If our energies are scattered over such a variety of objects as to leave no time for continual prayer and ministry, it will be well for us to narrow, and thereby deepen, the exercise of our powers. If necessary, we must give up the important in order to concentrate on the indispensable.

The New Testament takes it for granted that the Churches come together for mutual exhortation and help, by the exercise of the gifts, not merely of the pastor, but of the whole Church. The minister must not regard the members as a number of people who are privileged to listen to him, but as a number of disciples met in the name of the Lord to help each other. Let us give our people a chance. It ought to be easy to arrange one meeting a week for mutual spiritual help, and this return to ancient practice would take the starch out of Church life, prevent professionalism in the pulpit, and kill the spirit of caste in the pew.

Are our Churches ready for revival? Suppose revival were to come, would it catch us unawares? Do our officers and members know how to lead inquiring souls to Christ? (Or is the pastor looked upon as a professional soul winner instead of a trainer of others?) Soul-winning Churches are the great need of our time. Would it not be possible for each Church to hold a periodical meeting for Christian workers to consider the best methods of dealing with inquirers?

A spiritual revival must Honour the Scriptures.

It should lead men to explore the Book, and adore the person of Him—

In whom at once conspire All charms which heedless hearts can move,

Whom but to see is to admire, And . . . love.

There must be a return to Gospel preaching. And here there are two extremes to be avoided. On the one hand, a continual defence of the Gospel will not produce revival, however powerful, keen, and philosophical that defence may be. It is a paltry position for the Church of Christ to be always

on the defensive. Defense is necessary, but for the present we have had almost enough defense of the Gospel; what we need now is the application of it. We may stop polishing the sword and begin to use it.

On the other hand, we must avoid that form of Gospel preaching which produces

**Cheap Conversions.**

Gospel preaching is not a mere repetition of the invitation. "Come to Jesus." Neither is it a continual emphasis of the text, "Believe on the Lord Jesus Christ and thou shalt be saved." That is a Gospel promise, but it is not the Gospel. The Gospel is not a promise, but a fulfillment; not the offer of salvation, but the story of it. It is not the promise of what God will do if we believe, but the fact of what God has done even though we did not believe. Our Gospel is that "Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day, according to the Scriptures." It is useless to invite men to come to Jesus unless we tell them the grounds upon which the invitation is based. When men know the facts they will understand the invitation. The Gospel story is the best guarantee of the Gospel promise. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

There can be no real revival which does not

**Find its Centre in the Atoning Death of our Great God and Saviour Jesus Christ.**

The cross of Christ is no limited theme. It can and should be preached in its bearing on every dispensation, its influence upon all history, its power upon all creation—mental, moral and material, animate and inanimate; its effect on time and eternity, its relation to the earth and the heavens; but, above all things, in the light it sheds on the heart of God and its saving power on the heart of man.

It is also the writer's conviction that the Church is missing a reviving influence of much power in neglecting to use the truths connected with the Lord's return. The great dearth of baptism, and the number of our unbaptized congregations, make it at least doubtful whether we are aware of the power that might be ours in this direction. No Church will ever lose anything by loyalty to the Lord's ordinance and the most uncompromising refusal to recognize human authority as equal to Divine. Either believer's baptism is worth standing for or it is not, and if it is not we may as well give it up altogether.

The opening of the baptistery ought not to be an exceptional and conspicuous event in a Baptist Church. It should be part of the natural order of things. It is not enough to say that many of our people "do not see baptism;" it is our business to enlighten them. It is useless to blame our people for not having strong Baptist principles—they will never be strong if we who lead them are weak. It is pathetic to have to bemoan the weakness of the Baptist cause in a given district; but we shall never strengthen it by apologizing for baptism. We ought not to be satisfied with a nodding acquaintance with our own principles. Anything that requires an apology ought to be given up.

The fact is, we are beginning to

suffer from excess of politeness and over carefulness. We are so anxious to keep our Baptist principles dry that we leave them by the vestry fire, whereas, if they were given a little more fresh air they would not be such chronic invalids.

If our protests against priestliness are to be effective we should back them up by a fearless preaching of the truths expressed in baptism. Those truths are the very essence of the Gospel, and as long as we hold the outworks the citadel will be secure. Rightly understood and valued, baptism is one of the most powerful safeguards of the purity and spirituality of the Church. It may be inclusive, but it ought to be exclusive. For in the spirituality of our Churches lies one of the strongest factors of revival.

We should be disappointed in any revival which does not result in numerous applications for baptism and membership. We should be more than disappointed; we should be ashamed.

Of course, we cannot expect revival without

**United Prayer.**

Our prayer meetings, however, must not be spoiled by too much chairman, nor by too long prayers. The chairman should sit on the chair, not on the meeting. He should do little more than open and close the meeting, and should rigidly repress his slightest tendency towards speech-making. The Church that regards the prayer meeting as unimportant, and does not cultivate a taste for it, will never be revived and never ought to be.

It is hardly necessary to say that, beyond all other things, both ministers and people need to be filled with the Spirit of God. When that is the case, the other conditions of revival will follow on.

May God so separate His people from sin and worldliness, and fill them with such a craving for the triumph of Christ, that ere long, instead of discussing the need of revival, we shall be rejoicing in the fact.—Baptist Freeman.

**SLEEPING IN CHURCH.**

The world has moved along somewhat since Dickens wrote: "There are not many people who would care to sleep in church. I don't mean at sermon-time, in warm weather (where the thing has actually been done once or twice), but at night and alone." Ghosts and the fancied terrors of the night are not so firmly believed in now as then, but the flesh is still weak, even if the spirit is willing, when afternoon and evening sermons must be listened to in the confined air of a church in summer time. Monologue is usually soothing to hearers who have no disturbing doubts as to its orthodoxy and if such well-pleased hearers occasionally lapse into unconsciousness, the speaker, acquainted with the soporific effects of shut-in air, will not feel at all disquieted. "It was with satisfaction that I used to watch Horace Greeley going to sleep under my sermon," observed a reminiscent preacher not long ago. "I knew that that great brain of his did not get the rest it needed, and if, by coming to my church, he managed to enjoy a little sleep, I took it as a compliment to orthodoxy from his standpoint, and I was the last man in the world to grudge him his nap." Paul's magnanimity in the case of Eutychus will always be brought up in this connection;

nevertheless a general feeling seems to prevail more and more that not only are preachers better pleased at having wakeful hearers, but the hearers have a preference for a place of worship where to keep awake in sermon-time will not tax the faculties as it does in the drowsy heated summer evening atmosphere of a church.

The poet tells us, "The groves are God's first temples" and perhaps it is the feeling, the nearer to Nature the nearer to God, that has given such long standing popularity to the camp meeting and its congeners. Those of us who can recall a childhood among pioneer scenes have not forgotten the summer-time religious revivals which were none the less well attended for being spoken of by scoffers as "distracted meetings," or "religious picnics." Among these scoffers the writer remembers a backwoods Hoosier who, having been dismissed from one religious sect for breaking its rules, promptly started another, and was wont to be sarcastic regarding the increased zeal of the sect he had left when mid-summer seemed to give them more leisure for things spiritual. "I ain't no more religious at one season of the year than at another!" he exclaimed on one occasion. "No sir-ree! The God old R— worships is the same God in January that he is in fodder-pullin' time."

The same God, of course, in all places and at all seasons, but in withdrawing from the haunts of men to commune with him at times when the more retired places of earth are most habitable, we are only acting upon human instincts as old as the human race. The wind sighing through the tree tops seems to lend a sympathetic voice to the hymns arising from under the shade of those trees, and woodland scenes have a stillness that is all their own, a stillness lending solemnity to the worship that breaks it.

A tent is also suggestive of groves even though between it and adjacent brick and mortar there may arise only a wooden wall. In a tent, too, the air more closely resembles the out-of-doors variety than that which is imprisoned in houses, and so it seldom happens that the Gospel tent of the city has any drowsy folk among its afternoon congregations. The service of the Roman Catholic Church has been described as "religion in full dress;" perhaps it would be hardly respectful to speak of the Gospel tent worship as religion *en deshabille*, but undoubtedly there is less constraint in a conventicle under canvas than in one assembled within doors. Albeit the summer-time tent may be as much a temple of the Lord as the fane whose guide-post steeple has for centuries of summers and winters pointed the road to heaven.—Christian Work.

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Editorial

The statistician affirms that less than one-half of those enrolled in the various Sunday schools ever become the professed followers of Christ.

Figures bearing on Christian activity have never given us undue alarm, for this world is hostile to the cause of Christ, and even statistics can be tortured into a misrepresentation of the truth.

When, however, the magnitude and extent of the Sunday movement is taken into consideration, together with the launching of world-wide plans and methods for the prosecution of the work, these statistics become somewhat alarming.

Nor is the situation relieved by viewing it from the standpoint of the average Sunday School scholar. Experience and observation both reveal that children are more susceptible to Gospel appeal and Christian influence than those approaching maturity. The mind is receptive and the heart tender. If under the favorable conditions furnished by childhood, less than one-half are brought to Christ, certainly the time has come to re-examine the entire situation and discover, if possible the cause of this wholesale failure.

Organization is necessary, but over-organization is a source of weakness. It is quite possible for the individual to be lost sight of in trying to keep a complicated organization in motion.

The social feature of the clam must not be ignored, neither should it be given undue prominence. With very slight encouragement it frequently takes the chief place and the class degenerates into a mere social club, with Bible study as a side issue.

The mission of the Sunday School is two-fold, e. g., to lead the lost to Christ and to develop the saved in the Christian life. These results are not secured by the application of the same methods. The first is evangelistic, while the second has to do with the unfolding of the great doctrines that vitally concern the development and progress of the believer.

It is unquestionably true that the sterner doctrines of the Bible are not presented and emphasized in connection with the evangelistic effort as heretofore. Sin is losing its hideousness and taking on the aspect of an excusable weakness. Hell, when mentioned, is usually classified as a relief of barbarism that the cultured have abandoned. Polite society is also shocked at the suggestion of total depravity. The cry for mercy is seldom heard and dry-eyed repentance seems to meet with popular favor.

Is it necessary to bring these things to the attention of children? Certainly, and this necessity will remain till Jesus appears a second time without sin unto salvation.

Dealing with the lost is a serious matter, whether the soul be youthful or mature. It calls for, yea demands, the wisest, best effort the teacher can put forth. Where this is done under the direction of the Holy Spirit the effort is usually crowned with success.

We believe a better day is dawning for Southern Baptists in connection with their Sunday School work. Many of the States

have special secretaries, giving entire time to the organizing and developing of the Sunday School enterprise along denominational lines. These together with the field secretaries of the Sunday School Board have accomplished much and already there are signs of an abundant harvest.

Much is being said, in certain quarters, at the present time, about the Disciples being anxious to unite with the Baptists. As yet nothing has come within our range of vision to justify this assertion. The desire of the followers of Mr. Campbell is for the Baptists and others to come and unite with them. They decline against denominationalism and insist that other religious bodies unite with them and in that way become a part of the "Christian Church." Common honesty demands that the constituency subscribing to certain religious tenets shall defend and propagate the same. And one of the highest compliments that can be paid a body of professing Christians, is to give them credit for believing that which differentiates them from other religious organizations. It behooves Baptists to note the fact that the "union" as extended by the Disciples is not based on concession or compromise, so far as the latter are concerned. The former are asked to give up their time-honored and Scriptural name and to surrender several important, yea, fundamental, doctrines.

In the widely exploited union of the Memorial Baptist church and the Disciple church, of Chicago, what distinctive doctrine did the latter surrender? On the other hand what distinguishing Baptist doctrine did the members of the Memorial church retain? If there were true Baptists in that body they must keenly feel their present identification with an organization that has an infidel as pastor.

Again, do we urge candor upon those leading in this matter. Let the Disciples plainly indicate what doctrines they are willing to surrender and also tell the Baptists what they must give up in accepting the union invitation.

If good, pure Saxon is used it will be speedily discovered that Baptists are asked to unite with the Disciples.

The Philadelphia Ledger tells an amusing incident in connection with the performance of a spiritualist medium, who claimed to be able to locate lost friends. The family approached had an old horse which had been sold several years previous, and the old lady of the house was anxious to know where he was.

She began: "We had a very good friend who always did all our work. He passed from us several years ago and the last we heard of him was that he was in Los Angeles."

The medium made a few mysterious motions, knocked on the table and then said: "Your friend is in Los Angeles and is married to a rich young woman."

The fact has long since been established that modern spiritualism is a simon pure fraud and yet dupes, by the hundred, consult these mediums, believing they can reveal secrets and foretell coming events. It has always been a puzzle to the writer why these mediums do not obtain information concerning the future that would turn out to their own pecuniary

benefit.

Of course, a spirit could communicate information on any given subject and the medium, by means of these communications, could solve many problems that would be of untold value to the human race. If only some spirit, a victim of the white plague, would communicate a successful method for treating that dreadful disease! For the medium securing this information there awaits both fame and fortune.

The information obtained through spirit mediums is both interesting and amusing. On one occasion two spirits claimed the same skull and at another time a message was received by a son from his father stating that he had found the next life a great truth, when, as a matter of fact, he was in the full enjoyment of the present world.

The amazing change a spirit undergoes is illustrated by the fact that when Pericles responded to the call of a medium, the conversation revealed that his mother tongue (Greek) had given place to miserably poor English, and that he had forgotten all about his native land and the part he took in the history of Athens.

It seems incredible that any one should have to be warned about this matter, but some otherwise excellent people consult these frauds and are influenced, to some extent, by the communications received. Modern spiritualism has nothing to offer that is worth receiving or even heeding.

Mrs. Emma R. Dickerson, the widow of Dr. James S. Dickerson, passed away, in Newton Center, Mass., on Thursday, September 3. She was a daughter of Prof. John T. and Catherine Richardson, and was born in Hamilton, N. Y., in 1884.

She became the wife of Dr. James S. Dickerson, the brilliant editor of The Standard, and on his death, in 1876, her personal identification with that paper commenced.

For thirty-two years she edited the Hours at Home department of The Standard, and that, too, with rare and consummate ability. She made for herself a large place in her own immediate family circle, and likewise in the hearts of that constituency who eagerly sought the "Home" page of the paper to which she devoted so many years of her life.

Mrs. Dickerson was one of the founders of the Women's Baptist Home Mission Society, and the first chairman of its executive board.

Her home relations were ideal. Those who knew her best say that "in the class-room, in the home, in the church, and notably in the continued activities of her life task in The Standard, she was ever the cultivated, inspiring Christian woman." Noble tribute, this, but well deserved by this brilliant and cultured woman.

We deeply sympathize with the stricken family and The Standard in their serious loss.

Of course Prof. H. R. Willett will cry "persecution" and pose as a martyr. The Disciples' Illinois State Convention declined to continue the Professor as President, and from all sections there comes the demand that he be eliminated from various programs as a representative denominational speaker.

It is reported that Professor

Willett is to give the chief address at "the Centennial at Pittsburg, 1909, and another higher critic is given an important place on the program.

The Christian Standard says: "We have daily encountered the rumor here referred to, but have hoped against hope that it would be silenced by official announcement that would prove its falsity. It is evidently now so widespread that only an official statement will settle it. So far as our observation extends, such an appointment should be all but universally regarded as an insult to the brotherhood, and an egregious imposition on the public, who have a right to believe that only representative men will be put forward on such an important occasion, when the eyes of the whole world are directed toward us, to know what we stand for in religious thought and life.

"There was a time, and not many years since, when we could have safely denied with indignation the possibility of such a thing being true. We deeply regret our inability to do so now, and that it is necessary to call upon the president of the committee who have this program in charge, to set the public right on this grave matter. Any delay to do so will only render matters worse, for there is a vast body of brethren who will put up with no trifling, and since our missionary boards are generally regarded as responsible for these appointments, it is above all things urgent that they be cleared of all complicity in an act so detrimental to the peace of the brotherhood. We shall hope for a correction in our next number."

These are brave, strong words, and will prove a wholesome tonic even beyond the fold of the Disciple denomination.

We have come to the parting of the ways. "Can two walk together, except they be agreed?" It is positively dishonoring to God to hold church fellowship with those who mutilate the Bible and deny the deity of Christ. The hour for temporizing is past. It is to be hoped that other denominations will show the same courage and emulate the example set by our Disciple friends.

"You can take any point in Dr. Livingstone's character," wrote Henry M. Stanley, "and analyze it carefully, and I would challenge any man to find a fault in it. His gentleness never forsakes him; his hopefulness never deserts him. No harassing anxieties, distraction of mind, long separation from home and kindred, can make him complain. He thinks 'all will come out right at last'; he has such faith in the goodness of Providence. . . . His is the Spartan heroism, the inflexibility of the Roman; the enduring resolution of Anglo-Saxon—never to relinquish his work, though his heart yearns for home; never to surrender his obligations until he can write, 'Finis' to his work."

Such should be the ambition and strong determination of the Christian. For those faithful unto death there awaits a crown of life.

Mind your own business is an injunction frequently given and one that should be duly heeded. But minding "your own business" should never be urged as an argument in favor of selfishness. The welfare of others is a matter of real concern and something for which an account will have to be rendered at the Judgment.

EDITORIAL VARIETIES

Dr. M. P. Hunt has shown his appreciation of Georgetown College by placing his daughter, Lillian, in that institution this year.

If Jesus did not institute a church then his people can institute one of their own devising. Surely Christ is not the head of an organization that is of purely human origin.

The "trust" idea is invading the religious realm and now Chicago has an inter-denominational organization that proposes to co-ordinate the city mission work in that city.

The world has been a battle ground since the fall in Eden and the conflict will continue until former things pass away, and a new earth is ushered in, wherein dwelleth righteousness.

We are indebted to the Rev. H. P. McCannick, Paris, for a list of the delegates and guests to the European Baptist Congress, which recently met in Berlin. An account of this meeting appears in this issue of the Recorder.

Miss Alice Prader, the daughter of Dr. and Mrs. H. Allen Tupper, was married to Mr. Alfred Wilkes, September 16th, at The Overlook, Woodstock, New York. The Recorder acknowledges the receipt of an invitation to this important event and extends congratulations to the happy couple.

Some people have queer ideas concerning unity. In reporting a certain occasion the writer says: "An evidence of Christian unity was seen when the Catholic priest came into the meeting and heartily took part in the proceedings." Scolden have we seen such an expression of ignorance or folly. The idea of naive, sensible men being caught with such chaff!

Some years ago the celebrated Dr. Hiram Robinson preached a sermon against dancing and it was afterwards published in pamphlet form. In it he called attention to the fact that all Christian denominations had considered dancing and in every instance condemned it as an evil. It was further noted that many State governments, in their legislative capacity, had branded it as an evil.

The Bank of England has installed a machine for counting and assorting money. This it does at the rate of 72,000 coins an hour. The new machine is worked by electricity, and can do the work of sixty men. The average person has little trouble in counting money, the chief and serious difficulty is how to get it, and some have trouble about spending it to the best advantage.

Sunday School Secretary Mahoney is organizing a Pocket Testament League. Those joining this League agree to procure a pocket size New Testament and read at least one chapter each day. Of course, this will appeal to all who love God's Word and an effort will be made to enlist a great host to read "one chapter a day" in the precious Book. Those interested will address W. J. Mahoney, 732 Fourth Avenue, Louisville, Ky.

On account of the additional income afforded by Mr. Rockefeller's latest gift of \$3,000,000 to the University of Chicago, the salaries of the professors are to be advanced in all the departments. Heads of departments are to be raised from \$4,000 to \$6,000; professors, not department heads, \$3,000 to \$4,000; associate professors, \$2,500 to \$3,000; instructors, \$1,200 to \$1,800, making the university one of the best salaried in the country.

All the efforts, including Prof. Koch's, to find some cure for the sleeping sickness have failed. Two hundred thousand have died from the disease. The British Government has now decided to cut down all the bushes on the shores of Lake Victoria, the streams, ponds, etc. How great an undertaking this is, is evident from the fact that the shore of the lake is 2,500 miles. But scientific men say the tsetse fly lives in the bushes and can be gotten rid of by destroying them.

Good news comes from Georgetown. The college has had the best opening in recent years. All the boarding halls are comfortably filled—two of them almost crowded. An unusually large proportion are new students, and the grade and quality of them are unusually good. While the attendance of girls is larger than last year, there is a still greater increase in the number of boys. The work of classification and organization has been promptly perfected, and the literary societies, Christian Associations, and other voluntary organizations have sprung promptly into full life and vigor. The outlook for a fine year is exceedingly encouraging.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Bro. E. H. Alderman preached in the morning in exchange with the pastor, Pastor Henry A. Foster: At the Path of the Road, Eccl. 31:21. R. H. attend, 620.

Twenty-second and Walnut - Pastor M. F. Hunt; The Wisdom of Knowledge, Prov. 11:30. Standing between the Living and the Dead, Num. 16:44. R. H. attend 504. By relation, I. Third Ave. - Bro. Norwegian Wingo; Rom. 5:11. Matt. 6:10-21.

North Bend Association. This grand old body met on September 9th at Walnut, Ky. The reading of the letters showed many encouraging features of the year's work. Many of the churches reported increased membership, and increased gifts to the great work of missions and other denominational enterprises.

SUNDAY SCHOOL PERIODICALS. Price List Per Quarter. The Christian Teacher ... \$0 15. Bible Class Quarterly ... 4. Advanced Quarterly ... 2.

B. Y. P. U. Study and Reading Courses. Training in Church Membership, I. J. Van Ness, D.D. 122ms, pp. 128. Price, postpaid: paper, 30 cents; cloth, 50 cents.

BAPTIST SUNDAY SCHOOL BOARD. J. M. FROST, Secretary. NASHVILLE, TENN.

THE STATE.

The new pastor at Heckland is the Rev. C. C. Mattioli, of Missouri. He has entered on his work and speaks in hopeful terms concerning the future of the church. Dr. Everett Gill has been called to the pastorate of the Danville Baptist church.

The annual items of interest were discussed and impressed upon the messengers and people. The suggested constitution for the Baptist Sunday School Union was adopted by the Association. A tender memorial service was held on the second day in honor of Lafayette Johnson, T. L. Utz and R. M. Adams.

fine teachers in the public schools of Meade county. They both start this week to Liberty, Mo., to attend William Jewell College. These are the 8th's preachers that Meade has turned out in the last few years. Meade is proud of her young preachers.

fine congregations, a good Sunday School, a flourishing prayer meeting, and baptisms a most weekly. At Harboursville there has been a great harvest of souls. The Harboursville Institute has also taken on new life. Middleboro has had a great revival, a \$1,100 debt has been paid and prospects never so bright.

DEDICATION AT PLEASANT VIEW BAPTIST CHURCH.

Pleasant View Baptist church, at Zion Station, Ky., dedicated their beautiful new house of worship on August 29th. This building is situated on top of a high hill, overlooking the entire country about them; beautiful for situation. This church was organized about 1850, by Rev. Arv Tomlin.

W. M. U. NOTES.

"We can take our State for Christ and the Baptists in the next decade if we can secure the enthusiastic support of all our forces." - W. D. Powell. This is an invitation to Kentucky W. M. U.'s, Y. W. A.'s and Sunbeams to unite their forces with Bro Powell and thus have a share in this glorious work.

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WHY TIGERS CAN'T CLIMB.

The tale is of the Tiger and his Aunt, who is the Cat; They dwell among the jungles in the shade of Ararat. The Cat was very clever, but the Tiger, he was slow; He couldn't catch the Nilghau or the heavy Buffalo; His claws were long and pointed, but his wit was short and blunt; He begged his wise Relation to instruct him how to hunt.

The Cat on velvet patterns staid along the quiet hill; "Now this," she whispered, "Nephew, is the way to slink your tail." The Cat drew up her haunches on the mossy forest couch, "And this," she said, "my nephew, is the proper way to crouch." She hustled through the shadows like a missile from a sling; "And that, my loving Nephew, is the only way to spring!"

O. hungry was the Nephew, and the Aunt was sleek and plump; The Tiger at his Teacher made his first appreciative jump; He did it very ably, but the Puss, more quick than he, Escaped his clutched talons and ran up a cedar tree. To purr upon the Banister from the bough on which she sat, "How glad I am, my Nephew, that I didn't teach you that!"

And, since that curtailed lesson in the rudiments of crime, No enterprising Tiger has discovered how to climb.

—Arthur Quilman, in St. Nicholas.

A VILLAGER SOVEREIGN.

Her inches were hardly proportionate to her years, and these measured three. She balanced the deficiency by breadth, and tottered about on the fattest of short legs. She was not pretty after the angelic pattern, and was all the more engaging.

It would be difficult for her biographer to say which were the more adorable—her smile, that radiated like a pink radiance from the soft little chin to the crystal blue eyes, or the two perpendicular lines of thought and fearful anxiety that sometimes sprang between the mobile brows, and generally furnished the occasion for stamping her foot at some refractory subject, or were brought into play by an earnest insistence on having the unanswerable answered without delay.

As most of her hours were spent out of doors, and hats were antipathetic to her, it followed that few of her subjects enjoyed sight of the carefully combed and curled little pony that left her mother's hands every morning. Instead, they had the more disturbing, if less elegant, picture of fine brown silk rolling and shaking, like the floss of a King Charles, in the dearest confusion imaginable round and about the bright little face. The invasion of curls just permitted the pretty upward play of brown eyelashes against the protruding arch of brow, so that the big blue eyes looked out from a forest of winter shade. She had the divined of months, an arched rosy bud, formed as a child's mouth rarely is, sweet and perfectly shaped, with an imperious claim upon kisses. Not to wish to kiss her was to prove yourself inhuman. She was never dirty, though not exactly a precisian in the matter of raiment. It would not be safe to trust her with an orange, if it were intended she should sit upon the chairs of civilization, an emblem of spotless childhood; but she could be relied upon any day to pass a neighborhood where mud-pies were being manufactured and not succumb to the burning temptation to bomiro herself.

Such was Norry, the uncrowned queen of a remote little town on the edge of a glorious Irish lake. Like the Oriental philanthropist, she loved her fellow-men. Her existence was based on the first law of Christianity, with such a surprising result that her fellows of all classes, creeds, sexes, and ages worshipped her. She was not of the order of female infant that is content to stay indoors and play with dolls. Nor were outdoor

gaze the chief delight of her life. What she liked was the making and unmaking of ungodly acquaintances.

She was with the dawn pre-occupied with the fortunes of Tommy Tipton and Maddy Tipton, and chattered about them while she graciously submitted to the conveniences of soap, water, bath-towel, and brush; and she was still discussing them in passionate interludes while Marvita fed her open bread and milk and porridge in the kitchen.

She it was who welcomed all newcomers into the town—tramps, travelers, and victors. Her formula was as rigid and unchanging as royal etiquette. She drew no line between beggars and noblemen, but simply said to the transient male: "Ma, what's your name?" If there were any gentility in the reply (and there usually was), she as invariably added: "The blessings of God on you. Kiss me!" Upon her lips, however the command took the form of a wish. The person in question she addressed as "ma," and if the "ma" happened to be accompanied by a baby, it was an exciting moment for Norry.

Babies, puppies, and kittens constituted the most interesting portion of humanity in her eyes. They were all deary, as she called them. She insisted on kissing every baby that crossed her path, even on occasional visits to the thronged city where her grandmother lived, to the dismay and discomfort of her handsome young aunt. Whatever she had in her hands she needs must bestow upon the long-fringed creature, and infrequently to repeat her of her generosity five minutes later, and demand restitution of the gift.

When she had, so to speak, conferred the freedom of the town upon the stranger, Norry instantly tottered off with eager intent to acquaint the world that Johnny Murphy or Riddy Magrath had been welcomed to her dominions.

The episode of Norry and the Marquis is a tale in which the town takes much pride. The killers round the bar still tell it to one another with unabated glee; and Norry's kindness to the big man is one of the reasons why the town has lately begun to look with less open disfavour upon that haughty aristocrat. For the lord of the soil is not a genial person. He is distant, high-handed, and ungenerous. He takes no inconsiderable income from an impoverished land with never so much as a "thank you," a humble inquiry into the prosperity of his tenants, or a single evidence of thought for their welfare; and he spends it to the last farthing, along with his good manners and smiles, in England. There we hear of him as a delightful type of the Irish gentleman, off-headed, witty, and a capital host; in Norry's town (which ought to be his) he is known as a morose, close-fisted, and over-bearing Barrow. So much may a man differ in his attitude toward one race and another.

A wave of universal joy passed over the town the day Kitty Farrell publicly rebuked him for his lack of manners among his own people. Kitty keeps the newspaper-shop, and an Irish daily paper being one of the few things the Marquis could not import from England, it followed that he ran up a small account with Kitty during his last sojourn before Norry was born. Driving through the town on his way to the station the lord of the soil stopped his carriage and called out from the window to Kitty to know the amount due.

"Half a crown, me lord," said Kitty dropping an elegant curtsy that quite carried off the inelegance of bare feet and tattered skirts.

"There, girl," cried the Marquis, flinging a silver piece on the ground. Kitty did not move so much as an eyelash in the direction of the fallen coin, but as the carriage began to roll on again, my lord lying back as proud as an invader, she ran after it, shrieking at the top of her voice: "Me lord, me lord, I tolled ye ye owe me half a crown."

"It's on the ground," the Marquis retorted, frowning. "I throw it out of the window."

"Oh, me lord, I have nothing to do with your throwings. May be 'tis your divarison; 'tis no affair of mine, anyway. What I want is me money paid into me own hand, as between Christian and Christian. Your driver is welcome to the other bit of silver, if he likes, but I must be paid in me own fashion."

It was chanted in the sing-song brogue all over the town that evening, how grand a sight it was to see the Marquis take a half-crown out of his pocket, and submissively place it on Kitty's extended palm.

But a smaller flower of her sex was to subdue the haughty Marquis in quite another way. He had not visited his Irish estates since the appearance of Norry on the scene and in consequence could not be aware that, in comparison with this pinafored autocrat, he was a personage of no influence or prestige whatever. On the other hand, Norry had never heard of the lord of the soil,

and was under the impression that the beautiful park forward, like everything else around her, a suitable environment and background for her own individuality.

While her mother dangled over the breakfast table, following Norry still engaged upon her bread and milk in the kitchen with Marvita, the child was toddling up the main street, hallooing the brown glass on her head blown about in every direction. After her straggled a band of admiring children to whom she discoursed biography in her ardent, impetuous, and wholly delightful fashion. They obeyed her because they loved her, but they would have had to obey her in any case. Dishabillones and dimes were things she neither comprehended nor tolerated. She went towards the park, and at the top of the street, commanded her guard of honor to await her return; not because she yearned to breathe a while in the fresh morning air (the privacy of incognito, for she was unacquainted with anyone as she was with fear; but she said she wanted to see Jack Molloy's puppy, and Jack was an invalid living in a cottage close to the park avenue.

II.

Her intention was suddenly diverted as she turned the corner by the sight of an imposing stranger in a shooting jacket. The park gate had swung behind him, and he was advancing rapidly in her direction. Norry put up a pink finger and laid it against her lovely mouth. With her this signified grave perplexity, and the gesture was rendered still more quaint by the lines of intense mental effort that so deliciously corrugated her forehead, and vested her in a fascinating aspect of worry. From all so young an age are the curves of sovereignty apparent, and a regal mind is none the less uneasy because the emblem of royalty happens not to be visible.

Here was a stranger entering Norry's dominions with an air of command, while she herself was not acquainted with him. She did not "purr" out the situation upon lines quite so clear perhaps, but she eyed the imposing stranger questioningly, and promptly made up her mind. It is possible she had a preference for ragged humanity, but she was quite above such meanness as drawing the line in the matter of tailoring. After all, the loopy, unhappy stranger could not help being well dressed, she may have supposed, and it was really no reason why he should not be greeted as well as her favorite tramps and idlers. So she walked unhesitatingly up to him, and barred his way with one of her imperious gestures.

The stranger cast a casual glance upon her. She was not effectively pretty, and you had to look twice until you knew her, to realize how adorable she was. He was moving on in his cold, ungenial mood—for children as mere children did not appeal to him, above all the children of his Irish tenants—when her lipped demand and frown of ecstatic seriousness arrested him. "Ma, what's your name?"

The stranger stared at the little creature, at first in something like dismay; then the frown and the imperative glance that revealed a nature not to be trifled with, amused him, and finally captivated him. He thought it the oddest thing in the world, and smiled almost pleasantly as he answered, "Grandby."

"Dood-morrow, Dandby; I am dad to see you, and the blessings of God on you, Dandby."

There was a whiff of royal favor in the greeting on her side, a sense of duty accomplished and a generous feeling that this different kind of man had as much claim upon her good will as Murphy, the tramp. The Marquis of Grandby, on his side, was convulsed with the comicality of it; for he was not so satiric that he had no sense of humor. You see, he was born on Irish soil, by which we explain any virtue there might be in him, while the vices we good-naturedly lay to the account of his Saxon training. Anyhow, if he did get out of bed that morning on the wrong side, her Majesty Queen Norry soon set him right. He showed his entertainment in the situation by baring his teeth under a heavy gray moustache; then he drew himself up, lifted his hat, and thanked her with a gravity no less superb than her own.

Norry, I have said, had no salient marks of beauty; there was nothing about her either of princess of fairy, and she wore no more picturesque raiment than a little red woolen frock and a plain pinafore. But she stirred the heart of the Marquis to an unwonted softness. He was about to ask her name when she continued in her broken eagerness of

greeting: "Have you time to stay with me, Dandby?"

Norry included the whole town in her definition of family, and the man living at the other end of the street was only a man occupying another room, and apt at any moment to drop into the family circle. "May I not know your name, too, lit-

Colds Colds Cold after cold, cough after cough. One cold no longer cured than another can come. It's a bad habit, this taking-cold habit. What you want is a medicine that will break up this habit, heal inflamed membranes, strengthen weak tissues. (C. A. Ayer Co., Lowell, Mass.) Ask your doctor if Ayer's Cherry Pectoral is not just the right medicine for your case. He knows all about it. Then follow his advice.

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"Madam?" "Norry," she said impatiently, as if in reply to an irrelevant question. "And mamma's name?" asked the Marquis. "Mother's name is O'Neill. She lives down there; we all live down there," she jerked, chopping up in her excitement her hissing syllables upon the click of tiny teeth. "Wouldn't you like to see Jacky Molloy's puppy—a dooty little dog? The Marquis gave it to him." "Let us go and look at Jacky Molloy's puppy, by all means," said the amused Marquis. "But first, Norry, I think you ought to give me a kiss." Norry held up her rosebud mouth without a smile upon her perplexed and shadowed countenance. This was part of her duty, to kiss masked, and the moment she felt to be a very serious one. The Marquis lifted her in his arms, and marvelled at himself as he did so. When he had kissed her, an irresistible impulse seized him. He did not set her down again on her fat, short legs, but just dropped her on his broad shoulder. Norry shrieked with delight. Here was virtue triumphantly rewarded! She had done a good turn by an acquaintance worth making—a man who could hoist a little girl so easily and jolt her at a swinging pace through the air. She indicated the direction of Jacky's house with a dimpled hand, and concluded her information with the assurance that she was glad she had met him. At the cottage-door the Marquis rapped, and said to the white-capped woman whom he summoned: "Norry and I have come to see Jacky's puppy." The woman at once curtsied in a flutter of recognition and surprise. "I met this little lady near my gates, and she was kind enough to make acquaintance with me. She proposed to take me here to see a puppy in the light of a favor, and I see she is accustomed to have her way," he explained. "Sure, 'tis our Miss Norry, b'ossings on her," cried Mrs. Molloy, gazing tenderly after the child, who had already made her way into the inner room, where Jacky lay in bed nursing his puppy. "Sure 'tis herself we love, me lord; she's like sunshine on a wet day." "Tum in here, Dandby, tum!" Norry shouted imperiously. "Watch me pull the puppy's tail!" Mrs. Molloy's face wrinkled in a frightened smile. It was nothing less than awful to her to hear the great man addressed as "Grandby."

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**STORIES FOR LITTLE ONES.**

**BABBIE AND THE BLUEBIRD**

It was a sad time for Nappy when he brought in that small soft bunch of blue feathers and laid it proudly at Babbie's feet. For Babbie cuffed his ears, picked up the pitiful, druggled, little bunch, and ran away sobbing as if her heart would break. "O Napoleon Bonaparte," she cried, "a dear little bit of a bluebird! How ever could you do it?"

Nappy crept away by himself to think things out. When he had brought in that mouse the other morning, Babbie had said, "Good old Nappy!" And she had given him an extra good dinner. And when mother had come home at night, Babbie had run to meet her and to tell her all about it. Mother, too, seemed glad. This bluebird had been much harder to catch, and for all his troubles, he had received a slap. Worse than all, Babbie—gentle little Babbie—had called him "Napoleon Bonaparte."

Nappy licked his ruffled fur and decided that the world was a queer place for cats, after all.

But the bluebird was not dead; it stirred feebly in Babbie's hand. When she put cold water on its head and smoothed its ruffled feathers, it fluttered away from her and sat in a dazed little heap on the table.

Tenderly Babbie carried the bluebird to the window. There, in the sunshine, hung an empty cage. For a week now, since Buttercup died, Babbie hadn't looked at that cage. But now she opened it. She pushed the bluebird inside. "There," she said softly, "you'll be all right now, in Buttercup's pretty cage. Babbie'll take care of you, dear."

When your mother is way all day sewing, and when you have only a cat and a bird for company sometimes it's lonesome work being a little girl, and you wish you could hurry and grow up. And when your bird dies suddenly, and there's no one to sing to you, it's lonesome yet. So it's no wonder that every few minutes that long May afternoon, Babbie came to look at the heap of feathers in the cage.

"I'm always going to keep you," she said to the frightened little bird. "You ain't hurt a bit after all, and we'll have such good times. Buttercup and I used to be so happy. I sang to him and he sang to me. I know you can sing, dear. Won't you, please?"

But the bluebird didn't sing. Even when Babbie in a shrill, sweet little voice sang to him, he sat in a forlorn bunch on the floor of the cage. His bright black eyes looked into Babbie's brown one's pleadingly.

"Of course," said Babbie about four o'clock, "I s'pose your mate it waiting for you to come back. Maybe she wonders why you stay away so long; but I do need you so. And by and by you'll be happy with me, won't you?"

At five o'clock Babbie said: "Maybe there are eggs in the nest, too. But if I should let you go, Nappy'll surely catch you again. Then I guess you'd be sorry you didn't stay with Babbie. Wouldn't you, dear?"

Soon after that, Babbie came to her good-night. The little bird was flying round and round the small cage. He beat his pretty

wings against the stiff wires. "I want to get out—oh, please let me go!" he said as plainly as a little bird could.

Babbie climbed the steep stairs to her little room. She was such a little girl that she ate her bowl of bread and milk and went to bed before the sun did.

She undressed and said her prayer. Then she cuddled down in bed. Usually a minute or two after she had this—or so it seemed to Babbie—mother called, "It's morning, Babbie." But tonight something strange happened.

Her eyes would not shut. She held them down with her fingers; but, as soon as she took down her hands, open popped her eyes.

"I wonder if—he really—does miss his nest," she thought.

Babbie sat up straight in bed and let her eyes stay open. Suppose the bluebird in the cage down stairs felt as homesick as she had once at Cousin Annie's. A great lump came into her throat just to think of it. Oh, dear! Oh, dear!

Barefooted, her little white nightgown trailing back of her Babbie crept downstairs. The cage was quiet. Maybe he had gone to sleep after all. But when Babbie's anxious face peered in, she found the bluebird still clinging to the side of the cage, his eyes wide and starting, his poor bruised wings beating feebly.

Down came the cage, bluebird and all. Out of doors ran Babbie. Under the big blossomy apple tree, she set the cage. "I wish," she said, "I knew—for sure—just where your home is. But I guess you can find it, maybe."

Babbie opened the cage. She drew out the little bird. Then, "Here you go!" she cooed. "Good-bye." She opened her hand. There was a flash of blue—the bird was gone. Away, away, away he flew—toward the far-off pink of the sunset.

Next morning Babbie woke early. Mother was still sleeping. Sunshine flooded the room. Just outside the pink and white apple blossoms nodded, and from the big blossomy tree came a glad burst of song. "Sweet! Sweet! Sweet! Good-Morning, good-morning. Oh, it's such a good morning."

Babbie ran to the window: she leaned far out. Way up in the rosy blooms was a flash of blue. Babbie clapped her hands. "Good-morning, dear," she called. "I just knew it was you!"—Alice E. Allen, in *Christian Register*.

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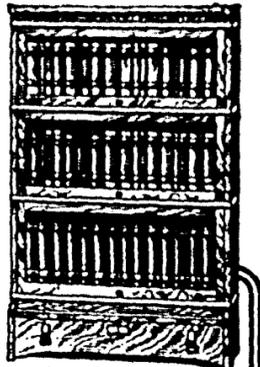
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**INTERNATIONAL BAPTIST CONGRESS**

The Congress met in Concordia Hall, in Berlin, on August 20th. There were 1,000 delegates from the various countries of Europe, 230 coming from Great Britain. The Hall holds only 2,000, which was a good thing. It would be well for all conventions, whether religious or political, if the halls would accommodate only the delegates. It is the galleries of outsiders which make the noise and create confusion.

The address of welcome was made by Pastor Edward Scherer, of Berlin. It was brief, cordial, and greatly interested all. Pastor Scherer requested the British delegates to abstain from all applause, cheering, handkerchief waving, etc. These things are never allowed in any religious assembly of Baptists or other denominations in all the countries of Europe except England. Continental Baptists make a sharp distinction between religious meetings and all others, and if there was any applause it would disgust Berlin and all Europe. It is to be hoped the English Baptists will follow the example of the Continental Baptists hereafter. Dr. Clifford responded to the address of welcome with a few eloquent words. After that sociability was the order of the day and tea drinking.

At night Herr J. G. Lehman, of Cassel, chairman of the German committee, presided. His father was one of the three men who are immortalized among German Baptists under the name of the Klubblatt (clover-leaf), the others being Oncken, the greatest of the three, and Julius Koebner. Oncken's son was also among the delegates.

Herr Lehman made a most eloquent address of welcome. As was the case with many of the speakers, he spoke in German and then repeated his speech in English. He spoke most feelingly of the presence of Spurgeon, whom he styled, "the greatest Baptist preacher since the days of the Apostles," at the dedication of Oncken's house of worship in Hamburg. One wonders how Dr. John Clifford enjoyed the great praise so often given to Spurgeon by the German Baptists, in view of the fact that Spurgeon withdrew from the Baptist Union of England because of Clifford and Aked.

After his address, a delegate from all the countries represented made a brief speech and the names of the countries were taken alphabetically. Two interpreters repeated the speeches, one in English and one in German. But the delegates from Norway, Sweden, and Denmark spoke in English. The representative from France spoke of the oneness of Baptists in all countries. Having only independent churches with no central organization they yet kept the unity of the Spirit in the bonds of faith. They are held together by having "One Lord, one faith, one baptism."

Rev. P. Ohlson, represented the Danish Baptists. They had twenty representatives present. The Danish Baptists number only 4,000, but that is a larger per cent. of the population than there is in many of the other countries. There are 3,000 Baptists in Norway. Rev. J. A. Oehrn, their representative, said.

Mr. Peter Campbell, eighty

years old, the president of the Scottish Union, reminded the Congress that they ought to speak of British Baptists and not merely English Baptists. They ought not to ignore the Scotch, Welsh, and Irish brethren. The speech which excited the greatest interest was from the Russian, Rev. F. Branser. His speech was hopeful of the future, which is opening before the Russian Baptists in view of the Czar's edict for religious liberty.

After every speech the representatives from the country of the speaker arose and sang a hymn in their own language. After Charles Brown spoke for the English Baptists, they arose, 300 strong, and sang "Coronation." After one verse, all the Congress arose and sang with the English. For all knew the tune, and every man sang in his own language.

There are a dozen or more Baptist churches in Berlin. On Sunday there was preaching in them all day. At night in the various churches, men of each nation spoke of the Baptist heroes of his country. The British Baptists chose as their heroes John Smith, Andrew Fuller, William Carey and Charles H. Spurgeon. These English Baptists, and there are scholars of renown among them, go on claiming John Smith, in spite of Dexter and his echoes.

**Monday Morning.**

The first regular business session of the Congress opened on Monday. Delegates from all the Protestant denominations were received. Dr. Clifford made his inaugural address on the "Brotherhood of European Baptists." He dwelt on the cosmopolitan nature of the Baptist faith, which had gone into all lands and was held by some of all peoples. Baptists stood for liberty of conscience, unity of faith, and a hearty obedience to Christ. It was a most eloquent speech. Dr. Clifford never made a finer. But there were omissions in it which would not have been had Spurgeon been the speaker.

Dr. Clifford was followed by another Englishman, Rev. J. W. Ewing, on the subject, "Christ the Center of our Confession." He said the Baptists have a system of doctrine centering in Christ, the Divine Christ who made a vicarious atonement for us, and who now from his throne exercises sole authority over his churches. The Baptist witness to Christ had been borne through the ages before magistrates and on the scaffold, and was the secret of the achievement of such "Baptist heroes" as Bunyan, Carey and Spurgeon.

The remainder of the session was given to papers on "The Aims of our Work in Europe." The most interesting of these was that of Rev. A. Hoefs, editor of the German Baptist paper, upon "Our Aims in the Press." His principal points were that the press must be the mouthpiece of truth, aiming at the salvation of sinners and the edification of the saints, building them up in their most holy faith, and it must possess and express definite Baptist convictions. Had our Southern Baptists been there they would not have applauded, for they agree with the European Baptists in the belief in solemnity and reverence in religious meetings. But they would have said "Amen" and have probably insisted on singing the long metre doxology. Like all the speakers, Editor Hoefs paid a glowing tribute to the great Spurgeon.

Rev. A. Hoefs, once a Lutheran minister, and now, I am sorry to say, Professor of Theology in the Hamburg Baptist College, struck a discordant note by sneering at the Bible, saying we did not want a "paper Pope" in place of the Russian one, and adding, "God save us from all dogmatism." I wish the audience there in Luther's country had risen as one man and answered him with the battle cry of the Reformation, "The Bible, the Bible alone the religion of Protestants."

The greatest occasion of the Congress, in my opinion, was on Monday night. It was made such by two great speeches. The first was that of Prof. A. H. Newman, of the Southwestern Baptist Theological Seminary. The Baptists of Europe have heard mostly of Newton and Rochester. I am glad to have our Southern Seminary, the greatest in the world in numbers, brought to their attention by such a speech from such a man. After that Monday night they will never forget the Southwestern Theological Seminary, of which many had never heard. Prof. Newman's subject was "The Baptists as Pioneers of Religious Liberty in the Past."

The other great address was that of Pastor Saillens, of France, on the subject, "Baptists as Pioneers of Freedom of Conscience Today." He was eloquent, he was humorous, he was earnest. He pleaded for the separation of church and State. He said of Baptists, "Once conscience ruled us when we were allowed little liberty; let us see to it that with larger liberty we have not less of conscience. Forever and aye, while free before all men, we must be slaves of Jesus Christ."

On Tuesday, the thing of greatest interest was the address of Sir George White, M. P. His subject was the influence of Baptist principles on Christian character. He said the sturdy fidelity of the Baptists to the great doctrines of grace for which they had stood through storm and stress, had inculcated courage, fortitude and patience. God had blessed their faithfulness and they were now one of the largest Protestant bodies in the world.

Sir George praised the German Baptists, who had always striven to prevent war as he was sorry to say English Baptists had not. He closed with a strong appeal for separation of church and State. The evening was occupied with reports from various countries. The most interesting was that of M. Palvoff, of Odessa, on the "Growth and Present Position of Russian Baptists." These have been increasing so rapidly that the Greek church has taken alarm and has begun a propaganda against them. But they are strong in their reliance on the promises of God.

The only accident during Congress happened on this day. Mr. Greenwood, delegate from Leeds, was knocked down by an automobile and his head badly cut. He was taken to the hospital and his wound attended to by a surgeon. It is not thought to be dangerous.

On Wednesday, Mr. G. W. Macalpine, read a paper on the "Progress of English Baptists," and he was heard with deep interest by the large audience. The fact that the English Baptists are so much distressed by the falling off last year, shows they are not indifferent to the conversion of sinners

and gives ground of hope for the future. Rev. J. H. Hustbrooke, of London, read a paper on the "Baptists as Educators," in which he showed they had a history along this line they could be proud of. A most interesting conference was held on the need of missionary work in the Balkans, and English and German Baptists will be urged to send missionaries to that field.

Wednesday was the closing day and the interest had not flagged. The Secretary was authorized to send a letter to all the rulers of Europe pleading for full religious liberty. He was told to assure the rulers that the Baptists were not connected with any revolutionary bodies and had no sympathy with them.

As the Congress began, so it closed with a stirring and most eloquent address from the ever young Dr. Clifford, whom no exertion seems to weary. He spoke for the separation of church and State, saying that, "two forces were seen powerfully at work in the same direction—the assertion of the rights of the individual man to the free development of his personality, and the new conception of the State as consisting, not of lords and bishops, and princes, but of the whole of the people."

Thus closed what all the delegates said was about the most enjoyable meeting they had ever attended.

**OCCASIONAL.**

We might learn something of our imperfections by an examination of the question why it is we are so quick to resent an injury to ourselves and yet can see a brother injured and make no defense.

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In Writing Mention This Paper.

If you are not a Christian, why do you not give your heart to Christ at once? What are you waiting for? Are you delaying in the expectation of the appearance of another prophet than Jesus Christ who will tell you that human hearts are less sinful the human will more free, life not so full of moral perils, heaven less desirable, and God's grace more dispensable? God will never be more gracious than he is to me at present, nor will it be easier to accept his mercy tomorrow than it is today. Again we ask: Why are you waiting? Temporal fortunes are not made by delay, and eternal life may be lost through a witless wanton "waiting."—Zion's Herald.

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**TRIAL OF FAITH**

By Mrs. Anna Head.

When we study the life of Paul and consider the colossal task of preaching the gospel of Christ to hard-hearted, ignorant, egotistical men and women so that they might understand and receive salvation through humility, repentance and belief in a crucified and risen Saviour, we think that nothing more difficult has ever been required of man. But if we may judge Paul by ourselves, we think the hardest fight that Paul ever had was the conflict with himself. It was a real continuous warfare with pride, ambition, selfishness and other temptations such as we have. Paul was victorious all the time; for he said, "I keep under my body, and bring it into subjection." Of course he overcame by faith just as we must overcome by faith. He declared, "I have fought a good fight. I have finished my course, I have kept the faith."

He made known the secret of his success when he wrote, "I can do all things through Christ who strengtheneth me." We have the same Christ that Paul had. He is just as willing to work with us as with Paul. We can do all things that He requires of us if we submit to His teachings and follow the guidance of His Spirit. Let us consider what it is to be guided by the Spirit of God. We are to have no will of our own further than a determination to serve God and do His will let the sacrifice be what it may; study His word to know what His will is and keep a watch over ourselves lest we transgress His law. Each Christian needs a vigilant sentinel to guard his thoughts, words and actions; and that sentinel should be himself.

When we go to God in prayer we go to Him who is our Father, our God and our Friend. There never has been and there never can be anything between us and this Almighty God but our sins and Jesus Christ. If you, through faith, receive Jesus as your Saviour, believe that the nails were driven through his hands and feet for you, that the blood that flowed from His body was shed for you, that the agony in Gethsemane, in fact, His whole life, death and resurrection from Bethlehem to the ascension was lived, suffered and triumphed for you, you may still claim Him as your advocate with the Father; for He has taken your sins upon himself and there is now nothing between you and God the Father except Jesus Christ your Savior. Do you not feel the peace of God in your heart? Jesus has atoned for your sins and you are at one with God. Oh, blessed condition! Now, we who have this experience know that He will freely give us His Spirit and enable us to overcome all temptations, and yet, we sin.

Although we are commanded to rejoice evermore, it is not the Christians lot to live in an unchanging state of ecstatic felicity. If it is not necessary that we have trials whereby our faith is tried, why did Peter write, "For a season, if need be ye are in heaviness through manifold temptations?" All of us know what it is to be in heaviness through manifold temptations. The trial of the Christian's faith is no small affair. The Holy Spirit directed Peter to write that it is more precious than gold though it be tried by fire. At first thought one

would not suppose that trials are precious. My dear fellow Christian, at the appearing of our Lord and Saviour Jesus Christ, when all earthly treasures shall vanish into nothing the trial of your faith shall be found unto praise and honor and glory.

Trials are necessary for our spiritual growth. They bring out the good that is in us and develop our Christian characters, causing us, by faith, to take a stronger hold upon the promise, thereby bringing us into a closer intimacy with heavenly things and strengthening our love to God and our fellow man.

It may be, as in the case of Abraham, that the trial will not be as severe as it at first seemed. But we, like Abraham, must be willing to make the sacrifice through it be dearer than life itself.

Calhoun, La.

**TEN MILE ASSOCIATION.**

This fraternity convened with the Vine Grove church, near Ellington's Station, Grant county, on the 2nd and 3rd of September. It is composed of fifteen churches, largely in Grant county, with one in Owen, three in Gallatin and two in Boone. The membership last year was 2,311, with a slight increase for this year.

On coming together, it was decided that in the place of the regular opening sermon the first hour be given to paying tribute to the memory of their departed leader and Moderator, Rev. Lafayette Johnson. Very tender and loving addresses were made by Brethren L. M. Theobald, C. J. Bagby, Dr. Carlton, J. A. Lee, J. A. Hensley and others. The letters, which were all written apart from the statistical tables, were coming from all the churches.

Dr. Edward Day, of Stewartsville, was elected Moderator, and J. W. Conley, of Poplar Grove, Clerk. An order was made that, hereafter, the Moderator and Clerk, would be ineligible after two years service.

The Association is growing rapidly in the grace of mission work, for while during all the years of its past history it has appeared to be both anti and o-missionary. Last year it gave for missions through the hands of its own officers, \$489.97, and much more paid through other agencies, and these amounts were paid by fourteen of the fifteen churches. This year Poplar Grove alone has paid through the wise and faithful leadership of Rev. J. A. Lee about \$400, besides pledging at the Association \$75 for the church building fund, and the other churches showed a marked improvement. They are not blessed with many preachers. They have J. A. Lee, Z. W. Pigg, J. A. Hensley and Henry Frakes, but they seem to be wide awake, and ready for all good work.

The visiting ministers were Dr. Carlton, C. S. Ellis, C. J. Bagby, L. M. Theobald, Dr. Powell and the writer, with Dr. Maddox, who faithfully stood for that worthy interest, the Ministers' Aid Society. Dr. Powell, as many of us expected, captured the great crowd, and raised \$300 for the building fund, all the churches pledging to raise given amounts of the Association. Much depends on their work.

The reports were well prepared and entertainingly discussed. Brethren, for the sake of the cause for which old Gasper River has stood so long, will you not come to the front?

J. W. GILL.

a mighty power in the churches along all lines of mission work, with Sister J. A. Lee in the lead.

The Recorder was as faithfully represented as the conditions would allow, and the representative was capable, by the writer.

Rev. Alfred Lusby, pastor, and his faithful flock, did nobly in entertaining the great assembly that gathered each day, many to be benefited and some to see and be seen.

The next session is to be at Concord church, the opening sermon by Z. W. Pigg; the sermon of missions by J. A. Lee.

The writer is brought under obligations to Bro. T. V. Toon, Thos. Osborne and others for courtesies shown. One of the great pleasures coming by Baptist Associations is the reunion feature, bringing with it the higher enjoyment of Christian fellowship and the increase of purpose in the Lord's service. Brethren, let us all study to improve our associational gatherings.

J. W. WALDROP.

**GASPER RIVER ASSOCIATION**

Gasper River Association met with Salem Baptist church, Butler county, Ky., in her ninety-seventh anniversary, August 18, 1908. The annual sermon was preached by Elder J. P. Taylor, text, Eccl. 2:14, "A Wise Man's Eyes are in His Head," after which the body was called to order by former Assistant Moderator, Elder J. E. Gardner. Bro. M. E. Bunch, a layman, elected Moderator, and Bro. J. E. Milam, Clerk. Two churches were received into fellowship.

The usual subjects were discussed. The churches showed some advance in missionary contributions, although some were far below what they could and ought to have done, and some gave nothing at all. Missionary Baptist preachers ought to teach their churches that giving is receiving. The interest of the meeting was good throughout. We had as visiting brethren N. F. Jones, O. M. Shultz, J. H. Lawrence and A. B. Gardner, from Ohio County Association, and F. G. Jones and Jas. T. Casebier, from Muhlenberg Association, who rendered us much service, especially in eating the good dinners set by the good people of Salem, of which there was an abundance.

We meet next year with the church at Union, Butler county. Come again, brethren.

This is the first meeting of the Association since thirteen of our churches drew their letters to join the Muhlenberg County Association. This leaves us with twenty churches, many of them babies, unable to walk, with a membership of about 2,000.

Gasper River Association is the mother and grandmother of all the Associations in this part of Kentucky, and though now weak and feeble, with her territory narrowed down to Butler county, yet we hope to see her flourish again. She has much territory to work in her own boundary, and the sentiment of the county being largely Baptist, we hope for a glorious future for the old mother.

We feel the need of an onward movement among the lay members of the Association. Much depends on their work.

Brethren, for the sake of the cause for which old Gasper River has stood so long, will you not come to the front?

J. W. GILL.

Rochester, Ky.

**Torturing Animals To Assist Science**

is A Great Method to Follow, But It Has Saved Many Human Lives.

Prof. Pawlow, of Russia, was engaged for many years in experimental work, trying to learn the workings of digestion, especially the digestive glands.

He, with able assistants, operated upon dogs, cats, guinea pigs and other animals.

His methods were seemingly painful, but he gave to science a work which won the Nobel prize and made for him an undying fame.

Science penetrated the secrets of nature. Prof. Pawlow saw animals digest food. He analyzed juices from every part of the digestive canal and stomach under all conditions of digestion. He spent years of ceaseless study amid the howling and dying beasts, but he won, and science today looks upon him as a great man.

"To do a great right do a little wrong" Shakespeare said, and Prof. Pawlow obeyed this trite saying.

Stuart's Dyspepsia Tablets are prepared by the most scientific process. They are produced by modern appliances, and meet the demand of 20th century chemistry.

They give man the means to correct his infirmities of stomach and digestive organs.

They enrich the blood, give nature the juices and fluids she lacks, stop the formation of noxious gases and the fermentation of food. They neutralize powerful acids and alkalies, which irritate and devour the stomach. They prevent and relieve bowel and intestinal trouble and soothe the nerves.

They should be used after every meal, whether one has dyspepsia and stomach trouble or the stomach be naturally healthy. By their use one may eat all hours and whatever one desires and they help the system digest or throw off such food. They are thoroughly meritorious as their tremendous sale and popularity illustrate.

Every drug store has them for sale, price 50 cents per package. If you would like to test their merits free, send us your name and address and we will send you a trial package by mail without cost. Address F. A. Stuart Co., 150 Stuart Bldg., Marshall, Mich.

**MISSOURI LETTER.**

J. N. Barbee.

Missouri was admitted into the Union in 1820, and during the eighty-eight years, thirty-one men have occupied the executive mansion, nine of whom came from Kentucky, namely, Dunklin, Hardin, Boggs, Edwards, Stewart, Brown, Woodson/Stone and Francis. Gov. D. R. Francis was once a newsboy in Richmond. Both Stone and Francis were from Madison county. Boggs was from Lexington. It is said that Dunklin migrated to Kentucky in 1807. As far as known to your correspondent, all these men made good, safe and satisfactory executives. Messrs. Francis and Stone are still living, and Stone is before the people once more, aspiring to

the United States Senatorship for the second time.

**Unemployed.**

It has been given out that four million seven hundred and fifty thousand people (men) are now unemployed. This fact is sufficient food for serious reflection, if not alarming. No wonder there is restlessness and discontent.

**Baptist Statistics.**

Every loyal Baptist is interested in the latest statistics of his denomination. These statistics give the following facts: In the United States there are 47,409 churches, an increase of 557 during 1907; 34,038 ordained ministers, an increase of 608; a total membership of 4,969,524, making a net gain of 156,871 during 1907. The increase during the past eleven years is as follows: 1897, 231,766; 1898, 89,189; 1899, 39,691; 1900, 51,549; 1901, 35,837; 1902, 61,339; 1903, 176,283; 1904, 94,052; 1905, 108,515; 1906, 103,342; 1907, 156,871, making a total in accumulations in eleven years of 1,041,314,611.

Received during 1907 into the churches by baptism, 175,508, a decrease over the past year of 90,925.

May the Great Head of the church help us to be more consecrated and liberal.

**Life of Filipino Women.**

In common with other semi-barbarous nations, the Filipino deems manual labor of any kind beneath his dignity, and his wife is expected to do all of the work necessary to the support of the family. In the most populous sections of the Philippines, outside of the large cities, cultivation of rice, bamboo and bananas are the chief industries, and the women give these things the little care they need, while the men devote their time mainly to cock-fighting and other sports. Of course, the domestic duties of the Filipino women are simple, because their lives are so simple. The houses are small, but they are well kept, and the women are neat in person; they make their own clothes, but anything in the way of embroidery is purchased.

In one respect the treatment of the Filipino woman by her husband differs from that accorded women in other semi-civilized countries. The husband is usually affectionate in his treatment of his wife, outside of the one point of labor.

The aim which God assigns to us as our highest is, indeed, the direct reverse of that which we propose to ourselves. He would have us in perpetual conflict; we crave an unbroken peace. He keeps us ever on the march; we pace the green sod by the way with many a sigh for rest. He throws us on a rugged universe. His resolve is to demand from us, without ceasing, a living power, a force fresh from the spirit he has given.

**Deafness Cannot Be Cured**

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces. We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars free. F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c. Take Hall's Family Pills for constipation.

## The Farm and Household

Mr. Reuben Gossett, of Selma, sold to Messrs. Smith & Turney, of Cynthiana, 10 yearling mules at \$73 per head.

W. P. Renaker, of Harrison county, sold to Ed Reiling, of Pennsylvania, 22 head of yearling mules at about \$55 per head.

Mr. C. J. Daniel sold to J. S. Wilson recently 8,000 bushels of blue gram seed for 60 cents per bushel.—Hourbon News.

Edzell Clarke sold to J. Elmer Broadman 75 fat hogs averaging 200 pounds at 6 cents per pound.—Paris Kentuckian.

J. G. Trumble, of Jackson Co., delivered recently to A. L. Tipton and Rankin R. Whitatt, of Montgomery county, 92 head of feeding cattle. They averaged 1,135 pounds and brought 4 1/2 cents.

One of the sensations at the Elizabethtown fair last week was the pair of mules exhibited by B. F. Craddock, of Nolin, for which he paid \$900. Mr. Craddock expects to show these mules at the Kentucky State Fair.

Geo. W. Harbor raised 36 lambs this season from 22 ewes. Mr. Harbor brought the lambs to market Wednesday and they weighed 3,480 pounds. At six cents a pound he received \$208.80 for the year's increase. In addition the wool brought him \$30.80.—Mt. Olivet Advance.

Rain is needed very badly in Mason county for the late corn crop. The wheat crop is about all in and up to the average. Plenty of watermelons and cantaloupes on the market. Mr. W. H. Strickley, of Mt. Joy, Pa., was in the county the past week and bought twenty-one head of horses and mules to be shipped to Pennsylvania. Plenty of hay is coming into market. It is up to the standard and is bringing fair prices.

Crittenden county needs rain. Early planting of corn looks well. Tobacco is being housed and is a good crop. No worms as a general thing this year. Young mules are in demand at good prices. Hogs are selling at 6 cents, tops. Some of our people are baling their hay. Jeff Clement & Co. shipped a carload of very fine cattle Saturday, from Marion. Mr. W. R. Cruse, of Craye, is buying young mules; has bought some very fine ones. His prices will range from \$60 to \$75.

Bourbon county is experiencing one of the worst dry spells in years, and crops that have not matured are sustaining considerable damage. The corn crop, which is exceptionally large in point of acreage, is suffering badly. In most places fodder will be light and short. There is a large amount of corn that is yet only partly developed. Hemp cutting is in progress, and the crop is, in most instances, better than expected. Walter Kenney is cutting a field of hemp that will average 2,000 pounds to the acre, the stalks being on an average nine feet high. Every available hemp cutter has been put at work. Hemp machines are also at work, the acreage being entirely beyond the capacity of the hand laborers.

## HOUSEHOLD LUBRICANT



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### DAINTY CAKES.

**Ladyfingers.**—Mix six eggs, one and one-quarter cupfuls of powdered sugar, one cupful of flour, a grating of lemon or orange rind and the juice of half a lemon. Press the mixture through a tube on to a baking dish covered with paper, in portions an inch wide and five inches long, or they can be spread with a spoon; dust with powdered sugar and bake from ten to fifteen minutes without browning. Remove from the paper, brush over the flat surface of one finger with the white of an egg, press the underside of a second finger upon the first.

**Cocoanut Cones.**—Grate a cocoanut and add to it half of its weight in sugar; then stir in the whipped white of one egg. Roll the mixture into balls or cones and bake in moderate oven for about twenty minutes. If the mixture is too soft to hold its shape a very little flour may be added.

**Angel Cake.**—Sift one and one-quarter cupfuls of fine granulated sugar four times and add this very carefully to the stiffly beaten whites of ten large eggs, to which has been added a pinch of salt and one-fourth teaspoonful of cream of tartar. Then sift one cupful of pastry flour four times and fold very carefully into this mixture, adding three drops of lemon extract and one teaspoonful of vanilla. Pour into an ungreased funneled pan and bake very slowly in oven for one hour and invert on two dishes until cool. The success of this cake depends largely upon its slow baking.

**Yellow Sponge.**—Take one and one-half cupfuls of sugar and add the grated rind and juice of half a lemon, one-fourth teaspoonful of salt and one-half cupful of cold water. Beat the yolks of three eggs until lemon color and add to the mixture, then add two cupfuls of flour in which has been added one teaspoonful of baking powder; whip the whites of the egg stiffly and add carefully the last thing. Bake in slow oven.

**Sunshine Cake.**—Whites of eleven eggs beaten stiff and the yolks of six, beaten until lemon colored; add to the yolks one and one-half cupfuls of granulated sugar, one teaspoonful of cream of tartar and one cupful of flour lastly adding the whites of the eggs. Bake in a slow oven in funneled tin and invert as for angel cake.

**Simple Sponge Cake.**—Two eggs beaten without separating, to these add one cupful of flour; one teaspoonful of baking powder and one cupful granulated sugar, beat thoroughly and add the last thing

four tablespoonfuls of hot water. Bake in slow oven.

**Sponge Yellow Cream.**—Roll one and one-quarter cupfuls of sugar with one-half cupful of water until it spins a thread. Beat seven egg yolks stiffly and add the hot syrup slowly, beating thoroughly all the time and until the mixture is cold, then add one cupful of flour, pinch of salt and three drops of lemon extract, and one teaspoonful of vanilla extract. Lastly add the stiffly beaten whites of seven eggs, folding in carefully. Bake in ungreased tin in slow oven and invert as for angel cake.

The fellow who is most apt at warding off disease from the herd is the successful hog man of the future.

### THE WAY OUT

From Weakness to Power by Food Route.

Getting the right start for the day's work often means the difference between doing things in wholesome comfort, or dragging along half dead all day.

There's more in the use of proper food than many people ever dream of—more's the pity.

"Three years ago I began working in a general store," writes a man, "and between frequent deliveries and more frequent customers, I was kept on my feet from morning till night.

"Indigestion had troubled me for some time, and in fact my slight breakfast was taken more from habit than appetite. At first this insufficient diet was not noticed much, but at work it made me weak and hungry long before noon.

"Yet a breakfast of rolls, fried foods and coffee meant headache, nausea and kindred discomforts. Either way I was losing weight and strength, when one day a friend suggested that I try a 'Grape-Nuts breakfast.'

"So I began with some stewed fruit, Grape-Nuts and cream, a soft boiled egg, toast, and a cup of Postum. By noon I was hungry but with a healthy, normal appetite. The weak languid feeling was not there.

"My head was clearer, nerves steadier than for months, today my stomach is strong, my appetite normal, my bodily power splendid and head always clear.

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

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

## Nervous Indigestion

The action of digestion is controlled by nerves leading to the stomach. When they are weak, the stomach is deprived of its energy. It has no power to do its work. If you want permanent relief, you must restore this energy. Dr. Miles' Nervine restores nervous energy, and gives the organs power to perform their functions.

"For many years I was an acute sufferer from nervous indigestion; at times I was so dependent life seemed almost a burden. I tried all kinds of remedies and various physicians with little or no relief, until one night last summer I saw Dr. Miles' Nervine and Heart Cure advertised. I resolved to make one more trial which I did in the purchase of one bottle of Nervine and one of Heart Cure. In a few days I began to feel better, which encouraged me so much that I continued the medicine until I had taken more than a dozen bottles. I am very much improved in every way; in body, mind and spirits alike. I make a special point to recommend the medicine, and I feel a sincere pleasure in knowing that several persons have been benefited through my recommendations."

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



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

## YOUNG.

James T. Young was born November 2, 1848, and died August 17, 1908, being sixty-seven years, nine months and twenty-six days old. He professed faith in Christ in 1866, and united with the Mount Zion Baptist church, and when the Spring Springs Baptist church was organized, he was one of the constituent members of that body, and remained an active member until his death. Forty-seven years of active, progressive work for his Master brought him to a ripe old age, and ready to be gathered by his dear Lord to enjoy the fruits of his long and useful Christian life. We do not weep as others, having no hope, for his faith was strong and his hope bright. He will be missed in his home. The dear companion who has stood by him so long and was accustomed to look up to and lean upon him, will miss the warm heart-beats of his noble soul. And so his two children, Herbert and Nettie, will miss the righteous and loving father's counsel, but the consolation of knowing that their loved one is now at the right hand of God will more than compensate them in their sorrow and bereavement. Only follow the righteous example of husband and father to continue to influence you in your lives and mould and shape your characters for the glory of God. Though he being dead, he yet speaks to you, so that you may take up his work for the Master where he laid it down and carry it on successfully to the glory of Him who has called you into His service; and rest in hope that some sweet day you will be reunited at the right hand of God, where separations are unknown. The church and pastor will also miss him, as he was faithful and devoted to their highest interest, but we will bow our hearts to the will of Him who doeth all things well, and await the time when the Lord shall call His sleeping saints to arise in a glorified body and be like Him for we shall see Him as He is.

R. M. GUPPON.

## MILLER.

Mt. Olivet church has lost another of the "Old Guard" in the death of Bro. Peter B. Miller, who departed for eternal joys August 7, 1908, aged seventy-six years. He was preceded by his loving, faithful wife last December. He was baptized into the fellowship of this church over thirty-five years ago. His pastor had learned to love him for his deep piety and humble, consistent Christian walk. He leaves only two living children out of a family of twelve.

## COLD AND BARREN SERVICE.

The simple form of worship that is employed in public service by evangelical Christians is termed "cold and barren" by those who are accustomed to ritual and ceremonial observances. Yet when we consider the elements of evangelical service the change implies that the sacred Scripture which is read, the prayer which is offered in natural and earnest spirit, the hymns of inspired writers which are sung and the exposition of the truth of Christ are "cold and barren." Simple worship, like plain living, is conducive to high thinking. Evangelical worship aims to shut out sense as much as possible and cultivate the capacity of grasping divine things in spirit and reality. The simplest and most "barren" worship is that of the friends, yet it is exceedingly impressive and produces a high quality of thoughtfulness. On the other hand elaborate ceremonialism calls for the exercise of the senses in worship and assumes sensuous forms for impressiveness. Emotionalism in religion is the fruit of ceremonialism while quiet thoughtfulness is the product of plain and simple public service. Such a service is not "cold and barren" to one who is thoughtful. Whatever may be said about dull sermons, an evangelical congregation consists of trained hearers and thinkers who give attention to the truth presented to them. Their main object is to transmit this truth into conduct and character. The emphasis is not on ceremonial service to God, but on the living sacrifice of daily words and deeds in the name of God. A public ser-

vice is not for developing education, but for producing perfect knowledge of God's will and the application of the gospel to life. Such a service is not barren, but richly productive in character and deeds.—Waldman.

## HOW IT FEELS TO BE HANGED.

Writing to Sperry Moments, Rev. J. T. makes talk of the agonies experienced by one who is being hanged. He tells his story as follows:

I was hung as a Confederate spy at Fort Mifflin, Pa. I spent four minutes physically and spiritually between earth and heaven. Then a Yankee sergeant, believing me to be the wrong man, cut me down.

My first sensation when the board was hanged from under my feet was that a steam boiler inside me was about to explode. Every vein and blood vessel to and from my heart seemed charged with an oppressive fulness that must find an avenue of escape. The nervous system throughout its length was tingling with a painful, prickling sensation, the like of which I never felt before or since. Then followed the sense of an explosion, as if a volcano had erupted. This seemed to

give me relief, and the pain gave way to a pleasurable feeling, one very desirable could it be secured without death. With this sensation a light broke in upon my sight, a light of milky whiteness, yet strange to say, so transparent that it was easier to pierce with the eye than the light of day. There came into my mouth a taste of sweetness the like of which I have never since known. And I felt myself moving on, with a consciousness of leaving everything behind. Then I heard the sweetest of music, and it seemed that more than a thousand harps led in each part, accompanied by myriads of voices. And the sensation of coming back to life after I had been cut down was just as painful as the first feeling of being hanged. It was acute torture. Every nerve seemed to have a pain of its own. My nose and fingers were sore of the most excruciating agony. In half an hour the pain was all gone, but I would not go through the experience again for the wealth of the Indies.

As the moon and earth light each other lessened they show common sense, as shall thou give God's reflected light to others in present needs, and thou thyself

shall see God's light in their face when comes thy hour of darkness.—W. E. Marlow, D.D.

## Pimples on the Face

Those annoying and unsightly pimples that mar the beauty of face and complexion will soon disappear with the use of warm water and that wonderful skin beautifier,

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**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.

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ITEMS OF INTEREST

News The World Over.

The Christians in Korea have their hair cut and that made the Koreans suspect them of being pro-Japanese.

It is to be hoped the people of this country will take warning before the awful tide of suicides among school children reaches this country.

The Emperor William asked China to allow Germany to be the special protector of the Catholics in China.

The guns and ships, by the many fatalities caused by them in fine weather and with no enemy in sight, have done much to help those who are opposed to big armies.

It is an unusual thing now when a day passes without some flying machine making a "record."

The Chinese government has had a census taken. It has been known for some time that China was not as thickly populated as was estimated.

The Japanese have been arranging for a great exposition in 1912. But they have postponed it till 1917.

It has been some time since much was said in the papers of the Chinese boycott of Japanese goods and ships.

Col. Richard Pillington, of Lancashire, England, has died, leaving an estate of \$3,500,000 in real estate and \$2,500,000 in personal property.

A telegram from Dima, Peru, announces that Miss Annie Peck succeeded in nearly reaching the summit of Mt. Huascarán.

SULPHUR FORK ASSOCIATION.

The Ours Creek church entertained the eighty-third session of the Sulphur Fork Association, September 9th and 10th.

A subsequent report on the state of religion showed that of the 21 churches of the Association, all had active pastors excepting one.

A model Moderator in Rev. J. B. Satchell, who was continued in office, as was Bro. J. W. Head, the efficient secretary.

Bro. J. W. Morris, of Sulphur, is the successor to "Bro. Joe" Wilson, who served the body faithfully as Treasurer for many years.

The introductory sermon was preached by Dr. R. H. DeMont. "The Gospel" was his subject. It was an excellent discourse.

It is the custom of this body to have an annual sermon on the morning of the second day. The Rev. J. B. Wilson, pastor at Lagrange, preached this sermon.

Those appointed to report on the different matters of interest to the denomination were present with well prepared reports, all of which were duly considered by the body.

J. M. FOWLER.

LONG RUN ASSOCIATION.

The one hundred and fifth session of the Long Run Association was held with the Taylorsville Baptist church, September 2nd and 3rd.

The various reports were duly presented and discussed in a way that was edifying to the listeners.

A recent ordination which occurred in Louisville was also freely and frankly discussed. During this discussion the facts were developed that at least a part of the examining presbytery thought they were not recommending the candidate for ordination.

among the brotherhood.

Reports from the churches showed for the year: Baptisms, \$25, received by letter, \$83, by restoration, \$8; total membership, 17,772.

The Laymen's Movement was enthusiastically indorsed and Mr. J. H. Chandler, of Louisville, was made chairman of a committee of one from each church to finish the work.

The contributions for the year were for: Orphans' Home, \$2,031.42; Aged Ministers, \$628.24; District Missions, \$7,354.70; Home Missions, \$3,509.85; State Missions, \$1,198.37; Foreign Missions, \$5,317.87; Pastors' salaries and church expenses, \$12,191.46; total contributions by Sunday Schools, \$9,515.89; by churches, \$107,477.85; value of churches, \$701,000.

After adopting a resolution of hearty thanks for the boundless hospitality extended, the body adjourned to meet next year with the Broadway Baptist Church, Louisville, the editor of the WESTERN RECORDER to preach the annual sermon.

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DISTRICT ASSOCIATIONS—PLACE AND TIME OF MEETING.

1908.

SEPTEMBER.

- 18—Second North Concord, Pleasant Hill ch., near Jamestown.
22—Palauki County, Bernside ch.
23—East Lynn, Pleasant Grove ch., Lawrence county.
23—Edmonson, Sulphur Well, Grayson county.
25—Freedom, Salem ch., Cumberland county.
25—Goose Creek, Dripping Springs ch., Knox county.
25—Irvine, Sturgeon ch., Owsley county.
25—South Union, Jellico Creek ch., Whiteley county.
26—East Union, Wheeler Creek ch.
30—Goshen, Spring Station ch.
30—Little River, Princeton.
30—Mehlemberg County, Oak Grove ch., DePuy.
30—Herron'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—Oneida, Raider's Creek ch.
6—White's Run, Liberty Station, Sanders.
7—Little Bethel, Dawson's Springs, Hopkins county.
7—Lynn, Pike View ch.
7—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 Alto.
21—Salem, Vine Grove.
25—Graves County, New Hope ch., Cumberland River.

If additions or corrections are desired please write to the papers. J. K. NUNNELLY, Secretary.

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.

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SHEEP AND LAMBS

Table with columns for type of sheep (Good to choice fat sheep, Medium to good sheep, etc.) and prices per head.

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BURLEY—Dark Red.

Table with columns for type of burley (Trash (sound), Common lugs, Medium lugs, etc.) and prices per 100 lbs.

BURLEY—Bright Red.

Table with columns for type of burley (Trash (sound), Common lugs, Medium lugs, etc.) and prices per 100 lbs.

DARK

Table with columns for type of dark burley (Trash (sound), Common lugs, Medium lugs, etc.) and prices per 100 lbs.

BUTTER

15-26 per lb.

POULTRY

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

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18 to 19c, case count; candled, 20c.