

WESTERN RECORDER

Faith, Hope and Love, these three.

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

83rd YEAR

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A missionary in Asia wrote to the Watchman, asking: "Have we Baptists gone daft on organization?" In its reply the Watchman says: "In the first place it may be recognized that real Baptists are rather shy on any organization."

A veteran missionary in a recent speech spoke of the great change in the feeling in Hangyang, the city where he labors. He said: "In former years a walk up the three miles of river front in Hangyang meant three miles of curses. It was 'foreign devil' all the way. My last walk I did not hear a single curse, but a little girl came up, smiled into my face and said, 'Jesus, Jesus.'"

The London Baptist quotes from Rev. Thomas Lord, who died a few weeks ago, aged one hundred: "I have been preaching for seventy years and odd, and I have always preached the same message. I have never found anything to add to it, nor anything that could be left out."

Prof. Palmer, of Harvard University, said, in a recent lecture, that the scientific world swung over to Darwinism and then swung back and the religious world swung over and was now swinging back. Not all the religious world. More than seven thousand of us stood unshaken by the Scriptural account of the creation of Eve, which cannot be made to fit in with the theory of evolution.

We call the attention of all Baptists to this statement in Christian Work: Last spring J. B. Reynolds, S. B. Donnelly and H. B. Needham were appointed by President Roosevelt a special commission to visit Panama. Their report is out, and Christian Work says their report "speaks with approval of the churches and club-houses erected by the Government." Let all Baptists insist on knowing the right of the United States Government to build churches.

THOUGHTS ON THE COMMUNION.

By H. G. Weston, D.D.

The design of the institution is taught also in the command, "eat, drink ye all of it." An exhibition of the elements would have served all the purposes of commemoration, and if anything more were necessary to make the rite declaratory, it would be sufficient that an individual eat and drink in the retirement of his closet. But this would not be complying with Christ's requirements. The communion cannot be observed by a single person. It is a joint act. There must be "the many," or the significance of the one bread and the one body is lost. It is the church's privilege when they are come together in one place. To a like conclusion are we led by a study of the circumstances which surrounded the original institution of the rite in the upper room at Jerusalem. Not all of Christ's disciples were there; some were absent, whom he loved most dearly; Mary and Martha, and Lazarus received no summons to the sacred assembly. But around the board were gathered all the apostles. Christ did not, as in Gethsemane and on the Mount of Transfiguration, select from among them three special friends. It is a question deserving serious attention, why that company consisted of the twelve, and of them only; and the answer is a reply to most of the objections which are made to the principles which govern the Baptist churches in the administration of the rite. It is a church ordinance; it is the ordinance of that one body of which the apostolic college was the representative; and, therefore, it was with them, and with no others, Christ partook of the feast. And we no more confine Christian affection and the name of Christians to those whom we invite to the table of the Lord, than did Christ refuse his name or love to those beloved ones who stood by him at the cross, but who did not partake with him, on the preceding evening, of the symbols of his death.

But the communion implies more than the presence and act of the church, in distinction from the act of an individual; it includes Him of whom his people are made partakers. The Scripture gives no countenance to the signment of transubstantiation—a view which it has been well said, is poverty itself compared with the evangelical—nor to the theory of consubstantiation; but we must be careful, in our eagerness to avoid the error of materializing the solemn words of Christ, "This is my body, this is my blood," not to adopt the shallow opinion that the only benefit of this rite consists in its power to affect the Christian's feelings. This hollow theory has been applied to prayer and other religious duties, but it has no attractions for the true Christian. He approaches the table of his Lord with the deepest solemnity, he hears the words of the apostle—"The cup of blessings which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" He does not undertake to define, in exact words, those spiritual ideas which elude expression by clearly marked logical lines and boundaries; for he recognizes fully the evident fact, that on the ordinance which is the most affecting symbol of the sublimest of truths—"Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." He that eateth my flesh and drink-

eth my blood, dwelleth in me and I in him. There must rest, in a measure, whatever obscurity belongs to that most profound and mysterious subject. When the union between Christ and His people can be exactly set forth in any form of words, so that the understanding can grasp it; when that mystical union, transcending, as it does, any other possible union—a union as good Bishop Hall says, "Not merely virtual, accidental, metaphorical, but a true, real essential, substantial union, so that in natural union there may be more evidence—there cannot be more truth"—a union embracing the bodies as well as the souls of the believers—when this union can be divested of all mystery, and expressed in words so as to be perfectly intelligible to the intellect, then may we explain, with equal fullness and clearness, everything pertaining to these symbols. Until then, faith as well as knowledge, the heart as well as the mind, must interpret these words—"The communion of the body of Christ," "the communion of the blood of Christ;" words which, by the sanctified consent of Christendom, have given to this ordinance a unique and holy character. For if no other partaking of Christ is here than may be found in prayer or meditation or other religious exercise, would it not have been called communion with Christ, rather than the communion of the body and of the blood of Christ?

And let it not be supposed that we teach by this that there is anything in partaking at the Lord's table essential to salvation. Not at all. The salvation of the soul does not depend upon any outward ordinance. But as there is a blessing in public worship which can only be obtained by participation therein, though a believer may be holy, and happy who has never seen a gathering of the saints; as there is a blessing found in the reception of baptism, and nowhere else, to the finding of which multitudes can testify, although unnumbered happy ones have gone to Heaven who have never been baptized; so the communion of the body and blood of Christ, to the worthy recipient, has its own special blessing, that can be found only at the table of our dying Lord.

This requires a distinct participation by every person. But it is more than an individual act—it is associated worship, and yet not a promiscuous gathering, but the worship of the church, solemnly convened for that purpose—and God, who has declared that he loves the gates of Zion more than all the dwelling places of Jacob, has given his largest promises to his assembled saints. Here is set forth Christ—Christ, the Atonement—Christ, the Life—Christ, the King.

In other religious ceremonies, in baptism and the preaching of the gospel, there is no absolute necessity for any accompanying vocal prayer or praise. The service is complete without them. But the communion cannot be, without audible address to God; the mere eating and drinking do not constitute the feast. The cup and bread must be blessed; the church's thanksgiving and request must come up before God. Devotion, moreover, in its highest moods, demands silence as well as speech. The soul in its soarings after Christ becomes impatient of words—they are too weak to bear the burden which it lays upon them, and the instinct of Christians always requires that there be a portion of time during the communion when every voice is hushed, that the heart, un-

disturbed by any intruder, in solemn silence, may syllable the emotions of love and gratitude which the tongue is powerless to express.

The singing of a hymn closes a rite in which all other rites are brought together and intensified—in which the church has assembled as a body for the solemn purpose of the celebration—in which the pastor and deacons, the full New Testament complement of church officers, have officiated—in which every individual member has taken an outward and equal part—in which Christ has been set forth and accepted in solemn symbols—in which the great facts of the gospel, past, present and future, have been declared—in which the voice of prayer and praise has been heard—in which a contribution of our substance has been made, remembering both our Lord and our needy brother. It is the complete circle of Christian worship, a fitting type, of that coming kingdom of the Father, in which Christ is to drink the fruit of the vine new with his disciples.

Sooner or later we find out that life is not a holiday but a discipline. Earlier or later we will discover that the world is not a playground. It is quite clear that God means it for a school. The moment we forget that, the puzzle of life begins. We try to play in school. The Master does not mind that so much for its own sake, for he likes to see his children nappy; but in our playing we neglect our lessons. We do not see how much there is to learn, and we do not care. But our Master cares. He has a perfectly overwhelming and inexplicable solicitude for our education; and because he loves us he comes into the school sometimes and speaks to us. He may speak very softly and gently or very loudly. Sometimes a look is enough; and we understand it, like Peter, and go out at once and weep bitterly. Sometimes the voice is like the thunderclap startling a summer night. But one thing we may be sure of; the task he sets us to is never measured by our delinquency. The discipline may seem far less than our desert or even to our eye ten times more. But it is not measured by these. It is measured by God's solicitude for our progress; measured solely by God's love; measured solely that the scholar may be better educated when he arrives at his Father's home.—Henry Drummond.

Liberty to think for one's self is an inalienable, because a God-given right. But liberty to teach what one thinks is predicated upon the desire of others to hear or to provide a place for such teaching. The right to refuse to hear is as good as the right to speak. No church is under obligation to open its doors to what it regards as false teaching. No college is called upon to admit instruction which it considers fundamentally unsound. He who believes he has a new truth to promulgate is bound to find his own place to proclaim it. He cannot trespass upon the rights of others, because he thinks he has something worth while to say. And he is no martyr so long as no one restrains him of his liberty to speak, but simply declines to hear.—Examiner.

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of a crowd keeps with perfect sweetness the independence of solitude.—Emerson.

GOD.

By T. T. Martin.

Did the reader ever sit down alone and gaze at that word of three letters, and think what it means? Think of the vast universe, of the numberless varieties of vegetable, insect and animal life! Of the teeming millions of human beings that live and have lived on the earth? Of the human conscience? Of the aspirations and yearnings of the human soul? And then of the God back of all these?

That God is, and is back of all these, is evident from observation, and from reason, and from fulfilled prophecies. What we see around us of worlds, of vegetable, insect and animal life, etc., came either from chance, or from intelligent creative power. Had there ever been a time when there was nothing in existence at all, no God, no life germ, no matter, nothing at all, then there never would have been anything; for something cannot come from nothing; hence, something must have existed forever. Was it God, or dead, insensible unintelligent matter? Even if we could believe the latter, there follows the necessity of believing that all we see around us came from chance.

Then, the fulfilled prophecies prove God's existence. Paschal says: "I find real prophecy in the Hebrew Scriptures; I find it nowhere else." But real prophecy anywhere is proof absolute of God's existence, and there are in the Scriptures prophecies that have been fulfilled.

But the God of Nature and of the Bible is not the God of much of modern religious thought. He is a God of love, but He is a God of wrath just as surely. He is the God of the placid lake, but He is also the God of the raging storm; He is the God of the beautiful bay, but the God, also of the terrible volcano.

While He is a God of love He is certainly revealed in Scripture as also a God of wrath. "We are consumed in thine anger and in thy wrath are we troubled." "All our days are passed away in thy wrath." "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him." "Hide us from the face of him that sitteth on the throne and from the wrath of the Lamb, for the great day of their wrath is come." Many similar quotations could be made, showing that the Scriptures reveal a God of wrath, as well as a God of love. In vain will the objector flee to the God of nature. He will find there the God of the tornado, of the earthquake, of the flood, of most terrible disease. But the shallow plea is made that these do not come from God, but from laws of nature. Who made these laws of nature? Did He know what those laws would do, or was He ignorant of what their consequences would be?

God being a God of wrath, where shall the line be drawn? That His wrath applies to the grosser sins, or to all sins? Let God's word tell us: "The wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men."—Rom. 1:18. Hence, the only alternative is redemption or Hell, the final place of God's abiding wrath.

As surely as the God of the Bible and of nature is the real God, so surely is the real God not the God of much of modern religious thought.

Blue Mountain, Miss.

THE MOST POPULAR SIN IN THE WORLD.

Ten were healed. Nine went on their way, with never a word of thankfulness. One returned, to kneel at the feet of his benefactor, and give thanks to Him and to God. And he was a foreigner! One decent man out of ten. Where were the nine?

There are times when one is tempted to say that this is about the usual proportion. The Psalmist said in his haste that all men were liars. Carlyle said at his leisure that the population of England was so many millions, mostly fools. When

the nation rallied to make David king, and the hosts were numbered, there gathered 340,000 men of brawn and muscle, and 900 with brains. It was not so bad, as things go. The rats desert a sinking ship—because they are rats. When the Greek found a serpent's egg, and in his own bosom nursed it till the young one was "hatched," the first thing the young serpent did was to sting him, because it was its nature to! Our popular proverb tells us that if we lend to a friend we shall lose him, following worldly-wise old Polonius, "Loan oft leaseth both itself and friend." Our popular superstition says that if you save a man's life he will live to do you an injury. When our Lord was betrayed, His nearest and dearest forsook Him and fled.

Certainly, ingratitude seems to be the most popular sin in the world. Perhaps, because it is so easy. Usually, it only consists in doing nothing. Anybody can accomplish so much. A child can let the fire go out. But the offence of doing nothing is one of the deadliest of the seven deadly sins. It is one of the worst crimes in the big black catalogue of wrong-doing. And the sin of ingratitude is the broad highway to envy, hatred, malice, and all uncharitableness, to the cowardly denials of Peter and the bloody treachery of Judas.

One came back to own his gladness and thanksgiving. Where were the nine?

Shall we agree that ninety per cent. of the human race is ingrate, ninety per cent. careless of the ordinary courtesies and decencies of life, ninety per cent. callously indifferent to the pain which their ingratitude inflicts upon the tender hearts of those who have loved and served them?

We must avoid any such conclusion. Carelessness, neglect, denial, treachery, sin—are all bad enough. Do not let us exaggerate their frequency, or their scope or their intensity. Our Lord Himself seems to feel some surprise. And that in itself is surprising. For He knew the human heart. He knew what was in man.

It is only twice recorded that He was astonished, once at the Faith, and once at the Unfaith, of men. But here—He seems to express Himself with a pained wonder: "Were not the ten cleansed? But where are the nine? Were there none found to give glory to God, save this alien?" Perhaps there was really more gratitude than was uttered. The emotions of their hearts may have been more gracious than their actions showed.

It is the stupid thoughtlessness of life which brings such pain. Why do we hurt one another as we do? Not because we want to hurt. Not because we hate one another. Cases of deliberate cruelty are, after all, rare. There are perversions of our nature in which the perpetration of cruelty brings actual pleasure. There are no depths to which humanity, once given over to the service of the flesh, may not sink. But in those cases the pain is inflicted for the sake of the pain which it causes to another. Jealously and revenge, to be sure, stir men to deeds of violence, in which they inflict pain, and long to inflict it, and love to do it. I am not denying that anybody ever hurts anybody else because he wishes to hurt him. That would be absurd. I am affirming that these cases are relatively infrequent, are few and far between as compared with the ten thousand times ten thousand instances in which we cause each other pain out of sheer carelessness, folly and stupidity.

It is thus with our ingratitude. We have no desire to be brutal. As a matter of fact, we tell ourselves, we really did appreciate the kindness, and we only did not think to say how much we felt! That is all. "I never thought of it!" That is our excuse. That is the fact. And that is our condemnation. We never thought about it! And then we try to comfort ourselves by the reflection that "Anyway, he knew I was pleased and that I really was grateful." It is a large assumption. It is lacking in courtesy. It is dangerous. Why should you assume that some one else will assume this and that? Why should you assume that he—or generally she—is competent to divine what you were incompetent to express?

Why credit the other person with participation so much greater than your own? You are not always so modest. And why let it be assumed at all? In such a world as this, with its real sorrows, with its heads that ache and its hearts that break, with its humiliating sicknesses, crushing poverty, shame, pain, and death, why leave unexpressed the kindly thought, unsaid the gracious word, which had been as a ray of sunlight in a world of sin? When these kindly, gracious feelings possess you, tell your gratitude and tell your love. Where are the nine? For one, in, here am I!

I have said I do not want to deny that base ingratitude is often seen. I have only sought to keep it within the bounds of fact, not to add to its terrors by imagining that it is worse than it is. Our Lord was called upon to taste its bitterness in a thousand ways. Between the carelessness of the lepers and the villainess of Iscariot, He suffered to the fullest from man's ingratitude. In every phase, we see the same ingratitude repeated before our eyes.—Aked.

OUR BLESSINGS.

Passing along the street we saw a blind man at a crossing. He was evidently distressed by the rush of cars and carriages. A lady with a little boy piloted him. As she left him she said: "I'm glad I am not blind." "So am I," said the boy. "I will tell God so tonight when we say our prayers."

Why not? The remark started a train of reflections. We are certainly glad that we have our eyes. We know that they like every other good thing, are a gift of God. Why not thank him for them? It is easy to lump our mercies and thank him for all his goodness, but it is also good to remember special mercies and render special acknowledgment.

The blind man was scarcely out of sight before we came upon another unfortunate—a man without legs. He was sitting upon the sidewalk, selling trinkets. When he moved about he put pads on his hands, and raised himself enough to swing forward a few inches at a time. We gave him ten cents for a collar button, and thanked God that we had legs and feet.

Going on to luncheon we sat at the table with a man who carried an ear trumpet, and could hear very little, even with it. We thanked God that we have ears and good nerves and ear drums in them.

On the way back to the office we began to catalogue other mercies and estimate their value. First, there is good digestion. It is said that a certain multimillionaire would give a million dollars for a good stomach. Then there are hands. We saw lately a newspaper report that a man somewhere in the East got judgment for \$10,000.00 for his hands, cut off in an accident. Most people, if brought to the choice, would prefer their hands to twice the money. Then there are the nerves and the brain, and lungs and heart. Then there is the air and light, and food adapted to our organs. These are God's gifts, and all or any of them might be subjects of special thanksgiving.

The attempt to catalogue blessings, however, shows a reason for lumping them in one general expression of praise. They are "more than can be numbered." When one thinks of them, each seems so great that he can never give thanks enough for it alone. Moreover, earthly blessings, great as they are, are nothing to the one unspeakable gift of a Saviour. It were better to lose a hand or an eye, or any earthly possession and enter into life halt or blind than to fail of salvation. It is well at times to meditate on various mercies, and give thanks, but no day should pass without its prayer of thanksgiving for the infinite love which gave Christ to die for us.—Herald and Presbyterian.

JESUS AND THE OLD TESTAMENT.

By Prof. H. M. Scott, D.D.

Jesus accepts the Old Testament view of itself as a revelation of God and the supreme standard of faith and life. Christ confirms the conception of the prophets

respecting their mission. They were inspired by Jehovah and revealed his will in historical statement, moral exhortation and predictions of sorrows and blessings to come. He regarded Bible history as an essential part of revelation, and made events natural and supernatural in the Scriptures part of his teachings. He confirmed the current Jewish era of the Bible and objected only to traditional explanations that set aside the true Word of God.

We can not think that Jesus was in error about the Bible, or that he knowingly supported a wrong view of it by unworthy accommodation to current ignorance. If he were mistaken respecting Abraham, David and the Psalms the prophets and their predictions, Jehovah as national God of Israel, his own relation to the Son of man in Daniel, the resurrection and the future, how can we be sure that he was right in other teachings? Can any view of the Old Testament but that of Jesus be preached and actually used in religious work? No other has been used, so far.

Christ regarded himself as foretold in the Scriptures, as the Word of God revealed in them and then incarnate in the man Jesus. He appealed to them as supreme against scribes, satan and all enemies; they could not be broken; they were more certain about the future than if a man came back from the grave; and in the hour of death he clung to their utterances as the greatest reliance of the soul.

The literary study of the Bible was nothing to him. He quoted it and used it in the "unscientific" way found in the New Testament ever since. He knew no book but the Bible, and regarded it certainly beyond all comparison with other writings, and as given by the Spirit of God, not to be treated as any other book but ever to be handled as the Word of God and its inspired character recognized even in its general study. No treatment of it can be right which does not find in it the same power, revelation and divine authority which Jesus declared to be there.—Journal and Messenger.

NARROW AND BROAD.

It is wholesome for us to remember that it is truth that is narrow while it is error that is broad. On any definite point there can be but one view true, while there may be ten thousand that are false. It is also truth and truth alone which lays us under obligations which are straight and vigorous—error imposes no duty except that of forsaking it. It matters not how broad has been our quest for truth when we have found it it is narrow and straight-laced, for this is really the highest compliment, or at least may be. It may mean that we are but trying to follow our Lord in the way which is narrow and the gate which is strait. But while truth is strict and uncompromising its spirit is loving and considerate. Intolerance of error in the interest of truth is a virtue, but an unkindly spirit in its interest is a contradiction in terms.—The Texas Standard.

CHANGE IN PREACHING.

There is no doubt that the character of preaching has undergone a great change, and I do not know that I can recall a single instance during the year when I heard a sermon which in any way reminded me of John the Baptist's warning cry: "Flee from the wrath to come." In my boyhood that was the note of most preaching and conversions. It is the decay of the emphasis upon the exceeding sinfulness of sin that I deplore. I rejoice in the gospel of salvation to eternal life, but I wish that hearers were reminded more frequently of sin and its wages—eternal death—that they need to be saved from. This aspect of the gospel is largely missing from modern preaching. As Dr. Dale once said: "No one fears God now! Exactly! I think we have got too flabby through emphasizing the Fatherhood of God while losing sight of His holiness. We seem to speak as if God will always look with complacency on human sin. The absence of the harder note in preaching is not all gain."—Rev. Holmes.

"IS JESUS A SOCIAL CREATURE?"

BY EDWIN A. WILSON.

"Jesus (Christ, the same yesterday and today and forever."—Heb. 13.3.

A marked and so emphatic sign of dereliction in the churches of Jesus Christ in the world is found in the persistent appeal to the social side of man. Departure from the truth is emphasized in the introduction of error. The Word of God is handled deceitfully to bolster up methods purely worldly, though popular. Almost always superficial, but passing current with the ignorant who accept unhesitatingly all utterances of domineering social leaders.

Churches are falling in their mission, otherwise organization after organization would not follow, as makeshifts. Normal, spiritual conditions may be found when all legitimate demands are met by the churches of Jesus Christ as instructed in the only God given text book, the Bible.

There was nothing in common between Jesus and the religionists of Jesus' day. The traditions of men separated the people from the true guide there, just as the fabrics of men are put in operation today to obscure and condemn that illumination through false, though religious, theories, colorably based upon the Word of God, and as pernicious and degrading as the insinuations of Eddyism.

Jesus Christ took on Him the seed of Abraham, not that He might meet the wants or demands of men in His care or any day, but that He might meet the spiritual and eternal needs of men anywhere and everywhere for time and eternity.

Jesus was the Word and the Word was God, and the Word was made flesh and dwelt among us not to entertain the natural man but to save lost man from his fleshly nature and to build up a new, a spiritual man meet for the Master's use. There is a sentiment born of man which seeks through tradition to magnify and make more attractive the human organism which is introduced into the Scripture as the Son of Mary and which concealed the Divine Man, which does not harmonize with the clear teaching of the inspired Record.

The babe whom the wise men sought and worshipped; the boy of twelve who met and disconcerted the doctors, "hearing and asking questions," was not there to discuss and promote social problems, but doing always those things that please the Father, He returns in subjection to the obscurity of Nazareth where He had been unnoted twelve years to remain hidden from the world for eighteen years longer. If he was a "social creature" and had plans to promote the social nature of man, He had not announced it at thirty. There was not a single element in His environment up to this time, which pointed in any remote way even, to promoting by precept or example the social side of man by the Son of man.

While Jesus lived upon the earth a man, He never lost the reproach of the poverty that witnessed His birth which was emphasized by the meagre offering of His mother, provided for the poorest, and the dishonor of His being a carpenter was rife to the time of His death when in harmony with the prophetic word "He was numbered with the transgressors." He might have gathered honor among men by being the offspring of a noble sire ("speaking after the manner of men"), but this was denied Him at the threshold of the Divine Record when He was characterized as "her seed." The prophet seven hundred years before His birth likened Him to "a root out of dry ground." The world that religionists are competing with today in effort to produce some new thing to win and to please men, sought to kill in swaddling bands Him whose birth an angelic choir had announced. If the Son of God and the Son of man had not run counter to the methods of men, who would dare suggest that the world would have hated the wonder-working Jesus as they did?

There was nothing in common between the natural man and the God man. Witness the men of Gadara, behold the man of the tombs with the unclean spirits sitting at the feet of Jesus clothed and in his right mind, and listen to the men of that country who brought Jesus to leave their coasts because the swine were demonized in place of the man.

If Jesus' visit to the house of Martha and Mary had been merely social in its character, would He have rebuked the caretaking, fault-finding Martha and commended her sister who sat at His feet and heard His word?

How did Jesus exemplify His social characteristics at the house of the Pharisee of Luke 7—when the woman which was a sinner stood at His feet behind Him washing His feet with her tears and wiping them with the hairs of her head?

The ostensibly religious adjuncts to the Christian churches in the land, while filling a place under the guise of Christianity which none will deny are of value as humanizing and civilizing men and women, boys and girls, by their ostensible breadth are discounting the value of normal Christian churches which seek to save men and women in harmony with the Spirit's teaching through the Word of God without the intervention of man-made methods.

Did Nicodemus pay an empty compliment to Jesus when he came to Jesus by night?

Jesus went to the synagogue on the Sabbath day because it was His custom to do so. Was it a meaningless honor conferred upon Him by the minister who handed Him the sacred record to read as a modern doctor would honor some worldling because of his fame in the world?

What was the paramount thought in the mind of Jesus in calling the little rich scribe down from the sycamore tree, but his salvation?

How would a modern, social function look with a man present who had not where to lay His

head, who had told many that He would die the glorious death of the cross?

What kind of a side light would the shadow of a cross furnish to the social hilarity of an up-to-date (religious) banquet?

Would a ten-minute talk on sin and death by Him, as set in the death of a loving Father, be at all advisable at a social Christian (if) function?

Was Jesus a social creature? A thousand times, no. The thought is foreign to His Spirit, repugnant, profane, sacrilegious.

The heresies, the sad, poverty stricken, avaricious, hungry, content, found Him always honestly accessible, but the man of Luke 17, who sought to entangle Him even in the matter of dividing an estate, found Him edifying to the ordinary human amenities of life for He said, "Man who made me a judge or a divider over you?"

How sad that efforts should be made to debate the Lord of life and glory to the level of one occupied with the mere passing insipid pleasures of time. Thus the inspired Record warrant His listen to this prophetic reference to the Son of God "with His visage so marred more than any man, and His form more than the sons of men." How could He figure socially where so much depended upon a fascinating face and an attractive form? "I have in my body the marks of the Lord Jesus," said the Apostle Paul. Springfield, Ill.

THE PERIL OF "MISSIONS"

BY JUSTIN FRANK M'AFFEY.

The peril lies in the fact that missions afford a church no adequate test of spiritual efficiency. The missionary spirit is elemental in spirituality. But "missions" are not always the expression of the missionary spirit.

"Missions" as practiced—perhaps necessarily practiced—by a particular church, consist in contributing money for a propaganda at a greater or less distance. The word, and in the thought of perhaps the most no less the idea, is derived from the Latin "mitto" (I send), and missions consist in sending. In the pragmatic parlance of our time, "sending" is raising a sum of money more or less large to pay the salary of a missionary "substitute," as some churches are particular to call their missionary representative. Or else the money falls without prescription into a general fund through which the "sending" is conducted on the large scale. In either case, missions can be resolved into the simple process of contributing money to further the "sending" business.

Now money is the cheapest thing brought into spiritual calculations. Americans have so much of it that they do not quite know how to dispose of it. They value it, in a way—at the first threat of its escaping them, they cram their stockings and safe-deposit vaults with it with great avidity. But by the reckoning of any high standard, money is of itself exceedingly cheap; its dispensing cannot afford the test of spiritual efficiency.

Churches are often greatly elated over some apparent rejuvenescence from this monetary sending process. Perhaps the elation is justified and perhaps it is not. The real test, at any rate, lies elsewhere. Monetary sending has in some instances proved a more or less graceful way of shirking rather than of fulfilling duty's demands. It is a distressing delusion for either church or individual to presume that it or he can under any semblance hire its or his work done for the kingdom of God. The kingdom of God does not come by any such process. Missions, construed as a sending process, do not fulfill the great commission. That says nothing about sending; the word is "Go!" Really fruitful spirituality demands in this case a pretty strict literalism.

The snare in "missions," when so construed in terms of sending, is very insidious. There is a terrific strain on almost any church today. There never was a time when there was more imperative demand for a church to strip itself of all artificiality. The "cloth" has been stripped off the preacher, we are accustomed to reiterate. Well, so, too, have the cloth and all other artificialities been stripped from the church. The conquest on which a church is bent, or ought to be bent, calls for unbendized spiritual progress. To be up-to-date with a spiritual method which does the business just where that particular church is expected to do the business, is the severest test imposed on the church by the present hour. It is doubtless gratifying to learn how the "pure gospel" is winning its splendid triumphs in Korea or in our own Southwest; such tidings ought to be heartening to any church, and, to be sure, they ought to incite to larger giving. But if that same church is stupefied and blockaded by the manifest impotence of the "pure gospel" among the young fellows, and the old fellows, too, of the ten square blocks under the shadow of its steeple, there are questions of efficiency raised which no contributing of money to the propaganda in the antipodes can satisfy.

To say that to meet the "sending" test carries with it a successful readiness to meet this test of immediate neighborhood efficiency, contradicts much testimony which almost any one may collect with little travel. The two things need not go together theoretically and do not always do so actually. Indeed, as already remarked, the very complacency of a church over its successful meeting of the "sending" test may often prove a snare entrapping a church against the fulfillment of the severer test of duty in its own vineyard. There are cases where such an issue appears to have resulted.

A church which through indolence or for any other reason permits itself to be blind to the conditions of contemporary spiritual efficiency may very possibly find immense consolation in the splendid conquest the gospel is winning at a distance,

and may experience a mighty thrill in contributing money to make that demonstration all the more splendid. And such exhilaration the church itself or every member, at least for a time, may mistake for new spiritual life—a real spiritual grasp of the church's mission. Thus the "sending" enterprise becomes in seeming the salvation of that church. But it is not impossible that the seeming is an illusion. In some cases the illusion is being readily dispelled. "Missions" churches are sometimes falling into new toils, and the last state—though the last state may not be actually worse than the first, it is yet a long way from a joyful and creditable state.

In any event the truth remains that spiritual efficiency in the impact upon men—most of long consequence the decisive test of a church's life. After this test is met, the "sending" will take care of itself. An efficient church will be naturally disposed upon that. It is not necessary, then, that a "sending," "substituting" church will be efficient at home—interior.

BLESSED WITH FAITHFUL ABRAHAM.

BY REV. G. R. F. HULLOCK, D.D.

Works are important, and Abraham had works; but the leading trait in his character was faith. He first had faith, and faith revealed itself in works. Faith is the leading thing required of those who embrace the gospel, and in the character of a true Christian. "So then they which be of faith are blessed with faithful Abraham." In the same manner they are interested in the promise made to him; their faith is a bond of union between them and him, and they will be treated as he was. They are justified in the same manner as he was; they have union with him as believers, and they will be admitted to the same privileges on earth and in heaven. "If ye be Christ's then ye are Abraham's seed, and heirs according to the promise." Faith is a bond of union between all classes, Jew and Gentile, rich and poor, bond and free. It unites all believers of all ages in a common blessedness. "So then they which be of faith are blessed with faithful Abraham."

How was Abraham blessed? If we, as believers, are blessed with him, his blessings will throw light on those we may expect. Abraham was blessed, for example, with acceptance before God as righteous. "What saith the Scripture? Abraham believed God, and it was counted unto him for righteousness." "Now it was not written for his sake alone, that it was imputed to him; but for us also to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offenses, and was raised again for our justification." It is plain that his blessedness came not upon Abraham only, but to all who like him have faith. The ancient divines seemed to have been right when they wrote: "Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in His sight, only for the righteousness of Christ imputed to us, and received by faith alone." "So then they which are of faith are blessed with faithful Abraham." "Being justified by faith, we have peace with God through our Lord Jesus Christ." Faithful Abraham was blessed with acceptance before God as righteous. If we have faith so are we. We are blessed with faithful Abraham.

Abraham was blessed also with divine intimacy. Abraham was called the "friend of God." He was so entitled by God himself. "Thou, Israel, art my servant Jacob, whom I have chosen, the seed of Abraham, my friend." What high honor! Abraham walked with God, and God took him into the most intimate relation. He said, "Shall I hide from Abraham the thing which I do?" The friend of God!

Yet such high honor have all his saints. They are not only pardoned. They are admitted to intimacy. They walk with God. They talk with God. His secret is with them, and he shows them his covenant.

There is a beautiful figure of speech in a verse in the twenty-fifth Psalm: "The secret of the Lord is with them that fear him." The term rendered "secret" is, in the original Hebrew tongue, "a whisper." When an humble and teachable soul is near to God he often tells it a secret. He whispers in the Christian's ear some sweet word of promise or of love which no one else can hear, perhaps which no one else could understand.

Walking with God is the best way to know the mind of God; friends who walk together impart secrets to each other. Noah walked with God, and God revealed a great secret to him about his intended destroying of the Old World and saving him in the ark. Abraham walked with God, and God took him into the most intimate relation. There are Christians today who walk with God, and how often he sweetly unbosoms himself to them, at the time of prayer, in the quiet hour of spiritual meditation and communion, while pondering his Word, or in the holy supper, as when Christ made himself known to his disciples in the breaking of bread.

Abraham was blessed, too, with divine protection. In Genesis we read that the word of God came to him, saying: "Fear not, Abraham; I am thy shield, and thy exceedingly great reward." In another place it is recorded that God again assured him of his protecting providence, saying: "I will keep him that bleaseth thee; and I will curse him that curseth thee." God preserved Abraham, a stranger in a strange land; he did not suffer his foot to be moved; he was a shade upon his right hand; he attended his going out and his coming in, and suffered no man to harm him.

In the same way are the faithful blessed today. He is their refuge and strength, a very present help in trouble. He will not suffer their foot to be moved, he that keepeth them will neither slumber nor sleep. They are "kept by the power of God

through faith unto salvation, ready to be revealed at the last time."

Abraham was blessed with a heavenly inheritance. God said not only, "I am thy shield," but added to it, "and thy exceeding great reward." Abraham was a sojourner, a stranger in Canaan, a "Come-over." People knew him by his speech, by his dress, by his home-keeping. "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, heirs with him of the same promise, for he looked for a city which hath foundations, whose builder and maker is God." God was his exceeding great reward, for he brought him to that city.—Exchange.

LITERARY.

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

Among the most interesting things in the current Circle are the four articles on the "Square Deal." The writers are W. J. Hyman, Theodore P. Rhoads, R. R. McArthur and Theodore Hoozevelt. There is an unusually large number of "Circles" with information of interest to all sorts and conditions of men. Published by Funk & Wagnalls, New York City.

Don'ts for Bachelors and Old Maids. By Minna Thomas Antrim. Cloth, 50 cents; One call, \$1.00. Henry Altemus Company, Philadelphia.

Mrs. Antrim, in her "Don'ts," has put into readable form much needed counsel, sugar coated with humor. This book will both instruct and amuse. It is a manual of good manners and smart sayings rolled into one. For instance, "Don't discuss your ailments before visitors; visitors prefer talking about their's." "Don't take your blues into society; society has enough blues of its own." "Don't remain a bachelor or a maid because the marriages of others do not come up to your high standard. Lower your celestial ideals to human possibilities."

The typography of the book is novel and pleasing, its good sense and good nature make it an ideal volume to put into the hands of young men and women.

Uncle Remus' The Home Magazine, for September, is, as usual, full of sense and humor. The cover design is from a photograph of Joel Chandler Harris. Thomas E. Watson, Frank E. Stanton and Grantland Rice pay deserved tribute to the memory of the late editor, Joel Chandler Harris. The following are some of the Contents: The Farmer of Soap-Bean Farm, Don Marquis; Stars in Arizona, Ludwig Lewisohn; The Presentation that Didn't Present; Woman's Influence on our Language, Chas. W. Hudson; A Florida Paradise, Charles T. Hopkins; Gilbert Neal, a serial story, chapters 14, 15 and 16, Will N. Harlin; Children's Department, etc. Sunny South Publishing Co., Atlanta, Ga. \$1.00 a year.

THE LIGHT OF THE WORLD.

BY REV. J. H. JOWETT.

"I am the Light." Then how very easily entreated He must be! The light needs no coercion—no persuasion to come near to us. We need not shout to the light; the light only seeks an opening, and on getting it will immediately enter in. The good Lord only waits for an open mind and heart. "If any man open the door, I will come in." "I am the Light." Then, how difficult it is to drive Him away! If we wish to shut the light out of our rooms we must not only close the windows and doors, but we must seal up every key-hole and every chink and crevice, or some urgent ray will pierce its way in. The gracious, long-suffering Lord is not easily driven away. "If ye have faith as a grain of mustard seed"—even through that small opening He will come in and work wonders. "I am the Light." Then, how impartial He must be! The light falls upon the rich man's orchards, and also blesses the poor man's box of mignonette. It floods the majestic cathedral; it fills the humble chapel on the moor; it steals through the chinks of a gipsy's tent. Jesus blesses the widow with two mites, and also Zaccheus, "chief among the publicans, and rich." He makes a friend of Peter, an unlearned fisherman, and of Nicodemus, "a ruler of the Jews." There is no respect of persons with God.—Selected.

IMPATIENCE.

Keep impatience from your voice, and you will thereby find a help in keeping it from your spirit as well. The physical and the spiritual react on each other by a law of God. The brother who is really "going on to perfection" is readier to give his slow-moving fellow travelers a word of cheer than a passing blow, and he would rather pray than dispute. That is a notable climax in the description of a good man where it is said that he shall not be afraid of evil things. That was Old Testament faith; have you reached that plane?

Sunday-School Lesson

Sunday, October 4th.

David brings the Ark to Jerusalem.—II. Sam. 6:1-12

Motto Text.—"Enter into his gates with thanksgiving, and into his courts with praise."—Psalm 100:4.

David had defeated the Philistines in a great battle which had effectually broken their power. He was firmly established on his throne, and now turns his attention to the public worship of the nation.

The ark had been for seventy years at Kirjath-jearim, eight or ten miles northwest of Jerusalem on the road to Joppa. It had been in the house of Abinadab, a Levite, in the charge of his son Eleazar, who was no doubt now dead, and Ahio and Uzzah had charge of it. These were probably sons of Eleazar and grandsons of Abinadab, the term son being often used to mean the direct descendants of a man.

The ark had been long separated from the Tabernacle of Moses, which was now 450 years old, and very likely somewhat in a state of decay, though it was still the center of their worship and was at this time at Gibeon. David we are told had made a tent for the ark in Jerusalem. His reason for making a new tabernacle is thought to have been to avoid all collision between the two high priests, Zadok, who served at Gibeon, and Abiathar, who had been with David in all his wanderings.

"Again David gathered together all the chosen men of Israel, thirty thousand"—probably the flower of the army. Many others went with them as we are told in Chronicles. David had gathered a general assembly of the whole nation. "From Baale of Judah." Baale was the old name of Kirjath-jearim (Joshua 15:9). Nothing is said of the march to that place, but we are told of what happened on their return. "That dwelleth between the cherubim." There were two cherubim upon the ark, and the Shechinah which was the manifestation of his presence rested upon the mercy seat between the cherubim. The ark was thus the symbol of Jehovah's presence, the holiest of all earthly things.

"And they set the ark of God upon a new cart." This was the beginning of the sin. And this whole story of the death of Uzzah has more lessons which are greatly needed in this day than almost any page of the Bible history. The world seems full to overflowing with good people who are sinning just as Uzzah did, utterly oblivious to the warning in his death. The command in regard to the ark was plain; it must be borne upon the shoulders of the Levites, and they must touch the staves and never the ark (Num. 4:15; 7:9). And the penalty for touching the ark was death to any Israelite. But when the Philistines had sent the ark back after its capture, they had put it upon a new cart, and David and his men imitated the heathen in their worship instead of carefully doing exactly what God had commanded. When Luther and Calvin broke from the Catholic church and yet retained

the Catholic sprinkling instead of obeying God in baptism, they were guilty of a sin similar to that of putting the ark upon a new cart. All aping of the scarlet woman and her daughter, all celebrating Easter and Christmas as part of professed worship, is imitating the heathen instead of following the Word of God. And we know God is as angry with any heathen imitation in this day as he was in David's.

And God never overlooks on account of the circumstances, nor for fear of the effect punishment may have upon men. To notice and punish the sins in regard to his ark would have a chilling effect upon the enthusiasm of the people and would put off the re-establishment of public worship in Jerusalem. But the showing that the Lord is a great and sovereign God to be held in reverence by all his creatures, was a far more important thing. Another thing appears from this story as from the death of Nadab and Abihu, that God is a jealous God where his worship is concerned. This is a lesson which city churches in this day need to learn, and if it were once thoroughly learned they might discover the Holy Spirit's power over the masses is as great today as it was on the day of Pentecost. It has been well said that if David had prepared a golden chariot on which to place the ark, it would have been equally unlawful. God will be worshipped only in his own way.

"And brought it out of the house of Abinadab that was in Gibeon," which was a hill near Kirjath-jearim (I. Sam. 7:1). "And Ahio went before the ark"—to guide the oxen while Uzzah walked at its side. It was an occasion of great joy to the people that the ark was again to be brought from obscurity and public worship again established. "Psalteries"—were lutes of ten strings stretched over a three-cornered frame covered with parchment. "Timbels"—meant all sorts of drums. The other names are familiar in modern times.

"And when they came to Nachon's threshing floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it." There have been many efforts to make it appear that Uzzah was a greater sinner than appears from the narrative. We have no reason to think he did this with any thought of bravado, or to show off his familiarity with the ark. Such suppositions are uncalled for attacks upon Uzzah. His reason for touching the ark is plain. He was afraid it would fall. He put out his hand with the best of good intentions of guarding the ark.

"And the anger of the Lord was kindled against Uzzah, and God smote him there for his error; and there he died by the ark of God." What a sudden hush of awed horror must have fallen upon that rejoicing multitude, as Uzzah fell dead by the ark! He deserved death. The law was plain and explicit—he who touched the ark should die. Good intentions in such cases, instead of being a substitute for obedience, are an added and inexcusable insult to God. Uzzah's action was an insult both to God's knowledge and his power. When the command was given, God knew everything which would happen to the ark till the end of its existence, and he had all power to protect his own. He is no blinded God, giving commands which "will not work" at all times and in all ages.

Note carefully another thing. The Philistines who touched the ark when they captured it were not stricken dead as was Uzzah. For God holds his servants to the strictest accountability. Moreover, the Philistines were not pretending to worship God and do him service when they touched the ark. Therefore, their sin was less than Uzzah's. Let us remember this lesson—to disobey God while pretending to serve him, with the best of good intentions, is a worse and more insulting sin than to disobey him simply. For it is telling him to his face we are wiser than he and know better than he what is necessary to be done.

No plea of necessity ever excuses disobedience in worship. No plea that good can be accomplished by doing what he has forbidden, or in any way than his commanded way will avail for one moment. Good intentions do not condone nor excuse disobedience. In all innovations upon worship, in all new plans and new ways, in all substituting of man's organizations for God's churches and his families, let the dead face of Uzzah rise before us in warning.

God can take care of his own ark, and he resents all presumptions assisting him. Worship must be kept within the divine regulations as given by Paul, or it is an insult to God which deserves and shall receive punishment. Ignorance of his commands in worship is no excuse. No one must presume to lead in worship in the least thing who had not informed himself in regard to those commands. And varying one iota because "good can be accomplished" is to be guilty exactly of Uzzah's sin. It does seem when we look abroad today that this might be described as the "Uzzah age." Brethren, God has not changed in the least since Uzzah died by the ark.

"And David was displeased"—and he was displeased not with his own sin in putting the ark upon a new cart, not with Uzzah for his sin, but with God for punishing Uzzah! The presumption and impiety of even good men is sometimes amazing. Yet from that day to this men are displeased with God for ruling his universe according to his own will and good pleasure as set forth in his law. David thought God ought to fail to carry out his law and thus stultify himself rather than interrupt the great occasion in so terrible a manner. But God's laws are laws, not good advice, and never once in all time and eternity has he remitted the least penalty. Christ or the sinner must pay the debt for transgression to the uttermost farthing.

David does not appear to advantage in this lesson. Being afraid of the sacredness of the ark for himself, he takes it to the house of another! But no doubt Obededom was glad to receive it, and probably offered to do so. Obededom was a Levite, of the family of Kohath, and was called a Gittite because he was a native of Gath-rimmon, a city in Manasseh which was given to the Levites. God showed that his ark, when treated with reverence and godly fear, was a blessing and not a danger, and David learning this fact, and having no doubt repented of his blasphemous anger against God, had the ark carried to Jerusalem.

Of all earthly music, that which reaches farthest into heaven is the beating of a loving heart.—Beecher.

Charcoal Removes Stomach Poisons

Pure Charcoal Will Absorb One Hundred Times Its Volume in Poisonous Cases.

Charcoal was made famous by the old monks of Spain, who cured all manner of stomach, liver, blood and bowel troubles by this simple remedy.

One little nervous Frenchman held forth its virtues before a famous convention of European physicians and surgeons. Beecheyron was his name. He was odd, quaint and very determined. His brothers in medicine laughed at his claims. Thereupon he swallowed two grains of strychnine, enough to kill three men, and ate some charcoal. The doctors thought him mad, but he did not even have to go to bed. The charcoal killed the effects of the strychnine and Beecheyron was famous. Ever since that day physicians have used it. Run impure water through charcoal and you have a pure, delicious drink.

Bad breath, gastritis, bowel gases, torpid liver, impure blood, etc., give way before the action of charcoal.

It is really a wonderful adjunct to nature and is a most inexhaustible storehouse of health to the man or woman who suffers from gases or impurities of any kind.

Stuart's Charcoal Lozenges are made of pure willow charcoal, sweetened to a palatable state with honey.

Two or three of them cure an ordinary case of bad breath. They should be used after every meal, especially if one's breath is prone to be impure.

These little lozenges have nothing to do with medicine. They are just sweet, fresh willow, burned to a nicety for charcoal making and fragrant honey, the product of the bee. Thus every ingredient comes to man from the lap of nature.

The only secret lies in the Stuart process of compressing these simple substances into a hard tablet or lozenge, so that age, evaporation or decay may not assail their curative qualities.

You may take as many of them as you wish and the more you take the quicker will you remove the effects of bad breath and impurities arising from a decayed or decaying meal. They assist digestion, purify the blood and help the intestines and bowels throw off all waste matter.

Go to your druggist at once and buy a package of Stuart's Charcoal Lozenges, price 25 cents. You will soon be told by your friends that your breath is not so bad as it was. Send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

BOONE'S CREEK ASSOCIATION.

This body met with Corinth church, about twelve miles east of Winchester, on September 15th.

Bro. J. N. Conkwright was re-elected Moderator for the twenty-third time in succession. Bro. W. P. Heatt was re-elected Clerk and Treasurer. The letters from the churches showed some progress along some lines of work and decline along others. There was a falling off in the contributions to District Missions, notwithstanding there is so great need in this Association.

We noticed there were a goodly number of visitors, representing the various denominational interests. Dr. W. D. Powell, Wm. J. Mahoney, Dr. J. D. Maddox, Dr. H. A. Porter, Dr. J. G. Bow, Dr. J. N. Prestridge, and G. W. Shepherd.

This Association lasts three days and they have preaching every day at 11 a. m. Dr. J. J. Porter preached the introductory sermon the first day. A strong and timely sermon on Paul's conversion.

Dr. Powell preached in the afternoon on Missions and got pledges for more than \$100 for the Building Fund.

The second day J. G. Bow preached on the imputed righteousness of Christ. In the afternoon B. J. Davis preached on glorifying God in the church. J. G. Parsons also preached to the overflow out in the yard. The third day J. A. Davis preached at 11 a. m.

The usual interests were presented and discussed. Bro. H. G. Garrett offered a resolution stating the old doctrines which have always distinguished Baptists and condemning the innovation of alien immersion with its concomitants. Dr. Prestridge tried to convince them that by adopting the resolution they declared non-fellowship for the Home and Foreign Boards, and put themselves out of fellowship with the Southern Baptist Convention. Dr. J. J. Porter and others stood for the resolution and for the old paths. There was one single vote against the resolution.

The next meeting will be at Winchester, at the usual time. The Association heartily and unanimously recommended the Western Recorder as the old reliable, sound Baptist paper. The people were exceedingly kind to the Recorder man.

AFRAID TO EAT.

Girl Starving on Ill-Selected Food.

"Several years ago I was actually starving," writes a Maine girl, "yet dared not eat for fear of the consequences."

"I had suffered from indigestion from overwork, irregular meals and improper food, until at last my stomach became so weak I could eat scarcely any food without great distress."

"Many kinds of food were tried, all with the same discouraging effects. I steadily lost health and strength until I was but a wreck of my former self."

"Having heard of Grape-Nuts and its great merits, I purchased a package, but with little hope that it would help me—I was so discouraged."

"I found it not only appetizing but that I could eat it as I liked and that it satisfied the craving for food without causing distress; and if I may use the expression, 'it filled the bill.'"

For months Grape-Nuts was my principal article of diet. I felt from the very first that I had found the right way to health and happiness, and my anticipations were fully realized.

"With its continued use I regained my usual health and strength. Today I am well and can eat anything I like, yet Grape-Nuts food forms a part of my bill of fare." "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.

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FAIR PROPOSITION

TO THE SUCCESSFUL MAN WHO HAS MONEY

We ask you with your surplus which you are trying to keep best employed would you pay two prices for anything that you could purchase for one price? You who are investing money conservatively, have you yet found a bond or stock or a share of stock which, if you could have purchased at a ground floor price, would not have netted you more money? Is it not true that every bond and share

of stock that you own has back of it either a physical property or some sort of going concern or enterprise? Is it not true that nearly all corporations and enterprises are capitalized at a sum that rarely admits of a net earning above the usual 5 to 6 per cent? Would you refuse to purchase for 10 per cent. of its face value a guaranteed railroad or municipal bond paying 4 per cent? Of course not. If we insist, and

we do, that the corporation named below is in possession of a physical property worth into the hundreds of millions of dollars, there being but two such properties in the world, a corporation capitalized only for \$1,000,000; and if we insist, and we do, that the world is our market, that \$2,000,000 and over of the product is sold annually in the United States, which cost less than 10 per cent. of that amount

to produce and market it; and if we insist, and we do, that we can pay from 80 to 500 per cent. on the capitalization, is it not worth your while to take immediate steps and prove or disprove the above claims? If we have stated the matter correctly, how can you afford to search out a 6 per cent. investment if one can be found paying such dividends as indicated? Begin to investigate today.

TO THE SUCCESSFUL MAN WHO HAS HAD REVERSES

You who have enjoyed success and who have experienced reverses; you who formerly had tens of thousands to employ and perhaps have but a few hundred or a few thousand now, if you become convinced

beyond any question of doubt that there was a security which, if purchased with a thousand or so, would earn you annually an income as much as the former tens of thousands, would you not consider it a

most fortunate find? You possess business experience and good judgment, you have passed upon many business propositions, you have coped with your fellows. Are you afraid to accept

an invitation to look into a business proposition where such tremendous profits are probable? We invite you to make the investigation now.

TO THE PROFESSIONAL MAN WHO IS BUSY

To you, fond of your profession, crowding every minute of the day in furthering it, having little to do with the commercial strife, having little time for business. To

you prosperous, successful with balances to your credit, but whose touch with commercial affairs is so limited that you rarely come in contact with business enter-

prises, we invite you to investigate a proposition that promises larger profits on an investment than has ever been paid in dividends on any stock in this State. We

ask you to send for particulars and literature. If necessary employ your broker to investigate for you.

TO THE WAGE EARNER WHO IS AMBITIOUS

Your money comes in small sums, and in some instances it is hard to save it. Comparatively you don't make big money, but you would welcome an opportunity

to enable you to invest a little money and make big money. It is usually the other way, as it ordinarily takes big money to make big money, but to you we say we

are in a position to prove and successfully prove that you will never have any fears after having made an investment from \$250 to \$500 will earn you annually

sufficient to keep your family in the necessities of life and your children thereafter. \$10, \$25, \$50, if invested, will earn you from 80 to 500 per cent.

TO EVERYBODY

We have named certain ones in the above; the proposition, however, is open to every one, and to every one we offer the following explanation:

We know it to be out of reason to make the assertion that we will be able to pay from 80 to 500 per cent. dividends upon one's investment in this company's stock, but when the matter is understood it is simplicity itself. Where is there a business that is not ground to the lowest possible living margin by competition. Where is there a business where there is not more or less risk? What would you think of a company, not a foreign concern, but a

company doing business in Kentucky with its property in Kentucky, who possessed a product that has not been found in but two spots on the globe in 100 years? First found 100 years ago in Bavaria, and from that time every year ship load after ship load of this product, lithographic stone, has been coming in a constant stream to furnish the 692 lithographic houses in the United States, the 400 in Canada and 400 in the rest of North America. The United States uses \$2,000,000 worth of stone annually, paying for the high grade, the kind that is in our quarry, from 11 to 50 cents a pound.

Think of it, paying more for apparently common rock than you pay for the finest marble or onyx of structural steel or pure copper or lead. Is it unreasonable, knowing that we have a 200-acre hill, underlying a 9 1/2-foot ledge of stone, that lithographic houses all over the world are ready to pay from 11 to 50 cents a pound for? Is it not simple when one realizes that a single acre is worth more than \$2,000,000. Can it occasion any further surprise when this last important fact is understood, namely, that the Bavarian quarries are nearly exhausted, and with our quarry, we will possess a natural monop-

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

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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.

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Ten slabs of building Bedford limestone, 4 inches thick, 44x64 inches, are worth \$110.00. Ten slabs of marble the same size are worth \$340.00.

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in but few localities, it cannot, or at least has not been found in seventy years' search in but two localities, Sothenfen, 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 receive 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.

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GOD KNOWS.

Through all my little daily cares there is
One thought that comfort brings when-
e'er it comes;
'Tis this, "God knows." He knows indeed
full well
Each struggle that my hard heart makes
to bring
My will to his. Often, when night-time
comes,
My heart is full of tears because the good
That seemed at morn so easy to be done
Has proved so hard; but then remembering
That a kind Father is my Judge, I say:
"He knows," and so I lay me down with
trust
That his good hand will give me needed
strength
To better do his work in coming days.

OUR PULPIT.

CHARACTERISTICS AND PERPETU-
ITY OF A SCRIPTURAL CHURCH.

J. W. Porter, D.D.

"On this Rock I will build my church
and the gates of Hades shall not prevail
against it."—Matt. 16:18.

For present purposes the word church in
this connection will be construed as re-
ferring to local visible bodies of baptized
believers, and the treatment of the sub-
ject will be based upon this assumption.
If there be any other sort of church than
that of the visible congregation, revela-
tion and investigation have alike failed to
locate its whereabouts or define its func-
tions. God has never given it a mission,
or man put it into commission. Such an
inconceivable, intangible, invisible con-
cern as the imaginary invisible church has
never been known to convert anyone, to
baptize anybody, to set forth the Lord's
Supper, or to perform any of the func-
tions of an actual church, or to do any
sort of business, on the arena earth, in the
history of all time. Therefore, the speak-
er proposes to deal with that with which
we have to do—facts, not fancies, men,
not myths; women, not words.

The primary characteristic of a Scrip-
tural church is, that it must be of divine
origin. It will be admitted that churches
are, or ought to be divine institutions. If
they are divine institutions, they must be
of divine origin, for no stream can rise
higher than its source. To be of divine
origin, they must have come from God,
"for other foundation can no man lay,
than that is laid, which is Jesus Christ."
That which is born of earth is earthy, and
that which is born of Heaven is Heavenly.
Like begets like, on earth or in Heaven, so
far as we are informed. If, then, it be
fact that a church must be of divine ori-
gin, and to be of divine origin must have
been instituted by Jesus Christ, it neces-
sarily follows that no man has or can have
a right to start a church, unless specially
authorized and commissioned by Christ.
Should any one claim this authority, it
would be necessary to attest his authority
by infallible signs and miracles, thus de-
monstrating the divinity of his mission, by
Apostolic power and precedent. So gener-
ally has this been conceded, that no man
of note has ever claimed the right to start
a church. Martin Luther only claimed the
mission of a reformer, and never at any
time the authority to originate a church.
John Calvin admitted his work to be that
of reformation, and nowhere sets forth
the claim to start a church. John Wesley
not only disclaimed any intention of form-
ing a church, but died a member in full
fellowship of the church of England.
Realizing his limitations in this connec-
tion, he strenuously resisted the separa-
tion of the Methodist societies from the
Church of England. Alexander Camp-
bell asserted that his mission was to re-

form the Baptist churches; probably not
realizing the more than Herculean task
of reforming the truth.

It is likewise worthy of note, that the
name of the founder still clings to nearly
all of the churches of human origin. For
example, were I to start an independent
movement, and assume to call it a church,
it would rightly be known as "Porter's
church," but could not be truly called a
church of Christ. There are only three
Christian bodies who claim to have been
instituted by Christ or the Apostles—the
Roman Catholic, Episcopal and many Bap-
tist. The origin of the Roman Hierarchy
is too well established by secular as well
as sectarian history, to be seriously con-
sidered in this connection. The begin-
ning of the Church of England (Episco-
pal) during the life, and by the authority
of Henry the VIII., is well known and
freely admitted by all accredited histo-
rians, being the verified and irreversible
verdict of history.

It is comparatively, an easy task, with a
single exception, to ascertain the approx-
imate origin of each of the various denom-
inations; the historian, however, has not
yet arisen, who is able to find the begin-
ning of Baptist Churches, this side of the
Apostolic period. If, then the human
origin of all other churches can be clearly
established, it makes a strong case in fa-
vor of that church, whose human origin
cannot be established. Mosheim says of
the origin of Baptist churches, "They are
lost in the remote ages of antiquity." Dr.
Dumont, who was appointed by the King
of Holland to ascertain the origin of the
Baptists, reported, "That the Baptists
may be considered the only Christian
community, which has stood since the days
of the Apostles, and has preserved pure
the doctrines of the Gospel through all the
ages." Sir Isaac Newton declares, "That
the Baptists are the only body of Chris-
tians that have never symbolized with the
Church of Rome." Alexander Campbell
in his debate with McCalla, affirmed,
"That from the Apostolic age to the pres-
ent time, the sentiments of the Baptists
and their practice of baptism, have had a
continual chain of advocates, and public
monuments of their existence in every
century can be produced." The Old Ship
of Zion, is an old ship, and was not
launched in the last few centuries.

The second characteristic of a Scrip-
tural church is that it must preach a pure
Gospel. The Gospel, is either pure or im-
pure. It is absolute truth or unconditional
falsehood. There is no such thing as par-
tial truth, or purity. It is self-contrad-
ictory, to say that it is the truth mixed
with a little error. As well say, that a
glass of water is pure with the exception
of a single drop of poison. A man cannot
be truthful and yet lie occasionally. A
pie may contain but a single fly, but one
fly is quite sufficient to discredit the
entire pie with most people. One drop
of iodine will discolor many hundreds times
its weight of water. A falsehood may be
told in many different ways, but the
truth has but one version, and that version
is a finality. This may be called a narrow
view of truth but truth is and must for-
ever be narrow, for it has its metes and
bounds and its limitations are fixed and
immovable. It is possible that a spiritual
Pure Food Law would put many a Chris-
tian Society out of business as the Pure
Food Law has put a number of concerns
out of commission. There are but two
ways in this world, the Broad and the
Narrow. The narrow way was specially
constructed for a narrow people, and few
there be that walk in it, but it leads to
eternal life. The broad way, was made
for broad people, and many there be, that
walk therein, but it leads straight to de-
struction. The speaker may be called,
"narrow," but his shame is his glory; he
may be termed a "landmark," but even
to this charge, he would plead gloriously
guilty. "Remove not the ancient Land-
marks."

Nor does truth ever conflict with itself,
nor can one truth or portion of truth ever
contradict any other portion of truth. It
is unthinkable that Christ would call one
man to preach a certain doctrine and then

call another to preach doctrine directly
opposed to it, and then to tell us that,
"A house divided against itself cannot
stand." It is inconceivable, that Christ
would call one to preach immersion, and
another to preach sprinkling; one to
preach baptism as the answer of a good
conscience to God, and another to preach
baptism for the remission of sins. This
would make Christ a contradiction and
truth, "confusion worse confounded."
This is not the sham and sentiment of
liberalism, but the cold eloquence of fear-
less facts!

Within this narrow way whose limita-
tions are co-extensive with truth there is
ample room for broadest sympathy, limit-
less love and endless activity. As well
might the heavenly bodies ask for greater
liberty than they have in their God-
ordained orbits as for the disciples of
truth ask for the broadening of its bounds.
A train has the greatest possible liberty,
while on its narrow track. The current
plea for greater liberty in teaching and
preaching is not a plea for real liberty,
but for unlimited license to disport the
vagaries and propagate the heresies of
one, who wishes a support from the people
he is trying to betray. The old cry of,
"Give me liberty or give me Death," may
well be changed to read, give some people
the liberty they crave and the denomina-
tion will promptly meet its death. A per-
petual protest is truth's reply to the plea
for liberalism.

Nor can there be any new truth, till God
makes another revelation and adds to the
Bible another chapter. Truth is as
changeless as the Christ who gave it. Let
me charge you, preach the truth, preach
it in its purity, preach it in its simplicity,
and it will yet tell its tale of triumph
though it be to generations yet unborn.
Truth unadulterated, truth untrifled
will yet usher in the day of universal re-
demption!

"Truth crushed to earth, will rise again.
The eternal years of God are hers,
While error wounded writhes with pain
And dies amid her worshippers."

Nor can this truth in its perfect purity
ever make any kind of compromise with
error. Between truth and error there is
an irreconcilable conflict that must con-
tinue till the "Kingdoms of this world
are become the Kingdoms of our Lord
and his Christ." The current talk of
"Federation" and "Union," is anything
but a compliment to our convictions of
truth. I would more readily talk of merg-
ing my family, nation or race than I would
seriously speak of merging my church.
Oil and water never have and never will
mix, dreamers and imbeciles to the con-
trary notwithstanding. Such a scheme
would only be possible by a process of mu-
tual cancellation and this, to one, who be-
lieves he holds the truth, the whole truth
and nothing but the truth would be im-
possible. I have sometimes heard it said,
"That I believe we are nearer right than
anyone else." For my own part, I be-
lieve we are altogether right and I would
challenge anyone, especially Baptists, to
point out a single fallacy or falsehood in
Baptist Faith or Policy. When I hear the
plea made to Baptists that they come and
unite with any other church, I am re-
minded of a great full-rigged ship that for
years has battled with the tempest, riding
in triumph the crested wave and surging
billow; and now as the mighty old ship,
with sails all set, is nearing in safety the
harbor, a little fishing smack with a leg-
of-mutton sail hails her with the salutation
"Come over and join us." I hear the re-
ply of the Captain, "Stand off, you will
be swamped by the swell from our ship."
One thing is as good as another, only with
the man who is good for nothing. It is our
mission to preach the untrammelled, truth
and undauntedly await the victory!
The third characteristic of a Scriptural
Church is that it must keep the ordi-
nances blameless, as instituted and ob-
served by Christ and His Apostles. These
ordinances (two only) are baptism, and
the Lord's Supper. By common consent
baptism is obligatory on all believers. That
there is but one baptism is clearly taught

in Eph. 4:5—"One Lord, one faith, one
baptism." It would be just as easy to
prove two faiths or two Gods as to prove
that there are two baptisms. Nor will it
suffice to say, that there are two forms of
baptism, for baptism is itself a form, and
there cannot be two forms of a single
form. Whatever then this baptism is, it
will be granted by all who hold to the
supremacy of the Scriptures, that it can-
not be changed by any human authority.
If, then, any church or body of believers
should by teaching or practice, pervert or
vitiate this ordinance, such church or
society would, if it ever possessed it, for-
feit, at least, this characteristic of a Scrip-
tural Church. That this ordinance of bap-
tism was and is by immersion is emphati-
cally affirmed by all Baptists, cheerfully
admitted by nearly all Roman Catholic
and Protestant commentators and reluc-
tantly conceded by the rank and file of
Christendom. Neither must the form or
design of this ordinance be perverted.
Baptism is not a saving ordinance, nor can
it ever supplement or supplant the blood
of Christ, which cleanses us from all sin.
Baptism for the remission of sins, is far
worse than no baptism. I know that bap-
tism will not save one for I have tried it
upon some and found them even more sin-
ful, subsequent to their baptism. If bap-
tism is for the remission of sins, then
Christ never remitted the sins of a single
soul, as he never baptized anyone, and
even Paul thanked God for having never
saved (baptized) but a very few. If bap-
tism is for (in order to) the remission
of sins, why was Christ baptized?

We may thank God that to the great
Baptist Brotherhood, militant and trium-
phant has been committed the sacred trust
of preserving inviolate, the divine rite of
baptism through all the ages.

That the participation of the Lord's
Supper should be restricted to baptized
believers is a closed question in this pres-
ence and will therefore be assumed.
Granted then, that the Lord's Supper is
dependent upon baptism it necessarily fol-
lows that even a body of believers would
not have the right to celebrate the one,
without obeying the other. The stereo-
typed phrase of "Close Communion," is
not only a misnomer, as respects the nice-
ties of speech, but meaningless and un-
warranted in point of fact. "With equal
propriety we might refer to a Close Sal-
vation," because we can only be saved by
the blood of Christ. The Lord's Supper is
for all those who have complied with the
Scriptural terms, and this is equally true
of salvation from sin. The same Scrip-
tural terms that would exclude anyone
from partaking of the Lord's Supper in
a Baptist Church, would exclude them
from partaking of it in any other place.
In other words, anyone has as much right
to partake of the Lord Supper in my
Church, as he has to partake of it in his
own, but unless he has complied with the
Scriptural terms he has no right to partake
in either place. Nor has one the right
to complain of being denied the ordinance
when that one refuses to comply with the
requirements of the ordinance. It is futile
and foolish, to complain of the logical re-
sult of voluntary disobedience. In law,
one is estopped from taking advan-
tage of his own fraud or negligence and
the same plea of Estoppel should hold
good in regard to disobedience to spiritual
things.

These three characteristics with what
they necessarily involve, will decide the
right of any organization to be called a
Scriptural Church and prove the final test
of a Standing or Falling Church.

(Continued next week.)

Holiness is conformity to the character
of God. To have fellowship with him in
his characteristic feelings and principles,
to love what he loves; to hate what he
hates; to desire what he promises; to re-
joice in his will in all things, even when
it crosses our own will; to learn to say
from the bottom of the heart, even in the
agony of conflict, "Not my will, but thine
be done"—this is to be holy; and every
nearer approach to this is an advance in
holiness.—E. Bayley.

ROMAN CATHOLICISM AND MORALS IN THE CITY OF MEXICO.

If the religion of the Roman Catholic church will elevate the moral life of a nation, the morals of the people of Mexico City should be exceedingly high. That Catholicism has been pre-eminently successful in Mexico no one can deny. For Rome has succeeded in placing its mark on every native born Mexican and only the few who have been connected through the work of the missionary are not now Catholics.

There are one hundred and twenty Catholic churches in the city, which are so well distributed that I doubt if any inhabitant of the city has to walk more than four blocks to find a Catholic Church. Not one of these churches are cheap structures like many of the Protestant churches in the United States. On the main plaza in the heart of the city is the great Cathedral of Mexico, which cost millions of dollars and required about a century of time for its construction, and which is said to be the finest Cathedral in North America. The majority of these churches are centuries old, and cost hundreds of thousands of dollars. One is often made to wonder, "where did they get the means to construct these buildings?" For more than three centuries the Roman Catholic was the state church, and no protestant was permitted to live in the country. Surely Romanism has had an opportunity to do its best here, and it will not be unfair to judge it by its fruits.

Let us examine these fruits in the light of a few facts as shown by the statistics of the national government. The government reports 20,959 births in the city during the year 1907. No doubt ninety-eight per cent of these were of Catholic parents. The government statistics reports that only 36 per cent of these births were legitimate. Are not these startling figures? Where is the cause? This great sin lies at the door of the Roman Catholic church. The Catholic priest requires a marriage fee of twenty-five dollars. But few of the poor people can ever pay this amount. And while the Mexican government will perform a civil marriage free of cost, the people are taught by the priests that a civil marriage is of no value. So not being able to pay the marriage fee of the priest and believing the civil marriage to be of no value, the people live together without being married.

Another startling fact revealed by the government statistics is that during the year 1907 there were 132,918 arrests made in Mexico City for drunkenness. Is it any wonder that even the Mexican government has begun to awaken on the subject of prohibition and has ordered the saloons closed on Sundays and on all holidays. The national drink of Mexico is not whiskey or beer, it is "Pulque," a beverage made from the sap of the century plant. It is exceedingly intoxicating. Statistics show that during the month of April, 1908 there was brought into the city of Mexico 16,728,166 liters of pulque, or about 4,200,000 gallons. The drink bill of this city is more than twenty thousand dollars per day.

The truth of the Scripture statement that, "sin when it is finished brings forth death," is also shown by the fact that, while there were

20,959 births during the year 1907 there were also 29,107 deaths. Of the 8,978 deaths reported during the first five months of the year 1908, 6,767 were buried in free graves. Sin and poverty go hand in hand. "Righteousness exulteth a nation, but sin is a reproach to any people."

The conclusion is forced upon one by these facts that the Roman Catholic church has failed to elevate the life of this people, that it has rather encouraged and increased sin. Nothing but the gospel of Jesus Christ can elevate and make free from sin. Shall not our Baptist people of the South awaken to their duty to their neighbors—the Mexicans, and supply their need by giving to them the gospel in its purity?

A. N. PORTER, Pastor,
American Baptist Church, City of Mexico.

TRUSTING IN GOD.

There are some things that only God can do for us. It is the part of reverence and wisdom to seek these blessings at his hand and trust in him confidently. What we can do, and are directed to do, we must undertake with all confidence in his kind and gracious goodness; but as we learn our limits, we are to commit ourselves to the loving providence of God and feel no fear. This is the lesson that God's children have been learning all through the centuries, and it is a lesson for each one of us to learn at this very time and at this very place.

The Psalmist says that he once tried a very unprofitable and unsatisfactory experiment, which, by the way, has been tried by a great many other persons before and since. He had tried to forgive his own sin. At least he had tried to condone it, to keep silent to say nothing about it, hoping that all would turn out well in the long run. But there was no peace to him, until he followed God's directions and brought his sin to God for his effectual forgiveness. The thirty-second Psalm tells of his experience in the matter.

Let it be noticed right here that the Hebrew word for forgive is the word that means to cover. When a sin is forgiven it is covered out of sight, to be seen no more. It is buried out of sight. That is, it is buried out of sight if God does it. If one tries to do it himself, he makes a great failure. It was with the Psalmist as it was with Achan when he hid his stolen spoil under the earth in his tent. It was not out of sight of God, and Achan found no peace. It is only the blood of Christ; only the divine forgiveness, that can bring peace. But the Psalmist did not know this until he learned it, Achan did not learn it effectively until it was too late. Many a soul does not believe it and is going on in a course in which he may be lost forever, and will certainly be lost unless he repents and cries to God for forgiveness.

While the Psalmist kept silent he was unhappy. Sin, shut up in his heart, was like corruption fastened up in a wound. It throbbled and pained. He was full of fever. His moisture was turned into the drought of summer. But he was led to acknowledge his sin to God, and with his forgiveness came peace and healing. He felt that every one should take the same course, and he urgently advises every one to do so if he would have health of soul and happiness of heart.

In the safe and serene confi-

dence which then came into his being he was made to feel the happiest assurance. He felt that no earthly catastrophe could ever overwhelm him. No flood could ever disturb him. God would be his hiding place and preserver. God would be about him with his gracious deliverance. God would be his instructor in life and his guide in his pilgrimage, directing him in the way of safety, his eye ever upon him with glances of tenderness and love.

How foolish and senseless is it to be stubborn and wayward in turning away from God. Instead of taking the part of a brute, one should realize his soul's need of God and should be filial and reverent, repentant and prayerful and trustful, committing the life to the loving and gracious guidance of the Almighty. There is sorrow, and only sorrow, in the long run, to the wicked who depart from God, but to those who love and trust him there is abiding joy.

Unspeakable is the peace which fills the heart of the true child of God who lives up to his blood-bought privileges. He is secure in God. In the divine grace he finds forgiveness and welcome, guidance and protection, help and deliverance. By the divine counsel he is guided while he lives on the earth and it is only a matter of a little time until he shall be received into glory. In God let him trust, then, all the time and all the way, until he comes into the perfect joys of the life everlasting. — Selected.

We have to work out our salvation, but the work is mainly to be done by the unseen exertion of the invisible soul. It is when signs of thought and feeling are indulged that they grow into sins of life and conduct, and, after all our great sins—the main things we have to confess and seek pardon for—are sins of thought and feeling rather than of life and conduct.

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Baptist Book Concern

INCORPORATED.
JOHN W. HILL, MGR. BOOK DEPT.

Editorial

Editor Western Recorder:

I note your editorial and Dr. Weaver's note in last week's Recorder. I am glad that at length there seems to be a better understanding all around as to "alien immersions." In my statement at the Long Run Association, which was made solely on my own initiative, I simply repeated what I had already published weeks before on the subject of "alien immersions." In your editorial you emphasize one-half of my statement and refer to the other half somewhat incidentally. The first half is that we in the Seminary faculty, with the exception of Dr. Carrer, stand for regular baptism and advise this, simply on grounds of regularity and good order. The other half of our position is that the rights of the individual conscience and the sovereignty of the local church should be respected in this matter, and the question as to "alien immersions" should not be made a test of fellowship or a test of orthodoxy among Baptists. Liberty on this question is the time-honored Baptist position, in and out of Kentucky. It has always been the position of the Seminary. I am glad with you that there seems to be now general recognition and acceptance of this view. The removal of friction on this matter ought to help along all our work.

Very sincerely, E. Y. Mullins.

We cheerfully publish the above communication from President Mullins, for it is the settled policy of the Recorder to treat with the utmost fairness those who are in any way involved in what appears in its columns.

The publication of the fact that the Seminary stands for regular baptism and is opposed to the reception of alien immersions will do good. It clarifies the atmosphere and removes the possibility of future misunderstanding on that subject.

But the non-reception of alien immersions "simply on grounds of regularity and good order" raises an important question. If the act is valid though "irregular" it should not be repeated for there is no such thing as re-baptism. It very much resembles the subsequent performance of a marriage ceremony, by a priest, for the sake of church regularity.

Nor is the "individual conscience" a court of last resort in this matter. Many who were sprinkled in infancy are satisfied with that baptism (1) largely because of an approving conscience. One of the chief functions of the Bible is to enlighten the conscience.

Yes, the "sovereignty of the local church should be respected in this matter," and each church guards its own autonomy with jealous care. For that reason, the question of making the reception of alien immersion a test of fellowship or orthodoxy is entirely within the province of each individual church. But the exercise of sovereign rights, by Baptist churches, must be within well defined limits. Those who strenuously insist on a union of the Baptist and Free Baptist churches urge that the question of "open" or "restricted" communion shall be left entirely to each separate church for its individual decision. There are boundary lines that cannot be crossed save by sever-

ing the tie of "like faith and order."

Southern Baptists seem to be united on the non-reception of alien immersions for, up to the present moment, we cannot recall a single Baptist paper published in the Southland that advocates any other position. The Seminary and the Baptist press combined make a mighty teaching force that will be irresistible and their unity "for regular baptism" practically settles the question of alien immersion among Southern Baptists.

Men are loth to recognize their mutual responsibility. Our example, life and teaching are potent influences telling for good or evil upon others.

We read in Deuteronomy 22:3: "When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thy house, if any man fall from thence."

The roofs of their houses were flat and there they met for social converse, for prayer or meditation, and even slept there. Hence, the necessity of making them safe. The roof must be surrounded with battlements or banisters, lest any through carelessness should fall off and be injured.

The Jews say these balustrades must be three and one-half feet high. If the owner neglected this and any one was injured he was held guilty. The Jews say by the equity of this law they were obliged to fence in or remove everything that endangered life.

Their wells must be covered, their bridges kept in repair lest by any omission some one should perish and the guilt of his destruction should rest upon the owner. There is something of this same precaution in the laws of our cities and in the responsibility of corporations. But the strangest thing is that we protect the life of the body and help all the time to set traps, gins and snares for the ruin of souls. Every neglect of duty, every failure to recognize and acknowledge God's claim upon time, means or service and love is a battlement left down which endangers the souls about it. Every failure on our part to improve every opportunity to remove temptation from the pathway of our fellow-beings is a battlement left down. Every temptation put in the way of men by licensing the liquor traffic and other evils is a positive sin in violation of this precaution which God requires at our hand. Instead of protecting the souls of men we are parties to their destruction.

Leslie's Weekly contains a brief article that should attract the attention of all fair-minded people. It is as follows:

"Once more a disgraceful boxing bout on a United States battleship has resulted fatally. The State of New York and other States forbid prize fights presented under the guise of boxing matches, and it is shameful that the United States government does not do the same. Peter G. Hagen, a marine on the battleship Mississippi, was recently pitted in a slugging match on the battleship, while the chaplain, the Rev. Father Reaney, presided. We have been told that boxing matches in the navy were tolerated because they were innocent diversions among the marines; but in the Philadelphia case a professional was brought aboard; a fat purse was provided by the crew of the Mississippi and by the

friends of the Philadelphia pugilist. The marine who was pounded until he died from exhaustion was the victim of as brutal an exhibition as any prize ring has ever witnessed, and it is no consolation to read in the dispatches that, when poor Hagen's death was announced, Father Reaney, who presided over the fight, "led all those present in prayer for the dead marine." It is shameful that the pugilist who killed this brave United States marine was not taken into custody."

This brutal and disgraceful affair is a serious reflection on the Christian citizenship of our country and calls for a rigid and painstaking investigation.

It seems incredible that the spiritual advisor of the crew should preside over the prize fight and then, later on, officiate at the funeral services of the victim to whose death he in part, at least, contributed.

Surely the proper authorities will see to it that the guilty parties are duly apprehended and punished. And it is to be hoped that the chaplain will seek an occupation more in keeping with the sport that furnished him so much amusement.

An exchange in calling attention to the week beginning November 29th, which is to be devoted to special prayer for the spread of Christ's Kingdom among laymen, says:

"We wish well to this and every similar movement to unite men in prayer. But we foresee limitations to its spread and its continuance. If it begins to succeed, we are sure that devout women will want a week set apart to pray for women. Parents and Sunday School teachers will unite in claiming a week of petitions for the children. The ministry has greater claims than any other class to a week of petitions annually if this is an advantage over daily prayer in their behalf in all the churches. Colleges which now try to pre-empt a day will want a week, not to name a score of other religious organizations who regard the whole world as their special field. Then the Christian calendar will all have to be printed in red letters, and some new method will have to be invented to set apart a special week from the others."

Prayer is more than a bare agreement to utter certain words on a given date; it is to earnestly request that specific petitions be granted for Jesus' sake. It is anything but perfunctory and should be based on a real and deep-seated desire. Ritualism has a decided tendency towards formalism and mere lip service.

The multiplication of the observance of days and seasons, after all, is not a sign of desirable activity nor does it bespeak an increase in piety. What is true of the week following November 29th is equally true of other weeks. What the world needs is a robust piety for fifty-two weeks in the year and not the spasmodic and widely announced observance of limited seasons.

Concerning a certain preacher a recent writer said: "He was formerly a Baptist, but in trying to solve a certain problem he discovered himself as being a Disciple in his views," and "he took membership with us as the most consistent thing to do." This is refreshing, yet encouraging. The man that has the courage of his convictions merits our

respect even though his convictions rest upon a false foundation. To believe something and that, too, with the whole heart is a commendable trait. It is the mainspring of action and a foundation stone on which nobility of character is reared.

The man who knows where he stands and why he is there is invincible, if right, and in a hopeful condition, if wrong. That one who believes in anything or nothing, as the occasion may demand, is almost beyond the reach of truth. The vacillating Felix trembled before the Gospel appeal, but never found "a convenient season" to pursue the great theme of salvation. Not so, the persecuting Saul of Tarsus. Strong convictions have comparable qualities and on such a field truth is never vanquished.

Convictions, strong convictions, based on the plain teaching of God's Word should find lodgment in the soul of every Christian. These convictions should lay hold of essential things, such as repentance, regeneration, salvation by grace, the New Testament church, baptism, the Lord's Supper, world-wide evangelism and kindred doctrines. This would make the present generation "as the days of heaven upon earth."

The tremendous possibilities of the Sunday School are receiving general recognition in all parts of the world. Not long since Mr. Lloyd George, Great Britain's Minister of Finance, said:

"All the best training I ever had was in a Sunday School. It is what has chiefly enabled me to do my work as President of the Board of Trade. The best university in Wales is the Sunday School, and it is far and away the most excellent way of conveying religious instruction. . . . Although I do not despise religious instruction in the day schools, I believe that given in the Sunday Schools is much better, on account of the environment and the circumstances in which it is given. I am exceedingly sorry that it is not possible to depend entirely upon the Sunday School for religious instruction for all the children."

It would be well for young men to ponder these words and also for those in middle life, not in the Sunday School, to give heed to their ways. Every church member, if possible, should be a regular attendant on the Sunday School. Intelligent growth in grace is conditioned on a knowledge of the Word of God and the chief function of the Sunday School is to study the Bible.

Church sovereignty is a cherished doctrine of Baptists, but this doctrine is limited or defined by other phases of doctrine. For instance, when in the days of Alexander Campbell a church declared for the doctrine of baptismal regeneration and repudiated the necessary operation of the Holy Spirit in the regeneration of the soul, it then ceased to be a Baptist church. So today if a church sees fit to overstep the right, set aside the doctrines which distinguish us as a denomination, such a church is not a Baptist church. We believe in the divine sovereignty of each individual church in controlling and administering the ordinances as well as in all other phases of church responsibility. We do not believe any other denomination or a minister of any other denomination can administer for us the Lord's Supper or the ordinance of baptism.

EDITORIAL VARIETIES

It is not discourteous to refuse to do wrong, on the other hand it is quite impudent to invite one to do wrong.

As long as the man in the pulpit presents the Bible as fallible, just as long will the man on the street publicly ignore it.

Frank Morrison, the National Secretary of the American Federation of Labor, desires the status of the brewers' journal, that the Federation had issued an appeal to all American workmen to oppose prohibition.

In Belgium a postage stamp is issued to aid those who on desire in a strict observance of the Christian Sabbath. Mail bearing this special stamp is held over for a week day delivery. We wish our own government issued a similar stamp.

Dr. A. K. Little accepts the call to the Palm Avenue Baptist church, Tampa, Fla. It is with sincere regret that Kentucky gives up this great and gifted preacher. We will hail with genuine delight the hour when he can be induced to come home again.

Dr. E. Stubbins and wife honored our office with a call while en route to Overbrook, Ky., where he preached for the Third Baptist church last Sunday. Bro. Stubbins is pastor of the First Baptist church, Galveston, Texas, and reports his work in a prosperous condition.

Kentucky Baptists have done the handsome thing by making it possible for the Ministers' Aid Society to increase the monthly allowance to the aged ministers from \$5 to \$7.50 per month. This is a move in the right direction and should cause a thrill of joy all over the State.

Dr. Lansing Harrows has returned to his Nashville charge after an absence of two months abroad. While in the old world he visited England, France, Germany, Switzerland, Belgium and Italy. Of course, the genial Bishop of Nashville had a first-class time. We rejoice with the Tennessee Baptists in this safe return of one of their trusted leaders.

News has just reached us of the death of Rev. Smith Orider, of Freedom Association. For some years he was pastor of the church at Albany, county-seat of Clinton county. He was a good man and exerted a salutary influence in his community for the cause of truth and righteousness. We have not the particulars of his death. Our prayers and sympathy go out for the bereaved.

A sad letter from Rev. J. M. Dickerson, of Albany, Ky., informs us of the death of his wife. Bro. Dickerson has been in the colportage work for some time in connection with pastoral and missionary work in Freedom Association. We desire to express our sympathy for him in his sad bereavement and pray for God's blessings and grace upon him and his.

"His theology is purely Wesleyan, and though preaching in a Baptist church every sermon was replete with the cardinal Methodist doctrines." Such is the description of an evangelist from England holding a meeting in a certain Baptist church. As an honest man it was his duty to proclaim his distinctive views but such preaching will never strengthen a Baptist church.

The RECORDER congratulates Dr. R. H. Pitt on the completion of twenty years service as editor of the Religious Herald. Only eternity will reveal the magnitude of the work he has done for God and the denomination through the editorial columns of this splendid paper. Of course, the second score of years will be marked by greater brilliancy and usefulness. Godspeed you, brother!

We have received the announcement of the marriage of Miss Margaret Pollica, of Tampa, Fla., to Mr. Rollin M. Trice, son of Mr. John B. Trice, of Hopkinsville. If there is any truth in the doctrine of heredity, and Mr. Trice is what the son of his father and his mother, and the grandson of Mr. Stephen Trice and Dr. J. L. Dagg, ought to be, Miss Pollica is to be greatly congratulated.

Such an unusual proposition in the way of books is offered by the Baptist Book Concern that it leads us to call our readers' special attention to the same. The advertisement will be found at the top of page eleven. They are offering \$15 worth of good Baptist books for the small sum of \$3. This ad has only appeared once and the way our readers have responded is beyond all our expectations. We ask our readers to take advantage of this remarkable offer.

AMONG THE Churches.

Walton St. (Third and St. Catherine) - Pastor Henry A. Foster: The Watcher at the Treasury, Mark 12:41. Offering a Man Another Chance, Isa. 53:7. R. R. attend, 134. By letter, B. Sunday - Rev. A. T. Robertson: The Prince of Love, I. Cor. 13:11. De-oultment of Mrs. Ross, 7:11. Highland - Pastor C. C. Marriott: John 9:4. Ps. 114:17. R. R. attend, 81. For baptism, 2; restored, 1. Buffalo Lick (Madison County) - Pastor R. A. Cooper: Heaven a Better Country, Heb. 11:16. Crescent Hill - Rev. J. G. Hays preached at both hours. Chestnut St. - Pastor J. M. Weaver: Christ's Transfiguration, Mark 9:2. Rev. P. A. Holtzman lectured on "Martin Luther." R. R. attend, 123. Culbertson Ave. (New Albany) - Pastor Raleigh Smith: Acts 20:22. John 5:20-42. R. R. attend, 11. At mission school, 22. Dove Park - Pastor Edwin R. Harris: Not Ashamed of the Gospel of Christ, Rom. 1:16. Rev. N. R. Mingo preached at night. R. R. attend, 68. Eighteenth St. - Pastor R. V. Nelson: Faith, Heb. 11:24. R. R. attend, 60. At the Y.M.C.A. of North Eighth District of Jefferson County Sunday School Association, at Twenty-second and Walnut Street church, our Sunday School won the banner for having the largest per cent. in attendance of pastor, teachers and officers, having had 100 per cent. in attendance. East Mead - Pastor W. L. Spencer: Walking with God, Gen. 5:24. And They Went and Told Jesus, Matt. 14:17. R. R. attend, 81. By baptism, 2. Meeting in progress, Bro. J. W. Beagle, of Leavelle, doing the preaching. Eleventh and Jefferson Sts. Mission - Pastor H. T. Kimbrough: Seeking the Lost, Luke 19:10. R. R. attend, 24. The mission went in a body to Chestnut St. church to hear lecture on "Martin Luther," by Holtzman. Pastor supplied at Immanuel church, Jeffersonville, in the morning. Franklin St. - Pastor T. J. Doran: The Heart Purified by Faith, Acts 15:9. Bro. W. M. Bruce: Sinners and Their Saviour, Isa. 53:6. Luke 19:10. R. R. attend, 538. By baptism, 3. Fourth Ave. - Pastor E. R. Alderman: Christian Work and Workers, John 9:4. Looking Backward, Luke 17:32. R. S. attend, 184. German - Pastor A. Janzen: For My Name's Sake, Acts 9:16. Witnesses of Christ, Acts 1:8. R. S. attend, 54. Highland Park - Pastor G. F. Davison: Evidence of Salvation, II. Tim. 1:12. How Salvation is Obtained, Acts 16:31. R. S. attend, 61. By baptism, 17. Pastor preached at brick works Thursday noon. Highland - Pastor L. W. Doolan: Salvation Inwrought and Wrought out, Phil. 2:12-13. Bro. W. J. Mahoney addressed the Sunday School in the morning and preached at night. S. S. attend, 174. For baptism, 3. Hope Rescue Mission - Pastor Wm. M. Bruce. Isa. 53. Fine service at jail. At the workhouse a converted thief and drunkard, who is now traveling, representing a large wholesale house in Philadelphia, spoke; good service. Koinonia - Pastor C. K. Hoagland: Co-operation in Christian Service, Mark 2:3. God's Will in Redemption, John 6:37-40. Ormsby Ave. - Pastor G. D. Billeisen: Beware! I. Cor. 3:18. A Noble Rescue, Esther 4:16. S. S. attend, 106. For baptism, 2; by letter, 2. Meeting begins tonight, Bro. T. J. Owen, of Wirt, Ind., assisting the pastor. Oakdale - Pastor S. N. Mohler: The True Mission of the Church, Mark 16:15. Jesus Passing By, Luke 19:4. S. S. attend, 147. Parkland - Pastor E. G. Vick: Form of Sound Words, Amos 8:11-12. Problems of Life, Eccl. 2:1-12. S. S. attend, 169. By baptism, 3. Portland Ave. - Pastor L. W. Smith: The Conditions of a Blessing, II. Chron. 7:14. Bro. W. D. Powell: Open the Window Eastward, II. Kings, 13:17. S. S. attend, 103. Third Ave. - Pastor S. J. Cannon: Christ's Humility, Phil. 2:8. Clothed with Christ, Rom. 13:14. S. S. attend, 111. Thirteenth and Kentucky Sts. - Pastor James A. White: New Birth, John 3:3. S. S. attend, 69. By baptism, 2; by letter, 2. Twenty-second and Walnut St. - Pastor M. P. Hunt: A Wise Conclusion, Eccl. 12:13. S. S. attend, 579. By baptism, 1. By letter, 4. State Secretary W. D. Powell came in unexpectedly and

gave us a good sermon on giving. Thirty-ninth and Grand Ave. - Pastor J. C. Owen: Christian Clothing, Gen. 3:7. When Jesus Comes Again, Matt. 24:34-38. R. R. attend, 83. Meeting gaining in interest; some conversions, and confirmed; church work revived. Twenty-sixth and Market - Pastor R. E. Reed: They Pursued All, Luke 5:11. These Days to Salvation, Mark 5:21. R. R. attend, 122. By letter 1, restored 2. Van Buren St. - Pastor E. J. Hill: A Waiting Attitude, Ps. 27:11. Faith in Responsibility, Matt. 23:23. R. R. attend, 85. Walnut St. (Overbrook, Ky.) - Rev. J. W. Greenhouse: The Power of the Gospel of Christ, Rom. 1:16. The Christian's Sacrifice, Rev. 7:17. R. R. attend, 49. Rev. R. T. Hungerford led the devotional exercises. Evangelist E. R. Foster has just closed a meeting at Beckmont. Weekly prayer meeting organized and also a woman's band of workers. The new officers of the Long Run Board are Dr. T. D. Osborne, chairman; C. M. Thompson, Secretary, and L. M. Hender, Treasurer. All the missionaries now employed by the board were reappointed. A card mailed at Central City, addressed to the editor of the Western Recorder, asking some questions, has been received at this office. No name is given. If the person desiring the information will give name the matter will receive due attention.

KATON MONUMENT FUND.

Mr. Dorsey A. Jamison, of St. Louis, encloses a check and writes: "I had known Dr. Eaton since my boyhood days. He was one of my preceptors during the time I attended school at Union University, Murfreesboro, Tenn. He had much to do in instilling into me, as a boy, correct principles. I therefore attribute to his teaching, in large measure, what I have accomplished in life. I consider that in his death the Baptist church has lost one of its greatest men." Rev. J. D. Allen, of Coleman, Texas, writes: "It is a joy to give a tribute to the memory of that great and good man." And so the gifts of love and the loving words continue to come in. The chairman was able to reach two Associations last week. At the Boone's Creek Association the largest associational contribution yet received was made, the amount was \$55. Nelson Association also contributed. At every Association abounding hospitality is vouchsafed the chairman, for which he is deeply grateful. The committee is indebted to the service of Dr. C. O. Skillman, who kindly secured, at an Association where the chairman could not be present, a collection amounting to \$7.55 in cash and \$23 in pledges. The chairman wishes to repeat the request that in any Association which he does not attend, some brother will kindly make it a point to secure a collection for this fund in order that the canvass may be closed at the end of the associational period.

SUBSCRIPTIONS RECEIVED.

Downard, J. A., Covington, Ky. \$25 00
Hieatt, W. P., Winchester, Ky. 1 00
Hieatt, Mrs. Ella S., Winchester, Ky. 1 00
Humphreys, Rev. Sam'l C., Shelbyville, Ky. 1 00
Jones, O. A., Lyons, Ky. 1 00
Shepherd, Geo. W., Winchester, Ky. 1 00
Turpin, Rev. J. T., Rice Station, Ky. 1 00
Winchester Baptist Church 50 00
Subscriptions previously acknowledged 1904 25
Total subscriptions received. \$1985 25

CASH RECEIVED.

Adams, B. W., Burlington, Ky. 5 00
Allen, J. D., Coleman, Texas. 2 50
Althoff, Rev. C. B., Louisville. 1 00
Barnal, S. M., Shepherdsville, Ky. 25
Beam, E. L., Botland, Ky. 25
Burks, E. A., Latonia, Ky. 1 00
Cash 90
Conkright, J. N., Winchester, Ky. 1 00
Davis, Rev. J. A., Union City, Ky. 25
Drayer, John H., Lebanon Jct., Mo. 5 00
Jamison, Dorsey A., St. Louis, Mo. 1 00
Johnson, J. P., Landing, Ky. 1 00
Moody, Rev. W. H., Deatsville, Ky. 1 00
Myers, B. F., Lebanon Jct., Ky. 1 00
Stoner, Geo., M. D., Bardstown, Ky. 1 00
Strode, Rev. C. W., Winchester, Ky. 1 00
Taylor, Miss Josephine, Louis-

ville 5 00
Ward, W. C., Bardstown, Ky. 50
Previously acknowledged 1180 07
Total cash received \$1217 07
HARRY ALMON FOSTER, Chairman.

THE STATE.

Evangelist McFarley is coming in a meeting at Hickman, Ky.

We are rejoiced to hear of the blessing of God upon the labors of Bro. R. H. New. He has baptized thirty in his flock.

Missionary Edge ended Pastor Houghton at Pleasant Point church. There was a great meeting. Twenty-eight were baptized and ten joined by letter.

Pastor Dan Q. Smith writes from Hodgenville: "I recently held a meeting with my new church, Nelson, in which there were several additions, thirteen by baptism. The church was greatly strengthened. September 15th I closed a meeting with Pastor W. R. Doyle and his Spring Springs church. Bro. Doyle is a splendid pastor and his people love him."

Pastor A. R. Gardner writes from Beaver Dam: "I have just closed a good meeting with Mt. Zion church, at Fremont, Ohio county. There were several conversions, eleven were added to the church by baptism and two by letter. The Lord and the brethren and sisters were my help. Long live the Reformer."

The brethren in Covington greatly enjoyed having Bro. Skillman to preach for them two Sundays. It added to their pleasure to see Bro. Skillman looking so well in health and so joyous in spirit. Pastor Davidson has now reached Covington, and was welcomed most heartily by his old church, a welcome in which all the Baptists of Kentucky unite.

Bro. R. H. Spillman writes from Fountain Run: "Elders W. R. Walden and M. Y. Payne held a two-weeks' meeting in a grove at Lamb, Monroe county. The writer was in the meeting two days. I am now in a meeting at Indian Creek, with good prospects. I think that the sermon published in the Recorder of August 27th would make a good tract; it is a most excellent sermon."

Bro. Theodore N. Compton writes: "I have just closed a good meeting with Bro. T. J. Rateliff, at Livermore. There were twenty-five accessions to the church and a general awakening. Bro. Rateliff has been with the church less than two years. They have built a parsonage costing \$3,500; there have been eighty-five accessions to the church and all lines of work have received a spiritual uplift. There is not among us a finer pastor than T. J. Rateliff."

Pastor W. F. Jagers writes from Vine Grove: "I have just closed a very fine meeting at Stithton, with Bro. N. R. Stone, of Clifftide, N. C. Bro. Stone preaches with a great deal of power and enthusiasm. The meeting only continued eight days. Notwithstanding the drought and dust we had good attendance at every service. We had three services a day, two at the church and one at a mission. I baptized twenty-five and one more stands approved for baptism. Received by letter and restoration thirteen. The church was stirred as never before and brought together in a united effort for the salvation of the lost. We have made great progress here in the last three years. We have built a modern church house and have advanced along all lines and now the Lord has so graciously blessed us in the salvation of the lost. "We take courage and go on." The Stithton Baptists are worthy of the best."

THE SEMINARY OPENING.

Will you please kindly inform your readers that the Southern Baptist Theological Seminary will open for the next session on Thursday, October 1, at 10 o'clock a. m., in the chapel of Norton Hall. Matriculation of students and announcements will take place at that time. The opening address of the session will be given at 8 o'clock on the evening of October 1st by Prof. C. S. Gardner. An invitation is extended to all to attend this lecture. Students who come should bring with them ordination or license papers, or a letter from the church of which they are members, indorsing them as students for the ministry. All should try to be present at the opening if possible. However, if they are delayed a few days, this will not seriously interfere. For the information of some who are making inquiry, I repeat the announcement of last year, that the University of Louisville will admit our Seminary stu-

dents to their courses free of all tuition. Ordinarily a student coming to us wishes to do work of this kind in addition to his Seminary work. It is of course, best for all students coming to us to do their college work in their own college, but in some exceptional cases the arrangement with the University of Louisville may prove desirable.

Another announcement which will be of interest to your readers is that our midwinter lecture course for next year will have been arranged for an earlier date than in previous years. Instead of having three lectures in February, they will fall during the next session between November 1908 and December 1908. There will be lectures on the Sunday School Board Foundation, and a course on Evangelism, and the Day Lectures, in addition to lectures on practical method, and possibly a course on Foreign Missions. The Day Lectures for next session is Prof. J. C. Metcalf, of Hamilton College, who will lecture on the Relation of the Professor to his Students, or some kindred topic. The lectures for the other courses are not yet arranged for, but will be announced later. These two weeks of the special lecture course, in addition to the regular Seminary work will afford a splendid opportunity for pastors and others to come to the Seminary and spend two weeks to great profit. I hope many will make arrangements to do so.

K. V. MORGAN, President.

INCREASED BLESSING, OILIER TONGUE AND OPPORTUNITIES.

Reader, this is of interest to you. At the meeting of the General Association in June we reported to you that because of the bank failure, we had been compelled to curtail the Imperial's Fund of the Baptist Ministers' Aid Society of Kentucky to the amount of nearly \$500, to keep the beneficiaries from actual suffering. It is with great pleasure that we now announce to you that the curtailment has been met by the prompt and generous response of the brethren, and that on the first of every month the usual allowance has been sent to the beneficiaries. We are now even again—and a little ahead. Now is this all. At a meeting of the Board of Trustees, September 17th, the amount sent to our beneficiaries was increased from \$5 to \$7.50 per month. We not only feel justified in doing this; we feel that the Baptists of Kentucky have been so prompt and so generous as that we have felt that you demand this increase. And we are glad you have done so. We also have confidence in you that you will rejoice that we have done so, and that you will see to it that not only this amount is regularly sent the first of every month, but that it may be yet largely increased, as it undoubtedly should be.

Think of the tears of joy when these dear old saints find that their all too meager allowances are increased one-half. If you have any of the "milk of human kindness" in your heart, as we are sure you have, we are also sure that you share in this joy, and in the blessing. Think, too, how sad they would be if it should become necessary to reduce it. Will you not say with us, "by the help of God it shall not be reduced?" Let us remember, too, that drear and bleak winter will soon be upon them. Many of them have insufficient shelter, insufficient fuel, insufficient clothing, insufficient food. How we wish we could make the monthly allowance even double what it is now, after increasing it. Need it? Yes, and more.

We are thankful to you and to our God for the manner in which you have come to the relief of a distressing situation, and the further relief of the very needy. We shall confidently depend on you to keep up the good work; even to make it better. Yes, we trust you. In the meantime, we are your servants.

THE BOARD OF TRUSTEES.

By J. D. Maddox, Cor. Sec'y. Owensboro, Ky.

We are rejoiced to hear that the Hall-Moody Institute, at Martin, Tenn., has had the best opening in its history. Two hundred were enrolled the first day, and from the number of letters received from prospective students there is a probability that there will be five hundred students in attendance this session.

MEETING AT SANDY HILL.

I have been pastor of Sandy Hill church for six months. Monday August 10th we commenced a meeting which continued thirteen days. The pastor did the preaching. The members of the church and other Christians came and prayed and worked and then rejoiced in the salvation of their loved ones and friends. There were ten between the ages of eleven and eighteen years who confessed Christ before the people, and nine of them were "buried with Him in baptism" at the close of the meeting. The other one I hope and trust will unite

with a church soon and glory and follow Christ. One called with the church by letter.

This is a loyal, good old church, the pastor and his wife were drawn very close to Him in this meeting and we love them very much. The church seemed to be blessed and strengthened and, we hope, it is now in very good working order. God be praised.

J. T. Haraden will assist in a meeting at Hardinsburg, commencing September 21st.

E. H. FANTON, Pastor.

W. M. U. NOTES.

The Lord has done great things for us, whereof we are glad (Ps. 126:3).

Already the \$10,000 pledge has been met for the Building Fund and our ever helpful Secretary has picked up the state and advanced it to the \$70,000 point, \$16,000 has been pledged and it is hoped the entire \$70,000 will be raised before the Associations are over. The State Board is anxious to build at least two mission churches each week.

The chairman of our Central Committee, Miss Hadden, gives every W. M. U. contributor liberally to the support of our State Missionaries, and to our Church Building Fund during the month of September. Funds can be sent to Miss Lamb, who will forward same to our State Secretary, Dr. W. D. Powell, Abingdon, Kentucky, let's lend a helping hand, and make our State first in every good word and work. Do you know of any reason why we should not be the greatest Baptist State in the Union? Let the women of every church in Kentucky add something to this State mission work, whether they be organized in a society or not.

Louisiana ladies are congratulating themselves upon the fact that our Corresponding Secretary, Miss Edith Campbell Crane, will be with them in their annual meeting in November. Kentucky ladies, knowing what a benediction this is, rejoice with their Louisiana sisters in the great blessing in store for them.

The Imperial Board of Education in Germany has decided that the women of Germany shall have educational opportunities equal in all respects to those afforded to the men.

We are glad to know that Miss Floy White, Pratt City, Ala., will come to the W. M. U. Training School, supported by the Alabama Y. W. A.

We could not in hundreds of years send out women missionaries enough to reach the millions of women in heathen lands, but our missionaries are training native Christian women to work among their own benighted sisters. All this work has to be done by the women missionaries. They are carrying on the training in all its stages. No opportunity is lost for impressing the children's minds and hearts with the great truths concerning God and Christ, along with their duty to their fellowmen. Then there are the day schools where the older girls are taught. Here the greatest care is taken to teach them the Bible with its saving truths. In these schools the missionaries are not spending their time in merely educating heathen girls. Their great effort is to make Christians of them. These girls become Christian teachers and Bib'le women, and when they marry and enter homes of their own they strive to make them Christian homes. Who can estimate the work that, under God, will be accomplished by these trained workers through the coming years.

In the list of missionaries published in the September Foreign Mission Journal there are seventeen from Kentucky, twelve women and five men.

We would be glad if each woman's meeting, in connection with their Association, would appoint some one to send us a report of same.

Woman's Meeting of Nelson Association.

The woman's meeting of the Women's Missionary Societies of Nelson Association was held in the Methodist church, at Shepherdsville, Ky., September 16, 1908, at 2 o'clock. The meeting was called to order by Miss Wilson, vice-president, and Mrs. Hinkle acted as secretary. At the roll call of churches several responded with encouraging reports. Ways of carrying on the work of societies was discussed by the ladies. Miss Bailey, vice president of Long Run Association, was introduced and spoke of the work of the women, emphasizing the importance of getting others enlisted. We must reach out and win the other woman; we need the other woman that she may help us enlarge the work and bring many into this saving faith of Jesus Christ our Lord. We are here to serve.

Chain of prayer offered for the growth of those societies in the work and for an awakening of others not already interested. After singing "I'll Live for Jesus," Miss Wilson led in a closing prayer and the meeting adjourned.

Family Circle
Stories for the Young and Old

THE BUSY MAN.

BY W. H. WILLIS

If you want to get a favor done
By some obliging friend,
And want a promise, safe and sure,
On which you may depend,
Don't go to him who always has
Much leisure time to spare,
But if you want your favor done,
Just ask the busy man.

The man with leisure never has
A moment to pass spare,
He's always "putting off" until
His friends are in despair,
But he whose every waking hour
Is crowded full of work
Forgets the art of waiting time—
He cannot stop to slack.

So when you want a favor done,
And want it right away,
Go to the man who constantly
Works thirty hours a day,
He'll find a moment, sure, somewhere,
That has no other use,
And fit you while the idle man
Is framing an excuse.

—New York Ledger.

A VILLAGE GOVERNOR.

(Continued from last week.)

"I'll tum a-morrow and see you again, Jacky," said Norry, taking his championship as her due. "Now, I'm doin' up the town to see lots of people—my Aunt Mary, and the Doctor, and Father Lake, and Biddy Malone's goal. Doodly, Jacky; I'll tum a-morrow, Mrs. Molloy; tum, Dandby! He isn't the Marquis, Mrs. Molloy!"

The Marquis slipped a silver coin under Jacky's pillow, and went out in obedience to his superior's order.

Outside Norry spied her guard of honor straggling down toward her. She thought herself that her duty to the stranger was accomplished, and that she had her friends to look after. He, she concluded, might be trusted to find his way about the place. Releasing his hand, she gave him a bright explanatory nod, and shouted out: "I'm tumin', Kitty and Tommy, pre'ently. Wait for me, wait for me," and waddled on at a running pace extremely diverting to watch.

The lonely stranger, thus abandoned to his own devices, found occupation for the day; but he remembered to question his agent about Norry. The subsidiary parents were naturally mentioned only to drop into insignificance. Norry's parents might belong to her, and as such receive some slight attention; but no living soul dreamed of believing that Norry belonged to them. They were excellent people it was generally affirmed—he a gentleman in every sense of the word, she a very charming young lady—but their fame rested mainly on the fact that they belonged to Norry. When they traveled up to town and left the child behind them, all the idlers and tramps of the place were constituted her nurses—Marcella not being regarded as sufficiently ubiquitous to have an eye upon mastery of so vagabond a disposition. When she voyaged out of sight, a group of ruffians, engaged in supporting the town walls between the pauses of refreshing exhausted nature, would forsake bar and gossip, and dawdle in her wake with their hands in their pockets, whistling as they went along. Like so many big mastiffs, each one felt upon his honor to protect her.

She had a word for all; not the meanness of her subjects went unrewarded. She felt as a princess feels, without any vanity, that she was the center of universal attraction, and that the person who attempted to quarrel with her was bound by this very fact, as by an inevitable natural law, to get the worst of it. This, perhaps, was the unconscious meaning of her splendid generosity to her playmates, whatever their sex or class might be. If she insisted on their obedience—and this, I am afraid, she did in no half-hearted way—at least, she never told tales of them, or procured them punishment or blame, and always gave more than she received. The result was that there was not one rebel in her train, and I solemnly believe not one was jealous of her. Hers was a very equitable and magnanimous disposition; and her reign was pacific, when, such was her power, it might have led to civil war.

The Marquis left the town next morning. From his carriage he caught sight of Norry clutching a slice of bread and jam at which she took bites in the intervals of voluble chatter with the parish priest, who had stopped to talk to her. The jam had made big red blotches on her pinafore, and her face and fingers were in a lamentable state. Nevertheless, this second vision of her revealed her as

more bewitching to the Marquis than the first. There was no wind, on her curls were in a more orderly confusion, and as she was less excited, her laughing chatter flowed on with a quieter cadence. The Marquis pulled the check-string, and the carriage stopped in front of Norry and Father Sullivan. "Good-by, Norry," he called out.

"Doodly, Dandby," Norry cried, remembering his name without any hesitation. "Tum a-morrow again; I'm sorry you're doing away."

Father Sullivan wheeled round in profound amazement and quickly recovered. The Marquis gave him a curt nod, and before he could recover his wits and make proffer of an elegant greeting, the carriage was rolling down to the broad open road.

"Mrs. Molloy called him the Marquis," Norry said contemptuously, with as much bitterness as her general little heart was capable of harboring toward a fellow creature. The word "Marquis" being an unknown quantity in her ears, she conceived it as a term of obsequy, and resented its application to the amiable stranger who appeared so properly grateful for her kindness and commendation. Now, if he had been called a sergeant it would be quite another thing. That would have been the highest compliment, for was not the sergeant of her own town one of her very dearest friends—Pat Maguire, a splendid specimen of the Irish constabulary, who was ready any day to risk his life for her?

III.

The story of Norry and the Marquis was told the town before the morning papers from Dublin were distributed. It was told in every shop, at every bar, and recounted in various ways to that bird of passage, the bagman; it was drooled over fires in the bewitching sing-song brogue of the country, mellowed and adorned with the people's imaginative art, as it passed from mouth to mouth. Larry Reilly had his version from Father Sullivan; the Doctor had a more detailed and highly colored account from the Marquis' agent, who in turn received it direct from the noble lord himself. The agent, as fine a fellow as ever crossed a bog and rolled the Irish r, was the only popular person in the Grandby establishment, and the Marquis lost nothing in his version of the tale.

Then, there was Mrs. Molloy's account; and here the unpopular person, by his attitude of bland submission to the autocrat of the village and his positively human behavior, quite captivated the rustic heart. He wasn't, you see, such a black-bearded villain after all, or at least Norry had charmed the fiend out of him; shouldn't wonder if after this he reduced the rents 25 per cent. all round. The Marquis did not reduce the rents, or accomplish any other act of virtue that we have heard of; but he returned to Ireland after a shorter interval than was yet known of since his marriage with a hard-faced and disagreeable Saxon.

Meanwhile Norry lived her life of *à fresco* sovereignty. Her mother had taken her up to the city once in what Norry described to us afterwards as "the boggy puff-puff," and there she had won hearts and broken them in about equal proportion. She had a disconcerting habit of stopping every policeman she met, under the impression he must be related to her friend, the Sergeant, with a quaint "Dood-morrow, Sergeant; the blessings of Dood on ye, Sergeant." She would insist on darning away from aunt or mother in a crowded street, to kiss the latest baby, or pat a stray dog, or strive gallantly in her enthusiasm to strangle a terrified cat; she wanted to stop and make acquaintances with the horses as well, and greeted every stranger that crossed her path with a reassuring smile, when she was forcibly restrained from asking his or her name.

Once there was a fearful accident outside her grandmother's gate. A mastiff was lying on the path irritable from heat and thirst. In any other mood, I am sure so large an animal would be gifted with sufficient sagacity to recognize a friend; but he panted and glowered in a sullen and angry temper, and when Norry stooped down to place two fat arms around "the dooty dog," the ill-humored brute bit her arms furiously. That was a bad moment for her aunts. The child's arm bled, but Norry herself never cried; she was afraid the dog would be scolded if it were known how much she suffered. In the garden without waiting to go to the side, an aunt knelt down and sucked the arm till the bleeding stopped; and within ten minutes the magnificent dog was snuff. An hour afterwards Norry was running about as bright and as well as ever, though anxious eyes dwelt upon her for some days.

Her aunts wisely felt that a deal country town, with no traffic to speak of, a prevailing sense of brotherhood, forming a more suitable and picturesque back-

ground for such a disturbing individuality as Norry's, and were not sorry to see her safely ensconced behind the railway carriage window shaking her little fat feet at them, with the smiling assurance that she would "tum a-morrow again in the boggy puff-puff to see them."

It was not long after her return that we noticed her bright color beginning to fade, and shadowy blue circles forming under her eyes. When it was unimpaired, as a universal custom, that Norry was not well. She lay at home on the sofa and cried a good deal, or made no mouth or bit her in her lap beside the fire. Just Norry was not as very fretful as I have said, and she was a very fretful and as acting little invalid. Her conversation, like Mother's, was gone, and she could not tolerate herself in the delirium of the sick-room. Only the touch of her mother's hand comforted her; that withdrawn, she at once fell upon wild sobbing.

No such fare would have been made over the Marquis himself, or even the parish priest. Lifelong enemies considered on their way to inquire for her two or three times a day. "People met or speaking terms with her parents went to ask every morning how she had passed the night. Marcella had to call in the services of a slip of a girl to open the door to the tramps and idlers from the nearest villages who came for news of her. Every morning and evening a bulletin was issued verbally and ran from house to house, from cottage to cottage. On her way to the telegraph office, Marcella was waylaid by a crowd of rough and lettered youths. "Tum an' abe" very bad, indeed," the maid replied tearfully. "We don't like to think of it at all, at all."

"Glory be to God, girl, 'tisn't three. Her what 'ud we do at all, at all, without her? 'Tis lost the town 'ud be if anything happened to her."

"She's just the drawingest child the Almighty ever sent on earth," one fellow exclaimed, ramming the corner of his sleeve into his eyes.

That night the Marquis' carriage drove through the town, but no one had eyes or thought for it. The agent was summoned to the hall, for the Marquis meant to start by the earliest train for his son's estates in a neighboring county.

Business done, gossip was a natural relaxation, and the Marquis had not forgotten his friend Norry, and asked if she still ruled the town. The agent told the dismal tale, and the great man looked really distressed. "What, my little friend! Great heavens, it's not possible! I'll go off at once and inquire for her."

The Marquis and the agent walked together as far as the O'Neill's pretty house. Here the agent lifted his hat and departed, and the Marquis rapped loudly. The tremendous peal rang through the whole house, and the parents of the sick child up stairs started angrily. The Marquis, as best a big man, spoke in a big voice; there was no need to go out of the room to ask who had made such an intolerable noise. The message ascended in the deliverer's own voice up the stairs and into the half-opened door of the room where sick Norry lay in her mother's arms, while the father stood measuring out some nauseous medicine.

"Tell Mrs. O'Neill that the Marquis of Grandby has called to inquire for her little daughter. If possible, he would be grateful for the privilege of seeing his little friend."

Young O'Neill gave the spoon and glass into his wife's hand, and went down stairs. The Marquis greeted him quite cordially. "Ah, Mr. O'Neill—so sorry—can't be true—temporary child's complaint, of course—assure you, quite looked forward to seeing my delightful little friend Norry—monstrous, 'pon my word, to think of her as sick."

Tears were in the poor father's eyes and he sobbed out something or other in which "My Lord" was just audible. Young parents with an only child ill, perhaps dying, and that the child at the age of three already regarded as a public personage! Is it to be expected that they should keep their heads or talk coherently, when even all the outside world was plunged in grief because of their private woe?

The Marquis slipped his arm into the stricken fellow's and soothingly murmured: "Come, come, Mr. O'Neill, courage! Let's go up and see her. We must have the best of advice; little girls like her can't be snuffed out like candles."

At the door the Marquis was the first to cross the threshold, unhidden. Young O'Neill slipped into his own room to work off a fit of increasing emotion. Norry was gathered against her mother's breast, white and querulous. She moaned ever since she had been forced to swallow her nasty medicine.

"Do you know this friend who has come to see you, Norry?" asked the mother, with a tragic upward glance of greeting for the Marquis.

Norry opened her eyes, and stayed her

poorish whimper. She did not recognize him after eight months, and she was too oppressed by the atmosphere of the sick-room to smile. Looking down upon the curb braced back from the protrusion arch of her head and the blue eyes dulled and large and dark, the Marquis himself had come into to recognize the vivid face with its sunny glance and tiny lips that some months ago had drawn the heart of him as never child had drawn it before.

"Norry, don't you remember your friend Grandby, whom you took to see Jacky Molloy's puppy?" he asked, dropping into her father's chair, and taking the white baby head in his.

Norry stared at him in an effort of memory. To the best of her there is a world of difference between daylight and candlelight, and small wonder so little about the stranger struck a reminiscent chord. She frowned curiously and turned to her mother for explanation.

"You remember the gentleman Mrs. Molloy called the Marquis, Norry?" whispered her mother. And suddenly Norry remembered. Her sick small face wrinkled and quivered in one of the old bright smiles as faint as the echo of a melody. "Oh, yes, Dandby, I remember; and stupid Mrs. Molloy says ever since that he's the Marquis."

The mother's heart overflowed with gratitude for that sweet smile. To her it seemed a promise of recovery, a pro- sage of health and merriment, and the dear ragged days restored. She kissed her child, and bid her close to her sobbing breast.

"She'll get well, Mrs. O'Neill; she must. By heavens, we can't let her go! I'll send a messenger off this very instant for Mr. Martin Bunbury."

The Marquis stooped and kissed the child, and strode away to post one of the Hall servants up to town by the last train for the great doctor.

He broke his appointment with his son, and stayed on, calling every day at the O'Neill's. He was quite a humanized figure for his tenants by this. He was bound to them by a common tie, for he, too, acknowledged their grief and hung upon their whims. Because she spoke of the lake and wished she had a boat, he telegraphed for the loveliest boat that money could buy. She soon grew to know him as well as Father Sullivan, or the Curate, or the Doctor. But she was faithful to old friends, and preferred Murphy the tramp, and Pat Malone, the big Sergeant.

IV.

The great man from over seas, summoned at the Marquis' expense, was at first dubious, then convinced that nothing could save the child. His words ran across the town, and knots of rustics and shop-boys gathered to shake their heads and bewail their fate. The clouds had burst and sent rivers of muddy liquid along the street, and drove a gray pall over the earth sheer to the sombre horizon. It was a picture of dense immeasurable gloom; Norry's own town in tears, large hissing tears, tearing at the roots of her friendly trees and splashing into her magnificent lake, till it swelled beneath the sense of universal sorrow.

The Marquis was seen coming down the street from the park avenue, and it was decided to question him after his visit like an ordinary fellow-mortal. His hat was tilted over his eyes, and there was an air of sadness about him that stirred the spectators to a belief in some latent virtue in him. He was a hard landlord, true, but then Norry liked him, and he had grown fond of the child. Surely he might be pardoned for not having reduced their rents.

His knock now was not so self-assertive as on the first visit. The young father was down stairs, with his head on the table, shaken by terrible woe. "Sir Martin Bunbury had delivered his appalling opinion. The Marquis silently closed the door and stole upstairs. Outside the sick-room there was no sound. He peeped in and saw it empty. Much amazed, he wandered down again, and met Marcella crossing the hall with a cup in her hand; the back of the other side she held against her eyes. "Where's the child?" asked the astounded Marquis.

"She's down here, sir. She wanted a change, and the mistress carried her to the drawing-room."

As she spoke she opened the door, and the Marquis marched in. Mrs. O'Neill sat near the fire with a bundle of flannels in her arms, and out of this two tired blue eyes gazed at him.

"Dood-morrow, Dandby," said Norry, with a touch of the old spirit. The mother pressed her lips against the brown floss curls and smiled wanly at her landlord. "A-morrow, Norry went on, lifting her head wiffully and striking out a thin arm in her eagerness, "I'll be better, and I'll take you to the lake, Dandby, with my boat; won't I, mother?"

"Yes, darling," said the courageous young mother.

"And papa'll tum, too—won't he, Dandby?"

"If it's fine, Norry, but you know papa and I couldn't go out if it rained. We'd catch cold," said the Marquis, stroking her head.

She writhed her little marble face in a ghost of her sweet pink smile. It had the old light but not the color, and she spoke with some of her quaint order and broken English. "Little children don't mind the wata, do they, mother? Me and Tommy O'Brien used to wata out in the wata to grow big. Don't 'tisn't the same wif big people, I s'pose."

She had not spoken so much for a long while, and her mother hardly knew whether to hope or be afraid. "Norry mustn't tire herself if she wants to get well," she ventured to suggest.

"Oh, mother, Norry isn't tired a bit. I shan't be better. Mother, do play the piano for Norry."

"What shall mother play?"

"Play 'Jolly Perkins'; you know, mother, the big the Sergeant sings. Do you know 'Jolly Perkins, Dandby!'"

"If you like to gratify her, Mrs. O'Neill, I'll take her," said the Marquis, relenting.

With a desperate glance Mrs. O'Neill deposited the whimsical baby in his arms, and after she had complied with her despot's command for a fish, half staggered over to the piano, blinded by her tears, to play the wretched vulgar tune just imported from the London music-halls.

Never was Ta-ra-ra-boom-de-ay played in an atmosphere more tragic. The degraded jingle rose in the astonished silence nothing less discordant and inappropriate than if it had been played in a church. For Norry alone it was not out of place. She remembered her friend, and made a gallant effort to sing his parody. In a thin, hurried voice she quavered, with painful earnestness:

"Jolly Perkins had no sense,
She bought a fiddle for eightpence;
And all the towns that she could play,
Was Ta-ra-ra-boom-de-ay."

She closed her eyes with the violence of her effort to finish the verse, and nestled her little brown head against the Marquis' arm.

Marcella came in with something for her to take, but the mother and Lord Grandby had up an arresting hand. There was a drowsy look upon the child's face that promised slumber. She muttered something vaguely, and the Marquis bent down to catch the words, feeling that he could never forgive the Sergeant if it proved to be Ta-ra-ra-boom-de-ay. "He isn't a Marquis at all," she said. In spite of the heavy feelings of the moment, Lord Grandby involuntarily smiled.

He sat on there in the darkened little drawing-room, holding Norry asleep in his arms, while parents and Marcella hung over him, sometimes kneeling on either side of him to inspect her and measure their chances of hope. Not for worlds dared he stir so barded. The scene recalled a nursery episode at the beginning of his own married life. Somehow he had taken it less to heart in those days. A child then, even his own, had not seemed to him so precious a charge; it was the heir of his estates he thought of, not of the matchless sunniness of childhood. Now it seemed to him that the opening and closing of baby lids held all the mystery, the gravity, the import of the universe. And when at last the blue eyes opened, and uncovered sleep had given a faint tinge to the wan cheeks, he instinctively held out his hand to the father and cried cheerily: "There, Mr. O'Neill, she's better already! You'll find she has passed the crisis in that light sleep."

The Marquis proved a prophet. Sir Martin Bunbury stopped on his way to the station, and this time announced the grand news that nature had accomplished one of her mysteries. By some unaccountable freak the child had turned the critical point, and there was nothing now to do but to feed her up and keep her amused.

Imagine how she was fed, and how remorselessly amused! She might have emptied the single confectioner's shop daily, and daily have consumed the entire contents of the glass jars at Mrs. Reilly's gratis. Toys poured in upon her in the oddest confusion, and the town thrived and sparkled and glowed upon the news that the "drawingest" child on earth was getting well.

As for the Marquis of Grandby, he was regarded in the light of a public benefactor. Had he not been the means of restoring their sovereign to them, and was he not one of her devoted servants? Who could dare challenge his perfections now? Better the rents! He might raise them any day if he liked, and be sure he wouldn't be shot. Bless you, there he goes along the street, the best-hearted gentleman in Ireland. Three cheers, boys, for the Marquis of Grandby!—Maonlan's.

STORIES FOR LITTLE ONES.

WHY ALICE CHANGED HER MIND.

By Gertrude Fielder.

"Alice, please run and get me a pint of milk. Hurry, dear, I want to make some biscuits for tea, and it is five o'clock now. Take the baby with you; he hasn't been out today, I have been so busy."

"Oh, dear," grumbled Alice. "It's nothing but run to the store or take the baby out every single minute. I wish I was some other little girl. I'm just going to finish this chapter before I go, any way," and Alice turned a leaf in her new story book.

Now the new story book was all about fairies and too interesting to be left, so Alice read on and on, forgetting her mother and the errand.

Suddenly something happened. A fairy hopped right out of the printed pages of the book.

Alice was so surprised she forgot to say, "How-do-you-do!" However, the fairy did not seem to notice her want of politeness.

"I heard you say," began the fairy "that you wished you were some other little girl. Whom would you like to be?"

"Edith Vaughan," answered Alice quickly. Edith was the only child of wealthy parents, and had everything that heart could wish, or so thought Alice.

"Come with me," said the fairy.

Alice found she could float through the air just as the fairy did—it was great fun to sail over the tops of the houses. They stopped at the Vaughn Mansion and flew in at the open window of Edith, own luxurious room.

"Edith," the nurse was saying, "this is the third time today that you have had on a clean white frock. I shall certainly complain to your mamma if you persist in playing in the garden, and you know very well what she will say; she will forbid your going out altogether except when you go with her in the carriage. I declare here is your nose all sun-burnt. I'll get a scolding for that; your mamma is so particular about your skin. Now go and sit down like a little lady until supper time."

"I hate to sit down and be still," whispered Alice to the fairy. "My mamma lets me wear gingham dresses and play in the garden all I want to."

"Do you still wish to be Edith Vaughan?" asked the fairy.

"No," answered Alice.

"Then you are satisfied to be yourself?" said the fairy. But Alice, thinking of the errands and the baby, shook her head. "I wish I was Marjorie Reid," she answered, "she hasn't got any baby at her house."

"Come with me," said the fairy.

Majorie was swinging on the gate all by herself. "Oh, dear," they heard her say, "I am so lonesome. I wish I had a dozen brothers and two dozen sisters."

Majorie, Marjorie, called a voice from the house, "come here and see what we have for you." Alice and the fairy went and peeped in at the window. "It's Cures made in childhood, are, in a baby," exclaimed Alice, "and it isn't half so cute and cunning as my baby. It's awful red, and it can't walk and talk like mine."

"Do you still wish to be Marjorie Reid?" asked the fairy.

"No," answered Alice.

"Then you are satisfied to be yourself?" said the fairy, but Alice again shook her head. "I wish to be Dorothy Dean," she said.

"But Dorothy has no mother," reminded the fairy.

"She has a pretty grown-up sister, and that's most the same," said Alice.

The fairy smiled. "Come with me," she said.

When they reached Dorothy's house they found the little girl running hither and thither doing the bidding of a carelessly dressed cross-tempered young woman.

"Why, that can't be Dorothy's pretty sister," exclaimed Alice.

"Ah!" said the fairy, sadly, "Dorothy's pretty sister keeps her pretty clothes and her pretty manners for the people who dwell outside her home. Do you still wish to be Dorothy Dean?"

"No," said Alice.

"Then you are satisfied to be yourself?" said the fairy.

Alice looked thoughtful for just about one moment. "Yes, I am," she said so decidedly that the fairy laughed—such a silvery, tinkling laugh. "Now you are a wise little girl," she said, "and remember, my dear Alice, that every man, woman, and child put into this beautiful world of ours has duties and responsibilities and cares; but it is love that makes all burdens light—and it was the dear mother to whom you were cross an hour ago who gave you the book of fairy tales that you wanted so much."

Alice hung her head, she was too ashamed to look at the fairy who seemed to know every single naughty thing that she had done.

"I know you are sorry and are going to do better; is it not so?" asked the fairy, gently.

Alice looked up and answered. "Yes, I am going to try and be a better girl," and found she was looking into the loving eyes of her own dear mother.—The Advance.

HIS LETTER.

When Willie Blank was at the seashore last summer, his father wrote to him quite frequently, and in each letter enclosed ten cents or a quarter to add to the little lad's pleasure. Willie was no letter writer; but one day he managed to compose the following comprehensive epistle, which was sent to his father:—

Dear Papa:—I got all your letters, and you have put some munny in each one of them. Please write oftener. Your loving son, William.

CAUTIOUS MOTHERS

Use Only Cuticura Soap, Purest of Cleansing Emollients for Baby's Skin.

Careful mothers use Cuticura Soap exclusively for preserving, purifying, and beautifying the skin, scalp, hair, and hands of infants and children, assisted in the severer cases, by Cuticura Ointment, the great Skin Cure, for the prevention of rashes, itchings, and chafings, for cleansing the scalp of crusts, scales, and dandruff, and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, and for all the purposes of the toilet, bath, and nursery.

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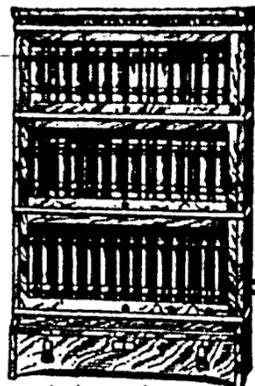
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IS THE CHARGE TRUE?

Geo. B. Eager.

In a ministers' meeting held in connection with a certain Baptist State Convention in the South, which shall be nameless now, a certain wide-awake pastor of one of our great city churches was urging his brother pastors of city and country alike, to improve on the present by providing for some wise, suitable, organized efforts for exchange of ideas, and the promotion of better education in the ministry, especially in the interest of ministers now actively engaged in the work, and beyond the reach of College and Seminary. "It is not enough," he argued, "that we meet once a year in a meeting like this, to hear formal papers read, or set addresses made, on subjects as old as the hills, but supposed to be more or less remotely connected with our denominational life and work; we need more frequent meetings, and discussions more vital, up-to-date and pertinent to present day issues and needs."

Then with some caution, but more adroitness, he called attention to the charge made in the noted article of William Garrott Brown in the July Century, on "The South and the Saloon," especially with reference to its characterization and denunciation of the Southern Baptist and Methodist ministry. Mr. Brown had cited, with evident endorsement, what Mr. Walter H. Page and other "progressive Southerners" had somewhat bitterly said of the Southern pulpit as "an influence constantly operating to arrest intellectual development," adding "and that is not the only ground on which the Methodist and Baptist preachers in particular are open to criticism." This language the speaker quoted, and said, "Mark you, I do not make this charge, but others do. The question for us is, is it so?"

To that question he would give no categorical answer. "Perhaps there is something in the facts of the case to occasion, if not justify, it. But the real question is, what are we going to do about it?"

A minister of nearly double the age of the first speaker, and of large experience, arose and said boldly and unequivocally: "Well, you may be afraid to make the charge, or to acknowledge the truth of it, but I am not. After sixty years of painful interest and effort in the cause of education and advancement in the South, I say unhesitatingly that the charge is true, that taken as a whole the influence of the ministry of Southern Baptists and Southern Methodists has constantly operated to arrest rather than to promote intellectual development; and the sooner we open our eyes to the facts of the case, the sooner we will be moved to seek the remedy for such a sad state of things."

Singular to say, not a man in the audience took issue with the speaker; and as he proceeded, somewhat playfully, but later with tragic seriousness, to "rub it in," so to speak, the whole body of ministers before him seemed to sit dumb with conviction, if not chagrin.

At this remove, however, it may well be pointed out that the denunciation is far too wholesale. As Edmund Burke once said, "You cannot indict a whole people." There are preachers and preachers, among Baptists and Methodists as well as among other people. Perhaps Southern Metho-

dists and Baptist preachers "in particular" are "open to this criticism." But surely it is going beyond the facts in the case to characterize this ministry indiscriminately as "an influence constantly operating to arrest intellectual development." If there have been and are now, here and there, Southern ministers who are open to this charge, it is grossly unjust, in the light of history, and in the light of the facts of the present, to describe Baptist and Methodist ministers as a whole in such terms. Certainly the minister in the South, as elsewhere, is a fair exponent of the community in which he ministers. "Like people, like priest," is the true reading of the proverb. And in the educational revivals, as in the founding and fostering of educational institutions and systems in the South, from the pioneer days until now, Methodist and Baptist Ministers have played an honorable part, and official statistics show that Baptists today have more money invested in educational institutions than any other denomination of Christians in the land.

But, after all, the thing for us to be chiefly concerned about is not "vindicating the truth of history," or "blowing the Baptist trumpet," but rather the detaching ourselves to some serious denominational self-examination, with a view, if possible, to find out how far these and kindred charges are just and true, and what we can do to minister wisely and effectively to our denominational self-improvement to the end that we may be and do the most possible for the glory of God and the advancement of His Kingdom in the world. Certainly the time has come when we can well afford to sink all minor contentions in the great co-operative effort the Baptists of Kentucky and elsewhere are now making for the building up of our schools and colleges. The ampler endowment of our seminary and the more general and complete education of our sons and daughters, our ministers and missionaries.

GREENUP ASSOCIATION.

The Greenup Association met with the Elizabeth Jarrell church in Lawrence county, September 9th. Rev. William Jayne was re-elected Moderator, and Rev. A. N. Morris Clerk, and both filled their office with dignity and to the satisfaction of the body.

The introductory sermon was preached by A. N. Morris of Russell, Ky., from I. Tim. 3:15, theme a New Testament church.

I. What is a New Testament church?

- 1. Not the Jewish congregation continued. 2. Not an invisible church. 3. Not a universal church. 4. Not a trump for the denomination. 5. Not whole denomination. 6. But a local congregation.

II. The Importance of a church.

- 1. Is God's dwelling place. 2. Is Jesus' dwelling place. 3. Place for active service. 4. Place for reading, meditation, worship, prayer and preaching.

III. The churches relation to truth.

- 1. It is the pillar of truth. 2. New Testament churches have existed since the first one. 3. No church is a New Testament church unless like the first one.

The sermon from the above outline was one of the best I ever heard on the subject.

There was not a large attendance, yet a very interesting ses-

sion. There were numerous visiting brethren present from various Associations, who were given a cordial welcome by the Moderator. Two new churches were admitted, and an advance along the lines of missionary interest was reported.

Rev. T. H. Plemons, of Catlettsburg, preached the first night from John 14:6. I am sorry I haven't his outline, but his was a sermon of great force and power. His theme was "Christ the Way of Life."

Dr. Maddox representing the Ministers' Aid, was present and made a thrilling speech on the needs of our old ministers, and a hearty response was made by a generous offering for their support.

Dr. Powell, our beloved secretary, was present and was given the right of way on State Missions and long will live the words of Dr. Powell in the minds and hearts of Greenup Association. Dr. Powell is without question the right man in the right place, and we trust his speech will triple our contributions for missions in this Association.

Most all the interests of our denomination were represented at this Association. The Western Recorder, Baptist World, State, Home and Foreign Mission Journal were all represented.

I had the honor to represent the Recorder and was royally entertained in the elegant home of Bro. Vaughn, near the church.

The writer preached the closing sermon Thursday night, from Prov. 11:30, and after a covenant to try to be better "soul winners."

We left this neighborhood feeling it had been a great meeting, and with a desire like Peter on the Mount of Transfiguration to remain there.

E. L. HOWERTON.

BOONESVILLE ASSOCIATION.

The Boonesville Association convened in its thirty-eighth annual session with the church at Pleasant Run, Sidell, Ky., September 11, 1908, and held three days. The annual sermon was preached by Elder R. G. Murray, from Rom. 1:14-15.

The Association was organized by electing Elder Hughes Bowling Moderator, R. G. Murray Assistant Moderator, Dr. H. C. Hornsby Clerk, and Elder G. W. Brewer Assistant Clerk.

There were present upward of eighty messengers, representing twenty-three churches, two of which were received during the present session.

Several of the churches reported a good increase in membership. The attendance was excellent throughout, and the session one of marked energy and good fellowship. Many objects were considered in the Association—Sunday Schools, Missions, Education, Ministers' Aid Society, Baptist Orphans' Home, etc. Some thirteen Sunday Schools were reported,

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and the Sunday School work prompted much discussion.

The Clay County and Boonesville Baptist Sunday School Association received new emphasis.

This body will hold its next session with Island Creek Sunday School, three miles from Manchester, the first Saturday in November, and Sunday following. It is doing a good work.

During the Association \$25.12 was received for different objects. Elder W. A. Bowman was elected Associational Evangelist. Elder Hughes Bowling and Dr. H. C. Hornsby were appointed to attend the next session of the General Association. Elder J. P. Metcalfe was appointed to preach the next annual sermon, and Elder Hughes Bowling to preach the sermon on Missions.

The next session of the Association will be held with the church at Burning Springs, Ky., beginning on Friday, before the second Saturday in September, 1909.

We expect good results from that meeting. Let the Western Recorder be well represented. H. R. McLENDON.

DEAR RECORDER.

Our last trip to Kentucky resulted in five baptisms. At Limestone, Ky., where we held a meeting last week, there are some earnest Christians. The mission Sunday School, organized there last spring, has accomplished much good. They have a weekly prayer-meeting which has grown out of the Sunday School and we trust it will not be long until they will organize a church at this place. They are yet without a pastor at Olive Hill, and we pray the Lord to lead the church in finding a man for the place, and may the blessings of God rest upon the one they may choose as he labors among those faithful ones of that place.

On Thursday night Mr. Odem Wallace's house was burned and my entire library, containing about 176 volumes, was burned with most of my clothes, as I was a boarder there while in Olive Hill, and had not yet removed my library and other things to Ironton, Ohio, where I have recently been called. Was expecting to pack them when I closed my meeting at Limestone, Ky. I am in-

deed sorry to lose all my books, for many of them were presented to me by my many Kentucky friends.

I go next week to Elliott county in the interest of mission work there.

E. L. HOWERTON.

Ironton, Ohio.

"THE PALE GIRL"

Did Not Know Coffee Was the Cause.

In cold weather some people think a cup of hot coffee good to help keep warm. So it is—for a short time but the drug—caffeine—acts on the heart to weaken the circulation and the reaction is to cause more chilliness.

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She says: "Having lived for five years in N. Dak., I have used considerable coffee owing to the cold climate. As a result I had a dull headache regularly, suffered from indigestion, and had no 'life' in me.

"I was known as 'the pale girl' and people thought I was just weakly. After a time I had heart trouble and became very nervous, never knew what it was to be real well. Took medicine but it never seemed to do any good.

"Since being married my husband and I both have thought coffee was harming us and we would quit, only to begin again, although we felt it was the same as poison to us.

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

BAPTISTS AND BAPTISTS AND UNION.

Regardless of the fact that occasionally they put on the war paint, the Kentucky Baptists are a splendid people. Fighting, however, seems natural with them. In old Virginia their ancestors were taught the art of offensive warfare by being pressed on every hand by the Established Church. It became necessary for them, in order to establish their faith, to fight, quit the State or become extinct. Some waged spiritual warfare against the Episcopal church and gained a glorious victory; and, if reports are true, the Virginia Baptists need to open a defensive war against this same enemy today. Others crossed the mountains into Kentucky, where they are waging war against sin, superstition and ignorance, and at the same time defending themselves against the direct and indirect attacks of what is known as Campbellism.

But doubtless the Kentucky Baptists would neither break nor begin their chain of descent with their Virginia ancestors, but would prefer to go back to their Lord Jesus Christ, the head and founder of their faith and learn spiritual warfare from Him and His disciples, who in their day "fought a good fight," thus teaching that the kingdom must proceed along destructive, then constructive lines.

Truth cannot be established unless error is disestablished. But "what is truth?"

It seems rather difficult for some to appreciate the awkward fact that there are Baptists and Baptists. For instance, there are said to be half Baptists, Baptists, and Baptists and a half. There are latitudinarian and narrow-gauge Baptists, there are alien immersion and landmark Baptists, there are Missionary and anti-missionary Baptists, there are pedo and New Testament Baptists, there are Baptists everywhere. It were good, could it be truthfully said, that they are "as many as the waves and as one as the sea."

In Kentucky, the alien immersion type constitute the "red flag," which when waved by the Seminary hand becomes intolerable. Sometimes it is thought that the Seminary puts this chip on its head and dares the Kentucky Baptists to knock it off. One is reminded of what Paul says in I. Cor. 13:11: "When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." Surely putting the chip on and knocking it off are both childish things, when compared with the call of the Head of the church in Matt. 28:19-20: "Go ye, therefore, and teach all nations," etc.

Some of the accusations which have been brought against the Seminary:

1. It is claimed that the Seminary professors, at least some of them, accept alien immersion; and it seems that this has been true from its beginning.

2. That these same professors are making overtures for union with the Campbellites, Disciples or Christians.

3. That this is not the function of the Seminary, though some of the professors may seem to think so.

Now, if these accusations are justifiable, the natural results will be somewhat as follows:

1. The Disciples' long cherished

desire will have been realized, namely, the seal of the Baptist approval upon their doctrines; for surely the Baptists would not court union with heresy.

2. That this seal of approval will be the stick with which the Disciples' desire to break the Baptist head. The fact is, that so far as the Bluegrass section is concerned, the Disciples have at least anticipated such action on the part of the Baptists, and are using a stick which they say is furnished by the Seminary, and are vigorously whacking the Baptists on the head with it.

Other denominations, which are more or less tainted with baptismal regeneration, and therefore have no conscientious scruples along this line, have already opened their doors to this new sect—"birds of a feather flock together"—and, if they succeed in inducing the Baptists to sanction their position, by uniting with them, they will have reached the one far off, if not the divine, event to which the whole trend of Campbellism moves.

I do not believe that any of our beloved professors at the Seminary would purposely put such a stick in the hand of so bitter an enemy; however, the Disciples are using such a weapon of warfare—they call it peace—which they claim emanates from our Seminary. It is quite apparent that there are a number of rolling stones in the religious world, but surely there is not one in our Seminary, for "a rolling stone gathers no moss."

Barton W. Stone, for instance, lost his moorings in the Presbyterian fold, and began rolling about considerably until one Alexander Campbell, who at the time was gathering a few stones for a new structure, which would be named in due time, upon learning of this loose stone captured it, and placed it securely in his foundation, the superstructure of which was destined to become a conglomeration of religious isms and heresies, thus for unionism in the religious world. From the Catholics, for example, he chose "baptismal regeneration," from the Methodists, he chose "falling from grace"; from the Hardshells, he chose "anti-missions"; from the infidels, he chose "blasphemy against the Holy Ghost"; from the Baptists, he chose the "form" of baptism, and, incredulous as it seems, many were captivated with this paradoxical "Reformation," which has been called, more recently, "Christianity," but its natural name is Campbellism, pure and simple.

The writer notes with pleasure that in spite of the heretical teachings of Campbell and his immediate followers, many "Disciples" possess noble traits of Christian character, which would grace any church at any time. For my part I would gladly receive them as candidates for baptism. Many of their preachers and other members utterly repudiate Alexander Campbell's heresies, and are today preaching the glorious gospel of the Son of God. But it is really amusing to hear their claim that the Baptists are coming to their position. Compare notes for a moment and thus behold the absurdity of their claim. Who surrendered baptismal remission of sins? Certainly not the Baptists, for they never held such views. If it be surrendered at all, the Disciples did it. Who surrendered "falling from grace"? Thank God the Baptists could not, for

they have not possessed it. It is questionable that the Disciples have made a complete surrender. Who repudiated the teachings of Mr. Campbell's followers against the Holy Spirit? Baptists alike with all the children of God, would not for the world ridicule the blessed Spirit of God. So it is clear that such claims as the Disciples make in reference to the Baptists coming to their views, are preposterous and without foundation.

A young divine of that persuasion remarked recently that the Baptists are one hundred years behind the times. If they are they would then be, according to history, eighteen hundred years ahead of the Campbellites.

Doubtless there are thousands of these "Disciples" or "Christians" who, from a religious point of view, know all too nothing concerning the hole from which they were dug, and if they were informed they possibly would come to the Baptist fold. Consequently their leaders are endeavoring to sink A. Campbell's name into oblivion, and have taken upon themselves the rather weighty name, for such light doctrines, "Christian," and are demanding of the religious world that they be so designated.

We question Mr. Campbell's, as we do Joseph Smith's, authority to organize and become the head of churches, but we do not question the Christianity of the Disciples. Many of them are earnest followers of the meek and lowly Jesus. We believe that one should become a Christian, that is, a believer in Him to whom he has given his heart and life, before he is baptized and unites with a church, hence Baptists are in a position to recognize all true believers in the Lord Jesus as Christians, whether they are or are not in a church. We, therefore, regard our Disciple brethren as Christians although we do not regard their organizations as New Testament churches. We believe that there are Presbyterian, Methodist, Baptist, Disciple (and so on) Christians, and that no one body has a monopoly on this name. To a Baptist a church has nothing whatsoever to do with a man's salvation, but when he is saved he should unite with the one which has the Lord Jesus Christ as its only founder and head.

In closing, allow me to say, that it has been only recently that the writer reached the conclusion that Baptists cannot afford to receive alien immersion from the very fact that in so doing they put the seal of their approval upon any and all upstarts who, like Alexander Campbell, Joseph Smith, Alexander Dowie, Mrs. Eddy, and others, choose to organize unto themselves a body of followers and brand them "Christians," "Latter Day Saints," "Elijah's," "Christian Scientists," "Holy Rollers," and what not.

Let me suggest, however, that in our efforts to bring the brotherhood to our point of view in this matter, we be persuasive rather than abusive.

I beg to repeat, that we believe in our great Seminary, and in her truly great President and co-laborers. For them we have profound respect and deep sympathy in the unique position which they sustain to the entire South rather than to any particular State. For them and the young preachers who sit at their feet our prayers ascend and by the Lord's help we purpose assisting in raising the needed money with which to per-

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GEO. W. CLARKE.
Paris, Ky.

The above article was shown President Mullins, of the Seminary, and by way of explanation he cheerfully furnished a part of a speech made at the Elkhorn Association that directly refers to the matter under consideration. It is as follows:

"I have been surprised at some things which I have recently heard regarding the union of Baptists and Disciples. Some people seem to think union between these two bodies is imminent. I do not believe this is true. One difficulty with the Disciples is that they have never had any doctrinal basis so that they are at the mercy of anybody who wishes to form a creed for them, and it is very difficult to determine what their views are. A doctrinal statement is in process of preparation by a committee of ten from the Disciples and another doctrinal statement by a committee of ten from the Baptists, with a view to comparison and study for the information of all. This parallel doctrinal statement, however, will not be offered as a basis of union between the two bodies. Indeed, I do not believe that there is ground for hopes of organic union between these bodies. Certainly the mass of Disciples will have to undergo great doctrinal changes in order to make this possible. I am told that some members of the Disciples church in the Bluegrass region of Kentucky have been putting forth the claim that this parallel doctrinal statement would show no differences between the two bodies, and have used this as a means of proselyting among Baptists. Such a claim is absurd as no doctrinal statement has been issued. I cannot believe this proselyting has been carried on by

the best people among the Disciples, but rather by the worst. The members of the Disciples committee on the doctrinal statement have shown a different spirit altogether, but I wish to say emphatically here and now that such proselyting is to my mind not only unfraternal and unchristian, but contemptible, and ought to be condemned by all Christian people. The Disciples will gain nothing, but lose much, by such false claims and such unwarranted statements. Baptists are not ready to surrender their spiritual New Testament Christianity for ceremonialism and sacramentalism. Baptismal remission, as held by the bulk of the Disciples, in this part of the world at least, whatever may be true in the eastern section of our country, removes them a long way from union with the Baptists. I am sure there is a spiritual element among these people which is very closely akin to Baptists in spiritual life and doctrinal views, but they do not seem to predominate in this part of the world. I rejoice in every indication of a closer doctrinal union between Baptists and all others, but Baptists will never surrender any of their principles for the sake of organic union with any people. We must stand for the truth as God has given it to us in His Word, and resist every effort to corrupt it, while at the same time we must hold forth the truth in love for the enlightenment and salvation of the world."

Your friend failed to draw nearer to you in your time of trouble because at that very time he was fighting a battle that was too hard for him. He needed you even more than you needed him.

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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.

CALLOWAY.

Whereas, It has pleased God in His infinite wisdom to take from us our esteemed friend and fellow member, Rev. J. H. Calloway, who departed this life August 31, 1908; be it resolved:

First—That we, the Columbian Literary Society of Carson and Newman College, of which he was a most faithful member, deeply mourn his loss, which we so sadly feel.

Second—That we extend to the bereaved and sorrowing family our deepest sympathy.

Third—That we most earnestly commend his faithfulness as a student as worthy of imitation by all. His loyalty to the college was equaled only by his loyalty to the society of which he was one of the ablest members. His ideals of truth and righteousness were of the highest order; and, as an exponent of truth and as a preacher of the Gospel he displayed marked ability. It was these qualities that bring about him now such a host of sorrowing friends.

Fourth—That while we cannot understand the wise providence that called him from our midst when his life of great usefulness had just begun, we will submit in meekness to the will of Him "who doeth all things well," realizing that His ways are not our ways.

Be it further resolved, That a copy of these resolutions be sent to his family and a copy spread upon the minutes of the Columbian Society; also a copy be sent to the Baptist and Reflector for publication.

Done by act of society in regular session this fourth day of September, nineteen hundred and eight.

FLOYD H. H. BLACK,
M. D. SMITH,
W. F. EDWARDS,
Committee.

Judged by the mouth of its prophets, be they "major" or "minor," Socialism is based not on justice between man and man, but on injustice. Professing to befriend human nature it stands revealed as its worst enemy. It has no lever wherewith to raise the soul. The spirit which it breathes is not the spirit of a common citizenship, but the spirit of class-hatred, the spirit of envy, of malice, and of all uncharitableness. Blind to the fact that life develops from within, it supposes moral regeneration to be attainable through the instrumentality of a purely external organization. It would make the State the mainspring of character whereas it is character that must always be the mainspring of the State. Idealizing man into something far better than he is, it leaves him with no restraint of discipline for those private passions whose centrifugal energies have so often perturbed society. Far from encouraging in us all that is manly and brave and self-reliant, it panders to slackness, to moral cowardice and to infirmity of will and purpose.—Hoare.

THE CRAZE FOR ORGANIZATION.

BY E. P. MARVIN.

God organized his church as a consolidated body, with the minimum of machinery and the maximum of power. Elders and deacons were the only officers, and its methods of work and worship were simple, spiritual and reverent. It was a specialistic society to work under a special commission, not after the manner of human wisdom. All devices to revise this divine plan involve an impeachment of divine wisdom.

What do we now see? The church copying the world in worldly clubs and trumpery societies, until it becomes an ecclesiastical confederacy, requiring the administrative ability of a railroad president to run it.

Homes are neglected for women's clubs, and with outside fraternities yoking church members up with the world, and inside brotherhoods and sisterhoods, the church in its true character and work gets less and less service.

Even Sunday School classes are organized with officers and committees for social functions.

These clubs, societies and brotherhoods

overly mainly to cultivate worldly sociability, by associations, banquets and entertainments. They tend to make the church a social club, a bureau of amusements and a house of merchandise. The less pious a church has, the more of these kind of societies abound, with their clean, clean and worldly aims.

If men will not do gospel work in the church as God has appointed, what reason have we to hope that they will do it in a club or a brotherhood? Are they generally doing it? They may have banquets, musical lectures, entertainments and so on, but will they win souls? As lovers of pleasure they may sit down to eat and drink and give up to play but will they promote the spiritual life and work of the church?

The Y. P. M. C. E. has been regarded as the best of all, but even this is now generally regarded as a "sport" force. It professes one more society in the church—the M. M. M. Society for the Advancement of Holiness Societies.

Sincerity is just whole heartedness. It means, literally, "without wax." You have seen figures put together with wax—artificially put together. At first sight they seem entire, uniform, all of a piece;

you may look at them long without detecting the imposture. If you wish to detect it at once, apply heat to them; the fire will try every man's work, of what sort it is. Put heat to your wax figure, and it will go in pieces in a moment. The fire will not so much destroy its deception; it will send it back to its original elements—ashes to ashes, dust to dust. The fire of God does not destroy; it restores things to their normal state. The wax figure is the real destroyer. It breaks the harmony of nature; it takes things out of their place; it joins together what God has put asunder. And the fire breaks the false union. It separates the marriage between a worldly aspect and a selfish self. It forbids the links between rest and selfishness. It burns the gorgeous raiment of the degrading. It withers the leaves of the fig tree which deceive by false promise of maturity; it separates the beauty and the bitterness which have made their home together.—George Matheson.

It is not when we have just committed an evil deed that it torments us, it is when we remember it long afterward, because we cannot efface it from our minds.—Kierkegaard.

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We never graduate in religion because the nearer we are to God, the more we see there is to be learned.—M. H. Colyer.

THE CHANCE OF A LIFE TIME.

THE ORIGINAL EDITION OF

MATTHEW HENRY'S COMMENTARY

ON THE ENTIRE BIBLE, WITH ALL THE ORIGINAL ILLUSTRATIONS.

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

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

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

SPURGEON: First among the mighty for general usefulness I am bound to mention the man whose name is a household word, Matthew Henry. He is most pious and pithy, sound and sensible, suggestive and sober, terse and trustworthy. You will find him to be glittering with metaphors, rich in analogies, overflowing with illustrations, superabundant in reflections. He is unusually plain, quaint, and full of pith; he sees right through a text directly, and gives the result of an accurate critical knowledge of the original fully up to the best critics of his time. His is the poor man's commentary; the old Christian's companion, suitable to everybody, instructive to all.

Every minister ought to read Matthew Henry entirely and carefully through once at least. He will acquire a vast store of sermons, and as for thoughts, they will swarm around him like twittering swallows around an old gable toward the close of autumn.

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

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

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

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

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

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

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

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ITEMS OF INTEREST

News The World Over.

A private company has finished a rail road across Guatemala. Steamships from New Orleans, Mobile, Hamburg and Liverpool already connect with it on the eastern side, and the Pacific mail steamers give it connection with the Pacific coast of North and South America.

We never knew a presidential election in which so much interest is taken in the religious of the candidates. Friends are asking in regard to the candidates for the vice presidency, though no both Bryan and Taft are in the prime of life, and in perfect health, there seems a likelihood that either candidate for the vice presidency will ever be president. However, we are told that Kern is a Presbyterian and Sherman is a Catholic.

On Thursday of last week, Orville Wright and Lieut. Haldrup went up on the Wright aeroplane at Fort Meyer, Va., where Wright has been making experiments and has been so triumphant in breaking records. When they were seventy-five feet in the air, one propeller broke and the machine crashed heavily to the ground. Lieut. Haldrup was crushed, dying three hours afterward. Wright had some ribs broken and a leg, but it is thought he will recover.

Governor Fort, of New Jersey, has won his fight to have the saloons closed in Atlantic City on Sunday, as determined men usually do. He was in grim earnest and the saloonkeepers knew the militia would be down upon them. So for three Sundays the saloons have been closed. The liquor men say they lose \$150,000 each Sunday. This shows what large crowds and what sort of crowds went on Sunday excursions to Atlantic City.

Police Commissioner Bingham, of New York City, has published the statistics of crime in that city. He says 50 per cent. of the crimes are committed by the Russian Jews and 20 per cent. by the Italians. Of the 4,000,000 people in Greater New York more than half are foreigners and the Jews number one-fourth. While the Russian Jews commit the greater number of crimes, Bingham says the Italians are the most dangerous criminals.

One of the most important battles in the war of 1812 was fought at Fort Meigs, about twelve miles from Toledo. There William Henry Harrison defeated the British and checked their advance. A monument has been erected there to the soldiers of Ohio, Pennsylvania, Virginia and Kentucky, who fell in the battle. It is a granite shaft, eighty-two feet high.

Canon James Fleming died in London, aged seventy-nine years. He had a world-wide reputation and his death is a great loss to the Established Church. He has been Vicar of St. Michael's since 1873, and chaplain in ordinary to King Edward since his ascension. His relation with the royal family has been that of close personal friendship. He was a famous preacher, famed for his eloquence and his delivery. Canon Fleming was made a teetotaler by hearing a speech of John Gough, and since then has been a great force in the temperance cause.

While the riot was going on in Springfield, Ill., Mr. Chafin, Prohibition candidate, was speaking on a platform in the city. A young negro, pursued by the mob, sprang on the platform and begged Chafin to save him. Although unarmed Chafin put the negro behind him, told the mob he would protect the boy and that the first man who mounted the platform would be a dead man in a minute. The mob hesitated and Chafin got the negro safely away.

The railroad from Damascus to Medina has been completed and formally opened. Medina is one of the three holy places to which Mohammedans make pilgrimage. It ranks in holiness second to Mecca. The Turkish government is intending to continue the railroad to Mecca, 280 miles to the south. Unless the railroad enormously increases the number of pilgrims, it will prove a losing investment.

The Japanese government has waked up to the fact that money does not grow on trees, but comes from the pockets of the tax-payers, the great majority of whom are not burdened with wealth. Consequently they have cut down the proposed expenditures for the navy one-half. Those who have been staying awake at nights for fear of Japan can now sleep at ease.

OTHER STATES

At Italy, Texas, the meeting closed with thirty-eight additions, twenty-eight baptisms.

At Mattoon, Texas, the meeting closed with thirteen additions, and a W. M. U. organized.

Bro. W. C. Taggart aided Pastor I. R. Owen in a meeting at Newberry, Texas. Fifteen were received into the church.

The church at Georgetown, Texas, had a gracious revival. Forty additions, thirty-two for baptism.

A revival at Montague, Texas, resulted in forty-six being added to the church.

Where are the signs? The Jefferson City church, Tenn., has set apart Bro. J. C. Smith to the full work of the Gospel ministry.

In a meeting in the Deahigh church, Oyster Point, Va., there were 100 professions of religion and only thirty additions to the fellowship of the church.

Bro. T. O. Reese writes: Will you please change my paper from Hartford, Ala., to 121 Ninth avenue, North Nashville, Tenn. I have accepted a position here as city evangelist.

Pastor M. E. Weaver writes from Bryan, Tex.: "I have just entered upon my work as pastor of the First church of this city and desire that you send the paper here instead of Marshall, Texas. The outlook is good here."

The meeting at Briggs, Texas, resulted in fifty-two additions to the church, forty-one for baptism. This church is now without a pastor and Briggs is a good place for some man to build up a strong church.

O. F. Hockaba, Pastor, writes: "We have just closed a great revival at Charleston church, in Tipton county, Tenn. Bro. J. T. Early, of Jackson, Tenn., assisted the writer in the meeting, which resulted in fifty professions of faith and forty-five additions to the church, thirty-nine by baptism. Bro. Early is a fine gospel preacher and is doing a great work as pastor of the West Jackson Baptist church. Our meeting at Charleston was a great success, for which we feel like thanking God. To God be all the praise."

DEAR RECORDER: I have just closed a two-weeks' meeting at Pleasant Point, in Lincoln county. The Lord gave us a great victory. Thirty-six in all joined the church, twenty-seven by baptism. During the last week of the meeting scores could not get into the house. A number of church members who say that they were never converted were gloriously saved. People were saved in their homes. In some homes family altars were erected for the first time. The good Lord wonderfully revived the church and the members are happy.

The work at Jackson moves on encouragingly. During August our audiences were so large that we had to bring in chairs at night. We are looking forward to the coming of Dr. Hunt with great expectations. He comes in next month to conduct our meeting.

Jackson, Ky. Z. J. EDGE.

DEAR RECORDER: In the last year we received seventy-nine by experience and baptism in the churches reporting to our little Association, five churches not represented. I am no longer the clerk of Green River Association. Bro. M. Hazellip was elected clerk. His address is Smith's Grove, Ky. Bro. G. R. Davis, Sadler, Ky., is Moderator. This is about all the changes that have occurred in our bounds in the last year. The next Association will be held with the Hickory Grove church, ten miles south of Leitchfield, and fifteen miles north of Brownsville on the lower Brownsville and Leitchfield road, the third Saturday in August and the two days following.

Brownsville, Ky. J. T. WEBB.

See the elegant goods advertised in this week's paper by the Kaufman-Straus Co. You will be just as safe in ordering through this old and reliable house by mail as if you were in the store to make your selections. They guarantee satisfaction and will order from you. They have many old customers through former advertising with us, and if honest dealing will hold them they will surely get it. They want new friends and customers in the same way. Give them an order or call at their store when in the city. Their stock is full and complete with fall and winter goods.

EDUCATIONAL

If the Kentucky Baptist Education Society had done nothing more than acquire the splendid school property at Frontonsburg, it would have justified its existence up to the present time. Only those who have visited the former place can form any adequate conception of this valuable acquisition for educational purposes and denominational advancement. The acquiring of that property turned the best element in the community toward the Baptists and made them willing and sympathetic hearers in the proclamation of Baptist principles. The great meeting held at that point by Evangelist W. H. Hodge is now a matter of history and the church there is one of the strongest in all Eastern Kentucky. For a time it looked as though the opening of the school would have to be postponed for several weeks, but Bro. Hodge came to the assistance of the Education Society and arrangements were made for the opening of the school, the latter part of this month, under his immediate supervision. Not only Frontonsburg, but all the surrounding country are interested in the school enterprise there. Nothing that the Baptists have done up to the present, will so strengthen their hold in Eastern Kentucky as the opening up of this school. We trust that only good tidings will come from that section.

Corresponding Secretary P. T. Hale gives us a glowing report of a delightful visit last week to Hopkinsville, where he was entertained in the elegant home of Bro. and Mrs. John B. Trice. Pastor M. A. Jenkins has won the love of all the people, and is rapidly developing the church in numbers, spirituality and liberality. Though several of their best givers were absent or had moved away of late, the church considering all things did nobly. Some \$4,000 was raised by it with others to hear from. Almost all of the gifts were designated for Bethel Female College, which, under President Edmund Harrison, is doing the very highest kind of work. A number of other friends will join these generous ones in helping this noble institution through the efforts of the Baptist Education Society. Secretary Hale is now canvassing the Bethel Association, which has also Bethel Male College in its midst. Dr. Walton has left off with a gift for the latter college, at Russellville, of \$5,000, and it is hoped that other friends of Bethel College will follow his generous lead. Dr. E. R. Alderman will likely assist some in the campaign now on.

Olivet church, under her gifted and energetic pastor, Rev. J. H. Moore, will give nearly \$1,000 to the Education Society. Locust Grove gave over \$600 to the cause of education, with other members to hear from. Deacon J. F. Garnett and Dr. J. D. Clardy are pushing the education movement in their respective churches.

President Conger writes: "You will be glad to know that Union University, Jackson, Tenn., has opened with a fine body of enthusiastic pupils. This promises to be one of the best years in the history of this institution. We have a fine faculty of young aggressive men who are in sympathy with our denominational interests."

DEAR RECORDER: Those who have long doubted whether there really is a successful remedy for catarrh will be glad to learn that Dr. Blosser, of Atlanta, Ga., has discovered whereby catarrh can be eradicated to the very last symptom. He will send a free sample by mail to any man or woman suffering with catarrh, bronchitis, asthma, catarrhal deafness, chronic colds, stopped-up feeling in nose and throat, difficult breathing, or any of the many symptoms of catarrh. Dr. Blosser's Remedy is radically different from all others, being simple, harmless, inexpensive and requiring no instruments or apparatus of any kind. If you wish a demonstration of what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 115 Walton street, Atlanta, Ga., and you will receive by return mail a free package and an illustrated booklet. Write before you forget it.

An Atlanta Physician Is Curing Catarrh by a Simple Home Remedy and Will mail a Trial Treatment Free.

Why Tone is so Sweet... SEYBOLD REED-PIPE ORGAN

DEAR RECORDER: On August 23rd we closed a gracious meeting at Bellair, Ky., in which we had the able assistance of Rev. T. J. Duval, of Franklin Street church, Louisville. He was with us two weeks. His coming has brought to our church a lasting benediction. The memory of his strong, earnest gospel sermons will be to us a continuous inspiration. Gentle, loving and sympathetic in his preaching, yet he often displays the spirit and power of Elijah. He bolsters in and preaches the old-time gospel as revealed in the Word of God. As he speaks to the people on the great doctrines of the old book, they are forcibly impressed with the fact that he preaches under a deep conviction of his responsibility to God. Duval has made for himself a warm place in our hearts. We thank the saints at Franklin street for the loan of their splendid parlor. As a partial result of the meeting twenty-three have been received into the church, twenty-one of them for baptism.

Edw. J. CARWELL, Georgetown, Ky.

DISTRICT ASSOCIATIONS—PLACE AND TIME OF MEETING, 1908.

- SEPTEMBER: 25—Freedom, Salem ch., Cumberland county. 25—Gooch Creek, Dripping Springs ch., Knox county. 25—Irvine, Sturgeon ch., Owsley county. 25—South Union, Jellico Creek ch., Whiteley county. 20—East Union, Wheeler Creek ch. 30—Goshen, Spring Station ch. 20—Little River, Princeton. 30—Muhlenberg County, Oak Grove ch., Depoy. 30—Severn's Valley, Valley Creek ch. 30—South Concord, Concord ch., Wayne county. 30—Warren, Smith's Grove.

OCTOBER

- 1—Upper Cumberland, Waller's Creek ch. 2—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, Ivyton. 9—Three Forks, Hazard. 10—Mt. Zion, Hopewell ch., near Corbin. 14—West Union, Mt. Zion ch. 20—Ohio Valley, Mt. Pleasant ch., Henderson county. 21—Blood River, Flint ch., near Almo. 21—Salem, Vine Grove. 28—Graves County, New Hope ch., Cumberland River. If additions or corrections are desired please write to the papers. J. K. 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. Something to sell or exchange—lands, real estate, properties or merchandise of any kind; business changes, situation wanted, etc. etc., can be advertised for in this column at the rate of one cent per word each insertion. The cost is so small that remittance by stamps, currency, Postal or Express Money Order must accompany all orders for insertion of copy in this column. No ad taken for less than 25 cents.

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THE FEED THAT FATTENS. Cotton Seed Meal Cotton Seed Hulls Write for prices for Fall Delivery. Prompt Personal Attention given to all orders, large or small. WILLIAM A. BURNETT, BOSSON STOCK YARDS, LOUISVILLE, KENTUCKY. Home Phone 0618 Commercial 0161-7 At Night, South 1099-4

Live Stock Markets.

CATTLE: Good to choice export steers... 45 00-45 25 Light shipping steers... 4 50-4 80 Good to choice butch. steers... 4 00-4 65 Mxd to good butch. steers... 3 50-4 00 Com. to med. butcher steers... 3 00-3 50 Good to choice butch. heifers... 3 75-4 25 Mxd. to good butch. heifers... 3 25-3 75 Com. to med. butch. heifers... 2 75-3 25 Good to choice butcher cows... 3 50-4 00 Mxd. to good butcher cows... 3 00-3 50 Com. to med. butcher cows... 2 50-3 00 Calvers... 1 00-1 75 Good to choice fat oxen... 4 00-5 00 Medium to good oxen... 2 50-4 00 Good to choice bulls... 3 00-3 40 Medium to good bulls... 2 50-3 00 Common to medium bulls... 2 00-2 50 Good to choice veal calves... 6 25-6 75 Medium to good veal calves... 5 50-6 00 Com. to rough veal calves... 5 00-5 50 Good to choice feeders... 4 00-4 50 Medium to good feeders... 3 50-4 00 Common and rough feeders... 3 00-3 50 Good to choice stock steers... 3 50-4 00 Mxd. to good stock steers... 3 00-3 50 Com. to med. stock steers... 2 50-3 00 Good to choice stock heifers... 3 00-3 50 Medium to good stock heifers... 2 50-3 00 Com and plain mxd stockers... 2 50-3 00 Good to choice milch cows... 35 00-45 00 Medium to good milch cows... 20 00-30 00 Com. and plain milch cows... 10 00-20 00

HOGS: Good to choice prn. and bra., 200 to 300 lbs... 6 95 Medium packers, 160 to 200... 6 95 Light shippers, 120 to 160... 6 15 Choice pigs, 90 to 120... 4 25-5 40 Pigs, 50 to 90... 3 75-4 25 Roughs, 50 to 400... 3 00-6 15

SHEEP AND LAMBS: Good to choice fat sheep... 3 00-3 25 Medium to good sheep... 2 50-3 00 Com. to med. sheep... 1 75-2 50 Bucks... 1 50-2 50 Choice spring lambs... 5 00-5 25 Seconds... 4 00-4 25 Good butcher lambs... 3 00-4 00 Culs and fall ends... 2 50-3 00

TOBACCO: BURLY—Dark Red. Trash (sound)... 10 00-11 00 Common lugs... 11 00-11 50 Medium lugs... 11 50-12 50 Good lugs... 13 00-14 00 Common leaf (short)... 12 00-13 00 Common leaf... 13 00-14 00 Medium leaf... 14 00-15 00 Good leaf... 15 00-16 00 Fine and selections... 18 00-19 00 BURLY—Bright Red. Trash (sound)... 11 00-12 00 Common lugs... 12 00-13 00 Medium lugs... 13 00-14 00 Good lugs... 14 00-15 00 Common leaf (short)... 13 50-14 50 Common leaf... 14 50-15 50 Medium leaf... 16 00-17 00 Good leaf... 17 00-19 00 Fine and selections... 22 00-25 50

DARK: Trash (sound)... 7 00-7 25 Common lugs... 7 50-7 75 Medium lugs... 8 00-8 50 Good lugs... 8 50-9 00 Common leaf (short)... 8 50-9 00 Common leaf... 9 00-10 00 Medium leaf... 10 00-10 50 Good leaf... 11 00-12 00 Fine and selections... 12 00-13 75

BUTTER: 16 1-2c per lb. POULTRY: Hens, 8 1/2c per lb; roosters, 4c; young chickens, 13c; ducks, 8c; turkeys, 10c. EGGS: 18 to 19c, case count; candled, 20c.