

WESTERN RECORDER

Faith, Hope and Love, these three.

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

83rd YEAR

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The Catholics have held a Eucharistic Congress in London. They announced that there would be a procession in the streets whose chief feature would be the "elevation of the host." Then Protestant England growled ominously. Premier Asquith sent a polite note to the Papal Legate, reminding him that this was against the law. The result was there was a procession without the host. And beyond some hooting and jeering by the spectators the procession was not disturbed.

Recent discoveries have shown that the old Egyptians believed in transubstantiation. By the performances of certain formulae by the priests, they thought that bread and wine could be transformed into spiritual things which were of the nature of the gods. Dr. Budge says of their funerals: "When the ancient Egyptians ate on this solemn occasion they believed they were partaking of food which had been transformed into the substance of their god."

In speaking of pastoral visiting, Dr. Fahs says truly: "To succeed in the pulpit the real life of the people must be known and that can be found only in the home. No assistant should prevent the pastor from personally getting acquainted with the people."

When Mr. Moody was about to begin a series of meetings in an English town, a pastor came to him and begged him not to preach on the Blood of Christ, for the people no longer believed in the vicarious atonement. Mr. Moody thanked him for the information and said he would preach at least a week on atonement by the Blood for that was evidently needed. He did so, and hundreds were converted.

A contemporary says, "the future of the church depends on its making itself wanted." And the article shows its being wanted by men. The future of the church depends upon its faithfulness to God.

MOSES AND THE BRAZEN SERPENT.

T. T. Eaton.

What are the relations of the preacher and his Master to the world can be clearly seen by considering the utterance of Christ: "As Moses lifted up the serpent in the wilderness; even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish but have eternal life," and by studying the tragic and thrilling scene, in the wilderness to which this utterance refers. Till the end come, Moses will represent the preacher and the serpent-bitten people will represent the world to whom he is sent with the message, "Look and live."

Every one of the race has been bitten by the deadly, fiery serpent of sin; and everyone will die eternally who does not look to the Crucified One. The preacher's work, in every generation, so far as the world is concerned, is the work of Moses with those stricken people in the wilderness. What did Moses do? What ought he to have done? Answer those questions and the duty of the preacher to the world is told.

Moses must needs have believed two things, or he could not have convinced the people of their need and of the power in the brazen serpent. He must believe that the bite of the fiery serpents was fatal, and that a look upon the brazen serpent would cure to the uttermost. There is a hidden force that prevents a man's making others believe what he does not believe himself. He may speak with all logic and eloquence, with the persuasive tongues of men and of angels, yet if he does not believe it himself, men will feel the hollowness of his words and will not be convinced. In dealing with the world, the preacher must not have the shadow of a doubt that the soul that sinneth shall die, and that Jesus Christ is able to save to the uttermost all that come unto God through Him.

As he stood by the brazen serpent, Moses felt that the one important thing, in comparison with which all other things were trifles, was that the people should look. Other things could wait—this could not. The deadly poison was at work in their veins—there was no time for delay or for thought of aught else save their healing. Just so must the preacher face a sin-stricken world. Their souls must be saved—all else is as nought in comparison. Their souls must be saved—this one thing must he strive for. He must in the deepest and truest sense know nothing but Christ and Him crucified, as Moses knew, in that time of sorest need, only the brazen serpent and the promise of God to heal those who looked.

The preacher of today may well wonder whether his own greatest difficulty confronted Moses as he stood beside the brazen serpent. Did all those Israelites know they were bitten? Did they know the bite was surely fatal? Or did some of them answer the prophet's cry to look, "I do not think I am bitten. The serpent's fang only grazed me. It was not enough to do any serious harm. I feel as well as ever I did. That cannot be fatal. Moses is only trying to frighten us as though we were infants afraid of our own shadows!" For this is the greatest difficulty which the preacher of today has to face in dealing with lost sinners. Men do not look upon sin as a fearful and deadly thing. They do not believe the wrath of

God rests on them now, and that an awful doom awaits them—a hell with no future but only an eternal now of suffering. Sin seems to them a light thing of little consequence either in itself or in its relation to God, a thing to be avoided only when it becomes a crime of which the law takes cognizance and which shuts one out from society. How to make men feel the awful nature of sin, and the infinite holiness and justice of God, is a problem before which the preacher has often to stand in painful impotence.

There is little reason to doubt that Moses had to contend with another difficulty which confronts the preacher today. The stricken men would not believe that so simple a thing as looking upon the serpent would heal them. They were suffering horribly; they had seen others die from the bites—what effect could looking at that brazen serpent have? If Moses could find some antidote and apply it to the bite ere it was too late, they would be grateful, but how could looking at a brazen serpent cool the fever in their veins? It seemed unreasonable to put any confidence in such a remedy as that.

Well, there was nothing scientific about it. Moses had no time, while they were dying to explain the method of the cure. And when all were healed or dead he could not explain. He could say only that God had promised the healing should follow the looking. What connection there was between the two, if any, beside the will of God, he did not know. He could make no explanation and they could have understood none. They could only believe Moses' word and try for themselves, and when they were cured, they could show to others what the remedy had done for them. Seeing those well and strong who had been near to death would prove to others that there was power to heal in a look at the brazen serpent, as no scientific explanation could have possibly done.

Here is a real difficulty in the way of the preacher today—to convince men that faith in the Crucified One will save them from the guilt and power of sin. But this is not the chief difficulty. It is far harder to make men see themselves as lost, ruined, helpless sinners, on whom the wrath of God abides. Men complacently fancy that they have never been so very wicked and that God will not be strict to mark iniquity in such comparatively good people as they feel themselves to be. They do not believe the bite of the serpent is deadly; therefore they are carelessly indifferent to the merits of the remedy proposed. Yet deep in the hearts of the wicked is a doubt of the power of God unto salvation. They do not believe that if they look they will be healed. They see so many who profess to have looked and yet who show in all their actions that the poison is still in their veins, and that they do not believe the blood of Christ has power to wash away sin. If only they were sure that repentance and faith would do what is claimed for them, they would repent and believe. This is the second great difficulty against which the preacher must contend in his relation to the world.

The great help to him in this trouble is to point to those whose lives show beyond peradventure that they have been cleansed by the blood of Christ. Voltaire said: he could answer all the arguments for Christianity he had ever seen, except the life of a shoemaker in Paris. Every godly life proves that Christ can save sin-

ners. He who did not believe looking at the brazen serpent would heal his wound, would be convinced when his friend looked and was cured. Who can estimate the power of a godly life? That is the testimony that is needed in the world through all generations. It is not talking simply, for talking alone is not testifying—the world cares little for professions. It watches the lives of the professors, and if it sees they are in very truth doing justly, loving mercy and walking humbly with God, it learns that there is power in the blood of Christ to cleanse from sin.

This, then is the duty of the preacher to the world—to convince men that they are sinners condemned to everlasting death by the just and holy law of God, and to point to "the Lamb of God who taketh away the sins of the world," "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have eternal life."

RELIGION OF BEAUTIFUL DEEDS.

By Robert Gordon.

"Let your light so shine before men that they may see your good works and glorify your Father in Heaven." This old text has done splendid service. Perhaps it will get new grip on our hearts if we recognize the fact that the words translated good works might more literally be translated beautiful deeds. Beautiful deeds are Christianity's best apologetic. Genuine beneficence is Christ's method for the propagation of the Gospel. Men see the goodness of God chiefly as it is reflected by the goodness of men. By thoughtfulness, kindness, patience, gentleness, we may help men to understand the compassion and tender mercy of God. Let it be understood that the Gospel of Christ is not merely a thought, however exalted or lovely, but rather an awakened affection which expresses itself in beautiful deeds. I have seen a child lift a toy engine and find sport in listening to the whirr of the wheels. And I have seen a man lift his completely-defined and systematized religion and find his satisfaction in watching the revolutions of the wheels—wheels, ethical, metaphysical, philosophical, theological. But, oh, the travesty and tragedy of it all! The thing never got down into his finger tips. Our religion is a sham, a farce, a failure, unless it incarnates itself in beautiful deeds. There are broken homes to be reunited, broken lives to be rebuilt, broken hearts to be comforted. Cease weeping over the imaginary sorrows of the novel and the stage, and give yourself to the relief of concrete flesh and blood misfortune. Cheer the discouraged. The perfume of a single kind word often sweetens a life for days. Give a life to the over-burdened and so follow the Christ. The only way to make a life beautiful is by the practice of the religion of beautiful deeds.—The Standard.

Christ says: You are a free man; count the cost. Life is before you; choose whom you will serve. I offer you a cross, also a crown. I offer you struggle, but there shall be victory. You shall be lonely, yet lo, I am with you always. You shall be restless, yet I will give you rest. Was there ever a leader so frank, so open, so brave, as the Master who is claiming you tonight?—G. H. Morrison.

QUESTIONS ANSWERED.

BY GENEX.

"It is stated that trine immersion must be the right form of baptism, because 'baptizo' is the verb invariably used and not 'bapto.' And that baptism is frequentative and means to dip repeatedly. Is this true? What can you tell me of the history of trine immersion?"

Dr. T. J. Conant, among the greatest Greek scholars of the nineteenth century went over all Greek literature and took every instance in which the word baptizo was used. He published a book, "Baptizien," in which he gave the Greek text and the translation. I have just refreshed my memory by reading over all the extracts from the Greek authors who wrote before and at the time of the New Testament. And never once is baptizo used to mean repeated dipping.

Baptizo has the usual ending of frequentative verbs, and hence some lexicographers gave to "dip repeatedly" as one of its meanings. But they were mistaken, as Conant showed conclusively by giving all the instances in which it appears in Greek literature. The termination makes the verb an intensive rather than a frequentative. As baptizo never means repeated dipping but only one, it is evident trine immersion is not indicated in the command. Besides, the use of the word "name" in the singular proves there was but one immersion. Otherwise it would have been "baptizing them into the names of the Father, and of the Son and of the Holy Spirit."

My knowledge of the history of trine immersion is not very extensive. Scholars generally think it began in the great controversy about the Trinity. In order to emphasize this doctrine the Trinitarians began the three immersions and the practice was quite general among them. More than one council passed strenuous decrees on the subject and one ordered that any one using but one immersion should be deposed. I do not know the name of the council nor the year in which the decree was passed. And it may be that more than one council took this action, for as I said, my knowledge of the history of trine immersion is not very extensive.

But Tertullian is the first writer who mentions it, and he admits that the apostles did not practice it, for he says it was more than they did. Dr. Christian, in his book on immersion, which is a perfect thesaurus for Baptists, quotes Tertullian: "To deal with this matter briefly, I shall begin with baptism. When we are going to enter the water but a little before in the presence of the congregation and under the hand of the president, we solemnly profess that we disown the devil, and his pomp and his angels. Thereupon, we are thrice immersed making a somewhat ample pledge than the Lord has appointed in the Gospel." Tertullian wrote in the second century. I believe in 150, and knew the trine immersion was not what the Lord commanded.

Jerome, the greatest scholar among these Latin Fathers, says expressly that trine immersion was only a matter of tradition. He says, "Many of the things which are observed in the churches by tradition have usurped to themselves the authority of the written law, such as to immerse the head three times in the bath."

How do you reconcile what the Philadelphia Confession of Faith says about God's not being the author of sin nor responsible for it, with Isa. 45:7?"

In Isaiah 45:7 God says: "I make peace and create evil." He does not say that He creates sin. The Hebrew word rendered "evil" occurs more than five hundred times in the Old Testament, and never once does it mean sin, nor is it translated sin in a single instance. The translators used a great number of English words in its translation, forty-four I believe, though in a majority of cases it is translated evil. But never once is the idea of sin connected with it, except that the evil is often the result of sin, and the

punishment which God sent for sin.

The Hebrew word is translated adversities in I. Sam. 10:19; afflictions in Ps. 34:19; calamities in Ps. 34:8. And these show the meaning of the word. The success of Cyrus would bring outward evil, national, social, etc., upon the nations he conquered. God sent these evils, reverses, calamities, etc., upon Israel to punish them for their sins.

That God permits sin is true, but he is not the author of it. That He could have kept sin out of His universe by not creating any intelligent creatures with free will is also true. But it was for his glory that he should have intelligent creatures to worship him. It was for his glory that his attributes of mercy and long suffering and justice should be shown to his universe. And God's glory is the great thing—the most important of all things.

The origin of evil is the problem of the ages. Heathen philosophers have studied it as well as Christian theologians. The only answer which orthodox Christians can make is that it was for God's glory he should have intelligent creatures endowed with free will. And a will which is free and finite can fall into sin. Whether we will understand more than this hereafter I do not know. It ought to be sufficient for us that God is glorified.

A DEEP SENSE OF THE EXORCISING SINFULNESS OF SIN.

By George Varden.

The Psalmist mournfully exclaims: "Against thee, thee only have I sinned and done evil in thy sight." The usual order of such a sentence would be: "I have sinned against thee." But here prominence is given to the offended Deity by placing him first in the sentence. Then follows the emphasis of repetition, in which the proposition is repeated in the Hebrew: "Against thee, against thee only have I sinned." Moreover, the Psalmist does not employ the third person, saying, against God I have sinned, but the second, against thee, against thee only. The third person would seem too remote. Nothing must now intervene between the crushed penitent and his offended God.

The whole problem of sin reduces itself to the limits of these two personal pronouns—Thee and I. At bottom these are the only terms necessarily involved—the righteous and holy God and the sin-conscious I. No other data are needed for its realization and investigation. The conception of sin attains even approximate intensity only when experienced in the first person—I have sinned.

This is quite a different thing from treating the doctrine of sin at wide range. All men are sinners, is logically a universal proposition, which is for the most part admitted, but such a general impeachment of the race does not of necessity involve any sense of personal sinfulness. This general confession is made by millions without a twinge.

It is well for us personally and individually to get at the essential difference between fluently expressing the universality of sin and having a realizing sense of it in one's own mind and heart. What transparency of conscious unworthiness when confession is made in the first person—"I am a sinful man, O, Lord!" While without disquietude it had been his wont to speak of all men as sinners, he now under the convicting power of the Holy Spirit is made to feel his own special and personal sinfulness. The soul and God now get close together, and the stricken sinner, in the presence of him who cannot look upon sin, exclaims: "Now mine eye seeth thee; wherefore I abhor myself and repent in dust and ashes." Never before did he ever sink under such a sense of self-abhorrence. The awful guilt and heinousness of sin, the insurmountable barrier it throws up between him and God now overwhelm him. In the congregation of God's people he used to sing with precise and strong emphasis those stanzas which now find expression only in fitful, choked utterance:

"My lips with shame my sins confess,
Against thy law, against thy grace;

Lord should thy judgment grow severe,
I am condemned, but thou art clear.

"Should sudden vengeance seize my breath,

I must pronounce thee just in death;

And if my soul were sent to hell,
Thy righteous law approves it well."

Each one must for himself find within himself the deep and appalling significance of sin—its root and germ and foliage and fierceness and fruit—those motions of sin (pathemata) as Paul words it, working in our members and bringing forth fruit unto death, and as James says, the lust which is in our members, striving for victory over the better self.

No definitions of the Hebrew and Greek words for sin, evil, unrighteousness, transgression, iniquity, as given in lexicons, can possibly reveal the real, hidden, unspeakable meaning of sin. It can be known only to one who has been enlightened by the Holy Spirit, or who, as Paul says with emphasis, "has received the grace of God in truth."

In his "Serious Call," a work of singular power, much circulated in England when I was a lad, Mr. Law says: "God has given no one any power of knowing the true greatness of any sin but his own, and therefore the greatest sinner that every one knows is himself." Accordingly, Paul felt himself to be the chief of sinners, and Bunyan used to declare that no one had as had a heart as he had.

These and similar confessions that could be cited are not the offspring of a spurious self-abasement or mock-humility, nor of a spiritual pride designed as a personal ex-emption of that Scripture: "Where sin abounded grace did much more abound." Nor, on the other hand, are they to be taken in the general secular sense of such expressions as though these confessors were sinners above all men according to the world's way of estimating evidence. And yet with their earnest religious natures they did in fact feel themselves to be the very greatest sinners in the fullest experimental sense. And as to suggested exaggeration in giving verbal expression to their feelings, we may believe that even these strong heart-utterances inadequately express their profound sense of indwelling sin.

Paul draws from his own experience the doctrine of human depravity, and this initial doctrine of sin necessitates the entire train of biblical dogmas—the atonement, the regenerating power of the Holy Spirit, etc. Pascal somewhere states that the Christian faith consists principally of two things—the corruption of human nature and the redemption of Jesus Christ.

But I must close. And yet I have not said on this subject what I have been struggling to say, what was (and still is) in my heart to say. I feel somewhat as Parrhasius did after he had wrought his utmost to give form and color to certain of his mental creations. Intently viewing his work and sickening at its incompleteness, he turned away from the canvass exclaiming in despair, "O, that I could paint a sigh."

Dear reader, before you throw aside this paper, let me ask, Have you ever experienced a similar sense of the heinousness, the baseness, the atrocity and the guilt of sin?

SIN AGAINST SELF.

Human laws prevent injury or trespass by one person upon another. They do not recognize the necessity of restraining sane men from self-injury or from trespass upon their own rights. Yet in the light of Scripture, he who injures his neighbor injures himself. All sin is against God, but it is equally a wrong to the sinner. "Whoso sinneth against me wrongeth his own soul" is the utterance of that wisdom which, in inspiration, is called the fear of the Lord.

The law says, "Thou shalt not kill." The punishment of murder by man's law is death, but the murderer may escape it. He may fly, or there may be technicalities, but the wrong to his own soul can not be escaped. It is a present and continuous

punishment. A man appeared at a police station and yielded himself a prisoner. Years before he had killed a man in another city. The remembrance of his deed and the face of his victim had never left him. His sin had proved a wrong to his soul. Death would have been a less grievous punishment. Anger is a violation of the sixth commandment, and, though it may pass quickly away, leaves the soul worse for its indulgence.

Another command enforces honesty. The man who steals wrongs his soul more than the amount he takes from his fellow. The cases continually reported of those who are pushed by conscience to return money unjustly taken are illustrations of this. The wrong may not, in every case, be realized, for the conscience is often so scarred that the sinner does not know his condition.

Another command enforces chastity. Our Saviour interprets it to forbid impurity of thought, as well as of deed. It can not be broken without sin; every violation makes its mark on the soul. The sin is against God; it is also against self. The soul, under its influence, is wronged of its purity; it becomes polluted. The wrong can not be estimated. The sin may be repented of and the pollution removed, but a scar is left, uglier than any possible on the face of man. As in the case of other sins, the sinner may be unconscious that he wrongs himself. Sin may be sweet to him, so that he does not know his suffering. He does not see himself, or, if he does see, fails to note the changes which have passed and are passing upon him. If it were possible to compare his soul scarred with sin, with the same soul pure as in the days long past, he would be startled, and realize that in sinning against God he has wronged himself beyond repair.

Application of the same truth might be made to all of the commandments, no one of which can be broken without peril. It is specially true of the law in its entirety, as summed up by Christ. He who fails to love God with all his heart, wrongs his soul unspeakably, defrauding it of that which is more valuable than all other possessions—of eternal life. To repulse God's spirit and refuse salvation is a quickly punished crime. The soul is hardened; with each repulse it is more and more indisposed to receive the offered mercy.—Exchange.

A great scandal, a stumbling-block in the way of the ungodly, and an occasion of much irritation among the members of churches, we are told, is the existence of sects and denominations among Christians, whether nominal or genuine. Religion is "a life," we are told, not a system of doctrines—a life, not a creed. Just what kind of a life it is—what is permitted and what denied to the "saint"—we are not told. As for belief, it is to be the least possible, since to believe anything is of so much less consequence than living something. Blessed are they who are constantly seeking union among professed Christians, who minimize belief and magnify the idea of union! But it does not seem to occur to all of these unionists that the Church of Rome is the great union church of the world. From the fourth century till now that Church has stood for union among those who profess Christianity, and the consistent unionists are they who are seeking reunion with that Church. Anything short of Rome is schism, as much now as it was in the sixth or the sixteenth century. The remedy for schism is the suppression of the Bible, and its interpretation by the church. As long as men read the Bible for themselves, they will differ as to its interpretation, and, if they are honest they will stand each for his own interpretation.—Journal and Messenger.

The contemplation of ourselves, if it be not subordinated to the contemplation of Jesus Christ, leads us step by step to our own righteousness, to salvation by works, and thence to pride if we forget ourselves, or to listlessness and despondency if we see ourselves as we are.—A. Vinet.

BAPTISM IN BRITAIN A. D. 563 TO 1901.

H. G. WHITE.

Dr. Wm. Walf, the great Anglican authority on baptism in Britain says: "England held the original practice of dipping longer than any of the continental nations of Western Europe. All along through thirteen centuries dipping was enjoined, without any variation of pouring or sprinkling." The Ancient British Church, in Wales, Ireland, Scotland and Northumbria until the eighth century—the Romanists in England until the fifteenth century, and the Anglican Church continued to practice immersion at baptism until the seventeenth century. Sprinkling was introduced into Scotland in 1554, brought from Geneva by John Knox and other disciples of John Calvin, who taught that "The very word baptize signifies to immerse, and it is certain that immersion was the practice of the Ancient Church, but whether the person who is baptized be wholly immersed, or whether water be only sprinkled upon him, is of no importance." Christ's own command "of no importance." Apostolic practice "of no importance." The custom of British churches for thirteen centuries "of no importance." Signs and symbols of death, burial and resurrection "of no importance." "With" teaching was learned all too well by his Scotch disciples and we find the "administration of the sacrament as approved by the famous and godly learned man, John Knox, in which the administrator of baptism is enjoined to 'take water in his hand, and lay it upon the child's forehead.'"

To show how immersion was practiced in Britain for thirteen centuries we give a few historic baptisms.

A.D. 563.—In the terrible persecution by the Emperor Diocletian, Christians were exiled from England to the mountain fastnesses of Wales. The Christians possessed the Scriptures in their own native tongue—they had a pure primitive type of Christianity due to isolation from the Romish and Greek churches. They immersed believers in the faith of the Holy Trinity.

A.D. 790.—Ninian evangelized in North Wales and South Scotland and immersed believers in the rivers.

A.D. 401.—Corantius evangelized in Cornwall and immersed converts in the sea at Land's End.

A.D. 432.—Patrick, son of a Scotch dragoon, evangelized in Ireland and immersed converts in wells and rivers.

A.D. 520.—Columba, a disciple of Patrick, evangelized in the Orkney Islands, and immersed converts in the North Sea.

A.D. 540.—Kentigern, a disciple of Columba, evangelized in the Lowlands of Scotland, made large numbers of converts and immersed them in rivers.

A.D. 567.—Brod, the Chief of the Northern Picts, was converted by the preaching of Columba, and was immersed in the sea.

A.D. 597.—On April 27th, Ethelbert, King of Kent, his nobles and 10,000 of his subjects were immersed in the River Swale.

A.D. 625.—Paulinus evangelized in Northumbria and immersed the converts in the Rivers Derwent and Glen.

A.D. 627.—King Edwin was immersed in a running spring in the city of York.

A.D. 651.—Aiden evangelized in the County of Northumberland. He immersed the converts in the Rivers Warren and Dennis.

A.D. 654.—Celd evangelized in the Counties of Middlesex, Surrey and Essex. He immersed many converts in the River Thames at Tilbury.

A.D. 661.—Furse, a missionary from Bangor, immersed converts in the rivers in Norfolk.

A.D. 680.—Cardwall, King of the West Saxons, was immersed in a pool.

A.D. 725.—Bede and his disciples evangelized in Northumbria. They insisted "that men be first instructed in the truth. Believers in Christ to be baptized, because without faith it is impossible to please God. At baptism he who is truly baptized is seen to descend into the water—he is seen to be dipped in the water—he is seen to ascend from the water."

A.D. 816.—A Council held at Chelsea, near London, decreed "That ministers when they administered baptism must always immerse."

A.D. 808.—Aethelstan, upon a profession of faith in Christ, was immersed in the River Tono in Somersetshire.

A.D. 885.—King Alfred erected in Oxford a spacious circular baptistery for the immersion of converts.

A.D. 900.—At Cokermonth, Cumberland, a large stone baptistery was erected for the immersion of converts to Christ.

A.D. 994.—At Winchester, Hampshire, Anlaf, King of the Norwegians, at his request, was dipped in the baptistery.

A.D. 1025.—Gilbert, Bishop of Limerick, Ireland, instructed the clergy, "It is the duty to administer baptism to believers, dipping them after confessing the Holy Trinity."

A.D. 1050.—Missionaries from the North of Ireland evangelized in Iceland and immersed believers in the sea.

A.D. 1106.—The Bishops held a Council in London and issued decrees enforcing immersion.

A.D. 1165.—Thirty poor weavers from the north of France fled to England, from persecution on the Continent. They were examined by a Council at Oxford City. They confessed that "they objected to infant baptism—that believers only should be baptized."

A.D. 1200.—The Bishops held a Council at Salisbury and enforced immersion at baptism.

A.D. 1270.—William, Ocean of England, was examined by priests, "he contended for the sufficing of Scripture in faith and practice, objected to infant baptism—believers only should be baptized."

A.D. 1306.—The Bishops held a Council at Wor-

chester, to enforce immersion.

A.D. 1331.—Richard Fort, of Warwick, was dipped in a spacious font.

A.D. 1334.—At Ipswich, Suffolk, a congregation worshipped in a house in St. Mary's Parish. They held that the Scriptures was their only rule and that all believers were priests. Rejected infant baptism as a heathen ceremony—believers only were subjects for baptism.

A.D. 1458.—A number of persons worshipped in a house at Chesterton, (Cambridgeshire). They denied infant baptism—believers only ought to be baptized.

A.D. 1464.—Prince Arthur, eldest son of Henry VII., was immersed at Winchester in the presence of many nobles.

A.D. 1470.—Princess Margaret (mother of James I.) was immersed at Westminster. The Bishop of Ely dipped her in the baptismal waters.

A.D. 1523.—Princess Elizabeth (Queen) dipped at baptism at the Friar's Church, Greenwich.

A.D. 1537.—Prince Edward (King Edward VI.) dipped at baptism, at Hampton Court Palace.

A.D. 1564.—Prince James (King James I.) was dipped at baptism in the old font at Edinburgh Castle.

A.D. 1603.—King James of Scotland became King of England. The Presbyterian dissent brought to the Court introduced Calvin's administration of baptism, and thus came the common practice of sprinkling for immersion into England.

How the English Reformed Church in the reigns of the Tudors understood baptism is clear from the liturgy "The dipping into the water doth betoken that the old Adam ought to be drowned and killed by daily contrition and repentance." William Tyndal, the translator of the Scriptures, says, "The plunging into the water signifieth that we die and are buried with Christ, and the pulling out again signifieth that we rise again with Christ in a new life."

ZACCHAEUS—A CHARACTER STUDY.

BY WILLIAM AIKMAN, D.D.

Zacchaeus is called in the story an "Architectonus," or "Head Custom House officer." Jericho, where he resided, was a point where a large trade in balsam centered and where naturally the Roman government would have had an able official to collect the revenue.

We can readily believe him to have been a rich and prosperous man. His position was important and lucrative. However, as a class, these revenue officers may have been hated by the Jews, they were secure and honorable in the recognition of the Roman government, whose work they were doing and whose power was behind them. Zacchaeus was a man of such sterling character that he must have extorted from his Jewish fellow townsmen a degree of respect.

A man of means, in a prominent and independent position, Zacchaeus was not an entirely happy man. His heart was not at rest. It needs more than comfortable surroundings to make a man happy.

He was a conscientious man, as he himself, with no self-glorification, asserts. When brought unexpectedly face to face with the great Teacher from Galilee he stands in his presence, possibly when the Master was making his usual ablutions, and says: "Behold, Lord, the half of my goods I give to the poor, and if I have taken anything from any man by false accusation I restore unto him four-fold."

He had heard the murmuring of the crowd which had looked with anger and contempt at Jesus going into the house of a man that they called "a sinner," and which put him on the same level with a harlot, and it was entirely natural that he should feel it necessary, as soon as possible, to declare his innocence of any practices such as would justify the taunts of these people. He would have the Master see that really no mistake had been made in accepting the hospitality of his home.

While this, probably, was the reason of his assertion of entire integrity, and while he was led to speak of his beneficence for the same reason we may see much lack of it all. There is a revelation of what had been long going on in his mind. He was correct—scrupulously correct—in all his business dealings; he was an example in everything to Pharisees that despised him. But all his high-mindedness and beneficence had not given him peace. Indeed these things may have been burdensome to him. One can conceive that to have been the case. A man may feel an extreme pressure upon him to do right, a pressure which after a time becomes an anxiety. Conscience is tender, morbidly so. The man is apprehensive, afraid that he may have done wrong. He is afraid that he "has not done exactly right; has tried to do it, and, after all has failed." Ought to have done—now he feels it differently, wishes that he had." He wonders if he has given enough. May not possibly, probably has not. "Have I? I wish that I had. I am sorry now, but will it ever be any better?"

There is such a state of mind. The man is alert, inquiring, anxious, sore. He is not peaceful nor even satisfied. He is under law, and the law is bondage. It is obligation, not rest.

Zacchaeus was not to be left here. He was to come into a better state. Let us follow the steps by which, under the guidance of the Holy Spirit, he was to come into light and joy, into a life strong, happy and peaceful. All his past experience was not in vain and had not been profitless; rather it was preparatory for some better things. His life was to be brought into connection with the life of Jesus Christ. He was to be taken out from his bondage and be brought under the law, another law of the spirit of life. An hour comes when all unexpectedly to himself he takes a step forward in his spiritual life.

It begins by his yielding to a sudden impulse, unasked for by a passing and entirely unlooked-for occurrence. Our Lord, on his preaching tour, going toward Jericho, had entered the town of Jericho, and, as it would seem, without stopping, had passed thru the place. Zacchaeus has been unable, on account of his short stature, to see the great and just now popular teacher of Nazareth, the exciting crowd preventing him from getting near him.

But he could not be thwarted. He ran ahead, taking, it may be, a short cut through the unfenced fields and climbed a sycamore tree, whose long and massive branches, then as now, were found stretching over the road. Jesus would pass in full view underneath.

The occupation of the Roman government would lead him to expect little from a man so largely in the public eye as was Jesus. He himself was not a popular man in Jericho, and it would be unlikely that a teacher who just now was attracting so much attention would care to risk his reputation by taking any notice of him. But, any way, he would get a good look at the man. Probably he did not stop in his hurry to debate the matter at all. Here was a good opportunity, and he would embrace it.

These sudden and transient impulses toward good things, what possibilities they have in them! No one can say how far he has progressed. He may have gone much farther than he has thought. Everyone is, more or less, under the lead of spiritual forces which he does not measure or even understand. He does not know how far along he has come. These forces may have brought him unexpectedly, to a place which has the promise of infinite good.

Zacchaeus reached such a place, and he reached it because he yielded to this sudden impulse. No one can doubt that it was a suggestion of the all-loving Spirit of God. The opportunity came suddenly and he as suddenly embraced it. Indeed, everything depended on the promptness of his decision at this moment.

All the time it is so. Men come to the crisis hour of their life; there are half-blind impulses and they step forward. They are over where the placer sands have limitless golden treasures waiting for them. They yield promptly and there opens before them a world of blissfulness. It was so with Zacchaeus. Upon it came to him an unexpected recognition. How could he know or imagine that his name had been heard by Jesus? Yet the crowd comes on and the calm face of Christ comes into view, and, while he has time for no more than a glance, the Master stops just under him. The throng falls back and closes around him, and Zacchaeus finds that Jesus is looking up to him. To his intense surprise, he hears his own name called: "Zacchaeus, make haste and come down." Recognized! Known by name!

And so it was. All the history of his life, all the past religious experiences, experiences that he had never revealed to any one, had been marked, measured and sympathized with. Not one of them had been disregarded by the All-Knowing, but all had been bearing him onward to this very place. Let no man feel that he is left alone in his heart struggles, or that the drift of his life is so whither. There is one who knows them all. They are leading to larger and better things. These better things came at once to Zacchaeus. With the all unexpected recognition came an offer companionship: "Today I must abide at thy house." There was something irresistibly cordial and frank and attractive in the words and so entirely adapted to the man. He would never have thought of inviting this celebrated and popular teacher to his house, certain as he would have been of a prompt refusal. But there he finds himself called familiarly by name and the Great Master invites himself to his house and to table!

What an evidence is here of our Lord's knowledge of human nature! He had that subtle and powerful thing—tact—in its utmost perfection. Here was an explanation, no excuse, only a bright look of cordial recognition, a frank, hearty smiling request, as if the Master well knew the homo and was sure of a welcome.

These invitations of the Lord! They are not all gone, hushed in the forgotten past. They live and speak today. Among the noises of earth we do not hear them.—Christian Work.

CITY AND COUNTRY CHILDREN.

The problem of raising a child in the city is considerably more complicated than the rearing of a child in the country and on the farm. In the city conditions are so different as to make comparisons with the same attempt, in the country almost out of question.

From the time the child is able to walk about and get out in the home yard, until the school age is reached, there is one continual stress upon the parents, the mother in particular, to keep the little being's mind and habits in the right channel. True to his social instinct the youngster is bound sooner or later to find a playmate or two in some neighbor's child of about the same age. It is at this stage of child life that the real trials of a mother come. For no matter how good the child's home training has been up to this time, he is almost certain to show signs of a refractory spirit after a short period of association with his little playmates. Emulation to do little mischievous acts seems to grow upon these budding youngsters. Each seems to vie with the other to outdo him in childish pranks.

What mischief one does not think of the other will, and so between them they usually lead their mothers a merry chase, to look after them.

Then, when the school age begins, while the stress on the mother is somewhat relaxed, new dangers in the form of the bad boys and doubtful companions in school are met, and if the parents do not closely follow the habits of their children, evils that weaken the body and shrivel up the

little one's may arise upon their loved ones.

This contact with other children, and especially of boys, with bad language and immoral thoughts are apt to leave on the child's mind those awful and lasting impressions that lead to destroy noble ideas, and poison the intellect.

Another point to be considered in the life of the city child is the fact that he usually has no definite employment outside of school hours, and since a healthy child must be active, in order to exercise his growing body, the little tasks that should be his to perform are sought in other lines of activity, either in play or mischief.

The time that should be used by the child to some good purpose is lost, and in the losing a great deal of benefit passes from the child's life. With the country child it is different. Almost from the days of babyhood tasks are required of the little being, and as they grow older the spirit of industry is gradually developed, and this is one reason why so many country trained men and women are numbered with the famous of our land.

There, since neighbors in the country are not so near as in the city, the temptation for country children to play's outside of school days is almost removed, and with it a great deal of worry and care is taken from the mother. For it is the mother who feels the greatest responsibility in the training of her children.

This is no argument that children on the farm should be used as machines to do certain kinds of work, or that they should be kept away from other people's children, or that they should not be allowed to have their full quota of play time. Far from it. The well-bred, carefully trained and morally-balanced child is the one that usually counts for something when mature age is attained. The proper tempering of work with play is necessary. There is no doubt but that the best place for bringing up a child is on the farm. Here he may be treated as nature intended him, free from the artificial conditions that circumscribe and narrow child life in the city. Here, close to the heart of nature, he gains health and wisdom, and if rightly directed his faith in God is strengthened by this association with the beautiful in creation.

The country child has the advantage over the city child in that all of nature's treasures are open to him, such as wild flowers, pure air, beautiful scenery and plenty of useful exercise. All these have their part in simplifying his proper rearing and add much to his effective training for better things.—Indiana Farmer.

THE ORGANIZED AGE.

Geologists have divided the past time into geological ages, as Quaternary, Tertiary, Cretaceous, Carboniferous, Devonian, Upper Silurian, Lower Silurian, Cambrian, Oolite and Crystalline. Society has divided the present into organizations, societies, lodges, and such like until for a better name I will call it the age of organization, or the organized age. If the churches of Christ had escaped the cry for organizing themselves into so many different societies, and had been content to remain the grand body of peculiar people they once were, we would not hear so much complaint of their losing their influence and of the men having quit attending public worship. If the churches could be saved from their would-be friends, they are well prepared to meet their three strong enemies, the world, the flesh, and the devil. A few more societies, classes and movements and it will tax the alphabet to furnish letters to designate them all. It destroys largely the influence for good of the churches among the people. Unfortunately for the churches they have surrendered a large part of their charity work to the secret societies of the country, and thereby have lost a power for good. Few expect the churches to see after their needy. I believe that church cut after the New Testament pattern, "Immersed Believers," is the grandest organizations under the sun today, and needs not so many societies. I believe that what is done should be done in the name of the church, and that the church ought to have all the credit for it. I wonder sometimes if there is anything that it is my duty to do, which is not my duty to do as a church-member, and let my church have the credit for it. I believe with Solomon, when he wrote of the church, "Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners, and who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Solomon's Song 6:4-10.

"I love thy kingdom, Lord,
The house of thine abode,
The church, our best Redeemer saved
With his own precious blood.
Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise."

C. A. BARNES.

A SUBTLE DECEPTION.

One of the subtle deceptions of life is the thought that by condemning others evidently much worse than we are, we somehow better ourselves. No greater moral folly can enter our minds, in view either of self-improvement, or the judgment of God. We multiply our folly when the condemnation is heaped on those who are only play with life's, and the virtue we approve is set by one who may be without conscience or character. There is no virtue in spectacular morality in which we applaud nobility with no purpose of emulating it, and hiss vice without power or purpose to eject it from our own lives.—The Pilgrim.

When I can do no more,
I always can do this;
I can look upward and implore
Strength for my helplessness.

Sunday-School Lesson

Sunday, October 11th.

God's Promise to David.—I Chron. 17:1-14.

Motto Text.—"There hath not failed one word of all his good promises."—1 Kings 8:56.

"Now it came to pass as David sat in his house..."

"Lo I dwell in an house of cedars, but the ark of the covenant of the Lord remaineth under curtains."

The ark was under a tent on the same hill as the palace. David no doubt had a new tent when he brought the ark to Jerusalem.

"And Nathan said to David: 'Do all that is in thine heart for God is with thee.'"

"I have not dwelt in an house since the day that I brought up Israel into this day."

"Whosoever I have walked with all Israel, spake I a word to any of the judges."

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time they settled down in the promised land until they demanded a king, and Saul was chosen by the Lord for them, Israel had been ruled by judges, the last being Samuel. It is worth noting that God appointed these judges to feed His people.

"He shall build me an house, and I will establish His throne forever." David could help, and did help greatly by his preparations for the building.

"I took thee from the sheep fold, even from following the sheep, that thou shouldst be ruler over my people, Israel." David was the youngest of Jesse's sons, and Jesse was not among the chief men of Judah.

"I have been with thee whosoever thou hast walked." And he is with all of his children today. Could any thought give more joy and more strength?

"Also I will ordain a place for my people, Israel, and will plant them, and they shall dwell in their place and be moved no more."

"Furthermore, I tell thee that the Lord will build thee an house." David had desired to build a house for the Lord. God refused to allow him to do it, but in His turn promises to build David a house.

"When thy days be expired that thou must go to be with thy fathers." Showing that God had appointed the number of his days.

for thee that of thy son and I will establish his kingdom." His enemies in the kingdom should not prevent his ascending the throne, nor should the other nations conquer his kingdom.

"I will be his father and he shall be my son." How much this promise to David guarded Solomon from God's just wrath when he allowed his wives to lead him into idolatry, Solomon did not know.

And all of us when we get to Heaven will learn how many blessings and how much mercy, when we deserved sharp punishment, was due to God's loving remembrance of our godly parents.

"And I will not take my mercy from him as I took it from him that was before thee." From Saul, from whose line God took the kingdom entirely away.

AUDUBON.

The Henderson Journal tells of a great meeting in Audubon, a suburb of Henderson, conducted by Rev. E. B. Gill, of Atlanta, Ga.

The meeting has been in progress for three weeks. There have been more than eighty conversions.

It was the purpose to close the meeting on the night of the 20th, but the interest was so great and the pleading of the people so earnest that the meeting was continued. Some of the evidences of the genuineness of the work was seen in confessions like the following. Fourteen were received on Sunday night, the 20th, for baptism.

One young married man said to the evangelist: "I have insurance on my family which I lied to get and I am going to give up the policy and serve God."

Fathers and mothers, brothers and sisters went after their loved ones, and as they would find peace to their souls the happy shouts of fathers and mothers could be heard for many blocks around.

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There were many conversions and reclamations. Among them were some very hardened sinners. Some were hard drinkers and gamblers; some were dancers and skating-rink habitués of long standing.

Where alienation of friendship, so-called, is taken lightly by the parties involved, it is a sign that it lacked depth and truthness.

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PRACTICAL RELIGION. Do you carry your religion or does your religion carry you? Isaiah pictures the idolater bearing his god on his shoulder. "One may cry unto it, yet can it not answer nor save him out of his trouble." True religion carries the worshiper. "Even to hoar hairs will I carry you," saith God; "yea I will carry and I will deliver." How worse than worthless is a religion that can not bear us up when we are in need, and that must be carried as a dead weight by us in addition to the burdens we must bear! Religion should bring rest and relief to the soul, not add to its many burdens. Christ's words are winsome when he says: "Come unto me all ye that labor and are heavy laden, and I will give you rest."

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BOOKS



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The Outlines of Systematic Theology. By Rev. Augustus H. Strong, D. D. 8vo, 774 pages. Price, \$2.50 net, postage extra.

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BY EXPERIENCE AND BAPTISM.

Rev. C. C. Marshall, Ph. D.

I earnestly wish to call attention to the fact that we are drifting somewhat, and that we are liable to depart unconsciously, I think, from the faith of the Bible, and of our fathers, as a result. Formerly, when one professed faith in Christ as his Saviour, and was received into membership in a Baptist church, it was said he was received "by experience," or "on experience." Later, one so received was said to have been received "by experience and baptism." This addition made to the statement as to how he was received, resulted probably from the fact that emphasis came to be placed on the fact that one is not a member of the church until he is baptized. So this addition to the formal statement as to how one, on profession of faith in Christ as his Saviour was received by the church, was more accurate and complete than to say that he had been received "by experience." But herein lies the danger. Recognizing the fact that one is not received into membership in the church till he is baptized, and in keeping with the restless spirit of the age to hurry along, shorten statements, abbreviate, and do everything we can to occupy as little space as possible in our reports to additions to the church, and in our statistical tables. Associational, State national and world-wide, we have come pretty generally to make the statement simply that so many were received "by baptism." You find it indicated in this way in our minutes of associational meetings, in our State annuals, and in our reports of revival meeting results, as given in our denominational papers. The "by experience" is omitted. You say this is not a serious matter! Perhaps not, so far as we are concerned. "By baptism" to us who are familiar with the old way of putting it, means "by experience and baptism." But how about the rising generation? Will not they be led to think that baptism is the thing of chief importance? Whereas they should be taught that a good, genuine Christian experience is of first and chief importance. I would suggest, if I may, that we return at once to the old-time way of stating the matter, and when one has been received on profession of faith in Christ, that we put it received "by experience and baptism." This is not misleading, and does not unintentionally, or unconsciously, teach a false doctrine. Why do I write this? Because a certain Baptist brother, after the old order, who resides in Southern Indiana, made the statement for publication, that a certain person was received "by experience," and an Eastern Baptist brother, a minister of high standing in the denomination, wrote him and asked him what he meant by the statement; that he supposed he meant that the person belonged to a church before uniting with the one in question, and related her experience in doing church work in connection with the church from which she came. Perhaps over East they omitted the "experience" part of the formal statement long years before we did, and the minister in question might have grown up without ever having heard the old formula, "by experience and baptism." I do not know how

this is, I am sure, but I can easily see that our sons and daughters may grow up and be as ignorant of the meaning of receiving members "by experience" as this Eastern brother seems to have been, unless we return to the old paths in this matter, and put it "by experience and baptism."

DEAR RECORDER,

Please allow me space for a sketch of my meetings. I have had three in succession. The first was held at Simpsonville, with Brother O. M. Huey, of Somerset, assisting. Brother Huey did nearly all of the preaching, and did it well. Our people were much pleased with Brother Huey and his faithful efforts to win souls. He is a good man and a fine worker as well as a good evangelist. We trust God will continue to bless him in all of his work. The meeting resulted in thirty-eight additions to the church. Twenty-one were for baptism and the church revived. From Simpsonville I went to Walton and held a two weeks' meeting, doing the preaching myself. The results seem to have been good. A man seventy-two and his wife seventy-one years of age were baptized, also two other men between fifty and sixty years of age. There were twenty-five additions, nineteen for baptism, as a result of the meeting, and the church put in better condition. With revived spirits and hospitable heart, they anxiously await the coming of the association on September 9. We are expecting a blessing from our visiting brethren. At the close of the Walton meeting I went to assist Brother E. J. King at Knoxville, Ky., and spent a very pleasant week with him and his good people. Brother King began his meeting on Tuesday night and I joined him on the following Friday night. The meeting resulted in thirty-five additions to the church, thirty-three for baptism. I hated to leave Brother King so early, but on account of the association meeting at Walton I was compelled to do so. The Lord bless him and his good people. I was very glad to see in The Recorder that its able editor had been visiting my people at Simpsonville. I am sure they enjoyed his visit.

E. L. ANDREWS.

A QUESTION OF FACTS—AND IS ALIEN IMMERSION A TEST OF FELLOWSHIP?

By J. J. Porter.

At the Boone's Creek Association, Dr. Prestridge stated that alien immersion was only sixty years old, and that Dr. J. R. Graves was the first Baptist who ever opposed it, and wanted to make it a test of fellowship among Baptists. He also said that an association, which declared non-fellowship with the practice of alien immersion, cut itself loose from the fellowship of the Southern Baptist Convention. What are the facts as to these statements? As to the Southern Baptist Convention, that body has no fellowship for the practice of alien immersion. It has never committed itself to the theory of alien immersion. And for any church or association to declare non-fellowship with the reception of alien immersion, does not, in any way, affect its relation with the Southern Baptist Convention. It is a little too late in the day for Brother Prestridge to alarm Baptist associations, which declare they will not fellowship the practice of alien immersion, with the announcement that they, by so doing, cut themselves loose from the fellowship of the Southern Baptist Convention. The idea that fellowship with the Southern Baptist Convention depends upon fellowship with alien immersions, is false and absurd. Those who have a clear acquaintance of the literature on the subject,

will smile at Brother Prestridge's statement that alien immersion was first opposed by Dr. Graves about sixty years ago.

This is a slip of his "World Conscience."

Long before Dr. Graves was born the old Philadelphia Association pronounced against alien baptism. Those staunch old Baptist fathers said, in their associational sessions, that alien baptism "is null and void." They said, "to admit such baptism as valid, would make void the ordinance of Christ, throw contempt on his authority, and lead to confusion."

That is exactly my contention, but let me give the record in full.

In the minutes of the Philadelphia Association, page 238, "In answer to a query from the First church in New York of last year, held over to this time, respecting the validity of baptism administered by a person who had never been baptized himself nor ordained, we reply that such baptism is null and void. First, because a person that has not been baptized must be disqualified to administer baptism to others, and secondly, if he be unordained.

Second, because to admit such baptism as valid, would make void the ordinance of Christ, throw contempt on his authority, and lead to confusion, for, if baptism be not necessary to an administrator of it, neither can it be for church communion, which is an inferior act; and if such baptism be valid, then the ordination is unnecessary, contrary to Acts 14:23, 1 Tim. 4:14, Titus 1:5, and our confession of faith, chapter 27.

Third, of this opinion, we find, were our associations in time past, who put a negative on such baptisms in 1729, 1732, 1744, 1749 and in 1764.

Fourth, because such administrators have no commission to baptize, for the words of the commission were addressed to the apostles and their successors in the ministry, to the end of the world, and these are such whom the churches of Christ appoint to the whole work of the ministry.

The Philadelphia Confession of Faith. This announcement of doctrine was adopted by the Philadelphia Baptist Association, September 25, 1742. It was printed for the association by Benjamin Franklin in 1743.

"A particular church gathered and completely organized, according to the mind of Christ, consists of officers and members; and the officers, appointed by Christ to be chosen and set apart by the church so called and gathered for the particular administration of the ordinances, and the execution of power or duty which he instructs them with or call them to be continued to the end of the world, are bishops or elders and deacons.

"Baptism and the Lord's supper are ordinances of positive and sovereign institutions, appointed by the Lord Jesus, the only law-giver, to be continued in His church to the end of the world.

"These holy appointments are to be administered by those only who are qualified and thereunto called, according to the commission of Christ."

This statement of faith we now call the Philadelphia Confession was originally adopted in London, 1689, by one hundred churches in England and Wales. It connects the Baptists of America with those of England and Wales. It speaks out the faith of our fathers on the question of the administration of baptism. This article of faith has been adopted by most all the churches North and South. If Brother Prestridge had lived at the time of our fathers, he would have been quite a different Baptist to what he is now. In those trying times Dr. Manly's motto was the slogan, "If one is a Baptist, let him be a Baptist." I am contending today for the time-honored principles of my fathers. To adopt Brother Prestridge's theory would be to surrender everything that is essential to Baptist distinction.

Our good brethren, who are in the practice of alien immersion, are very insistent on there being no alienation among Baptists over the practice of alien immersion. To which I say, Amen. But to avoid any alienation, why not avoid immersion? We all agree that the administration of baptism by our churches, through their authorized ministers, is the regular and spiritual way, and that there is not a single precept nor example in the word of God for aliens to perform baptism for Christ and His churches.

It is a fact that more than three-fifths of all the Baptists in America are against the reception of alien immersion. Then why should those who receive it solely on the ground of freedom, and expediency, and conscience, cause alienation among brethren by continuing in its practice? Exactly on the same ground do those contend, who practice open or free communion and sprinkling for baptism. They charge

Hapists, who strictly adhere to the law of Christ, with causing alienation among the Lord's people because they do not fellowship those who teach and practice infidelity and open communion.

The regular Baptists say, "We did not put up the bars, we are not responsible for the alienation, the Bible and the Bible alone, is our rule of faith and practice, where it speaks we speak, where it leads us follow, where it is silent, we are silent, we dare not add to nor take from the holy canon of inspired Scripture." Alien immersion, open communion and sprinkling for baptism are not found in the Holy book of Law, they are additions made by men to that law. We will not observe them. We will do the exact things Christ has required and there we stop. If brethren are alienated, it is because they have substituted the traditions of men for the ordinances of Christ, which He has enjoined by positive law. Let them give up their substitutions, and do just what Christ has commanded, and there will be no alienation.

"Or, if they believe that they have authority for the practice of alien or heretical immersion, let them have the liberty to observe it, but not the liberty to demand that regular Baptists must surrender their conscientious conviction and fellowship, what they believe to be contrary to the teachings of the Holy Scriptures.

If there is discord among Baptists over heretical baptism, and there is, the orderly and regular Baptists are not responsible for it, but those who introduce the alien rite.

In every battle, that is fought for the defense of heretical baptism, there is much special pleading against an issue of fellowship. I have this to say to my good brethren, who introduce and practice a heretical baptism, that if they will point out a single precept or an example in the New Testament in support of their contention, that will at once settle the question of fellowship or alienation. But, when they fail to do it, and even confess that it is irregular and wanting in Scriptural authority for its performance, it is highly presumptuous in them to demand that regular Baptists fellowship the reception of it. They make no surrender of any principle to give up a practice that they admit is irregular and lacking in an ethical character, and continue steadfast in the practice of baptism that is regular and Scriptural. They ought to know that, to the extent they can introduce the rite of heretical baptism, to that extent they destroy the regular and scriptural baptism. To this, scriptural Baptists will never surrender. They regret that any of their brethren will bring into the churches a rite that is irregular, but will not surrender their liberty to protest against it and the right to dis-fellowship it. The alienists are the disturbing factions. They put up an unscriptural test of fellowship.

The Roman Catholic church have what they call irregular baptism, that is heretical baptism and ordination. These are sometimes received, though they are regarded as "ex delicto" contrary to positive law. But inasmuch as the grace of the ordinance took effect upon the candidate, though administered by a heretic or heathen, contrary to positive law, it need not be repeated. This puts a saving element in the ordinance, and in spite of the heretical administration of the rite did its work upon the candidate.

The original idea of receiving irregular baptism or baptism performed by heretics was upon the ground that baptism was a saving or regenerating ordinance, and when one submitted to it he received the healing efficacy, regardless of the heretic who administered it.

With this belief of baptism, that it is a saving ordinance or a means of regeneration, or a channel through which saving grace is received, there is some reason for the reception of irregular or heretical baptism. But Baptists repudiate this dogma. They are the only people who hold that Baptism is to be administered to those who profess to be saved—that it is upon a credible profession of faith. They are the only people who administer baptism with the design to show forth the burial and resurrection of Christ. It must follow then, that when baptism is administered for the purpose of saving the baptized or conferring saving grace, that the administration is illogical, contrary to the law of Christ, and what is in violation of Christ's authority cannot be received as Scriptural.

To the extent, therefore, that Baptists observe the practice of receiving alien immersion or heretical baptism, to that extent they are in line with the Papal church and are ceremonially connected with that church.

If Baptists are correct in their position as to the proper place of baptism in the Christian system, then they are the only people who can Scripturally administer it, through their appointed ministers. Irregular baptism involves immoral conduct. Winchester, Ky.

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OUR PULPIT.



THE PERPETUITY OF A SCRIPTURAL CHURCH.

J. W. Porter, D.D.

(Continued from last week.)

"Upon this rock I will build my church and the gates of Hades shall not prevail against it."—Mat. 16:18.

It may be well to define what is meant by the word perpetuity in this connection. It must not be confused with what is commonly known as Apostolic Succession. Neither the speaker, nor the people for whom he speaks, believe in Apostolic Succession. To the contrary we believe that the Apostolic office ended with the Apostles, and that they have never had or will ever have successors. But we do believe that Baptist churches were instituted by Jesus Christ, and that they have had a continuous existence ever since and will continue to exist as long as time shall last. We do emphatically affirm the succession of the Baptist laity, in spite of imprisonment, blood and fire, as witnesses for the truth; and that He who hath preserved them will continue to be with them till the end of the age.

We may demonstrate the reasonableness of this doctrine by analogy. Strangely enough, the people who object to church succession, glory in the idea of succession along other lines. For example we are proud of the fact that our race is hoary with age and rich with history, and that our species extend back to Adam and Eve in the garden of God. The Jews, with justifiable pride, point to Abraham as their father, Moses as their law-giver, and to an synagogue with succession throughout the centuries. A claim of uninterrupted succession to the days of Solomon, magnifies the mission of masonry in the eyes of mankind. The followers of Zoroaster assert, with unspeakable pride, that the fires which were lighted upon their altars, by Zoroaster have never for a single moment been lost. Many of our people love to know that their families go back to the days of the Revolution, and some to the days of William the Conqueror. Why then should the boast of a splendid and unbroken spiritual ancestry be despised or counted an unholy thing?

First of all we predicate our perpetuity upon prophecy. It will be generally conceded that in the Old Testament Scriptures, there is clearly set forth the setting up of a kingdom, and that this kingdom was to be everlasting. This is the plain teaching of the following passages: "And in the days of these kings, shall the God of Heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Dan. 2:44. "His kingdom is an everlasting kingdom, and His dominion is from generation to generation."—Dan. 4:3. "Thy kingdom is an everlasting kingdom, and Thy dominion throughout all generations."—Ps. 145:13. The cherished, and oft expressed, hope of Israel was the final establishment of the Messianic kingdom, which kingdom should endure throughout all gen-

erations. We believe that the highest concrete expression and manifestation of God's kingdom is to be found in the churches of Jesus Christ, and that the kingdom of God could not have endured without a continuous existence of the churches of Christ. We do not believe that the prophecies have perished, or the promises of God have failed. A Gibbon may write of the "Rise and Fall of the Roman Empire," but no historian will ever rise to write of the fall of God's kingdom among the children of men! A church may die, but the churches live; God may remove the candlestick, but he does not put out the light. The leaves of the forest may fall with the coming autumn, but the great forests wave on in the winds of the centuries. The stone that was cut out of the mountain, without hands, shall break to pieces all other stones, but itself shall not be broken. Napoleon, on the eve of the battle of the Pyramids, gazing upon them in their solemn grandeur, said to his army: "Men of France, from yonder heights forty centuries look down upon you." As an inspiration to continued faithfulness, I would say today to the churches of this association: "Two thousand years of heroic history and tragic struggle attest the truth of the promises of God to our people."

We further affirm the succession of Baptist churches from the express promise of Christ. The language of our text, "Upon this rock I will build my church, and the gates of Hades shall not prevail against it," teaches as clearly and plainly as it is possible to express a fact in human speech that He would build a church, and that the gates of Hades should not prevail against it. The only question then is, "Has the promise of Christ failed of fulfillment?" But the question will be asked, "Were these churches, or this church to which Christ promised perpetuity, Baptist churches?" In order to prove that the church He instituted was a Baptist church, it will not be necessary to demonstrate by history the continuous existence of Baptist churches. This, indeed, would be difficult to do, as history was for a time in the hands of our enemies, and many of our people in their prisons. It may be asserted, however, with mathematical certainty, that there is not a single century, that does not afford evidence of the existence of a people holding doctrines that now differentiate and distinguish us as a peculiar people. Granted then, that there is a church which has had continuous existence, we may by a process of cancellation, ascertain this church. With the exception of the Baptist churches, it is a comparatively easy task to ascertain the year in history, when each of the various denominations had their origin. It may be announced as the incontrovertible verdict of history, that each of them, had their origin several centuries this side of the Apostolic period. In fact, nearly all of the denominations frankly admit their human origin. In truth, the only denomination, apart from the Baptists, that have even the semblance of claim to any early origin is the Roman Catholic, and this church by the common consent of Protestant Christendom, has neither the birth-marks, nor ear-marks of a Scriptural church. Their present faith and policy, when tried by New Testament truth, conclusively show the lack of Scriptural origin or teaching. Nor do they need, in accordance with their faith, any scriptural origin, for with an infallible pope and council, they have the right to change, subtract or supplement any portion of Scripture, or any doctrine of the church. If then, it be true that Christ did start a church, and the church He started has had a continuous existence; if it be further true that the human origin of all other denominations can be proven and the human origin of the Baptist churches cannot be proven, then it must follow that the Baptist churches were instituted by Christ, and have enjoyed the unbroken existence promised them by the Head of the churches.

Nor is this doctrine of church succes-

sion a new one among Baptists, but only to the latter-day liberals is it a strange doctrine. Dr. James P. Boyce, who was the founder of our Southern Baptist Theological Seminary, was a firm believer in and advocate of this doctrine. But let his faith in this connection be determined by his own words, for "though dead, yet he speaketh." I quote from "Memoir of James P. Boyce," by Dr. John A. Broadus: "Historians who have professed to write the history of the church have either utterly ignored the presence of those of our faith, or claimed them among fanatics and heretics, or, if forced to acknowledge the prevalence of our principles and practice among the earliest churches, have adopted such false theories as to church power, and the development and growth of the truth and principles of Scripture, that by all, save the most discerning readers, our pretensions to an early origin and continuous existence have been rejected."—Page 136.

"As the successors of a glorious spiritual ancestry, illustrated by heroic martyrdom, by the profession of noble principles, by the maintenance of true doctrines; as the Church of Christ, which he has ever preserved as the witness for his truth, by which he has illustrated his wonderful ways, and shown that his promises are sure and steadfast."—Page 137.

Thus we have cause to congratulate ourselves, that the founder of our great seminary not only believed in the Baptist doctrine, but also in the integrity of Baptist history, and the truth of the promises of Christ. Dr. Broadus, in this comment on the text of this discourse, says: "It most naturally means, according to the Hebrew usage, that the gates of Hades shall not swallow up the church. All earthly things go down through those dread gates, but Christ's church, for which He gave Himself, will never cease to exist." An overweening desire to be called liberal, upon the part of some of our broad, but somewhat benighted brethren, have caused them to cease to believe in, or contend for this time-honored and Scriptural doctrine, and even to designate as "land-markers," those who do hold to the doctrine. Be it so, as we are still obeying Scripture, "Remove not the ancient land-marks."

We glory in the fact that Baptist churches were born out of the divine purpose and were fashioned by divine hands, and that neither death nor hell shall ever prevail against them. As long as the tide shall ebb and flow, as long as the rivers shall run to the sea, as long as the stars shall shine in their glory, so long shall Baptist churches continue on the earth.

The ordinance of the Lord's supper likewise implies the perpetuity of the churches. That the Lord's supper is a church ordinance, is at least, a closed question in this presence. Paul, in his letter to the First Baptist Church at Corinth, says: "For as oft as ye eat this bread and drink this cup ye do show forth the Lord's death, till He come."—1 Cor. 11:26. This passage not only teaches the design of the Supper, but emphatically teaches that this Supper shall continue to be observed till He come again.

Being a church ordinance it would manifestly be impossible to observe it without a church. Therefore in affirming the continued setting forth of the supper, the Bible affirms the continuance of the church.

The doctrine, too, of the Final Perseverance of the saints corroborates the doctrine of church perpetuity. If Christ has promised, and is able to keep one individual; is He not also able to keep a number of individuals, and if a number why not a church, which is composed of individuals? If He preserves the parts, He must preserve the whole.

The most glorious page in human history, though stained with tears and blotched with blood, is the page that tells of our struggles throughout the centuries. As I have stood in the darkness of the catacombs of Rome, I have seen again my

fathers worshipping God in their caverns, among the dead. As I have crossed the everlasting Alps, and gazed at the ceaseless snow, I have thought of the blood of my people, that has stained them in other times, and, touched to tears, I have bowed and thanked God, for such a spiritual ancestry, and for the Heavens-born heritage which they have bequeathed to the Baptists of this generation!

That we may prove worthy of it is my plea and my prayer, for Christ's sake!

A CURE FOR WORRY.

By James W. Willmarth, D. D. D. D.

Fallen man has always been liable to worry—Carking care, anxiety, fear and dissatisfaction. But the present time, in America, is pre-eminent in this respect. The struggle for money, position, power and pleasure makes life tense; nerves are highly strung and often give way; it is a common and true saying that "worry kills, not work." Christians are not free from this evil; in fact devout and intelligent Christians have great special cause for anxiety in the characteristics and tendencies of the times.

A cure for worry is not easily found—unless the Lord gives it. We have exhortations not to worry; assurances, without any foundation, that everything is bound to come out right, if we are only cheerful; I think I have heard of "Don't Worry Clubs." But the stern facts of existence remain; and such exhortations seem a good deal like advising men to lift themselves by their boot-straps. I never knew anyone who attained much elevation in that way!

Some people ought to worry; they have good reason for it. Every impatient person, neglecting the gospel, and on the road to the world of woe, has reason for the deepest anxiety. Cheerfulness in such circumstances is strange and portentous.

The unfaithful, worldly, pleasure-loving Christian has cause for worry. He cannot be sure whether he is self-deceived or a back-slender. In either case he is in no condition that warrants ease of mind. For these two classes of persons there is no real cure for worry, unless they will repent and turn to the Lord with full purpose of heart.

But for the trusting child of God, loving Jesus and trying to keep His commandments, there is a perfect cure for worry, found in Phil. 4:6, 7. (I quote from the Bible Union Version, Improved, Am. Bapt. Publication Society.) "In nothing be anxious." But how can this sweeping and difficult direction be carried out? "But in everything, by prayer and supplication, with thanksgiving, let your requests be made known to God." Tell your heavenly Father everything, ask, entreat as your heart desires, only forget not to thank Him for all His mercies; then, having made known all to Him, leave your requests with Him, assured that they will be granted, unless His infinite wisdom sees that something else is best. And in any case "the peace of God that passes understanding," peace like His own divine serenity, peace that He gives, peace too deep and full to be defined in words "will, guard," like an armed sentry, "your hearts and your thoughts in Christ Jesus." All in Christ Jesus; all because you are His, because He has all power, because being in Christ you are God's Oh! to have this fluttering, troubled heart, so guarded and at rest! Oh! to have these wandering, anxious thoughts so guarded, kept in quiet, centered on God.

Here is a cure for worry absolute and sure, if we will have it; unless, indeed, the physical state be at fault. Then let the physician, skilled to alleviate ills of the body, do his good work and then, if God will, even the nervous sufferer may be enabled to rejoice in the perfect cure for worry.—Baptist Commonwealth.

Happy the man who early learns the wide chasm that lies between his wishes and his powers.—Goethe.

DEAR READER.

We folks in North Florida have been having it pretty warm this summer. I mention North Florida because it is different from South Florida, in point of excessive heat. It may seem strange to those who do not know the real facts, that it is much more pleasant in South Florida in summer than in the northern part of the State, or in the States above us. In the lower part of the State the cool sea breeze from eight or nine o'clock in the morning on through the day makes it vastly different from the northern part of the State. However, in this part of the State we have it not unlike South Georgia. The only difficulty here is the climate in summer is more depressing than the more rarified air of the mountain districts.

It will soon be three years since I left Sebrce, Western Kentucky, and turned my face toward my native clime. I left there December 5, 1905, and landed in Lake Park, Ga., the next afternoon. I was pastor of two churches in Georgia and two in Florida that year, but the field was not sufficient for support, so I accepted work here, and moved across the line into my native State, nineteen miles from Lake Park.

I am now in the county-seat of Hamilton county. The work has been fairly prosperous since I have been here. The Lord is blessing us even more than we expected. We were told "that is a hard field," and in some respects it is. The church has never had but one resident pastor before. We have had, all told, between thirty-five and forty additions since I came here. The church had some seventy-seven members; we have now more than one hundred, and quite a number have been lettered out, having moved away. The church was well enough pleased with the pastor last fall to extend to him a real call to the pastorate that is indefinite. I preach here three Sundays, and the other one at Jennings, between here and the Georgia State line. It was the first church to extend a call before we left Kentucky, and last fall made it indefinite. This last field has prospered also, and the church is in good condition. Additions have not been so numerous as at Jasper, but of good quality.

I am gradually growing into a big preacher, in spite of our hot weather. I now tip the beam at 176 pounds, so you see I am not growing less, to say the least of it. Our Baptist work in Florida is in a flourishing condition everywhere. Our new college, Columbia, at Lake City, thirty miles from here, bids fair to have a fine opening this fall. Its second year, Lake City presented it to the Florida Baptist State Convention last July a year. The property is worth in round numbers \$300,000. It was a former State institution, was abandoned by the State given to the city, and the city gave it to the Convention.

If you have any students in Kentucky who would like a milder climate during the winter, tell them Columbia College cordially invites them to come and enjoy her first class opportunities.

D. A. GEIGER,
Jasper, Fla.

Some years ago, there appeared in a German paper the following item:

The clock of the Potsdam Garrison church, which Frederick the Great in his day had placed

in the tower of that cathedral, and which hourly chimed forth the familiar strains of the old choral, *Lobe den Herrn* ("Praise the Lord"), and half-hourly *Ueb immer Treu und Redlichkeit* ("Be ever faithful, ever true"), suddenly stopped, some weeks ago, and ceased to intone its sacred melodies. The cause of this sudden cessation of both its works and its music was the intrusion of a brown butterfly, which alighted in its wheel-works and brought to a standstill the correct and never-failing time-keeper and choral-intoner. Is it not often thus with the heart of man, out of which well songs of joy and praise—songs suddenly and unexpectedly reduced to silence? The cause of it often is so insignificant a thing as a transient thought, a carking care, which becomes entangled in the delicate spiritual works and brings the heavenly music to a standstill.—Translated from *Lutherischer Herold*.)

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THE OLD GOSPEL.

There will never be any improvement on the old Gospel. Everything added weakens its original power. What the world wants to feel its spiritual hunger is not the cake of human confection, which may please the taste, while it gives no brawn to spiritual character, but the strong meat of the Word and the bread of which, if a man eat, he shall never hunger. Away with the adulteration of food and medicine from your groceries and drug stores, and away with spiritual adulteration from the churches and theological seminaries. If we should all go back to primitive Christianity, the progress of the Gospel, which is rapid now, would be a hundredfold accelerated.—Exchange.

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JOHN W. HILL, MGR. BOOK DEP.

Editorial

A prominent educator not long since said: "Dogmatism is not the monopoly of any sect or creed or scientific theory. It is the attitude of the mind that has lost its receptivity and candor and hardened into premature finality." A certain type of mind delights to express itself on this wise and readers, not a few, regard such a declaration as the embodiment of profound wisdom. But there is a vast difference between arrogance and dogmatism and it should be almost an unpardonable sin to misuse the latter for the former and thereby confuse and abuse a word that expresses an important and desirable quality. True dogmatism is never premature, nor does it necessarily involve finality, or mean that the affirmation includes all that can be predicted of a given subject. It does mean, however, that that which is affirmed is true and that future additions, while they may go beyond the present affirmation, yet they will leave its essential truth unchanged. Truth is dogmatic, and the ultimate goal of all mental endeavor is truth. The quest of every scientist is the realm of absolute assertion, and the attainment of this realm marks the difference between conjecture and fact. Rules, principles, laws are all based on dogmatism. Every safe and sane educational process must cautiously make its way along dogmatic lines. Eliminate true dogmatism from the school room and the seat of learning instantly becomes the throne of Chaos. Some things are settled, thank God, and our fathers have not lived in vain. It is prudent to remember that the "open mind" is an exceedingly dangerous mind when fundamentals are under consideration. The bank official that has an "open mind" concerning honesty, will jeopardize his institution, if that fact becomes known. Nowhere is true dogmatism more sorely needed than in the modern pulpit. The preacher that habitually carries his doubts and perplexities before a waiting and expectant people is guilty of a serious crime. What the average listener wants and needs is a sure word of promise and not something vague, uncertain and intangible. Jesus Christ was a dogmatist, and his Gospel is likewise dogmatic. Sin is a terrible reality and salvation a glorious possibility. Heaven or hell is to be the destiny of every human being. In the proclamation of his Gospel there is no sure footing for the uncertain herald. How sadly a sin-cursed, dying world needs a ministry that is willing to enunciate a Bible authorized dogmatism; a ministry that is willing to dare and do and die for "the faith once for all delivered unto the saints."

people who think they can cure all evils that flesh is heir to with legislation." But who are the "allied interests?" The letter explicitly states, "we consider the allied interests as any one who sells to our members." From this it will be seen that the "allied interests" embrace the entire range of commercial endeavor and are asked to aid in the protection of their powerful business ally. Should the letter be ignored a gentle reminder, in polite but positive language, is forthcoming, insisting on a favorable response. Just how the funds, thus raised, are to be used is not quite clear. "Putting a check" on opposition to the sale of liquor heretofore meant bribing officials and evading a fair and impartial enforcement of the law. The Anti-Saloon League is now in possession of information that establishes the fact that paid attorneys of the liquor interests advise bootleggers how to evade the law, and defend them, when indicted. The same fund that provides for the "attorney fee" is used to pay the fine of the bootlegger, when convicted. The renewal of the pernicious political activity of the whisky fraternity is also an established fact. Even in local option territory an effort is being made to elect men who will wink at the sale of intoxicating drink. Every trick and dodge acquired by long and skillful experience in violating the law will be used by this shrewd and unscrupulous adversary. An effort is also being made to make it appear that the commercial well being of the State is at stake and this, by the way, is true—but not from their standpoint. It is now a well established fact in the business world: that the money spent for "intoxicating drink" is an actual loss to the legitimate channels of trade. The merchant who contributes to this "whiskey fund" is simply paying for his own business overthrow. The friends of law and order must not be led astray. The liquor and the anti-saloon forces are preparing for the death struggle, and the outcome must not be uncertain. A writer in the Baptist Times and Freeman defends the attitude of the Welsh Baptists towards the Free Church Council and conclusively shows that the former are not willing to surrender principle for the sake of fraternity. Among other things he says: "Their complaint is that the Council of the Free Church Federation will persist in holding a United Communion Service, when they know that such service cannot be shared in by their Welsh friends. "The Welsh Baptists have stated over and over again, in terms that admit of no possible misunderstanding, that they cannot become federated whilst one of their most important and fundamental principles is being violated. Welshmen have not the slightest objection to others holding a United Communion Service, but they do most strongly dissent from even appearing to sanction the same." He shows how it is an easy matter for many so-called English Baptists to affiliate with this body, because they do not stand for true Baptist principles. The assertion is made that only about fifty per cent. of the members in English Baptist churches have been bap-

tized and that in several churches eighty per cent. "of the officers have never followed our Lord through the waters." On the other hand, the Welsh Baptist churches have not a single unbaptized person holding membership with them. "The arrested progress of the church" was discussed at every Associational gathering held in England this year. Few were the churches reporting an increase in membership, and the same is true of those who held their own. The great majority told of a "lapse in membership," and in some instances it was appalling, and the reason is now apparent. When a denomination begins to apologize for its existence its days are numbered. A vigorous propaganda is seldom carried on by a body that conditions its membership on the whim or caprice of the individual. It would be well for our churches in the Southland to remember that some of these English Baptists stand in the very forefront of the Baptist World Congress. It takes more than the name to make a Baptist church. A traveler was crossing the shoulder of one of the lower Alps, the Furcun Alp, whose bald, rocky head looks down into the beautiful valley of Engleburg. He says: "My guide-book told me that I should reach a place where the visible track would cease, but it vouchsafed no further information. I reached the place, and with the place the end of the beaten road. For a time I wandered about uncertainly, guided only by the somewhat vague and capacious counsel of a compass; and then I caught sight of what seemed like a splash of blood upon a rock, and then at some little distance another rock similarly splashed, each one I came to bringing into view another farther away; and then I inferred that these were to be my dumb guide across the trackless waste. I was to follow the blood marks! By the red road I should reach my destination!" There is no visible track before the soul as it journeys towards the great beyond save the one marked by the precious blood of "the Lamb slain from the foundation of the world." It is the only path that leads from earth to Heaven. The traveler that walks therein is protected every step of the journey. No power in the universe can drag him from "this way" and enduring strength is vouchsafed safe till he passes through the gates into the City. The path of life is one of blood and death. "He was wounded for our transgression; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." "Christ died for our sins according to the Scriptures." "There is, therefore, now no condemnation to them who are in Christ Jesus." The mark of blood is that which makes the path of life and those who walk therein are the possessors of eternal life. They are the children of the Great King hastening to their everlasting home. The following deliverance from our London contemporary, The Baptist, may be somewhat startling to American Baptist readers: "It appears unfortunate that almost at the moment when Dr. Clifford is leaving London to preside at the gatherings of an International Baptist Congress, there

should be raised any question hearing even indirectly upon his choice for that widely representative position. But so it is. We have recently received correspondence to our columns protesting particularly against the sympathy shown by Dr. Clifford with Mr. Campbell's attitude and teaching; and the occupation by the doctor, a Sunday or two ago, of the City Temple pulpit. It is from one point of view, perhaps, not an unreasonable contention. We have not, out of a feeling of high personal regard for Dr. Clifford and his magnificent services to the Free Church cause, desired by publishing criticisms in our columns, to lend encouragement to his critics. At the same time, the doctor would be the first to acknowledge and even protest that the Evangelical faith is greater than the reputation of any of its professed teachers. Hence, the Baptists jealousy for it. It goes without saying also that, as one of our correspondents urges, the President of the Congress should be "a representative of its convictions, re-inforce its faith, give expression to its life, enthuse its spirit, and direct its aims." The German Baptist churches, as well as the like communities in Russia and the Balkan peninsula, are undoubtedly alive with self-propagating zeal, inspired by the ancient and never-dying leaven of the doctrines of the Cross. And they would hardly be likely to admit that, however orthodox the doctor's presidential utterances may appear, it cannot well be consistent with Baptist beliefs for their President to seem publicly to toy with the attitude, and therefore by implication with the teaching of the present City Temple minister. We note that our contemporary, the 'Christian,' suggests that the time has come for 'a parting of the ways.' Veteran Baptists like Dr. Dawson Burns, highly esteeming Dr. Clifford, also write in the columns of the daily press, and seem to favor a clearer line of demarcation. With this view we certainly agree." Christian Missions is simply carrying the Gospel to the lost of earth. Opposition to missions is effort to keep the lost from knowing the Gospel—how to be saved. Paul says: "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Now, then, Jesus says: "As the Father hath sent me even so send I you." He said: "Go ye, therefore, and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always." He said, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost part of the earth." Do the above Scriptures leave any possible doubt as to the will of Jesus in regard to missions? Now, Jesus says: "He that is not with me is against me." Where are you? Whom do you serve? Do you stand for that for which Jesus lived and died, or are you lending your influence to his enemies? The devil is opposed to missions. Are you willing that the devil shall use you to hinder the work for which Jesus Christ gave his life, or will you stand with him and help to spread the glorious tidings of salvation?

EDITORIAL VARIETIES

The wife of Martin Luther is credited with curing him of the "bless." When he was suffering from this malady she dressed herself in mourning and walked into his study. He asked what was the matter and she told him God was dead. The minutes of Long Run Association are just from the press. The clerk, Dr. Thomas D. Osborn, has done a creditable piece of work in the publication of these minutes and deserves the thanks of the body for the general arrangement of his model pamphlet. Rev. F. B. Stansbery, of Caston, Ohio, pastor of the Baptist church there, called at our office last week. He reports a hopeful outlook of Baptist affairs in his city. But he, of course, would be excused if things have a rosier hue to him just now, as he is here in Louisville for the purpose of taking unto him a helpmeet. We extend congratulations. Franklin College opens a Bible department this year under the direction of Dr. C. M. Phillips. In this department special classes will be organized for the students of the Old and New Testament and lectures will be delivered on Mission and Sunday School Pedagogy. We trust this new effort will be crowned with abundant success. Evangelist J. P. Jenkins has just closed a great meeting at Owenton, with Pastor J. W. Thompson. Notwithstanding the many difficulties which are always in the way and quite a number of extra hindrances, the meeting was a great success. Thirty-four additions, twenty-six by experience and baptism. Bro. Jenkins begins a meeting next Sunday at Eminence, with Pastor Johnson. Evangelist and Mrs. M. F. Ham honored our office with a call this week. In a few days they will go to Gloster, Miss., where a meeting is to be held that will embrace the entire county. From there he will go to Columbus, Miss., and then to the First Church, Newport News. His engagements already reach far into the coming year. God has signally honored Bro. Ham in his evangelistic work. The Recorder acknowledges the receipt of an invitation to be present at the formal opening of the Rodgers-William Building, the new home of the American Baptist Publication Society, in Philadelphia. Public services were held in the assembly room of that building last Tuesday afternoon and night. The South was represented by Dr. R. J. Willingham. We congratulate the Society on its handsome new quarters. Prestonsburg School was opened on September 21st, under the supervision of Rev. W. H. Sledge. Special services were held in the chapel in the morning and excellent speeches made by a number of prominent men. In the afternoon the teachers took charge and seventy-five students were enrolled. By this time that number has no doubt been increased to about one hundred and they are confidently expecting an enrollment of two hundred by the first of January. We congratulate those in charge on this splendid beginning. Boston W. Smith died of apoplexy at his home in Minneapolis, Minn., September 9th. Mr. Smith became identified with the American Baptist Publication Society in June, 1880 and served as a Sunday School Missionary until June, 1890, when he was appointed manager of the Chapel Car service. During these twenty-eight years of faithful and painstaking service, he made for himself a large place in the denomination. His kindly interest in the welfare of others gained for him the title "Uncle Boston," by which he was so generally known. His passing is a distinct loss and it will be difficult to fill his place. Rev. Geo. W. Shepherd, having resigned the pastoral care of the church at Richmond, Ky., to take the appointment of State Evangelist, under the State Board of Missions, was highly complimented by affectionate resolutions passed by the church on September 20th. The church referred with gratitude to his five years of labor as pastor, to the great work accomplished and their love and confidence in him and prayers for him. During his pastorate he had been faithful in breaking to them the bread of life, the membership almost doubled, the other half of the church (which formerly belonged to the Anti-missionary, Baptists) had been purchased, also an elegant pastor's home. These things were largely due to the work of Bro. Shepherd. They are very loth to give him up. They so heartily commend him to the Baptists of Kentucky. We understand that Bro. Shepherd will live at Winchester, Ky., where correspondents will address him.

The Kentucky Distillers' and Wholesale Liquor Dealers' Association is either facing a financial crisis or raising an enormous fund to further its own ends. A letter has been sent to the "allied interests" asking for a contribution of \$50.00 to be used, according to the aforesaid organization, in putting check on fanatics and ill-advised

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Pastor Henry A. Porter: Christ's First Text, Luke 4:18-19. The Solitude of the Lord, Rom. 14:12. By baptism, 1; by letter, 10. S. S. attend, 460. Broadway - Bro. Chas. H. Gardner preached in the morning. Bro. C. G. Killman preached in the evening. Chestnut St. - Pastor J. M. Weaver: Advice of Jesus Christ, Matt. 8:13. Power of God's Word Believed, I. Thoms. 2:13. S. S. attend, 162. Clifton - Pastor J. T. Betts: Clifton - Bro. Houlthausen gave his lecture on "Martin Luther." Pastor J. T. Betts: The Goodness of God, Pa. 145:9. S. S. attend, 229. Calvary - Pastor J. R. Detweiler: The Hearing Ear, Prov. 20:11. The First Drink, Prov. 23:3. S. S. attend, 195. Deer Park - Pastor Edwin R. Harris: Naaman's Conversion, II. Kings 5. Excess, Rom. 1:20. S. S. attend, 69. By letter, 5; watchcare, 2. Eighteenth St. - Pastor B. V. Bolton: The Rich Man and Lazarus, Luke 16: 10-31. S. S. attend, 42. East Meade - Pastor W. L. Shearer: Hearing, Mark 4:24. The Importance of Hearing, Mark 9:7. S. S. attend, 81. By letter, 1; baptism, 7. Meeting closed with thirteen additions, six by letter and seven by baptism. Eleventh and Jefferson Sts. Mission - Pastor H. T. Kimbrough: Jealousy. Ex. 20:5. S. S. attend, 27. Fourth Ave. - Pastor E. R. Alderman: Preparation for Service, I. Tim. 4:12-16. Three Phases of Salvation, Eph. 2:8-10. S. S. attend, 301. Annual Sunday School Rally; Prof. C. S. Gardner spoke. German - Pastor A. Janzen: Mercy and Judgment, Heb. 10:30. The Way of Salvation, Acts 16:17. S. S. attend, 54. By baptism, 2. Highland Park - Pastor G. F. Davison: One Body in Christ, Rom. 12:5. Test of a Good Soldier, II. Tim. 2:3. S. S. attend, 88. Pastor preached at Brick Works Thursday noon; one under watchcare; two for prayer. Highland - Pastor L. W. Doolan: New Testament Baptism, Eph. 4:5. Unitarianism; the Untruth, John 7:12. S. S. attend, 204. By baptism, 2. Hazelwood - Pastor Chas. B. Althoff: Temperance, Ia. 5:11. Lacking, Mark 10:21. S. S. attend, 100. Immanuel - Pastor J. C. C. Dandorf: The Drawing Power of the Uplifted Christ, John 12:32. The Cause of Jesus, Matt. 11:28. S. S. attend, 216. Kosmoedale - Pastor C. K. Hoagland: Glorifying God in our Bodies, I. Cor. 6:20. The Bridgeless Gulf, Luke 16:26. S. S. attend, 20. Ormsby Ave. - Pastor G. D. Billeisen: Positive versus Negative Christians, I. John 4:7-8. Pride, Esther 5:11. S. S. attend, 125. Meeting in progress; pastor assisted by Bro. T. J. Owen; good interest. Oakdale - Pastor S. N. Mohler: Fellow-workers in Christ Jesus, Rom. 16:3. Unwilling to Accept Christ, John 5:40. S. S. attend, 150. By baptism, 1; by letter, 3. Portland Ave. - Pastor L. W. Smith: A Faithful Use of Our Talents, Matt. 25:14-30. I Am Not Ashamed of the Gospel, Rom. 1:16. S. S. attend, 124. Parkland - Pastor E. G. Vick: Abraham's Life, Gen. 25:7. Abraham's Death, Gen. 25:8. S. S. attend, 172. Third Ave. - Pastor S. J. Cannon: A Lame Man Healed, Acts 3:16. Abiding in Christ, John 15:4. S. S. attend, 158. For baptism, 1. Twenty-sixth and Market - Bro. W. J. Mahoney: The Master Teacher. Bro. T. A. Johnson: What Shall I Do With Jesus? Matt. 27:22. S. S. attend, 417. Sunday School Institute September 24-27, conducted by W. J. Mahoney; meeting instructive and helpful; attendance good. Tabernacle (New Albany) - Pastor E. T. Poulson: Obedience the Best Sacrifice, I. Sam. 15:22. Man's Compensation for Suffering, Pa. 49:4. Thirty-sixth and Grand - Pastor J. C. Given: No Room for Jesus, Luke 2:1-7. Jesus Healing a Lame Man, Mar. 5:5-6. The meeting closed last night with only one conversion. However, the church is now in fine spiritual condition. Services dismissed at 9 p. m.; the audience dispersed at 10 p. m. S. S. attend, 41.

Rev. Strother Cook, is an educated, refined, lovable, Christian woman. John ought to be good and do good.

W. Ellsworth Rodgers, who has been with Rev. Raleigh Wright, one of our Home Board Evangelists, will be open for engagements as a singing evangelist after November 1st. Address him at Atlanta, Ga. Any information concerning him can be had from B. J. W. Graham, of the Index, Atlanta, Ga.

THE STATE.

Pastor H. H. Tolle writes from Dayton: "Please change my paper from Palmyra to Dayton. The work is opening up nicely here. Come to see us."

The meeting at Harrod's Creek church, Oklahoma county, closed with two additions by baptism. Pastor W. H. Hill was assisted by Rev. J. R. Wilson, of LaGrange.

The return of Dr. A. C. Davidson to his old field, the First church, of Covington, is a matter of rejoicing to his many friends on both sides of the river. His ministry years ago in Aurora, Ind., and also in Covington was the kind good for both saints and sinners.

Pastor O. P. Bush writes from Lancaster: "On September 18th we closed a series of meetings here in which there were eighteen additions to the church, fifteen for baptism and three by letter. The pastor was assisted by Pastor A. K. Wright, of Centennial church, Washington, D. C. Bro. Wright is an excellent preacher and a native Kentuckian. I think Kentucky would do well if she could induce him to come back home. He won the hearts of all who heard him. The meeting was well attended and the interest kept up till the close."

Pastor C. J. Bolton writes: "We have just closed an eight-days' meeting with Meeting Creek church. Pastor C. W. Bowles assisted me in the work. He is an earnest and faithful preacher, with a heart filled with love for lost souls. As a result of the meeting we have baptized seven. Three others have been approved for baptism, while others still have professed faith in Christ, but have not yet come to us. We appreciate the Recorder more and more, as we see the great need of a Baptist paper, which will expose error, and face the enemy of Bible doctrines (which are Baptist principles) from whatever direction he may come."

Pastor W. S. Doyel writes from Cave City: "On September 15th closed a meeting of ten days with my people at Dripping Springs, Edmonson county. The meeting was one of considerable power and much good seems to have been done. Bro. Don Q. Smith did the preaching. He greatly endeared himself to my people. He had a unanimous invitation to come to our aid at our next protracted meeting. The visible results of the meeting were five additions to our number, four of whom were baptized on Saturday, September 19th, that being our regular meeting. I had to call in my appointment for Sunday owing to the sickness of my little daughter."

Bro. W. T. Short writes from Pine Knot, Ky.: "It was my happy privilege to hold a series of meetings with Pleasant Hill church, in Marion county. The meetings lasted ten days and resulted in ten happy conversions and nine additions to the church. I was greatly disappointed in not having the pastor, Bro. Hatchett, with us. The pastor was kept away on account of his wife being sick. I resigned the care of this church eighteen months ago, after a pastorate of five years, to accept the care of two mission churches, here and at Strunk. You can imagine with what pleasure I returned to this church after so long an absence. It was truly a feast that I shall never forget. Happy must be the pastor of such a people. They are truly a part of God's elect."

We always regret typographical errors, especially when mistakes are made in proper names. Bro. Charles Branson writes that we got his name Bronson in our issue of August 20th, and he wishes us to correct the mistake, which we take pleasure in doing.

By request of the Methodist pastor and the citizenship, to a great extent, of Cerulean Springs, I preached on temperance there recently to a good audience. A good degree of enthusiasm for the cause of prohibition of the liquor traffic was manifest. Pastor C. S. Gregston, assisted by Rev. J. J. Cloar, has just closed a good meeting with his Earlington church. Thirty-four additions to the church, ten of whom were by baptism and others are expected. The church was much revived. Bro. Cloar left after ten days' service to fulfill his engagement to assist Pastor W. W. Williams

sixteen days in a meeting with his health's Mills church. T. E. RICHKY.

Princeton, Ky. DEAR RECORDER: Enclosed you will find one dollar, for which you will please give me credit on my paper. I have been reading the Recorder about fifty-two years, and feel like I can't do without it. Mrs. M. E. COLLINS. Bowling, Green, Ky.

STATE BAPTIST LAYMEN.

Prof. J. H. Henderson has notified Dr. W. D. Powell, Baptist State Mission Secretary, that he will, as General Secretary of the Baptist Laymen's Missionary Movement, conduct a two-weeks' campaign in Kentucky during the early part of October, and Dr. Powell, with State Laymen's Movement Chairman Thomas D. Osborne, have arranged as follows:

Monday, October 4th. 11 a. m. - Broadway Baptist church, address by Dr. Henderson. 7:30 p. m. - Highland Baptist church, address by Dr. Henderson. Laymen's Mass Meeting.

October 4th, at 7:30 p. m., in Broadway Baptist church: Address - "Christian Stewardship." - Col. Andrew Broadbent. Address - "Points to Remember." - Boyce Watkins.

Address - "Laymen's Movement at Close Range." - George I. Hurton. Address - "Laymen's Movement History." - Dr. S. E. Woody. Address - "Our Share." - Dr. J. B. Marvin.

All addresses will be brief, not to exceed five minutes, and no collection or pledges will be taken.

Monday, October 5th. Reception to Dr. Henderson by Broadway Baptist church women at 8 p. m., to which 150 leading laymen will be invited. Dr. Henderson will also address Baptist meetings as follows: White Run Association, October 6; Little Bethel Association, October 7; West Kentucky Association, October 8; Mt. Zion Association, October 10; Williamsburg, October 11, at 1 p. m.; Jellico, October 11, at 3 p. m.; Elizabethtown, October 12; Shelbyville, October 14; Henderson, October 15; Danville, October 16; Lexington, October 17.

Some of these appointments may be changed, but in the main the itinerary will be as indicated above. Great good is expected to result. The Rev. Dr. E. S. Alderman, Leonard W. Doolan, William D. Powell and Calvin M. Thompson and Thomas D. Osborne will have charge of the campaign in Kentucky.

LEAVES THIS FALL.

It is with exceeding regret we learn that Rev. F. P. Gates and family will leave us the first of October and locate elsewhere. Bro. Gates has been pastor of the Mt. Olivet Baptist church only a few years, but during the brief period has put new life in the church, such as it had not evinced in years before, and succeeded during his pastorate in building a fine modern house of worship that would do credit to a town of many thousands of people. He never lags or tires in his work, and casts no idle bread. There will be the most sincere regret among all our people over the removal of Bro. Gates and family, and they will carry with them the good wishes of all.

DEAR RECORDER: I herein extend my heartfelt thanks to the ladies of the Oak Grove Baptist church, Depoy, Ky., for a handsome new suit of clothes. This thoughtful kindness with the many other kindnesses they are accustomed to do are beautiful in themselves and they cheer and encourage the pastor to greater faithfulness in their service. God bless them every one in their homes, and make them more useful in their church. J. R. KENNERLY.

Auburn, Ky.

DEAR RECORDER: We closed on the 18th a twelve-days' meeting with Friendship church, Warren county. The meeting resulted in seven additions to the church by experience and baptism, with others to follow; the church greatly revived, and last, but not least, a goodly number of subscribers to the grand old Recorder. The paper which has never turned hypocrite or renegade, but has always stood four-square for the doctrines of the denomination. Bro. W. M. Stallings was with us and did the preaching; to the delight of us all. He is a fine preacher, sound to the core, strong in his presentation of the truth and fearless in his defense of the truth. To God be all the glory. J. B. FERRILL.

SUNDAY SCHOOL PERIODICALS

Table with 2 columns: Periodical Name and Price. Includes items like Bible Class Quarterly, Advanced Quarterly, Intermediate Quarterly, Junior Quarterly, Lesson Leaf, Primary Leaf, Child's Gem, Kind Words (weekly), Youth's Kind Words (semi-weekly), Baptist Boys and Girls (large 4-page weekly), Bible Lesson Pictures, Picture Lesson Cards, H. Y. P. U. Quarterly (for young people's meetings), Junior H. Y. P. U. Quarterly.

B. Y. P. U.

Study and Reading Courses. Training in Church Membership. I. J. Van Ness, D.D. 12mo., pp. 128. Price, postpaid: paper, 30 cents; cloth, 50 cents. The B. Y. P. U. Manual. L. P. Leavell. Cloth, 12mo., pp. 159. Price, 50 cents, postpaid. (A book of methods.) Doctrines of Our Faith. E. C. Dargan, D.D. Introduction by Geo. W. Truett, D.D. Cloth, 12mo., pp. 234. Price, 50 cents. An Experience of Grace. Three Notable Illustrations. J. M. Frost, D.D. Cloth, 12mo., pp. 112. Price, prepaid: cloth, 40 cents; paper, 25 cents. Other Supplies. Topic Cards, 75 cents per hundred. How to Organize - with Constitution and By-Laws. Price, 10 cents per dozen. See H. Y. P. U. Quarterly in list above.

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

DEAR RECORDER.

I give you a report of my work so far as I have done this year. Held a two-weeks' meeting with East View church, in August, which resulted in fifteen additions to the church by baptism. The church considerably revived. Elder Mercer Whayne, of Arkansas, a former pastor, did the preaching and did it well. It was the old time gospel of repentance, and faith that moved the people to lay hold of Christ. On last Saturday I closed a gracious meeting at Clarkson church, Grayson county. There were seventeen additions, fourteen by baptism, three by letter, one under watchcare, and one approved for baptism, with others to follow.

This was one of the best and most far-reaching meetings of my life. Elder C. W. Bowles, of Upton, did the preaching. He certainly preaches salvation by grace. The house, which is large, was thronged at almost every service with anxious souls, who were moved by the mighty power of the Gospel as preached by this great man of God. He did a work for us that, perhaps, no other man could have done, and our hearts are lifted up with joy and gratitude to Almighty God. On the last day of the meeting an effort was made to pay off a debt of more than one hundred dollars that had been hanging over us for some years. More than the amount was raised, the debt paid, and the last note went up in flames at the church that night. We thank God and take courage. Many poor souls were left seeking for salvation and asking to be remembered in prayer. One Catholic man said he was lost, and that he wanted to be saved. We are expecting great results to follow. Think you shall be able to move up to two Sundays in the near future. These are a noble people, and the pastor is proud of them. To God be all the glory. Cecilian, Ky. R. A. CAVE.

W. M. U. NOTES.

Enlistment Month.

October is the time appointed by W. M. U. as Enlistment Month. During this month we are asked to make a special effort to bring more members into our societies and more societies into our Union. Literature has been received and will be distributed by corresponding secretary as soon as possible. Vice Presidents are urged to present this matter to their Associations, and to do all in their power to organize new societies in October and to report promptly to the corresponding secretary their names and number. The leaflet, "Enlistment," one of which will be sent in each package, gives plans and suggestions for getting more women interested. For W. M. Societies there is a leaflet, "Seven Reasons and an Invitation," with a white card on which new members are to sign name and address, and giving two reasons for joining such societies, as follows: "Realizing that the great need of women in this land and others is the knowledge of the love of Jesus Christ; and that God has a claim upon my prayers, gifts and work for the coming of his kingdom, I desire to be enrolled as a member of the Woman's Missionary Society of _____ church."

For the Y. W. A.'s there is a leaflet written by Miss Heck called "Sunshine," which the girls will find interesting and helpful. Their card is blue with their motto: They that are wise, shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever. Thursday for Chefoo, China.

For the Sunbeams, there are two leaflets about the two chairs for which the children are asked to give this year, \$12,000. They also will be supplied with membership cards.

The Central Committee at their last regular meeting, third Monday in the month, were much encouraged by reports from various members. Miss Wilson reported new Sunbeam Bands at Cadiz and Corbin, and many old Bands much revived. Mrs. Creal reported many responses from Y. W. A.'s in Enlistment Campaign, also many W. M. U.'s will devote the month of October to building up and enlarging their societies. Wherever she is, win and enlist the unenlisted woman.

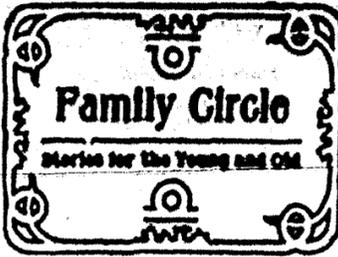
As we said in the beginning, October is Enlistment Month, throughout our Southern, when thousands we trust will be added to the W. M. U.'s, Y. W. A.'s and Sunbeams connected with our Southern Baptist churches. See to it that you double the membership of your own Society during that month. Southern Baptist women and children are doing wonderful things through their societies, whereof we are glad. They have as their particular work the support of all the women missionaries on the foreign mission field of our Southern Baptist Convention. They touch every branch of the home mission work in our own land and Cuba, and aid in strengthening the hands of our State workers. They support the Margaret Home for Missionaries' Children at Greenville, S. C. They have also opened their Missionary Training School for workers at home and abroad in our own city. Southern Baptist women and children have taken for their aim this year, a gift of \$220,000 through their missionary Societies. Come with us and we will do you good. Let your name be enrolled in some Woman's Missionary Society during our Enlistment Month.

We are indebted to Mrs. Hinkle, of Bardonia, for the following additional news of W. M. U. of Nelson Association:

The W. M. U. of Nelson Association, held in Methodist church, at Shepherdsville, Ky., September 16, 1908, made the following report: Bardonia, cash for missions, \$98.01; Grand total, \$199.50. Chaplin Fork, cash for missions, \$18.35; grand total, \$18.35. Cox's Creek, cash for missions, \$100.00; grand total, \$251.28. Lebanon Junction, cash for missions, \$60; grand total, \$160. Little Union, grand total, \$57.80. Mt. Moriah, grand total, \$103.60. New Haven, cash for missions, \$50; grand total, \$50.24. New Salem, cash for missions, \$54.10; grand total, \$120.85. River View, cash for missions, \$21.75; grand total, \$81.50. Shepherdsville, grand total \$261.74, making \$462.21 in cash reported for missions, besides the boxes sent and a total for all purposes of \$1,974.46. Some societies reported the amount raised during the year without stating the part given to missions and four societies made no report.

Every Southern Baptist woman, and they number a million, is asked this year to give at least 25 cents more for Foreign missions and 15 cents more for Home missions than she has ever done before.

The people of Hardinsburg, Miss Eula Hensley's own town, and the surrounding country, gave her a tender farewell meeting at the church Wednesday evening. As Miss Eula left her church, her town and her dear ones, many prayers went up for her health, strength and usefulness in her far-away home. She left on Thursday for Chefoo, China.



LOOK NOT AHEAD.

Walter M. Lee, Th. D.

Look not ahead, O anxious heart, Nor strive to pierce the future with thy sight; He knoweth well the part, Which thou shalt play. He plans aright.

Thy present duty nobly do, Nor wonder what the morrow shall reveal; If thou but to the now be true, He planneth for thy future weal.

Wait thou on God, and from His fount Of truth and power daily, deeply drink; To higher place thy soul may mount, Than thy desire could ask or think! New Orleans.

MELVILLE DARROW'S WAY.

LUCILLE DATTON PHILLIPS.

PART I.

"The Little Rift Within the Lute."

The oldest son of the house of Darrow was bringing his young wife home. "Well, there's the Hall," said he, with a careless nod toward the fine old place, standing in the midst of giant pines.

There was a grand old forest in the foreground and the tops of the waving trees were like Corinthian capitals, while underneath the mighty columns lay the softest, thickest of carpets, a study of greens and browns, deep like plush, starred over with pink and gold blossoms, fragrant and sweet, mutely inviting you to bide a wee in the grateful shade and rest.

In these Southern woods, where the trees about up so tall and straight, there's no undergrowth to speak of, and the wide aisle were dim and fragrant, brooded over by a curious calm, the hush of long centuries.

More than one of the dead and gone Darrows, as well as those now living, had taken their troubles to this quiet Cathedral-like place, and while listening to the low, fiftful whisper of tree to tree, felt them go away and hope, happiness and lightness of heart come in their stead. They could not keep on grieving here—despair had to flee. The true message of the forest has ever been peace, of a forest like this at least.

The young wife—she had been married but a single month—gazed about her dreamily, as they wound through its green and golden shade. The air seemed balm to her, the whole place full of a blessed peace that went to her soul at once.

Since they had left the station some three miles back, the road had wandered near a rather desolate bit of country covered partly over with half-turned trees, tangles of thorny vines and aspen thickets of jungle-like growth. And then they had come close to moss-draped live oaks and giant trunks, fallen, useless, broken things that seemed to mourn their matted, up-torn roots.

They had seen nothing like this primal forest of waving pines on route. "It's a fine old woods," suggested Melville Darrow. He was the oldest son and took a certain pride in the family place—this Darrow Hall, built in another century.

"It's perfect," answered his wife. "Do you know, if I should ever have any troubles, I'd want to come here to this sweet, silent grove of pines and be comforted!"

Melville Darrow laughed. "You look as if troubles might be a long way off from you, Garland," he told her. "Your lips are only meant for smiling, and your eyes—well, for shining like twin stars, I should say."

She laughed now herself. "I am happy, oh, so, very happy," she admitted in a low tone, though there was not a soul to hear.

"I am glad of that, and you are always going to be so, if I can keep away sorrow. If there are burdens to be carried they are meant for me, not for a little slip of a girl like you."

She turned her dark eyes to his and there was a strange expression in them for a moment. She ought to be perfectly happy. And she knew, even at this early day in their married life, that

her husband loved her most dearly. She knew that he was unselfishly devoted to her. But there was, even at this early day, too, an acute perplexity in her mind, a certain question she was always asking of her own heart, and miserably trying to settle.

There was a sudden ache in her young breast at this hour of their home-coming, because, oh, because she could not help remembering what had happened that morning at the hotel. Yet, it was such a little thing—a thing she ought to forget. Melville had taken his necktie case from their valise and set it on the dressing table while he selected a fresh one, and it had been left out when they gathered up their small belongings to leave the place.

"You ought not to have taken it out," said Mr. Darrow, on finding it had been left behind. "But I didn't," his wife told him; "you put it there yourself." Then he had laughed, not in the way she liked, either.

"But, dearest, I saw you take the case myself, and so I thought you would return it."

And then he unfolded his paper and dropped the subject entirely. She knew, however, that he had been unjust, and the memory hurt her. She hated for him to do a thing like that, too, because she wanted him to be quite perfect; to stand high on a pedestal. He was good, noble and tender, but she wanted him to be everything. She couldn't bear for him to have little faults, to do little things, to cheapen himself in her worshipping eyes.

She knew little of man's ways, having grown up in a fatherless household, without even a brother. But Garland Heath had studied character as well as books in the last five busy years of her life as a teacher in the city schools, and thought she knew what a man ought to be. She kept before her a high type, a fine ideal, and when she met Melville Darrow she felt sure he was all, and more, than her fancy painted. To the girl he seemed as true as truth itself.

"He's the just judge," she told herself, and she could not bear to be disappointed in the man she loved. She wanted him to fill a niche "above this work-a-day world's long reach" and stay there always.

Nothing happened to mar the joy of the bride's home-coming, however. The family all rushed out to welcome the young pair when they reached the gate at the end of the avenue. There were four sisters and one brother, besides the mother and father.

Garland Darrow thought of this moment a great many times in the long years of her married life. It was one of her most perfect memories, though her husband himself planted many beside that.

A month later he talked of going to housekeeping. It was "high time," he told his parents that they were settling in their own home, a pretty cottage in the city close by. It was important that he go on with his profession—that of the law—and make "a snug living" for "the dearest little wife in the world."

Neither one said nay to this plan. They were too wise for that. Melville would greatly enjoy home life, a fire-side of his own, and so one pleasant summer morning, when a breeze made the white curtains in Garland's sitting room flutter to and fro, "Like living things that wished to go," the young wife began packing up.

Melville sat near the window breathing in the fragrance of the hawthorn trees, snowy with bloom, which the breeze had stolen, with a sigh of deep content.

"Isn't it delicious! There's nothing like the country at this season, I say!" "It's certainly delightful here," she said, "but now we have been playing long enough, and I feel ready to go to work again. I'm afraid much more of this 'elegant leisure' will spoil us both, unfit us for action."

"Nothing could spoil you, dearest," he told her, with a lover's own look at her delicately cut face, and her big, dark eyes, restless and dreamy by turns. "I wanted to make you perfectly happy in this old home of mine, you see. It's what I've been trying to do, but I'd want to do that anywhere, always, so long as we both live."

It sounded like a vow. She knew that he meant it, too, and blessed him in her heart. And she was glad and proud for his people to see how he loved her, how happy she made him. It was Alice, the oldest sister, who had said on yesterday that Melville would never be satisfied with his lot in life unless he was "making Garland perfectly happy."

"You are his first thought, and he loves you far better than he does himself," said his sister. "He is crazy about you, that's all."

The young wife nodded and smiled. She knew how true this all was; knew

without the telling. But she liked to hear it.

Yet a strange thing happened that very day—the last they were to spend at Darrow Hall.

Garland had wished it to be the very brightest and sweetest of all the days spent together in the old home, but how a small cloud, no larger than a man's hand, in truth, will grow and darken the fairest sky.

Nora came slinging down the stairway at breakfast time, pretty, blushing, the guest of Melville's sisters, but he said nothing of his head-ache to her. It was only when Garland's merry, infectious laugh rang out that he seemed annoyed and to resent her high spirits.

"Do be more quiet, dear," he said, crossly; and then he quoted something about "The load, unmeaning laugh that speaks the vacant mind," in a tone that showed a very decided irritation.

Garland did not understand these sudden disagreeable moods, but she tried to soothe this one, only to find it made him worse.

For a few minutes after they left the breakfast table he seemed suddenly: "Did you mail that letter I gave you last evening, dearest? I mean the one addressed to Stone & Vase in the city."

"No, you didn't give it to me, Melville," answered Garland, gently, and Nora giggled outright.

"It's no laughing matter," he went on, looking steadfastly at his wife, who had not even smiled herself. "That letter is a most important one, and I—"

"But truly I've not seen it, dear," she put in hastily, tremulously. "Why, Garland, what's the matter with your memory? You were standing just here, and I took the letter from my pocket and handed it to you as you started to the station."

In his vivid description he ran his fingers in the same pocket, and drew out the same letter.

Melville Darrow had a very charming smile. It served him well now, for when his wife saw that, she smiled herself, and forgave him at once.

But Nora looked angry. "I'd never let my husband come at me like that if I was a bride," she muttered. "Garland's in for a hard time with Mel; he's a chronic fault-finder."

When finishing up the packing that afternoon Garland dropped a small rose bowl, one of her bridal gifts, and it was broken into fragments.

"Why, what did you do that for?" cried her husband. "I can pack all day and break nothing myself."

Five minutes afterward Nora heard a crash. It was his own shaving mirror this time, and she heard him say, crossly:

"What in the world made you put it so near the top of the trunk? If I had been packing—"

Garland had felt all this keenly, far more than she allowed the family to see, and realizing that the "troubles" to which she had referred on that first day, as they drove through the peaceful forest, she rushed away from the house to try its bath on her unhappy spirit. She felt fierce and angry, and "pitted her own heart as if she held it in her hand."

What was it that made her husband like he was to her? She had never seen him give even to Nora an impatient glance, or heard a word of fault-finding on his lips for any of his own family.

But to her! She paced to and fro under the night pines in silent distress. What did it mean?

Were they going to be unhappy together when they loved each other so fondly? Why was it she failed so often to please him? How did he come to find such faults in her?

No answer came from the plummy pine-tops, or the giant trunks, smitten by the red gold of the sunset, or the cathedral-like aisles, up and down which her restless feet were pacing. Not a word was spoken by the pure, blue sky that stretched so high and wide above her, and now and then had given such glimpses of heaven and the angels.

She went on racking her poor young soul with wild questions, however, yet feeling she now must go to some higher source than the forest, the sky, the beautiful summer world around her. Should she go to God with a thing like this?

For Garland Heath had not learned as Garland Darrow was soon to, that many wives had no other refuge, and that it was only on His breast the lessons of life must be learned.

Hard Coughs advertisement with text: 'If your doctor fully endorses your taking Ayer's Cherry Pectoral for your hard cough, then buy it and use it. If he does not, they do not know all about this splendid medicine for coughs and colds.'

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

PHILOSOPHICAL TOMMY. descended, expecting to find the mangled body of the other miner; but the charge had loosened a mass of rock, and it lay diagonally across him, and with the exception of a few bruises and a little scorching, the man was unhurt. When he ever cried; I never saw him cry. If his sister found her tulips all rooted up by her pet puppy, and cried and cried—as little girls will—Tommy was sure to come around the corner whistling and say: "What makes you cry? Can you cry a tulip? Do you think that every sob makes a root or a blossom? Here! let's try to right them."

FOR HIS SAKE. Two men were sinking a shaft. It was rather a dangerous business that they had to do—it was to blast a piece of rock. Their custom was to cut the fuse with a knife. One man then got into the bucket and made a signal to be hauled up. When the bucket again descended, the other man got into it, and with one hand on the signal rope and the other holding the fuse—he touched the fuse, made the signal, and was rapidly drawn up before the explosion took place. It was a dangerous business. One day they left their knife up above, and rather than ascend to procure it, they cut the fuse with a sharp stone. It took fire. "The fuse is on fire." Both leaped into the bucket, and made the signal; but the windlass would haul up but one man at a time; only one could escape. One man instantly leaped out, and said, "Up with you; I'll be in heaven in a minute." With lightning speed the bucket was drawn up and the man was saved. The explosion took place. Men

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STORIES FOR LITTLE ONES.

THE STORY OF THE LITTLE RED HEN.

"Once upon a time—oh, long, long ago, so long ago that no one can remember the time now—there was a little red hen lived all by herself in a cottage beside a wood, and she was the cleverest little hen that ever was seen, plump and jolly, and her feathers were so smooth and shining and just the very color of a ripe chestnut.

"Her cottage was a picture; it was so neat and tidy, the door scrubbed white and the window panes so bright; it was just a pleasure to walk up the shining steps and knock with the brass knocker on the green painted door. The roses growing over the house used to peep in at the windows and kept tap-tapping as much as to say, 'Good morning, Mrs. Hen, how are you today?' But, oh, dear! oh, dear! even the garden of Eden had a big sinner living in it, and so had the fairy wood.

"At the far side of the wood there was another cottage, but it was a tumbledown, dirty old place, nothing nice would grow about it, just weeds and nettles and big thorny things, holes in the windows, no polish on the knocker, and the floor so dirty! Why, the red hen would have dropped down in a fit if she had seen it; then the feathers and bones lying all about the place as if some very queer things happened there. A cunning, cruel old rascal of a fox lived there with his dreadful old mother, and everybody knows how the foxes live—they just eat and sleep all the time, and never dream of keeping the house clean.

"Well, what do you think now? This Mr. Fox fell in love with our little red hen and used to frighten the life out of her, when he came prowling round the cottage and knocking on the window. But she would not go out for a walk with him, she did not like his sharp nose and his teeth were so polished and hungry-looking. At last, when she went to the market or to visit her friends, she used to lock the door and put the key in her pocket, just for fear, you know, of what might be in the house when she got home.

"Mr. Foxy found she was too wise for all his tricks, and so he did not go near her for quite a good while. At last, one day, his old mother said, 'This is ridiculous, Reynard; you are getting quite pale and thin fretting about that little hen. Here, take this bag over your shoulder and be off with you, and don't be coming back here without that hen; I'll have the big pot boiling, and man alive! we'll have such a supper as you never saw, now go on!' So the wretched fox trudged away through the wood until he came to the cottage. And what do you think? The door was—open!

So in he popped and hid behind the door. Mrs. Red Hen did not expect to see him again, she thought he had given her up; so she had grown a bit careless, and when she went to the well for a can of water, she left the door wide open. Reynard could hear her happy little voice as she came

up the walk singing, 'There's no luck about the hood,' and she stopped to wipe her feet on the mat. When she was in the kitchen, Mr. Foxy shut the door behind her and laughed. 'Ha, ha, my dearest dear, I have you now!' But Mrs. Red Hen just threw the can of water over him and shouted, 'No, no, Mr. Fox, you haven't got me yet.' She clapped her wings and up she flew to the big beam that was across the ceiling, and there she sat and laughed at him, because foxes can't fly, you know, and poor henny-penny thought she was safe; but she laughed too soon.

"When Reynard got the water wiped off his whiskers and out of his eyes, revivified the situation. Now, everybody knows, children, that ever since foxes were made, you could hardly be even with them! He gave a wicked chuckle and spread himself out as if he were going to stand on his head; he whirled himself round and round, and made his big bushy tail fly round like a wheel, until our little red hen became quite dizzy with watching it, and—down she fell. In a second, as quick as winking, he had her in the bag. 'Ho, ho, my pretty dear,' he said, 'all things come to the fox that waits, and I am going to have broth for supper.' So away he went across the wood with our little hen tied up in the bag over his shoulder. Her heart was very heavy as they jogged along, and she just thought it was all up with her. She suddenly remembered something, and putting her hand into her pocket she found a little housewife she always carried. You know our grandmothers carried a little book sort-of-a-thing with needles and thread, scissors and thimble in it, so Mrs. Red Hen was such a tidy little lady she had hers with her. Quick as thought she had the scissors out, and snick! there was a hole cut in the bag. Out she hopped and found a big stone lying on the road which she managed—for she was a clever little hen—to pop into the empty bag and fastened the hole up with a great safety-pin, while she went off like a bird, and soon was safe inside the cottage again, and she locked the door this time. Well, Foxy was very tired with his long walk, and said he to himself, 'Faith, who would have believed the little hen was such a weight! I'm sure she must be a stone weight at least.' His old mother was standing at the door looking for him: 'So, there you are at last, my boy,' she shouted; 'it must be a good fat wee hen, for you look as tired as if it was a sack of stones you were carrying, and not one little hen.' The pot was boiling all ready on the fire. 'Here, drop her in,' said the old fox; 'never mind about her feathers; why what a supper we are going to have.' She cut the string while Reynard held the bag over the pot. Out dropped the big stone, and with a great splash upset the pot, and all the boiling water went over the old fox and the young one, and they were both scalded to death! So that was the end of them, years and years after, when our little red hen was quite an old lady with white hair and spectacles, she used to tell this story to her little grandchildren, when they were all sitting for tea, just the way we are now. So that is the end of the little Red Hen."—M. Lowry in Little Folks.



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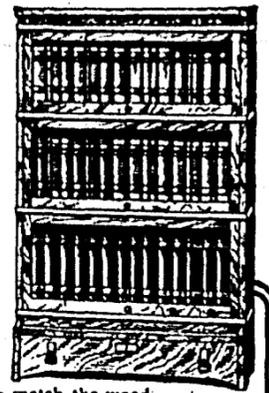
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MISSOURI LETTER.

I. N. Barbee.

Missouri a Mission Field.
Secretary West, in the State Mission Helper, of which he is editor, says:

"In spite of all the preaching and of all the mission work that has been done in the State, there are more unevangelized people in Missouri today than ever before. And so far as Baptists are concerned there are a number of counties into which we have hardly entered with the preaching of the Gospel. Let us consider somewhat in detail the religious condition of our State.

"The population of Missouri now is estimated to be about 3,500,000. Of this number only about 1,000,000 make any profession of faith in Christ, either as Protestants or Romanists. That leaves two and a half millions of our people, which number includes the children that are under age, who do not make any profession of personal faith in Christ.

"Then consider our large foreign population. It is estimated that we have in Missouri about 1,000,000 people either of foreign birth or parentage. The large majority of these are Germans. They are making excellent citizens, but with their training in a State church, where every baby is sprinkled, and so becomes a member of the church unconsciously, very few of them have any idea of spiritual religion. They have ideas, especially of the Sabbath, that are subversive of some of our most cherished institutions, and the Gospel is the only remedy we see for the evils thus threatening us. The problem of evangelizing the foreigners in our midst is loudly claiming our attention."

Brother West says that in 1834 when the General Association was organized, there were only 5,000 Baptists in the State. Now there are 200,000. The work is largely attributable to the work of the State Board. The first meeting house was built in 1806, in Cape Girardeau county, and was the first non-Roman Catholic house of worship built west of the Mississippi river, at which time there were only fifteen Baptists in the State with this one church.

Our W. S. Bayne is now in Owensboro, Ky., having gone there the first of this week on an invitation from the church, and will remain probably two Sabbaths. Brother Bayne is pastor at Paris, Mo., and has been for two years. He came to Paris from Maryland. He is a Kentuckian and practiced law before entering the ministry. Bayne was baptized by the writer in the late seventies into the fellowship of Mt. Olivet, Robertson county. I hope he may find a good field in old Kentucky if he changes his field of labor.

THE BIBLE A BOOK OF LETTERS.

How few persons realize the "unclaimed letters" awaiting them. God's book, the Bible, is full of letters which were written ages and ages ago, and still remain unclaimed by you and me.

Let us lose no time in calling for these letters, and as we read them over, realize fully that our names have been written upon each one, as our Heavenly Father

has thought about us, and re-membered our every need.

We shall never be disappointed, for if we should go many times in a day we will receive the message we most need, fresh from the writer's hand. His grace in supplying can never be exhausted. Has He not promised that before we call upon Him He is ready to answer?

Moreover, we shall never be saddened by the receipt of a black-edged letter, for our Lord is now indeed risen, and shall remain alive forever more.

NOTES FROM CINCINNATI.

A flying visit took in the 110th anniversary of the venerable Miami Association, which now registers at least one church, which in the earliest years belonged to old Elkhorn in Kentucky. There were many Baptists south of the Ohio river when the original Columbia Church was formed in 1790, remaining for years the only Baptist church in Ohio.

It is not conducive to Baptist pride that though Baptists began work in Ohio twenty years earlier than the Methodists there are now five times as many Methodists as Baptists in the State.

The Miami Association embraces 7,370 members in twenty-five churches, twelve of which are in Cincinnati. Baptisms reported this year 298, last year 427.

Ninth Street, Cincinnati, Pastor J. F. Herget reports 1,435 members; Lincoln Park, Pastor G. R. Robbins, 1,117 members; Norwood, Pastor J. D. Sowers, 531 members; Hamilton, Pastor S. B. Hiley, 812 members; Midletown, Pastor F. F. Biggs, 474 members.

The roster of the Cincinnati Pastors' Conference, which meets every Monday at 10 a. m. in the Y. M. C. A. building, now shows thirty-one members. W. J. Cameron is President and F. G. McFarlan Secretary.

The departure of R. W. Weaver is much regretted. No pastor was more beloved and Mt. Auburn will find it difficult to fill his place. The Linwood and Cheviot Churches (suburban) are pastorless.

Dr. G. R. Robbins will soon complete twenty years of energetic effort in a difficult downtown field.

Dr. J. S. Sowers is in the eighth year of a successful pastorate.

C. E. Stanton is in his fifth year at the Wyoming Church, which was never more prosperous.

G. E. S.

Every Baptist Church Must Have Its Own Meeting House, Its Own Sunday School and Its Own Prayer Meeting.

The last two are dependent on its having the first. The early Christians worshipped in catacombs. Our Baptist fathers worshipped in caves and barns. But the Lord is worthy of the best edifices in the community, and we cannot command their respect without a suitable, attractive, well-located house of worship. Hundreds of churches in Kentucky need houses. An offer of from twenty-five to one hundred dollars will often stimulate them to arise and build.

We appeal to pastors, churches, Sunday Schools and Women's Missionary Unions to help us on.

speedily. Besides \$40,000 for foreign missions, \$25,000 for home missions and \$30,000 for our tolling, enduring State work-ers, we must have in the next sixty days \$20,000 for the church building fund. Fifteen thousand dollars has been pledged. If you made one, pay it. How much will you give or raise?

Wanted—500 people to join the Builders' Band and pay \$1.00 per month. Will you join? In no other way can you do as much good with the same money.

Shall I hold out encouragement to the hundreds of homeless churches that appeal to us for aid? Three appeals have come to me today. Your money is yourself. It is stored power, like electricity. Will you apply it to building up the Master's kingdom?

Please remit without delay to W. D. Powell, Cor. Sec. Box 104, Louisville, Ky.

FAMILY WORSHIP.

After doing pastoral and evangelistic work for twelve years I am convinced that but few homes have regular family worship.

One summer, while a student in Carson & Newman College, I worked for the Woolen Mills, Jefferson City, Tenn. I did not tell the people I was a preacher, and for some reason they failed to judge me one. My rule was to spend the nights with Baptist deacons, Methodist stewards and Presbyterian elders when possible. I'm ashamed to say it, but 'tis true, not one of them had family worship and but few of them returned thanks at the table.

The pastor in one of the communities invited me about two months later to assist him in a meeting, and how some of those good brethren stretched their necks when they saw me in the pulpit.

They came to me at the close of the service and said, "Are you the fellow that was buying wool in our community last summer?" I said, "I am." "Well," we want to apologize to you for not asking you to have family prayer and return thanks; we didn't take you to be a preacher."

It's hard for a preacher to find out the real condition of our homes religiously, for homes will ask preachers to conduct family worship, when they themselves will not.

Our homes are trusted with the fashioning of the religious life and character of a family, and you can not do your best without the help of family worship. Its possible for every family to have family worship, if they will observe these suggestions:

First, make up your mind that you must have family worship. Be like Joshua, who said, "But as for me and my house we will serve the Lord."

Second, have a stated time and place for worship. Perhaps the best time for the morning worship is at the breakfast table. At the evening hour gather the family in a given room, make the service vary, have the different members of the family to take part in some way. The room ought to be suited to help the devotional thought.

Third, have no iron-clad rule, but let the service be informal.

Fourth, let the Scripture lesson and the prayers be short, also He was ready to defend them against all opposers. There was no real reason for the workers to

THE SOUTH'S HIGHEST CLASS DEPARTMENT STORE.

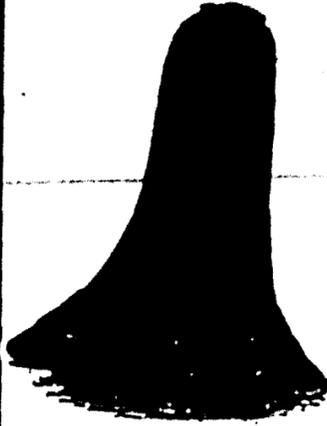
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INCORPORATED

SILK PETTICOATS \$4.85

All Sizes, White, Black And All Colors At One Price.

These petticoats are made of the very best Swiss Regatta Taffeta Silk—the best known for the purpose—and are strictly first class in every particular.



We have specialized these Petticoats for years and know that they are satisfactory in every way. We have sold thousands of them and have customers who come back for new ones when the old ones wear out.

These are, without doubt, the greatest Petticoat values possible to find. All we want is waist measure and length, and we can fit you by mail. These Petticoats are made with three flounces and a dust ruffle underlay. Our guarantee of satisfaction goes with each Petticoat.

It's hard to suggest methods, but it's easy for our homes to maintain family worship, if they will. Many a family have been trained for righteousness by the fidelity of father and mother.

When we can get our homes to have family worship then we will have more spirituality in our churches.

S. M. M' CARTER,
State Evangelist.

Elkton, Ky.

REMEMBER THE LORD.

There are times when even Christian people practically forget their Lord. They forget that He is so near to them as to see every need that they have, every obstacle which lies in their way, every foe that opposes and oppresses them. For the present their mind is absorbed in looking at the difficulties and dangers which confront them. Their fears blind their vision of the Lord above them. But it is the very time to remember the greatness of God and His goodness to those who love Him. I am thinking of the trials which Nehemiah and his brethren had while they were repairing the walls of Jerusalem. Pernicious opposition came to them from Sanballat, Tobiah, the Arabians, the Ammonites, and the Ashdodites. At first, these men tried to ridicule Nehemiah and his helpers out of the attempt to do the work, and when this failed they became angry, and actively assailed the workers. Then Nehemiah's men were afraid; they looked at the power of their enemies. But Nehemiah was all the while looking far above all men and all temporal conditions, and was seeing his invisible Lord. So he said to his fearful helpers: "Be not ye afraid; remember the Lord." They were only carelessly remembering the Lord. They were remembering their foes and opposers too much, and the Lord too little. Nehemiah wanted them to remember that their Lord was infinitely greater and mightier than all of their enemies combined. They were engaged in the Lord's work, and therefore He was ready to defend them against all opposers. There was no real reason for the workers to

be afraid of any foe. The stout-hearted Nehemiah said: "Remember the Lord, which is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses." O, reader, remember the Lord when you are inclined to be afraid! Are you doing His work? If so, remember that He will ever sustain you in it.

C. H. WETHERBE.

FOR THOUGHTFUL BOYS AND GIRLS.

Edwin A. Wilson.

"Then released he Barabbas unto them; and when he had scourged Jesus, he delivered Him to be crucified."

Pilate's final act fixes the responsibility. The culminating point of the drama is colored and emphasized by what preceded it in the last act; the die is cast; the ineffaceable impress is made; as the tree falls, so it lies. So the first deliberate choice of boy or girl (Matt. 6:33) gives direction to the after life. The first deliberate choice often seems to seal hermetically avenues to susceptibility for bad or good. The after life is often dominated by the first deliberate step taken at the point of conscious responsibility. Do not risk a later conflict with the odds against the right by making a wrong choice at the threshold of your young life; every step after the first deliberate misstep but tends to fix the ultimate calamity. But remember, in the face of it all, though unconsciously born wrong and consciously choosing the wrong, that God loves you. "For God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—John 3:16.

Springfield, Ill.

The gladness of a rejoicing world because of a reigning Christ, is logically included in the prayer. "Thy kingdom come."

FOR NERVOUSNESS

Take Horsford's Acid Phosphate

Its use is especially valuable in the treatment of weak nerves, disordered digestion and constipation.

RUSSELL'S CREEK ASSOCIATION.

This ancient body of Christians has recently held one of the most profitable sessions in its long history. The introductory sermon was ably preached by Pastor W. L. Pierre. The letters from the churches showed that progress was being made along many lines. J. S. Gatton, pastor at Campbellsville, was chosen for the second time as moderator, and that prince of associational clerks, E. F. Tucker, of Greensburg, was retained in that important position. I have seldom heard a more practical and profitable discussion of missions than we had at this meeting. By the way, this old association was the first in the State to make a contribution to foreign missions. We are sadly in need of good preachers. A number of our leading churches are pastorless, viz., Columbia, Cane Valley, Gradyville, Zion, etc.

It was the pleasure of the writer, on the fifth Sunday in August, to preach the dedicatory sermon for the new church at Lone Valley, and raise the money to pay the debt on their splendid new church building. This church was organized a little over a year ago by one of our best young preachers, Frank Harrison, whose labors have been greatly blessed in this community, as well as elsewhere. This little church has a bright future. It is located in a rich agricultural valley on Robinson Creek, Taylor county, and has a number of our most prosperous citizens among its members.

The undersigned has just closed a most profitable meeting with his Friendship Church. There were thirteen hopeful conversions, and thirteen additions—twelve by experience and baptism and one by letter. I never knew a meeting in which so large a per cent of the members were brought under its influence, in fact all the Christian people of the community were graciously revived. The preaching was done by that energetic and consecrated man of God, Sam T. Martin, pastor of Shepherdville. Seldom have I seen a man get such a hold on a community in such a short time. Everybody heard him gladly and profitably.

The Russell's Creek Baptist Academy has entered upon its second year's work under most favorable auspices. Nearly all the last year's pupils have returned and many new ones have matriculated. Principal G. W. Welborn has made a most profound impression upon the community and upon his patrons generally, as a wide-awake, competent, consecrated school man. He and Mrs. Welborn are growing daily in the estimation of the students and the community as well. They are ably assisted in their work by four other well-trained teachers, besides the music and art departments are well equipped with experienced teachers. We have several up-to-date teachers constituting the faculty, besides Mrs. Welborn, who presides with grace and efficiency over the dormitory. The Baptists should be proud of this young institution of learning, so well fitted to meet a long felt want in this section of the State. The grounds and buildings cost over \$20,000. Of this amount the Campbellsville and Friendship Churches have paid about \$14,000, and all this in a little over

two years. We have a noble, generous people, ready for every good work.

Dr. T. N. Compton begins a meeting with us on Sunday, September 20. We are hoping and praying for a gracious refreshing from the divine presence.

Pastor Crawley has been blessed with a good meeting in his Good Hope Church and is now in a meeting at Muldraugh's Hill Church.

J. S. GATTON.

OWEN ASSOCIATION.

Owen Association met with the Richland Church in its Twentieth Annual Session September 9, eight miles south of Owenton. This church has for its pastor Rev. J. A. Head, a most excellent brother, and he and his people had everything in order, and entertained the body cordially and easily. The body was called to order by the Moderator, G. W. O'Banion, and after devotional exercises Brother E. J. King, of Williamstown, preached the introductory sermon and had the earnest attention of one of the largest crowds the Owen Association has ever witnessed. The churches were all represented by letters and messengers, and showed some improvement over former years along the line of contributions. Its membership is about 1,800, and as our district missionary board was reorganized to consist of one member from each church, and as we believe it is composed of strong men who have the spirit at heart and will work for the glory of God and the upbuilding of our association and churches, causes us to look for better things in the future. Rev. J. A. Lee preached the annual sermon on missions the second day at 10:30 a. m. Rev. J. W. Thompson preached the first day at 1:30 p. m., and held the large crowd quiet during a lengthy discourse. It was a sermon full of spiritual power; it was a spiritual feast to our souls, and long to be remembered by us. J. G. Prather, a young minister, only about twenty years old, gave us an excellent talk. G. W. O'Banion was re-elected moderator and F. M. Goddard clerk for the tenth successive year. The next session of this body will be held with the Harmony Church. It seemed to be the general opinion among the messengers that we were making some progress in our spiritual work.

Rev. J. D. Clark, the oldest preacher in our association, was present to the great joy of all.

F. M. GODDARD.

Rockdale, Ky.

WORLD'S GREATEST SKIN CURE.

And Purest and Sweetest of Emollients for Skin, Scalp Hair and Hands is Cuticura Ointment.

Cuticura Ointment is beyond question the most successful curative for torturing, disfiguring humors of the skin and scalp, including loss of hair, ever compounded, in proof of which a single anointing with it, preceded by a hot bath with Cuticura Soap is often sufficient to afford immediate relief in the most distressing forms of itching, burning, and scaly humors, eczemas, irritations, and inflammations, permit rest and sleep, and point to a speedy cure of infants, children, and adults when all else fails.

EAST LYNN ASSOCIATION.

This body met at Pleasant Grove Church Wednesday, September 23, at 10 a. m. Some of the churches failed to report anything given to missions, and a few of them reported no additions during the year, yet there was some increase in the total membership of the body.

We noticed as visitors, Dr. W. D. Powell, Dr. J. D. Maddox, William J. Mahoney, J. G. Boy and S. C. Humphreys.

There were enthusiastic discussions of the usual topics of Missions, Sunday School Work, Education, Orphan's Home, Ministers' Aid Society, Temperance, Religious Literature, etc.

Rev. J. B. Ferrell was elected moderator and T. J. Arvin clerk. Rev. H. T. Huber preached the introductory sermon.

The next session will be held at Mt. Carmel Church in Taylor County at the same date in September, 1909.

The Western Recorder was heartily and unanimously endorsed and recommended by the body. We received many renewals and several new subscribers.

We had the honor of being entertained in the elegant home of Robert Enlow, the Representative of Laurel county in the last Legislature.

DEAR RECORDER.

I notice in the Recorder you give the names of three States in which you say, "State-wide prohibition has been voted down." You are probably right with reference to Tennessee and Florida, and from the reports I am sure you are; but you have certainly been misinformed as to Texas. To the contrary we voted for "submission" only, and it carried by 6,000 votes. Submission was made a platform demand by the Democratic Convention at San Antonio, and by this the next Legislature is asked to submit the question to the voters of Texas. This means that we will get to vote on the question next year. I am sending you a clipping from today's Dallas News, which will perhaps indicate to you how we feel. We are very confident of victory down here in grand old Texas next year.

You were perhaps misled by the paper reports that were long in conceding that we had won.

Just a word as to how it was worked. When the prohibition Democrats came before the Central Committee with their nearly 50,000 names and asked for the question to be submitted to the Democratic voters, the antis came with a like petition in favor of local option. As a result both things went on the ticket and thereby many voters (estimated 50,000) did not know how to vote. But we carried it anyway. We not only have made it a platform demand, but we have also dominated twenty-three out of the thirty-one Senators who favor it, thus assuring us more than two-third majority, and we have much more than a like majority among our Representatives.

While, strange to say, we only had about 6,000 majority, we carried over 75 per cent of the counties and had 417 1-2 votes in the convention, as against 225 1-2 by the antis.

We have some noble men here, who are working, and we are in to win through Him who doeth all things well.

HOWARD THOMAS.

Finest Furniture Stock in Kentucky. Recognized Carpet, Rug, Curtain House.

McKNIGHT'S

FOURTH AND WALNUT.

The season of indoor living will necessitate the purchase of many articles for the home.

Your desire to secure quality and style and low prices in homefurnishings will direct you to this house.

Everything in FURNITURE, CARPETS, RUGS, CURTAINS, UPHOLSTERY MATERIALS, Etc.

If we have one pleasure greater than to sell you it is to please you.

W. H. McKNIGHT & SONS CO.

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MEDICAL OPINIONS OF

BUFFALO LITHIA SPRINGS WATER

"I Prescribe It with the Utmost Confidence in Indigestion Due to Chronic Catarrh of the Mucous Membranes."

Dr. Wm. H. Doughty, Augusta, Ga., Professor of Materia Medica and Therapeutics in Medical College of Georgia: "I prescribe the **BUFFALO LITHIA WATER** with the utmost confidence in all forms of indigestion due to Chronic Catarrh of the Mucous Membrane, with excess of acid; also in the secondary or symptomatic dyspepsia of uterine and renal origin."

"In Lithaemia I Always Advise Its Use."

Dr. Stuart McGuire, Richmond, Va., Surgeon in charge of St. Luke's Home, Professor of Principles of Surgery, and of Clinical Surgery, University College of Medicine, Richmond, Va., etc.: "In cases of headache from lithaemia, of headache from passive congestion of the kidneys, of strangury from concentrated urine, and a host of other ills, I always advise **BUFFALO LITHIA WATER**."

"A Remedy of Great Potency."

Louis C. Horn, M. D., Ph. D., Professor of Diseases of Children and Dermatology in Baltimore University, writes: "Having used **BUFFALO LITHIA WATER** in my practice the past eight or nine years, I find it the most pleasant and most reliable solvent in Chronic Inflammation of the Bladder and Renal Calculi; also in Gouty and Rheumatic conditions. It is a remedy of great potency."

"Have Used It with the Most Satisfactory Results."

Dr. Lewis Basher, Richmond, Va., Professor of Surgery, Medical College of Va.: "I have frequently used **BUFFALO LITHIA WATER** with the most satisfactory results in all conditions where an active diuretic is indicated, and have found it especially serviceable in Rheumatic and Gouty Conditions, Albuminuria of Pregnancy, Catarrh of the Bladder, and other diseases affecting the urinary organs."

Additional testimony on request. For sale by the general drug and mineral water trade.

BUFFALO LITHIA SPRINGS WATER CO. BUFFALO LITHIA SPRINGS, VIRGINIA

RATTLESNAKE BITE AND PRAYER.

Concerning the above the editor of the Central Baptist has the following:

"Here is another case of Christian Science absurdity. The press dispatches tell us of a boy in Oklahoma who was bitten by a rattlesnake. Neighbors bandaged the wound and went for medical assistance. In the meantime a silly woman, a Christian Science 'healer,' came in, forlornly the physician the house, stripped off the bandages and calmly prayed while the boy lay dying in awful agony. The mother, also a Christian Scientist, consented to the dreadful performance. This is not faith; it is folly. This is not prayer; it is presumption. This is not science; it is sin. And yet, despite these frequent exhibitions of Science silliness, there are some weak

Baptists who allow themselves to be wheedled into this consummate 'science' folly."

How any sane man or woman can believe in Christian Science (!) is one of the hidden mysteries of all the absolute fool theories that the devil invented. This "takes the cake." It is disproven every day in a thousand instances, and yet people believe it.

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY, OHIO.

FRANK J. CHENEY makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY, Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1898. (Seal.) A. W. GILMAN, Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials free. F. J. CHENEY & CO., Toledo, O. Sold by all Druggists, 15c. Take Hall's Family Pills for constipation.

The Farm

and Household

H. B. Duff recently delivered to Allie Ratliff 45 feeders, weight 1,125 pounds, at 4 3/4 cents, an extra lot.—Mt. Sterling Advocate.

Judge L. S. Rogers, of Carlisle, sold recently to Henry Kinding, of Pennsylvania, 412 yearlings Sugar mules, for \$4,500.

W. M. Robb shipped recently a car load of hogs for which he paid 5 1/2 and 6 1/4 cents. The price of fat hogs remains high but the drought and the consequent cutting short of the corn crop in many places has had a material effect on the prices of stock hogs.—Winchester Democrat.

John Gardner, of Long Grove, sold 40 head of cattle to Sam Bell at \$3.60. Harve Gardner sold 30 and F. C. Parpoint 10 at the same price. The cattle averaged about 950 pounds. Sam Bell also purchased 77 head from Smith Bros., at 5 1/2 cents.—Danville Advocate.

Bath county.—The corn crop in this county which has been refreshed by rain at frequent intervals promises splendid returns, and in fact will surpass the previous expectation. In other sections corn is far below the average. Early corn in either section will give fair returns, but late corn in the latter will not be more than a half crop. The few acres of tobacco in the county, are doing nicely considering the late season in which it was planted.

In Jessamine county the drouth has become serious, the water supply being extremely low, and the crops have been injured by the lack of rain. Many farmers are hauling water for the stock. Both corn and hemp have been damaged by the drouth, late corn especially being almost ruined. Unless there is a good rain within the next two weeks, winter grass will be a failure. Fall plowing has practically ceased, as the ground is too hard to be broken.

Trimble county.—Farmers say the drouth in this county has become serious. Some say this dry spell is worse than that of 1887-1891. Stock water is scarce and most of the springs and cisterns are dry. The potato crop is almost a failure, while the corn crop will be cut short. Only a small acreage of tobacco was planted in this county, and what is growing is almost ready for the knife. Plowing for wheat has been discontinued on account of the dryness. The river is very low at this place.

Washington county.—W. S. Gibbs has sold to Chas. Logsdon, 240 acres of his Castlewood Stock Farm at \$65 per acre, possession to be given December 25, 1909. This is one of the best improved and best located farms in Washington county. Real estate has changed hands rapidly in and around Springfield in the last few days. H. B. Styles, S. R. Gray, James Mellroy and James Epper-son have all sold their farms for 30 minutes. The demand for farms in this section is greater than ever before.

HOUSEHOLD LUBRICANT



The oil that makes things hum

There's something or other, every day, in every home, that needs a drop of oil. It may be the sewing machine or just a door hinge, but whatever it is, there's nothing takes the squeak and the hard work out of it like Household Lubricant—

Household Lubricant is a fine-bodied oil, very carefully compounded and put up in a tasty little sizer that fits a lady's hand perfectly. It won't gum; it won't corrode; it won't get rancid. Costs only a trifle to begin with and wears a long time wherever you put it. Ask your dealer, or write our nearest agency.

STANDARD OIL COMPANY
(Incorporated)

A CHOICE OF CHOWDERS.

The word chowder, related to cauldron, is said to have originated among the fisher-folk of Brittany, thence it was transferred to our northern coasts, and here the savory fish stews so designated are to be found in perfection. Perhaps the most famous of the class, and there is no better, is—

New England Clam Chowder.—Chop moderately fine 1-4 lb. of fat salt pork or bacon and 2 onions; place in a large kettle and cook over a slow fire until both are brown; then add 6 potatoes, which have been pared, cut in dice and soaked in cold water for half an hour, 1 quart of sliced or canned tomatoes, the juice from 25 round clams (long or soft-shell clams are sometimes used) and boiling water to cover. Cook slowly for one hour, and ten minutes before serving add the clams chopped, and pepper, parsley or summer savory to taste. Last of all add 1 quart of rich milk which has been brought to the scalding point and half a dozen crackers—preferably "hard-tack"—broken in pieces. Serve very hot in a tureen. The tomatoes may be omitted if preferred, or a seasoning of catsup used in their place.

Oyster Toddle.—Slice 1-4 lb. of fat salt pork and cook slowly until the fat is tried out; add 1 pint of sliced raw potatoes, soaked as before, cover closely and cook until tender. Add 1 pint of hot milk, and thicken with 1 tablespoonful of roux. Add 1 1/2 pints of oysters, season to taste, and take from the fire as soon as the oysters ruffle. Serve with hot buttered crackers.

Fish Chowder.—Have the skin removed from a cod or haddock weighing about 4 lb.; begin at the tail and cut the flesh from the backbone, then take out the small bones, cut the fish in convenient monthfuls and set aside. Break up the bones and head, cover with cold water and put them on to boil. Cook 1-4 lb. of salt pork and 2 onions—as for clam chowder—add 6 potatoes, diced, and salt and white pepper to taste and strain over them the water from the fish bones. At the end of 20 minutes add the fish, and 10 minutes later 1 tablespoonful of butter and 1 quart of scalded milk. Thicken with a cupful of cracker crumbs if desired and serve over hot split crackers.

Salt Codfish Chowder.—Try out 1-4 lb. of fat bacon cut in dice, and brown with two chopped onions; add 1 1/2 pints of sliced raw potatoes and 1 cupful of boiling water, and cook gently for 30 minutes. Have ready 1 lb. of salt codfish, "packed up" and soaked over night, or for several hours; add this and let it simmer

without boiling for 15 minutes. Last of all add a dash of tabasco and 1 cupful each of scalded milk and cream. Pour over crackers and serve. The combination of bacon and codfish is very relishing.

Potato Chowder.—Solus may seem like Hamlet with Hamlet left out, but it makes a very good dish for camp, or a farm-house supper where appetites are hearty. To make it, cut 1-2 lb. of salt pork in thin slices and fry with 5 sliced onions to a light yellow. Have ready 1 quart of pared potatoes cut in thick slices and place in a kettle in alternate dredging with flour. Cover with water and simmer for 40 minutes. Just before dishing, add 1 tablespoonful of minced parsley or celery tops, pepper-grass or any appropriate herb that you have at hand. Pour over crackers or toasted croutons.—Country Gentleman.

COOKING CABBAGE.

Although cabbage has often been called the poor man's vegetable, many appetizing and attractive dishes can be made from it. We give several good recipes:

An unusually good salad was recently served at a luncheon. The inside of a good-sized cabbage was cut, and the space filled with a mixture of chopped celery, cucumbers, and peppers dressed with oil and vinegar, and well seasoned. The top of the cabbage was replaced after the filling was put in, and the head was then placed on a plate in front of the hostess, who did the serving. The guests wondered if they beheld another mysterious Jack Horner pie.

Another way to use a head of cabbage is to follow the same plan, only filling the hole with finely chopped meat, a little onion, and bread crumbs. Bake until tender and then cut in slices and serve with a cream sauce. This makes a very good luncheon dish or an entree at dinner.

Fried cabbage is particularly good at this time of year. First boil the cabbage until tender, and when cold cut into small pieces. Cut some slices of bacon into stripes and put them in the frying pan. When they have commenced to cook, and the bottom of the pan is well greased, add the cabbage, and fry until a light brown. Season with salt and pepper.

For creamed cabbage, boil the cabbage tender, drain off the water and put into the pot with a large teaspoonful of flour, a tablespoonful of butter, a little salt, and half a cupful of milk. Cook, stirring, until the sauce is smooth.

Nerve Sick

If weak, worn-out, nervous, cannot sleep; have indigestion, headache, neuralgia or periodic pains, it is because your nerves are weak. It is the lack of nerve force that makes the stomach, heart, lungs, etc., work imperfectly—become sick. Dr. Miles' Nervine cures the sick when it restores nerve strength, and puts the power behind the organs to do their work.

"Almost three years I suffered from nervousness, indigestion, and palpitation of the heart. I could not eat or sleep with comfort, or walk or talk without suffering. Altogether I was in a bad condition. My doctor did not seem to do me any good. I had tried so many remedies that I did not have much hope of any of them doing me any good. Dr. Miles' Nervine was suggested by a friend. I got relief from the first, and after a few days I felt like a new person. It not only relieved my heart and nerves, but has invigorated my whole system. I am very grateful because since I have stopped using it I have had absolutely no return of my old trouble."

MRS. HOWARD FORD,
60 Summit Ave. Worcester, Mass.

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



TELEPHONES FOR COUNTRY PRIVATE LINES.

Send for our No. 7 catalogue with latest price list. Large stock of 'phones and line supplies constantly on hand.
JAMES CLARK, JR. ELECTRIC CO.
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NEW HOTEL ALBERT

11th St. and University Place, New York City, 1 Block W. of Broadway.

The only absolutely modern fire-proof transient hotel below 22d St. Location central, yet quiet. 400 rooms, 200 with bath, from \$1.00 per day upwards.
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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.

GRIDER.

Resolutions of Stany Point Baptist church, upon the death of Pastor Smith Grider:

Whereas, The Lord in His infinite wisdom has seen fit, on September 9, 1908, to remove from his earthly labors, our beloved and greatly esteemed brother and pastor, Rev. Smith Grider, who had all his ministerial life been staunch, faithful and true to the doctrines as believed and taught by the Baptists; therefore, be it resolved:

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

Second—That while we feel our great loss and realize that his place in church and community will be hard to fill, yet we feel that our loss is his eternal gain, for he was ready and willing to be gathered to that home in Heaven prepared for him, whither his companion and other loved ones were awaiting his coming.

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

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

Adopted by the church, Sunday, September 13, 1908.

POWERS.

With much sorrow we record the death of our beloved brother, Morgan Powers, after many months of suffering, which he bore with marvellous Christian patience. He departed this life on the morning of September 9, 1908. Bro. Powers was born in Bath county, December 20, 1841. He came to this county with his parents when eleven years old. He united with the Baptist church at Harmony, October, 1885, from which time to his death his life was exemplary as a Christian man. He was always ready to help his brethren meet the financial wants of his church, and gave cheerfully to the benevolent enterprises of his denomination.

Bro. Powers was never married. He kept house and was always glad to have his friends come to see him. He always treated them with the greatest kindness. He leaves a sister, who was much devoted to him, one brother and nephews and nieces, and a large number of friends, to mourn his loss. His church, with his pastor, who was very fond of him, will sadly miss him. The writer preached his funeral September 10th, to a large number of sorrowing friends and neighbors, in the Baptist church at Harmony, Owen county, Ky.

J. A. HEAD.

Monterey, Ky.

LOVELL.

Again we are reminded that this earth is not our abiding place, by the sad death of little Mary Bell Lovell, in the early morning of her life, age seven years eleven months four days. On September 4, 1908, the death angel came and claimed her spirit, leaving the tired and weary body to rest.

All that kind and loving parents, brothers and friends could do was done to stay the hand of death, but God saw fit to take her to himself.

Cheer up, father, mother, brothers, Mary Bell is watching and waiting for you at the gate.

CHURCH DEDICATION AT CANEYVILLE.

On Sunday, September 13, 1908, the church at Caneyville was dedicated with simple but impressive ceremonies. The Scripture lesson was read by Rev. J. C. Wyatt, who led in prayer, after which the sermon was preached by Rev. A. E. Willett, of Shelbyville, from the text, Pa. 84:1-2.

The dedicatory prayer was offered by Rev. J. N. Likins, the pastor, after which the meeting adjourned for the noon hour.

In the afternoon, after song, and pray-

ed by Rev. H. B. White, Dr. J. A. Steen, who has been Moderator of the church for many years, gave a very interesting history of the church, and W. B. Montgomery, the clerk, read the church covenant and articles of faith, after which Rev. H. B. White, a former pastor, made a very interesting talk on the progress of the church from the organization, March 19, 1823, to the present.

Rev. J. N. Likins, the pastor, then gave a short address, in which he gave the names of former pastors and the dates of their services, as follows:

Rev. L. H. Voyles, from March 18, 1823, to March 16, 1839; Rev. J. D. Duncan, March 16, 1839, to April 16, 1892; Rev. H. B. White, April 16, 1892, to April 14, 1893; Rev. J. E. Ward, April 16, 1893, to April 15, 1899; Rev. J. T. Casabier, April 15, 1899, to April 9, 1904; Rev. W. W. Williams, April 9, 1904, to August 12, 1905, and the church had no regular pastor till December, 1905, at which time Rev. H. D. Burch was elected and served till December 8, 1906, when Rev. J. N. Likins was elected pastor and is still serving.

The church was dedicated free of debt and it is a source of great satisfaction to the members to have it so.

There was a large crowd present and every one seemed to be well pleased with the services, and altogether it was a glad, good day for our people.

W. B. MONTGOMERY, Clerk.

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ITEMS OF INTEREST

News The World Over.

At the recent meeting of the British Association of Science, Prof Ridgway made a strong plea against the present trend to paternalism. He said: "The offspring of the wastrels are educated, they are given free meals and already there are demands that they shall be clothed at the expense of the taxpayer. The heavy burden of taxation entailed by this policy, falling on the property-owners of the middle class with especial weight renders it more difficult for the young men in that class to marry before they are thirty."

Secretary Wilson of the Agricultural Department has been on a tour through the West. He says the most pressing problem before the people of the United States is the replanting the watersheds with forest trees. The rains will continue to come in floods and the droughts grow worse if this is not done. Long before the trees are large enough for timber they will be of the greatest value in protecting the mountain streams.

France is to abandon the experiment of tarred roads. The experiment was made partly for the purpose of preventing dust, but chiefly as a means of protecting the roads from the enormous damage inflicted by automobiles. It is found however, that the use of tar kills or injures trees along the road, grass, and other vegetation. Many petitions from the country districts request that the method be abandoned, because of the injury to fruit trees and vineyards.

There is strong reason for believing that the forest fires which did such damage in Victoria, B. C., were started by the Italian "Black Hand," the same organization which has exploded so many bombs in New York City. Six Italians were in jail in Fermi and it was to get an opportunity to release them that the fire was started in several places.

The British generals, having seen the physical deterioration caused by the smoking of cigarettes, are using very vigorous language on the subject. Major Gen. Sir Ronald Lane, in addressing some boys, urged them not to use cigarettes, whose use is one of the worst signs of the times, adding, "Wait till you are men and then use tobacco if you will, but leave these horrible cigarettes alone. Gen. Sir J. Moody was still more emphatic saying, "the infernal cigarette is ruining the boyhood of England."

The official report in regard to the plague in the province of Punjab for the year 1907 has just been published, and it is appalling. In 1907 there were 608,635 deaths from that disease. In the six years since it began 1,800,000 have died being one-tenth of the population. For the first five years 39 per cent. more women than men died, last year the number was about even. The plague is more fatal to those in the prime of life than to the aged and the children.

Cholera is again a force to be reckoned with. It has advanced slowly from the East and is now ravaging some parts of Russia. The last report was 240 new cases and 60 deaths in one day. It is also in Manila, where there are several new cases each day.

The Watchman says that moral deterioration has been going on more rapidly than ever this summer. It gives an appalling proof of the fact. Two years ago the drama of Salome was not allowed to be produced in New York City. This summer it has been run without molestation in six different places. What is the matter with Gov. Hughes?

The discovery in Arizona that Mrs. Gen. Wardwell has leprosy, and also the discovery that a Mr. Early in Washington City has it, has roused public attention to this disease, which has always seemed so remote from us.

The Watchman says that a divorced man and the woman he wished to marry went to every preacher in Newport, R. I., and not one would perform the ceremony. All the ministers in Lynn also refused, but at last he found a man in Providence to perform the ceremony.

Aaron S. Watkins, candidate for Vice-President on the Prohibition ticket, in a recent speech said: "I am not going to invite you to vote as you pray. I fear that advice would lead many of you not to vote at all." Dr. P. S. Hanson answered that "vote as you pray" some years ago. He said he would not do that. He prayed to the Lord to make all men Baptists, but he would not vote to have them made Baptists.

DEAR RECORDEE:

I am well aware that you have neither time nor space to devote to a long communication concerning each one of our many churches so I am writing you just a few lines compared with the many I would like to send in regard to your work at Dallasburg and Bloomfield.

At Dallasburg we have a membership of 250; a strong, active and progressive church. At our last Sunday morning service nearly 400 were pledged for missions for the coming year and we expect to double this amount as pledges have not been taken from a large number of our members as yet. Our live Sunday School, under the efficient and aggressive leadership of Bro. J. M. McNeal is doing work that has and will continue to mean much in the growth and development of the church. We shall protract our services from the fourth Sunday of this month. Bro. A. C. Hamby, of Greensboro, will assist me in the meeting.

At Bloomfield we have a church that since 1791, the time of its organization has been doing valiant service for the cause of Christ. In recent years, since the death of its great leaders, Dr. Hall, and his predecessor, Dr. Vaughan, there has been felt the need of a pastor local on the field who could devote practically his entire time to this important point and the church has suffered for lack of the same, but we feel now that we are taking on new life. We sustained such a great loss in the death of Bro. Snyder, our church clerk, and superintendent of the Sunday School, but Bro. C. P. Wells, one of our capable and faithful members, recently elected to both these important duties, is entering upon the work and we have faith to believe that the coming year will witness here an onward movement in all that pertains to our Master's work.

At both churches the pastor is happy in his labors because he finds at each place a royal good people anxious to bear the truth, willing to be led to larger things, hopeful of the future and with a hospitality always unbounded.

IRA E. D. ANDREWS.

DEAR RECORDEE:

This has been a great week in Harlanburg, Ky. A meeting started last Monday evening, with the pastor, Rev. E. H. English, preaching. I took charge of the preaching on Tuesday and have been speaking twice and often three times each day since.

At the services on Wednesday evening it was my great privilege to stand by the side of Miss Eula Hensley as the people of the church and town came forward to give her the farewell handshake and expression of appreciation before she left on Thursday for Chefoo, China. She is under an appointment of our Foreign Mission Board.

On Saturday the county of Breckenridge and this town, the county-seat, won a great victory for temperance. They voted themselves dry by more than fifteen hundred majority. The interest ran high and some things looked threatening at times, but the victory is glorious.

Through all of this the meeting has continued to grow in interest and power, and many are seeking the Lord. The county judge was convicted Sunday morning and held up his hand for prayer. I was told later in the day that he was to join the church. There were four others who took a public stand for Christ. The people of the town are moved as they have not been for years. Many of them are fasting and praying today. It looks as if we will have greater things in the next few days.

J. T. BOWDEN.

DEAR RECORDEE:

Allow one of your stray Kentucky boys to tell of the Lord's goodness and blessings on his work this year. I am pastor at Trezevant, Tenn., and Gibson, half-time each. We have prayer-meeting at Trezevant Tuesday night, and at Gibson Wednesday night, so I attend both prayer meetings, being only sixteen miles apart, with an "iron horse" to ride. We have good prayer-meetings at both churches.

In our first protracted meeting here at Trezevant, assisted by our beloved and peerless "prophet in Israel," Dr. J. H. Anderson, of Jackson, Tenn., we had some 15 professions and 11 additions to the church. In our last meeting, which broke out unexpectedly one month after the first one we had, without ministerial help, because we had no time to get one, above fifty professions and thirty-two additions to the church in one week. There are some eight or ten others also who have expressed their purpose to join at the next opportunity. Don't you think this is glorious?

In our work at Gibson also the Lord has been exceedingly gracious. Up to the time of our protracted meeting, the fourth Sunday in August, we had had ten additions to the church. Assisted by my brother, C. L. Skinner, of McKenzie, Tenn., who did the preaching, "not in

word only, but also in power," our protracted meeting resulted in about forty professions of faith, and thirty-five additions to the church. There have been four others baptized since the meeting who also came as a result of the meeting, making a total of forty-nine received this year at Gibson and forty-three at Trezevant. Ninety-two in all at both places, so far, with enough, I am sure, to follow to round out 100 additions to my churches.

Is not this enough to make a stray Kentucky boy praise the Lord? The Lord has all the praise. God bless the dear old Recorder, and all its faithful readers.

J. E. SKINNER.

TRAVELING TEAM.

At the Tegan General Primary election in July, a vote was taken as to whether the next Legislature, which meets in January, should submit a constitutional amendment for State-wide prohibition to be voted upon as a special issue by the voters of Texas. The vote at the primaries in favor of submission was nearly two to one. No it is up to the next Legislature to give the people a free hand next year. In Texas, of the 250 counties, 172 are dry, about 60 practically dry, the others wet.

DEAR RECORDEE:

Everything is moving along quietly in Liberty Association. Bro. W. B. Doyal is in a meeting with his church at Dripping Springs, aided by Bro. Don. Q. Smith, of Hodgenville. The meeting began at Cave City on the third Sunday in September, pastor to be aided by Bro. E. W. Coakley, of Salem church. This will be the third meeting of Bro. Coakley with us. Our people are always delighted with him. Our church is still making material improvements, the latest being the laying of concrete pavements in front.

The fourth Saturday and Sunday in this month at Salem church a Sunday School Union along Baptist lines will be effected. This is carrying out the will of the Association in the matter.

Our meeting recently held with Bro. C. W. Bowles and his delightful church at Hill Grove was indeed a treat. Church and pastor are mutually proud of each other, and justly so. Knowing Bro. Bowles since his entrance into the ministry, I have watched with peculiar delight and interest his rapid growth as preacher, pastor and evangelist.

Dr. Mullins' public statement on the subject of "alien immersion" should be hailed with joy. Let us accept the statement with that sincerity with which it was made.

It may be well for all concerned to understand that Kentucky Baptists will never submit to the predominance of "alien immersion," and that man or institution that tries even slowly to force this unscriptural practice upon us will hurt the cause of Christ in our Baptist Zion.

Some may look on this matter from the standpoint of "good order" or "regularity," but most of us elevate it into a vital principle, and if logic is to play any part in the settlement of this question, surely "alien immersion" will have to go. We stand with tipped hats ready to welcome its departure.

W. J. PUCKETT.

CAVE CITY, KY.

OTHER STATES.

The Rockingham church, N. C., is preparing to build a new house of worship.

Twenty-four have been added to the fellowship of the Wake Forest church, W. Va., as the result of a recent meeting.

Pastor B. D. Bridges held a meeting in the Antioch church, N. C., which closed with thirty additions and more to follow.

A sixteen days' meeting in the Pleasant Hill church, W. Va., closed with seventeen additions to the fellowship of the church.

A meeting in the Mt. Harmony church, near Matthews, N. C., resulted in fifty-three additions to the fellowship of the church.

Pastor G. H. Sheriff did his own preaching in a meeting in the Coosco church, Va., which resulted in thirty professions of faith, and twenty-six baptisms.

Pastor A. T. Cinnamond, Senatobia, Miss., has again been called to the care of that church, and he has signified his acceptance. His work is prospering, and pastor and people mutually pleased.

Pastor F. W. Wittenbraker writes from Trenton, Mo.: "I am about to move from Trenton, to Dexter, Kan. Please change my paper accordingly. I have become pastor of Dexter and Prairie Ridge churches. Enclosed please find money

order to the amount of \$2, which you will please place to my credit."

Pastor J. D. Bowen, of Garner, N. C., church has just closed a meeting in which he was assisted by Pastor J. M. Page, of Rose Hill. There were fifty professions of faith.

Pastor C. A. G. Thomas, of Moores, N. C., assisted Pastor C. L. Dowell, of Carthage, N. C., in a meeting of eight days, ending September 10th, in which there were eleven professions of faith.

Pastor O. L. Halley writes from Comanche, Texas: "We have recently closed a meeting, in which Rev. F. M. McConnell, of Longview, Texas, assisted. There were many serious obstacles to overcome. But the Lord gave us a great meeting. There have been forty additions so far, thirty-two for baptism. And we are planning for an aggressive campaign right on through the fall and winter. We have made fine crops in this section, and the outlook is every way encouraging. We are grateful and we hope willing to try greater things."

We are rejoiced to hear of the great and growing prosperity of the Tennessee College for Women, of which Prof. U. J. Burnett is President, and I. H. Burnett is Business Manager. Last year they closed with 200 pupils enrolled during the year. This year they begin the session with 210, and many others to come in. They have rented a house near by and are also putting up a large addition to their already large building.

President M. D. Jeffries of Carnot and Newman College, of Tennessee, writes as follows to President P. W. Crane, of the Kansas City Theological Seminary: "I want to congratulate you on securing Rev. R. R. Downer for the chair of Old Testament and Hebrew in your seminary. We feel that it is a distinct loss to have him leave Tennessee, but consider him peculiarly well qualified for the position he is to fill. He is a man of excellent scholarship, pure morals and devout spirit. I anticipate eminent success for him in his new position."

New Vienna, O., Sept. 28, 1908.

Baptist Book Concern, Manager Book Department, Louisville, Ky.:

The books by express came Saturday night, and I am much pleased with them. Success to you in your work.

I am your brother in the Master,

M. F. BABBY.

This is one of the many letters we have received in regard to the books we are advertising on page eleven of the Recorder.

DISTRICT ASSOCIATIONS—PLACE AND TIME OF MEETING, 1908.

OCTOBER.

- 2—Laurel River, Hawk Creek ch., near Hazel Patch.
- 2—Onida, 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, situations wanted, etc., etc., can be advertised for in this column at the rate of one cent per word each insertion. The cost is so small that remittance by stamps, currency, post or express money. Orders must accompany all orders for insertion of copy in this column. No ad taken for less than 25 cents.

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Medium to good butch steers	3 25a 3 85
Cow, to milch, butch steers	2 75a 3 25
Good to choice butch heifers	3 50a 4 00
Med. to good butch heifers	3 00a 3 50
Cow, to milch, butch heifers	2 50a 3 00
Good to choice butch cows	3 25a 4 00
Medium to good butch cows	2 75a 3 25
Cow, to medium butch cows	2 00a 2 75
Calvers	1 00a 1 75
Good to choice fat oxen	4 00a 4 50
Good to choice fat oxen	4 00a 5 00
Good to choice bulls	2 75a 3 25
Medium to good bulls	2 25a 2 75
Common to medium bulls	1 75a 2 25
Good to choice real calves	6 50a 7 00
Medium to good real calves	3 50a 5 00
Cow, to rough real calves	2 50a 3 50
Good to choice feeders	3 50a 4 25
Medium to good feeders	3 00a 3 50
Common to rough feeders	2 50a 3 00
Good to choice stock steers	3 25a 3 65
Med. to good stock steers	2 75a 3 25
Cow, to milch, stock steers	2 25a 2 75
Good to choice stock heifers	3 00a 3 25
Med. to good stock heifers	2 25a 3 00
Cow, and plain hard stockers	2 00a 2 75
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Medium to good milch cows	20 00a30 00
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Good to choice pra. and brn,	
20 to 300 lbs.	6 80
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Medium lugs	11 50a 12 50
Good lugs	13 00a 14 00
Common leaf (short)	12 00a 13 00
Common leaf	13 00a 14 00
Medium leaf	14 00a 15 00
Good leaf	15 00a 16 00
Fine and selections	18 00a 19 00

BURLEY—Bright Red.

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

DARK.

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

BUTTER.

Packing, 15 lbs. to 100 per lb.

POULTRY.

Hens, 10c per lb; roosters, 5c; young chickens, 14 to 14 1-2c; o'd ducks, 8c; young ducks, 9c; turkeys, all kinds, 10 to 12c.

EGGS.

17 1-2 to 18c, case count, candled, 20c