

WESTERN RECORDER

Faith, Hope and Love, these three.

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

82rd YEAR

LOUISVILLE, KENTUCKY, THURSDAY, OCTOBER 8, 1908.

No. 46

Published Weekly by
THE BAPTIST BOOK CONCERN,
(Incorporated)

730 73: Fourth Avenue, Louisville, Ky.

PREACH THE CROSS.

By Theodore L. Cuyler, D.D.

"First of all," wrote Paul to the Church of Corinth, "I delivered unto you that Christ died for our sins." The "first of all" does not refer to priority of time; for Paul had sounded the Gospel-trumpet through the cities of Asia Minor, and under the shadow of Mount Lebanon, before he ever struck its key-note amid the voluptuous idolaters of Corinth. But it means that as the principal thing that he preached the Cross of the crucified Son of God. Whatever else came second, this always came first; whatever else he omitted, he never omitted the very core and marrow of the Gospel of salvation.

The atonement is the cardinal doctrine of the Bible. Other religious systems make prominent the character of their divinites, or the life of their founders, or some sacred rites of worship. But the core of Christianity is the sacrificial death of its Divine Founder. The Bible does not underrate Christian ethics, or the spotless example of Jesus; but the atonement transcends all other truths in sublimity and saving power. If I could deliver but one discourse to a congregation composed of all the nations of the globe, this should be my text: "Christ Jesus died for our sins." This is the text that has rung round the world wherever pure Christianity has found a voice. This is the truth that shook pagan Rome, and confounded human philosophers; and it is the truth that has lain warmest and closest to the Christian's heart in every age of the church. The touchstone of every minister is this, Does the man preach Christ and Him crucified? Wherever the highest spiritual power is developed from a pulpit, wherever sin is most fearlessly assailed, wherever sinners are awakened and most thoroughly converted, wherever the richest outpourings of the Holy Spirit have been enjoyed, there has been commonly the most faithful preaching of the guilt of human sin, and of salvation only through the atoning blood.

It is the imperative duty of every ambassador of God to thunder against injustice, and intemperance, and licentiousness and fraud and hypocrisy, and covetousness, and every form of impiety; but the true vantage ground from which to assail them is beside that Cross, where Jesus died to condemn all sin, and to save the sinner. If I were a member of a church seeking for a pastor, my first question would be, Does he make foremost the atoning blood of Jesus Christ? No erudition, or eloquence, or "advanced thought," can supply the lack of this one thing needful. From the most brilliant or erudite discourse that has no Christ in it, the hungry, unsatisfied believer comes away complaining, "He has taken away my Lord and I know not where he has laid Him!"

Be careful also how you present Christ; for not every theory of the Cross is either Scriptural or soul-giving. Theodore Parker was the apostle of "the humanites," and fearlessly denounced many wrongs; yet he often spoke of the crucified Redeemer in language that makes our blood run cold. Some pulpits teach that Jesus died simply to display His fortitude and His sincerity to a principle; another pulpit teaches that He died to set a sublime example; another that the only aim of the Cross was to make an exhibition of wick-

edness, and to lead men to abhor it. Not long ago a very prominent pulpit presented a theory of the atonement from which almost every drop of vital fluid had been drained away. Neither Paul nor Peter would have recognized their own utterances under the gloss that was put upon them.

The only theory of the atonement that meets the tremendous necessities of a world lying in wickedness, or the mighty demand of the New Testament Gospel, is this plain, simple line, "Christ Jesus died for our sins." The three great ideas compressed into this line are substitution, sacrifice, salvation. Christ Jesus became our substitute, and suffered for us. Christ became our sacrifice, and laid down His life to take away our guilt. Christ secures eternal life to every true believer and faithful follower. In these three points the vast body of regenerated believers agree; and if the much prayed for unification of all Christian denominations ever comes, it will crystalize around the core-truths of the Cross. It will be a union in Christ for a world without Christ.

All success in preaching lies just there. Paul's key-note, struck under the shadow of the Parthenon, and in defiance of Caesar's liegion, has been the secret of power for eighteen centuries. Luther preached this Gospel of atoning blood to slumbering Europe, and it awoke from the dead. Amid all his defenses of the divinity, ~~the~~ the atonement. Cowper sang of it in sweet strains among the water lilies of the Ouse; Bunyan made the Cross the starting point for the Celestial City. John Wesley proclaimed it to the colliers of Kingwood and the swarthy miners of Cornwall. Moody's bells are chimed to the key-note of Calvary. Spurgeon thundered this doctrine of vicarious atonement into the ears of peer and peasant with a voice like the sound of many waters; The heart of God's Church has ever held to this as the heart of all Christian theology, "Christ Jesus died for our sins!" If the greatest of all human preachers made this the foremost text of his wonderful ministry, then, my dear brother; you have but to plant your pulpit in full view of the Cross, and make every line of your labors converge towards "Christ and Him Crucified."

REJOICING IN GOD.

True religion is a vital matter in which the renewed soul has personal relationship with God, in a way that is real and productive of genuine spiritual satisfaction. If one may delight himself in the companionship of a dear friend, so one may delight himself in God. One finds his joy in his home founded on loving relationship with dear ones and not merely in the contemplation of the material furnishings of the house. So religion is more than an uplift of soul from the associations and services of the sanctuary. It finds its real life in personal union with, and delight in, God.

The first answer in the Catechism sets forth the fact that the chief end of human life is "to glorify God and to enjoy him forever." It is not only a matter of duty but a personal congeniality and of a personal delight in God himself. In order to glorify God we are to obey him, and are to be what he would have us be. In order to enjoy him we are to love him, be like him, have congenial acquaintance and companionship with him, and thus have

such relationship with him that we shall take pleasure in him for what he is as well as for what he does.

The Psalmist makes the prayer: "Wilt thou not revive us again, that thy people may rejoice in thee?" It is emphasized in this prayer that the result of a truly revived spiritual life will be to find joy in God. It is also impressed that in order to rejoice in God one must be in a really spiritual, revived condition. The world lying in sin does not delight God, but rebels against him; it obeys him, hates him, and is afraid of him. The mere worldling has no thought of any joy in religion or in God, but thinks of all spiritual life as an intolerable bondage. The inconsistent Christian may go through with certain normal religious duties, but is glad when they are concluded, considering that they are only duties or burdens.

The spiritually-minded, revived, normal Christian finds his best pleasure in God. His spiritual appetite delights in the provisions of gospel truth and grace, since he is in health of soul. He delights in meeting with God and talking with him in prayer, and each hour of the day is as the cool of the evening when he finds joy in the sacred companionship of his Father and Saviour. It is not only that he loves the house of God and its services; not only that he loves to read the Sacred Scriptures, full of uplifting and consoling messages in communion with kindred souls who worship at the throne of grace; but his own personal love for God draws him into close and intimate companionship with him by day and by night.

The formalist, the worldly and shallow soul, know none of them the real joy of true religion. The true friend of God finds heaven all along the road to heaven. He finds God's presence giving him assurance and strength and gladness every day he lives. God is his supreme joy. Christian life is a life of the soul, and a life that, all through life, is hid with Christ in God.—Herald and Presbyterian.

THE WELLS OF LIFE.

"With joy shall ye draw water out of the wells of salvation."

Some wells are shallow and soon run dry. What we thought were our highest needs are not our needs at all. Home, health, honor, learning, leadership, wealth, welfare? Are we seeking satisfaction at these fountains? They may be pleasant and helpful, but they are not necessary, vital, elemental. Joy and refreshment are not in them.

Some pools are bitter, like the waters of Mara to the children of Israel—putrid pools of selfishness, jealousy, anger, greed, lust, pride—whose poisonous waters, if you drink of them, shall destroy your life.

But the wells of salvation never dry up or grow bitter; large enough and near enough for all. Here are fountains that flash a diamond spray of divine promises, and murmur the beginning bars of an unending song of triumph. "Whosoever drinketh of the water that I shall give him," says Jesus, "shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life!"—Exchange.

Faith draws the poison from every grief, takes the sting from every loss, and quenches the fire of every pain; and only faith can do it.—J. G. Holland.

C. M. THOMPSON, U.S. Editor.
I. S. BOW, B.S. Associate Editor.

TERMS OF SUBSCRIPTION.

PRICE—Per year in advance, \$2.00. Single copies, 5 cents.

RIGHTS and credit of payments is shown in about two weeks by the date on the address label. If proper credit has not been given within two or three weeks, notify this office at once.

POST-OFFICE ADDRESS—Instructions concerning renewal, discontinuance or change of address should be sent two weeks prior to the date they are to go into effect. The exact post-office address to which we are directing paper at time of writing must always be given.

SAMPLE COPIES—We print each week a limited number, which may be had for the asking.

DISCONTINUANCE—If a subscriber wishes paper stopped at expiration of his subscription, notice to that effect should be sent; otherwise it is assumed that a continuance of the subscription is desired. Do not pay subscription to any one not known to you personally to be responsible, unless the party has written authority from WESTERN BAPTIST BOOK CONCERN, Louisville, Ky.

TAKE NOTICE—When sending money to the Western Recorder or Baptist Book Concern do not direct letters to Drs. Thompson or Bow. These men are frequently absent from the office, and their private mail is not opened, so delays are thus occasioned.

Dr. W. B. Greene says: "The explanation of R. J. Campbell's low sense of sin is his failure to feel the personality and indeed the reality of God. This is the necessary result of his idealistic monism."

The Boston Transcript, a leading secular paper, congratulated a large church on calling an old man for pastor and declared that the churches have lost power because of the rage for young men. Fortunately the churches have seen the mistake and the rage for young men is dying out. Experience and power with God are counting more with them now than glibness of tongue.

President Selurman says "the demand of the age is for a reconstruction of a reasonable religious faith." What the age demands is of no consequence to God's people. God's glory and men's salvation are the only things to be thought of. Our religious faith is founded on the impregnable rock of Scriptures. And that is not contrary to but above and beyond fallible human reason.

In a speech at the Yorkshire Association, England, Rev. D. Lindsay said he had no faith in new "methods." The perpetual search for novelties was a pathetic waste of time. Their present methods needed to be more resolutely and conscientiously carried on. We needed not new contrivances, but a quickened conscience. The fussy church, like a snorting engine, was not attractive.

We hear little in this country of the "Old Catholics," who withdrew from the Catholic church and established a church when the dogmas of the immaculate conception and the infallibility of the pope were adopted. The great scholar, Dollinger, was at the head of the secession. It did not seem probable the Old Catholics would be permanent, as those who left the church generally went on to Protestantism.

JESUS' AFTER DINNER SPEECH.

By Henry Alford Porter.

You will remember that the risen Jesus, after He had indicated where the disciples, who had fished all night and taken nothing could catch a multitude of fishes called them to shore with their full nets. Then, spreading before them a breakfast of bread and fish, prepared by His own pierced hands, He bade them "come and dine." "So when they had dined, Jesus saith to Simon Peter, 'Simon, son of Jonas, lovest thou me more than these?'" This was Jesus' after dinner speech, and it is at once touching and inspiring.

The Repeated Question.

The question was repeated three times, and the reason of the thrice-spoken question has been thought by many to be Peter's thrice-spoken denial. I cannot believe it, for it is not like Him. Such is not the forgiveness of the world's Redeemer. Jesus never brings up old scores. "I have blotted out as a thick cloud thy transgressions." Yesterday the clouds covered the sky and hid the noonday sun and the evening stars, but today when the sun looked over the eastern horizon there were no clouds in all the heavens. So utterly He banishes our sins and blots them out of the sky of our life and out of His memory.

"Thou wilt cast all their sins into the depths of the sea." If you drop something into the sea in a moment there is no sign where it has gone down. If it be of greater specific gravity than water it never comes up. You pass over the place again, and there is not a ripple. Like that He treats our sins. The heaviest thing in the world is sin. But once plunged into the sea of His forgetfulness, it will never rise to the surface to haunt us and confront us and confound us.

When we bring our sins to Jesus and lay them at His cross. He says to us, "Now, my child, this will never be mentioned again between you and me. The veil of forgetfulness and silence will never more be lifted."

What Christ means by repeating the question is that love for Him is the supreme motive for all Christian service; that the first essential is love, and the second essential is love, and the third essential is love.

The Supreme Motive.

Viewing with a friend as the shades of night were falling, that splendid, yet simple shaft of marble and granite which the nation has lifted 355 feet high to the memory of the father of our country, I said to him as we came away, "What would you give to have such a monument?" and his reply was like a verse from Scripture. "There is only one thing you can give, and that is service." And here Christ is telling His great servant, Peter, the unswerving motive of service. It is all in the little word of four letters, love—love for the Master.

All lesser motives have their day and cease to be—fear of punishment, desire of reward, affection for humanity. This motive alone is the perennial one. This will keep a man unwearingly in God's service through days bright and dark, and until the end.

On a recent visit to Nova Scotia memories sweet and precious arose as the train roared by familiar spots and rolled up the beautiful Annapolis Valley. But as I neared Wolfville another sort of memory flamed out like a picture of fire. I passed by the old church where, when attending prayer-meeting, I was called to the vestibule to have that yellow piece of paper thrust into my hands, the like of which has freighted with woe so many heavy hearts. That night I drove with relays of horses nearly eighty miles, to Annapolis, to catch the morning boat across the Bay of Fundy that I might get home in time to hear my mother's last message. I did not get home in time, but as I looked on the face that had bent over me so often in tenderness and tears I vowed for love of her I would be a better man. I think I

have kept my word. But our memories are short and our hearts form new attachments, and, while the memory never quite falls, the once great and flaming impulse in time dies down to ashes.

No, there is no other motive than this—love for the crucified, enthroned, and ever-living Christ—that will keep a man at the plow and cause him not to turn back until the sun goes down. Nothing else could keep Peter at it; nothing else can keep you and me at it.

The Great Interrogation.

"Simon, son of Jonas, lovest thou me more than these?" Not more than these disciples love me, as some thoughtless readers have supposed. Had Peter given an affirmative answer to such a question it would have been egotistical and perhaps false. No, it was this: "Lovest thou me more than thou lovest these brethren, this fishing tackle, these fishing boats, all these possessions?" "Except a man hate father and mother he is not worthy of me." What is meant by this? You have a fire of coals in your room and they glow and burn brightly. You raise the blind and let a shaft of sunshine fall upon them and they turn black, as if they had gone out. They are as hot as they were before—nay, hotter because of the added warmth of the sun, but in comparison with the sun's rays they seem cold. This is the meaning of this passage. True love for Christ makes us not love kindred less, but love for Him should be so bright that earthly love would seem as hate.

He is questioning us, "Do you love Me better than you love your dear ones and your friends? better than you love your business? better than you love your money?"

After the thrice-spoken question and answer Jesus said, "Feed my lambs; feed my sheep." This is the chief service of love, to feed the sheep for whom the great Shepherd gave up His life. We cannot all be Sunday-school teachers or preachers and ought not to be; but we can all feed the lambs and the sheep and every true Christian will have the shepherd heart. The word pastor means shepherd, and we should all be pastors of our own circle. There are hungry hearts to be fed with the message of good tidings. There are sorrowing hearts to be fed with comfort. There are burdened ones to be fed with the ministry of sympathy. All about us are hungry, wandering, perishing sheep. And how many lambs that need to be fed! "Lovest thou me? Feed my sheep; feed my lambs."

The Uplifted Christ.

How is love to come if the heart is cold and the flame languishes on the altar? "Look unto me, all ye ends of the earth." It is said that Frederick I. of Prussia, father of Frederick the Great, while riding around Berlin one day, saw a poor Jew trying to slink out of his sight. This angered him, and alighting from his horse, he seized the Jew and asked him the reason of his conduct. "Sire, I was afraid of you." Hearing this, he at once caught him by the nape of the neck and laying on him with his riding whip, with fury roared, "You must love me! You shall love me! I'll teach you to love me!"

How does God elicit our love? Not so much by a sovereign command or any direct pressure. He points rather to an uplifted Jesus, and bids us look, look, look at Him. And as we look we find that love begets love. "We love Him because He first loved us." There will be no lack of love if we only look and keep on looking. Look at the drooping head; look at the open side; look at the broken hands and feet. Look at Him all the way along—the "man of sorrows and acquainted with grief;" tempted by devils; scoffed at by proud men; derided by His enemies; denied by His friends; forsaken by His disciples; misunderstood by all; wearing the scarlet robe and the crown of thorns. Look at Him now, enthroned in such high state as mortals cannot behold yet ever living "to make intercession" for us. Just look long enough and there will be no lack

of love, and then no lack of service.

And the end of the life of service, inspired by such love? I stood by Dwight L. Moody's grave on Roundtop. The rain was pouring and I was unprotected, yet I could not leave Northfield without seeing that, and I was repaid. It is the finest place to wait for the resurrection I ever saw, overlooking the winding Connecticut, and walled by hills on either side and looking down upon the monuments of his life. And on the simple stone this was written: "He that doeth the will of God abideth forever." Write it on the tablets of your heart.

"Simon, son of Jonas lovest thou me more than these?" "Lord, Thou knowest all things, Thou knowest that I love Thee." "Feed my sheep." And "he that doeth the will of God abideth forever."

SANCTIFICATION.

By Rev. W. V. Couch.

As defined in the Shorter Catechism. "Sanctification is a work of God's free grace whereby we are renewed in the whole man after the image of God, and enabled more and more to die unto sin and live unto righteousness."

This doctrine has led to great diversities of opinion. These differences may, for convenience, be stated under two general heads. First, the view of those who hold that sanctification is an instantaneous act of the Holy Spirit. In order to distinguish it from regeneration, they generally employ some such phrases as "second conversion," or "baptism of the Spirit." Second, the view of those who hold that sanctification is a progressive work of the Holy Spirit, begun in regeneration, but carried on with the co-operation of the subject, until death, when it ends in glory. It should be premised that our only authoritative guide upon this subject is the Word of God.

In studying any phase of the Holy Spirit's work in our souls we need to keep close to the Word of God and to the fundamental laws of our being, and to be careful not to confound things that differ, or we shall involve ourselves and others in helpless contradiction and confusion. And we would suggest, also, that it would be well for us to remain for a considerable time as humble learners in the school of Christ, before we set up to be teachers upon a subject so profound and difficult and vitally important as this of sanctification, which is nothing less than the divine process of educating immortal human souls for a destiny that is not only endless, but that is inconceivably blessed and glorious.

All those who have been born again—"born from above"—find very soon that they have two natures struggling within them. There is "the old man," and there is "the new man;" otherwise termed "the flesh" and "the spirit." "the law in the members," and "the law in the mind." And these two principles are contrary the one to the other; "the flesh lusting against the spirit, and the spirit against the flesh;" "the law in the members warring against the law in the mind." The most experienced Christians know most about this intestine conflict, and they are aware that it gives rise to certain painful paradoxes in their religious experience; and Satan oftentimes takes advantage of these paradoxes to vex and perplex and torment young believers.

For example, Paul asserts that our old man is "crucified with Christ;" speaking as if this crucifixion, or putting to death were accomplished by one act; and yet he speaks afterwards of himself as "dying daily," as "always bearing about in the body the dying of the Lord Jesus." Again he tells us that we are to "put off the old man" and "put on the new man;" implying, as we fondly think, that by one short shift as short and simple as that of putting off one garment and putting on another, we are to have done with our old sinful nature forever. But we find, alas, that it is not so; we find, to our grief, that our "old man" still clings to us, dogging our every step; and still worse, we find that

we are chained to him as to a "body of death." We find, therefore, that we have to keep putting off the old man, and putting on the new man, is not achieved by a single stroke, is a never-ending process, to be renewed each day, and never relinquished, until we forever put off this sinful mortality.

Paul again declares that by our union with Christ we have "become free from sin, and become servants of righteousness." But we soon learn that this freedom of ours is only a qualified freedom. For does not Paul, further, on assert that we are still subject to "the bondage of corruption?" Do we not hear him sighing, like a prisoner in his prison-house, and exclaiming: "We that are in this tabernacle do groan, being burdened?" "We who have received the first fruits of the Spirit, even we groan within ourselves, waiting for the adoption, to-wit, the redemption of our body?" This redemption of our body is what the apostle calls "the glorious liberty of the children of God." It is the liberty for which we long, but to which we shall never attain until we bid forever adieu to "Achor"—to this valley of trouble and tears.

No doctrine of sanctification is true that does not include all the facts in the case. And it is our conviction that it is a desire to get rid of some of the disagreeable facts connected with this subject that has led many people to accept a doctrine of sanctification that has no warrant in the Scriptures, or in normal Christian experience. But we can not get rid of these painful paradoxes by any forth-putting of our own wills, or by any imaginary process of sanctification. There is no short cut into the kingdom of heaven that will enable us to escape the dust and stains and privations, and heart-aches and travails of the wilderness, and we should remember that it is between these paradoxes—these opposite poles of the Christian experience—that our Christian character is formed and solidified. It is in the midst of these that the strong graces of faith, humility, meekness, patience, fortitude and stability of character are developed. It is between these two poles of experience that the Christian novice advances to his predestined "perfection." It is between these two opposite poles that the Christian soldier marches forward to an assured victory: his watch-word being: "When I am weak, then am I strong." "We are troubled on every side yet not distressed; pursued, yet not forsaken; smitten down, yet not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus may be manifested in our body."—Herald and Presbyterian.

WHY I ATTEND CHURCH RAINY SABBATHS.

Because the Fourth Commandment does not except the rainy Sabbath.

Because I insist on the minister being there, whose contract is no more binding than mine.

Because I may miss exactly the sermon or prayer I need.

Because my presence helps more on rainy than on bright days.

Because the rain did not keep me from the tea last Monday, nor the dinner last Wednesday, nor the ball game last Saturday, nor the store any day in the week.

Because an example which can not stand a little wetting is of little account.

Because my faith should not be a matter of thermometers.

Because the man who fears the rain will soon fear the cloud, and he who fears the sky will soon fear the daylight itself as reason for neglecting the church.

Because my real excuse must be to the God of the Sabbath.

There is an inextinguishable moral sense in man, in spite of all our philosophers. The curious thing is that it is most vital in the people who are roughest and most ignorant. As man goes up in the social scale he loses it. I suppose this is the result of wealth. All revolutions have their birth among the common people.—W. J. Dawson.

PERSECUTIONS IN BRAZIL.

Since coming to Brazil, I have been impressed with one thing in connection with mission fields that have severe persecutions that I have not seen, to my recollection, in anything I have read in connection with missionary work, and have thought it might be interesting to some others, and so I come now to give it others for what it may be worth. I have often met with the statement that God takes care of the persecuted. While that is true, I wish to call attention to the other side of the question, viz.: That God takes care of the persecutors. "Vengeance is mine, I will repay, saith the Lord."

Having my attention called a number of times to different persecutions, the narrator usually finished by telling something of the persecutors, if he possessed any information of their present whereabouts. I will cite a few cases to show how it has been in this country.

The first to which I call attention is from a recent letter in our Baptist paper, published here in Brazil, June 11, 1908: "Some years ago our church in Macha suffered a persecution meant to be its extermination. A rich Catholic family caused it. A short time afterwards God was laughing at our voluntary exiles. The head of that family died in a miserable condition, bed-ridden, rotting as he lay upon his bed. One of his sons fell into terrible crimes, for which he paid the just penalty. Another son became deranged; the rest of the family was reduced to want."

"Another case was in Niteroy, capital of the State of Rio de Janeiro, and just across the bay from the city of Rio de Janeiro, where out in the street they burned the furniture of our worship hall. Not shortly God was laughing at them. One of the leaders was drowned and another beat his brother up with his fist, while he himself, some months afterwards, was beaten to death with sticks. About this time another one of the leaders was carried to the hospital, mortally wounded by knife stabs; while still another leader fell down the stairs of a dance hall and was carried to his bed, where he was attacked by different contagious diseases and died."

"In San Fidellia, a man who laughed at God, persecuting the Gospel, knelt in the street and with his hands raised toward Heaven asked God to destroy all the Protestants with the cholera. A few days afterwards he fell in the street, attacked by the cholera, and was helped to the hospital by one of our brethren, where the poor creature died."

The following cases I have gathered first-hand in conversation with persons who were witnesses to the facts.

Cachoeira, State of Pernambuco, 1899 (year of persecution). A believer was whipped one day and the man responsible for it was stabbed to death the next day, and this at the hands of the prostitute. Joseph Fidellia was also one of the principal ones in this persecution and had a good business, but today he is in want and his wife has left him. John Carneiro was the man who took the place and took a strong part in the persecution and soon after there occurred a shooting affray in his own house in which he was demoralized before all the people. (To say here in Brazil that a person is demoralized means to say that he is no longer has any standing in the community.) The church moved from this place, but not from this section, and in the beginning of the work here prospered greatly, there being about two hundred people converted now in that territory. This same church suffered a second persecution in the same year, headed by the Catholic priest of the place. Somewhere from six to eight hundred men went to a man's house, a sympathizer with the Gospel, burned his house and furniture, killed a child, robbed, started to burn the man's wife, but an officer who was among them asked them not to do it and so her life was spared; but she was badly whipped and unrelatable indignities were heaped upon her. I saw that man about three weeks ago and again this week; he is so very bitter against his persecutors that it seems he cannot forgive them. I know that if the Spirit of God gets into his heart right he will be able to do so, but the poor man has had to suffer things that would harden the nature of any true husband and father. He deserves and needs earnest prayer, and I ask the readers of this to remember him. Soon afterwards the priest was shot and badly wounded by some of these same persecutors that he had led to do this persecuting. The priest is today demoralized by having become involved in the vortex of local politics; the people robbed him and "raised cane" with him generally. The Catholic church is weakening while our cause has grown greatly and is ready today for a great harvest, while there is no one to take the place of the priest that is losing influence, or, rather, has no more to lose.

Bom Jardim, 1890. A mob of eight hundred came to the church to kill the believers. (Does it not seem the eternal fitness of things to call the Christians believers? And how it reflects the absence of true belief on the part of these poor sin-darkened people!) This mob, loaded up with alcoholic drink as well as fire-arms, started on its devilish mission. It was Sunday night. The men, of the congregation, shut themselves in; the women had gone to the woods. The mob divided, one part was to approach the worship hall from one side and the other part from the other side. The signal agreed upon was a shot; then all were to close in and finish the job in short order. One party getting into the town was asked by an official to wait until the theater was over so as not to interfere with the play. This party decided to go back but one of the leaders hallooed, "Hurrah for Our Lady! (the Virgin Mary); and fired a shot. The other side hearing the shot, thought the battle had begun; for they expected the believers to defend themselves, and came on. When these parties saw each other, they each thought the other, the Christians, and opened fire. So they fired on each other till quite a number

were killed. No one knows how many were killed; but a large number, as evidenced by the number of families that were wearing crepe. During the battle the men of the congregation joined the women and children in the forest.

Now for a farce. There was a trial and the Christian people were put in prison! The absurdity of the thing was so great that they were set at liberty. The prime mover of this at that time was President of the House of State Representatives, and hoped to be Federal Senator, but instead is now nothing. Soon after, the smallpox depopulated the district; some of the persecutors are to be found. The political chief was a doctor, but has been completely put aside that his practice is nothing. No one knows where the priest is; one other denomination has resided largely in this territory.

We have four churches and many places of preaching, have been invited time and again to go into the city, but we have been so short of workers that we have been unable to take full advantage of the opportunity.

Moganga, 1902. A Hebraist who was in this persecution went deranged in a few days and soon died in an asylum. (The man persecuted here stayed with me the night of August 17, 1908).

Timbauba, 1901. There were various persecutions; the priest was old and very much respected; did all he wished to do. But when the missionary went there, said that it was the missionary or he. He meant that there was not room enough in the town for both; and as he had been accustomed to having his way he did not think of leaving the town. The missionary preached and the priest took it so hard that he was attacked by apoplexy and died in a few days.

Pernambuco (in the city), 1901. "How the heathen rage and the people imagine a vain thing." An Anti-Protestant League was formed with eight hundred and fifty members and its avowed purpose was to expel all Protestants within one year. A whole book could be written on this Pernambuco persecution. One commercial house that gave about \$7,000 annually to a Jesuit college lost one member of the firm by sudden death and the house is now nothing. Gomes de Mattos, another strong firm that was mixed up in this is now weak. The agents of the Royal Mail Steamship, and English Company, soon after lost the position. I inquired if they lost the position because of their connection with the league, and was told that it was not; that the company just appointed other agents. And those who lost that position are now nothing in the commercial life of the city. In place of the Protestants being put out in one year they are growing in numbers as never before. This state has an island where a great many of the state prisoners are kept. The Governor of this island lost his place and was persecuted by his companions, but has since been restored to his position.

I will digress here long enough to tell an interesting thing about his family. It stands high. One day one of our tracts fell into their hands; it knew what the word meant, but a soldier who was present explained what it was and offered to lend them his. The priest would not be around again for sometime, and they did not know whether they should read an unknown book without his seeing it first, for it might be dangerous work. But they concluded to take the risk as the priest was not due for sometime and they were anxious to know something about the book. They became interested and one daughter was converted. She has married an Englishman and the father has had to live a while with this converted daughter. She was baptized in April last, and I might be allowed to say that yesterday there came the announcement of the birth of their first child—a son.

Nazareth, 1897. Missionary S. L. Ginsburg went there to preach. Was to preach in the open air; was asked not to do so, as trouble was brewing. They had hired a man to kill Ginsburg. The priest, officia, etc., left town so as not to be present, not that they personally would object to being present, but so the law could not be invoked against them. The man to do the killing tanked up on rum to strengthen his courage, but got so much that he went to sleep. So the people kept waiting for him to begin the trouble; when he awoke the preaching was over. This drunken man now belongs to the army and when we went to Limoeiro on the 16th of August he was sent to protect us. Since the Nazareth affair he professed conversion and told about being hired to kill Bro. Ginsburg.

These are not exceptional cases, they are just as they have come to me in the course of ordinary conversations on the subject. Unless converted, the persecutors have apparently been overtaken with disaster in every case. Many of them have been converted in the different persecutions and that is the mercy we hope for them when a new trouble of this nature arises. But adding a little more, I wish to say that we have a good church at Nazareth and several in the surrounding country. It is the richest sugar producing district in this State, there being two hundred and twenty-three large sugar mills in the county. So, the territory was worth fighting for from more points of view than one.

I made a reference to Limoeiro; that is a neighboring city to Nazareth. Some years ago there was a colporteur put on the train there and sent away. This emboldened them to think that no one could do evangelical work in the town. We have some churches in the country and laid our plans to go into the town. August 16th, it was begun. The people heard of our coming and the priest collected his mob. A telegram of warning came to us which was turned over to the Lieutenant Governor, who sent soldiers to guarantee liberty of worship. The first night service was held in the theater with perfect order. The next night in a private house, to get the people used to going to service in a more regular way. The next night

we went to a rented house; when service was over the priest was found waiting on the outside. Bro. Ginsburg entered into conversation with him, giving him a hug as he approached, as that is the Brazilian salutation, and found a pistol in the priest's belt. It was afterwards learned from whom he borrowed the weapon. As Bro. Ginsburg went walking down the street with him he kept his arm around him, thus being in a position to detect any hostile move. As they walked along, Bro. Ginsburg noticed a woman trying to walk on the side opposite the priest. He told her not to be so uneasy, as he was not going to eat the priest, in assisting that she get on the other side, which she finally did. The reason she insisted on staying so close was because she was armed and was watching for some signal from the priest. This same woman, the next night, painted the door of the worship hall in such a way that she was sent to jail for it. She was soon set at liberty, however. The military authorities are determined to show them that they mean to enforce the law; the Catholics realize that they are no longer the dictators, law or no law, and so now the greatest danger is from treachery. We trust that He who promised to never forsake will yet open the eyes of this blinded people. We expect to organize a church in Limoeiro next Monday. In time we expect that district to be as peaceable as the Nazareth territory, thus removing one more country from fanaticism. This is one of the most fanatical states in the country, where several have been killed, even lately some, but the truth they are unable to kill.

R. E. FITZGERALD, Missionary.
Pernambuco, Brazil.

FROM THE SHEEPCOTE.

BY EDGAR L. VINCENT.

Sometimes we try to encourage ourselves when hard things come to us by saying that it takes the frost to prove the strength of the wall; that only when the cold blasts of the fall time come do the roses come on the cheek of the apple; and so we say that in the same manner our heavenly Father is trying us that we may be stronger.

And there is truth in this. Still, more often than we know, God puts us to the test by sending us everything heart could wish. Prosperity is the hammer which has crumbled more than one proud heart into ashes.

David had become a great man. His name had gone out all through the East. His empire had stretched its borders far and near. Gold in rivers had flowed into his treasury. His armies were the terror of nations everywhere. He had for himself a beautiful mansion. And now he was wondering what more he could do. Then the thought came to him that while he himself dwelt in such a lover's palace, Jehovah met His people in a little tabernacle a few feet square.

These were David's words, as he sat in his house, at rest from all his epics round about.

"See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains!"

It was a splendid thought. How much of glory it would have added to the name of David, could he have carried out his plan! But it was not to be. Through the lips of the prophet the message came back to the king that he must not build the house. That should be left for his son to do. Did God see that there was a danger that David might be come too great in the esteem of the world and too proud of his own achievements? Listen to the words He speaks through the prophet:

"So shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepecote, from following the sheep to be ruler over my people, over Israel."

"From the sheepecote"—I wonder if the words came like a dash of cold water on the pride of David? Was he indeed in danger of forgetting the humble life of his boyhood days in the glory and the glitter of the kingdom? Listening, did his thoughts run back through the years to the mountain paths along which he had led the sheep? Could he not see once more the herds feeding on the tender grass at his feet? Did the strain of a lad's pipe, making sweet melody to cheer the lonely hours, come back to him? Then he was—what was he but a rosy-cheeked shepherd boy, faithful to the tasks which came to him?

It was a good thing that David should have his memory stirred by thoughts of the sheepecote. If he were in any danger of growing over-proud, would he not see in those words something of warning? God had greater things for David to do than to build a house for Him, however magnificent it might be. And He wanted to keep the heart of His king as sweet and as pure as it was in the days when he watched the flocks under the skies of his boyhood land in Bethlehem.

What a blessed thing it is that God hears the knocking of ambitious pride at your heart and mine! That knock comes to us all, some time or other. Many times it comes in such a way that we do not even know the danger that stands at the threshold. If left to ourselves, we might be inclined to think that the dream of our hearts had been divinely inspired. It seemed so to David. And even Nathan, the prophet, to whom the king disclosed his plan for the temple he hoped to build to the honor of Jehovah, said, "Go, do all that is in thine heart; for the Lord is with thee." So our nearest and dearest friends may be mistaken and counsel us wrongly sometimes. We must wait and be sure that it is really the voice of God speaking before we act. If the message comes, "Remember the sheepecote," let us humbly accept the warning voice as did David of old, and go in to sit down quietly before the Lord and thank Him for His mercy in holding us true to the innocence of the past and ask His blessing for the days to come.

Somewhere in the lives of most of us there was a sheepecote. Thank God that is so! We never

will know just how much it has had to do with our lives that they had their springs away out in a still country place. And thank God, too, that He keeps calling us back to the scenes of those early days by the memories which come up day by day! It will make us all better men and women if we will listen to the voice reminding us of the years when we followed the sheep or did some other lonely work.—*American Messenger.*

LITERARY.

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

The timely note of the *October Century* is struck by the Hon. Beth Low's article on "The Writ of Injunction as a Party Issue," an interesting comparison on the Republican and Democratic platforms in their treatment of the labor question.

A biographical feature of more than usual interest and importance is an appreciation of "Lombroso, Prophet and Criminologist," by Guglielmo Ferrero. Other notable personal features of the number are a concluding paper of reminiscences of "Andrew Johnson in the White House," with a surprising statement about the President and Gen. Butler, and "Robert Fulton in France," from the pen of his great granddaughter, Mrs. Battelle, including Fulton's own unpublished account of his invention and demonstration of the first submarine torpedo boat.

Of special appeal to women is an account of "The White House Collection of Presidential Wares," by Mrs. Abby O. Baker, under whose direction this interesting historical collection is nearing completion.

The personal note is sounded in Commodore W. H. Hehler's "Experiences of a Naval Attaché," Quite as absorbing as any fiction—and the short stories of the number seem more than usually varied—is a delightfully chatty account of an American couple's experiences of Spanish hospitality, by Mrs. Ellen Maury Slayden. The illustrations are by the Spanish artist, F. Luis Mora.

The number is beautiful with three pages in color: from Jules Verne's paintings of "The Sphinx of Egypt," showing the Island of Philae, Pharaoh's Bed, and the great rock temple of Amenhotep's charming series on "The Spell of Egypt."

Our British Baptist brethren are greatly exercised over the question of the "individual communion cup," and are discussing it with some vigor. There is strong opposition to the introduction of the cup, and an organization has been formed, in Scotland, called "The Scottish Baptist Individual Communion Association," for the purpose of promoting the custom. But, not satisfied with the individual cup, they have also devised an individual bread plate, and an advertisement of it, in *The Baptist* (London), tells us that the plate is made of "polished aluminium," 1 1/2 inches in diameter, "elegant, very light, strong, safe, noiseless, easily cleaned, sanitary." A picture represents the bread cut into a little cube, the plate adapted to the cup, so that it can be placed upon the latter as a cover. The deacon can take a tray of the cups and plates, and each "communicant" can take both at the same time, first eating the bread and then drinking from the cup, and so obviating the necessity of a second round of the deacons, except to gather up the dishes. It strikes us that it is a decided improvement on the "individual cup" enterprise, and when we provide the one for our church we propose to do the fair thing and provide both cup and plate; then the microbes can be kept out of the cup by the plate cover, and only the bread will contain the dangerous thing against which it is proposed to guard. Perhaps it may yet be needful to devise a little napkin to lay over each cube of bread; but then who will insure us against the hands of him or her who cuts the cubes, or guarantees that there is nothing deleterious in the cups? Since the danger incurred at the Lord's table is so great, so many having died after participating, we must do all we can to obviate it. Perhaps we can prevail upon our Scottish brethren to send over some of the cups and plates to us. Still, there are people who are willing to manufacture them for us at a profit.—*Journal and Messenger.*

TROUBLES AHEAD.

Many have dreaded troubles which they thought must come; and while they went on ever expecting to make the turn in their path which was to open out fully the evil, lo! they found that they had reached the journey's end, and were at the haven where they would be. Even for others it is not wise to indulge in overmuch looking forward in fearfulness. Come what may to the dearest ones we have on earth, God and his upholding grace will be there, and he cares for them more than even we can do. An earnest commendation to his love will avail them more than all our fretting.—*H. L. Sidney Lear.*

Be still, my soul; the Lord is on thy side; Bear patiently thy cross of grief and pain; Leave to thy God to order and provide; In every change he faithful will remain.

Sunday-School Lesson

Sunday, October 18th.

David's Kindness to Jonathan's Son.—II. Sam. 9.

Motto Text.—"And be ye kind one to another, tender-hearted, forgiving one another."—Eph. 4:32

"Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake?"

"And there was of the house of Saul a servant, whose name was Ziba."

"Is there not yet any of the house of Saul, that I may show the kindness of God unto him?"

"Jonathan hath yet a son which is lame on his feet." He was five years old when his father was killed in battle on Mt. Gilboa.

"Behold he is in the house of Machir, the son of Ammiel, in Lodabar." Lodabar was east of the Jordan near Mahanaim.

David sent promptly for his friend's son. It must have been with much trepidation that the young cripple obeyed.

General Debility

Day in and day out there is that feeling of weakness that makes a burden of itself. Food does not strengthen. Sleep does not refresh.

Hood's Sarsaparilla It vitalizes the blood and gives vigor and tone to all the organs and functions.

rightly belonged to him. Reaching the palace Mephibosheth behaved in true oriental fashion, prostrating himself before the king.

"Fear not." An assurance the young cripple needed. He had heard nothing of the love of David and Jonathan and naturally looked for no favor from the king.

"And he bowed himself, and said, what is thy servant, that thou shouldst look upon such a dead dog as I am?"

Mephibosheth himself was to eat at the king's table. But this very honor made it necessary for him to have an establishment in Jerusalem worthy a prince.

With what spirit this man took David's word we can know from his attitude toward his master.

"And Mephibosheth had a young son, whose name was Micha." Mephibosheth was five years old when his father was killed.

The eating at David's table is repeated and emphasized because it shows the honor which the king put upon Jonathan's son.

BUDDHISM OR CHRISTIANITY—WHICH?

A few weeks ago a professor informally addressed a gathering of volunteers and missionaries upon missions and the study of comparative religions.

Who will study missions more; and especially the greatest missionary volume—the Bible? Who will think, pray, plan for missions more? Who, both rich and poor, will give more largely of God's money to illumine the dark corners of earth with the life-giving light of the Son of Righteousness?

On the contrary I myself believe Christianity is all-sufficient for all men, all times and all conditions of men that Christianity contains much more than all the truths of all non-Christian religions.

I would respectfully refer the brother to such great missionary authorities as Robert E. Speer and Dr. Ashmore and Clough, who assert that heathen nations have, for many centuries been growing more corrupt and now follow much less than formerly the moral precepts of the founders of their faiths.

The general standard of morals all through is deplorably low. I believe that the Buddhist priests here are the most corrupt class of all. I have visited nearly every monastery anywhere near the city.

The Chicago Parliament of Religions farce is recalled to mind. Since then, heathenism, and especially Buddhism, has taken on new life; is encouraged and more aggressively missionary; is more offensive, as well as defensive.

The veteran Indian missionary, Bishop Thoburn recently said that even at the present rate of evangelization it will require not thirty or forty, but four hundred years to Christianize or evangelize the world.

Thousands more schools, teachers, preachers and doctors, and millions more of God's money are imperatively needed now.

These are our God-given duties and opportunities! Shall we be able to claim the promised rewards? God grant it!

THE PURPOSE OF CHRIST'S DEATH.

By Rev. R. L. Hall.

When we speak of the death of Christ we include more than merely the separation of his soul and body. We mean especially his suffering, both physical and mental.

The suffering which he endured in the garden could not have been suffering which he was to endure on the cross. Many weak merely human martyrs were put to death by crucifixion or by other tortures as severe as that without any of the anticipatory suffering which this view would make Christ to have suffered.

What, then, does Christ say of his death? He says that it was voluntary. "Therefore doth my Father love me, because I lay down my life. No man taketh it from me, but I lay it down of myself."

He says that the purpose of his death was to save his people: "I am the good shepherd; the good shepherd giveth his life for the sheep;" and that because "to give his life a ransom for many." Once

more he says that through his death is the only way that any man can be saved. In John 14:6 he says that man can be saved only through him, "No man cometh to the Father, but by me."

Christ, therefore, makes three declarations concerning his death: First, that God the Father and the Son determined it, and declared this determination in the Scriptures of the Old Testament; second, that Christ died for the salvation of men; third, that man could not be saved without this death.—Exchange.

Text Cards for Home, Sunday-school And Christmas Gifts.



Require no Frames. This style, \$1.00 per dozen; 9 1/2 x 5. 100 different designs. Agents make good money. Send for catalogue, Dept. R. GOSPEL PUBLISHING HOUSE, 54 West 23rd Street, New York.

A MUCH TALKED OF BOOK. "Methodism Unmasked" is what its title suggests. It sells well. Cloth bound, 235 pages, strikingly cartooned. Single copies 50 cents. Very low price to agents in lots. Address the Author, J. H. Tharp, Lakeland, Fla.

AGENTS NINE IN ONE 25 monthly. Combination. Rolling Pin. Nine articles combined. Lightning Roller. Sample free. FOSTER'S ART. CO., Box 229 Dayton, O.

NEW HELPS

A New ABC Card. In colors. With appropriate pictures of familiar truths. Capital letters on one side of card, small letters on reverse side. Size, 1 1/2 x 1 1/2 inches. Price, 10 cents each; postage, 2 cents. The ABC Bible Game. Something entirely new. A card giving complete instructions goes with each pack. Seventy-eight cards to a set. Price, per set, boxed, 25 cents postpaid. A New Series of Opening and Closing Exercises. With themes for all occasions. For use in the Sunday-school. Arranged by A. P. Hughes, Superintendent of the Bethlehem Baptist Sunday-school, Philadelphia. Paperbound covers. Price, 10 cents per copy; \$1.00 per dozen; \$8.00 per hundred, postpaid. Illustrated Floral Systems. Entirely new designs on celluloid, in colors, with appropriate Scripture quotations. Twelve designs. Price, 10 cents per dozen, postpaid; 80 cents per hundred, postpaid. A New Certificate of Honor. To be given for perfect attendance, bringing Bible, church attendance, bringing new scholars, learning Golden Texts. Printed in three colors, gold, red, and black, on a delicately tinted, coated paper. The gold seal and scroll effect add to its attractiveness. Size, 1 1/2 x 7 1/2 inches. Price, 5 cents each; 50 cents per dozen, postpaid. American Baptist Publication Society ST. LOUIS HOUSE 514 N. Grand Avenue, St. Louis, Mo. R. J. BERRY, Manager

THE PRESENT OPPORTUNITY IN HOME MISSIONS.

Prof. W. J. McClothlin.

The opportunity in Home Mission work for Southern Baptists is, at the present time, probably greater than it will ever be again. There is every reason to believe that the opportunity in Foreign Missions will go on enlarging and increasing for years, perhaps for a century or more. Judging from the history of Christianity in the past there is reason to believe that a man going to China seventy-five or a hundred years hence will find a field riper for his sickle than at present. The same cannot be said about Home Missions. Seventy-five years hence some of our richest opportunities will be largely closed on the Home Field. This is notably true of the frontier mission.

It is probable that a dollar spent in work in Oklahoma and the Southwest will at the present time count for more in the work of the Kingdom of God than a dollar spent anywhere else in the world. There are hosts of Baptists that will be lost to the work of the kingdom and absorbed in material things unless they are gathered up and held true to their religion by vigorous work by zealous and capable ministers.

Again, the society of a new country is peculiarly susceptible and fruitful to Baptist effort. The settlers have left their religious prejudices, family ties and social traditions behind them largely. Men, religion and other things count for what they are worth, no more and no less. Families who would have felt disgraced to attend Baptist services back in the old States are here ready to hear the Baptist message, and having heard to heed. This fluid state of society cannot last long. Things are settling down and crystallizing rapidly. Soon the society of the Southwest will be stratified, ossified, crystallized and prejudiced as in other parts of the country. Baptists will then have to remove mountains that do not now exist. How wise it would be to push this work with all possible vigor in this day of opportunity! Moreover this Southwestern country has boundless material resources. It is soon to be one of the richest and most influential sections of our country. To take it for Christ and the truth now is to create a source of supplies in money and brave and competent men which will be sorely needed in the prosecution of our world-wide endeavors for the establishment of Christ's kingdom. It is the hour of our opportunity in the newer parts of the country. There stands open now a door which will rapidly close in a few years.

In at least one other respect this is peculiarly the day of opportunity for us. I refer to the work in the cities. We have recently had some startling figures concerning the comparative failure of Baptist work in some of the larger cities of the country. Not only have the Baptists failed to keep pace with the rapid growth of population, but in some cases seem to have actually gone back in numbers and resources while the city has gone forward with great strides. The seriousness of this situation lies in the rapid increase, in the proportion of population, in influence, in wealth and power which the cities are gaining throughout the country as a whole. It is utterly useless to deplore this trend and

sit on a log pointing out the probable ruin of all good things as a result of the tendency. It is our business to avert the threatened evils, to seize the cities and make of them what they ought to be religiously and morally. If present tendencies continue it is pretty safe to predict that a hundred years hence those denominations which control the cities will be richest in material, intellectual and spiritual resources, most influential in the public life and thought of the nation, most able to carry their work to the remote parts of the earth; in a word, they will be the denominations best fitted to do the work of God on earth. Are we Baptists willing to see these prizes pass to others because the work is hard? Are we going to be content to see the sources of power and influence pass into other hands, because the initial outlay is large? Or, to place it on a higher plane of consideration are we going to shun the cities because the work there is hard and discouraging? I cannot believe we will thus belie the bravery and courage of our forefathers, who found no situation too hard to tackle and conquer.

If we are ever going to influence the cities now is the time to begin with vigor. The time to take a city for Christ is before it becomes a city. The reason we are falling so far behind in some of the cities now is that we did not take vigorous hold of the problem in its initial stages. Vice and error have become entrenched. Much of the population are no longer approachable, no longer susceptible to our efforts. We are prejudiced and shut out of their hearts and homes without a hearing. Unless I am greatly mistaken wisdom and statesmanship would dictate a vigorous prosecution of work in our young and growing cities. We must not let them get beyond us, get away from us. In the earlier years of our history we were a country denomination. That was because the population was a country population. Now that it is fast becoming a city population, we must follow it to the city. In the earlier years certain denominations stuck to the cities though the population was in the country. They have been comparative failures. Now, let us not repeat their mistake by staying in the country while population is moving to the city. We must hold the country and take the cities for Christ.

REPENTANCE.

By T. E. Richey.

In a general sense, repentance is a term used for a change of mind with earnest wishing that something were undone that has been done. In a sense analogous to this, God himself is said to repent though understood as simply the altering of his conduct toward his creatures either in bestowing good or inflicting evil, which change is founded on a change in these creatures. For instance, Jer. 26:13: "Amend your ways and your doings and obey the voice of the Lord your God and the Lord will repent him of the evil that he hath pronounced against you."

In another sense, repentance is sometimes used in the Scriptures in a way merely signifying anxiety or uneasiness upon consideration of something done and because of the probable consequences likely to follow. Instances of this character are on record in Matt. 21:28-29: "A certain man had two sons and he

came to the first and said, 'Son, go work today in my vineyard.' He answered and said, 'I will not,' but afterward he repented and went." Again, Matt. 27:3: "Judaea, which had betrayed him, when he saw that he was condemned, repented himself and brought again the thirty pieces of silver to the chief priests and elders," etc.

But these are not cases of real repentance. Scholars tell us the word translated repentance in all such cases is incorrectly rendered in King James' Version. The true rendering is something like mere regret.

True repentance implies far more. The Universal Dictionary of the English language defines it: "Sorrow, or regret for what has been done or left undone by one's self; especially sorrow and contrition for sin; such sorrow for the past as leads to amendment of life; penitence, contrition."

Webster says repentance is: "sorrow for what one has done or omitted to do; especially contrition for sin. Repentance is the relinquishment of any practice from the conviction that it is offensive to God."

Besides this definition, Webster gives as synonymous of repentance: "Contrition, regret, penitence, contriteness, compunction." The Encyclopedia of Religious Knowledge says: "The Greek metanoia (repentance) properly denotes the soul recollecting its own actions and that in such a manner as to produce sorrow in the review and a desire of amendment. It is strictly a change of mind and includes the whole of that alteration with respect to views, dispositions and conduct which is effected by the power of the Gospel."

The Encyclopedia adds: "A godly or evangelical repentance which is a pious sorrow wrought in the heart by the word and spirit of God, whereby, from a sense of his sin, as offensive to God and defiling and endangering to his own soul, and from an apprehension of the mercy of God in Christ, he, with grief and hatred of all his known sins, turns from them to God as his Saviour and Lord. This is called 'repentance toward God' as therein we turn from sin to him; and 'repentance unto life' as it leads to spiritual life and is the first step to eternal life."

This is enough, although similar definitions multiply to the extent of the existence of dictionaries and scholars. All are agreed. Repentance then, means very much more than mere regret, mere repentance of life and conduct, very much more than is meant by the exhortation to "quit your meanness." This is but the fruit of repentance. He who has repented has changed his life and conduct. He has become a better man but this is the result of his repentance and not the repentance itself. A man may reform without experiencing the pangs of repentance in any degree. Repentance is sorrow of heart for having grieved the Holy One of Heaven. It is such anguish and grief as only the Spirit of God can produce. It is such contrition—such breaking up of the fountains of the soul—as only God himself can produce. "Him (Jesus) hath God exalted with his right hand to be a Prince and a Saviour for to give repentance." Acts 5:31. "If God peradventure will give them repentance." II. Tim. 2:25. "Despisest thou the riches of his goodness and forbearance and longsuffering not know-

ing that the goodness of God leadeth thee to repentance?" Rom. 2:4.

O, dying sinner men, you must have in your soul "godly sorrow (which) worketh repentance unto salvation" (II. Cor. 2:10), but even for this you will be forever indebted to him. Sad, indeed, it is, for evangelists and ministers to urge upon men to "accept the Saviour"—"simply accept the Lord as your own personal Saviour"—without an iota of evidence that there exists deep down in their souls a single pang of grief for sin against God.

Princeton, Ky.

MISSIONS IN CATHOLIC COUNTRIES.

The question of missions in Catholic countries is often brought into controversy by good people, Christian people, Baptists. In the Bible, we find no distinction. "All the world" includes at least the entire sphere with which we are acquainted. The whole question therefore passes beyond theory and rests upon facts.

Needs.

The command to preach the Gospel in all the world is governed only by absolute need. Those who have not life in Christ need it. Whether or not Roman Catholicism teaches the Gospel of Christ, therefore, is the turning point in the question. And at this point we must depend upon facts and not upon theories.

Facts of Roman Catholicism.

Probably Rome herself is no more Catholic than is Brazil. Here the religion of Rome has had full sway for more than three hundred years. The clergy has had unlimited privileges to follow their own proclivities, both spiritually and morally; and as a rule, politically, until within the last few decades moral and spiritual conditions, therefore, reflect the true character of the priesthood. And what we find here is the fruit of Catholicism, since for many years the reflex influence Christianity had no effect on the religion of Brazil.

Now, what we find may be briefly stated thus: People ignorant and superstitious; a debauched clergy, many of them fugitives from justice; lack of confidence in every department of life; the country overrun with beggars, many of whom are victims of disease through sin; disregard for law and order; Sabbath rioting; lotteries galore; homes without the Bible, but full of images, and sin on every hand.

Recently I saw an article in a certain educational journal on the subject, "Catholics Converting the Philippines." The same author might also say something on "Catholics Converting the Brazilians." But in either case we must remember that the "converting" began after true religion had been introduced by missionaries, and not as the direct influence of Rome. The religion of Christ has already accomplished more in Brazil during its twenty-five years' work than Catholicism accomplished in three hundred years.

What I have said does not apply to all Catholics. I have personal friends who are Catholics. They visit my home and I visit theirs. They send their children to me to be educated. They show unmistakable evidences of gentleness. I love them as personal friends. And I have confidence

in their professed friendship for me. But these are the products of modern civilization. It marks the dawn of emancipation from the thralldom of Rome.

Our Opportunity.

That Brazil is wearing a transition in religion, morality and industry, no faithful student will deny. Public improvements are manifest. The best talent is openly seeking foreign ideas and education. The fetters of Rome are breaking and falling. The Bible is entering into the homes. The people are hearing the Gospel, and many are being buried with Christ in baptism. Now is the time of all times to capture Brazil for Christ.

I have just returned from Sunday night preaching. The small side room, the only hall we have, was crowded, and the windows and doors full of eager listeners. O, if we only had a decent hall, well located, what a great power it would give us in this capital city of fifty thousand lost souls. For want of seating room we cannot even invite the best people.

We have five noble young men studying for the ministry, and but for lack of funds would have more. Also a day school, which supports itself and helps to support the theological class.

Brethren, these Catholic countries are lost without the Gospel of the Son of God. But the message of salvation has the same effect here that it has always had wherever it has been preached in faith. Pray for us.

D. L. HAMILTON.

ALL THAT THE FONDEST

Of Fond Mothers Desires for the Alleviation of her Skin-Tormented Baby is to be Found in Warm Baths with Cuticura Soap.

Assisted by Cuticura Ointment, the great Skin Cure. This pure, sweet, and gentle treatment affords instant relief, permits rest and sleep, for mother and child, and points to a speedy cure in the most distressing of torturing and disfiguring humors, eczemas, rashes, itchings, and chafings of infants and children. Cures made in infancy and childhood are in most cases speedy, permanent, and economical. Guaranteed absolutely pure under United States Food and Drugs Act.

Mercenary companionship is an evil thing to be dreaded in general, but it has often furnished proof that to a true heart all things are made to work together for good.

This complaining spirit cuts the very root of a possible deepening friendship with God, and is to be recognized, therefore, in all its seriousness, as one of the deadliest enemies of a true and joyful and peaceful Christian life. It is not a small sin nor a small danger.—Henry C. King.

STATE OF OHIO, CITY OF TOLEDO, Lucas COUNTY, ss:
 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. 1890.
 (Seal.) A. W. GLEASON,
 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, 75c.
 Take Hall's Family Pills for constipation.

THE SERPENT OF SIN.

Walter M. Lee.

The Serpent that in Eden lived,
And tempted Eve to sin,
Still lives today, and hides away,
In every glass of gin.

He hides himself in each saloon,
And waits in silence there,
To coil himself in every glass
Of liquor and of beer.

The drunkard drinks the Serpent
down,
In every glass he drains,
And thus he swallows down a
rogue,
Who steals away his brains.

He coils around the drunkard's
heart,
Which grows each day the sad-
der.

Until at last, when youth is past,
He stingeth like an adder.

OUR PULPIT.



A PLAIN TALK UPON AN EN-
COURAGING TOPIC.

C. H. Spurgeon.

"When my soul fainted within
me I remembered the Lord; and
my prayer came in unto thee, into
thine holy temple."—Jonah 2:7.

The experience of the saints is the treasure of the Church. Every child of God who has tried and proved the promises of God, when he bears his testimony to their truth, does as it were hang up his sword and spear on the temple walls; and thus the house of the Lord becomes "like the tower of David builded for an armory, whereon there hang a thousand bucklers, all shields of mighty men." "The footsteps of the flock" encourage others who are following their track to the pastures above. Every preceding generation of saints has lived and suffered to enrich us with its experience. One great reason why the experience of saints in olden time is of such use to us, is this—they were men of like passions with ourselves. Had they been otherwise, we could not have been instructed by what they suffered. They endured the same trials, and pleaded the same promises before the self-same God, who changes not in any measure or degree; so that we may safely infer that what they gained by pleading may also be obtained by us when surrounded by the same circumstances. If men were different, or if the promises were changed, or if the Lord had varied, all ancient experience would be but an idle tale to us; but now, whenever we read in Scripture of what happened to a man of faith in the day of trial, we conclude that the like will happen to us; and when we find God helping and delivering his people, we know that he will even now show himself strong on our behalf, since all the promises are yea and Amen in Christ Jesus. A man cannot always be poor, or always be sick, or always be slandered, or always be friendless, without sometimes being tempted to say, "My heart is faint, and grace is sufficient for thee; for my strength is made perfect in weakness; when will the day break and the shadows flee away?" I need say again, the very choicest of God's elect may, through the long ahiding of bitter sorrow and heavy

text, first, for the child of God; distress, be ready to faint in the and, secondly, for the sinner day of adversity, awakened and aroused.

I. Our text has an evident bearing upon those who fear the Lord. For meek was Jonah. With all his mistakes, he was a man of God; and though he sought to flee from the service of his Master, yet his Master never cast him off; he brought back again his petulant messenger to his work, and honored him in it, and he sleeps amongst the faithful waiting for a glorious reward.

Think, then, of the saints' condition. In Jonah's case, as set forth before us, the child of God sees what a plight he may be brought into—his soul may faint in him.

Children of God may be brought into a similar condition, and yet be dear to his unchanging heart. They may be poor and needy, and have no helper. No voice may speak a word of sympathy to them and no arm may be stretched out to succor them. The best of men may be brought into the worst of positions. You must never judge of character by circumstances. Diamonds may be worried upon the wheel, and common pebbles may bathe at ease in the brook. The most wicked are permitted to clamber to the high places of the earth, while the most righteous pine at the rich man's gate, with dogs for their companions. Choice flowers full often grow amid tangled briars. Who has not heard of the lily among thorns? Where dwell the pearls? Do not the dark depths of the ocean conceal them, amid mire and wreck? Judge not by appearances, for heirs of light may walk in darkness, and princes of the celestial line may sit upon dung-hills. Men accepted of God may be brought very, very low, as Jonah was.

The same faintness will come over us, at times, through the prospect of prolonged pain or severe trial. You have not yet felt the cruel smart, but you are well aware that it must come, and you shudder at the prospect. As it is true that "we feel a thousand deaths in fearing one," so do we feel a thousand trials in the dread of one single affliction. The soldier is often braver in the midst of the battle than before the conflict begins. Waiting for the assault is trying work; even the crash of the onslaught is not so great a test of endurance. I confess that I feel an inward faintness in the prospect of bodily pain; it creates a swooning sickness of heart within me to consider it for a moment; and, beloved friend, it is no strange thing that is happening to you if your soul also faints because of difficulties or adversities that lie before you. May you have wisdom to do what Jonah did—to remember the Lord—for there and only there your great strength lieth.

Faintness will also come upon true Christians in connection with the pressure of actual sorrow. Hearts may bear up long; but they are very apt to yield if the pressure be continuous from month to month. A constant drip is felt even by a stone. A long day of drizzling rain is more wetting than a passing shower of heavy drops. A man cannot always be poor, or always be sick, or always be slandered, or always be friendless, without sometimes being tempted to say, "My heart is faint, and grace is sufficient for thee; for my strength is made perfect in weakness; when will the day break and the shadows flee away?" I need say again, the very choicest of God's elect may, through the long ahiding of bitter sorrow and heavy

withhold from them that walk uprightly. When we get upon this straits, and begin to talk of the promises, we need hours in which to enlarge upon the great and precious words, but we mention only those, we let fall this handful for some poor Ruth to glean. When your soul is faint, catch at a promise, believe it, and say unto the Lord, "Do as thou hast said," and your spirit shall speedily revive.

Remember, next, his covenant. What a grand word that word "covenant" is to the man who understands it! God has entered into covenant with his Son, who represents us, his people. He has said, "As I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed." Truly, we say with good old David, "Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure." When everything else gives way, cling in the power of the Holy Spirit to covenant mercies and covenant engagements, and your spirit shall be at peace.

And now, brethren, we will notice the saints' resort. Jonah, when he was in sore trouble, tells us, "I remembered the Lord." What is there for a faint heart to remember in the Lord? Is there not everything? There is, first, his nature. Think of that. When I am faint with sorrow, let me remember that he is very pitiful, and full of compassion; he will not strike too heavily, nor will he forget to sustain. I will, therefore, look up to him, and say, "My Father, break me not in pieces. I am a poor weather-beaten barque which can scarcely escape the hungry waves; send not thy rough wind against me, but give me a little calm that I may reach the desired haven." By remembering that the Lord's mercies are great, we shall be saved from a fainting heart.

Then I will remember his power. If I am in such a strait that I cannot help myself, he can help me. I have exigencies and sharp pinches, but there are no such things with him. There are no emergencies and times of severe pressure with God. With him all things are possible, therefore, will I remember the Lord. If the difficulty be one which arises out of my ignorance, though I know not which way to take, I will remember the Lord. If the difficulty be one which arises out of my ignorance, though I know not which way to take, I will remember his wisdom. I know that he will guide me; I will remember that he cannot mistake, and committing my way unto him my soul shall take courage. Beloved, all the attributes of God sparkle with consolation to the eye of faith. There is nothing in the Most High to discourage the man who can say, "My Father, my God, in thee do I put my trust." None who have trusted in him have ever been confounded; therefore, if thy soul sink within thee, remember the nature, and character and attributes of God.

When you have remembered his nature, then remember his promise. What has he said concerning souls that faint? Think of these texts if you think of no other: "I will never leave thee, nor forsake thee." "They shall be as iron and brass; and as thy days shall thy strength be." "My things are hopeful when there is no more self-reliance left in the sinner. The worst or human nature is that, though it cannot lift a finger for its own salvation, it thinks it can do it all; and though its only place is the place of death

and it is a mercy when it comes to sinner. The worst of human nature is so proud that it would, if it could, be its own redeemer. When God makes man's conscience a target for his fiery arrows, then straightway he feels that his life is no longer in him, and that he can do nothing, and he cries out, "God be merciful to me." Oh that the two-edged sword of the gospel would slay all our spiritual self-reliance, and lay us in the dust at the feet of the crucified Saviour.

Perhaps I speak to some who faint because, though they have given up all self-righteousness now, and relinquished all self-dependence, they yet have not laid hold upon Christ and his salvation. "I have been trying to believe," says one, "but I cannot succeed." Well do I remember the time when I labored to believe. It is a strange way of putting it, yet so it was. When I wished to believe, and longed to trust, I found I could not. It seemed to me that the way to heaven by Christ's righteousness was as difficult as the way to heaven by my own, and that I could as soon get to heaven by Sinai as by Calvary. I could do nothing, I could neither repent nor believe. I fainted with despair, feeling as if I must be lost despite the gospel, and for ever driven from Jehovah's presence, even though Christ had died. Ah! I am not sorry if you also have come to this condition. The way to the door of faith is through the gate of self-despair. Till thou hast seen thy last hope destroyed thou wilt never look to Christ for all things, and yet thou wilt never be saved until thou dost; for God has laid no help on you, he has laid help upon One that is mighty, even Jesus only, who is the sole Saviour of sinners. Here, then, we have before us the sinner's plight; and I will venture to call it, though it is a very wretched one, a very blessed one; and I heartily wish that every unconverted man were brought into such a condition that his soul fainted within him.

Now, hear ye the gospel, incline your ear to it, and ye shall live. The way of salvation to you is the way which Jonah took. When his soul fainted, he remembered the Lord. I beseech you, by the living God, now to remember the Lord; and if you ask me what it is you should remember, I will tell you in a few words. Remember the Lord Jesus Christ, the Son of God, the Saviour of sinners; remember him who suffered in the room of the guilty. Know, assuredly, that God has visited upon him the transgressions of his people. Now, the sufferers of such an one as Jesus must have power to cleanse away sins. He is God, and if he deigns to die there must be such merit in his death that he is able to save to the uttermost all them that come unto God by him. You are bidden, at this moment, in God's name, to trust your life in those hands that were nailed to the cross, and rest your life with him who poured out his soul unto death that you might live. In yourself, you may well despair; but remembering his name coupled with the names of Gethsemane and Golgotha, remembering all his pains and griefs, and woes so good, unutterable—remembering these by faith, there shall be salvation for you at this moment. Do I hear you sigh, "Oh! but I have nothing good within me?" Know, then, that all good is in him for thee; that all good is in him for thee; and go to him for it. "But I am unworthy." He is worthy; go to

It shows very much which we are glad to see. When a man's soul faints within him, it is clear that his carelessness is gone. He need not take things very easily, and as long as he could make merry from day to day, what cared he about heaven or hell? The preacher's warnings were to him so much rant, and his earnestness fanaticism; but now the man feels an arrow sticking in his own loins, and he knows that there is a reality in sin it is to him in very deed an evil and a hitter thing. Now the cup of gall is put to his own lips, and he feels the poison in his own veins. His heart faints within him, and he remains careless no longer; which is no small gain in the preacher's estimation.

His faintness also shows that he will be self-righteous no longer. Once he hoped he was as good as other people, and perhaps a little better; and for all that he could see he was every whit as excellent as the saints themselves. They might speak about their trusting in Jesus Christ, but he was working for himself, and expected by his regular habits to win as good a place in the world to come as the best of believers. Ah! but now God has dealt with him, and let the daylight into his soul, and he sees that his gold and silver are cankered, and that his fair linen is filthy and worn-out; he discovers that his righteousnesses are as filthy rags, and that he must leave something better than the works of the law to trust in, or he will perish. So far so good. Things are hopeful when there is no more self-reliance left in the sinner. The worst or human nature is that, though it cannot lift a finger for its own salvation, it thinks it can do it all; and though its only place is the place of death

It shows very much which we are glad to see. When a man's soul faints within him, it is clear that his carelessness is gone. He need not take things very easily, and as long as he could make merry from day to day, what cared he about heaven or hell? The preacher's warnings were to him so much rant, and his earnestness fanaticism; but now the man feels an arrow sticking in his own loins, and he knows that there is a reality in sin it is to him in very deed an evil and a hitter thing. Now the cup of gall is put to his own lips, and he feels the poison in his own veins. His heart faints within him, and he remains careless no longer; which is no small gain in the preacher's estimation.

to him for worthiness. "But I do not feel as I should." He felt as he should; go to him for all that thou shouldst feel. If thou bringest a rusty farthing of thine own, God will not have it; it would only insult the precious gold of Ophir, which Jesus freely gives thee, if he should allow thy cankered counterfeit to be mixed therewith. Away with thy filthy rags! Wouldst thou add them to the spotless garment which Christ has woven? Dross and dung, the apostle says our best works are like with the merits of our Redeemer. None but Jesus can save; remember him, and live!

"But," says one, "I have tried to remember the Lord; but I find that while I can trust him to pardon my sins, yet I have such a hard heart, and so many temptations, and I am so weak for all that is good, that I still despair." Harken, then yet again: remember the Lord. At this time remember the Holy Ghost. When Jesus ascended on high, the Holy Ghost was given, and he has never been recalled. The Holy Ghost is here in this assembly now, and in the Holy Ghost is your hope against indwelling sin. You complain that you cannot pray, but the Spirit helpeth our infirmities. You mourn that you cannot believe, but faith is the gift of God and the work of the Holy Spirit. A tender heart, a penitential frame of mind, a right spirit, these are the work of the Holy Ghost in you. You can do nothing, but the Holy Ghost can work everything in you. Give yourself up to those dear hands that were pierced, and the power of the Holy Spirit shall come upon you. A new heart will he give you, and a right spirit will he put within you; you shall learn his statutes, and walk in his ways. Everything is provided for the believer that he can possibly want. O young man, anxious to be saved, the salvation of Jesus Christ precisely suits your case! O seeking soul, whatever it is thou cravest to make thee fit to dwell where God is for ever, it is all to be had, and to be had for the asking, for it is all provided in the covenant of grace; and if thou wilt remember Jesus the Lord, and the Holy Ghost—the Indweller who renews the mind—thou wilt be cheered and comforted!

Yet let me not forget another Person of the sacred Majesty of heaven—remember the Father as well as the Son and the Spirit; and let me help thee to remember him. Thou, trembling sinner, must not think of God as severe or stern, for he is love. Wouldst thou be glad to be saved? He will be glad to return to thy God tonight? Thy God already meets thee, and bids thee come. Wouldst thou be pardoned? The absolution is on his lips. Wouldst thou be cleansed? The fountain of atoning blood was filled by his mercy, and filled for all who believe in His Son. Come and welcome, come and welcome! The child is glad to be forgiven, but the Father is gladder still to forgive. Jehovah's melting bowels yearn to clasp his Ephraim to his breast. Seek him at once, poor souls, and ye shall not find him hard and cold, but waiting to be gracious, ready to forgive, a God delighting in mercy. If you can thus remember God, the Son, the Spirit, and the Father, though your soul faint within you, you may be encouraged. And so I close by bidding you,

if such be the case, to imitate Jonah's example, and send up a prayer to heaven, for it will come up even to God's holy temple. Jonah had no prayer-book, and you need none. God the Holy Ghost can put more living prayer into half-a-dozen words of your own than you could get out of a ton weight of paper prayers. Jonah's prayer was not notable for its words. The fish's belly was not the place for pickled phrases, nor for long-winded orations. We do not believe that he offered a long prayer either, but it came right up from his heart, and flew straight up to heaven. It was shot by the strong bow of intense desire and agony of soul, and, therefore, it speeded its way to the throne of the Most High. If you would now pray, never mind your words, it is the soul of prayer that God accepts. If you would be saved, go to your chamber, and rise not from your knees till the Lord has heard you. Ay, where you now are, let your souls pour out themselves before God, and faith in Jesus will give you immediate salvation.

A BAPTIST UNIVERSITY IN TEXAS.

Interview With Prof. Newman.

Texas is in a fair way to become a Baptist State, and I asked Dr. Newman first about Baptist beginnings there and the present position of the Denomination.

"The Baptists had a very early beginning in Texas. They were there in small numbers before the war with Mexico, which resulted in the victory of the English-speaking people over that portion of the country. The hero of the war with Mexico in 1836, Sam Houston, who afterwards became the President of the Republic of Texas, and then United States Senator, was a Baptist, and that, along with other circumstances, gave a certain prestige to the Baptists in Texas. The cause had already become wide-spread in the territory before the Republic united with the United States and became the State of Texas, in 1845. Then the charter of Baylor University, the present State Denominational University, was secured from the Republic of Texas in 1845, the very year that the Republic became a State of the Union, and was the first University charter granted in Texas, so that Baylor University is the oldest establishment for higher education, and that fact also gave Baptists a great advantage from the very beginning."

Concerning the strength of Baptists in Texas, Dr. Newman said: "Baptists are certainly the strongest body in the State, both in numbers and in influence. Out of a population of four millions about 450,000 are baptized members of our Churches. That is, more than one-tenth of the entire population is enrolled on our Church books. Reckoning adherents, I think it is fair to say that one-third of the people of Texas are Baptists. There is no State Church, of course and so a very large proportion of the leading men in social, professional and political life are Baptists and are not ashamed to own it."

Next to the Baptists come the Methodists, but the Disciples of Christ are also very strong. They are sometimes reckoned as Baptists, and so far as Baptism itself is concerned, they are. But there are important differences, which Dr. Newman summarised thus:—

"The main point which is emphasized by the Disciples is the apparent belief in Baptismal Regeneration. They lay so much stress upon baptism. They do not think the remission of sins takes place, except in connection with the baptismal act. They will not admit that it can take place in any other way. Then their methods of presenting and preaching the Gospel message are not satisfactory to Baptists. Their idea of salvation by faith, for example, is rather crude. They hold that you need simply believe that Jesus Christ is Lord, is the Son of God and came to save sinners. They do not profess, or rather they repudiate, any great mental or soul agitation in connection with conversion, but think it is a very simple thing to believe that Jesus Christ came to save sinners and to be baptized."

Their ideas as to the working of the Holy Spirit are also rather peculiar. They lay a great deal of stress upon the belief that the Holy Spirit works only in connection with the Word, and do not seem to recognize fully the personality of the Spirit. As a natural consequence of their doctrine of conversion they are Arminian in doctrine."

Coming to the subject of ministerial education, in which he is more particularly interested, Dr. Newman informed me that he took part in the foundation of the McMaster University at Toronto, and was professor of Church History there for twenty years. He only left to go to Baylor University at the urgent request of his friend Dr. Carroll, who was taking the presidency of the Theological Seminary there. Concerning Baylor University he said:—

"Though Baylor University is Baptist in origin, and is under the control of Baptists, it is not confined only to members of our churches. In the Academic and Art sections we have about one thousand students. Of purely theological students, in the Theological Seminary, there are nearly two hundred. These, again, are not all Baptists, though the great majority are, and in fact are definitely preparing for the Baptist ministry. The only thing confined exclusively to Baptists is the beneficiary aid we give in many cases."

"We are raising endowments now, but so far the Seminary has been supported by voluntary gifts raised generally by Dr. Carroll. He started a few years ago to raise a new Emergency Fund, and he secured it, largely in promises of 100 dollars a year, just from a few individuals. Then another fund of about \$1,500.00 a year, of which he also has had charge, but which is now chiefly in the hands of Dr. Ray, is for the partial support of ministerial students. The maximum grant to any student from this fund is \$2 per month. The remainder of the amount requisite for his support he has to provide himself. They make something by supplying vacant pulpits, and nearly all of them are able to secure vacation engagements. As I said before, this beneficiary aid is given only to Baptist students."

Our college system is meant to help ministers already in the pastorate, as well as students preparing for it. A minister can come for a term, or a year, as he has the opportunity. A student can come for the English course only, including the study of the English Bible. We do not insist on matriculation—in fact we impose no

condition but ability to do the work they undertake. At the same time we encourage our students to take the higher University course, and to remain longer in order to secure degrees. The Seminary has a charter and can confer theological degrees, apart from the University. And if a man has a fair education he can, in two years secure his degree as Bachelor of Theology, a Master's degree in three years, and the Th.D. in four.

"But you must bear in mind that we cannot meet the needs of the Churches in Texas unless we can pass 500 students through our Seminary. Until we can do that our system must be a very elastic one, so as to help all who can come, if only for a term."

Baylor Theological Seminary has a Faculty of seven professors, each a specialist in his department. In addition to his own Chair, Dr. Newman said the Faculty contained the following lecturers:—

"The President of the South-West Baptist Theological Seminary, Dr. B. H. Carroll, one of the greatest denominational leaders in the world today, an organizer, a great preacher, with a wonderful knowledge of the Bible, devotes himself entirely to giving instruction in the English Bible, and covers the whole of the Bible in about four years. He is very enthusiastic. Dr. Goodspeed has the chair for Systematic Theology, Apologetics and Polemics; Dr. C. B. Williams is Professor of New Testament Greek and Biblical Theology of the New Testament, Dr. J. J. Reeve is Professor of Hebrew and cognate languages, and the Biblical Theology of the Old Testament; Dr. J. D. Ray is Professor of Homiletics and Pastoral Duties, and Dr. L. R. Scarborough is Professor of Evangelism.—Baptist Times of London.

BAPTIST HISTORY.

In the issue of The Recorder, July 30, Dr. O. L. Hailey republishes an article from The Baptist of July 18, 1846, supposed to have been written by Dr. J. R. Graves, that great apostle and defender of Baptist position. In that article it is said:

"Lollard flourished in the time of Edward III., from whom sprang John Wycliffe, a graduate of Merton College, Oxford, a Baptist, who taught in the reign of Edward III., A. D., 1371, 'That believers after the example of Christ should be baptized in pure water. And that it is not lawful for believers who had received the baptism of the Spirit, to neglect the baptism of water.' Fla. Illyriens Catal, p. 403."

In the light of all ancient investigation it is conclusive that Wycliffe was not a Baptist, nor were the Lollards Baptists. The nearest approach of either was the evangelical position that infants would be saved without baptism; but neither ever repudiated or denied the propriety, or utility of infant baptism. See Hist. Antipedobaptism, Newman, pp. 55-57.

It is true that in the Twelfth and Thirteenth Centuries, Waldensianism, with its old evangelical life and close proximity to Baptist principles and practices, projected itself into England, as into Germany, Austria, Poland, Bohemia and other continental countries. It was from this foreign element that Lollardism and Wycliffism developed and became the forerunner, in

spite of persecution and suppression, of the Puritan reformation of the Sixteenth and Seventeenth Centuries in England; but English evangelicalism, while involving much that was fundamental to Baptist position, never, in any respect, became distinctively Baptist in principle or practice. The subsequent influx of the Dutch Anabaptists, during the Sixteenth Century, into England, and their influence upon evangelical doctrine and life, more immediately and thoroughly paved the way to the Puritan reformation and laid the foundation for Congregational and Baptist organization in the Seventeenth Century, but English evangelicalism never appreciably and distinctively took on the Baptist form and organism until the Seventeenth Century. Anabaptism down to that period was almost, if not altogether, a foreign element in England; and in some of its principles and practices was utterly abhorrent to English evangelicalism and to the Baptists themselves of a later date.

It is also true that Christianity was early planted in England, even in the First Century; but the earliest discovery of it has the appearance of Eastern importation under some form of Episcopacy, not subject to Rome, which A. D. 496 sought the conformity of these British Christians, at the hands of Austin, in the "due time" of keeping Easter and in the practice of infant baptism, according to the "custom" of the Romish church. It is evident they were keeping Easter, but not in the "due time" of the Romish church; and it is probable that they were baptizing infants, but not in a sacramental sense, in white garments, with milk, honey, etc., according to the Romish "custom." Hence the demand for conformity, and when these British Christians, in the assertion of their independence of Rome, refused, they were massacred. According to Sir H. Spilman (Cathcart's Ancient British and Irish Churches, p. 257) the Abbot of Bangor, Wales, in the name of the British Bishops and churches replied to Austin, "That they were under the jurisdiction of the Bishop of Caerleon on Usk, who was, under God, their spiritual overseer and director." Hence, they were under an Episcopal jurisdiction of their own; and according to Cathcart, they observed Lent and Easter, their schools were called "monasteries" and their teachers "monks;" they maintained abbeys and abbots. They were not Baptists, though baptized by trine immersion.

Cresby only claims a Baptist succession among these British Christians for the first 300 years; and Evans thinks it is only probable that Austin's demand (A. D. 496) for conformity implied the absence of infant baptism. The Baptist contention of Ivimey D'Anvus and Davye against the pedobaptists, Wall, Baxter, Murdock and Calamy, on the subject, seems to be indecisive. At all events from A. D. 496, 603, there seems to be no reliable historical trace, however traditional, of Baptists and Baptist principles in England down to Henry II., A. D. 1158, when thirty Hollanders, Anabaptists, made their appearance in the Island.

GEORGE A. LOFTON.

Please mention the Western Recorder when writing to our advertisers.

Editorial

Much is said about the salvation of the soul, but seldom is the body mentioned or any question raised concerning its destiny. It is treated as a mere shell that is to be thrown aside as needless and useless when the soul enters the great beyond. But is this true? A perfect human being is composed of body, soul and spirit and with this the Bible records, for Paul writes, "may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ." Man is really the great central link combining and uniting in himself the world of matter and of spirit. If the body is to be discarded at death and does not come within the range of Christ's atoning work then the entire man is not saved and, to that extent, imperfection will be identified with humanity even in Heaven. That the body is not now saved goes without question. In the act of death the higher part of man withdraws from it and leaves it under the dominion and power of sin. And so terrible is the work of sin that of necessity the body must be conigned to mother earth, where death reigns an absolute and undisturbed monarch. We are told that "the Son of Man is come to seek and to save that which was lost" and this effort includes the whole man, body, soul and spirit. The coming salvation of the body is clearly taught in Romans where it expressly says: "Even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body." The great theme discussed in the fifteenth chapter of First Corinthians is the salvation of the human body. The need of the resurrected or saved body might be established by analogy. On earth the body is an important factor in the acquiring of knowledge and the experiencing of joy or sorrow, and it is absolutely indispensable for the purpose of identification. The Scriptures are plain and positive concerning the time when the body is to be saved. The final battle fought in connection with human redemption will be in the graveyard. Paul says: "The last enemy that shall be destroyed is death." Death is not the friend of God, or the servant of the Christian. He is a bitter and relentless enemy whose overthrow is not yet accomplished. This will take place at the final coming of Christ. Then and not till then will death be destroyed. Of course there are mysteries connected with the salvation of the body that baffle us now; and yet a failure to explain the mystery does not militate against, or destroy that blessed fact. To this extent our knowledge is safe and sure: "Beloved, now are we the sons of God and it doth not appear what we shall be, but we know that when he shall appear we shall be like him for we shall see him as he is." The salvation of the body will be the glorious culmination of Christ's work. When that is done the kingdom will be delivered up to the Father, for he will appear a second time, without sin unto salvation and that appearing is the signal for the overthrow of death and the ushering in of the reign of God which is embraced in the scheme of redemption and to

words which it moves with unerring certainty. The city of Formalism had numerous churches, splendid buildings and gifted and eloquent pastors, yet in the face of all this, religion was at a low ebb and little if any interest manifested in spiritual affairs. On the other hand, worldliness was in the ascendency and the cause of Christ in a languishing condition. In fact, the situation became so alarming that a conference of the ministers was called to see if some plan might not be devised, by which a better day could be ushered in. Nearly every preacher was present and after earnest and serious consultation it was unanimously decided to hold a union meeting. The two-fold purpose of the meeting was to give a concrete expression to the spirit of Christian unity and reach the unchurched masses. The date for this meeting was fixed and various committees appointed to arrange the details in connection with it. Among others was a committee on securing a preacher to lead in the special services. This committee canvassed the situation with painstaking care and then met to prepare a report. While this report was being prepared, an angel came, bringing the glad tidings that the Lord was going to be gracious and send a preacher direct from Heaven to lead in the special religious campaign. The man was to be Philip, the Evangelist. An embargo, however, was laid upon their lips for it was not deemed wise that the multitude should know that one who had passed from earth had returned and was doing the preaching. When the committee reported that the services of the Rev. Mr. Philip had been secured, there was some protest. The fact was urged that he was a stranger and that, too, without a reputation and the procuring of an unknown man for work of such magnitude might not lead to the largest, best results. The earnest insistence of the committee carried the day and the Rev. Mr. Philip was duly advertised as the leader in the campaign. The night arrived for the beginning of the services, the building was crowded to the doors and a large chorus choir led the singing. At the proper time Philip stepped forward and announced his text, "Isaiah 53:7." He preached with unction and power, but during the sermon, there were frequent interruptions by the people passing out sometimes in large numbers. The preacher seemed mystified at such conduct and yet the congregation appeared to understand it. When the sermon was concluded the speaker expressed a desire to know just what denominations were affiliating with the meeting, and, to his great surprise, found none present save Baptists and those in sympathy with their views. The first service concluded the "union" meeting—and why? It was the result of the opening sermon, and that, by the way, was an old sermon. While in the flesh Philip preached that sermon to the Ethiopian Eunuch. The text was: "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth," etc. The Bible expressly says that "Philip opened his mouth, and began at this same Scripture and preached unto him Jesus." From this it will be seen that "preaching Jesus" includes a mes-

sage to the soul that has exercised saving faith in the Lord. Why did the Eunuch ask to be baptised and where did he get his information on that subject? It was included in Philip's sermon and the repetition of that sermon speedily terminated the union meeting in the city of Formalism. An account of this sermon is found in the latter part of the eighth chapter of the Acts. Read it carefully and see how many "union meetings" would tolerate such doctrinal preaching, or endorse Phillips' position on believers' baptism. It is marvellous how many people are afraid of the word "doctrine." The cry is, "Don't preach doctrine. You will give offense." Such sentiments sprang from the broad-gauge liberalists of the day, from those who are just as ready to smile upon error as upon truth, from those who are ready to join in a union hurrah and discard everything not endorsed by all others, from those who are conscious of holding error and who have a motive in suppressing truth. Such persons overlook the fact that doctrine means teaching, and if they really teach anything they are preaching doctrine, either true or false. It is a remarkable fact that the word doctrine in the New Testament is always in the singular when it refers to right teaching. Hence we read of "His doctrine, sound doctrine, good doctrine, doctrine which is according to godliness, etc." On the other hand you read of the "strange doctrines, the doctrines of men, the doctrines of devils," etc. Does not this mean that the whole teaching of Jesus, the entire Gospel, the divine plan of salvation is one great whole, a perfect unit, while the teaching of error is broad and liberal and lax? There is one right way and numberless wrong ways. There are only three words in the original translated doctrine, logos once, didaskalia nineteen times, and didakee twenty-nine times. There is one compound word—heterodidaskaleo, which Paul uses in writing to Timothy, which means other doctrine. As "That thou mightest charge some that they teach no other doctrine." I. Tim. 1:3. Again, "If any teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to Godliness." I. Tim. 6:3. Let all true Baptist teachers "Take heed to the doctrine," and ring out clear and unmistakable on all the teachings of God's Word. Preach a full Gospel. God will take care of the results. The following incident was recently given to show that the movement for "one church for China" is making substantial progress. It occurred at the second West China Missionary Conference. "The Sunday night service in which, under Bishop Bashford's leadership, Methodists, Baptists, English and American Friends, Presbyterians, Congregationalists, and members of the church of England all united in a service of holy communion, is not likely to be forgotten." We take it for granted that the Baptists who joined in this service are the "open membership" and "open communion" type, found in generous numbers in England. There is a disposition among certain leaders in the North to

look with favor upon a liberal tendency with reference to the administration of the ordinances. Already the validity of baptism is left to the individual conscience and this has resulted in the general acceptance of alien immersion in that part of the country. One departure usually leads to another and this is demonstrated by the efforts now being made to unite the Baptists and Free Baptists of that section. The Free Baptists believe and practice "open communion." Of course, it would not do to boldly advocate an immediate acceptance of their position on the communion question but no obstacle must be put in the way that leads in that direction. The plea is that it must not be made a test of fellowship but left for each individual church to decide for itself. But suppose the church decides for "open communion," what then? Does that settle the matter so far as other churches are concerned? There are limitations even to Baptist churches and if these be ignored the blessed tie of fellowship is jeopardized. To compromise on the communion question means nothing less than surrender. Either we are right or we are wrong, there is no middle ground. If "open communion" is a mere expedient then churches can follow their own inclinations on that subject and even legislate concerning it. But is it an expedient? As we see it an important principle is at stake. There are some questions that cannot be left to the decision of the individual church and that fact needs to be emphasized now as never before. Dr. Lyman Abbott says: "The religion of the Middle Ages was piety without humanity; it built cathedrals and burned heretics. The religion of the twentieth century is humanity without piety; it maintains great charities, but is not remarkable for church-going." Paul very aptly describes this religion as "having a form of godliness, but denying the power thereof." It lacks the essential requisite of true religion. In many quarters noise, confusion and bustling activity are taken for growth in grace. Effort that proceeds from the wrong starting point is a curse and a snare. True Christian activity is conditioned upon being rather than doing. Piety that is not remarkable for church going is hardly worth considering. It is an expression of indifference to the preaching of the Gospel and the spirit of worship. Nothing can take the place of punctual and willing attendance on the services of the Sanctuary. The Bible exhortation is "not to forsake the assembling of ourselves together" and failure here indicates a condition of peril. The member that fills his place at every service is a joy to the pastor and his example becomes a standing commendation of every service of the church. The Southern Baptist Theological Seminary has had an auspicious opening. The enrollment the second day just passed the two hundred mark and others are still coming. This is record-breaking and, of course, all are happy over this signal evidence of continued prosperity. The opening lecture was delivered by Prof. C. S. Gardner last Thursday evening in Norton Hall, and was greatly enjoyed by the large audience that assembled to hear it.

EDITORIAL VARIETIES

We are indebted to Dr. T. N. Compston, for a delightful call this week. He brought a message of good cheer. The Lord is still greatly blessing his efforts in the evangelistic field. At the General Conference, recently held in Baltimore, Dr. J. M. Buckley is reported to have made one hundred and twenty-nine speeches. Dr. Buckley is the distinguished editor of the New York Christian Advocate. The splendid victory won by the temperance forces in Indiana is a cause for general thanksgiving. The struggle was severe and every inch of ground contested but this only made the victory more glorious. We are glad that Prof. L. P. Lovell is to be a temporary citizen of Louisville. His headquarters will be here for several months and correspondents can address him at 320 Fourth avenue, this city. The closing of the saloons in Atlantic City was a notable victory for Governor Fort, but a serious reflection upon the municipal authorities. The decision to keep the Sunday closing law had to be brought about independent of the Mayor and chief of police. Rev. W. J. Williams, recently of Hazlett, Miss., whose father was one of the founders of our Seminary, called at our office this week. He will be in the city sometime and ready for work either in the pastorate or as supply. Address him in care of the Western Recorder. A church paper, published in another State, in announcing a wedding, says: "The ceremony was solemnized at the pastor's home in the presence of the bride and groom." Well, yes, we rather think they were present. It would have been a serious oversight if either had been absent. The Church Times, a four-page weekly, issued in the interest of the Walnut Street Baptist church, has just made its appearance. In addition to the order of public worship it contains a calendar for the week and important church notes. This little paper is a model in its line and is in keeping with the way things are done by this grand old church. The Crescent Hill church and the Baptists of Louisville, are both to be congratulated over the coming of the Rev. J. F. Griffiths to our city. He began his pastorate at Crescent Hill church last Sunday, under the most favorable circumstances. Bro. Griffiths is a strong and able preacher and we predict for that church a period of unprecedented prosperity under his ministry. In Bavaria petitions are being circulated requesting the Pope to modify the rule of celibacy and permit "secular" priests to marry. Secular priests are those who do not belong to any of the monastic orders. This country is largely Catholic and, while many prominent personages favor the petition, it is believed the request will not be granted. The Recorder acknowledges the receipt of an invitation to the marriage of Miss Martha Crook and Mr. Harry Bennett Anderson. The wedding occurred on the evening of October 8th at the bride's residence, North Royal street, Jackson, Tenn. After November 12th they will be "at home" at Memphis, Tenn. The Recorder extends congratulations to the happy couple. The Southern Methodists are erecting a \$50,000 building at Lexington, Ky., and the plans include a well equipped baptistery. This, by the way, is not a font or a pitcher, but a place for immersing. The Lexington brethren are headed in the right direction for this road terminates in a Baptist church. We bid them "Godspeed" and trust they will not loiter by the way or fail in the grace of perseverance till the journey ends. Some years ago a protracted meeting held in a Baptist church enlisted the individual co-operation of other professing Christians. When any one came forward to make a public profession of faith or unite with the church those of other persuasions joined in extending the hand of Christian greeting. One night several who were identified with the Methodist church were received for baptism and the other Methodists present came forward and gave them the hand. A Baptist preacher observing the proceedings, gravely asked a brother minister: "Are they shaking them in, or shaking them out?"

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Pastor Henry A. Porter: Burred Tablets, Matt. 25:23. The Greatest Question Ever Asked, Acts 16:30. R. R. attend, 619. By letter, 12.

Preach: Paul's Doctrine of the church as contained in Hebrews. 2:30. Giving, Ex. 35:29. 7:34. God's Great Love, John 3:16. R. R. attend, 117. By baptism, 3; by letter, 1. Revival will be conducted by State Evangelist McCarter.

THE STATE
Pastor A. H. Gardner writes from Hunter Mass: "I have just closed a meeting of ten days with my church at Northport. Night professed conversions, eight were baptized and two joined by letter. It was the will of the church that the pastor do the preaching. The Lord was with us and the church was revived."

State Board Meeting
The regular meeting of the State Board was held at Norton Hall, October 5th, at 7 p. m. There were present J. M. Weaver, J. W. Hodder, C. M. Thompson, H. A. Porter, J. N. Prentiss, L. W. Duncan, H. W. Taylor, H. J. Boyd, T. J. Humphreys, E. M. Alderman and J. O. Ross.

W. M. U. NOTES
"Letters wanted. The tipping grain waits to welcome the reaper's cry. The Lord of the harvest calls again; Who answers us shall reply. Who is wanted, Lord? Is it I?"

SEMINARY NOTES

The Southern Baptist Theological Seminary opened on the first of October, with every indication of record-breaking attendance for the session of 1908-1909. One hundred and eighty-six students matriculated the first day, up to Saturday morning these figures had been increased to 205, and several have come in later.

Pastor A. C. Graves writes from Lebanon: "The Lebanon church has enjoyed a glorious refreshing from the presence of the Lord. Pastor W. D. Nowlin, of Owensboro, came to us September 14th, and preached with richness and power for twelve days. The church members were revived and the whole community was aroused under Dr. Nowlin's direct and forcible preaching. In handling the Word of God he is surely a master workman. He has in a marked degree the gifts of a genuine evangelist. His work in Lebanon will be long remembered. There were twenty-six additions to our church, twenty-two of whom I baptized last night. We think these meetings will elevate the life of our church, and bring forth good fruit for a long time to come. God bless Bro. Nowlin."

Pastor Arthur H. Mahaffey writes: "I wish to make a brief report of our recent meeting. We feel that Little Flock church is at present on the upward go. Having painted and repaired the church building, both inside and outside a few weeks ago, in which we in some respects prepared for a good meeting. Bro. C. B. Althoff, pastor of Hazelwood Baptist church, of Louisville, conducted a very successful revival for us at Little Flock church, beginning the second Sunday in September, closing the following Thursday night week. Bro. Althoff in a very simple but forcible manner preached Christ and Him crucified, which drew the people together to hear the Word. The meeting resulted in nineteen additions to the church, one by letter, one by restoration and seventeen by experience and baptism. Truly the church was greatly revived, sinners converted and the community benefited. We feel that God greatly blessed the services of Bro. Althoff among us both to our edification and the interest of his kingdom."

DEAR RECORDER:
Our meeting at East Hickman closed Monday night, the 14th, with ten additions, eight for baptism and two by letter. The church was graciously revived. Bro. O. O. Green, who was with us, is a fine co-laborer in revival meeting work. He wins the confidence and affections of the people from the first and holds it to the last.

The Indianapolis News announces the marriage of Miss Mary Hamilton McDowell, daughter of our old-time friend, Cincinnati Hamilton McDowell, to Mr. James Paris Mahan, of Williamsburg, Ky. Dr. McDowell performed the ceremony. It was a grand church wedding. The church and the home were beautifully decorated. They are to make their home at Williamsburg, Ky. May their lives be happy and useful. The Recorder extends congratulations.



LET US BE KIND.

W. LOMAX CHELSEA.

Let us be kind; The way is long and heavy, And human hearts are asking for this blessing only— That we be kind. We cannot know the grief that men may know, We cannot see the souls storm-tossed by sorrow, But love can shine upon the way today, Let us be kind.

Let us be kind; Around the world the tears of time are falling, And for the loved and lost these human hearts are calling— Let us be kind. To age and youth let gracious words be spoken, Upon the wheel of pain so many weary lives are broken, We live in vain who give no tender token— Let us be kind.

Let us be kind; The sunset that will soon be in the west, Too late the flowers are laid then on the quiet breast— Let us be kind. And when the angel guides have sought and found us, Their hands shall link the broken ties of earth that bound us, And heaven and home shall brighten all around us— Let us be kind.

MELLVILLE DARROW'S WAY.

LOUIE DUTTON PHILLIPS.

PART. II

"God who sees thee in the crises, He will watch the times between." It was only some words she heard spoken by her husband to his mother, as the two sat together on the vine-hung balcony just below her window. "Garland's not only the dearest wife in the world, but the best woman—the truest Christiana. Why, she's just like you, mother!" "Then, why do you find fault with her so often, my son?" "Find fault—with Garland?" he had cried in a hoarse-edged surprise. "Why, I never did! I'd as soon think of—"

The rest was lost, but the astonished Garland had heard enough to ease her pain. "Then, why do you find fault with her so often, my son?" "Find fault—with Garland?" he had cried in a hoarse-edged surprise. "Why, I never did! I'd as soon think of—"

She sat there this summer morning, with Alice Darrow, who had come a month ago to make them a long visit, and as she watched with adoring eyes her baby, six weeks old that day, asleep in his low white bed, she looked the impersonation of happiness. Yet, at the sound of a step on the stairs, she dimpled and smiled in a way Garland Heath had never done, for she had not been as utterly content as Garland Darrow, wife and

mother, was on this white day in her young life.

At home she was to have the rare pleasure of welcoming to this new home of love, her own mother, of showing to this well-beloved guest the first grandchild of the house of Darrow. How proud she would be! The baby was so fat and strong, and the young father himself could hardly wait for the moment to come.

Garland must take the child to her own arms, because she made such a picture with her Madonna-like features, her large dark eyes, her spirituelle expression.

And things happened for once as they had been planned for that time. Garland did the honors of the dear little home in her sweetest way, and Melville played his part so proud young father and lover—husband to perfection—at first. But accidents will occur when best expected, and fault-finding as a habit.

"Only grow the stronger With the lapse of years." When the new cook dropped a dish of creamed apparatus at the moment it was to be served, he turned to Garland with a pearl at his own.

"Why do you let such things happen, dear? You might train your servants to be careful, I think. It makes me tired." "It's before the girl's mother, too! The meal was quite spoiled and Alice fairly bawled her brother when she saw poor Garland's struggle to keep back the tears, and how her hands were trembling. She wanted to call him a 'silly pig' but—how could she!

Only yesterday he had walked twenty squares in the heat to find for his wife a few fine peaches of a certain variety she had expressed a wish for, but were not yet in the market. And had he not gotten up long before daylight to carry the wretched baby to another room, so "poor Garland could get a morning nap" these two weeks past! He liked one just as well, but he seemed utterly forgetful of himself when Garland was to be considered.

Yet, that very night at the tea-table when Melville found the pink-raspberries he had expected had been forgotten (he never ate them himself) he broke out: "How very careless you are growing, dearest! I'll just have to look after the housekeeping myself, if you keep on in this way."

But Mrs. Heath left her child's new home well content when her visit was over. She could not help seeing how truly good and kind, how loving and unselfish Mr. Darrow was as husband and father.

"He does find fault, and it's a great pity, too, for a fine strong, character like his to show such a weakness. But since he makes up for it in so many ways, Garland ought to look over it. It's just a habit he has formed, one hard to break, too."

And she reminded the dear girl of her duty in this regard when she went away. "It's expected that a wife look over such little things," she whispered. "Melville is as good as gold, and you are his idol. Be patient, my darling, and he'll get over his fault-finding—you'll see."

But Garland didn't see! No, not in all the years that were given them; not in the long, changeful period God in his goodness permitted these loving hearts to tread on together as husband and wife, until—

Those years brought many changes; there were seven little ones given to their love and care, and the home-nest was as happy as it was full in after days, only—what was it that brought that jangling note into life's sweet music—that discord to its deepest harmony?

If the mother knew, she never told! Not she.

To her own soul she confessed that she must find some way to overcome this one fault of her husband's—a fault that now seemed growing steadily, or they would all miss home's dearest happiness. She could not always be silent and patient—the charges he made were plainly unjust. For the children's sake she felt it her duty to speak and plead her own cause. Yet, when she did, matters only grew worse. He was so sure he was right himself, so surprised that anybody could feel hurt at so slight a comment as he had made—at the mere expression of an opinion! Why, she might find as much fault with him as she pleased, and he wouldn't return a word! If she were not so sensitive about things, she wouldn't mind an occasional criticism from him, etc., etc. The children began to speak of the father's "way" once or twice to their mother, but she checked them promptly.

She told them it was the result of disease—a nervous trouble he could not control—that he was simply good—the best man in the world, in fact.

But, one day not long after, when he was possessed by one of those Saul-like moods, whose darkness the sweetest harp had no power to banish, little Alice asked her a strange, heart-breaking question:

"Mamma, dear, if it's being sick makes papa cross, why ain't he cross to everybody? He's only cross to you. What makes him?"

She had known this for years, and it made her let more difficult to bear, and her husband's "way" harder to understand. What was the way to her child? How could she be loyal and truthful at the same time!

"There are many things in the lives of grown-up people that our little daughter can't understand, but no matter how papa speaks at times, he always loves mamma, dearest."

It had been several years since Garland Darrow noticed that the fault missing her husband's otherwise beautiful Christian character, was cropping out in her boys. The eldest especially, Melville, the second, was fast becoming a chronic fault-finder himself, and when she rebuked him he answered gruffly.

"Why, I'm not half as bad as papa—I wouldn't have his way for anything. I don't pick at you."

What was she to do or say? Would it be right for her to allow this most unhappy habit to go on unchecked, to fix itself upon her children? D' she not know, only too well, how it robbed some of its charm—how hard it was a ways to forbear, to be silent and patient, but she returns "railing for railing!"

There came to the wife and mother days of deep prostration, in which her head whirled helplessly. She, too, had periods of such-like darkness with no David in soothing, to play upon his harp of sweetest melody and, at last, she fell ill.

For months Mrs. Darrow lay on her bed of pain and nothing the doctors could do seemed of any avail.

The children wanted to nurse their sick mother, but her husband would let no hands but his minister to her waste. He never left her side, when it was possible for him to be there. Business was given up, his office closed. She was his one thought.

Never was there a more tender, vigilant and capable nurse than Melville Darrow made through these trying days. His mother and her own came and went both marvelling at his devotion.

"We never saw it in this wise," they told each other; "what a great love he bears her!"

But one day he overheard some cruel words on the lips of their youngest child, little Alice.

"Papa's never cross at mamma now; she's too sick."

He turned white. "Cross at your mother? Why, I never spoke a cross word to her in my life! She's an angel, and always has been."

"But mamma says you do herself. She looked like she was going to cry, too, and said you loved her—always."

A strange expression came to the father's face.

"God help me!" he moaned, and, sending Mildred, the oldest girl to sit by her mother, he shut himself up in his den—alone.

The wife was very ill for the next few days, and for the first time since she was stricken, delirious. The wild babble of those fever-parched lips told a story that made plainer yet the meaning of little Alice's words. There was a piteous appeal in those beautiful dark eyes as she raved or whispered, going over the years that lay behind. And more than once the husband listened with a heart that bled.

But the crisis came before long, and the doctors gave the family reason to hope when it was passed.

"She'll live," they said. And slowly, but surely, Garland Darrow came back to life and health. Her large eyes mirrored many slow, strange thoughts on the way, but one day—it was after the husband and wife had had a long heart-to-heart talk together, that piteous look went out entirely. Deep, clear and full of a sacred joy, were the eyes he loved now.

They had won the victory at last, through heart's suffering and pain. It had taken the poor, loyal devoted some twenty-five years to conquer her husband's way, yes, she must go almost to the gates of death, before he could see himself for the man he was; a man whose miserably fault-finding had almost wrecked the happiness and peace of home and family, of the wife and children he loved better than himself.

LOVED AND LOST

BY REV. CHARLES GARRETT.

I was the other day in a beautiful residence. There was a large gathering of friends, for this family I knew had been prominent for their hospitality. I knew that total abstinence had not been smiled upon there, but I was astonished when I sat down at the table to notice there were no wine glasses. I almost took it as a compliment to myself in my

Alcohol advertisement listing various medicinal and health benefits like 'A Sparing Tonic', 'A Body Builder', etc.

'Glorious Praise' Song Book advertisement. Includes text: 'A Sample of "Glorious Praise" Song Book', 'Will be sent free to anyone desiring to purchase song books for their Sunday School, Church or Young Peoples Societies.', 'GLORIOUS PRAISE is edited by Dr. W. H. Doane and W. J. Kirkpatrick...', '35c per single copy.', '\$3.60 per dozen not prepaid.', '\$25.00 per 100 not prepaid.', 'Please send orders to W. R. Department. Baptist Book Concern'.

I heard a voice. I believe, he said, 'it is Willie. Just go to the door and see.' I went to the door, and there he stood, more like a ghost than a young man. He looked at me, and I said, 'Willie.' "Mother," he said, "will you let me in?" "Ay, my lad, you ought never to have gone away. Come in," and I had to lend him my arm. "Don't take me into the drawing room; take me into the kitchen. I feel, mother, as if I were dying." "No, my lad, you shall not die," I said. "Will you make me a basin of barley broth like that you used to make me?" "I will make you anything you like, my boy; but you must come upstairs and lie down." "Oh, mother! I can't take it. I feel as if I was fainting." "I called his father, and he came, but didn't say an angry word to him. He could not when he saw the state he was in. We carried him upstairs, and laid him upon the bed, and after a moment's pause he said: "Father, the drink has killed me." "No, my boy," said his father, "we shall bring you around yet." "Never, father—God be merciful to me a sinner!"—and his head fell back, and there was an end of our boy in this life. "His father stood and looked at Willie as he lay there, and said to me, "Mother, the drink has killed our Willie, and there shall never be another drop of drink in this house while I am alive."—Watchman.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Sumners, Box 219, South Bend, Ind.

STORIES FOR LITTLE ONES.

DISPOSING OF MATILDA MAY

"Matilda May, you aren't fit to be seen with respectable dolls and I've got to 'spose of you."

Little Rebecca stood holding at arm's length a doll minus one leg, a scalp and a right eye, and clad in a torn and faded frock.

"Besides, Dorothy's coming to a party tomorrow with all her dolls," Rebecca continued, "and you couldn't come to a party. Matilda May, you know you couldn't. I'll let you see your own self in the glass—there, how do you think you'd look beside Miss Ethel and Dorothy's Gladys? No, you are too horrid for anything, and I'll have to 'spose of you right away."

Slowly, Rebecca, holding Matilda May face downward, left the playroom and falteringly descended the back stairs to the hall cupboard.

Before the door she paused for a moment, and turning Matilda May face upward, again looked solemnly into the smudgy countenance.

"I'm sorry, Matilda May, but I've got to do it, because you're such a fright." And Rebecca, opening the closet door, shoved Matilda into mother's ragbag hanging just inside.

"It won't be awfully dark if I leave your head out, so, Matilda May," she said earnestly. "and if I don't shut the closet door real tight. Good-bye, dear. I must put the other children to bed now," and, turning quickly, Rebecca closed the door half way, then without once looking back, darted off upstairs to the playroom again.

For a time her motherly cares absorbed her, as there were eight dolls to be undressed. There was Miss Ethel, the beautiful French young lady with real hair; Simon, the sailor boy; Chrysanthemum, the little Japanese girl; Topsey; Jack and Jill, the twins; Betsy Ann and baby Lucile, besides the new Teddy Bear. When, however, they were all safely tucked in bed, Rebecca's eye wandered to one empty little cot in the corner.

"Poor Matilda May!" she sighed. Then the tea bell rang and Rebecca went down to supper.

But she scarcely tasted her favorite cream toast and baked apple, there was such a dreadful lump in her throat and such a lonesome feeling in her heart.

Soon after tea came bed-time, and when mother went upstairs with her Rebecca could think of nothing but poor Matilda stuffed away in the closet; and at the close of her prayer that night, as she made a little petition for all of her dolls, she added softly, "Please don't forget Matilda May; she's in the rag-bag."

Then Rebecca fell asleep, but only to find new troubles awaiting her in dreamland. She was coasting down hill on her Christmas sled when suddenly a double ripper bumped into her from behind, and, throwing her from the sled, sent her tumbling headlong down the icy hill away to the frozen pond below, where she finally stopped.

She tried to lift herself, but to her horror discovered one leg had broken off in her journey. And what was the matter with her head? In an agony she raised her hand to find her scalp all gone, and where her right eye should be, nothing but a dreadful hole.

Just then her father came along and Rebecca, wailing piteously, held out her arms to him, but he only gave her a little poke and sniffed. "What fright is this, with only one leg, one eye, and no hair at all! Not fit to be seen with respectable children! We'll have to put her in the rag-bag."

"O, papa, papa!" shrieked Rebecca, and awoke to find herself floundering around on the floor and mother rushing in at the door.

Picking up Rebecca she said soothingly, "Nothing but a bad dream, dear. Get back into bed," and after kissing her, slipped out of the room again.

But Rebecca could not go to sleep, and pretty soon she jumped from her crib, put on her knitted slippers, and crept softly down the back stairs straight to the hall cupboard. All was quiet, the closet door still ajar, and Rebecca, making a dive for the rag-doll, clutched Matilda to her bosom.

"O, you poor, poor, Matilda May," cried the penitent little mother. "I'll never 'spose of you again, dear, not even if you don't have any hair or any eyes or legs or anything at all! And you shall come to the party tomorrow, too, and have a pink frosted cake!" Then Rebecca, still hugging Matilda close, ran quickly upstairs, hoped into bed and in a twinkling was sleeping sweetly.

The next afternoon promptly at three, Dorothy arrived with her go-cart full of dolls and Teddy bears, all dressed in their Sunday clothes. As she entered the playroom, the first thing she saw was Matilda May still minus a wig, one eye, a leg; no longer, however, clad in rags, but arrayed in Miss Ethel's best blue silk gown, and seated in the new gilt chair.

"Isn't she lovely!" said Rebecca, patting her tenderly. "She's Matilda May, you know and the very most precious of all my children!"—Edna Payson Brett, in *The Housekeeper*.

NO GUSHER

But Tells Facts About Postum.

"We have used Postum for the past eight years," writes a Wis. lady, "and drink it three times a day. We never tire of it."

"For several years I could scarcely eat anything on account of dyspepsia, bloating after meals, palpitation, sick headache—in fact was in such misery and distress I tried living on hot water and toast for nearly a year."

"I had quit coffee, the cause of my trouble, and was using hot water, but this was not nourishing."

"Hearing of Postum I began drinking it and my ailments disappeared, and now I can eat anything I want without trouble."

"My parents and husband had about the same experience. Mother would often suffer after eating, while yet drinking coffee. My husband was a great coffee drinker and suffered from indigestion and headache."

"After he stopped coffee and began Postum both ailments left him. He will not drink anything else now and we have it three times a day. I could write more but am no gusher—only state plain facts."

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

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

KEYHOLD REED-PIPE ORGAN

For Sale at 25¢ per copy. The Keyhold Reed-Pipe Organ is a new and improved organ, and is the best of its kind. It is made of the finest materials and is guaranteed to last for many years. It is a perfect instrument for the home, and is also suitable for use in churches and schools. It is a beautiful instrument, and is a great addition to any home. It is a perfect instrument for the home, and is also suitable for use in churches and schools. It is a beautiful instrument, and is a great addition to any home.

GERMAN BANK

Fifth & Market St., Louisville, Ky.

CAPITAL \$250,000

SURPLUS \$145,000

General Banking & Savings Bank.

Interest Paid on Time Deposits.

P. VIGLINI, PRESIDENT.

STAINED GLASS

FOR CHURCHES AND RESIDENCES.

BLUM ART GLASS CO.

Home Phone 251. 732 Third Street.

LOUISVILLE - KENTUCKY

Why Christians Observe The First Day of The Week.

A TRACT—BY JONATHAN GIBBONS.

Price 5c.

This tract was first published some years ago in the *Western Recorder*, and Dr. Eaton when accepting it for publication characterized it as "timely as well as clear and able."

BAPTIST BOOK CONCERN (INC.)

JOHN W. HILL, Manager Book Department

730-732 Fourth Ave., LOUISVILLE, KY.

PUBLIC SCHOOL CERTIFICATES.

For persons preparing to receive public school certificates, the 1908 Official Manual is indispensable.

Every department of State Government is dealt with, giving a complete digest. To be familiar with it will prepare applicants to meet all catch questions in this department.

Teachers, applicants for certificates, politicians and all professional men, should have this book.

Hon. J. G. Crabbe, Superintendent of Public Instruction, says of it:

"The Official Manual of Kentucky is a good reference book and ought to have a place in every office and home. It is especially well adapted to use as a supplementary text in civil government and should be in the hands of every teacher in the schools."

It contains 198 pages, is bound in cloth, and may be had from

BAPTIST BOOK CONCERN, (Incorporated.)

730-732 Fourth Ave., Louisville, Kentucky.

John W. Hill, Mgr. Book Dept.

PRICE, \$1.00 PER COPY.

What's That?

\$15 WORTH OF BOOKS FOR \$3

BY EXPRESS COLLECT

CASH MUST ACCOMPANY ORDER

(This Offer Open For Short Time.)

WEST POCKET COMPANION R. A. Torrey

MODERN DANCING Gardner

BE PERFECT F. R. Meyer

AMERICAN OR ROMANISM, WHICH? J. T. Christian

DID THEY DIE? J. T. Christian

BAPTIST HISTORY VINDICATED J. T. Christian

IMMERSION J. T. Christian

CLOSE COMMUNION J. T. Christian

WHY DO YOU NOT BELIEVE? Murray

TEN YEARS PRIEST Culliton

SOVEREIGNTY OF GOD Watts-Northrop

THE KINGDOM Geo. Dana Boardman

CRUISE OF THE KAIRARINE T. T. Eaton

TALKS ON GETTING MARRIED T. T. Eaton

BAPTISTIFICATION T. T. Eaton

HOW TO BEHAVE AS A CHURCH MEMBER T. T. Eaton

PILLARS OF ORTHODOXY Bogard

CHRISTIAN LIVING R. H. Carroll, Jr.

GENESIS OF ANTI-MISSIONISM R. H. Carroll, Jr.

If there is no express office at your town give nearest express office, as these books make a good air package. Don't delay ordering as these values are so great for so little money that we may not keep it open any length of time.

Baptist Book Concern,

INCORPORATED.

LOUISVILLE - KENTUCKY.

JOHN W. HILL, Manager Book Department.

We Invite You to Inspect

The **Viking** Sectional BOOKCASE

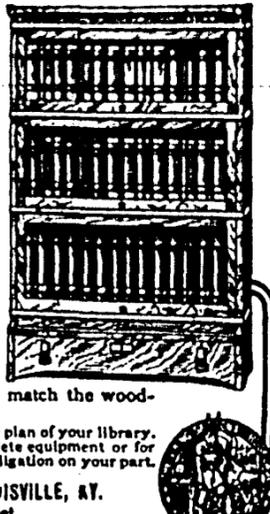
Examine carefully this superior bookcase. Here are the points of superiority:

- Absolutely dustproof—tops are doubly so.
- Disappearing doors with patented door equalizer—smooth-running, noiseless, non-binding and removable.
- Doors air-cushioned, which prevents slamming and breaking of glass.
- Each Section fits accurately—no unsightly metal bands spoil the artistic appearance.
- Made of finest selected seasoned woods to match the wood-work or finish of the room.

Let us send our expert to your home and get a floor plan of your library. We will then suggest a Viking Combination for complete equipment or for expanding as your library grows. There is no cost or obligation on your part.

BAPTIST BOOK CONCERN, (Inc.) LOUISVILLE, KY.

JOHN W. HILL, Manager Book Department.



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

—By—

J. M. WEAVER, D.D.

—And—

THEODORE HARRIS, Banker.

PRICE \$1.00.

Of this book Dr. T. T. Eaton says: "This is a unique book. There is no class of readers who will not be interested and edified by reading it."

Send for copy to

J. M. WEAVER, 700 W. Chestnut St.

LOUISVILLE KY.

WARREN ASSOCIATION.

This Association met with the Smith's Grove church, September 30th and October 1st. It was an enthusiastic gathering, in which all but two churches were represented. One new church presented her letter and Articles of Faith through her pastor and was received into our fellowship.

James Chenault, one of our oldest and most faithful pastors was chosen Moderator, and his efficiency in presiding over the body showed the wisdom of the choice. W. H. Collins, who, for twelve years, has served so efficiently as Clerk, declined to serve longer, and was succeeded by H. P. Summers, the brilliant editor of the Smith's Grove Times. His paper, by the way, rings clear on all moral issues and as a result he is thoroughly disliked by the liquor interests of the county. W. F. Coleman was re-elected Treasurer.

The introductory sermon was preached by the writer; theme, "The Gospel Portrayed," text, Romans 6:17. Reports from the churches showed 228 baptisms, and contributions as follows: Foreign Missions, \$1,337.54; Home Missions, \$1,085.08; State Missions, \$582.51; District Missions, \$302.50, an increase over last year of \$527.16 for these objects.

The report of the executive board showed splendid work done by our Missionary Colporter, J. R. Brunson. As a result of his work, there were over 125 baptisms and this new church, the Ivy church at Sand Hill is a direct result of his two years' labor, together with one of our faithful pastors, Bro. D. K. Slaughter.

We noticed among our visitors, State Secretary W. D. Powell, Sunday School Secretary W. J. Mahoney, P. T. Hale, Secretary of the Kentucky Education Society; H. A. Porter, representing the Eaton Monument Fund; C. M. Thompson, of the Western Recorder, and J. N. Prestridge, of the Baptist World. These all, together with Bro. V. K. Witt, of Simpson Association; C. C. Daves, of Bethel Association, and J. B. Ferrill, of East Lynn Association, added very materially to the interest and spiritual power of the Association.

Heartly resolutions were adopted condemning the use of money, liquor or other things of value to secure votes in the coming election and primary. We may say just here that all the candidates for nomination to the county offices have signed a statement on oath that they will not use such things to secure the nomination.

A committee was appointed to consider the advisability of organizing a Warren County Sunday School Union along the lines proposed by Bro. Mahoney. Strong resolutions advising our churches against receiving alien immigrants were passed without dissent.

Dr. Powell captured our people in his ringing address on missions and took pledges amounting to more than \$400 for the Church Building Fund, and collected on the grounds \$20 to be applied toward the purchase of a monument to our beloved brother, W. H. Smith, who was a member of this Association.

All the items usually discussed found a place on our programme. Bro. Thompson captured our people by a masterly sermon on our bounds. Appointed the writer Wednesday night on "The Wisdom of Soul Winning," and said on leaving our body that this was the banner Association for renew-

als and he got many new subscriptions. The next Meeting will be held at Drake's Creek, October 6 and 7, 1909.

D. H. HOWERTON.
Howling Green, Ky.

SOUTH UNION ASSOCIATION.

The United Baptists of South Union Association met in the ninety-fourth annual session on Friday and Saturday, September 25 and 26, 1908, with old Jellico church, Whitley county, Ky.

The introductory sermon was preached by Elder Caswell Lovett, from Acts 15:6: "And the apostles and elders came together for to consider of this matter." The sermon was a strong argument for union of effort to promote the glorious gospel of Christ.

Elder M. Lay was then elected Moderator and Elder Caz Lovett, Assistant. Bro. Joe Meador was re-elected Clerk, and Geo. M. Davis, Assistant.

The work of the Association was harmonious, but aimless so far as the writer could detect. Reports were read and adopted without discussion, with the exception of temperance, which was discussed by Bro. Wood, of the Williamsburg Institute.

Among the visitors present was Elders Smith, McKeenan and Blankenship. Of course, Secretary Powell was there, and you know what that means. To say that he captured us all only mildly states the facts. When he got through with his powerful address on missions, some of the anti's on the subject felt like asking where are we at.

The new District Mission Board made a good report, but, sad to say, the Association tried to discontinue the board and evangelistic work.

To all who read this report. I want to ask you to pray for the Master's cause here. The work is beset with more difficulties than you can possibly conceive of.

W. T. SHORT.
Pine Knot, Ky.

GOOSE CREEK ASSOCIATION.

The Goose Creek Association met in its twelfth annual session at 10 a. m., September 25, 1908, with the church at Rock Spring, Knox county, Ky., and held three days. It was organized by electing Elder John G. Jones, Moderator, H. R. McLendon, Assistant Moderator, Peter Jarvis, Secretary, and John L. Cottengim, Assistant Secretary. There were present thirty-one messengers, representing twelve churches.

Dr. W. D. Powell was present at the opening service, and instructed our people in a most vigorous and effective way. His work among us made a lasting impression and did us permanent good. We want him to come again.

The Association was well attended and most harmonious throughout. It was perhaps the best session it has ever enjoyed. All our denominational enterprises were thoughtfully remembered.

Reported for the year 118 baptisms; received during the session for all objects \$23.09. Indorsed the organization of a Goose Creek Baptist Sunday School Association, and the holding of an annual "Gospel Meeting" within our bounds. Appointed the writer Wednesday night on "The Wisdom of Soul Winning," and said on leaving our body that this was the banner Association for renew-

ing Friday, before the fourth Saturday in September, 1909. Come over and help us.

H. E. McLENDON.
Manchester, Ky.

NELSON ASSOCIATION.

The Nelson Association of Baptists met in their sixtieth annual meeting with Shepherdville Baptist church. The meeting was called to order by Moderator J. A. Booth, Wednesday morning at 10:15. "All Hail the Power of Jesus' Name" was sung, and Dr. H. A. Porter, of Walnut Street church, Louisville, led in prayer.

The introductory sermon was preached by Rev. W. H. Moody, pastor of New Salem and River-view churches, from Phil. 3:13. Subject, "One Thing." The sermon was earnestly and faithfully delivered, enjoyed by all present. The preacher was at his best.

The Association by a unanimous vote re-elected Bro. Booth Moderator and Bro. T. P. Samuels, Clerk and Treasurer. These brethren have filled their respective offices with marked ability and faithfulness for many years.

Letters from the various churches were read by Dr. W. O. Carver and Bro. Morgan Yewell. While the letters did not show as great a work during the year as we had hoped for, yet advancement has been made along almost every line of church work, every church in the Association made a report this year.

During the last five or six years fifteen out of about seventeen pastors have resigned, and are now laboring in other fields. We are not so sure that changes so frequent are helpful to either pastors or churches.

The following visitors were present representing various denominational interests, and by discussing the various reports made, rendered valuable assistance.

Dr. Powell, State Missions and Church Building Fund; Bro. Mahoney, Sunday School work; Bro. Maddox, Ministers' Aid Society; Bro. Humphreys and Miss Abercrombie, Orphans' Home; Dr. Porter, Eaton Monument Fund; Bro. T. D. Osborne Laymen's Movement; Dr. Thompson, Western Recorder; Dr. Harvey, Baptist World.

The Association adjourned on Thursday afternoon to meet with Mill Creek church, near Bardstow next year.

Bro. C. H. Bailey resigned the pastorate of Lebanon Junction church, and has returned to Tennessee. We regret much his going.

S. P. MARTIN.

WITHOUT BAPTISM.

There are religious people who incessantly claim that no one in this dispensation ever received the Holy Spirit into his life before being baptized. Of course, such ones quote passages from the Bible which seem to confirm their theory; but the Bible, as a whole, and rightly interpreted, teaches the truth that the true believer, without any respect to baptism, receives the Holy Spirit. In the very nature of the case it must be so, for the reason that with a reception of eternal life, the spirit comes into the soul as a witness to the believer that he has the new life, and therefore has become God's child. The Spirit seals that truth and gives it due effect, and all this is entirely independent of any kind of an ordinance. In or-

THE SOUTH'S HIGHEST CLASS DEPARTMENT STORE.

Kaufman-Straus Co.

INCORPORATED
223-240 FOURTH AVENUE, LOUISVILLE, KY.

COAT SUIT LIKE CUT \$30 MADE TO ORDER

Through an arrangement recently made, we are enabled to make one of the greatest suit propositions ever placed before the people of this part of the country. We will, in our own workrooms, make to your individual measure a suit exactly like this picture, guaranteeing fit, finish and style in every particular, for \$30.00.

THE SUIT is strictly tailored, cut upon lines of one of the most popular classes of the season.

THE JACKET reaches 18 inches below the waist-line; has light sleeves, is arm-fitting and lined throughout with talferia silk to correspond with the color of the suit. The buttons are made of self material with bone rims. The lines are all designed to conform to the straight front and narrow hip effect.

THE TROUSERS are of 18 good, circular effect, unlined.

MATERIALS used are all thoroughly selected before cutting. 15M broadcloth, one of the most satisfactory fabrics we have ever worn. We have carried this broadcloth for fifteen years, and it has ALWAYS given entire satisfaction. We can furnish it in over thirty shades and colors, including the new looper, donkey gray, coffee brown, Directors blue, prairie green, Minko red and others. It has a beautiful, permanent, satin finish and wears splendidly. If, however, threadcloth is not desired, we can furnish sobby suitings in stripes and checks, or plain serges or chevrons.

We will gladly send samples of any of these materials upon request.

THE WORKMANSHIP—These suits are cut and made up in our own workrooms and every bit of the work is under the personal supervision of experts, who take particular care that every detail is carefully attended to. The finished product is turned over to you with an absolute guarantee of entire satisfaction in every particular.



der that the Spirit may have access into a believing heart he does not need the assistance of any church ordinance. It is a purely spiritual work, invisible to the natural eye, and no visible ordinance has any real part in it. But see what a legalistic preacher says: "By no proper interpretation of any passage of Scripture can 'the gift of the Spirit be shown to be offered or given before baptism.'" This wise preacher also says: "The heart is not cleansed of sin, nor promised to be so cleansed, except subsequent to baptism." What a regulator of God's plan of salvation this man is! Happily for all true Christians, this narrow sectarian cannot control the Holy Spirit. If we were to believe his notions, then our conclusion must necessarily be that no one however fully he may have committed himself to Christ for salvation, can have within him the Holy Spirit until he has been baptized. It also follows that millions of genuine Christians, who give the best of evidence that they are spiritually-minded are entirely destitute of the Holy Spirit. Of course, this is untrue, and I further say that the person who depends upon baptism as the means for receiving the Holy Spirit has not received him, nor will he thus receive Him. And it is because people of this class deny that the Spirit is received without baptism that they give evidence that they themselves are not possessed by the Spirit. They are still in dense darkness. Of such a man Christ says: "He stumbleth, because the light is not in him." Rest assured in the truth that when a believing heart has committed itself to Christ in any place and at any time, he receives eternal life and with it the Holy Spirit as a witness.

Not until we know all that God can do for us we estimate to the full the power and sacredness of some one life which may seem the humblest in the world.—John Ruskin.

"Follow Thou Me." "Surely goodness and mercy shall follow thee." How happily those who fall in with Christ have Christ's blessings to fall in with them!

LIFE'S ROAD
Smoothed by Change of Food.

Worry is a big load to carry and an unnecessary one. When accompanied by indigestion it certainly is cause for the blues. But the whole trouble may be easily thrown off and life's road be made easy and comfortable by proper eating and the cultivation of good cheer. Hear what a Troy woman says:

"Two years ago I made the acquaintance of Grape-Nuts and have used the food once a day and sometimes twice, ever since.

"At the time I began to use it life was a burden. I was for years afflicted with bilious sick headache, caused by indigestion, and nothing seemed to relieve me.

"The trouble became so severe I had to leave my work for days at a time.

"My nerves were in such a state I could not sleep and the doctor said I was on the verge of nervous prostration. I saw an adv. concerning Grape-Nuts and bought a package for trial.

"What Grape-Nuts has done for me is certainly marvelous. I can now sleep like a child, am entirely free from the old trouble and have not had a headache in over a year. I feel like a new person. I have recommended it to others. One man I knew ate nothing but Grape-Nuts, while working on the ice all winter, and said he never felt better in his life.

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

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

BELLS.

Best Alloy Church and School Bells. For send for Catalogue. The U.S. BELL CO., Hillsboro, O.

MISSOURI LETTER

By Jos. N. Harboe.

I take the following from the Word and Way:

Traducing the Bible.

"We surmise that when Dr. Charles A. Aked left England for America the orthodox Baptists of that country wept no tears over his departure. Evidences multiply that he is a liability rather than an asset to the Baptist cause in this country. It is a far cry from Armitage to Aked in the pulpit of the Fifth Avenue church, New York City. For a period Dr. Aked was regarded by the Baptists of England as altogether too liberal and "advanced." He gave Mr. Spurgeon no end of trouble. He was a prominent figure in the "down grade" movement."

It was thought a few years ago that Dr. Aked had so modified his creed as to bring it within the bounds of toleration. In fact, F. B. Meyer gave him a certificate of orthodoxy, but it seems now that Mr. Meyer was either a poor judge of sound doctrine or else failed to comprehend Mr. Aked's position. At any rate the famous and spectacular pastor of Fifth Avenue church has gone out of his way to attack the authenticity of the Scriptures. To a widely circulated magazine he has contributed recently an article on "The Canon of Scriptures." He holds up to ridicule the orthodoxy of the canon and inspiration of the Scriptures. His production is a shameless travesty. The enemies of the Bible are making liberal use of Mr. Aked's statements. He says that our revised version is a version of a version which is a translation of a translation, and adds that if we "expect to find rigidly accurate messages from the very mind of God" from such an imperfect and unreliable source, "we are demanding the most miraculous of all conceivable miracles."

Why any man, occupying an evangelical pulpit should want to assail and discredit the Scriptures is more than we can understand. What satisfaction he can have in giving comfort to the enemies of truth we cannot imagine. Mr. Aked seems determined to attract attention to himself. For some time he has been ranging along the border line of the sensational. His attitude toward the Scriptures will inspire sincere regret on the part of those who believe in the old Book."

The Missouri Baptist General Association.

This great body of Baptists will meet with the Moberly church, on October 20th. W. A. Simmons is the beloved and popular pastor. It is a great church, and a great time may be expected.

Prof. H. L. Willett and the Bible.

The above gentleman, if correctly reported, is one of the instructors in the Chicago University. If this be true and recent newspaper utterances concerning him can be relied on, his connection with a school where the Bible is accepted as the Word of the living God, is a huge joke, as serious a matter as it is.

Here is one of his recently reported declarations concerning the Bible: "He labeled Bible stories as fairy tales; also said that the miracles of the good Book were fabrications, and nothing more than fables; said the Bible stories are childish and not good

reading now." The above was sent out from Chicago.

Rev. W. R. Rayno, has resigned from the care of the Paris church. Bro. Rayno came to this field less than two years ago from Maryland. He recently visited Owensboro (Second church), going there from Charleston, Mo., where he preached one Sunday.

Many good and very successful meetings have been held in different parts of the State. The State missionaries are being especially blessed.

Louisiana, Mo.

DEAR RECORDER.

The church that I organized last December, with ten members, has grown to forty. It has built a good house and is out of debt. We have given ten dollars for Home and Foreign Missions and \$10 for Orphans' Home, and have given money and pledges of \$45 for Associational missions. The Lord has blessed us and we praise Him for it. I have held six meetings this summer. In all the good Lord has blessed our labors greatly. Two of the meetings were outside of my pastorate, in destitute fields. One of them was at an anti-Board church. It was in a neighborhood where there were Mormons, Campbellites, Harshell Baptists and Methodists. They had been without a pastor for a long time. I baptized four.

It seems strange to me that the people here don't want a meeting to continue more than a week.

We are entering into a statewide prohibition campaign, and expect to have a hard fight. It will be by the Lord's help if we win. Pray for us.

W. H. Bell.

Nash, Tex.

We make the following extract from a private letter Secretary W. J. Mahoney received from Dr. J. D. Maddox, concerning the new Pocket Testament League:

I think I ought to encourage your good work by telling you what becoming a member of your "Pocket Testament League" has been to me. I believe that had I signed your card when a boy, as my father did a temperance pledge, I should have been victor many times in my daily contests with Satan, as regards reading the Bible. Now, that I am a member of your League, there is not a day that I am not "put on my honor," and I read. The very fact that I have promised to read at least one chapter each day. It is a great help to me. I wish you may get, not "ten thousand," but a hundred thousand, to join the League this year.

Push it, and don't let up at discouragements. Probably our greatest "sin of omission" is neglect of the study of God's Word. "Search the Scriptures." A revolution awaits your success. God speed thee.

DEAR RECORDER.

Pursuant to previous announcement, a meeting was this evening convened at 7:30 o'clock, in a building situated on West Broadway, in the city of Mayfield, Ky., for the purpose of effecting permanent organization of a Missionary Baptist church. Rev. Terry Martin presided as Moderator, and C. W. Wilson was elected secretary.

Upon a call being made for proposed members, the following persons presented themselves, bearing letters from the First Baptist church, Mayfield, viz.: J. A. Parson, Mrs. J. A. Paris, I. J. Davis, R. C. Bradley, Mrs. M. A. Bradley;

Miss Pauline Bradley, Mrs. Laura Brown, Mrs. Bessie L. Tallafiero, Mrs. Worthy Farley, Mrs. Bessie Lewis, J. C. Belote, D. N. Bradley, Mrs. D. N. Bradley, Mrs. Lou Dowdy, Mrs. Hiram Dublin, Mrs. Lizzie Joiner, E. O. Tripp, and Terry Martin.

The "Articles of Faith" and "Church Covenant" were thereupon read by the clerk and were heartily agreed to and accepted by each of the above named parties. On motion, it was unanimously decided to proceed with the permanent organization of a Missionary Baptist church, to be known as "Broadway Baptist church," Mayfield, Ky.

E. O. Tripp was elected church clerk; J. C. Belote and R. C. Bradley, trustees; I. J. Davis, J. A. Paris and E. O. Tripp, deacons; and D. N. Bradley, Treasurer.

On motion, E. O. Tripp was ordained as a deacon, Rev. A. S. Pettie and Rev. Terry Martin officiating.

Mrs. Era Hazzell, Miss Lillian Barrett and Miss Lula Burgess were received for membership, their letters to be obtained later. Melvin Tucker offered himself for membership, and was accepted upon a profession of faith, and Rev. A. S. Pettie was authorized to administer to him the ordinance of baptism at First Baptist church. The hand of church and Christian fellowship was extended to the above named parties.

For the purpose of providing a house of worship, Miss Mary McDonald's Sunday School Class pledged \$100, and Bro. Jodie Grant's class \$50.

Thursday night, September 24, was selected as time for first session of church conference. On motion, meeting adjourned.

Terry Martin, Moderator.
C. W. Wilson, Clerk.
Mayfield, Ky.

DEAR RECORDER.

Those desiring me to hold meetings will please address me at 113 West Broadway, as I wish to arrange my meetings for the fall and winter campaign.

J. M. McFARLAND.
Louisville, Ky.

"HE KNOWETH NOT HOW."

It is said that every age suffers from its own particular pathological plague. If one were asked what form of physical distress characterizes our own day, probabilities are that the observer would reply, "Nervous prostration."

And there is no class more subject to breakdown through worry than the ministry, yet none that should be more immune. Not a few cases have conspired to make the labor of pastor and preacher more trying than it was in the days of our fathers—to make it get on the minister's nerves in a way to excite sympathy. The minister is no longer an "oracle" even in the village, and he finds much of his teaching which was once re-inforced by the customs of society, now weakened by the practices of the church. Many doctrines then scarcely questioned by the world are now hardly accepted by the elect; and there are hours in which he seems to realize to the full what his Master meant when he said that a man's deepest distress was felt when his foes are found among the loved members of his own household.

At such a time of fightings without and fears within it is as a cup of cold water to a thirsty soul to know that there is a vitality in the

truth itself, a power to live which we may not understand but which we can safely trust. No gathering clouds ought to obscure the soul's faith that

"God's in his heaven,
All's right with the world."

In that parable of the sleeping husbandman, which Mark alone records, we are told that the operations of the divine goodness are not dependent upon man's ceaseless activity, but while the sower sleeps and his weary beasts doze in their stalls, out under the silent stars and beneath the cover of darkness the seed is taking care of itself. In the keeping of Zion's gates not everything depends upon the watchman's open-eyed vigilance or the guard's perfect fidelity. To God's beloved who understand these things is given refreshing sleep; because when they have done their part, God will do his, and the seed will grow up even if the sower never learns how it is the miracle of result is brought about.

The success of God's word does not depend upon our being, as the advertisers say, "everlastingly at it." When the heat decimates his congregation or the rain breaks up his prayer meeting, the young minister is apt to feel as if his harvest was to be a poor one; but he learns, by and by, that the seed-embryo is not going to lose its power of germination in a week. When things are at their worst, let him, like Paul and Silas, in the prison at Philippi, sing praises unto God.

There never was a darker age in which to preach the Gospel than that in which the apostles labored, and yet in no age were such optimistic discourses delivered. Judaism was as bitter as paganism was brutal, but there is not in all the epistles of the New Testament one despondent note. No more than we, did the apostles know "how" the seed would spring up; but that its future would not fail because of the vitality with which its Maker had charged it, they were well assured.

Now, and then some eminent Christian tells us something of his inner life. And we learn how throughout the wild and wayward youth, when to all appearance he was farthest removed from God, there was hidden somewhere in his soul a text, a sermon, a personal admonition from a faithful friend, and twenty years after it had seemed to perish, it sprang up. Back in the thirties a wicked queen drove from the island of Madagascar every missionary, every Christian teacher, every known disciple of the Lord Jesus Christ. For the lifetime of a generation Madagascar was a closed land. But when at length the gates were once more opened to gospel labor it was found that the 2,000 converts of 1830 had, during the night of persecution, grown to 40,000 open and professed followers of the cross.

In the history of the church nights of storm and stress are often followed by days of growth and fruitfulness. Periods of perplexity are in the providence of God precursors of prosperity. It was just before the great revival under the Wesleys that Sir William Blackstone records in his diary that he had personally visited every church in London and had never once heard a sentiment expressed from any pulpit "which might not have been uttered by Cicero." But even then, darkest as it was just before dawn, the day was breaking in which was

to be revealed a field white unto the harvest whose fullness is not yet exhausted.—Interior.

THE VALUE OF MISSION STUDY.

T. B. Ray.

One of the best known pastors of one of the best churches in the bounds of the Southern Baptist Convention writes me:

"Our delightful experience in the Mission Study Class last year made me determine to try and take them through two courses this year—one on Home and one on Foreign Missions."

This pastor is striking our ideal. It is our hope that Mission Study Classes will take two courses during the year—one upon Home and one upon Foreign Missions. We have a splendid list of text books upon both subjects. Our experience last year has led us to believe that during this fall we shall be able to organize a far larger number of classes than ever before. The text books are so splendid and the "Helps" which we provide for leaders are so genuinely helpful, that these classes are put within easy reach of all who wish to do this kind of work.

It is delighting us very much to see how the Mission Study Class idea is taking hold. This method of gathering that small group of people in our churches who are willing to do special study in missions for the short term of ten weeks, and who will take the text book for this time and give it definite study, is proving to be most helpful. We must educate genuinely a few people in all of our churches. It is extremely important that this few who are willing to pursue systematic study shall have the opportunity of doing so. If we can just get a few people in every church in the bounds of the Southern Baptist Convention to become really informed upon the subject of missions, we shall be able to transform the whole face of things. We beg that our pastors this fall will see to it that Mission Study Classes are organized in their churches. Nothing we could possibly do would serve missions more largely. The enlistment and the education of the few who will do this work is one of the most important things any pastor can possibly do. Write to T. B. Ray, Educational Secretary, Foreign Mission Board, Richmond, Va., for further information. Richmond, Va.

HOME RELIGION.

The gospel should be all powerful in the home. Horace Bushnell thought that the need of the world was "the out-populating power of a godly stock." When Christ becomes master of the home, it becomes possible to bless the world with a godly stock. Blessed are those homes where every member loves and obeys Christ. The following is a good motto to hang in the home: "Christ is the Head of this house, the Unseen Guest at every meal; the Silent Listener to every conversation." There is no other place where Christlike qualities shine so brightly. Obedience, love, reverence, patience, forbearance—such as these are household virtues. Let us invite Christ to come into our homes that he may teach us these things.—Daily Bible.

A summer Appetizer

HORSFORD'S ACID PHOSPHATE

A teaspoonful in a glass of water stimulates appetite and quenches thirst. An excellent Tonic.

The Farm and Household

Mr. W. M. Holladay purchased of Huffman Bros., of Bourbon county, three Poland China sows, the large type, weight about 150 pounds for \$58 farrowed in April.

Gibbs, Mackin, McElroy & Co., of Springfield sold to J. E. Park, of Cameron, Mo., three two-year-old jacks for \$1,600. The jacks are record breakers and have a great future.

L. J. Ryley bought 4,000 bushels of wheat recently at 93 cents. E. Muleshy bought 68 hogs from W. L. Reynolds at 6 cents and shipped them to Cincinnati.—Versailles Sun.

In the class for mare mules three years old and over at State Fair last week, Mr. E. H. Wise, of Shelbyville, won first premium instead of Gentry & Thompson, as first reported.

Mr. C. B. Gracy, of Lewisburg, Tenn. sold to Mr. Ray, of Buford Station, recently a mule colt four months old September 4th. This colt is by "Old Sam," the noted Bedford county mule jack which Mr. Gracey bought on last December.

Christian county.—A light rain fell here last Monday, the first in many weeks. The indications are good for enough rain to at least relieve the dry condition. Water has become so scarce and hard to get in sections of Western Kentucky that it is being stolen from those who have a supply and refuse to furnish it to outsiders.

Bracken county.—Everything is drying up here as no rain has fallen of any consequence for nearly three months. Farmers are hauling water from the river for themselves and their stock, as many of the creeks and springs and wells in the county have gone dry. The corn crop will hardly be a half one and the pastures have little in them for stock. Unless rain comes soon there will be much suffering.

Mason county.—The crop conditions here are in a very poor state, owing to the acreage drouth. In some sections of the county no rain has fallen for the past six weeks, and water is very scarce. Many farmers are hauling water for miles to water stock. Corn is parched up practically, and will be but a poor yield. Hay is all to the bad, owing to lack of rain. The conditions are becoming serious, and unless rain falls in the next few days much suffering will ensue.

Henry county.—Water for all purposes is very scarce indeed. Most all wells, cisterns and ponds are dry and the vines to all springs are falling very rapidly. Stock hogs selling at 4 1-2 cents a pound. Garden vegetables of all kinds have about dried up our corn will not average a half crop. We note the sale of one extra weanling mare mule for \$110, and two good weanling mare mules for \$150. A few of our farmers are cutting corn; they are paying 10 cents a shock for cutting. Offers of \$3 a barrel in the field are being made for new corn, no sales.

FORESTS AND FLOODS.

Not only the timber supply, but the maintenance of the agricultural lands along the rivers is involved in the forest development.

In December last I traveled through the Pennsylvania mountains from Philadelphia to near Erie, and the most shocking thing I saw was the utter desolation of the mountain sides through the oil and gas regions. On many of these mountain not a tree is left, only the brush and logs of dead trees lying on the ground, and I did not wonder that the Allegheny River floods Pittsburg every year, or that the lowlands along the river are becoming worthless.

More recently I rode from Morristown, Tenn., up the picturesque valley of the French Broad River past Asheville, N. C., and through that wonderful maze of tracks where the Southern Railroad crosses the Blue Ridge, and noted that there all through that wonderful mountain country the saw-mills are busy in the effort to put these great mountains into the same condition as those in Pennsylvania.

Then coming eastward into the beautiful valley of the Catawba River I saw where the floods have deposited four or five feet of barren sand all over what I know but a few years ago as fertile farmland. The robbing of the mountains is already having its natural result. The river ran loaded with silt, rushing downward to choke the harbors and to call for more expenditure of the public money to dredge them.

All through this Appalachian region of the South one sees steep mountain sides on which the trees have merely been killed and land put in cultivation so steep that only the sure-footed ox can be used in the cultivation—lands that should never have been cleared at all, and which, under a wise administration, would be restored to forest conditions. It is unfortunate, perhaps, that these southern mountains have on their steep sides so fertile a soil as to tempt its clearing. But the fertile mountain sides of North Carolina will grow timber all the better for their fertility, and even planted in apple orchards would be far better than if kept in cultivation to wash away and choke the streams. There is no crop that would pay better for the owners of these lands in the long run than the quick-growing trees like the western catalpa and the yellow locust.

The section where I now live was formerly heavily timbered with great pine trees. The country was full of little water and steam mills, and the timber vanished. But the yellow pine grows wonderfully fast on these sandy lands and the forests were being replaced. But of late the robbing of the Pennsylvania mountains has made a demand for mine props; so trainload after trainload of pine logs, from six inches in diameter to a foot, are going northward, the half-renewed forests are again being robbed and future generations are deprived of what would make fine lumber if left to mature. The swamps of this section formerly grew im-

has disappeared, and the sand hills are being turned into desolation; for the long-leaf pine seeds but once in four or five years, and the seeds are a faint morsel for the razor-back hogs that range the forests. Thus only the oak scrub remains, and the tall "wire-grass" feeds the forest fires. Here and there, where these lands have been enclosed and the hogs and fires kept off, there is a reproduction of pines, and if the whole pine-barren country were put under state control and stock kept off and fires prevented there would be a reforestation from the scattering trees left. But as things are going, only a howling wilderness will be left, except where private enterprise, like that at Plover, has built up winter pleasure resorts and is protecting the forest.

All over the United States, from the evergreen forests of the Pacific side to the Atlantic coast, the most important problem now confronting us as a people is the preservation and intelligent utilization of the forests.—W. F. Massey in Country Gentleman.

13,000,000 Dyspeptics

Live In the United States and
Canada Suffering Terribly
Every Meal.

A rough estimate gives the enormous total above as the number of people who suffer in America from dyspepsia. Add to this those who suffer occasional stomach trouble and you have the field which lies open for Stuart's Dyspepsia Tablets.

These wonderful little digesters are the most popular dyspepsia remedy sold in Canada and America.

Why? There must be merit to them or they would not or could not be distancing all competitors. Ask any druggist to tell you of their popularity.

They will assist nature in digesting a meal no matter what the condition of the stomach. They are prepared scientifically and are made powerful so that nature restores the lost ingredients with which she manufactures her digestive fluids.

They soothe the tired and irritated nerves of the stomach. They prevent and relieve constipation and bowel trouble.

If you want to eat a dangerous meal at late hours take a tablet with you and fear no evil consequences—or make-up-your-mind that Stuart's Dyspepsia Tablets will reduce the ill effects of over eating.

They are made up from fruit and vegetables essences and their tablet form of preparation preserves these qualities longer than fluid or powder modes of administering the same essences.

They have been tried for years and found to be not wanting. You don't buy a new thing in Stuart's Dyspepsia Tablets, you purchase a remedy for stomach trouble that has a record for cures by the thousand. Ask the druggist, then give him 50c for a package of Stuart's Dyspepsia Tablets, or send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 150 Stuart Bldg., Mar-

Don't Neglect It

It is a serious mistake to neglect a weak heart. It is such a short step to chronic heart disease. When you notice irregularity of action, occasioning short breath, palpitation, fluttering, pain in chest or difficulty in lying on left side, your heart needs help—a strengthening tonic. There is no better remedy than Dr. Miles' Heart Cure. Its strengthening influence is felt almost at once.

"I have used 10 bottles of Dr. Miles' Heart Cure and can truthfully say it has done me more good than anything I have ever used, and I have tried nearly everything that I know of. The doctor who attended me asked me what I was taking and I told him Dr. Miles' Heart Cure, he said it was not going to do me any good, but it did. I have not taken any for a year now, and while there is occasionally a slight symptom of the old trouble, it is not enough for me to continue the use of the medicine. If I should get worse I would know what to do. Take Dr. Miles' Heart Cure as I did before. I consider myself practically cured of my heart trouble."

S. H. DUNNAM, Livingston, Texas

Dr. Miles' Anti-Pain Pills are sold by your druggist, who will guarantee that the first package will benefit. If it fails, he will return your money.

25 doses, 25 cents. Never sold in bulk.
Miles Medical Co., Elkhart, Ind.



TELEPHONES FOR COUNTRY PRIVATE LINES.

Send for our No. 7 catalogue with latest price list. Large stock of 'phones and line supplies constantly on hand.
JAMES CLARK, JR. ELECTRIC CO.
Incorporated.
315 W. Main St., Louisville, Ky.

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.
Excellent restaurant and cafe attached. Moderate prices.
Send 2c for Illustrated Guide and Map of New York City.

THE SOUTHERN RAILWAY OFFERS

Very Low Round Trip HOMESEEKERS' RATES

TO

ARKANSAS,
INDIAN TERRITORY,
LOUISIANA,
OKLAHOMA,
and
TEXAS.

Tickets on Sale FIRST and THIRD Tuesdays of each Month.

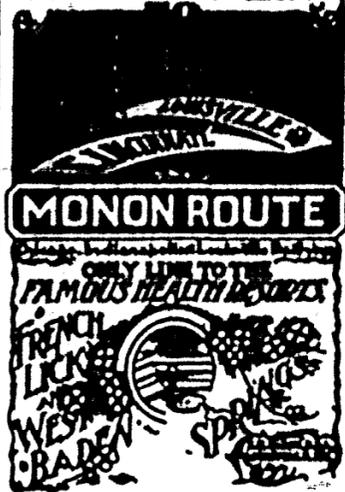
Apply to any SOUTHERN RAILWAY AGENT, or write

A. R. COOK, Dist. Pass. Agt.
B. S. YENT, Trav. Pass. Agt.
LOUISVILLE, KY.

Louisville Nat. Banking Co.

THOMAS HANCOCK,
President.
S. THURSTON HALLAM,
Vice-President.
JOHN H. LEAVELLE,
Cashier.
HEN C. WEAVER, JR.,
Asst. Cashier.

THE BEST LINE



BELLS BUCKETS BELLS, CHIMES and PLAYS are known the world over for their full rich tone, durability and low price. Write for catalog and estimate. Established 1887. The E. W. Vandoren Co., 444 E. 2d St., Cincinnati 2.

Christian Church Con- vention.

SPECIAL RATES VIA

THE ILLINOIS CENTRAL
RAILROAD.
LOUISVILLE

—TO—

NEW ORLEANS & RETURN \$19.25.

Tickets on sale Oct. 6 to 9, inclusive. Limited to October 24 for return, with privilege of extension to Nov. 8, 1908, provided ticket is deposited with joint agent at New Orleans, and payment of 50 cents.

Special train with up-to-date equipment will leave Louisville 9:40 p. m., Oct. 7, arrive New Orleans 8:15 p. m., Oct. 8. Regular service: Leave Louisville 12:01 noon, arrive New Orleans 10:55 a. m.; leave Louisville 9:40 p. m., arrive New Orleans 8:15 p. m.

Special Reduced Momesekers' Excursion Rates to points in

MISSISSIPPI, LOUISIANA,
ARKANSAS, INDIAN
TERRITORY, OKLA-
HOMA, TEXAS, and the

West and Northwest, on the first and third Tuesdays of each month.

Best line to Memphis and New Orleans. Solid trains with Pullman Sleepers and Free Reclining Chair Cars.

For full information call on or write W. J. McBRIDE, C. P. & T. Agt., Fourth and Market Sts., Louisville, Ky., or Address
F. W. HARLOW, D. P. A.,
Louisville, Ky.

STEAMERS

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

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.

COWHERD.

On September 12th Mrs. Lucy Jane McJaster Cowherd passed from the uncertainties of earth to the rest of the faith, and on the 13th the writer, by her request, preached her funeral sermon at her home church, in Canmore. The house, though packed to its utmost capacity could not hold more than half of the people present.

Hester Cowherd was born May 8, 1844; was converted at fourteen years of age and joined the Cumberland Presbyterian church. On November 27, 1860, she was married to Green Archie Lewis Cowherd, and in 1870 united with the Baptist church and was baptized by Rev. James Brown. Fifty years of unwavering devotion to the cause of religion, and that in the same community, she so preached her own funeral that the preacher could say but little that would seem short of a repetition, but having been her pastor for three years, I think I but voice the general sentiment of the community in saying I regard her as a model of a well developed Christian womanhood, but seldom equals led to the care with which she looked after all that pertained to the interest of her church.

She leaves a husband and three children, two sons and a daughter, all heads of families, and it is pleasant to know that all are so living as to justify the hope that this, the first rest made in the family, in course of time will be repaired.

GRANTVILLE B. DOCKERY.

ORDINATION.

On Sunday, September 6, 1908, D. C. Dally was ordained to the full work of the Gospel ministry at the Eubanks church, of which he is a member, and by which he is held in high esteem. The presbytery was composed of the following brethren: Elders J. L. Owens, Wm. Cross, W. R. Davidson and John Abbott, and the deacons of Eubanks church, and Deacon Reynolds, of Double Springs church, and the writer. The examination of the candidate was conducted by Rev. Wm. Cross, on the articles of faith, and was satisfactory to both church and presbytery. The candidate's relation of Christian experience and call to the ministry was an inspiration to the whole congregation.

The ordination sermon was preached by Rev. J. L. Owens, from I. Thess. 2:20, "For ye are our glory and joy." Setting forth and emphasizing some of the main features of Christian growth and progress, which bring to the heart of the true gospel minister real joy, and form a halo of glory around his life work. The sermon was full of instruction and was stimulating and helpful to both people and preachers present. The service was a delightful one all the way through.

Bro. Dally is a young man full of life and of zeal for the cause of Christ. He has been a student all his life, and is struggling for the top. He left Eubanks the next day after his ordination for Georgetown, to take a course in Georgetown College, after which he means to complete his preparations for the ministry in the Southern Baptist Theological Seminary.

He goes forth from us with the hearty approval and good wishes of all who know him, and we hope and pray Almighty God that his life may be long and full of usefulness in the Kingdom of Christ, that many sinners may be converted and the saints edified and the churches built up and established in the faith under his ministry. May the blessings of the Lord be upon him.

W. G. TILFORD.

DEAR RECORDER.

Nearly three years ago the London church, under the ministry of the Rev. J. T. Watts, now pastor of the First Baptist church at Lexington, N. C., experienced, perhaps, the greatest revival in its history. There were about sixty accessions to the church, and the entire town received a great spiritual uplift. We have just had Bro. Watts with us in another meeting. The former meeting had given Watts a hold on the London people enjoyed by no other man, and he used this prestige for the honor and glory

of God. The town had been beset with doctrines contrary to the faith and was greatly in need of some one who could get the ear of the people and clear the atmosphere. This need was amply met in J. T. Watts, who, disdaining cheap popularity, earnestly contended for the faith which was care for a delivered to the saints. We had a great doctrinal revival that will tell for ages to come.

WALTER L. RUCK.

London, Ky.

A PLEASING DESSERT

always was favor for the housekeeper. The many possibilities of Borden's Peerless Brand Evaporated Milk (unsweetened) make it a boon to the woman who wishes to provide these delicacies for her family with convenience and economy. Dilute Peerless Milk to desired richness and use same as fresh milk or cream.

Hit down by an Old World lacemaker a few minutes. Fifty or a hundred bobbin or spools, hang around a cushion in which there is a forest of upright pins. Every bobbin hangs by a thread that runs toward and among the pins. The looker sees the worker throw one bob-

bin over another, as though she were playing with them. But how she knows which bobbin to pick up, and where to toss it, is a mystery. Out of the great complex of pins and threads comes a beautiful lace pattern, orderly, regular, beautiful. So the Divine Weaver takes one and another of us, ordering us here and there, but keeping us a-ways attached, like the lacemaker's thread, to a definite purpose.

As we look back over the past, we can see the wonderful pattern and perfect work of the Weaver. Just what he is working out, for us and with us, now, we cannot discern. But the lesson of the past is that the future will be good, and we can trust the Weaver of the indefinite to do all things well.—American Messenger.

The injunction that we should "be kindly affectioned one to another" is also a promise. It implies that by watchfulness and prayer we may practice this grace and be abundantly blessed in so doing.

You and I must not complain when our plans break down—if we have done our part. That probably means that the plans of One who knows more than we do have succeeded. Edward E. Hale.

Keeps the Face Fair

Glenn's Sulphur Soap cleanses the skin and clears the face of pimples, blackheads, blotches, redness and roughness. Its use makes the skin healthy and the complexion clear and fresh. Sold by druggists. Always ask for

Glenn's Sulphur Soap

Glenn's Soap and Whisker Balm
Makers of Brown, 50c.

Please mention the Western Recorder when writing to our advertisers.

BE CIVILIZED

The Use of Engaged Cards and Personal Stationery, To a Degree Marks the Progress of Civilization. The Use of Our Work Marks One as Correct.

BAPTIST BOOK CONCERN

LOUISVILLE, KY.
JOHN W. HILL, Mgr. B. of Dept.

THE CHANCE OF A LIFE TIME.

THE ORIGINAL EDITION OF

MATTHEW HENRY'S COMMENTARY

ON THE ENTIRE BIBLE, WITH ALL THE ORIGINAL ILLUSTRATIONS.

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

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

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

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

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

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

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

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

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

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

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

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

DR. ARCHIBALD ALEXANDER: Taking it as a whole, and as adapted to every class of readers, this "Commentary" may be said to combine more excellence than any work of the kind which was ever written in any language.

The Original Price of Our Edition was \$15.00. We reduced it to \$10.00, and now offer it for the small sum of

ONLY \$6.00 ONLY

The Cheapest that this Famous Commentary has ever been offered.

THIS IS ALSO PUBLISHED IN SIX VOL. FOR \$7.20
TRANSPORTATION ADDITIONAL.

THEY ARE GOING RAPIDLY. SEND YOUR ORDER AT ONCE TO THE

W. R. DEPARTMENT

BAPTIST BOOK CONCERN.

(INCORPORATED.)

JOHN W. HILL, Mgr. Book Dept.

ITEMS OF INTEREST

News The World Over.

A brother made us a copy of the Cincinnati Enquirer which says that Mr. Sherman, candidate for the Vice Presidency, is a member of the Northern Presbyterian church.

The musical world has suffered a great loss in the death of Pablo Sarasate, who died in Biarritz, aged sixty-four.

The Indiana Legislature passed the county local option law for which the Anti-Saloon League has been contending so earnestly.

Mrs. Louisa W. Carpenter, of Brookline, Mass., is a direct descendant of Roger Williams through his daughter, Mercy Williams, who married Resolved Waterman.

Modern artillery again. Will man ever recover the lost art of making warships and guns which will not destroy the crews in time of peace?

A gigantic moth-trap is in use in one place in Germany. On the top of the electric plant at Zittan are two powerful reflectors which send a strong stream of light for half a mile.

Christian Work says that petitions to the government have been almost unknown in France, and that makes it all the more significant that a petition, bearing 8,000,000 signatures has been presented to the Chamber requesting the inter-diction of the absinth traffic.

The State Board of Health of Georgia has been converted to a belief that the "lazy sickness" is a real sickness, caused by the book worm.

Seventy-five years ago the graduating class of a girls' school at Stuttgart, Germany agreed to pay a certain number of marks into a bank in Berlin each year, and the whole was to go to the last survivor of the class.

W. T. Stead writes to the London Chronicle giving an account of the experiments he witnessed which the French government is making with "sonic" new bullet-proof substance.

This time it is a German scientist who calls the attention of his countrymen to the steady decrease in the birth rate. Prof. Werner Sombart says the increase in German population is due to the decrease in the death rate.

The Imperial Zoological Society heard that a fine specimen of the mammoth has been found embedded in the ice in Siberia and sent for it.

WEST UNION ASSOCIATION.

The above named Association will meet with Mt. Zion church, four miles South of Maxon, Ky., October 14th, 15th and 16th.

L. R. HOLY, Paducah, Ky., R. P. D. No. 1.

DEAR RECORDER: Will you kindly announce in the Western Recorder that the first full meeting of "The Wagoners Ministers' Conference" will meet at Calvary church, Lexington, Monday, October 12th, at 10:30 a. m.

O. OLIN GREEK, Secretary, Versailles, Ky.

On Sunday, October 4th, I had the pleasure of preaching for Bro. C. K. Hoagland, at Komosonia. This is his first pastorate. The people love him. He is doing a good work in a difficult field.

Pastor U. R. Thomas, of Jonesboro, Ark., has resigned and goes to Waco, Texas as pastor of Columbus Street church, Waco. Bro. Thomas was popular as a preacher, a pastor and a promoter of every good word and work.

DEAR RECORDER: Enclosed please find a check for \$2.00, a new subscriber to the RECORDER. His postoffice address, William R. Sphar, Winchester, Ky.

We call attention to the great sermon by Dr. J. W. Porter, on "The Characteristics and Perpetuity of a Scriptural Church," published in the two last issues of the RECORDER.

DEAR RECORDER: In the minutes of the Long Run Association just received, I find a gross error in the statistics of Little Flock church, on page 20.

DEAR RECORDER: In the minutes of the Long Run Association just received, I find a gross error in the statistics of Little Flock church, on page 20.

OTHER STATES.

The meeting at Rison, Ark., closed with eighteen added to the church.

A good meeting at Corinth, Ark., closed with eighteen additions.

The meeting at Grand View, Texas, closed with twenty-one additions.

Forty-four additions to the church at Moundville, Ala., result of their meeting.

The meeting at Bronson, Texas, resulted in twenty-two additions, ten received for baptism.

The Fork church, Va., was greatly revived in a meeting in which twelve were added to its fellowship.

Bro. E. B. Farrar writes from Pratt City, Ala.: "We are having a great time. The tide rises daily. There were 140 additions to all the Baptist churches

the first week, and the harvest has only begun."

Twenty were added to the membership of Linville's church, Ala., result of their recent meeting.

The revival at Coffee Springs, Ala., resulted in thirty-three additions to the church.

Bro. W. M. Wear has been set apart to the full work of the Gospel ministry by the church at Town Creek, Ala.

A good meeting at Killen, Ala., added forty to the membership and put new life into the church.

The New Prospect church, Ala., has set apart Bro. J. D. Hanson to the full work of the Gospel ministry.

Pastor C. M. Martin, Altus, Ark., is rejoicing. Received sixteen members as a result of their meeting.

The church at Annona, Texas, received thirty-eight for baptism, result of a meeting.

At Camp Creek church, Texas, a good meeting closed with seventeen additions and a weekly prayer meeting started.

Bro. T. M. Fleming held a meeting at Headland, Ala., resulting in seventeen additions to the membership.

A meeting in the Mill Creek church, Tenn., closed with twelve additions, eight by experience and baptism and four by letter.

A meeting was held with the Coal Hill church, Ark., resulting in thirty additions to the membership and a large increase in the Sunday School.

Little Cedar church, Ark., has had a great meeting. Thirty additions, seventeen received for baptism. This church is just one year old.

At Horser, Ark., a two-weeks' meeting added thirteen to the membership and made possible the building of a new meeting house in the next few months.

Zion Hill church, Ala., held a meeting in which Bro. G. W. Lovel did the preaching. Twenty-two joined the church, nineteen were received for baptism.

Pastor Geo. W. Smith, DeLeon, Texas, has received forty into the church and others are expected to follow, result of a meeting in which Bro. W. T. Sherrod, Waco, assisted.

The good revival at Wetumpka, Ala., closed with sixty additions and pastor's salary raised from \$650 to \$1,500, and called for all time. Bro. J. A. Jenkins is the fortunate pastor.

At West, Texas, A. B. Little, pastor, a meeting was held in which thirty-eight were added to the membership and the pastor's salary raised. A genuine revival surely.

Magnolia church was organized at the Fonville school house, Cranshaw county, Ala., with seventeen members. This church is located in a populous community and starts out with bright prospects.

Bro. M. A. Ramsy, Ohatchie, Ala., held a meeting at Cedar Bend, Ala., with twenty-seven baptisms, one at Boiling Springs with eighteen additions, and one with Ethelville church, in which seventeen were added to the membership.

Bro. G. H. Lacy writes from Gonzales, Tex.: "Please change my address from Gonzales, Tex., to Torreon, Mexico. After a restful vacation I am returning to my loved work in Mexico. Long live the strong and true RECORDER."

Pastor J. L. Mahan writes from Clarksville, Tex.: "Please change my paper from Atlanta, Tex., to Clarksville, Tex. I have just come to this field. The prospects are bright. There are many papers, but the RECORDER ranks among the first."

After a twelve-days' meeting at Berryville, Ark., a church of twelve charter members was organized. Fourteen were then received by experience and baptism and a number by letter, increasing the membership to thirty-two, with bright prospects for the future.

A CALL TO PRAYER.

On September 26th we began a protracted meeting in Toluen, the location of two of our largest schools. The session closes in November, and many of the students are not yet converted. There are about one hundred in number, and we are very anxious to see the last one become a child of God before they return to their homes for the vacation. Reader, won't you make one earnest prayer to God for a great blessing on the meeting in Toluen?

J. G. CHASTAN.

What To Do If

You Have Catarrh

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

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

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

DISTRICT ASSOCIATIONS—PLACE AND TIME OF MEETING.

- 1908. OCTOBER. 9—Enterprise, Iryton. 9—Three Forks, Hazard. 10—Mt. Zion, Hopewell ch., near Corbin. 14—West Union, Mt. Zion ch. 20—Ohio Valley, Mt. Pleasant ch., Henderson county. 21—Blood River, Flint ch., near Almo. 21—Salem, Vine Grove. 28—Graves County, New Hope ch. Cumberland River.

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

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.

TYPEWRITER FOR SALE New Remington Fay-Scholes \$100 Machine TO SELL AT ONCE For \$50 Express to be paid by Purchaser. Address: JOHN W. HILL Care BAPTIST BOOK CONCERN 732 Fourth Ave., Louisville, Ky.

WANT COLUMN.

Want ads appeal to everybody. There is always something wanted in every home, church or community that can be advertised for in this department of the WESTERN RECORDER at a very small cost. Something to sell or exchange—lands, real estate, properties or merchandise of any kind; business changes, situation wanted, etc., etc., can be advertised for in this column at the rate of one cent per word each insertion. The cost is so small that remittance by stamps, currency, Postal or Express Money Order, must accompany all orders for insertion of copy in this column. No ad taken for less than 25 cents.

FOR RENT—By the Baptist Book Concern, Rooms at 732 Fourth avenue; in flats, suites or single rooms; furnished or unfurnished.

THE FEED THAT FATTENS.

Cotton Seed Meal Cotton Seed Hulls

Write for prices for Fall Delivery.

Prompt Personal Attention given to all orders, large or small.

WILLIAM A. BURNETT. BOURBON STOCK YARDS, LOUISVILLE, KENTUCKY. Home Phone 8316 Cumberland Male 81-V At Night, South 1806-A

Live Stock Markets.

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

Table with columns for SHEEP AND LAMBS, listing various types of livestock and their prices.

Table with columns for BURLEY—Dark Red, listing various types of tobacco and their prices.

Table with columns for BURLEY—Bright Red, listing various types of tobacco and their prices.

Table with columns for DARK, listing various types of tobacco and their prices.

Table with columns for BUTTER, listing various types of butter and their prices.

Table with columns for POULTRY, listing various types of poultry and their prices.

Table with columns for EGGS, listing various types of eggs and their prices.