

WESTERN RECORDER

Faith, Hope and Love, these three.

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

83rd YEAR

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Dr. A. C. Dixon is right in saying: "The men who have been blessed of God in winning souls to Christ have been without exception believers in the inspiration and infallibility of the Word of God. It is the sword of the Spirit, and he does not use men who cast doubt upon its genuineness."

In an address Justice Brewer, of the United States Supreme Court, said to the preachers: "You preachers are making a fearful mistake in not proclaiming as fully as did those of a former generation the retributive justice of God, but rhapsodizing instead over the love of God; and we see the result in the increased lawlessness in the land."

Speaking of John Bunyan, Prof Tipple says: "He himself says that he purposely put the chief emphasis on fundamental truths; and he spoke of them in a way which carried conviction. He was a preacher of divine certainties. In his view a man who had no living grasp on God's truth was an impertinence in the pulpit and something worse; and was he not right? There is a ring of certainty in all his utterances which is refreshing in these days of captious criticism."

Prayer in Scripture is the submission of the will of man to the will of God. Its simplest form of speech as well as its sublimest strain is "Not my will, but thine, be done."—Guth.

The Journal and Messenger says, and we commend its words to many sentimental weaklings who are holding forth in these days: "The agony of soul endured by some of those who are anxious about the union of the different Christian denominations, that the 'reproach of divided Christendom' may be removed is something pathetic."

GOD'S JUSTICE—DEGREES IN HELL.

Evangelist T. T. Martin.

God, because He is God, is just, absolutely just. Because He is just He will punish sin. Sin ought to be punished as a matter of justice. The teaching that sin should be punished only to correct and reform the sinner is a covert, cowardly attack on the justice of God, and is utterly abhorrent to all right thinking people. Here are four men who are equally guilty in committing a horrible crime. One is easy to reform, and is, therefore, punished but little, if punishment is only reformation. Another is hard to reform, and is, therefore, punished severely. But the third is so hardened that he is beyond all reformation, and is therefore, not punished at all, if punishment is only for reformation. And the fourth is penitent and thoroughly reformed as soon as the crime is committed and before he is arrested. He, too, is, therefore, not punished at all, if punishment is only for the purpose of reformation. If the teaching that punishment is only for correction and reformation were correct, then all one would have to do to escape all punishment and go direct to Heaven would be to become so hardened in sin as to be beyond all correction and reformation. Justice demands the punishment of sin because it is right, because sin ought to be punished. A man goes to his home and finds his wife with her skull crushed, his little boy's throat cut and the house robbed. Some tramps are captured near by with their clothing blood-stained, and with the jewelry and silverware of the family. The one who would say that they ought not to be punished, or ought to be punished only for correction is fit only to associate with the doomed in Hell. People need to stop and realize that sin because it is sin ought to be punished.

But what sin ought to be punished? All sin. "For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men."—Rom. 1:18.

There are different degrees of sin. "He that betrayed me to thee hath the greater sin." Then sin ought to be punished differently for different sinners. The teaching that future punishment will be alike for all who are lost is a slander on a just and holy God. The horrible woman who lured so many men to her home in Indiana and murdered them deserves greater punishment than a thirteen or fourteen-year-old girl who has not committed such horrible crimes.

Further, sinners who have committed the same sin deserve different kinds of punishment. A young man, born of earnest Christian parents, raised under the best influences, steals \$1,000. Another young man, born of vicious, godless parents, raised in ignorance, superstition and vice, steals \$1,000. The first young man deserves the greater punishment.

Now, that sin will be punished differently in the case of different sinners and that the punishment will be according to the light and opportunity of the sinner is the clear teaching of the Scriptures. "It shall be more tolerable for Tyre and Sidon at the day of Judgment than for you." "It shall be more tolerable for the land of Sodom at the day of judgment than for thee."—Matt. 11:22-24. "These shall receive the greater damnation."—Mark 12:40. The one who knew shall be beaten with many stripes; the one who was ig-

norant shall be beaten with few stripes."—Luke 12:47-48.

He who fears only injustice has nothing to fear in Hell. No Christian wife at the judgment day will be able to raise any just objection to the punishment given her godless husband as he is sent away to Hell. No father or mother will be able to raise any just objection to the punishment given their godless sons and daughters at the judgment day; for it will be just, according to their sin, their light and opportunity.

But the punishment will be worse than we think, for two reasons: We are the guilty parties and the guilty party is not a competent juror. A horse-thief is not a competent juror in a case of horse stealing. Second, the punishment of crime is measured not alone by the crime, nor by the light and opportunity of the one committing the crime, but in addition by the one against whom the crime is committed. The one who deliberately kills the body of a human being deserves greater punishment than he who kills the body of a dog. Who can measure the guilt of sin against God? Only God.

But let it be burnt in on the conscience of the world that we have to do with a just God. The writer of this, were he permitted by God to do it, would quickly, gladly guarantee to take the place of any infidel or heathen in Hell whom God would sentence to one pang of punishment beyond justice and right, for he would be taking no risk in doing so. He worships a just God and not a monster. God, because He is God, is just; therefore, there are degrees in Hell.

Blue Mountain, Miss.

ROCKS THAT WRECK.

By Rev. J. A. Maxwell, D.D.

Conceit is one of them. With many people splendid ability is rendered useless by the proud consciousness of it. Much that might be profitably delightful is made painfully offensive by the conceit with which it is presented. Many deeds are powerless and fruitless just because the doer is made more conspicuous than the thing done. There is no word of power only that in which the thing said is more important than the person saying it. Somewhere around all worthy acts there is a hiding place for the actor. Near all words of might there is some place where the speaker may conceal himself. No sermon, for illustration, is great until it is large enough to hide the preacher. No man has a worthy thing to do until it is bigger than himself. One never travels far toward real excellence who takes himself long. Nor does he rise far toward real nobility as long as he himself is in sight. To forget one's self is a valuable attainment of life. No man finds genuine success upon the premises of his own importance. Modesty and humility are essentials of real power. A high ideal should be before each one of us. It should be so high that it will keep us striving all our lives. It is dangerous to reach one's goal. It is not much of an ideal to which we can easily attain, and, attaining it, be satisfied. Ever striving but never attaining is the condition of true success. The conceited man needs to get a new ideal. It will do him good to get out and see and hear others, for a real man will not go far until he sees and hears better ability than his own.

Rashness is another rock. Caution and deliberation are virtues to be coveted. One who doesn't care much doesn't count for much. Disregard for consequences is not bravery. Caution isn't cowardice. It takes a man to ponder consequences and forecast results. We must not forget that a man's head should be the highest part of him. To hold the hands above the head is a dangerous proceeding and a perilous attitude. We must acquire the art of discerning the significance of what is contemplated. If we do not have this then it is time gained that is taken to cultivate it. The effective gunner wants to know about where the projectile will land before he fires it. He calculates. We must weigh, we must measure, we must survey if we would come to success. Scales, a tape and a compass are essential equipments of a helpful life.

Laziness is another rock that wrecks. It is a big one, too. The wrecks that are strewn all around it are from every profession and calling of life. The lives are the multitude that count for nothing just because they are lazy. "That tired feeling" ruins many men. Something is wrong when work is hard. To an industrious person the easiest thing is work. To a real man the hardest work is to do nothing, when something ought to be done. That man is out of the way who can find a soft bed and an easy chair in the presence of work that should be performed. That road doesn't lead to triumph. If a man finds that his work is hard and drastic, that he easily shrinks from it, then he should charge himself with having no real interest in it. Nothing will cure laziness like cultivating a living, burdening interest in one's work. Nothing is surer than that a lazy man lacks interest in what he is doing. And nothing is surer than that this laziness will never be remedied until interest is acquired. Industry comes from interest. Diligence goes with devotion.—Baptist Commonwealth.

THE BROKEN BUCKLE.

It is related of a hero in Scottish history, that, when an overwhelming force was in full pursuit, and all his followers were urging him to more rapid flight, he coolly dismounted, in order to repair a flaw in his horse's harness. While busied with the broken buckle, the distant cloud swept down in nearer thunder, but just as the prancing hoofs and eager spears were ready to dash down on him, the flaw was mended, the clasp fastened, the steed mounted, and, like a sweeping falcon, he vanished from their view. The broken buckle would have left him in the field an inglorious prisoner, the timely delay sent him in safety to his huzzaing comrades. There is in daily life the same luckless precipitancy, and the same profitable delay. The man who, from his prayerless waking, bounces off into the business of the day, however good his talents and great his diligence, is only galloping on a steed harnessed with a broken buckle, and must not be astonished if, in his hottest haste, his most hazardous leap, he be left inglorious in the dust.—Sel.

A man's happiness and success in life will depend not so much upon what he has or upon what position he occupies, as upon what he is, and the heart he carries into his position.—Prof. S. J. Wilson.

QUESTIONS ANSWERED.

BY GENEX.

I am very much pleased with a letter from a sister, who is president of a Woman's Missionary Society. She writes well, clearly and to the point, but it is not the literary excellence of her letter which pleases me so much, as the spirit of it.

The church has recently called a pastor who does not favor societies to do the work God has laid upon the churches. He says Woman's Missionary Societies have proved a hindrance to missions in other churches. No doubt he means they have been a hindrance because when the women undertook the work, the men dropped it. Man, to his shame be it said, is a shirking animal, always ready to put off his responsibility on any one who will undertake it. (One brother, as quoted in the papers some time ago, when asked for a contribution to missions, said: "Oh, my wife attends to that. She gives to her missionary society and that does for us both." Even if his wife gave as much as he would give one can readily see the bad effect on his spirituality of such a position of indifference. The great problem before the women in any family is how best to use their influence to incite the men to do their duty in all ways. Any church in which the Missionary Society has the effect of making the men let go and leave the subject in the hands of the women is injured by the Society. No amount of money raised, though it should be ten times as much as the contributions of previous years, can make up for the loss to the men.

This pastor is either the bravest of the brave, or he has confidence that all the ladies in the society are indeed truly regenerated. Many a man would be more afraid to oppose the sister than he would to face a battery of Gatlin guns. If there is one unconverted member of that society she is sure to make that pastor trouble. And how much trouble one disgruntled, unregenerated church member can make, pastors know to their sorrow.

If all the ladies have the beautiful Christian spirit of the one who wrote this letter, the pastor will have no trouble. There will be no muttering and finding fault with him. For this sister cares far more for working in harmony with the pastor and the brethren than she does for working in her own way.

My advice is that your Society adjourn for one year at least, or better, for two. Then give yourselves cheerfully and heartily to following your pastor's plan. He wishes them to give to missions as church members, putting their contributions into the church collection. Do it. Do it willingly. Exert yourselves to give more than you have ever given. Consider the frame of mind of your own men folks. If they are indifferent to the salvation of souls exert yourselves to interest them in that. In no way can you accomplish so much for the cause of Christ.

And see to it that your husbands, brothers and sons double or treble their subscriptions to missions. A wife can do about what she chooses with a husband provided three things are true. That he is a sober man, that she has tact, and that he knows she not only loves but admires him. There is nothing on earth which so delights a man as to know that his wife admires, or, to use the Scripture word, reverences him, and there is nothing on earth—except the grace of God—which has so much power to make a man try to be worthy of admiration and reverence. Loving and reverencing your husband and showing tact in your efforts, you can get him to give all he can afford.

Try your pastor's plan heartily and as unto the Lord for one or two years. If at the end of the time the men are more alive to their duty in working for the salvation of sinners, his plan will be vindicated, even if less money is raised. But if his plan has not worked as well as the Missionary Society did, he will see it. He can in that time get acquainted with the way in which you worked, and if he ap-

proves of it you can than call a meeting of your adjourned society and go to work in your old way. Of course, if there are any unregenerated in your society, they will try to make the pastor's plan a failure and will rejoice to say, "I told you so." But the regenerated ones will heartily and cheerfully support the pastor and give his plan a fair trial.

It may be that your pastor's plan may fail. There may be no more interest in missions among the men, and less among the sisters and less money given. And yet the pastor may be resolute to stick to his plan and as much opposed to Societies in the church as ever. But I do not think this is probable. In that case I would say to the pastor, "We have tried your plan cheerfully and heartily for two years. Now, do you support our society as cheerfully and heartily for two years and then it will appear what plan works best for the glory of God."

And remember above all things that the great thing is the salvation of sinners in this and other lands. And that the amount of money raised while important of course, very important, is not to be compared with the importance of having the members of the church on fire with a desire for the conversion of souls. And especially, mark you, dear sister, of the souls of your own households, of your neighbors, your personal friends and relatives.

THE POINT OF VIEW.

You can look on the sordid side of your own work, on the labor of men, on the commerce of the nations. You can see in work only drudgery, drudgery most undivine; in labor, only oppression; in commerce, organized plunder. Or you can see a real dignity, not a sham one, in your work, and find a sustaining joy in it. All work well done brings happiness to somebody. A man who makes a pair of boots which are comfortable to wear has done a piece of work which has added to the pleasure of living. A man who makes a chair easy to sit in has made somebody happy. A man who papers a wall so that it is restful to the eye and soothing to the mind has left a blessing behind him. A man who builds a house which a woman can turn into a home and love into a heaven is a benefactor of the race. A woman cannot cook dinner well or order her house aright without joining herself to all the world's sources of well-being; while, I am gravely assured, the girl who has made a hat which is "becoming" or a gown which "fits" properly has conferred upon some happy woman a sense of satisfaction which is only less than the assurance of immortality. And so with the great and wide enterprises of commerce. I would have you think of commerce as a great and sacred thing, bringing the nations into fellowship, uniting man to man, and deepening in every clime the idea of the solidarity of mankind.

Life, with all its vicissitudes and trials, with its adversity and prosperity, you may take "high" or "low." You may take it so as merely to hear thunder. You may listen and hear the angel speak. Does adversity ennoble or embitter? Does prosperity make cruel or kind? I was brought up to believe that adversity was the school of saints and heroes, that prosperity brought pride, insolence, and selfishness. I have lived to be told that prosperity is good for people; that we grow nicer and kinder and really more sweet-natured as things go well with us; and that it is the pressure of poverty, sorrow, and loss which crushes the kindlier feelings of our souls. Which is true?

Both! Prosperity may ennoble; prosperity may degrade. Adversity may sweeten; adversity may poison. There is no rule except this; all depends upon the spirit of which you are. So we come back to that. We are spirit; will you take life on its spiritual side, live as a spiritual being, expect spiritual results from all the events and facts and forces which you work up into the wonderful thing we call experience? Prosperity finds you; and

you may wrap yourself round in pride, in disdain of the world's need of help and pity. Prosperity may come to you, and you may long with great longing to shed abroad the happiness which has found you. Adversity may strike you, and though you reel under the blow you may rise to a height of sympathy and tenderness and helpfulness to which you never rose before. Or—God help us all—we may snap and snarl and bite, like a trapped and wounded beast, while the sorrow spreads like some deadly virus through our veins. How is it with you brother? What spirit are you of? Do you hear thunder or the angel now?

Nature never stands still, nor souls either. They either go up or go down. And watch the man who is "going down." He develops cynicism, he is contemptuous of "fine-spun sentimentalities," he is bitter toward the visions of high minds. Or he grows cold, hard, selfish. His soul shrinks and shrivels within him. What sort of an old age are we preparing for ourselves, if we live within ourselves and for ourselves alone? You are not getting any younger. Old age will come. We may grow twenty years older in twelve months. Materialism needs little encouragement in our day. It quickly seizes up. It grips us hard. It holds us tight. The selfishness of our youth and the coldness and meanness of middle age will be damning and damnable when age has stiffened every instinct into permanence.

And yet I would not say one word which should lead any one, though white his hair with the snows of many winters, and heavy his soul with the weight of many years, to dream that for him it is too late to turn and follow the High God in his heart. In the exquisite message which the Spirit spoke to the Church of Ephesus, they who were so warmly praised for splendid toil and service, yet who stood reproved because in the conflict they had lost something of their first love, were warned to turn again and do the old things once more. Remember! Repent! Return! Remember from whence thou art fallen—the heights and the raptures, the devotion and passion, of the years that are fled. Repent—of the coldness which has crept over your soul. of the man you are compared with the man you were and the man you meant to be. Return—to the old deeds, the old service, the old thoughts and feelings; to your Bible and your secret prayer and your daily communion with the Highest; to God, whose arm is not shortened, whose ear is not stopped; to Christ, who is the same yesterday, and today, and forever. "Bring ye now the whole tithe into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."—Sel.

THE GLAD SAINT.

It is a great thing to be a Christian. One who truly follows Christ never has occasion to regret his decision to walk in this way. He is glad at every step. The Psalmist says: "Serve the Lord with gladness." No other kind of service is real service.

The servant of God is glad in the house of the Lord. "I was glad when they said unto me, let us go into the house of the Lord." There are many places of gladness, but they are not all alike. One is glad when he can go to a great political convention, another is glad when he can sit in a national assembly of teachers where educational questions are discussed by learned men and women; another is glad when he has an opportunity to meet with leading philosophers where questions of science and government and religion are handled by leading thinkers; another is glad to go to the athletic field, and another to a fine opera. Others have lower tastes! It is their delight to go to the house of mirth and revelry. But high above all these is the house of the Lord. There the greatest questions are presented. There the noblest thoughts are utter-

ed. There the greatest good is done. There is a little chapel in a great city where, at a single revival meeting, five dissipated and wicked men were converted, and began a true and good life which they maintained as long as they lived. In that little church more good was done that year than in the richest bank or commercial house in the city. It is well to be glad in all manner of good things, but the house of the Lord is better than other houses. "I had rather be a doorkeeper in the house of the Lord than to dwell in the tents of wickedness."

The servant of the Lord is glad in his day. "This is the day the Lord hath made, we will rejoice and be glad in it." It is a glad day because it is a day of rest. It is a home day. On other days the members of the family are scattered abroad, each attending to his particular work. But on the Sabbath day they come home and rejoice together. This day affords men an opportunity to listen to the voice of the Lord. On other days the din of business drowns all other voices. On this day the hammer and the saw are laid aside, the clatter of machinery is hushed, and in this holy calm the whispering winds, the rippling brooks, the singing birds, the booming surf, unite with men and angels to ascribe praise and worship to the Creator of all.

Servants of God are glad in his works. "Thou hast made me glad through thy works." "The Lord hath done great things for us, whereof we are glad." He has made a great world for us to live in. He has bestowed on us great mercies. We are glad in the wonderful works of grace which he has wrought. When Barnabas went to Antioch to inspect the work of the Lord which had broken out there, he saw "the grace of God and was glad." Everyone who knows the Lord is glad when he sees the work of the Lord prosper.

The righteous are glad in the hope of glory. "The hope of the righteous shall be gladness." The hope of the hypocrite shall perish, and the hope of the wicked is darkness, but the hope of the righteous is both bright and sure. Some tell us that life is a succession of illusions. The child looks forward to youth expecting that his life will be larger and happier, but when he reaches that period he finds it just like that through which he has already passed. The youth looks forward to manhood with eager expectation, only to be disappointed. Every period of life has its hardships, and hope is never realized. Are we not traveling through a desert only to be deceived by the mirage?

Nay, to one who lives right every disappointment opens out upon a more glorious realization. Every affliction and sorrow is a stage in the journey which rises higher and higher. There are crushing sorrows, but "all things work together for good to them that love God." "Tribulation worketh experience, and experience patience, and patience hope, and hope maketh not ashamed because of the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us."—N. Y. Advocate.

The only hope that is reasonable for the future of the Church of Christ is found in the death of Christ. This is the only thing that lifts me above discouragement and apprehension, in view of the many undesirable and unhappy circumstances that attend the life of the church in the present day. Her worldly conformity, her sad dissensions, the breaking up of her unity—all of these things would seem to me utterly to destroy hope if one were not held fast by that blessed word. The death of Christ is the covenant of hope for the church. Charles G. Gilbert Hall.

To know the love of Christ which passeth knowledge is to grasp the gracious paradox of a Christian experience that expands and brightens forever. It is known in its certainty and sweetness now; that which is to come is no less sure and sweet. The difference is in the immeasurability.

A MODERN DELUSION.

It has been said that the United States has become the richest field for the exploitation and propagation of every new cult, erratic idea, and freak religion. This charge is not altogether untrue, for while we know and hear much of Christian Science, Dowdism and Sanfordism, there are a multiplicity of others whose workings are not heard of. Baptists and the Evangelical bodies, I feel certain, do not realize the blighting campaign that is being pursued by one of these modern delusions, viz.: the Seventh Day Adventists. Of this I wish to mention some facts fully substantiated by their own publications.

I take no exceptions to their position regarding the observance of the Seventh-Day Sabbath, or of their foot-washing "ordinance of humility," since this is a matter of personal preference they have a right to enjoy, but may remark on some things in connection therewith at a future time, if convenient.

The Seventh Day Adventists first arose in 1843, under the leadership of William Miller, previous to that date a Baptist minister, of Low Hampton, N. Y. About this time an itinerant preacher by the name of Davis, of South Carolina, had been traveling the country preaching the immediate return of Jesus Christ to the earth, and the subsequent millennium. William Miller joined himself to the company and together with Davis began to spread the message "through the length and breadth of the land." Before Miller left the Baptists he had already begun to preach the strange doctrines of these fanatics even as early as 1831.

Soon they succeeded in inducing another Baptist minister to join their ranks, one James White, of Maine. Among them they derived "a new revelation" from God "that the Second Advent would take place March 21, 1844. With this message they stalked the country, working upon the nervous excitability and superstition of the masses, causing many to do some extravagant things, such as disposing of their property of all kinds, since the world was about to be destroyed. Hundreds were thus left to the sad awakening of being the victims of over-confidence in impostors, with themselves hereafter sadder but wiser for the experience. This incident would be of small importance, but for the sequel which today we observe gathering strength for another daring imposition.

With hundreds of dupes in 1844 clamoring for a tenable answer to the fraudulent imposture played upon them, a reasonable account must be given. None was so skillfully devised, fitted to frenzied and fanatical minds as the introduction of a prophetess who gave a very timely revelation that the "hand of God was over the figures and hid a mistake so that none could see it, until His hand was removed." (See Experience and Views of Mrs. White, page 64.) So, the failure of the promised Advent was due to God's deceiving them by hiding the time! For some this acted as a salve but many fell away. The money realized from property sales had gone for ever and new homes must be provided by dint of hard labor.

The prophetess (Ellen Gould Harmon) was industriously exploited and advertised by the chief leaders, Miller and White. Later, to avoid scandals, she married James White. She is now the high priestess of the cult; and gives visions uninterruptedly on any and every occasion from "eating of eggs and wearing of hoop-skirts to the building of hospitals." There is nothing that she fails to give a vision on at short notice. The volumes of her published "inspired revelations" and corrections of Scripture-history number some fifteen volumes, 12mo and 8vo size, ranging an average of 500 pages each. Her "Testimonies for the Church" in eight 12mo volumes, of four to five hundred pages each, take precedence with them over the Bible, notwithstanding their vehement claims that the Bible is their sole standard. Veneration for these "testimonies" are almost carried to the verge of latria, notwithstanding many apparitions, prima facie, absurdities and contradictions of the Bible. Let me cite a few:

"In the ark was the golden pot of manna, Aaron's rod that budded, and the tables of stone which folded together like a book. Jesus opened them and I saw the ten commandments written on them with the finger of God. On one table was four, and on the other six. . . . The fourth. . . shows above them all, for the Sabbath was set part to be kept in honor of God's holy name. . . . a halo of glory was all around it." (Compare this with mark 12:30.) Exp. and Views, page 26.

On page 85 of "Spiritual Gifts" she distinctly teaches "by inspiration" that the doctrine of hell and future punishment is a fiction from Satan, in spite of the numerous references of the Scripture.

In every one of the eight volumes of "Testimonies" the evangelical churches referred to as the "nominal" or "popular" churches are unhesitatingly called the antichrist of the New Testament. Among many places, see page 30 of Supplement to Exp. and Views, and 83 of Spiritual Gifts.

There is also specific teaching that the day of repentance was past in 1844; that prayers are offered in vain today; that only Adventists will have access to the New Jerusalem; that Christ did not ascend to the bosom of the Father until 1844; that tithings constituted for ever an ordinance of God and not a part of the ceremonial law of the Temple.

They also teach from Mrs. White's visions that the plan of salvation was devised after the fall of man, although the Bible says it was foreseen before the creation of the world and the remedy anticipated. (See pages 19-20, Spiritual Gifts.) She also disputes the testimony of Moses that the Egyptian Sorcerers' rod became serpents, but claims they did not (Ex. 7-12).

Among the many ridiculous visions she claims to have from God, here is a citation of a specimen (Ex. and Views, page 32): "All the angels that

are commissioned to visit the earth hold a golden fan which they present to the angels of the city as they pass in and out." Her's is a Mahomedan heaven. There is no lack of invective and censoriousness for the so-called nominal churches. God "has turned them over to Satan;" they utter "empty prayers," useless prayers; they are likened to the five foolish Virgins, on them "the door is already shut."

Her predictions (?) have usually taken place *ex post facto*, and some of her testimonies having proved futile have been amended. She assumes the right to utter condemnation at discretion, and those so severely censured are treated as Roman Catholics under excommunication as far as the laws here permit the exercise of such punishment. I have quoted from their own books mentioned above. Yet this is nothing to the mass of absurdities and gross perversion of Scripture which is being taught.

Their sole mission is proselyting from the Protestant churches. They make no attempt to reach the unconverted—no preaching of salvation. This was ended in 1844 (see the open and shut Door Vision in Exp. and Views). Very rare indeed is the Bible read in their public services, place being given to "the Testimonies," which is regarded of superior merit.

This people now claim to number over 60,000 in the United States, their chief strength being west of the Mississippi. They are fairly wealthy. They own several large publishing houses, which spend their chief energies in keeping up the circulation of Prophetess White's Visions in book and periodical form. They foster also several schools of mediocre attainments, patterned after the parochial schools of the Romanists. They obstruct independent searching of Scripture; everything must be read in the light of interpretation given by the prophetess, under penalty of disfavor.

Recently they have begun a revival of aggression in proselytism and are now entering the South. Some of their agents are already in Kentucky. It would be well for all to be alert, for they never mention the Prophetess or the Testimonies when engaged in their proselyting.

Collego View, Neb. ELNATHAN BRADDOCK.

THE CRY OF THE CHURCH.

"Wilt thou not revive us again; that Thy people may rejoice in Thee?" This is a question which has become a prayer, a prayer which has become a cry, in many earnest hearts today. It is the cry of the church. It is not heard for the first time. It has been heard often, and from of old. It will be heard again, as often as the times of drought recur, and as long as the world-wide life of the church is unfulfilled.

A correct diagnosis is the beginning of successful treatment.

To investigate and compare notes is good. To hold a conference is good. To awaken interest and enthusiasm is good. To make this question a burning question is good. Anything is better than indifference. Better a hundred conflicts than widespread inertia. Until some great and cleaving conviction has gone through the soul like a ploughshare through the clods, there can be neither seed-time nor harvest.

It is one thing to put the finger on the pulse and register the temperature; it is another thing to restore a lost vitality.

And this brings me to what I want chiefly to say—to what, as it appears to me, is the warm heart of the whole matter. Upon one thing we are all agreed, namely, that the revival of religion for which we all long, will be the gift of God. It is written—written large—concerning every spiritual movement, "In the beginning God."

It were not true to say that the sense of God is absent today. But is that sense as real, as august, as delightful, as dominating as it used to be?

The call to service is clear and insistent enough; it is wholesome also, and the response is not ungenerous. In every direction the feeling is growing that "to labor is to pray."

And yet a peril is lurking here. It is the peril of a false perspective. It is the peril of placing the service before the Master. The service, like the servant, is not greater than the Lord.

But there is another note, and a greater, a major note giving the minor note its meaning and distinction—a note we are missing somewhat to-day and cannot afford to miss. It is this, "O come let us worship and bow down, let us kneel before the Lord our Master." The sense of God in the sense of worship—is this as prevalent and as profound as it might be?

Service severed from worship runs shallow, and in time runs dry, like a river cut off from the mountain spring.

What is our service at its best? Is it not the utterance of our worshipful love? But if love should fail!

Set against that loss may be the tongues of men and of angels, the gift of prophecy, all knowledge, all faith, the bestowing of goods to feed the poor, the giving of the body to be burned. These are great and mighty things, and will always make a stir in the world, yet do they profit nothing severed from their source.

True to instinct, true to revelation, true to the supreme demands of life is that holy and beautiful vision. "I will serve," we cry. Yes, but first, love says, "You must sit down, and taste my meat."

There is the secret, not only of life eternal, but of that Spirit who is more than "might and power."

Hands may be loaded with offerings, the hours may be crowded with labors, the mind may be tense with purpose, and yet without there may be a dryness, a hardness, a hectic haste which will make the gifts profitless.

This great subject we are considering—my brethren, it largely resolves itself into an intensely personal matter after all. We are each one responsible for "arrested progress" to the extent that we are each one responsible for our own inner life before God.

That made right, the right things will be done, and will be done in the right way. The rest is out of our hands. Times and seasons belong to God.

"Wilt not Thou revive us again, that Thy people may rejoice in Thee?" A revival has commenced already in the soul that offers that prayer! It is at once at the place of the springs, "where early falls the dew."

I was present at some annual Association meetings several years ago, when the reports made mournful reading. It was before we had coined the phrase "arrested progress." We heard such terms as "decrease," "decay," "defeat," and many and severe were the searchings of heart. Over one of the meetings, particularly, the gloom hung like a pall.

Then some one reminded us that God was not dead, and that the darkest hour of night is just before the dawn.

Before we met again there were tidings of great joy. Revival had come. It was as if a nation had been born in a day. We saw "signs and wonders." Never can some of us forget that time, and never can we doubt again the all-prevailing, all-conquering grace of God.

I hope we learned then to "wait upon the Lord," and while we wait, so to live and labor as if, at any moment, the windows of heaven may be opened, and such a blessing outpoured that there shall not be room enough to receive it.—*F. A. Jackson, in London Baptist.*

ADVANTAGES OF THE EDUCATED MAN.

"You're right," said the farmer to the professor who was visiting his dairy. "It is good butter. It ought to be. It took me thirty years to learn to make it." "Send your boy to our agricultural college," replied the man of the schools, "and we will teach him how to make as good or better in thirty days."

The successful conduct of every business now requires more knowledge and a quicker mental action than did either of the "learned professions" 100 years ago. The college-bred man is no longer in America "a triton among minnows."

He has, if he is a minister, half a dozen to half a hundred men in his pews whose culture is as broad as his own. The majority of his elders are bachelors of arts; the young woman who teaches the primary class in his Sunday School has a post-graduate degree from a European university, and his superintendent is a doctor of laws.

In the days when any man with \$25 and a second-hand safe could start a bank, the boy who swept out the office and straightened the crumpled bills at \$1.50 a week could hope some day to become teller at \$75 a month. But banking is done upon a different scale now; and the young man who is not familiar with his algebra had better let the problems of interest on call deposits and commissions on blocks of discounted bonds alone.

The increased value of our farms, the multiplied products of our factories and the tremendous rise in our exports are all directly due to that diffusion of knowledge and quickening of mental processes which are never the result of the primary, but come only from the secondary and higher education of the people. The "practical" carpenter of fifty years ago bridged a river by a wooden structure, to build which the ax denuded a whole hillside. But the modern engineer, who perhaps never swung an ax nor drove a nail, will span a canyon with a viaduct of steel so light and airy that it scarce obstructs the view of the tourist in the observation car.

Some time ago *The Interior* published conclusions founded upon 200 personal interviews with young men holding first-class positions in banks and commercial agencies, and it was shown that among such young men there was eleven times the proportion of high school graduates to that existing in the population as a whole, and thirty-four times as many college-bred men as were to be found in the community at large.

Since that publication we have come upon a somewhat similar tabulation by certain educational experts, made from interviews with mechanics, builders and electrical engineers. And the study, carried on with great care among a large number of men, showed that while an unskilled laborer gets at 21 an average of \$10 a week for his work, the shop-trained apprentice receives at the age of 22 \$13.20. But the school-taught mechanic, who has had special studies in the principles of his art, enters upon his work a little later, receiving at first but the same wages as the graduate apprentice of a like age, yet he passes all his competitors within five years, receiving then an average of \$33 a week, and \$50 at 31.

Such facts confront every one who will examine with patience and candor the ranks of wage earners. There are, of course, educated failures, and here and there successful illiterates, but in the arts and industries of the nation, as truly as in its professional careers, the average man is made by education or marred by lack of it. And with the general diffusion of education the boy who leaves school at 15 or 18 is handicapped more and more heavily and falls farther and farther to the rear.

But apart from all consideration founded upon financial returns, it should not be forgotten that "man should not live by bread alone." The current literature of the day assumes a certain familiarity with standard literature upon the part of its readers. A man must content himself all his life with what our English friends call the "penny dreadfuls" or what Americans call "the yellow press," if he would not find his ignorance constantly rebuked by quotations, allusions and assumptions which are all Greek to his illiterate.

If he wins a fortune and motors all over Europe, he never sees it, for to him the history, the literature and the associations of the lands he visits are all a closed book. To him Westminster Abbey is a bore and St. Luke's a puzzle and the Lake District a cheat. He lacks that sixth sense which only the educated man can possess—the sense which endows Peter Bell's "yellow primrose" with "thoughts that lie too deep for tears;" which softens every scene with "a light that never shone on land or sea," and which robes the commonest and poorest earthly experience with the "inspiration of a dream."—*Interior.*

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 Lure of The Book.
The above is the title of an interesting book, by Motta Frazee Miller. It is a new and attractive statement of the leading facts in Old Testament History. It is very much like the stories mother tells the children. It helps to fix these facts in the mind with a degree of permanency that is of incalculable value to the reader.

The Story of a Border City During the Civil War.
By Dr. Galusha Anderson.
This is a vivid description of the leading events which transpired in St. Louis, Mo., during the period that tried men's souls. The book is well written, is an interesting story of an eye-witness of the times, seen, of course, through his own eyes, and perhaps he did not see the other side as you would have seen it.

The October Review of Reviews has three important illustrated articles dealing with the Presidential contest—"Mr. Bryan's Third Campaign," by Josephus Daniels, chairman of the Democratic National Committee's press bureau; "The Management of the Taft Campaign," by Walter Wellman; and "Chairman Frank Harris Hitchcock," by Snell Smith.

Appropos of the celebration of Count Tolstoy's eightieth birthday, the Review of Reviews presents a group of striking photographs just received from Russia, representing the aged author in his home, surrounded by his family, and taking his daily exercise.

The Life Beautiful is the title of a book written of Elder W. H. Dawson, by Dr. L. R. Warren, of First Church, Owensboro. The book is rather unique. There is no attempt to write a biography. The book consists principally of the brief jottings from the diary of Bro. Dawson. As you read you feel as if you were looking into the godly man's heart and seeing his thoughts. Then there is the outline of his preparation for a debate on the subject of baptism. These things show the consecration, the ability, and the fidelity of the man, and leave in the reader's mind the unmistakable conviction that he was "a good minister of Jesus Christ."

The book is printed by the Messenger Printing Company, of Owensboro, where you can procure same. Price, 50 cents.

Methodist Review, William V. Kelley, L. H. D., Editor. Contents: "Bishop James N. Fitz Gerald," by President Edwin A. Schell, D.D.; "The Unspoken Precepts of Christ," Daniel Steele, D.D.; "The Church and Social Service," by President Herbert Welch, D.D.; "Why Korea is Turning to Christ," by Rev. J. Z. Moore, A. M., B. D.; "Certitude in Preaching," by Rev. H. A. Reed, A. M.; "Religious Functions of the Imagination," by J. B. Young, D.D.; "The Life Superb," by C. L. Goodell, D.D.; "Our Hymnal's Saint Bernards," by Rev. Joseph M. M. Gray, A. M.; "The Gift of Tongues," by Rev. C. P. Pumphrey, A. M.; "The Passing of 'Rouben,'" Rev. Marion G. Rambo, A. M.; "The Minister in His Study," by Rev. Peter Thompson; "Tolstoy; the People's Prophet," by Rev. S. T. Jackson; Editorial Departments—Notes and Discussions, The Arena, The Itinerants' Club, Archaeology and Biblical Research, Foreign Outlook, Glimpses of Reviews and Magazines, Book Notices, Cincinnati: Jennings & Graham.

A man cannot be so much of a Christian on Sunday that he can afford to be a worldling all the rest of the week. If a steamer put out for Southampton, and go one day in that direction and the other six days go in another direction how long before the steamer will get to Southampton? It will never get there. And though a man may seem to be voyaging heavenward during the holy Sabbath day, if, during the following six days of the week, he is going towards the world, the flesh, and the devil, he will never ride up into the peaceful harbor of heaven. You cannot eat so much at the Sabbath banquet that you can afford religious abstinence the other six days. Heroism and princely behavior on great occasions are no apology for lack of right demeanor in circumstances insignificant and inconspicuous. The genuine Christian life is not spasmodic, does not go by fits and starts, is not an attack of chills and fever.—*Talmage.*

Sunday-School Lesson

Sunday, October 25th.

The Joy of Forgiveness.—Psalm 32.

Motto Text.—"Blessed is he whose transgression is forgiven, whose sin is covered."—Psalm 32:1.

This Psalm was written after the 51st, when David felt that God had forgiven his sin. His sin was terrible beyond description. Bathsheba was the daughter of one of his mighty officers and the wife of another, who were off fighting for David, where the king ought to have been himself instead of dawdling around his palace. She was the grand-daughter of his chief counselor, Ahithophel, and how her ruin stung the proud statesman is seen in the history of Absalom's revolt. If David had no fear of God and no care for womanly purity, the faintest spark of honor would have made him hold as sacred the virtue of the wife and daughter of two officers who were fighting for him.

But while his first sin was vile enough beyond all language, it was the unpremeditated act of sudden passion. His deliberate, treacherous murder of his brave and faithful general, Uriah, has "no parallel in the annals of meanness," except the treachery of Judas. Had he killed Uriah himself the meanness of the deed would have been unparalleled, but that there might be nothing lacking to the enormity of his sin, he involved his nephew, Joab, in his guilt and sacrificed other lives also in his cowardly baseness.

David's sin is not to be palliated nor excused. The Bible tells it in all its black enormity, and two chapters are devoted to it, while only one is given to all David's victories. But we must never separate from his sin the agony of his repentance and the terrible and long-continued punishment which God meted out to him. The 51st Psalm is a model for all penitence and confession. And we must remember that in this humbling of himself, David not only acknowledged the sin which was generally known by this time, but also told that he had murdered Uriah, which up to his confession no one knew except himself, Joab and Nathan, and which but for his confession would never have been known. Nothing shows the sincerity of his repentance and the depths of his humiliation more than this. For his sin against Bathsheba vile men in all ages of the world would condone with a sneer and a wink. But there has never been an age when such a treacherous murder of a true hearted soldier would not have filled all men with contempt and horror. We see in Absalom's pop-

ularity afterwards how this murder alienated David's people, and especially his soldiers.

Men talk sometimes as if David was lightly punished. God forgave his sin, but never for one moment relaxed his punishment till he died, twenty years afterwards, old before his time. He was a man of warm heart, foolishly devoted to his children. And for twenty years the two sins which he had committed disgraced and ruined his family. Had it not been for David's sin Absalom's life would have been different; and if any one thinks God punished David lightly, let him read that heart-breaking lament over the bier of his son.

He sinned greatly, he repented greatly, he was greatly punished. His story is a help to all penitent sinners, because it shows there is no sin too great to be washed away in Christ's blood. Since David was pardoned no man, save Judas, need despair.

"Blessed is he whose transgression is forgiven." In our hearts are forgiven sinners the ones we think blessed? Or those who are successful and prosperous and happy in this life? The Hebrew word translated forgiven means "taken off" or "taken away" by the Lamb of God, as the scapegoat bore afar into the desert the sins of Israel. "When sin is covered." The word in the Hebrew translated atonement means "covering." Christ's blood covers the sins of his people from God's eyes.

"Blessed is the man unto whom the Lord imputeth not iniquity." Blessed is plural here and means "O the blessednesses." "Non-imputation is the very essence of pardon. The believer sins, but his sin is not reckoned not accounted to him. He is blessed indeed who has a substitute to stand for him, to whose account all his debts may be set down."—Spurgeon. "Transgression," "sin," "iniquity," are three words frequently used. Transgression means specifically doing what is forbidden; sin is a "missing of the mark," that is, not doing what is commanded; and iniquity means contrary to equity or justice. "In whose spirit there is no guile." No hypocrisy towards God; no endeavor to conceal or deny his sin.

Verses 3-4-5. These verses show us David was not at ease during the months which elapsed between his sin and Nathan's message. "God sporteth not at the sins of his elect but outwardly doth deal with them more hardly and chastise them more rigorously than he doth the reprobate."—Lynson. Some think that by "bones" David refers to "the inward strength and vigor of the soul." Others think he suffered bodily sickness as well as mental prostration. God's hand was indeed heavy upon him, punishing his sin and leading him to repentance. The "moisture" probably refers not only to his spiritual anguish, but also to bodily fever. After David had suffered thus, and while still obstinately refusing penitence and the confession so humbling to a proud king, God sent Nathan to him, who put the vileness of his sin plainly before him. And then at last, humbled and penitent, David acknowledged his sin against God.

"For this shall every one that is godly pray unto thee in a time when thou mayest be found." Because God has pardoned David's sins, others would hope. There is a time when God may be found, he is not at the sinners mercy and compelled to wait the sinner's

convenience. The blood of the elect is made to boil with indignation and jealousy for God's glory at the way some evangelists talk to sinners about coming to God as if they were conferring a favor upon Jehovah by accepting pardon from him. "There is a set time for prayer, beyond which it will be unavailing."—Spurgeon.

Verses 7. O, how differently the pardoned sinner feels from the convicted sinner! A little while ago God's hand was heavy upon David; now that same God is his hiding place, his preserver from trouble, the one who causes him to be compassed with joy.

Verses 8 and 9. In these verses God speaks in answer to David's prayer and makes him a gracious and glorious promise. He will himself instruct this pardoned penitent and teach him the way. He will no longer drive him with terrible scourgings, but guide him with his eye. David now was ready to be guided thus; he was ever watching God to see what he would have him to do. God is as ready to guide those who honestly desire his guidance today.

"Be ye not as the horse or the mule." God will govern his creatures, they may be assured of that. His sovereignty shall and will govern everything from the least to the greatest. If we will be guided by the eye of love, so be it; but if like the horse and the mule we need a bridle, we shall have it. For go in God's decreed way we must and shall. It shows a silly want of understanding of

God's power and sway to imagine we can carry out our designs and not his. Even God's children need oftentimes to be sorely chastened before they will obey.

"Many sorrows shall be to the wicked." No doubt during the many months in which David enjoyed the society of Uriah's beautiful wife, while at the same time he was victorious over his enemies, men thought he was happy. But he lets us know in this Psalm that he suffered day and night. Thus the wicked in this world have many sorrows which do not appear—and in the world to come! "Mercy shall compass him about." Evil cannot reach the child of God from any direction. "Be glad in the Lord." There is no other gladness without a shadow or a sting. Let us search our hearts with the question, In what do we rejoice? In the Lord! Only the righteous can have joy in him.

FAMILY WORSHIP.

Of all the forms of worship none, it seems to us, is more beautiful than that which we see around the family altar. As a means of grace it occupies a distinct place of its own. The all-important "quiet hour," when the soul alone, in the presence of its God, seeks the divine blessings and communes as friend with friend, cannot take its place. The hour of public worship, when we meet at the house of God for prayer and praise, cannot take its place for it stands alone.—Exchange.

BOOKS

Fall Publications

My Faith, Marshall Sanders. Illustrated in colors and black and white, by Charles Updegraff. 12mo. Price, \$1.50.
Sonnets That Won the Nation. Rev. Madison C. Potter, D. D. Vol. I in "The Mason Series." Price, 50 cents net; postage 25c.
Our New Testament: How Did We Get It? By Rev. Henry C. Vedder, D. D. 12mo. 22 pages. Price, probably, \$1.50 net.
The Outlines of Systematic Theology. By Rev. Augustus H. Strong, D. D. 8vo. 27 pages. Price, 50c net, postpaid.
Fresh Water From Old Wells. Rev. Robert G. Heymes, D. D. Price, probably, 75 cents net.
How to Grow in the Christian Life: or, Walk by the Way. By Rev. W. Walter Hamilton, D. D. 12mo. Vespertine edition. Price, paper cover, 50 cents; leather, 80 cents.
The Sifting of Philip. By Everett T. Paulsen, Ph. D. 12mo. 22 pages. Illustrated. Price, \$1.50.
Worked on a Great Island. By Prof. K. J. Henson, Ph. D. Vol. II in "The Pacific Series." Illustrated. Price, \$1.50.
The Christmas Book. By Jane Stewart. Illustrated. Decorated cloth. Price, probably, 75 cents.

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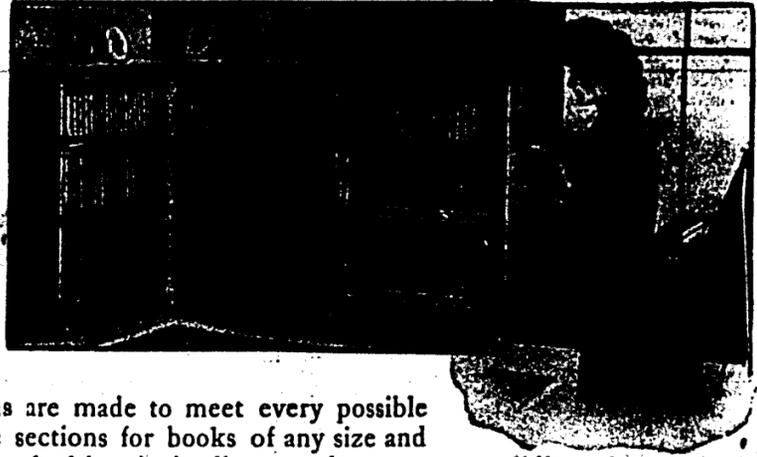
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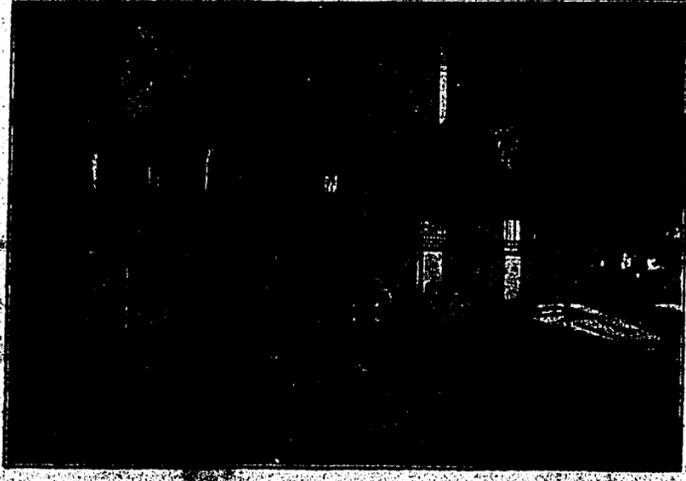
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THAT ORDINATION.

This bubble scribbles has no desire to protract a needless discussion, or to write to no profit, but he does crave space for a few observations concerning a matter much in evidence of late. The matter is the ordination mentioned in President Mullins' statement in your issue of August 20th, and the discussion growing out of that statement. That was the first information that many of us had as to the ordination mentioned. You have, or seem to have, shown a disposition to be fair and conciliatory. Moreover, you have done well in taking it for granted that President Mullins is abundantly able to speak for himself. It is true that men sometimes get hold of only a few facts on one side of a matter and unwisely, even unfairly, rush into print. Sometimes editors offend here. Again, they, as well as others, sometimes rush to the defense of one man by attacking and impugning the motives of those against whom they would defend. To be sure, all should stand for the defense of our denominational enterprises and leaders, but it does seem to some of us that the wise thing would be to let those leaders speak for themselves, first on matters purely personal. We have lately had examples of how some editors, in their overzeal, have strangely missed the meaning of plain English. There is too much gratuitous advertising of men and methods in the rush to defend men well able to take care of themselves. President Mullins well knows that his own abilities as well as his official position bring him much before the public. Sometimes this is by unfavorable criticism; but, let us hope, rarely if ever with sinister motives. Even if the motives sometimes be what they should not, would that be strange, with human nature as it is? Is it not to be expected that in "the fierce light that beats upon the throne," some one should see things differently from what he ought? Would any man unable to stand such criticism be fitted to sit on the throne? Criticism is to be expected, and within limits, to be desired. Is it not true that in the great majority of cases such criticisms are favorable, commending our leaders and their work? In fact, is there not some danger of mere hero worship? There can be little doubt that some actions and sayings of men are praised or blamed because of the position of the men rather than because of the merits or demerits of these actions and sayings. Ambitious and struggling writers have their articles refused again and again. At length they secure recognition. Then they have a call that includes even crude and hasty productions, and at last even the articles formerly refused get accepted. It were better that we judge righteous judgment. President Mullins has great reason for gratitude and encouragement because of the place he occupies in the confidence and affection of the great hosts of Southern Baptists. He well says that for Kentucky Baptists to insist on forcing a wedge between the Seminary and themselves would be a mistake of strategic importance. It certainly would be for Kentucky Baptists, but even more for the Seminary. Now if two Baptists in Kentucky were to attempt this it would be a case of Kentucky Baptists doing it, but these would not represent the Kentucky Baptists. If a few Baptists in Kentucky were to attempt such a thing they would soon find that the great brotherhood of the State would stand by our Seminary. The money that Kentucky Baptists have put and are putting into the Seminary, the students from the State, strongly attest loyalty. This writer labored for perhaps a longer time in Kentucky than any member of the Seminary faculty, save Prof. Sampey. He has known some Kentucky Baptists strongly opposed to some things advocated in the Seminary. Yet these very Baptists gave regularly to the Seminary, and from their midst there went students to the institution also opposed to the same position referred to. Nor has he known of any attempt to boycott the institution, and his residence in the State covered twenty-three years, over twenty in the pastorate. He has met opposition to the Seminary, but it was not essentially vicious or irreconcilable. He has seen opposition give way to a better understanding of the work done in the institution. A conciliatory attitude on the part of the Seminary representative will nearly always disarm, if not wholly remove, the opposition. It will not do it is not right to fly at this opposition with a superior air, or to impute wrong motives. Even if after due investigation it seems manifest that there are wrong motives in the antagonists, conciliatory methods will do more toward winning them than pugnacious ones. To be sure, no concession must be made to what is wrong, but if right methods on our part do not win, then let us try silence, which is often golden. As to President Mullins' attitude on

alien immersion. You have rendered a great service in letting him speak for himself. As you say, this will go a long way toward clearing up the situation. True, some of his and the Seminary's most loyal friends cannot see just how his position as given in answer to Dr. Weaver's question and accepted from Dr. Dargan's book, quite tallies with his advocacy of the ordination mentioned in his statement of August 20. If he be opposed to "alien immersion," which is "confraternized a violation of regularity and consistency, and against which the weight of argument seems to lie," then is it consistent to advocate and vote for the ordination of one who stands aggressively for a practice thus opposed? It is not necessary here to discuss the propriety of ordaining a man whom the examining council declines to recommend. They were surely honored men, also they would not have been selected, and they surely had good reason, as they saw it, for their action. How would you feel, or have felt, under such a situation? Would you want to be ordained without the recommendation of the examining council? Did you ever know a council to decline to recommend a worthy man? (Of course, the case above is not included in this question). Did you ever know of a case, or cases, in which the council should have refused to recommend when, in fact, they did recommend? The point is this, from our widest observation it is probable that a council will be too apt to decline to recommend, or too apt to recommend? Pastor Clarke, of Paris, Ky., states his position clearly. Can you refute it? Is it, or is it not, strong and sane? This writer knows that the environment, associations and training of Pastor Clarke were not such as to lead him to unduly oppose "alien immersion." Perhaps, in the last few years Pastor Clarke has had better opportunities to see the practical effects, and to study the real bearings of the question than any member of the Seminary faculty has ever had. Is not his position as stated practically the same as President Mullins'? With some of us the question of a willingness or refusal to make "alien immersion" a test of fellowship applies a bit differently from what President Mullins' statement seems to mean. We would not make it a test of fellowship in the case of one whom a church, regardless of, or in spite of, our opposition (were we members), or without our knowledge (were we not members) had in its sovereignty received into its fellowship on "alien immersion," we would tolerate "alien immersion" in such a case. That seems to be a very different thing from favoring "alien immersion," or from advocating and voting for the ordination of a man standing aggressively for a thing to which we are all opposed for clearly stated reasons. Nothing new has been brought into this article. The attempt has been made to show the need of charity on both sides of some questions, and in our bearings toward each other, whether we see alike or not. Let us address ourselves to aggressive work in our Master's service. Baptists have astonished the world by their unity in the absence of any formulated creed. This has been maintained by standing squarely for and on the great doctrines for which our forefathers stood, even to the death. Let us try to be regular and consistent, and thus not to impair the argument for our position. Failure to maintain our consistency has always brought disaster and disturbed our unity. May we preserve and increase our unity by greater activity in disseminating our principles. Then shall we be worthy sons of noble sires, and more nearly see eye to eye and feel heart to heart. J. W. LOVING. Houston, Texas.

THE BASAL DISTINCTION BETWEEN RELIGION AND MORALITY.

By Rev. William Ashmore, D.D.

In the minds of not a few, when speaking or writing on ethical subjects, there is continuous confusion of thought about the respective domains of Religion and Morality. Religion has to do with the duties and requirements of the first table of the law. Morality has to do with the duties and requirements of the second table. Religion is that which binds the creature to his Creator—Morality is that which concerns the relation of man to his fellow man. A glance at the decalogue will sustain this view. A man may have much Religion and a little or no Morality; or, he may have much Morality and little or no Religion. Thus the Hindus, for example, abound in religion. They make it the basis of all social distinction. They worship gods by the million; but they are liars; they cheat, and are disgustingly immoral and obscene. In our civilized communities, here at home, we have men who abound in morality. They are honest; they are truthful; they are upright in all their dealings with their fellow men. But they have not a particle of religion; they never worship God, and they never thank him for anything, and never go to a meeting devoted to his service; they never recognize his authority. Such men can be appealed to from the human side, but not from the divine side. That is, a class of motives from the human side may move them, but a class of motives from the divine side are unheeded. The reason for this difference in treatment—given in the words of the Scripture—is that men are "alienated from the life of God through the ignorance that is in them," because of the blindness of, not the head, as our philosophers would insist in putting it, but of the heart, which is God's way of striking at the root of the matter. It is to be understood, always, that the law written on the table of the human heart—the law as contained in the Ten Commandments, and the law as summed in two precepts by the Lord Jesus—are all identically the same. The heathen all know before any missionary comes among them, first, that men ought to worship God as supreme; second, that they ought to treat their neighbors as they would have their neighbors treat them. There is no tribe on the face of the earth which does not know, by the light of nature, these two things. They will differ as to who is God, but they do not differ as to the conviction that, whoever he is, he is entitled to the supreme homage of the human heart. The controversy of Elijah with the priests of Baal was not over an issue as to whether the true God ought to be worshipped, but it was over the question, Who is really God—is it Baal or Jehovah? The determination of that point determined the duty to worship. When it was decided, "Jehovah, he is the God," then adherence was given to him at once. Correct understanding on these points will be determinative of those questions arising between the different religions about the possibility of co-operation. They say they

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And this is life—temptation, trial, struggle, conflict, possible victory—the strenuous life! You cannot cowardly give it up. And you need all the help you can have; and the only adequate help is Jesus Christ.—Henry C. King.

Cancer of the Breast Cured. HEBRON, MISS.—Mrs. R. Drummond reports that she has been cured of cancer of the breast by Dr. L. T. Leach, of Indianapolis, Ind., after her home physician had given up the case. She states that the Doctor has a finely equipped sanatorium, but a great many patients are cured with home treatment alone. Mrs. Drummond, who is the wife of Rev. R. Drummond, a prominent minister of this place, says that every one afflicted should write to Dr. Leach for his 100-page book, which can be had for the asking.

can not co-operate. Christians who worship Jehovah say they cannot co-operate with the worshippers of Seiva, or of Buddha nor recognize them as religious equals. Christians who hold Christ to be divine cannot co-operate in religious matters with those who deny his divinity. Roman Catholics refuse to worship with any who do not admit the supreme headship of the Pope. Nor will any branch of the Christian Church enter into arrangements to worship with Mormons or spiritualists, or with any who reject the Word of God as their only rule of faith and practice. It is useless, therefore, ever to seek what ends only in confusion. There can be no compromise between the worshiper of the true and living God and the worshiper of false gods. Therefore, questions are asked: "What fellowship hath righteousness with unrighteousness?" "What communion hath light with darkness?" "What concord hath Christ with the Belial?" or "What part hath he that believeth with an infidel, and what agreement hath the temple of God with idols?" These questions form Nehemiah's answer to the invitation of what was the liberalism of his day. When the adversaries of Judah and Benjamin came with the offer, "Let us build with you, for we seek your God as you do" the answer was: "Ye have nothing to do with us to build a house unto our God; but ye yourselves will build together unto the Lord God of Israel."

So much for the religions of men. "There are gods many and lords many." There is no end to the kinds of religion in the world. Men don't see alike; men never will see alike. But now, when it comes to the Moralities of life, between man and man, the conditions, are different. When it comes to that, every form of Christianity, whether of the Greek Church, Roman Catholic, or the ancient Hebrew body, and even the heathen of all forms, the Confucianists, the Buddhists, the Animists, irreligious as well as the religions of our own land, all profess one common Morality—thou shalt not lie; thou shalt not steal; thou shalt not commit adultery; thou shalt not bear false witness; thou shalt not covet. In the enforcement of the moralities, all the sons of men on the face of the earth have a common interest: There are no two conscientious convictions in one and the same mind, on this same subject, among any people under the sun. Therefore, co-operation is possible, and feasible, and ought to be entered into and sought for. Religions are many and varied. Morality is but one.—Exchange.

"HE BORE IT ALL."

Lord Jesus Christ, Life's bitter cup,
Of sickening pain, and sorrow's gall
My lips did shun, until I heard
You say: "My child I drank it all."
The cruel words from fickle tongues,
Like swords, my heart pierced through,
Until I heard your sweet voice say:
"Be brave, my heart was pierced too."
I longed to see the dark clouds lift,
And greet the joyous sun again,
Until I heard your soft rebuke:
"My life was one of nameless pain."
And courage weak with strength renewed,
And my tottering feet pressed on,
When I heard you near me say, so low:
"No sorrow on earth I have not known."
Lord Jesus Christ, fill full life's cup
My eager anxious soul now begs,
With all the pains Thou hast endured,
And Lord, I'll drink it to the dregs!

Sallie S. Bryan.

OUR PULPIT.



THE TENT AND THE CITY

Rev. G. H. Morrison.

Heb. xi. 9, 10: 'By faith he (Abraham) sojourned in the land of promise, as in a strange country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations.'

In this great chapter, the roll-call of the heroes, Abraham occupies a very honorable place. His life was so pre-eminently one of faith in God that in this muster of the faithful that was inevitable. There have been men who in some great hour of life or death have risen to a sublime heroism of trust. There have been others whose faith has been most notable in the quiet tenor of uneventful days. But the faith of Abraham did not fail nor falter when he was commanded to sacrifice his son; it rarely deserted him in the days which had no history, as he rose, and toiled, and slumbered in his tent; and it is this inclusiveness—this reach from the least to the greatest—which makes the faith of Abraham unique. Never forget that the faith which we profess should dominate us as Abraham was dominated. That man is not to be reckoned a religious man whose religion is shewn in a few shining hours. Like the glow of health which spreads through a man's whole being, it must show itself in every deed and every day. The temple may manifest it, but so must the tent. Abraham, then, was a dweller in a tent; that fact had made a deep impression on the writer;

and immediately he tells us the secret of that tent-life—he looked for a city whose builder and maker is God. The tent and the city, then: that is my theme tonight. What thought does that sharp antithesis suggest? I shall group what I wish to say under these heads. First, It is the tent which makes the city precious. Second, It is the city which explains the tent. First, then, it is the tent which makes the city precious. We see at a glance that it was so with Abraham. It was the very insecurity of that tent-life, the isolation of it and its thousand perils, that made the dream of a city so infinitely sweet. Had Abraham spent all his days within strong walls he would never have known the power of that ideal. Mingling with other men in crowded thorough-fares, and sharing in the security of numbers, life would have been too rich, too full, too safe, to leave any place or power for this vision. But life in the tent left room and verge enough. What could be frailer than that covering of skin which shook and flapped at every wandering breeze? How it strained when the blast from the hills swept down on it! How the lashing rain in the dark night would soak it! It is in such surroundings, perilous, lonely, comfortless, that men begin to dream about a city. That is the meaning of God's treatment of Abraham. That is why God housed him in a tent. It was not to harden him nor yet to crush his pride; it was to waken him to the worth of the ideal. It took the tent so fragile and unstable, so lightly rooted, so easily overswept, to make God's promise and prospect of a city a very precious thing to Abraham.

I cannot help thinking that as God dealt with Abraham, so does He deal in providence with us all. There is a flood of light poured on life's darker aspects for me, when I remember the city and the tent. After all the important thing is not what we live in; the supremely important thing is what we look for. It is not my actual achievement which is vital; it is the purpose, the aim, the direction of my life. If life is to be redeemed from sense and time, and brought under the powers that are eternal, the eyes must be opened somehow to God's city. And how shall I open them? says the Almighty. How shall I make the unseen city precious? The answer to that lies in the tent of Abraham—so insecure, so perilous and so frail. From which I learn that much of life's harder discipline, and many a dark hour that men are called to, is given to humanity, by Abraham's God, that hearts may begin to hunger for the city. For example, think of sickness in that light. Is it not often the tent that makes the city precious? A man must be finely dowered and finely strung if perfect health does not dull his vision a little. When morning by morning through unbroken years a man has no pain, no sufferings, no frailty—it is strange if there be not some stars across the sky which the perpetual sunshine does not blind him. But sooner or later they are sent out like Abraham into the lonely tent. They waken at night to feel their insecurity; another blast and the tent may be in ruins. And who does not know when such hours have come and gone how the eyes have been

opened to a thousand things? Springtime is sweeter and the joys of common day; there is not a bird in the tree but sings with richer music. Home is more precious, and the playing of children, and the love we leaned on far too little once. There is not a promise of God but has new meaning; there is not a prayer but some-how is more real. We did not want that tent-life of the sick-room: we did not choose it; it seemed an interruption. We thought it hard that in the midst of activity should come 'the blind fury with the abhorred shears.' But for us, as for Abraham, it was purposed after all: and somehow the tent has made the city precious. In the same light also we may look on death. For we must never forget that death is more than a tragedy. It is shrouded in unutterable loss, yet in the midst of the loss God has implanted gain. There is nothing in the world so cruel as death, nothing so pitiless or so remorseless. It fills the heart with a loneliness far deeper than that of the solitary tent of Abraham. Yet how many homes have been purified by death! How many hearts that once were utterly worldly, have been taught to think of heaven through bereavement! There are some things that are never seen so clearly as when they are seen through the sad veil of tears. Death has made tender every human tie: death has made possible the sweetest memories; like the darkened glass through which we can look at the sun, the shadow of death has given us power of vision. It is impossible to say how self-centred we had been, how selfish, how blind to the unseen and eternal, had the world never known the mystery of death. It is the tent, then, which has made the city precious. It is the frailty, the insecurity, the loneliness that have turned men's hearth to the abiding things. Like Abraham we are led out to a strange land, with only a few frail cords to hold our dwellings, until the city of God, deep-founded and eternal, never to be shaken and never overthrown, becomes infinitely attractive to the heart. Nor can I leave this subject without pointing out to you how it bears evangelically upon the fact of sin. Many a man is brought to see his need of Christ by the same experience as was vouchsafed to Abraham. God has a hundred ways of making Christ Jesus precious. The avenues to the feet of the Saviour are innumerable. There is nothing more dangerous than to teach in coming to Christ—all men—must have the same uniform experience. God leads us to Christ not by our brightest hopes, but by deepening in our hearts the sense of sin. Never did David so feel his need of God as when he cried 'Against Thee, Thee only, have I sinned.' Convicted of his guilt and conscious of his wickedness, God in that hour became most precious. And so in us, when the old satisfaction goes, when we feel our unworthiness and when we cry 'Unclean, unclean'—in that very moment are we ready to see Christ as infinitely fairer than we ever dreamed. We are made lonely, that we may need His fellowship. We are shown our helplessness that we may see His power. We are taught by the spirit of God how worthless is our righteousness, that our eyes may be opened to the righteousness of Christ. Like Abraham, we are

made to dwell in tents—ragged, unlighty, insecure, and lonely—but it is the tent which makes the city precious. But I pass on now, and in the second place; it is the city which never have understood the life of Abraham, never have rightly appreciated his behaviour, if the Bible, had not told us the hope that was in his heart—he looked for a city whose builder and maker is God. Abraham was a very wealthy man and there was nothing to prevent him building a home in Canaan. Had he raised a palace for himself there, and had he fortified it, it would have seemed a perfectly natural thing to do. He had been bred in the country of Chaldea, where walls were mighty and castles were magnificent; towers, fortresses, battlements, castellations—on such things had he feasted his boyish eyes. Doubtless he hoped, as many a boy has done, for the day when he should build a castle for himself. But the day comes when he is free to do it, yet never one stone is laid upon another. He is rich and powerful, let him build his fortress now. But he gives not one thought to it; he dwells in tents. And you will never understand that tent, never know why Abraham chose it, until you are told the secret of his heart. Others might dwell in tents because they were misers. Others might dwell in tents because they were restless, and had the spirit of wandering in their blood. But the conduct of Abraham is not to be explained so: it is his vision which interprets it. You learn the secret of the tent when you remember that he looked for a city whose builder and maker is God. Now does not this suggest to us a caution when we are tempted to be rash in judgment? I am amazed at the rash and foolish way in which we pass judgments on each other. Of our brother's hidden life we know so little, of the ideals that are haunting him we are so ignorant—yet we look at the tent he lives in and we judge him by it, as if we could read the meaning of the thing. But you may depend upon it that you will never know a man until you know the hopes which animate him. You may think that the tent proclaims the man a sluggard; but in the sight of God it may seal him as a saint. And it is because we are ignorant of the secret of our brother, and of all that is stirring and calling in his heart, that so often we judge him very falsely. Here for example is a young man with what we call a strong artistic temperament. And nothing will satisfy him but to be an artist; by night and by day he dreams of little else. Every one tries to dissuade him from that calling: it is painted to him in the blackest colours; he is warned of the disappointment he will meet with; but it is all useless, he will not give it up. Then come long years of hardship—perhaps starvation—and men smile at him and say 'What a fool he was! If he had only become a partner in his father's business, how very comfortable he might have been! But the heaven-born artist is looking for a city, he is haunted by the vision of ideal beauty; the world is a palace to him, it is full of joy, he can see all the stars from the door of his poor tent. Men pity him, and count up what he has forfeited; but he is a thousand times richer than the men

who pity him. They cannot understand why he is radiant, for it takes the city to explain the tent. Or here is a young woman who instead of living idly, resolves to be of some service while she can. She has been eating her heart out with having nothing to do, but now she has been wakened by the grace of God. Once the puzzle was how to kill time; now the problem is how to expand it. There is so much to do, so many lives to help, so many services of all kinds to render. Deliberately she forsakes much that was sweet, dwelling in tabernacles with the heirs of the same promise: she is often weary visiting the poor, for life is a sterner thing than she had dreamed. And her old friends, perhaps her own sisters and brothers, cannot understand this change at all. But her eyes have been opened—that is the reason of it—she is looking for a city that hath foundations now. She has felt the constraining power of the love of Christ. That has become her secret and her song. It is the Spirit of Jesus, welcomed to her heart, which interprets the lowly service of the life. It takes the city to explain the tent. Brethren and sisters, it makes all the difference in the world what you and I are looking for tonight. It is by what our hearts are set on and by what our thoughts are given to that the tent we dwell in is glorified or cursed. In the roomiest mansion a man may still be miserable, if there is nothing but that dwelling in his heart. In the poorest tent a man may still be happy, if he looks for a city where is the love of God. I earnestly entreat of you to look to God, to fix your gaze on the Lord Jesus Christ; to lift up your hearts to His continually; to say 'O Lamb of God, I come.' That was the secret of the peace of Abraham. That will make any tent become, a temple. We can do much, bear more, and be amazingly happy, when our life is hid with Christ in God.

HEALTH.

Cigarettes and Weakened Minds.

Any substance which hinders the development of the brain, or injures it, will of necessity lessen originality and mental activity, impair memory, dull the mind and weaken the will. The mind is not independent of but dependent upon a normal, healthy brain. From the schools and colleges, the business houses, the great public utility corporations, the standing armies, comes the steadily increasing complaint against the injurious effect of the cigarette on the human mind. This effect is but the symptom of previous injury to the brain. As a rule the cigarette boy leads his class at the foot. His mind lacks attention, application and grasp. This is the universal verdict of teachers, boys, and the cigarette boy as well. This statement is also proven by statistics from Harvard, Yale, and many high schools and colleges. One experiment will illustrate: Prof. McKeever, of the Kansas Agricultural College, selected fifty cigarette boys and fifty non-smokers and compared their averages for the term. The non-smokers made an average of eighty per cent against the sixty-two and one half per cent of the smokers. The smokers made eighty-one per cent of the failures in studies.

Smoking cigarettes was forbidden at the Mississippi Agricultural and Mechanical College after the poor work and the deficiencies among the students had been found alarming. The late President Hall, of the Georgia School of Technology, found the cigarette boys made by far the larger number of deficiencies and total failures. Many students have told the author that cigarettes prevented them from standing well in their classes, and when they left it off their grades improved. A large number of boys who drop out of school and colleges are cigarette smokers. Even Franco discourages the use of the cigarette in the public schools.

Business men do not want the cigarette boy. One railroad official, on refusing to employ cigarette smokers, said, "Among the 200 men in my service, thirty-two are cigarette fiends. Eighty-five per cent of the mistakes occurring in the office are traceable to the thirty-two smokers." Luther Burbank, the "Plant Wizard" of California (see New York Times, August 5, 1907), says, "The men I find unable to do the delicate work of budding are smokers. Cigarettes are worse than cigars, and their use by young men is little worse than criminal." These men are conservative, sane men, and they think less of a boy who smokes cigarettes, and many of them will not employ him. Few men of lasting prominence in the business world smoke cigarettes; many of them in former years cut out the cigarette because they found it was "getting" them. Sixty-nine merchants in Detroit, many in Chicago, the Norfolk & Western Railway in Roanoke, Va. the Pittsburg Railway Co., Lehigh Valley Railway, Chicago, Rock Island & Pacific Railway, the New York & New Haven & Hartford Railway, Cumberland Telegraph Co., and many other business houses and corporations will not employ cigarette smokers because of their inability to do the work as well as the non-smoker. They are unreliable in comparison.

Lieutenant W. E. Bennett, Twenty-fifth United States Infantry, accepted only twenty-nine applications out of 106 for the army. He ascribes the unfitness of recruits to the cigarette. General Grenfell, commander of the British troops in Ireland, in an address to his soldiers, called attention to the evils which inevitably follow the use of the cigarette, and appealed "for earnest and early action to combat what is gradually but greatly affecting the efficiency of the men."—Sel.

THE UNANSWERABLE ARGUMENT.

By Rev. S. E. Wishard, D. D.

The cheapest article in the intellectual market is a quibble. An evasion deceives no one but its author. A fog that is labeled sunshine deceives none but the blind. Truth is everywhere, in nature and in grace, accepted in the former denied in the latter. The reason for the denial lies in our fallen nature. Men build defenses against the truth that crosses the old nature, constructed of very raw material. They are not secure against flood or flame. They went down in Noah's day, and will go up when "the elements melt with fervent heat." There never was a sinner who did not have an excuse. The purchase of land, of a yoke of oxen,

or matrimonial engagements have fenced him about. His self-complacency or some other delusion has rendered him impervious to the claims of truth. Arguments? His quiver is full of them, as he thinks, but they are only subterfuges.

Truth has its defenses. They lie in the truth itself and its product. What truth is and what it produces are before the world, and so palpable that the blind must see. In addition to the defense of truth which it furnishes, there is an unanswerable argument in the holy life which it produces.

The unbelieving world has no explanation of the life of that man who went over to Damascus, breathing out threatenings and slaughter against the followers of the Nazarene.

With his pockets full of documents, he was on his way, bent on hailing men and women and bringing them bound to Jerusalem. But presently he is preaching the gospel, for preaching which he had voted to have Stephen stoned to death. His former life was abandoned. The things that had been gain to him, his position in the Jewish church and everything it implied, he counted loss for the excellency of the knowledge of Christ, against whom he had recently been exceedingly mad. While the argument of that resentment forged the chains that bound and imprisoned him, yet the influence of that holy life swept through Asia, Achaia, and on to Rome. And out of his prison at Rome went forth those epistles which are songs of love to his Lord and Master.

In our measure we may live a life that will suit the godless world about us. We cannot all preach. Some of us must be hewers of wood, drawers of water. We must occupy our small place. But we can be children in malice. We can walk before the world in love consecrated to our loving Lord. We can let our light shine. It is not so much what a man says, what he professes, as what he is. The sign-posts on the highway are very still and quiet, but they point the traveler along the way of safety. We may not have the gift of eloquent speech; but we can stand in our place and ray forth in the darkness the beauty and attractiveness of a life filled with holy devotion to our Lord. The lighthouse on the perilous shore can not march up and down has no speech nor language. Its voice is not heard, but it shines. It reveals the dangers that lurk among concealed rocks. The mariner could not sail the seas in safety without these silent monitors. "Ye are the light of the world."

Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." While we are praying the Lord of the harvest to thrust forth laborers into the field, we can double, treble, quadruple, yes, increase our efficiency tenfold, by giving the Christ full possession of that which is his. What our churches and the world is needing today is not so much more ministers (though that is a necessity) as holy men of God, in front of whose characters no interrogation points can be erected.

Apostolic life, apostolic faith, apostolic zeal! That will fuse and melt the crude ore of human character and mold it into the image of him who is the light of the world! Is that a dream? What will come to the church and the world when all believers

truly represent our Master in love and life? It was Mr. Moody who used to say, "It remains to be seen what God will do with that man who yields himself entirely to the Holy Spirit." Look to that bolder conception of the mighty results which will come, when every believer shall be "filled with all the fullness of God."—Journal and Messenger.

THE BOAT THAT SAILED AWAY.

I was at a window looking out upon the lake. A boat was sailing over the sea-green waters. It held straight upon its course. The great column of smoke blew the other way. It was at the sport of the winds; it thinned out, scattered, lost itself in the air and disappeared. It will never be seen again. It was only smoke, anyhow. The boat also disappeared, for out there in the blue. But it did not lose itself. At the stroke of the clock it entered the harbor over on another shore. There was a hand on the helm, an eye marking out its path. It was in the grip of one who knew his chart, the points of the compass. The stroke of his engine, the hands of his clock. The certainty was that of knowledge and skill.

As I looked at the boat sailing so proudly and confidently over the waters I wished that the church felt as sure of its course. There is too much theological smoke, and like the smoke from the steamer, it loses itself in the air. The yare too many pilots, masters and first and second mates who do not know where they are going, except that they think they are going away from the past. I should not at all be surprised if the churches were to rise up one of these days and demand that theological professors, ministers and other religious teachers get together and find out what they know and believe before they go any further.

The other day I was at Milwaukee. I was out on Grand Avenue where the beautiful homes are, and I was on a porch talking with a woman who is eighty-four years old. Her mental faculties are still very alert and she takes an eager interest in all that is transpiring. She knew what it was she had come through in more than four-score years of life, of the prayers which she had heard, in the old home, of the light which came into her mind when she heard the "sweet story of old," of the help which came to her in the sanctuary through all those years, of the strength which supported her in widowhood and of the hope which lightened the path when the evening shadows were gathering. She knew why she was still in the Bible class at eighty-four and why she was in the congregation on the hottest Sunday of the year. It seemed to me that no master ever sailed his boat over the lake with a clearer view of his chart and a firmer grip on his course than this saint of the church manifested in her steadfast life of faith.

I should like to know where the church generally would be if such women had not been the salt of the earth and light in their candlesticks. When I hear the doctrines and beliefs which made their lives so steadfast and helpful denounced as traditionalism and outgrown and impossible theology, I want to know what is going to give us a better pattern of church life. Of course, we are told what wonderful things are

to be done when the new process has been patented and gets into action, but these things have not yet been done, and until they are done I feel that it is rather presumptuous to ask us to put all our trust in the process. It is too much like being asked to take passage across the lake on a column of smoke instead of on the steamers which have been regularly making the trip. It is true that we may be smiled at for clinging to that which is old, but the points of the compass are old, nevertheless they are very essential to the ship which sails over the sea.—Advance.

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Editorial

In view of the prominence recently given to the consideration of alien immersion in Kentucky, it is interesting to see just what was the attitude of Baptist churches in their collective capacity to that issue.

Tate's Creek Association met at Viney Fork, in 1801. The question of alien immersion had evidently been seriously considered by some church for the query was presented to the Association: "Is an immersion performed by a Pedo-Baptist Scriptural?" The answer was, "No."

The validity of baptism, administered by a pedo-baptist, on profession of faith was raised in the Elkhorn Association in 1791, and action was "deferred till May, 1793, and then answered evasively." At the meeting of this body, in 1802, South Elkhorn sent up the query: "What constitutes valid baptism?" It was answered as follows: "The administrator ought to have been baptized himself by immersion, legally called to preach the gospel, ordained as the Scriptures dictate; and the candidate for baptism should make a profession of faith in Jesus Christ, and be baptized in the name of the Father, of the Son and of the Holy Ghost, by dipping the whole body in water."

In 1821, when asked concerning the validity of baptism administered by an unordained preacher, the body simply reaffirmed the definition of baptism given in 1802.

At the Stockton's Valley Association, in 1806, the question was asked: "If a person has been baptized by a minister in disorder, have we any right to receive such person, on such baptism?" To which the Association gave an emphatic, "No." Casey's Fork church, in 1816, sent the following query to the Association: "What shall be done with persons suing for fellowship with us, upon the baptism of other denominations, and not complying with the order of the Baptists?" Answer, "We advise that such persons should be baptized in an orderly manner, agreeable to the order of the Baptist church."

Little Union church wrote the Salem Association, in 1812, "Doubts have arisen in our Baptist Society, whether persons baptized (immersed) by a Baptist preacher, not ordained, should be re-baptized before they are received into our churches." In answering this the Association made the following deliverance: "We believe each church is the most proper tribunal to determine the qualifications of her members, and that baptism is not rightly administered by any one except a regularly ordained minister."

Salem church, in Little River Association, in 1818, sent this query: "What shall be done in the reception of a member, dismissed from a church not in our faith and order, but having faith in his baptism?" To this the significant reply was, "We advise the church to receive him on a profession of his faith in Christ, and baptize him agreeably to our order."

At the meeting of the North Bend Association, in 1822, the Licking church asked, "whether that is gospel baptism which is not administered by an ordained Baptist minister, to a believer, by immersion?" The answer was, "We believe that baptism, only, a gospel one, which is received by im-

mersion, on profession of faith, and administered by one who has been so baptized, himself, believing that to be the only scriptural mode, and duly authorized to administer that ordinance."

In 1836 the West Union church asked the Little River Association, "Shall we receive a member in full membership who has been immersed by a pedo-baptist?" That body replied, "We think not."

During the session of the Russell's Creek Association, in 1871, the question of alien immersion was discussed and it was "Resolved, That the Association does not consider any person baptized, unless he has been immersed in water, in the name of the Trinity, by the authority of a regularly organized Baptist church."

A council consisting of representatives from Stockton's Valley, South Concord, and another Association, met April 10, 1874, to consider among other things the question of alien immersion. "It was decided that baptism is valid only when the subject is a believer, the administrator one authorized by a Scriptural church, the element, water, the formula, that given in the Commission, and the action, immersion."

From the foregoing it will be seen there has been substantial agreement among Kentucky Baptists on the subject of "alien immersion" for more than one hundred years. During all this time, when the question was referred to any Association the decision against alien immersion was positive and in no uncertain terms. In their hostility to this innovation the present generation are simply defending the ground occupied by their fathers and one that safeguards the Baptist position.

The view point is a convenient phrase and a very ready help to some in coming to the rescue of one who has gone far astray doctrinally. Truth, we are told, is many-sided and advocacy concerning the same is conditioned on the range of observation.

It is cheerfully granted that the apprehension of truth is a matter of growth and development. Now we see through a glass darkly and to the seeker after truth each day brings a deeper insight and an enlarged horizon. One of the occupations of Heaven will be the acquiring of information in a realm where error has no place, where truth abounds on every hand.

No, the "all" of truth is not attained by a single bound and in the cycles of eternity we will still grow in the knowledge of truth. The mind that can comprehend all truth has mastered the mystery of Deity. The Bible intimates that the angels "desire to look into" the sufferings of Christ and the glory that should follow. Knowledge they have concerning the truth but they do not know it all. The calendar of eternity does not hold the day when it can be said that finite beings have fully comprehended the Infinite.

Yes, truth is many sided, and man's range is limited, but the blessed fact remains that it is still truth, no matter what the view point or range of vision. Truth is consistent with itself, it does not contain a disintegrating principle that leads to its own destruction. On the other hand it is self-explanatory. Mystery recedes before the one advancing in the knowledge of the truth.

The view point cannot be urged as a method of explaining that which is contradictory when truth is under consideration. Some

time since an effort was made to maintain the orthodoxy of a certain teacher, who denied the Deity of Christ, by saying it was merely a matter of "view point." But is such a "view point" just to the Saviour of men or the revealed truth of God?

If there is a single view point that accurately presents Christ to one of his followers as only human then his claim to Deity vanishes into thin air. There are heights concerning his Deity that will never be scaled but every true view point must present him as the Christ of God. The same is true of the other essentials concerning truth.

It is a sad, a palpable mistake to try to reconcile that which is hostile and contradictory in the realm of truth by urging that it has many sides. It would be easier to justify highway robbery as one of the view points of legitimate endeavor, yet none venture to defend such a thesis. Give that man a wide berth who, in his excessive liberality, tries to cover error with the garb of truth by urging "it is all in the view point."

The Examiner very justly observes: "If more thoughtful attention were given to the outcome of foundations undermined and faith destroyed, investigation to ascertain the truth would be attended with a more reverent and serious spirit and the emphasis in the announcement would be put on a different side."

It is quite ludicrous to observe the methods of some in their quest for truth. They treat with calm indifference the observation and experience of others, who preceded them. The ground work of the Christian system is anything but a vague uncertainty. It is rather late in the day to call into question the inspiration of the Bible or the credibility of Gospel history. From the very beginning every essential fact of Christianity has repeatedly stood under the blazing light of hostile investigation and the outcome, in each instance, has been the same. Occasionally some fact in history or science has been pointed out as destroying the accuracy of the Book of Books, but soon the spade and later scientific deliverance established the truth of the Bible.

To undermine spiritual foundations and weaken faith is a serious business and the one who does this delivers a staggering blow to the moral nature of man. It is well to remember that the intelligence of other ages was of a high grade and it is not the part of wisdom to brush it aside with a wave of the hand. So thoroughly were the great facts of Christianity examined that it is well nigh impossible to improve on the doctrinal statements that we have inherited from other generations.

These glib and irreverent modern critics deserve the reproof Job bestowed on his friends when he said: "No doubt but ye are the people, and wisdom shall die with you."

My pulpit, his pulpit and kindred phrases are frequently heard in religious gatherings where preachers are speaking of their respective fields of labor. Is it a fact that the pulpit belongs to the preacher? True, the chief function of the ministry is the proclamation of the gospel, but this gift is exercised in connection with a given field that furnishes temporal support while this function is being discharged. After all the pulpit belongs not to the preacher but to the church. It is the

church that decides as to the filling of the pulpit and likewise assumes responsibility for the support of the one called to this position.

This being true, the community should hold the church responsible for what is preached from its pulpit. If the great doctrines of grace are ignored and petty and trivial themes discussed the church should speak with no uncertain sound. If the pulpit is degraded for the sole use of beautiful rhetoric and the rehearsing of touching stories and a gospel famine prevails, then the protest should be emphatic enough to vacate the pulpit or usher in a harvest of grace. But this implies knowledge on the part of the membership. They must know the Bible and the great truths it unfolds. In such a church the preaching will be back to date rather than up to date. How true it is today. God's people perish from lack of knowledge.

Each church is responsible for the character of its pulpit utterances and this responsibility cannot be evaded or set aside. This truth is emphasized again and again in God's Word. The chief danger, to any church, comes from within. Unity, usefulness and aggressiveness are all intimately associated with the pulpit message. There may be activity that is neither useful nor helpful, and it may pose as Christian activity, but it withers under the true proclamation of the gospel.

Churches are needed today that have discriminating power and are willing to be persecuted for insisting on the preaching of the whole gospel. There are hundreds of ministers that would welcome such a demand and gladly redouble their zeal to be faithful to such a charge.

Secretary P. T. Hale is making heroic efforts to close up the educational campaign in Kentucky by January 1st. Only ten weeks intervene between the present and that date and yet much remains to be done. Three hundred and forty of the four hundred thousand dollars to be raised have already been secured in cash and pledges. Many of these gifts, however, are conditioned on raising the entire amount. This is especially true concerning the larger pledges. Sixty thousand dollars must be secured by the first of the year in order to make effective these conditional pledges and to successfully close the campaign. This amount will have to come very largely from the weaker churches and in smaller amounts. The General Association by special vote stands committed to this enterprise and it would be a serious calamity not to raise the entire four hundred thousand. It is to be hoped that pastors and churches that have not yet contributed will give this matter immediate and prayerful attention, for failure here may lead to failure in other large and important undertakings.

Kentucky Baptists usually succeed when they take hold of any given enterprise with a whole heart. Our educational institutions sadly need this money and the raising of this amount will greatly strengthen our various schools of learning throughout the entire State. It will be necessary to raise about six thousand dollars a week in order to successfully close the campaign. This is not a large amount for such a mighty host as are the Baptists of this State. Brethren, see to it that victory crowns the close of the Educational Campaign.

EDITORIAL VARIETIES

Give attendance to reading, to exhortation, to doctrine.—Paul.

It requires a high type of courage to live according to your convictions.

There can be no true success apart from faithfulness, and all can be faithful.

Palestina, so it is reported, will send six Jewish deputies to the new Turkish Parliament.

"Why didn't a dog want a place in the ark?"

"Because he had a bark of his own."

Error, to be formidable, must succeed, and, for that reason, it must be resisted. In this conflict no mercy is to be shown and there is no discharge in this warfare.

John did not baptize all that sought that rite at his hands. He demanded repentance before baptism. Evidently he was not laboring to report large numbers and great accessions.

In a new religion that has made its appearance in Paris, France, the worshippers commune by kissing a rose. Why commune at all, if new? This is simply another case of pale imitation.

To the advocates of "new truth" we comment the saying of Dr. Dabney that "the field of theology has been so well covered that at the present day whatever is new in theology is prima facie false."

A scientist has discovered that the water of the Ganges contains an antiseptic that is destructive to the cholera. For centuries the natives of India have held that the river had healing properties.

In an address delivered at the Berlin Congress, the Rev. J. H. Shakespeare said: "In three years' time we shall commemorate the three hundredth anniversary of the founding of the first Baptist church on English soil."

"The scientific world swung over to Darwinism and then swung back and the religious world swung over and was now swinging back." So says Prof. Palmer, of Harvard University. Yet certain tyros continue to advocate the claim of evolution and gravely tell us that it is now an established fact.

Walnut Street Baptist church gave a reception to the Seminary students and the young ladies of the Training School last Thursday night. It was an enjoyable occasion from start to finish and the ladies of the church deserve great praise for the part they rendered. Those present will not soon forget that evening.

Rev. J. P. Jenkins is to be the evangelist of Walnut Street church in Kentucky, under the direction of the State Mission Board. Dr. W. D. Powell was filling that position when called to the Corresponding Secretaryship. Bro. Jenkins is a strong man and the church is to be congratulated on having him as their evangelist.

The Rev. Ernest M. Harris and Miss Moccia A. Brown will be married October 20th. Miss Brown is a highly esteemed member of the Broadway Baptist church, Louisville. Mr. Harris took the Master's degree at the Seminary and is pastor at Woodlark, Ky. The Recorder rejoices with the young couple in the coming event and bestows its blessing.

In the death of Dr. Manly J. Breaker, Missouri has lost a loyal citizen and the Home and Foreign Mission cause a faithful and devoted leader. On the morning of the day he died, he was bright and cheerful, and talked freely with his family about his future plans. That afternoon he passed to his reward. For eleven years he represented Home and Foreign Missions in Missouri and was very successful in his work. Dr. Breaker was fifty-eight years old and though a native of North Carolina, had lived in Missouri about forty years. We tender our sympathy to the bereaved.

Speaker Joseph G. Cannon finds it necessary to explain his hostile attitude to the Littlefield bill regulating interstate shipments of intoxicating liquors. He claims that this bill was unconstitutional but another bill, free from this defect, had been approved by him and was ready for consideration. The Interior, says "his genuine attitude toward reform questions must be judged by his record at Washington and not by his platform declarations. That record shows him to be no friend of moral reform as expressed in needed temperance legislation." It is a wholesome sign when the public hold an official responsible for his attitude toward great moral issues.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Pastor Henry A. Porter: The Windows of the Soul, Dan. 6:10. A Society Tragedy, Matt. 25:10-12. S. S. attend., 520. By letter, 15. Beechland - Pastor C. C. Marriott: Pa. 8:4. John 6:5. S. S. attend., 86. Celebrated the Lord's Supper after the morning service. Clifton - Pastor J. T. Betts: The Grace of Giving, II. Cor. 8:9. Bro. P. T. Hale: Let Your Light Shine. S. S. attend., 116. Carvary - Pastor J. S. Detweiler: An Earnest Christian, Pa. 69:6. A Boy at Fifteen, I. Tim. 5:22. S. S. attend., 191. Chestnut St. - Pastor J. M. Weaver: God's Conditions of Revival, II. Chron. 7:14. - Abundant Admission, II. Peter 1:13. S. S. attend., 135. Deer Park - Pastor Edwin R. Harris: Forgetting the Things that are Behind, Phil. 3:13. Bobo'd Ho Whom Thou Lovest is Sick, John 11:3. S. S. attend., 63. East Mead - Pastor W. L. Shearer: Glorifying in the Cross, Gal. 6:14. Naaman the Leper, II. Kings 5:1. S. S. attend., 71. Eighteenth St. - Pastor B. V. Bolton: The Christian's Light, Matt. 5:16. S. S. attend., 50. Elk Creek - Pastor G. F. Lowe: Pure Religion, Jas. 1:27. Providential Dealings of God, Amos 4. S. S. attend., 51. E'venth and Jefferson Sts. Mission - Pastor B. T. Kimbrough: The Stray Sheep, Isa. 53:6. S. S. attend., 58. Fourth Ave. - Pastor E. S. Alderman: Opportunities for Service, Gal. 6:10. Ownership, I. Cor. 6:19-20. S. S. attend., 210. Franklin St. - Pastor T. J. Duvall: The Church of Tomorrow, Matt. 16:18. Polishing Diamonds, Luke 1:80, 2:40, 52. S. S. attend., 245. For baptism, 1; by letter, 2. Preached at jail, on Matt. 8:2-3. German - Pastor A. Janzen: Truth, Ps. 15:2. How to Become a Disciple of Christ, John 4:10. S. S. attend., 58. Hazelwood - Pastor Chas. B. Althoff: The Soul-Winner's Message, Heb. 12:24. The Self-Sacrificing Spirit, Mark 14:8. S. S. attend., 125. Highland - Pastor L. W. Doolan: An Appeal to Baptists Among But Not of Us, Heb. 10:23. The Christian Day of Atonement, Heb. 9:11-12. - S. S. attend., 223. For baptism, 2. Irvington (Ky.) - Bro. N. R. Stone: Deacon's Relation to the Church, Acts 6:7. Acceptable Work, Col. 3:23. S. S. attend., 45. Immanuel - Pastor J. C. C. Dunford: Give Ye Them to Eat, Mark 6:37. Jesus the Door, John 10:9. S. S. attend., 210. Fischer Ave. Mission, present 80. Jeffersontown - Pastor W. F. Wagner: Visions of John on the Isle of Patmos, Rev. 1. Bro. Loyd A. Parker: Life's First Duty, Privilege and Achievement, Matt. 6:33. S. S. attend., 58. Oakdale - Pastor S. N. Mohler: Concentration in Christian Effort, Phil. 3:13. A Father's Anxious Question, II. Sam. 18:29. S. S. attend., 130. By letter, 1. Ormsby Ave. - Pastor G. D. Billisen: A Gospel Church, I. Cor. 1:13. Disappointment, Esther 6:12. S. S. attend., 112. By letter, 2. Church raised \$110 to pay a debt for street improvement. B. Y. P. U. gave \$58 of this amount. This amount was raised in the face of hard times, even though this people are largely almost wholly working people, many of them only working one-half or three-fourths time. Portland Ave. - Pastor L. W. Smith: Working With God, I. Cor. 3:9. Hearing the Word of God, Luke 8:18. S. S. attend., 105. Salem - Pastor R. W. Gizzard: They had Been With Jesus, Acts 4:13. The Transferred Life, II. Tim. 2:15. S. S. attend., 35. Sunday School rally announced for fourth Sunday in October. Scottsburg - Bro. J. M. McFarland: The Lord's Supper. The Mistakes of Life, Ps. 19:12. S. S. attend., 80. Twenty-sixth and Market - Pastor R. E. Reed: An Aggressive Church, Acts 8:4. God's Unfailing Memory, Jer. 2:2. S. S. attend., 309. Third Ave. - Pastor S. J. Cannon: A Prosperous Condition, Acts 9:31. Joy in the City, Acts 8:8. S. S. attend., 142. By letter, 1; baptized, 1. Thirty-sixth and Grand - Pastor J. C. Given: The Man Jesus, John 19:5. Bro. Bagby lectured on South America. S. S. attend., 46. After preaching at 11 a. m. went to Beard and over seven miles and spoke to new church at Mt. Zion. Found the church Building Fund almost complete. Expect to build at once. Twenty-second and Walnut - Dr. P. T.

Hale preached in the morning and the standpoint, the greatest man I ever knew." And thus one after another sends with his gift of silver a golden tribute of love and appreciation. A. White: II. Cor. 4:18. Ex. 20:4. S. S. attend., 61. By relation, 1. Secretary Wm. J. Mahoney preached at Cleaton, Ky., at 11 a. m. in the church, and at 4 p. m. in the college chapel. Attended West Kentucky Association; spoke twice to the negro Baptist Association, which met at Cleaton. The committee on Baptist Tract Campaign, appointed by the Louisville Pastors' Conference, reported favorably on the following tracts for use during the simultaneous campaign, beginning November 8th: Chapter three from Frost's "Morn' Dignity of Baptism;" chapter five from Frost's "Memorial Supper of Our Lord;" chapter sixteen from Mullius' "Axioms of Religion," and the evangelistic tract, so much used by our Home Board evangelists, "What Ch'ns Are 'rou Traveling." Each Baptist pastor of the city is requested to notify the committee at the earliest possible date of the exact number of each kind of these tracts desired.

LEONARD W. DOOLAN, Chairman of Committee. Whereas, We, the members of the Louisville Baptist Ministers' Conference, have heard with deep interest a paper by Dr. P. T. Hale on the educational situation in Kentucky; and, Whereas, We appreciate the fact that but ten weeks remain in which to raise the balance of the \$40,000 necessary to complete the fund; therefore, resolved: That we send out a fraternal call to our Baptist Pastors throughout the State to enlist their people in an earnest and prayerful and determined effort to have complete victory by the close of the year. A number of the larger gifts are conditioned on the balance being raised, and every consideration demands that we have the total amount on hand by that time.

SEMINARY NOTES.

BY ELLIS A. COTTRELL.

The "boys" seem to be getting down to business, ready for some hard work for the session. So many of the fellows who were here last year, have returned that it seems like home again in New York Hall. Several of the pastors of the city have called on us, making speeches in the dining room, and extending cordial invitations to their respective churches and Sunday Schools, each declaring that he had the best to offer in the way of work and social advantages.

With the great student body we have at the Seminary, it seems that we might take the city for the Baptists, if we had an organization adapted to the needs of the situation and manned by the students. Pastor Josiah Crudup, of Rockingham, N. C., is with us for a short visit.

Students Preaching.

Wm. E. Briery supplied Emanuel church, Jeffersonville, Ind., Sunday. C. T. Brookshire filled his regular appointment at Shilo, Ind. J. N. Likins, pastor, preached at Caneyville. L. A. Parker preached for Pastor W. F. Wagner at Jeffersontown. V. B. Clark supplied Hamilton Avenue Mission. D. M. Press'ey, pastor, preached at Millersburg church. Ellis A. Cottrell, pastor, preached at Old Licking church, Cold Spring, Ky. W. T. Dart supplied for Bro. C. V. Brooks, at Cedar Creek church. T. C. Bagby, son of a missionary to Brazil, lectured on Brazil at Thirty-sixth and Grand. Spurgeon Wingo was called to the work at Ten Mile church, near Glencoe.

EATON MONUMENT FUND.

It is gratifying to see the payments on subscriptions coming in so well. The active effort to obtain subscriptions will be closed at the end of this month. Any making subscriptions now will not need to pay them until the last of the year. There are doubtless those who desire to give to this fund who have postponed it hitherto, and yet do not want to fail of having some part in the offering of love. It is hoped that such will not let this opportunity pass by without expressing their hearts in some gift, whether large or small.

The chairman has had much joy in gathering this money and in the beautiful letters he has received from all quarters, few of which he has had space to quote. Dr. O. F. Gregory, Clerk of the Southern Baptist Convention, writes: "I have wanted to send something for Dr. Eaton's Monument, and have waited, hoping to be able to send more, but must not longer delay in enclosing check, with love." Rev. Amos Stony, Wilmore, Ky., says: "It is my deliberate opinion that he (Dr. Eaton) was viewed from every

standpoint, the greatest man I ever knew." And thus one after another sends with his gift of silver a golden tribute of love and appreciation.

Subscription Received. Cooke, John P., Smith's Grove, Ky. \$1 00 Previously acknowledged 1953 25

Total subscriptions received. \$1086 25

CASH RECEIVED.

Bauster, Mrs. S. E., Louisville 10 00 Bruner, Rev. J. W., Louisville. 1 00 Coeman, John P., Louisville. 5 00 Cash 15 Colina, J. W., Bowling Green, Ky. 50 Cowles, John T., Oakland, Ky. 1 00 Cox, Mr. and Mrs. Joe, Mammoth Cave, Ky. 1 00 Davis, Rev. B. J., Lexington, Ky. 1 00 Garman, G. C., Smith's Grove, Ky. 1 00 Gregory, Dr. O. F., Staunton, Va. 2 00 Hall, E. N., Woodburn, Ky. 1 00 Harlan, Mrs. Ida, Louisville 1 00 Haynes, J. J., Oakland, Ky. 1 00 Hudson, T. J., Smith's Grove, Ky. 50 Hunt, Mrs. Kate F., Winchester, Ky. 1 00 Lewis, Rev. T. G., Glasgow, Ky. 1 00 Mays, A. F., Grand Jct., Col. 1 00 Monroe, J. G., Smith's Grove, Ky. 23 Moore, W. M. 1 00 Norton, J. J., Louisville. 5 00 Osborne, Thos. D., Louisville. 10 00 Page, Rev. J. H., Brownsville, Ky. 1 00 Rainey, Henry S., Louisville 10 00 Simmons, S. M., Louisville 5 00 Stout, Rev. Amos and wife, Wilmore, Ky. 2 00 Taylor, C. L., Louisville 10 00 Wright, Ed., Smith's Grove, Ky. 1 00 Wright, F. M. 50 Previously acknowledged 1217 82

Total cash received \$1292 72 HENRY ALFORD PORTER, Chairman.

THE STATE.

Pastor T. J. Watts, Harrisburg, and his church are in the midst of a refreshing revival. They started in by giving Dr. Hale \$1,000 for the Baptist Education Society.

Bro. R. K. Kelly writes: "Just closed a gracious meeting with Mt. Vernon church; twenty-two for baptism and four by letter. This is one of our strongest country churches and they are doing a blessed work, giving largely to the cause of missions and Christian education. Bro. George Greene, their pastor, is a fine preacher and a choice spirit. It was certainly a delight and inspiration to be with them in this meeting."

Pastor Don Q. Smith writes from Hodgenville: "On Sunday, October 4th, we closed a fine meeting with South Fork church, in Lynn Association. Twenty-one additions by baptism and one by letter. Bro. I. H. Bell, of Buffalo, did the preaching. He is a fine preacher and a Baptist to the core. The people were delighted with his work. The church has called the writer for half time for next year. Yesterday I assisted in the dedication of Millerstown church, preaching morning and afternoon. Bro. W. E. Walsh, of Upton is the popular pastor."

Bro. Luke P. V. Williams writes from Morgan, Ky.: "I have just closed a twelve-days' meeting with Crittenden church. The church has been pastorless since the death of the much loved Dr. Adams. The church and people cherish his memory. We had a good meeting, the church was much revived and strengthened. Crittenden is one of the best churches in Crittenden Association. The church organized a mid-week prayer meeting and promised to keep the work going till they secured a pastor. They are ready to call a pastor, and him whom the Lord sends to them may feel himself greatly favored, for I have never met or been among nicer people in my life. Let us pray the Lord will direct them to him whom He has laid His hands upon for their undershepherd. I go to day back to my church at Rockville, Ind."

Mrs. Jane Hall Bristor, of Russellville, Ky., passed away last Sunday at 2 p. m. She was the widow of Deacon Charles Bristor, who was one of our noblest men. Mrs. Bristor's maiden name was Hall. She is the last of her father's family. She leaves five daughters, Mrs. M. C. Millett, Mrs. James Radford and Mrs. Mary Seward, the widow of Mr. William Seward, all of Russellville; also Mrs. Frank Fleenor, of Bowling Green, and Mrs. George Garner, of Connorsville, Ind. Mrs. Bristor was noted for her charity and for her amiable disposition. She

SUNDAY SCHOOL PERIODICALS

Table with 2 columns: Periodical Name and Price. Includes items like 'The Convention Teacher', 'Bible Class Quarterly', 'Advanced Quarterly', etc.

B. Y. P. U.

Study and Reading Course

Table with 2 columns: Course Name and Price. Includes 'Training in Church Membership', 'The B. Y. P. U. Manual', 'Doctrines of Our Faith', etc.

BAPTIST SUNDAY SCHOOL BOARD

J. M. FROST, Secretary. NASHVILLE, TENN.

was born September 30, 1836, and was just four days over seventy-two years of age. From early life she had been a devoted member of a Baptist church. She dearly loved her church and the doctrines of the Bible. She and her family always read and highly appreciated the Western Recorder. She had been a great sufferer, patient and submissive. When the summons came she was ready to go. We desire to express our sympathy for the bereaved ones and to say to them, "sorrow not as those who have no hope." The God of all grace comfort them.

TO LONG RUN ASSOCIATION.

Notable November. By a unanimous vote at Taylorsville your messengers voted that \$5,000 was needed for District Missions; six churches require houses of worship and several new fields need workers. Your Executive Board asks that each church, Sunday School, Woman's Missionary Society, Young People's Union, Sunbeam Band or other organization make

A Silver Offering. In November, the month of greater blessing; the Thanksgiving month; the month in 1792 that Carey arranged to go to India for the world's evangelization; the month in 1806 that the Students' Haystack Prayer Meeting decided "We Can if We Will" carry the Gospel everywhere; the month in 1906 that the Laymen's Missionary Movement decided "We Can if We Will" evangelize the world in this generation.

To Christianize America. Is the longest step towards success; District Missions is at the basis. Let every one who will join in this thanksgiving effort notify our Secretary and full directions for the silver offering will be sent. This is not to interfere with any other gifts; it is only an opportunity. Thos. D. Osborne, president, Louisville; Calvin M. Thompson, Secretary, Louisville; L. M. Render, treasurer, Louisville; S. J. Cannon, Louisville; Levi Collins, Pewee Valley; E. A. Cottrell, Louisville; H. C. Crale, Louisville; T. J. Duvall, Louisville; Dr. S. S. Foss, Valley Station; M. P. Hunt, Louisville; C. K. Hoagland, Louisville; W. J. Mahoney, Louisville; N. W. Paris, Louisville; Henry A. Porter, Louisville; W. E. Powers, Todd's Point; R. E. Reed, Louisville; Dr. R. W. Taylor, Louisville; E. G. Vick, Louisville; S. N. Mohler, Louisville; J. M. Walker, Pewee Valley.

BARDSTOWN.

Pastor A. V. Sizemore was at New Haven aiding Pastor Hoskins in a meeting and phoned me to supply his pulpit at Bardstown on Sunday the 11th inst. We had a delightful time worshipping with this church. Met many friends and some who professed faith in a meeting in which we aided Dr. I. P. Trotter eight and a half years ago. Pastor Sizemore has only been on the field a few months, but has a fine hold on the people. They say he is a good preacher and pastor. They have built an elegant parsonage of ten rooms, a very handsome home, indeed, and the pastor and his family will soon be established there. We added several new names to the Recorder list and a number of renewals. We are under special obligations to Bro. C. R. Barnes for attention and kindnesses. This brother is superintendent of the Sunday School and he is also the archi-

tect of the new parsonage and superintended the building of same. In this old church there are some choice spirits. J. G. Bow.

W. M. U. NOTES.

"The fact that missionary evangelization still remains the great unfinished work of Christ's church is not a fact for Christians to be proud of. But the fact that the men of Christendom are waking up to this truth—seen long ago by the women—is a fact to rejoice over." And we do rejoice and pray that we together with our brother man may each do our part in hastening the coming of the Saviour and thus put an end to missions.

The W. M. U. Training School after a fine opening is now going on in the even tenor of its way, blessing our city with its twenty-five or thirty young women missionary workers. We are most certainly glad to have these Christian young girls with us again. The young ladies have been assigned to the various mission Sunday Schools and upon last Sunday took "possession" of their classes. We can only hope that each one received as royal a welcome as was accorded Miss Elsie Gillan—a Virginia girl—by her class at E'venth and Jefferson Streets Mission. There was no mistaking it, the girls were sure enough glad to see her and she to see them. In a few weeks' time you may expect to hear of the resurrection of the Sunbeam Band down there.

Mrs. J. P. Creal, our own Kentucky Y. W. A. leader, is justly proud of her Kentucky girls, and every time we hear from her has a new Y. W. A. to report. One of the latest is at Frankfort, a most hopeful Band of workers.

Mrs. Creal begs the Y. W. A.'s to bear in mind that they have been invited to share in the furnishing of the new dormitory of the flourishing school at Barboursville, which will be ready by December. All societies desiring to help in this laudable undertaking will do well to send their contributions by that time. Mrs. S. H. Bennett, Newport, our Royal Ambassador, shall I call her? She has charge of the "Royal Ambassadors," is enthusiastically at work. I do not know whether she believes in evolution or not, but from her "out-grown" Sunbeams she has evolved a thriving Y. W. A. of eighteen members.

Just twenty-three years from the time our sainted missionary, Mrs. R. T. Bryan, was laid to rest on Chinese soil, she came a bride to China from Durham, N. C. She was buried in the cemetery at Shanghai near where sleeps "Father and Mother" Yates.

The Ladies' Aid of Mayfield Baptist church, in truth all of Mayfield, are in sorrow at the loss of Dr. Pettie as pastor of Mayfield church. It is a loss to the entire State. At a meeting of the Society resolutions were passed deploring the loss of their pastor and recommending him as "a true Christian not afraid to declare the whole truth for which Paul so earnestly contended." In regard to Mrs. Pettie's going the ladies say: "Our Ladies' Aid greatly feel the loss of our most estimable President, Sister Pettie, knowing "The sweetest lives are those to duty wed, Whose deeds, both great and small, Are close-knit strands of one unbroken thread, Where love gambles all." "We bow in submission, praying God to make them as great a blessing to Tampa as they were to Mayfield."

Family Circle

Stories For The Young And Old.

MY SHIP OF DREAMS

EMMA THARP HALL.

Oh, my heart will be light when my ship
comes in!

The shadows will all flee away;
I will watch, I will wait midst the noise
and din,
For a glimpse of its sails each day.

Oh, how long I have watched for its form
so far!

And waited through wearisome years!
I have gazed on the docks with unvoiced
care,

Through a mist of swift, blinding tears.

"Will it ever come home?" I bitterly cry,
When sicken'd by waiting so long;
Yet I watch as the sad, lonely days go by,
Off with hope and a trusting song.

Oh, my ship! you are freighted with pre-
cious ware—

Yes, with frankincense, myrrh and gold
With rare dreams, and visions so won-
drously fair,

Hid in memory's silken fold.

Oh, ye waves! be kind to my ship of
dreams,

And bring it to harbor secure;
Far away in distance it's fair form now
gleams,

Let it come, and my peace assure.

Oh, thou Giver of all good gifts of life!
Wherever my fair ship doth roam,
From the storm and the waves, and the
wearisome strife,

Let it come surely sailing home!

WHEN THE WOLVES CHASED BETTY.

BY HUGH JADWIN.

When Betty Norton's mother told her
that she might go to visit Polly Paxton,
the little girl was very happy.

The country was then densely wooded
and the cabins of the settlers were far
apart. The Nortons and the Paxtons
lived two miles from each other, on the
road that led to the settlement. The lit-
tle girl's did not visit each other often, as
it was not safe for them to go alone
through the thick woods, on account of
the wild animals that roamed about the
country.

On this occasion, Betty's father was
going to the settlement on business, and,
as he expected to return the same day,
Mrs. Norton said that he might take Bet-
ty to Paxton's and bring her home when
he returned. Betty was delighted with
the plan. So she was lifted up behind her
father on Jack, the bay four-year-old,
and off they started.

The sun was sending his first rosy
beams through the trees when they left
the clearing behind and entered the woods.
On every side the songsters were thrilling
forth their morning hymns. It was a
beautiful day in early spring, and all na-
ture seemed to rejoice that winter's icy
spell was broken. Even Jack caught the
spirit of the day, and kicked up his heels
out of pure mischief; but, as Betty ob-
jected to this—her seat on Jack's smooth
back being none so secure—Mr. Norton
soon reined him in; and, anyway, Master
Jack had too long a journey before him
to be wasting his strength in such coltish
pranks.

They soon reached the Paxton's, where
Betty dismounted; and, seeing her, Polly
ran out joyfully. Giving Betty a parting
injunction to be ready when he returned,
her father went on his way.

What a fine time the little girls had
that day! After playing all the games
they knew, they gathered wild flowers
(till noon). Then they ate their dinner
down by the spring, under the oaks. It
was very warm now in the sun, but by
the spring it was cool and pleasant. Af-
ter dinner the little girls played with their
dolls. They were not the splendid bisque
beauties of today, but simply corncocks,
with handkerchiefs for dresses and corn-
silk for tresses. Yet, for all that, Betty
and Polly thought them very fine indeed.
It was so pleasant out of doors and the
children were so engrossed in their play
that they took little note of time until
they heard Mrs. Paxton calling them.
Then, as they rather reluctantly went to
the house, they saw that it was almost
sundown.

Mrs. Paxton was standing in the door-
way when they came up.

"What time did your pa think he would
come past, Betty?" she asked.

"About an hour before sundown," re-
plied Betty.

Few of the settlers owned clocks or
watches, so they reckoned time by the
sun, or by an hour-glass. Polly's mother
measured the distance between the sun
and the horizon with her hand.

"The sun'll be down in half an hour,"
she said. "Seems like your pa ain't

comin' as early as he expected. He's
been hindered as like as not. You an'
Polly had better sit right down here by
the door and watch for him, for if he's
comin', he will surely come soon."

Betty and Polly sat down obediently by
the doorway, but Betty had no heart for
games now. What if her father did not
come at all! Then she would have to
stay all night at Paxton's. Ten-year-old
Betty had never been away from home a
night in her life, and, even though she
would be with her dearly-loved playmate,
she thought terrified her. As she watched
the red disk of the sun sink behind the
Western hills, and still saw nothing of her
father, her heart felt like lead. Her fa-
ther would hardly come after dark, so she
would certainly have to stay. Polly's fa-
ther and brothers would be home from
work at dark, but they would be too tired
to take her home, and, besides, they
would think it wholly unnecessary.

As twilight deepened into dusk and
still her father did not come, Betty grew
more and more uneasy at the thought of
spending the night at Paxton's. What
would her mother think had become of
her! Then, there were the two biddies
and her white kitten; no doubt care-
less Ned would forget to feed them. The
thought was horrible. Betty could stand
it no longer.

"Do you think father will come?" she
asked Polly's mother, timidly.

"Indeed, I can't say, child," said Mrs.
Paxton. "I don't think he will, though
because, if he was hindered, I think he'd
stay over night rather than be late. But
you can stay here all night as well as
not," she added, cheerfully. "You and
Polly can have a fine time playin'."

"Yes, do, Betty, urged Polly, eagerly.
"We'll play 'Simon says, thumbs up.'"
Betty was determined now. "I think
I'll go home," she said, quietly, but firm-
ly, tying her bonnet strings carefully un-
der her chin.

"Dear, no, child, you mustn't!" ex-
claimed Mrs. Paxton, horrified. "It ain't
safe, and your ma wouldn't like it."
Then, seeing that her remonstrances had
no effect, she added: "If you must go,
Betty, wait till the boys come, and I'll
get one of them to take you home."

But Betty was unreasonable. She didn't
want to wait till the boys came, and she
didn't want them to take her home. See-
ing that she was determined, and that
further remonstrance would avail nothing,
Mrs. Paxton was forced to see her start
toward home through the dusky woods.

When, after crossing the Paxton's
clearing, Betty entered the woods' path,
she gave a little involuntary gasp of fear,
for she had no idea it would be so dark
in the woods. She was too proud to turn
back, so she went bravely on, though she
made slow progress over the rough path.

The denizens of the forest were now
abroad, emboldened by the fast-gathering
darkness. Betty could hear the rabbits
hopping cautiously in the thickets. A
black-and-white skunk trotted lazily
across the path in front of her. Once a
big brown owl swooped along the path
muttering his "tu-whoo" as he went, the
sweep of his wings almost brushing Bet-
ty in the face. These things might have
terrified a child of today, but they did
not greatly alarm Betty; for she had
lived long enough in the woods to learn
the habits of the forest animals, and she
knew that she had nothing to fear from
the smaller ones. But Betty knew that
there were animals in the woods from
which she had a great deal to fear,
should she happen to meet with them;
for the wolves could be heard howling
around the settlers' cabins nearly every
night, and bears and panthers were very
common. The darkness increased and
Betty made all possible haste, for she
knew that, with the coming of night, the
danger would be greater.

Betty had gone, perhaps, a third of
the distance, when she heard the distant
howling of a wolf in the north, behind
her. A little later the cry was repeated
in the south. Soon the howls sounded
directly behind her. At short intervals
they were repeated, and, as the sounds
came nearer, Betty came to the alarming
conclusion that they were following her.
She was terribly frightened, for she had
at least a mile and a half yet to go,
and she knew that the wolves would surely
overtake her in that distance. What
should she do? There appeared to be
only one thing she could do, and that
was—run; and run she did, as she had
never run before. As she ran Betty look-
ed closely for a tree that she could easily
climb. None appeared along the side
of the path, and it was too dark to dis-
cover whether there were any beyond
in the woods; but she dared not take time
to search so on she ran, and still near-

ly she was almost in despair. No way
of escape could be seen. She knew that
there could be but one end, yet ran on
blindly, often stumbling and falling, her
breath coming in quick, sobbing gasps, a
great fear tugging at her heart.

Oh, how foolish she had been! Why
had she not listened to Mrs. Paxton! It

was too late now to think about this, but
bitterly did Betty regret leaving the safe
shelter of the Paxton cabin. No doubt
her mother would think that she was
spending the night there. She wondered
if Mrs. Paxton had heard the wolves. If
she had, no doubt she would send the
boys to see if Betty had reached home.
As she thought of this, Betty took heart,
but her hopes fell as she remembered
that they had probably not yet come home
from work. She sobbed despairingly as
she ran, for escape seemed impossible.

The wolves were now close behind her.
They ran silently for the most part, now
and then breaking forth in eager, snap-
ping yelps, as they came nearer and near-
er their victim. They seemed to know,
instinctively, that Betty was alone, for
they never stopped, never swerved, never
hesitated. Betty could hear the rush of
their feet on the leaves, and knew that
they were gaining on her fast. She knew
that, in a very few moments, they would
be on her, and then, all would be over.

Suddenly, she came to an open space
beside the path. She could not remem-
ber her what it was, for a moment. Then
her heart beat high with hope, for the
open space was a clearing, in the center
of which stood an old cabin. No one
lived there and the cabin had long been
unused, but Betty knew that, if she
could only reach it and gain the loft, she
might yet escape the wolves. The cabin
stood not far from her home, and she
and her brother Ned had often been
there. In her fear she had forgotten all
about it.

If she could only reach it! Betty put
forth all her strength in a supreme effort.
She tore off her bonnet and threw it
down in the path, in the hope that the
wolves would stop a moment to examine
it, and thus give her a little more time.
They did stop a moment—springing on
the bonnet and quickly tearing it to
shreds—but only for a moment; then, on
they came, bursting into the clearing like
a whirlwind. As Betty neared the cabin
she could hear their short, panting
breaths behind. The cabin door stood
open. Betty had just enough strength to
climb the ladder to the loft, when she
sank exhausted in the farthest corner. A
moment later the who's pack burst in,
snarling and yelping horribly.

What if they could climb the ladder?
Betty's heart beat wildly as she heard
them try, again and again. It was too
steep; they could not keep their foothold;
and, finding themselves cheated of their
prey, the pack vented their disappoint-
ment and chagrin in a most deafening
chorus of howls.

Betty was very thankful to be secure
from the wolves, yet she did not like to
think of staying all night there, with
only them for company. But there
seemed no other way. Poor Betty was
tired enough after her hard chase to have
asleep soundly, but the wolves kept up
such an undertone of growling and
snarling beneath her that sleep was im-
possible. She knew that the wolves would
probably stay around the cabin till morn-
ing, when they would sneak off into the
woods.

As Betty sat listening to the clamor
beneath her, she heard, all at once, a
familiar sound, the click of the heavy
wooden door-atch. By lying down, she
could reach the doorway through a small
opening in the loft, directly above it.
She did so, and, sure enough, the door
was shut. In rushing about in the cabin
the heavy door shut, thus trapping them-
selves completely.

Betty then did a very foolish thing.
Without waiting to see if all the wolves
were shut in the cabin, she climbed out
of the loft window, and ran for home as
fast as she could. But, as it happened,
all the wolves were inside the cabin when
they pushed the door shut, so she was not
pursued. When she reached home she
rushed in without ceremony, and fell on
the floor before her astonished mother, in
a faint.

Mr. Norton returned the next day, and
was astonished to see half a dozen wolf
scalps fastened to the side of the cabin.
"Where in the world did these come
from?" he asked.

"Betty caught the wolves, an' I shot
'em an' scalped 'em," Ned replied, cool-
ly; "or rather, they caught 'emselves;
but I shot 'em, all right," he repeated,
wishing this fact to be understood.

Then Betty had to tell the who's story.
When she finished, her father held her
close, thinking of what might have hap-
pened had it not been for the old cabin.
But he could not find it in his heart to
scold her.

"So, who gets the scalps, you or
Ned?" he asked Betty.

"Betty can have 'em," said twelve-
year-old Ned, generously. "I guess she
earned 'em."

"Yes, I think so," agreed Mr. Norton,
glancing at Betty's wan face. "The
bounty money will buy you a fine dress
at the settlement, Betty," he said, cheer-
fully; but the tears stood in his eyes.—
Journal and Messenger.



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STORIES FOR LITTLE ONES

A BULGARIAN SHEPHERD BOY.

A little hut in Bulgaria, made of mud and stone, was Pluck's home, and his father was so poor that he could hardly get food enough for his large family. Their clothes cost little, as they all wore sheepskins, made up with the wool outside.

Pluck was a bright, ambitious boy, with a great desire for study, and, when he heard of Roberts College at Constantinople, he determined to go there. He told his father one day, when they were away together tending sheep, that he had decided to go to college.

The poor shepherd looked at his son in amazement, and said: "You can't go to college; it's all I can do to feed you children. I can't give you a piaster."

"I don't want a piaster," Pluck replied; "but I do want to go to college."

"Besides," the shepherd continued, "you can't go to college in sheepskins."

But Pluck had made up his mind, and he went—in sheepskins and without a piaster.

He trudged sturdily on day by day, until he reached Constantinople. He soon found his way to the college and inquired for the president.

Pluck asked for work, but the president kindly told him he must go away.

"Oh, no," said Pluck; "I can't do that. I didn't come here to go away."

When the president insisted, Pluck's answer was the same, "I didn't come here to go away."

He had no idea of giving up. "The king of France, with 40,000 men, went up a hill, and then came down again," but it was no part of Pluck's plan to go marching home again; and three hours later the president saw him in the yard patiently waiting.

Some of the students advised Pluck to see Prof. Long. "Ho knows all about you Bulgarian fellows," they said.

The professor, like the president, said there was no work for him, and he had better go away. But Pluck bravely stuck to his text, "I don't come here to go away."

The boy's courage and perseverance pleased the professor so much that he urged the president to give Pluck a trial. So it was decided that he should take care of the fires. That meant carrying wood, and a great deal of it, up three or four flights of stairs, taking away the ashes, and keeping all the things neat and in order.

After a few days, as Pluck showed no sign of weakening, the president went to him and said: "My poor boy, you cannot stay here this winter. This room is not comfortable; and I have no other to give you."

"Oh, I'm perfectly satisfied," Pluck replied. "It's the best room I ever had in my life. I didn't come here to go away."

Evidently there was no getting rid of Pluck, and he was allowed to stay. After he had gained his

point, he settled down to business, and asked some of the students to help him with his lessons in the evenings. They formed a party of six, so none of the boys found it a burden to help Pluck one evening a week.

After some weeks he asked to be examined to enter the preparatory class.

"Do you expect," asked the president, to compete with those boys who have many weeks the start of you? And," he continued, "you can't go into class in sheepskins—all the boys would cry, 'Baa!'"

"Yes, sir I know," Pluck said, "but the boys have promised to help me out. One will give me a coat, another a pair of trousers, and so on."

Although Pluck had passed the examination, he had no money, and the rules of the college required each student to pay two hundred dollars a year.

"I wish," said Prof. Long "that this college would hire Pluck to help me in the laboratory and give him a hundred dollars a year."

Pluck became the professor's assistant. But where was the other hundred coming from?

President Washburn sent an account of Pluck's poverty and great desire for an education to Dr. Hamin, the ex-president of Roberts College, who was in America. The Doctor told the story to a friend one day, and she was so interested that she said, "I would like to give the other hundred."

A boy who had so strong a will was sure to find a way.—Child's Companion.

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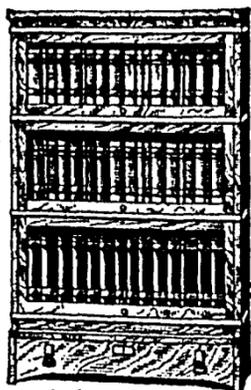
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GOSHEN ASSOCIATION.

This body met with the Spring Station church, on Wednesday, September 30th. The former Moderator, Bro. J. Wes Layman, was re-elected Moderator and Dr. W. B. Montgomery was re-elected Clerk.

The annual sermon was preached by J. N. Lynch, of Leitchfield. There were some churches which reported no Sunday Schools, and no salary paid to pastor, and nothing given to missions.

Dr. H. C. Truman, of Fordsville, Rev. I. W. Bruener of Louisville, and J. G. Bow, representing the Western Recorder, were recognized as visitors, and invited to participate in the exercises. We regretted having to leave at the close of the first day's session, in order to attend the Muhlenberg County Association, which was occasioned by the serious illness of Mrs. A. C. Dorris, Bro. Dorris having notified us at the last hour that he could not attend the Association as we had previously arranged.

I found the Recorder very popular and have never done more business for the paper in one day.

Two new churches were received into the Association. They meet next year at Hanging Rock.

The usual discussions of the various interests were participated in. The session was harmonious and pleasant. We left Bro. H. B. White to look after the interests of the Recorder the second day.

Miss Annie Claggett, a missionary to Japan for twenty years, spoke of the work, especially the Bible women's work. Money was voluntarily donated to purchase 900 Bibles. A complete Bible in Japan only costs two and a half cents in our money in Japan. One dollar buys forty Bibles.

MUHLENBERG COUNTY ASSOCIATION.

Muhlenberg County Association met at Depoy, on September 30th. Bro. James Eads was re-elected Moderator and Bro. Wood, of Greenville, was elected Clerk. We did not reach the meeting until the second day, but found many Recorder friends on the ground. Bro. F. M. Welborn had made announcement that he would represent the Old Reliable. Several had already renewed their subscriptions.

We secured a goodly number of new subscribers and renewals and had a delightful time with the brethren. In the county of Muhlenberg there are between 2,000 and 3,000 Baptists. The Association is young but starts out with promise of great usefulness. It is unfortunate that they should have selected a time for the meeting when six other Associations meet on the same day.

WHITE'S RUN ASSOCIATION.

This body met at Sanders, October 6th. Bro. H. M. Froman was re-elected Moderator, and Bro. Ernest Lewellyn was re-elected Secretary. The introductory sermon was preached by Rev. J. M. Fowler, from the words, "Well done good and faithful servant." His theme was "Faithful Service." The sermon was replete with striking illustrations and earnest arguments for fidelity to truth and duty.

Nearly seven hundred dollars were raised in the Association for missions. We recognized as visitors Rev. L. S. Chilton and Bro. I.

W. Head, of Sulphur Fork; W. D. Powell, Wm. J. Mahoney, J. T. Henderson, of Bristol, Va., who represented the Laymen's Movement, J. N. Prestridge, J. A. Lee, T. J. Watts and J. G. Bow.

J. W. Sturdivant, pastor at Carrollton, preached the missionary sermon from Rom. 1:14. He showed our obligations to preach the gospel to the whole world.

This body is unique in some respects. Just before the adjournment they elected officers to serve at the next session. Only laymen hold office in this Association.

The following officers were elected to serve next year: Moderator, Jas. L. Boswell; Assistant Moderator, O. M. Sanders; Secretary, Ernest Lewellyn; Assistant Secretary, S. C. Jacobs; Treasurer, J. M. Giltner; Auditor, H. M. Froman; Corresponding Secretary, J. F. Jones.

They adjourned to meet at Locust next year, on the first Tuesday in October.

J. G. BOW.

TENNESSEE LETTER.

Contrary to our expectations the protracted meeting season has been quite successful. Owing to the political battles of the year it was feared religious matters would be relegated to the rear. Our churches have as a general rule been quite successful in their protracted meetings. I have baptized fifty into the fellowship of some of the churches I serve, and have three more meetings of my own yet to hold. Bro. Ogle baptized seventy-five at New Middleton; Bro. Gupton, thirty-five, at Shop Spring, and thus the good work goes on.

I recently attended Wiseman and New Salem Associations. Wiseman was held at Hillsdale and was largely attended and bountifully cared for. The reports compared most favorably with previous meetings. The only feature of dissension was a motion to withdraw from the State Board and create an executive committee to receive money and employ missionaries within the bounds of the Association. This motion went through by a vote of twenty-two to fourteen, and a board appointed. Later, by unanimous vote, the Association asked the State Board to continue its colportage work within her bounds.

The New Salem Association met with Barton's Creek church, near Lebanon, and was largely attended. Fine gatherings were reported and fairly good financial reports made. The ministers of the Association were nearly all present, and Brethren Folk, Golden, Yankee, Spillman, Phillips, Oakley, Booth and Jarman were on hand as visitors. This Association last year refused to indorse the Seminary at Louisville on account of alien immersion views alleged to be taught there, but this year the school was unanimously recommended and Dr. Mullins highly commended for his utterance at his own association that the Seminary recommended regular baptism.

Now, let the matter rest and all stand for regular baptism and the confusion and trouble on irregular baptisms are at an end. It was a joy mingled with sadness to meet with this Association at Barton's Creek, for it is put on the territory, where twenty-five and thirty years ago I spent dozens of years preaching. The fathers and mothers are nearly all gone and the children then are the manhood and womanhood of today. It was

a pleasure to shake their hands and speak to them in the grove near by. God's blessings be upon them.

While at the Association wife and I attended the funeral of Elder Everett Bryan, in the Baptist church at Lebanon. Bro. Bryan was a special friend of ours and related to my wife. He was greatly afflicted for two or three years previous to his home-going. He was a fine man and possessed of a beautiful character.

JOHN T. OAKLEY.

Hartsville, Tenn.

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THE BOOK OF JASHER.

A late number of the Herald and Presbyterian has just fallen under our eye. It has an article under the caption, "A New Proof, from a very old Source, that Moses wrote the Pentateuch." This heading is calculated to arrest any thoughtful mind, but the article is provokingly disappointing.

Rev. Faunt Leroy Senour informs his readers that his chief object in writing is to call attention to "new proof on the Mosaic authorship of the Pentateuch from a very old source. After the first five books of the Bible had been written, and before the other books of the Old Testament had been written (unless the Book of Job was an exception), it was well known that another book had been written, called 'The Book of Jasher,' a very rare book now. For many years I have possessed a copy of this rare book, and believe for good reasons that it is genuine. Now, this book is referred to in the tenth chapter of Joshua, and the thirteenth verse in these words: 'Is not this written in the book of Jasher?' And in II. Samuel 1:8 we find these words: 'Behold it is written in the Book of Jasher.'

Well, well! New proof from an old source! The Book of Jasher a very rare book now! Had a copy of this rare book for many years!

And so for nearly forty years have we had a copy of "The Book of Enoch," published in Paris, 1838—another pious and bungling effort to fill a conjectural gap in the literature of the Old Testament suggested by that verse in the Epistle of Jude: "And Enoch also, the seventh from Adam, prophesied of these sayings: 'Behold the Lord cometh with ten thousand of his saints.'"

It is written in Hebrew, of course, to give it some semblance of being a true record of the man who "walked with God and he was not, for God took him." Auguste Pickard, member of the Asiatic Society, has edited it with copious notes relative to the antiquities, manners, customs, language and literature of the ancient and modern Israelites. Now, this Book of Enoch, so-called, deserves a place by the

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side of the Book of Jasher.

In rummaging in the more obscure corners of our library we find many such pious frauds, to wit: "The Infancy of Jesus," "The Gospel of Nicodemus," and other similar apocryphal products designed with good intent to supply what was supposed to be wanting in our New Testament writings. This opportunity for authorship was seized in the early days of Christianity and it bore much fruit.

Now, then, since there have been and still are so many publications masquerading under the name—The Book of Jasher—we would like to ask Rev. F. L. Senour which one of them he possesses. For we have always understood that whatever may have been the form and contents of the Book of Jasher mentioned in Genesis, not the least clue thereto has come down to us.

Conjecture has exhausted itself in fruitless efforts to reconstruct this supposed "lost book." Just how many volumes are now in existence bearing this title is hard to tell. Three of the number are written by Jewish scribes. One of the most noted and notorious, as also the most recent, was composed by an infidel printer and type-founder, of Bristol, England, and published at London not more than a century and a half ago. It carries the informing title: "The Book of Jasher; translated in English from the Hebrew by Aleuin, of Britain, who went on a Pilgrimage to the Holy Land." It was reprinted in Bristol during Robert Hall's last pastorate in that city. Home, in his "Biblical Introduction," made a demolishing exposure of the glaring forgery.

We repeat that we should be heartily obliged to our Presbyterian divines if he would take the trouble to inform us, first, which so-called Book of Jasher he has, and, secondly, furnish us some of his good reasons for believing the book to be genuine." For with our present knowledge of matters of this sort (which is quite limited, we confess) we regret to see this kind of new proof from an old source intruded into apolo-

getics, believing that the introduction of such apocryphal lucubrations tends to discredit the cogent and multitudinous evidences of the genuineness of the Pentateuch. Let's not daub with untempered mortar. "Say unto them who daub with untempered mortar, that it shall fall."

GEO. VARDEN.

Paris, Ky.

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WORTH MORE THAN THE PRICE OF THE RECORDER.

I have just read a sermon in the Western Recorder of which I wish to say something to your readers who have not read it. I refer to the sermon on page six of the Western Recorder of September 17, 1908, by Rev. W. C. Adams. I want to thank you for publishing it, and I want to thank the brother who called my attention to it. It is entitled "The Need for Revival and How We May Get It." Don't rest till you read it. Once you have begun it you will not stop till you read every word. It is something beyond the ordinary. I do not know who the author is, except that he seems to be a "Britisher," and is a Baptist. There is no guessing at the latter. Seldom does one see an article so full, so made up of quotable things, things to be remembered—good things, truths and truths. They follow each other so fast and are so short in statement, crisp, apt, terse, forcible and forceful, that one is reminded of an electric battery "at work."

Had I charge of a corps of evangelists I should feel it my solemn duty to "call off" every one of them and call them together and spend one solid week in prayerful study together of this really wonderful paper. The evangelist who, having opportunity, fails to read it robs himself and his people and his God. Such papers do not come oftener than once to a generation. There are scores of things in it which demand more than a passing reading. But the sad thought is, many evangelists there be who have "graduated," and, of course, do not need it; so they think, I fear. But evangelists are not all who need to read it. Reader, you need it, and you will enjoy it. It ought to be in tract form.

J. D. MADDOX.

DEAR RECORDER.

I have just closed a two-weeks' meeting with Pastor J. S. Gatton, at Campbellsville, Ky. There were forty-three accessions to the church, twenty-two by experience and baptism, three by watchcare and 18 by letter. The church experienced a genuine revival, and the whole town a religious uplift. At the water's edge Bro. Gatton told of a young man who, about 1,878 years ago, went to the Jordan and asked baptism at the hands of another young man. He spoke impersonally for a while and then read of our Saviour's baptism in the third chapter of Matthew, pointing out the likeness between Christ's baptism and the baptism about to be administered.

He then followed the talk with the baptism of twenty-two people, nearly all grown. The whole affair was so strong and impressive that no unprejudiced mind could resist conviction as to the correctness of immersion.

Bro. Gatton has received about one hundred and fifty persons into the fellowship of this church during his four years' pastorate. Under his wise and persistent leadership a committee appointed more than ten years ago has been enabled to complete the building of the Russell Creek Baptist Academy, their property being worth more than twenty thousand dollars, with a debt of less than three thousand dollars. They have seven teachers, with Prof. W. G. Welborn as principal, and prepare pupils to graduate with an A. B. at our best Southern colleges after

two years from matriculation in such colleges.

Bro. Gatton has been in the ministry more than thirty years, and during this time has not been one Sunday without a pastorate. He is also the popular Moderator of Russell Creek Baptist Association. My stay in his home and among his dear people has been an unspeakable benediction to me, and memories of those happy days will linger with me until the end of life.

THEODORE N. COMPTON.

OUR ALABAMA LETTER.

The biggest thing happening just now, from the standpoint of Alabama Baptists, is the simultaneous campaign in the Birmingham district. Greater Birmingham is really and truly cosmopolitan; and what happens in Birmingham affects, in a measure, the entire State. We are all wondering what will be the outcome of these meetings. Dr. C. A. Stewart is doing the preaching at the First church; Dr. W. W. Hamilton at South Side; Luther Little at West End; W. A. McComb, at Calvary; Evangelist Motley at Twenty-Seventh Street; Dr. Traver at Pratt City; W. M. Anderson, pastor at Dothan, Ala., at Ensley; P. M. Jones, pastor, at Thomasville, Ala., at East Birmingham; Rev. T. J. Porter, pastor at Roanoke, Ala., and Rev. Bruce, of Louisville, Ky., at the two North Birmingham churches; Austin Crouch, pastor at Woodlawn, Birmingham, at East Lake; W. P. Price, pastor Second church, Jackson, Miss., at Bessemer; J. V. Dickinson, one of our own State Evangelists, at Sixty-sixth Street.

A general meeting is held every morning at 11 o'clock at the First church, and Dr. Hamilton is in charge. Another feature is the meeting at one of the largest theaters in the city Sunday afternoons, at 3 o'clock. And still another feature has been the trolley-ride over the entire city, as an advertisement for the meetings, as well as a deserved compliment to the evangelists and other helpers.

Rev. A. D. Glass has resigned at Jonesboro, Birmingham district, and accepts the pastorate at Elyton, same section.

The entire State mourns the loss of our two splendid young workers, C. F. Crossland, our Sunday School field man, and Rev. T. O. Reese, a successful pastor-evangelist in the Southern part of the State. They both go to Nashville—the former as one of the field secretaries of our Sunday School Board, and the latter as City Evangelist for Nashville, Tennessee—will never regret having captured these two young and enthusiastic Baptists from her sister State.

A matter of more than passing interest was an ordination service at the First church, of Tuscaloosa, on the 20th of September. It was a double ordination. David I. Purser, Jr., and Frank M. Purser, sons of the lamented D. I. Purser, who laid down his life in New Orleans a few years ago, were the young men set apart to the full work of the Gospel ministry. The charge to the church was delivered by Rev. John A. Held, pastor at Natchez, Miss., where D. I., Jr., has been for some time as assistant to the pastor; the charge to the candidates was delivered by our beloved B. D. Gray; the presentation of the Bible was by L. O. Dawson, pastor at Tuscaloosa; and the ordination prayer was led by President B. F. Giles, of the

Central Female College, Tuscaloosa. D. I., Jr., pronounced the invocation, and F. M. the benediction. May the spirit of the father fall abundantly upon his two worthy sons, is the prayer of nearly 200,000 Baptists in Alabama.

The first week in November there will be an adjourned session of the Baptist State Convention, held in Montgomery. It is proposed to make this one of the greatest Baptist gatherings ever witnessed in the State. We are all at work now, trying to round out our \$100,000 this year, \$1,000 for every year of our history, as a denomination, in the State; and it looks very much like we are going to succeed.

All our schools have opened with the brightest prospects. Of course, the panic has cut a figure; but our educational prospects were never brighter.

R. S. GAVIN.

Huntsville, Ala.

DEAR RECORDER.

Feeling that a few lines from me might find a place in the columns of the Recorder, which has so long and so earnestly contended for the faith once delivered to the saints, I address myself to the pleasant work of penning this letter, and say, in the vernacular of Dixieland, "Howdy," to my many friends. I come with salutation and Christian greeting, brethren, though my letter may seem to have a tinge of doubt as to the real success of some of our cherished schemes.

I am often reminded of the words found in Longfellow's psalm of life, "We are living, we are moving, in a grand and awful time, in an age on ages telling; to be living is sublime."

I think there can be no question about our living in a grand and awful age, but that we realize its sublimity is a matter that might be open for discussion.

Waving this, however, we are bound to agree with Longfellow that it is an age on ages telling. Viewing its grandeur from whatever standpoint we may, the truth that we are living in a grand age, stands out in bold relief.

The greatest opportunities that men have ever enjoyed are before us, the greatest possibilities that have ever been achieved in temporal things have been dumped into our laps as toys; while the religion of Jesus Christ is making its conquest over the nations that hitherto have seemingly been impregnable to the Gospel. It is, indeed, an awful age, and yet there are many who have no part or lot in its wonders. Many of these have named the name of Christ; but they have not been careful to depart from iniquity, and the result is, they crucify Christ and His cause between the thieves of profit and pleasure. At every sin, and selfish destroying truth they take unbrage and as a retaliation they say to the enemy what will you give me and I will deliver Him up to you. Thirty pieces of silver or a mess of pottage is a small price, but it is the price that some sell out for.

It looks like there are some who figure out that gain is godliness; that quantity and not quality counts in heaven; but these have never dreamed what this means, "I will have mercy and not sacrifice."

I hold in my hand a programme on which I find this question: "Shall the convention endorse the action of the committee's report on the union of Baptists and Free Baptists?"

This looks like expansion upon



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THE YOUTH'S COMPANION, BOSTON, MASS.

the part of our Baptist Zion, but I presume they would like to think of it in another light. The facts, however, as seen in the union, between that Chicago Christian (?) church and Baptist (?) church, without the lengthening of our cords and the strengthening of our stakes, is about as expensive to the Baptists as is the United States expansion in the Philippines.

To unite Baptists and other denominations who disagree on vital principles, you must sacrifice principle, and when you do this you have the mathematical sum of nothing added to nothing, which may make a great deal with some.

Just here, I am reminded of a little controversy Paul had with the Galatians. He said (Gal. 5: 7-9): "Ye did run well; who did hinder you, that ye should not obey the truth? This persuasion cometh not of Him who calleth you. A little leaven leaveneth the whole lump."

Brethren, if we must covet, let us follow the admonition and covet earnestly the best gifts that our profiting may appear unto all. S. O. CHRISTIAN.

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A truism: Every man of average capacity and character would be every way benefited by marriage. Every married couple would be happier in the possession of a home of their own. A deduc-

tion: Make the match; create the home, and get the blessing.

A POLICEMAN'S LOT

May Be a Happy One After All.

An Ill. Ex. Chief of Police found an easy and safe way out of the ills caused by coffee. He says:

"I suffered intensely from heart trouble and nervousness for five years, and though treated by some of the best physicians in this city, did not get permanent relief until I changed from coffee to Postum.

"A friend of my family was visiting at our house and seeing my condition, insisted that coffee was at the bottom of my trouble. I confess I was skeptical but promised to try Postum in place of coffee.

"It was nearly three weeks before I noticed much of any change as my case was a bad one. Then I saw that my nervousness was gradually disappearing. A little later I was able to sleep a part of the night on my left side, something I had been unable to do for 5 years at least.

"I kept on using Postum, and the result is, so far as heart trouble and nervousness are concerned, I am a well man.

"The best proof is that I am writing this with my own hand, a thing I was unable to do for several years prior to the change from coffee to Postum."

"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."

The Farm

and Household

Virginia parties purchased from Thos. McClintock & Sons of Paris a handsome mule for \$200 on last Thursday.

Thos. McClintock & Sons, of Paris, sold recently to Mr. Jesse, of same place, a pair of 5-year-old horse mules for \$340.

R. L. Throckerton, of Carlisle, sold to R. T. Campbell, of Maysville, a 4-year-old jack recently, consideration \$90.

Clarence White, of Montgomery county, sold a pair of work mules to foreign buyers recently, at \$275 and a bunch of yearlings at a fancy figure.

Mr. J. C. W. Cockrell, of Mt. Sterling, sold a suckling mule to Mr. Guilfoile for \$95, and Jno. O'Rear sold one to Jas. W. White for \$100.

Scott county.—The drouth was broken here on last Monday morning by a good rain lasting over three hours. This was the first rain since July 28th.

Henderson county.—There was a heavy rain in this vicinity on Sunday night. It was the first in about seven weeks, and will greatly help the late corn. The greatest help, however, will be to the wheat land.

Charles Clark, of Bourbon, was in Flemingsburg Friday and received 22 head of 1,500 pound cattle of Joseph Hendrick at \$4.25, and a premium of \$5; also six 1,225-pound cattle from M. H. Kendall at \$4.25.—Paris Kentuckian.

Montgomery county.—A cold rain throughout the county has broken a two months' drouth. The temperature fell twenty degrees and overcoats and fires were in evidence. Jas. S. Gogic sold to Bridges Bros, a brood mare and suckling colt by Bourbon King for \$500. R. B. Young sold to California parties a weanling colt by Bourbon Chief, for \$500.

Fayette county.—This section has been visiting by a heavy rain and the drouth which has been causing so much suffering is broken. The stock ponds were replenished to some extent and the creeks have started to flow. Elkhorn creek had dried up entirely. The loss to late corn was only slight in this section. Tobacco ripened well and nearly all has been cut and housed. The hemp was slightly damaged.

Woodford county.—Farmers have been busy putting in wheat and barley. Wheat has been sold the past week for \$1.01 and while some crops are being held for an advance, most has passed from the farmers' hands at satisfactory prices. Corn cutting is about finished and while some farmers think it just about two thirds of a crop in yield, it is reported extra good, though the late corn is not much. There seems to be no prospect for winter apples or nuts, but kershaws, pumpkins and sweet potatoes are fine, the dry weather causing them to retain their sweetness.

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For Sealing Preserves, Jellies, Etc.

It's the simplest, easiest and surest protection for all the homemade products.



After cooling, simply pour a thin layer of the melted paraffine over the jelly or jam, as the case may be. Hardens almost immediately.

Pure Refined Paraffine is odorless, tasteless, harmless. Unaffected by acids, water, mold, moisture, etc. It has many other uses—so many that it has become a household necessity. It is also used for washing, ironing and starching. Full directions with each cake. Sold everywhere.

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THE HOUSEKEEPER

By Annie A. Preston.

"Reading the 'Agricultural Department'" asked the chance visitor, laughing a little as she glanced over her neighbor's shoulder, seating herself, without invitation, by her side in the hammock.

"Yes, the 'Agricultural Department' is my especial delight," and she arose and seated herself on a nearby settee. "Oh, keep your sitting if you like the hammock. Yes, it is a fine one, but it will not be so long, if it is misused. There seems to be no such a thing as 'hammock courtesy.' No offense intended, but, if I should enter your summer-parlor and seat myself by your side, crowding in, in your favorite willow rocker, you would call me rude, but a hammock may be loaded, and stretched, and used for a swing, regardless of the fact that there are swings just at hand. I don't know how many hammocks we have had spoiled just simply by bad usage, and that not by the family. This, being an extra fine and roomy one I am trying to keep it with care."

The caller continued to laugh a little as she said; curling down in the luxurious swinging couch. "I have only looked at the 'Agricultural Department.' I always like to read that and think what I would do if I was a man."

"What would you do if you was a man?"
"For one thing I would set out a few peach trees every year. I was reading about setting out peach trees when you came, and nothing fascinates me more, even if the article begins with the old familiar recipe for rabbit-pie, 'First catch your rabbit.' It makes it all the more attractive. I know. I have tried it and I have seen it tried and the old adage: 'Familiarity begets contempt,' is not wholly true. We like better some things with which we are somewhat familiar. It is so with music; a person, with no musical training, is not pleased with classical music the first time he hears it. Even if he has an "ear" he doesn't get very much out of it, but when he has become somewhat familiar with it he finds the theme and the rhythm that dominates—I am not speaking technically. I am not a musician, but I have raised peaches, or, we have raised them on our place here, and I was present at the planting for he would never plant a tree not a shrub unless I held it in place until the hole in which the tree was set was filled enough to keep it in place. No matter what I was doing, rolling pie-crust, or beating eggs for cake, when the tree was ready to be set I

must go out to wish it success, he would say. It was pleasant for it gave me a personal interest in the growth and I was pretty certain to note down in my diary the fact that such a tree, brought from such a place was set at such a time. Had I my life to live over with the benefit of what experience I have gained, I would have a book for such farm notes, and I would keep it faithfully, and I would make a map of the farm and mark on the map every tree that was set. A tree is worth that much attention."

"Yes, I know, how crazy you are on the subject of trees. But, you was telling about your interest in peaches."

"In peach trees in particular." Yes, for if they were not fruit trees people would set them out and give them growing room just simply for their beauty for the short time they are in bloom, but a peach tree full of fruit is more beautiful than when in bloom. I never saw anything more beautiful than a peach orchard as the fruit is beginning to mature."

"But peach trees are so difficult to

"I beg pardon for interrupting that or for nipping it in the bud I might say. Peaches are not difficult. I know. I have tried raising them, and I have seen it tried. Given any Eastern Connecticut soil, and set out our peach trees early in the spring. If the season is late, so much better for the peach trees; set them out just the same, large or small stock, large preferred. Dig a good, big hole, fill in with good soil, fertilizer, ashes, etc., and plant early peas all around in the soft fresh hill after the tree is set. The peas will grow quickly and keep the young tree from getting the full force of the first hot weather, and you can pick the pods that are sure to be the first to be ready for the table and let the plants die down for a while. In any kind of an average season the trees will make a good growth and you need not be bothering about them unless you wish to put in all the work possible, and prove that peach trees are a great deal of trouble. Next spring stick in a few more, in some place on the farm, and keep right at it every year, year after year. Set them in a pretty group on a sunny corner of the grounds. After a little they will bear and after a little more, they will die. They always do. They are short-lived, but if you have them of all ages you are going to have more or less peaches. Peach stories are very like fish stories.—Christian Work.

FOR LOSS OF APPETITE

Take Horsford's Acid Phosphate

Its use is especially recommended for restoration of appetite, strength and vitality.

Can't Miss It

So many ailments are purely nervous affections, that you can hardly miss it if you try Dr. Miles' Nervine. It restores nervous energy—and through its invigorating influence upon the nervous system, the organs are strengthened. The heart action is better; digestion improved, the sluggish condition overcome, and healthy activity re-established.

"Dr. Miles' Nervine is worth its weight in gold to me—I did not know what ailed me. I had a good physician but got no relief. I could not eat, sleep, work, sit or stand. I was nearly crazy. One day I picked up a paper and the first thing that met my eyes was an advertisement of Dr. Miles' Nervine, I concluded to try it and let the doctor go, and I did so. After taking two bottles I could dress myself. Then I began taking Dr. Miles' Heart Cure and now I can work and go out, and have told many the benefit I have received from these remedies and several of them have been cured by it since. I am fifty-nine years old and pretty good yet."

ANNA R. PALMER, Lewistown, Pa.
Dr. Miles' Nervine is sold by your druggist who will guarantee that the first bottle will benefit. If it fails, he will refund your money.
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Special train with up-to-date equipment will leave Louisville 9:40 p. m., Oct. 7, arrive New Orleans 8:15 p. m., Oct. 8. Regular service: Leave Louisville 12:01 noon, arrive New Orleans 10:55 a. m.; leave Louisville 9:40 p. m., arrive New Orleans 8:15 p. m.

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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. G. 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.

WOODS.

Mrs. Mary Mildred Woods, wife of Mr. Alexander Woods, of Keene, Jessamine county, Ky., was suddenly called to her heavenly home on the morning of September 10, 1908. In early girlhood she was united in marriage to William Guthrie, son of Rev. Caleb Guthrie, of Shelby county, Ky. To this union were born two sons, John Guthrie, of Bentonville, Ark., and William Guthrie, of Mt. Sterling, Ky., and a daughter, deceased. After a few years of widowhood she united in marriage to him whom she has left behind. By this union two children blessed their home, namely, Little Dot, who long ago went home to God, and Mrs. Mahin, who with her husband and two small children remain to comfort and cheer her father, who in his ninety-third year is awaiting the call to come up higher.

O, dear Mother Woods, how your children, grandchildren, dear Father Woods, and the many dear friends will miss your sweet presence from that beautiful and hospitable home. Your loving hands and warm heart were ever ready to minister to the needy and afflicted. O, God give us grace to bear this great sorrow, and so help us to live that we may be worthy of a place in the mansions above, whither our dear mother has been called.

Her daughter-in-law,
Mrs. JOHN S. GUTHRIE,
Bentonville, Ark.

TUDOR.

On July 31st the death angel visited our home, and took from us our dear grandfather, Rev. R. D. Tudor. He had been feeble and in bad health for some time, but through all his suffering, he trusted in Jesus, and leaned upon His strong arm for protection. He was a noble Christian, and a leading member of Bethel church. He expressed a willingness to go to his reward, and dwell in that heavenly home, where all is peace and love.

A wife, Mrs. Margaret P. Tudor, and four children survive him, Mr. W. D. Tudor, J. D. Tudor, Mrs. Bettie Mann and Miss Attie Tudor.

It was painful for us to give him up, but we remember, that he who doeth all things well, will take care of him. Grandpa's sweet face will never be seen again, his cheerful voice will never be heard on earth again, but he is out of toll and pain, so let us not weep for him, he is with Jesus.

"And why should we weep for him, weep, When with Jesus he has gone to sleep, And will ever be under His watchful care, Oh, may we be able to meet him there."
A GRANDDAUGHTER.

DEAR RECORDER.

Have just closed a great meeting with the Boiling Spring church, in Hart county. Many say it was the best meeting they have had in years.

They had no pastor and have been worshipping in a half Methodist house. The visible results of the meeting were nineteen baptized; others stand approved for baptism while others still will join other Baptist churches. We do not know how many professed faith in Christ as they were not confined to the services but found peace on the highway and in their homes as well as at the church.

At the close the Rev. W. T. Parish was called as pastor, and the most of the salary subscribed. A committee has been appointed to either buy the union house or sell their interest in same and build a Baptist house of worship.

Bro. Albert Wintch and family are members of this church and impressed me more than ever with the importance of converting the foreigner in our midst. They are from Switzerland, converted after coming to America, and are giving Christ the pre-eminence. God bless the Recorder.

S. J. SPARKS.

Buffalo, Ky.

DEAR RECORDER.

We have just closed a great meeting at this place. Bro. T. T. Martin, of Pine Mountain, Miss., was with me. We be-

an at Couchatta, La., September 9th, and remained until the 19th, when we came to this place. In the two meetings we received fourteen for baptism and eight by letter, and one restored. But the churches have been strengthened and we feel that lasting good has been done. Bro. Martin has made it easier for the pastor to lead his flock. I am glad he came to us. He emphasizes the doctrine of grace as few men can do. He knocks the Arminian out and annihilates the doctrine of works as a condition of salvation, also the possibilities of apostasy. May he long live to preach the old story of love.

E. H. GARNER.

Campit, La.

A PRAYING CHURCH.

A prosperous church is a church which prays. It is written, "My house shall be called a house of prayer." We must never lose faith in prayer. We must never abandon prayer. A church can get on for a considerable time without singing, and can go on indefinitely with indifferent singing. A church may do well with poor preaching, and even without preaching of any kind. But a church

without prayer is no church at all. We might as well expect a man to live without breathing as to expect a church to live without praying.

Pray for the minister. Pray for the sick and afflicted. Pray for the children. Pray for the lost. Pray for the community. Pray for one another. Pray ye the Lord of the harvest that he may send forth laborers into his harvest. Pray without ceasing. Pray everywhere. Let the church be characterized by prayer, filled with the atmosphere of prayer, and crowded with the trophies of prayer.

The men who act their thought and think little of their act are the ones who suffer.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 212, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

Pimples on the Face

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

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

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

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

SPURGEON: First among the mighty for general usefulness I am bound to mention the man whose name is a household word, Matthew Henry. He is most pious and pithy, sound and sensible, suggestive and sober, terse and trustworthy. You will find him to be glittering with metaphors, rich in analogies, overflowing with illustrations, superabundant in reflections. He is unusually plain, quaint, and full of pith; he sees right through a text directly, and gives the result of an accurate critical knowledge of the original fully up to the best critics of his time. His is the poor man's commentary; the old Christian's companion, suitable to everybody, instructive to all. Every minister ought to read Matthew Henry entirely and carefully through once at least. He will acquire a vast store of sermons, and as for thoughts, they will swarm around him like twittering swallows around an old gable toward the close of autumn.

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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."

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

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ITEMS OF INTEREST

News The World Over.

On the fifth local option elections were held, under the county unit law, in seven counties in Ohio, and six went dry by large majorities.

Mr. Carnegie four years ago, gave "a hero fund" to the United States. He has now given a similar one to England.

A few days ago the two largest battleships in the world were completed in England. The St. Vincent is for the British navy.

It is to be hoped the weary world will now have a rest from the proselyting zeal of the Esperanto folks. That language has not yet, in twenty years, reached the point which the dead Volapuk did.

Prof. Newcomb, the distinguished scholar, gives much comfort to the world in regard to airships. For the world has been inclined to be in a panic as to what these could do in war.

Prof. Newcomb says the dirigible balloon is of more value than the aeroplanes because it can remain hours in the air and can make long voyages.

However one may differ from the editorial position of the New York Evening Post, we have always relied upon the facts published as facts.

The Oxford dons have been expressing their opinion of the Rhodes scholars from the United States. They find these young men alert, keen, brighter than the English students.

The American Medical Association is roused to righteous wrath. Seven hundred and sixty-three persons were killed by the Fourth of July Celebrations this year, fifty-five died afterwards from lockjaw.

The Christian Advocate publishes statistics which greatly favor private schools. Most of these are denominational schools.

ANOTHER FIELD SECRETARY.

With October 1st, Bro. E. E. Lee, of Dallas, Tex., became Field Secretary of the Sunday School Board. He will have headquarters at Dallas and is designated especially to the B. Y. P. U. work west of the Mississippi river.

In the election of Bro. Lee and designating him specifically to this department the Sunday School Board is only working out the plan for enlargement of the B. Y. P. U. work. He will be a decided addition to our force.

Through men and literature the Board will press with vigor the B. Y. P. U. interest. We have greatly enlarged and otherwise improved our B. Y. P. U. Quarterly without advancing the price.

The Sunday School Board has large purpose in undertaking this department of work. It is acting under the instructions of the Southern Baptist Convention and jointly with the B. Y. P. U. of the South through its Executive Committee, at Louisville.

Nashville, Tenn.

DEAR RECORDER: At Good Hope church, Taylor county, a series of meetings was held. Bro. T. E. Ennis was with us eleven days and did earnest, powerful preaching.

We closed a powerful meeting September 26th at McDraugh's Hill church. Twenty-seven added, twenty-four baptized, about half the number married people and all over sixteen years of age.

OTHER STATES.

Pastor G. A. Chittenden writes from Chelsea, Mich.: "Please change my address from Saline to Chelsea, Mich. I have accepted call to Chelsea church, and am already on the field."

Bro. T. H. Jenkins writes from Oak Ridge, Mo.: "Please change my paper from above address to Eagle Pass, Tex. I go to take charge of our Baptist work under appointment of the Texas State Board."

Pastor J. A. McCord writes from Sardis, Miss.: "Please change my address on the paper at once from Sardis, Miss. to Fairfield, Ill. I have resigned the former to accept the latter. I begin work at once and do not want to miss a paper."

Subscribe for the Western Recorder.

ORDINATION.

On September 23, 1908, at the call of the Baptist church at Russellville, Ky., a council of Baptist ministers met to consider the advisability of setting apart Elder W. R. Goodman, a student of Bethel College, to the work of the gospel ministry.

The presbytery recommended to the church his ordination, which unanimously directed the same. The charge was given to Bro. Goodman by Bro. W. M. Hall. The presentation of the Bible by Bro. W. S. Shipp. The ordination prayer was led by Bro. J. W. Leighton, followed by the laying on of hands of the presbytery.

We hope our readers will notice particularly the advertisement of Kaufman-Strauss Co., which appears in the RECORDER every week. Besides the special articles named, they have one of the greatest varieties of articles carried in the Southwest by any similar establishment and every article warranted to be satisfactory to the purchaser or money returned.

A MUCH DISCUSSED SUBJECT.

"ALIEN IMMERSION." We have two books on this much discussed subject, which we think are the best out.

"ALIEN IMMERSION," By A. C. Dayton. 75 cents.

"THE BROWN-PORTER DEBATE." That noted discussion by C. C. Brown and J. J. Porter.

First Time at \$1.00. The Two Books, Special at \$1.50

BAPTIST BOOK CONCERN, 732 Fourth Ave., Louisville, Ky John W. Hill, Mgr. Book Dept.

DEAR RECORDER.

We have just closed a gracious meeting at Mt. Zion church, Grant county, Ky. Bro. D. J. Hunt, of North Carolina, did the preaching. His preaching was strong and earnest and the Lord blessed his appeals to both saint and sinner with a gracious revival of the church, and the addition of thirteen to its membership, eleven by experience and baptism and two by letter.

FREE BOOK ABOUT CANCER. CANCEROL has proved its merits in the treatment of cancer. It is not in an experimental stage. Records of undoubted cures of cancer in nearly every part of the body are contained in Dr. Leach's new 100-page book.

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GET RID OF YOUR CATARRH.

You need not suffer from catarrh, bronchitis, lingering colds or other catarrhal troubles. I have a remedy that will give speedy relief and make a radical cure. It is simple, pleasant, inexpensive and harmless.

No matter if the disease is ever so deep-rooted—no matter how long you have been suffering from it—no matter how many other remedies have failed—you may be cured.

As the catarrhal germs enter the nasal passages and lungs with the breath, the most reasonable conclusion is that a cure can only be effected by an antidote that is breathed through the nostrils, thus reaching every spot where the breath has carried the disease.

Send me your name and address and I will send you by return mail a free trial treatment, and also an illustrated booklet. Write before you forget it. Address Dr. J. W. Blosser, 115 Walton street, Atlanta, Ga.

DISTRICT ASSOCIATIONS—PLACE AND TIME OF MEETING.

- 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.

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. BAGBY.

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.

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 8516 Cumberland Main 51-Y At Night, South 1098-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 TOBACCO, listing various types of tobacco and their prices.

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

Table with columns for BURLLEY—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 and POULTRY, listing various types of livestock and their prices.